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HISTORY

OF

NORFOLK COUNTY,

MASSACHUSETTS,

WITH

BIOGRAPHICAL SKETCHES

OF MANY OF ITS

PIONEERS AND PROMINENT MEN.

COMPILED UNDER THE SUPERVISION OF

D. HAMILTON HURD.

ILLUSTRATED.

PHILADELPHIA:
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1884.

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PUBLISHERS' PREFACE.

NEARLY two years ago the attention of the publishers, who have long made a speciality of this class of work, was called to the fact that a history of Norfolk County was needed. After mature deliberation the work was planned and its compilation commenced. The best literary talent in this section of the commonwealth for this especial work was engaged, whose names appear at the head of their respective articles, besides many other local writers on special topics. These gentlemen approached the work in a spirit of impartiality and thoroughness, and we believe it has been their honest endeavor to trace the history of the development of the territory embodied herein from that period when it was in the undisputed possession of the red man to the present, and to place before the reader an authentic narrative of its rise and progress. The work has been compiled from authenticated and original sources, and no effort spared to produce a history which should prove in every respect worthy of the county represented.

THE PUBLISHERS.

PHILADELPHIA, May, 1884.

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INTRODUCTION.

BY NAHUM CAPEN, LL.D.

THAT divisions and subdivisions of extended territory, of increasing population and the multiplying wants of society are necessary for safe and economic efficiency, are truths almost too obvious to require elucidation. In these are to be found the outlines of republican strength necessary to a permanent union. Their importance was fully exemplified in the reign of Alfred the Great of England.[1] The Puritans and the Pilgrims had no choice but to adopt such a system that they might hold their possessions as they acquired them by purchase or otherwise, and preserve their authority as they had means to establish it with an increasing population. No individual nor family was recognized as a part of their community without a registered permit. The terms first adopted were modified from time to time, according to their growing importance. Under the monarchy of Great Britain the American continent was divided into provinces, or colonies, and these were subdivided into towns and counties.

Before Massachusetts was nominally divided into counties, in 1643, it appears to have had such divisions, designated by the term regiments. Under the date of Oct. 7, 1641, in General Court records is the following passage: "The proposition of choosing deputies for a yeare, and transacting and preparing all things for the General Court amongst the three Regiments, is to be carried by the deputies to the freemen of every towne, and their answer returned to the next session of this Court." *Winthrop's Journal* of May 16, 1639, says, "two Regiments in the Bay mustered at Boston." Evidently the phrase "in the bay" "then excluded soldiers who belonged to what was afterwards called Essex County. Hence regiment at these dates denoted an equal number of general and territorial divisions in the colony."[2]

The following statistics of Norfolk County represent the towns as they stood from 1793 to 1868, when Hyde Park was taken from Dorchester, Dedham, and Milton, and incorporated April 22, 1868. Norfolk was taken from Wrentham, Franklin, Medway, and Walpole, and incorporated Feb. 23, 1870. Norwood was taken from Dedham and Walpole, and incorporated Feb. 23, 1872. Holbrook was taken from Randolph, and incorporated Feb. 29, 1872. Wellesley was taken from Needham, and incorporated April 6, 1881.

Norfolk County was taken from Suffolk County, March 26, 1793. It was bounded northeast by Boston harbor, north by Suffolk County, west by southeast part of Worcester County, south by the northeast part of Rhode Island, and southeast and east by the counties of Bristol and Plymouth.[3]

Number of square miles, 445.

Population: 1790, 23,878; 1800, 27,216; 1810, 31,245; 1820, 36,471; 1830, 41,901; 1840, 53,140; 1850, 78,892; 1860, 109,950; 1870, 51,286; 1880, 70,922.[4]

County town, Dedham. Number of towns, 27, less Dorchester and Roxbury, annexed to Boston, viz.: Bellingham, Braintree, Brookline, Canton, Cohasset, Dedham, *Dorchester*, Dover, Foxborough, Franklin, Holbrook, Hyde Park, Medfield, Medway, Milton, Needham, Norfolk, Norwood, Quincy, Randolph, *Roxbury*, Sharon, Stoughton, Walpole, Wellesley, Weymouth, Wrentham.

[1] "After Alfred had subdued and had settled or expelled the Danes, he found the kingdom in the most wretched condition; desolated by the ravages of those barbarians and thrown into disorders which were calculated to perpetuate its misery.

* * * * * * *

"These were the evils for which it was necessary that the vigilance and activity of Alfred should provide a remedy.

"That he might render the execution of justice strict and regular, he divided all England into counties; these counties he subdivided into hundreds, and the hundreds into tithings. Every householder was answerable for the behaviour of his family and slaves, and even of his guests if they lived above three days in his house. Ten neighboring householders were formed into one corporation, who, under the name of a tithing, decennary, or fribourg, were answerable for each other's conduct, and over whom one person, called a tithing-man, headbourg, or borsholder, was appointed to preside. Every man was punished as an outlaw who did not register himself in some tithing. And no man could change his habitation without a warrant or certificate from the borsholder of the tithing to which he formerly belonged."—*Hume*, vol. i. pp. 70, 71.

[2] Mass. State Records, vol. i. p. 26. Edited by Nahum Capen.

[3] Mass. State Record, 1847, vol. i. p. 26.

[4] These figures will be varied by the annexation of Roxbury, West Roxbury, and Dorchester to Boston.

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Bellingham was set off from Dedham and incorporated as a town in 1719. It lies eighteen miles southwest from Dedham, seventeen north by west from Providence, R. I., and twenty-eight southwest from Boston.

Braintree formerly included Quincy and Randolph, and was at first called Mount Wollaston, the first settlement of which was in 1625. Braintree was incorporated in 1640. It lies ten miles south by east from Boston, and twelve east by south from Dorchester.

Brookline, before its incorporation in 1705, belonged to Boston. It is four miles southwest from Boston, and five miles north-northeast from Dedham.

Canton was originally the south precinct of Dorchester, the first parish of Stoughton, called Dorchester Village. It was incorporated in 1797. It is fourteen miles south by west from Boston, and six miles southeast from Dedham.

Cohasset was originally a part of Hingham. It was incorporated in 1770.

The settlement of Dedham commenced in 1635. Dedham is the shire-town of the county, and lies ten miles southwest from Boston, thirty-five east from Worcester, thirty-five northwest from Plymouth, twenty-six north by west from Taunton, and thirty north-northeast from Providence.[1]

Dorchester was incorporated in 1630, annexed to Boston at different periods, and now makes a part of Suffolk County.

Dover was originally a part of Dedham. It was incorporated as a precinct in 1748, and as a town in 1784. It is five miles west from Dedham, and fourteen southwest from Boston.

Foxborough was settled previous to 1700, and was formerly a part of Wrentham, Walpole, and Stoughton.

Franklin was set off from Wrentham in 1737 as a distinct parish, and incorporated as a town, and named in honor of Dr. Franklin, in 1778.[2]

Centre Village, twenty-seven miles southwest from Boston, and seventeen southwest from Dedham.

Medfield was originally a part of Dedham. It was incorporated in 1650. It lies eight miles southwest from Dedham, and seventeen southwest from Boston.

Medway was originally a part of Medfield. It was incorporated in 1713. It lies twenty-four miles southwest from Boston, and fourteen southwest from Dedham.

The Indian name of Milton was said to have been *Uncataquisset*. The town of Dorchester in 1662 voted that *Unquety* should be a township, and it was incorporated in 1662. It lies seven miles from Boston, and six east from Dedham.

Needham was originally a part of Dedham. It was incorporated in 1711. It lies five miles northwest from Dedham, and by Worcester Railroad thirteen miles southwest from Boston.

Quincy was originally the first parish in Braintree. It was first settled in 1625. It lies eight miles south by east from Boston, and ten east from Dedham.

Randolph was originally a part of Braintree. It was incorporated in 1793. It was named in honor of Peyton Randolph, of Virginia, the first president of the American Congress. It lies fourteen miles south from Boston, and twelve southeast from Dedham.

Roxbury was incorporated in 1630. Roxbury and West Roxbury now make a part of Boston and Suffolk County.

Sharon was originally the second parish of Stoughton. It was incorporated in 1765. It was first named Stoughtonham, but it was soon changed to Sharon. It is seventeen miles by railroad southwest from Boston, and nine south from Dedham.

Stoughton was originally a part of Dorchester, and embraced within its limits the towns of Canton, Sharon, and Foxborough. It was incorporated in 1726. It lies eighteen miles south from Boston, and ten southeast from Dedham.

Walpole was originally a part of Dedham. It was incorporated in 1724. South Village is three miles from the East Village, and the East is nine miles south by west from Dedham, and nineteen southwest from Boston.

Weymouth, the Wessagussett of the Indians, is the oldest settlement in Massachusetts except Plymouth. It lies eleven miles south by east from Boston, and fourteen southeast from Dedham.

Wrentham was originally a part of Dedham. It was set off in 1661, and incorporated as a town in 1673. It lies twenty-seven miles south-southwest from Boston, and seventeen south-southwest from Dedham.

[1] See History of Dedham, by Erastus Worthington, Esq.

[2] "The name was selected in honor of Benjamin Franklin, LL.D. While Dr. Franklin was in France, a friend of his in Boston wrote to him that a town in the vicinity of Boston had chosen his name, by which to be known in the world, and he presumed, as it had no bell with which to summon the people to meeting on the Sabbath, a present of such an instrument from him would be very acceptable, especially as they were about erecting a new meeting-house. The doctor wrote, in reply, that he presumed the people in Franklin were *more fond of sense than of sound;* and accordingly presented them with a handsome donation of books for the use of the parish."—*Smalley's Centennial Sermon.*

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It is a beneficent provision of Providence that society is divided and subdivided into circles, whether of a political, industrial, moral, domestic, social, or religious nature.[1] Each circle has its centre, from which emanate its own peculiar influences, and which are reflected back from its circumference. This is true of the county, although the political organization of a county affords but few opportunities to its inhabitants to distinguish themselves either officially or as citizens. Still, it is alive to its own interests, extent, and character. And yet, if we turn to history, we find numerous examples of remarkable events within the smaller circles leading to great results in the larger. This truth was fully exemplified in the action of committees, town-meetings, and county conventions in the earlier days of the American Revolution. Such action was natural, easy, convenient, and practicable, party-men acting together in the same neighborhood, town, or county. Some of the most important measures of the Revolution originated in the committee, the town-meeting, or in the county convention.[2] Several of the counties of Massachusetts held conventions, and some of the most spirited and patriotic resolutions were passed. The Provincial Congress was recommended by these county conventions and the Continental Congress boldly sustained.

At this critical and alarming period no county distinguished itself for intelligence and patriotism more than the inhabitants of Norfolk County.

"At a meeting of the Delegates of every Town and District of the County of *Suffolk* [which embraced the towns now Norfolk County], on *Tuesday*, the 6th of *September*, 1774, at the house of *Mr. Richard Woodward*, of *Dedham;* and by adjournment at the house of *Mr. Vose*, of *Milton*, on Friday, the 9th of September.

"Joseph Palmer, Esquire, being chosen *Moderator*, and William Thompson, Esq., *Clerk*.

"A Committee was chosen to bring in a Report to the Convention; and the following being several times read, and put, paragraph by paragraph, was unanimously voted."[3]

The committee reported nineteen resolutions, reciting the grievances of the colonies and recommending uncompromising action, and boldly appealed to the people to defend their constitutional rights.[4]

"At a Meeting of Delegates from several Towns and Districts in the county of *Suffolk*, held at *Milton*, on *Friday*, the 9th of *September*, 1774.

"*Voted*, that Dr. Joseph Warren and Dr. Benjamin Church, of Boston; Deacon *Joseph Palmer*, Germantown; Captain Lemuel Robinson, Dorchester; Colonel Ebenezer Thayer, Braintree; Captain William Heath, Roxbury; William Holden, Esq., Dorchester; Colonel William Taylor, Milton; Captain John Homans, Dorchester; Isaac Gardner, Esq., Brookline; Mr. Richard Woodward, Dedham; Captain Benjamin White, Brookline; Doctor Samuel Gardner, Milton; Nathaniel Sumner, Esq., Dedham; and Captain Thomas Aspinwall, Brookline, be a Committee to wait upon his Excellency, the Governor, to inform him that the people of this county are alarmed at the fortifications making on Boston Neck, and to remonstrate against the same; and the repeated insults offered by the soldiery to persons passing and repassing into that town, and to confer with him upon these subjects.

"Attest, WILLIAM THOMPSON, *Clerk*."

The committee prepared a communication to Governor Gage, and he replied to it, but his reply was deemed unsatisfactory, and it was voted to insert the correspondence in the public papers.[5]

In August, 1774, the grand jurors of this county and the petit jurors unanimously refused to be sworn because of the late tyrannical acts of the British Parliament, and publicly gave their reasons. Of the twenty-two in number, six were from Boston, and sixteen were from the towns, now Norfolk County, viz.:

Ebenezer Hancock, Boston; Samuel Hobart, Hingham; Peter Boyer, Boston; Joseph Pool, Weymouth; Joseph Hall, Boston; William Bullard, Dedham; Thomas Craft, Jr., Boston; Jonathan Day, Needham; James Ivers, Boston; Abijah Upham, Stoughton; Paul Revere, Boston; Moses Richardson, Medway; Robert Williams, Roxbury; Henry Plympton, Medfield; William Thompson, Brookline; Lemuel Hallock, Wrentham; Abraham Wheeler, Dorchester; Joseph Willet, Walpole; Joseph Jones, Milton; Thomas Pratt, Chelsea; Nathaniel Belcher, Braintree; Nicholas Book, Bellingham.

The names of the petit jurors are given, but not the towns from which they came.[6]

The county is an important part of the common-

[1] The Puritans did not allow the people to plead *distance* as an excuse for non-attendance at church. The following item is taken from the town records of Ipswich, Mass.: "1661. As an inhabitant of Ipswich, living at a distance, absented himself with his wife from public worship, the General Court empower the 'Seven men' (the town authorities) to sell his farm, so that they may live nearer the sanctuary, and be able more conveniently to attend on its religious services."

[2] In his letter to the Abbé De Mably, John Adams says,—

"The consequences of these institutions have been, that the inhabitants having acquired from their infancy the habit of discussing, of deliberating, and of judging of public affairs, it was in these assemblies of towns or districts that the sentiments of the people were formed in the first place, and there resolutions were taken from the beginning to the end of the disputes and the war with Great Britain."—*John Adams*, vol. v. p. 495.

[3] American Archives, vol. i. p. 776.

[4] These resolutions are too long to be copied. They may be found in American Archives, vol. i. p. 776.

[5] See American Archives, vol. i. pp. 779–782.

[6] See ibid., pp. 747–49.

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wealth, and the ambition of its officials is to make reports of the people not only favorable to themselves, but creditable by comparison with other counties. It has a natural ambition and a commendable pride in its courts and institutions to see that justice is promptly administered, the criminal secured, the wicked reformed, the weak defended against the strong, the widow wisely advised, the orphan protected. Its authority adjusts the highways from town to town, builds the bridges, and decides upon the convenience and interests of the people who have occasion to travel within its boundaries. The farmers and the learned professions associate within county limits to perfect themselves, each class in its own way, by making common stock of individual experience, and by discussing doubtful questions. The fruits of such associations in due time are extended to the commonwealth and to the nation, either by the press or conventions.

Norfolk County can boast of one organization, such as cannot be found in New England, viz., "*The Stoughton Musical Society.*" It was organized by leading men of Norfolk County, Nov. 7, 1786, and it is said to be, of the kind, the oldest in the United States.

It adopted a constitution of nine articles, denominated "Regulations."

The following extracts "indicate the moral and artistic character of the association:"

"Every member shall behave with Decency, Politeness, and Dignity; and whosoever behaves disorderly shall be punished according to the nature of his offence, as the society shall order.

"There shall be a Committee chosen, who shall examine all persons who shall wish to join the Society, and no one shall be admitted without their approbation."

To these regulations the following names were subscribed:

Elijah Dunbar, Esq., Enoch Leonard, Capt. Samuel Talbot, Samuel Capen (2d), Nathan Crane, Thomas Crane, Elijah Crane, James Capen, Joseph Smith (4th), Uriah Leonard, Samuel Dunbar, Jonathan Capen, Andrew Capen, Isaac Horton, Thomas Capen, Samuel Tolman (deacon), Joseph Richards, Jr., George Wadsworth, David Wadsworth, John D. Dunbar, Peter Crane, Lemuel Fisher, Jonathan Billings, Jesse Billings, Atherton Wales.

At a meeting, Nov. 22, 1786, the following were chosen officers of the society:

Elijah Dunbar, Esq., president; Lieut. Samuel Capen, register (or secretary); Capt. Samuel Talbot, vice-president; Joseph Smith (4th), first treasurer; Andrew Capen, second treasurer.

Committee of Examination: Elijah Dunbar, Esq., Capt. Samuel Talbot, Lieut. Samuel Capen, Capt. Joseph Richards, Jr., Andrew Capen, Jonathan Capen, Enoch Leonard.

At this meeting it was voted to purchase the "Worcester Collection," a book which had been recently published by Isaiah Thomas,—the first type music published in America. The society issued its first publication in 1829, "The Stoughton Collection," from the press of Marsh & Capen, Boston, which passed through several editions, and was the text-book for practice by the society for many years.[1] The second publication of the society was "The Centennial Collection," published by Oliver Ditson in 1878.

Esquire Dunbar, as he was universally called by way of honorable distinction, remained president of the society until 1808, and was succeeded by Capt. Talbot, who held the office until 1818.

In 1787 a new constitution was adopted. In the preamble the value of the cultivation of vocal music by man, "who is of that elevated rank of beings capable of sounding forth the praise of God," was asserted, declaring it a recognized duty "to study to promote that harmony which is pleasing to our Maker, and so delightful to ourselves."

In 1801 another constitution was adopted, in which the members pledged themselves anew to the duty of the study and practice of vocal music as a "Divine institution, promotive of friendship and sociability."

The constitution was again revised in 1872. Since 1825 the annual meeting has been held the 25th December, Christmas afternoon and evening; dinner at five o'clock, and a grand concert in the evening with a selected programme from ancient and modern authors.

The society now numbers about five hundred members, resident chiefly in Stoughton, Canton, Sharon, Randolph, Braintree, Weymouth, Milton, Abington, Brockton, Easton, and Quincy. The attendance of members at these annual meetings is often above three hundred, "joyously uniting their voices," to quote the language of President Battles, "in the swelling strains of the precise tunes, words, and notes which were sung by their predecessors nearly a hundred years ago."

The present government of the society (1884) is as follows:

Winslow Battles (Randolph), president; T. H.

[1] Its preface and introduction were prepared by Nahum Capen.

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Dearing, M.D. (Braintree), Hon. David W. Tucker (Milton), Elijah G. Capen (Stoughton), George N. Spear (Holbrook), Charles F. Porter (Brockton), vice-presidents; Daniel H. Huxford (Randolph), secretary; Alfred W. Witcomb (Randolph), treasurer; Prof. Hiram Wilde (Boston), conductor; George N. Spear (Holbrook), vice-conductor; Lucius H. Packard (Stoughton), George R. Whitney (Brockton), George N. Spear (Holbrook), executive committee; Herman L. West (Holbrook), pianist.

Not to notice such a society in this introduction would be an unpardonable omission. Some of its leading members, from its organization to the present time, are numbered as among the most distinguished citizens of Norfolk County.

As natives or residents of this county may be mentioned the illustrious names of John Hancock, John Adams, John Quincy Adams, Charles Francis Adams, Gen. Joseph Warren, James Bowdoin, William Eustis, Edmund Quincy, Josiah Quincy, Capt. Roger Clapp, John Capen (the first in the colony to contribute money to public schools), Roger Sherman,[1] Rev. Dr. Emmons, Fisher Ames, Horace Mann, Erastus Worthington, Marshall P. Wilder, Dr. Jonathan Wales, Rev. T. M. Harris, Samuel D. Bradford, Edward Everett, A. H. Everett, John Everett, Edward H. Robbins, Daniel Fisher, John Wells, etc. We write the names as they occur to us and without order as to date, but to include all would too much extend the list for this place.

To all the sources of gratification which are to be found in society, it may be added that the people of a county, whether by birth, residence, or association, become attached to one another, and have a common pride in all that is done within its limits, and in the honorable success of its citizens, however and wherever engaged. This is natural. Beginning with the family, what mother could find children superior to her own, a medical adviser more skillful than her physician, or a religious teacher more attractive and eloquent than the minister of her own parish?

Enter what circle we please, all is centred in what we have, in what we think, and in what we do, and in the place where we live.

This is as it should be. It is in the constitution of things. If we do not care for our own, or our surroundings, who could be found to care for us? But, in boasting of what is personal, selfish, or local, let us not narrow the habits of the mind. Let us not forget that we are capable of expanding our sense of duty, our affections and generous considerations, from the smaller to the larger circles, from the town to the county, from the county to the commonwealth, and from the commonwealth to the great republic, the American Union.[2] To this broad and commendable pride is to be attributed the production of the following pages, giving to the world a just estimate of the character and distinction of some of the men who have lived to honor Norfolk County.

[1] Roger Sherman lived in Canton before he removed to Connecticut.

[2] In speaking of the American Continent, in 1776, in his article published under the title of "Common Sense," Paine says,—

"'Tis not the affair of a city, a county, a province, or a kingdom, but of a continent,—of at least one-eighth part of the habitable globe."

* * * * * * * * * * *

"In this extensive quarter of the globe we forget the narrow limits of three hundred and sixty miles (the extent of England) and carry our friendship on a larger scale; we claim brotherhood with every European Christian, and triumph in the generosity of the sentiment.

"It is pleasant to observe by what regular gradations we surmount local prejudices as we enlarge our acquaintance with the world."—*Common Sense*, pp. 33, 35.

CHAPTER I.

THE BENCH AND BAR.

BY ERASTUS WORTHINGTON.

THE county of Norfolk was incorporated by an act of the General Court which passed March 26, 1793, and took effect June 20, 1793. All the territory of the county of Suffolk, not comprehended within the towns of Boston and Chelsea, was then erected into an entire and distinct county, with Dedham as its shire-town. The towns of Hingham and Hull were excepted by another act passed at the same session, and a few years after, those towns were annexed to Plymouth County. The territory of the new county extended from the line between Boston and Roxbury, southwesterly to the Rhode Island line, and from Middlesex on the north, to the Old Colony line, excepting Hingham on the south. It was composed chiefly of towns with farming communities, having but few compact villages, except in the lower parts of Dorchester and Roxbury, which were immediately contiguous to the large town of Boston. The formation of a new county had been the subject of petitions to the General Court from the towns for

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several years, based upon the obvious grounds of convenience to the people in transacting the public business. Dedham was selected as the shire-town on account of its central position, and perhaps because it was the parent town, which once included all the northerly and westerly towns of the county. Medfield had been proposed, with the idea of uniting several towns of Middlesex. At this time Dedham had a population of about two thousand people, mostly farmers, with a small central village.

As there was no court-house, the records of the Supreme Judicial Court from 1794 to 1796 continued to be kept in Boston, and the records for 1797 and 1798 are imperfect. The first term of the Court of Common Pleas, then a county court, was held in the meeting-house in Dedham, Sept. 24, 1793, and the first case was committed to a jury at the April term, 1794. At the same term the number of actions entered was one hundred and sixty-six. The first term of the Supreme Judicial Court was held in August, 1794. A court-house and jail were ordered to be built in 1794, but they were not finished until 1795. Both structures were of wood and have long since disappeared.

Fisher Ames, in a letter to Thomas Dwight, dated Sept. 11, 1794, writing of Dedham, says, "Our city is soon to be adorned with a jail and court-house, provided a committee of the Sessions can be persuaded to hasten their snail's gallop. I think I have mentioned in a former letter, that the Honorable Supreme Court was to sit here in August. They did sit, and in tolerable good humor. Two days and a piece finished the business. The jurors could not but feel relief from the former burden of attending fifteen, sometimes thirty days in Boston." The allusion to the humor of the judges is made more emphatic in a letter written several years later, where he speaks of Judge *Ursa Major*, R. T. Paine, and of whom, after an uncomfortable scene in court, Mr. Ames once said, with reference to his deafness, that "no man could get on there unless he came with a club in one hand and a speaking-trumpet in the other."

At the beginning of the separate existence of Norfolk County, the number of lawyers practising in the towns must have been very few. There were not a dozen lawyers in the town of Boston. Fisher Ames and Samuel Haven of Dedham, Horatio Townsend of Medfield, Thomas Williams of Roxbury, Edward Hutchinson Robbins of Dorchester Lower Mills, Asaph Churchill of Milton, were the only attorneys practising in the courts at this period. Members of the bar in Suffolk, Middlesex, Worcester, and Bristol then and for some years afterwards were in the habit of attending the courts of Norfolk County, and of course had a considerable share of the practice. The profession was then regarded with much jealousy and suspicion, which found expression in the records of the towns of that period. Among the instructions given to the representative from Dedham in 1786 occurs the following:

"The Order of Lawyers.—We are not inattentive to the almost universally prevailing complaints against the practice of the order of lawyers, and many of us too sensibly feel the effects of their unreasonable and extravagant exactions; we think their practices pernicious and their mode unconstitutional. You will therefore endeavor that such regulations be introduced into our courts of law that such restraints be laid on the order of lawyers as that we may have recourse to the laws and find our security and not our ruin in them. If, upon a fair discussion and mature deliberation, such a measure should appear impracticable, you are to endeavor that the order of lawyers be totally abolished, an alternative preferable to their continuing in their present mode."

Among the reasons urged for the division of the county was the belief that if the court was held in a country town "the wheels of law and justice would move on without the clogs and embarrassments of a numerous train of lawyers. The scenes of gayety and amusement which are now prevalent at Boston we expect would so allure them as that we should be rid of their perplexing officiousness." With such a distrust existing in the country towns, the number of lawyers was no doubt kept conveniently small.

The first meeting of the members of the bar for the county of Norfolk was held at the office of Samuel Haven, in Dedham, Sept. 28, 1797. There were present at this meeting Fisher Ames, who presided, Samuel Haven, who acted as secretary, Thomas Williams, Horatio Townsend, and Asaph Churchill of the county, and Seth Hastings from Worcester, Laban Wheaton from Bristol, and Artemas Ward from Middlesex. The only business done at this meeting was to establish a schedule of prices for writs. No other meeting was held until 1802, when the additional names appear of William P. Whiting, Henry M. Lisle, Jairus Ware, John S. Williams, James Richardson, and Gideon L. Thayer of Norfolk County, with others from Bristol and Plymouth. It would seem from the attendance at this meeting, that the number of lawyers was rapidly increasing. In 1803, the bar adopted an elaborate code of regulations relating to the practice of law in the courts. From this time forward, excepting intervals of a few years, the bar of Norfolk County held its stated annual meetings down to 1853. These meetings were held generally for passing upon the qualifications of candidates for admission as attorneys to the different courts and of counsellors to the Supreme Judicial

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Court, the law then requiring separate admissions as attorneys and counsellors to the respective courts. The recommendation of the bar was then a prerequisite for admission. In a few instances they administered discipline upon members who had brought disgrace upon the body by their intemperance or evil practices. There were also many resolutions passed at these meetings to provide against the infringement of the rights of one of the brethren by another in encroaching upon his field of practice.

A very curious and suggestive record, illustrative of their scrupulous care upon this matter, was entered at the meeting held September, 1805, which shows in a striking manner how this practice of having offices in two places was then viewed.

"Voted, unanimously, that the bar discountenance and will by no means sanction any gentleman of the profession having more than one office at any time in the same or different towns; and understanding that Perez Morton, Esq., now has an office in Boston, and another in Dedham, further voted that the secretary of the bar furnish Mr. Morton with a copy of this vote, thereby requesting him to immediately relinquish and discontinue, both directly or indirectly, either one or the other of said offices. The secretary is desired, if the above request to Mr. Morton is not complied with, to make a communication on the subject to the Suffolk bar."

There is a tradition in the county, that one of the justices of the County Court of Common Pleas once overruled a motion made by a Suffolk lawyer on the ground that he was an interloper. The records of bar meetings show, that a careful scrutiny was made not only into the qualifications and time spent in the study of law of the candidates, but also into the personal and professional conduct of each member of the bar in his profession and practice.

At this time there was but one court of general common law jurisdiction in the commonwealth, which was the Supreme Judicial Court, established July 3, 1782. There was also a county court called the Court of Common Pleas, also established July 3, 1782, whose powers and jurisdiction and number of justices were afterwards changed by several acts of the General Court. Its original jurisdiction was confined to cases where the *ad damnum* was over £4. By statute 1798, chapter 24, the court was made to consist of a chief justice and three other justices. In 1803 the powers and duties of the Court of General Sessions and of the Peace were transferred to the Court of Common Pleas, except as to jails and county buildings, accounts of county, county taxes, licenses, and highways. In 1811 the commonwealth was divided into six circuits, and Circuit Courts were established, to consist of a chief justice and two associate justices. This court was known as the Circuit Court of Common Pleas, and it continued until 1820, when the Court of Common Pleas for the commonwealth was established, and which existed until 1859, when the Superior Court was created.

There was also another county court called the Court of Sessions of the Peace, which was established in 1782. This court consisted of the justices of the county, and determined all matters relative to the preservation of the peace and punishment of offences cognizable by them. In 1803 the powers and duties of this court were transferred to the County Court of Common Pleas, except those relating to jails and county buildings, allowing and settling county accounts, estimating, apportioning, and issuing warrants for county taxes, granting licenses, and highways. In 1807, this court was made to consist of one chief justice and four associate justices in this county. By another act of the same year, the name of this court was changed to the Court of Sessions, and in 1809 this court was abolished, and its powers and duties transferred to the Court of Common Pleas. In 1811 the Court of Sessions was restored, and again in 1813 it was abolished, and its powers and duties transferred to the Circuit Court of Common Pleas. This last act was repealed in 1818, and the Court of Sessions again established. After some further legislation in 1819 and 1821, finally in 1827 the Court of Sessions was abolished, and the Court of County Commissioners established.

These changes effected in the courts are remarkable and perplexing, and can only be understood with the explanation that they were made as one political party or another had the control of the Legislature. In 1807, Dr. Nathaniel Ames, the clerk, records that after passing sundry accounts, "an eternal adjournment of the Court of General Sessions of the Peace is made according to law." But the Court of Sessions was afterwards twice restored and twice abolished.

The Probate Court has remained unchanged since 1784, except that in 1858 it was consolidated with the Court of Insolvency.

Fisher Ames died July 4, 1808. Although he spent the last fifteen years of his life upon his estate in Dedham, and had a law-office near the court-house, yet the state of his health was such during much of the time as to prevent his engaging in constant practice, but he tried many causes before the jury, and was retained in some important causes in other counties. His fame as a statesman, orator, and political writer completely overshadowed his reputation as a lawyer. His name does not appear upon the bar records after 1804. He had for his law partner James Richardson, one of the first members of the bar, admitted

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after the formation of the county. He studied law with Mr. Ames, and was admitted as an attorney of the Supreme Court in 1803. He always lived in Dedham, where he practised his profession until the infirmities of age withdrew him from active life. He at one period engaged in manufacturing business, which somewhat interfered with his practice. He was a man of excellent attainments in law and letters, and on Feb. 25, 1837, he delivered an address before the members of the Norfolk bar, at their request, on the "antiquity and importance" of the legal profession, its "duties and responsibilities; the evils to which its members are exposed," and its "consolations and rewards," which was printed. He was president of the bar for many years, and died in 1858.

Probably no member of the Norfolk bar ever exercised a stronger influence in elevating its professional standard and in making it a body deserving of respect and confidence, than Theron Metcalf. He came to Dedham in 1809, having had unusual advantages for the time, in pursuing his preparatory studies at the law-school in Litchfield, Conn., then justly celebrated for the eminence of its teachers. He remained in practice at Dedham until 1839, a period of thirty years. While nearly all his contemporaries in practice at Dedham embarked in manufacturing enterprises or adopted other callings, Mr. Metcalf steadily devoted himself to the study and practice of his profession, although at this time it was not very remunerative. At the time of his appointment as reporter of judicial decisions, in 1839, the bar association adopted a resolution expressing their estimation of his learning, integrity, and professional character; and while they regretted "his loss to their fraternity, they had reason to rejoice that he had been called to exercise his pre-eminent talents and distinguished learning in a sphere more extended in usefulness, where the profession might be equally benefited."

Among the earlier members of the Norfolk bar who were contemporaneous with Mr. Richardson and Mr. Metcalf, may be mentioned Asaph Churchill, of Milton; Thomas Boylston Adams, the third son of President John Adams; Gideon L. Thayer and Thomas Greenleaf, of Quincy; Daniel Adams, of Medfield; William Dunbar, of Canton; Jabez Chickering, Erastus Worthington, and John B. Derby, of Dedham; Thomas Williams, John S. Williams, Samuel J. Gardner, and David A. Simmons, of Roxbury; Samuel P. Loud and Abel Cushing, of Dorchester; Josiah J. Fiske and Meletiah Everett, of Wrentham; John King, of Randolph; and Christopher Webb, of Weymouth. All these had been admitted as attorneys to one of the courts prior to 1820. Ashur Ware, afterwards judge of the United States District Court in Maine, had an office in Milton, where he lived from 1815 to 1824. At a later period, John W. Ames and Jonathan H. Cobb began practice at Dedham, Aaron Prescott at Randolph, Warren Lovering at Medway, and Jonathan P. Bishop at Medfield. In 1827, Horace Mann began practice at Dedham, and in 1826 John J. Clarke began practice in Roxbury. In 1834, Ira Cleveland began practice in Dedham, occupying the office recently vacated by Horace Mann. Ezra W. Sampson had an office in Braintree for twelve years, until 1836. Ezra Wilkinson came to Dedham about 1835, and occupied the office with Mr. Metcalf, which was formerly that of Fisher Ames, opposite the court-house.

The court-house, which forms the south wing of the present building, was finished and occupied for the first time in February, 1827, the full bench being present at the term of the Supreme Court. Chief Justice Parker made some complimentary remarks concerning the new building, and the bar gave a dinner to the justices of the Supreme Court, reporter, attorney-general, solicitor-general, and the architect, Solomon Willard. The new court-house was a Grecian building, with porticoes at both ends, like that on the south wing at present. It was considered a fine structure for the time, and there were other court-houses in the commonwealth, designed by the same architect, which bore a resemblance to it in its architecture. The extensive enlargements of the court-house on the northerly end were completed in 1861.

The county in 1835, had been established upwards of forty years, during which period it had grown in wealth and population, and by the introduction of manufactures had ceased in some degree to be an exclusively agricultural county, as at its beginning. Some of the original members of the bar had dropped from the ranks, either into other callings or into retirement, or had removed or died. The trial of cases in court was about to pass into the hands of another generation of lawyers. In important causes in the Supreme Court eminent counsel from other counties, —among whom were Pliny Merrick of Worcester, Rufus Choate and Franklin Dexter of Boston—were sometimes retained, but it was not many years before a large majority of the cases were tried by Mr. Wilkinson on one side, and Mr. Clarke on the other. For more than twenty years they were the leaders of the Norfolk bar. Mr. Wilkinson had acquired the

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reputation of being an able, upright, and learned lawyer, and thoroughly devoted to his profession. Mr. Clarke also stood deservedly high in his profession, and was especially successful in the trial of cases before the jury, and had a large practice. The influence of both these gentlemen upon the character of the members of the bar during their professional career was marked and exemplary. Mr. Wilkinson retired upon his appointment as a justice of the Supreme Court in 1859, and Mr. Clarke a few years later left practice in Norfolk County,—Roxbury having been annexed to Boston in January, 1868. Besides these leaders, there were other good triers of causes at the bar. Among these were David A. Simmons, Ellis Ames, Francis Hilliard, and Asaph Churchill, the younger of that name.

The successors to the leadership of the bar, after the retirement of Mr. Wilkinson and Mr. Clarke, were William Gaston, of Roxbury, and Waldo Colburn, of Dedham. Mr. Gaston was not admitted to practice in this county, but he studied law with Mr. Clarke, and practised in this county for many years, and considered himself a Norfolk lawyer. He was an eloquent and successful advocate and had an excellent practice. He had removed to Boston prior to the annexation of Roxbury. Mr. Colburn always practised in Dedham until he was appointed an associate justice of the Superior Court in 1875. He attained a high position in his profession as a wise counsellor, an able trier of causes, and a lawyer in whose hands the interests of his clients were always safe.

In the decade from 1865 to 1875 the course of legislation and events had tended to diminish the legal business of the county by transferring it to the county of Suffolk. A statute passed in 1854, which allowed actions to be brought in the county where either party had a place of business, had encouraged the members of the bar in all the towns near Boston, to open offices there, and therefore to bring many of their actions in Suffolk County. There were many clients who had places of business in Boston, but who were residents of this county, and gradually the choice which this statute gave as to the place where actions might be brought, was made in favor of Suffolk County. Boston was becoming at this period what it has since actually become, a place of legal exchange for the surrounding country within a circuit of twenty miles. In addition to these incidental causes, for several years the project of annexing the city of Roxbury to Boston had been agitated, and petitions presented to the Legislature until, by the act which took effect in January, 1868, the union of the two cities was effected. The loss of Roxbury was a serious one in many ways to the county, and in nowise was the loss more seriously felt than in the removal of some of its best practitioners at the bar and the consequent withdrawal of their business. Mr. Clarke, Mr. Gaston, and Mr. John W. May, all having a good practice in Norfolk County, in course of time ceased to practise here altogether. In 1870 the old town of Dorchester, one of the best towns in the county, and in 1874 West Roxbury were both annexed to Boston and taken from the county. The inevitable results of the removal of such a large proportion of the territory, valuation and business of the county, were to materially diminish the business of the courts, and to deprive the bar of many of its best members.

The last recorded meeting of the bar but one, was held Oct. 15, 1852, when resolutions were passed with reference to the decease of Daniel Webster, requesting the court to adjourn, and that the bar attend the funeral in a body, and that John J. Clarke officiate as marshal, and that the sheriff be requested to suitably drape the court-room in mourning. The last meeting was held in February, 1853, and was a business meeting relating to the purchase of books for the library. This is the last recorded meeting of the Norfolk bar as an organized fraternity. An attempt was made to reorganize it some years afterwards, but without success.

In 1815 there was formed a Law Library Association, which continued in existence until 1845. An attempt was made to reorganize it in 1860.

In speaking of the Norfolk bar as it now exists, reference could be made only to those members resident within the county and who practise in it. The number of such gentlemen is not larger than it was fifty years ago, although the number of attorneys who reside elsewhere and practise in the county is much greater. The profession has everywhere changed in its character during the last half-century. The fraternal feeling, the jealous watchfulness that no unworthy applicant should be admitted to the profession, the old-time distinctions as to leadership have all passed away, and nowhere is this change more clearly to be seen than in Norfolk County. In former times members who had offices in Boston and in the town of their residence, were censured by their brethren at bar meetings in formal votes. At the present time there is scarcely a member of the bar who has not two offices, one in Boston and another in the county. The old organization with all its traditions has passed into history, but beyond this it has ceased to have any influence upon the present time. Of the new era in the profession, of the character of its members, of its methods in the conduct of causes, of its emoluments,

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and of the rapid increase of its members, the time has not yet come to speak as matters of history.

Justices of the Judicial Courts. — THERON METCALF was the son of Hanun and Mary Metcalf, and was born in Franklin, Oct. 16, 1784. He and his ancestors for five generations belonged to the county of Norfolk. At the age of seventeen years he entered Brown University, where he was graduated in 1805. After graduating, he studied law with Mr. Bacon, of Canterbury, Conn., and in April, 1806, he entered the law-school at Litchfield, then a celebrated institution, and the only law-school in the United States. Here he remained until October, 1807, when he was admitted to the bar in Connecticut. After studying a year with Hon. Seth Hastings, of Mendon, he was admitted as an attorney of the Circuit Court of Common Pleas in this county at the September term, 1808, and as counsellor of the Supreme Judicial Court at the October term, 1811. He practised law for a year in Franklin, and removed to Dedham in 1809.

In 1817 he became county attorney, and continued to hold that office for twelve years, until the office was abolished by the statute establishing the office of district attorney. He was representative to the General Court from Dedham in 1831, 1833, and 1834, and a senator from the county in 1835.

In October, 1828, he opened a law-school, and began a course of lectures upon legal subjects in Dedham. He had many students, among whom were the late Hon. John H. Clifford, of New Bedford, and the Hon. Seth Ames, the son of Fisher Ames, and afterwards a justice of the Supreme Judicial Court. The series of papers published in the *American Jurist* and afterwards embodied in his work on the "Principles of the Law of Contracts as applied by the Courts of Law," were originally prepared for his students.

In December, 1839, he was appointed reporter of the decisions of the Supreme Judicial Court, and removed from Dedham to Boston. He held this office until Feb. 25, 1848, when he was appointed a justice of the Supreme Judicial Court. He remained upon the bench until Aug. 31, 1865, when he resigned after over seventeen years of service. He died in Boston, Nov. 13, 1875, at the age of ninety-one years.

Although Judge Metcalf had removed from the county, and was in no way identified with it during the last forty-six years of his life, yet the thirty years during which he had resided and practised in Dedham comprehended nearly the whole of his professional career. During this period he edited a number of law books, among which were "Yelverton's Reports," "Starkie on Evidence," "Russell on Crimes," "Maule and Selwyn's Reports," "Digest of Massachusetts Reports," and with Horace Mann supervised the publication of the Revised Statutes of 1836, the index to which was made by him.

Of his reputation and influence while at the bar some mention has been made. There were probably few lawyers in the commonwealth of his time who had such a full and accurate knowledge of the principles of the common law as Judge Metcalf. His reputation as a writer upon legal subjects is well established. His volumes of the Massachusetts Reports, it has been said, are the "model and despair of his successors." His opinions as a justice of the Supreme Judicial Court are remarkable for their precision of statement and their familiarity with the decisions, both English and American, as well as with the principle and maxims, of the common law, of which he was master. He never concealed his distrust of the changes effected in the administration of the law by legislation, especially the statute giving full equity jurisdiction to the Supreme Judicial Court.

He was an accurate scholar, and occasionally wrote articles for the reviews on other than legal subjects. He was in person below the average height, and of great gravity of demeanor, although he had a quaint humor. He was a keen and intelligent critic upon many subjects, and his pithy sayings will be long remembered and quoted by those who knew him.

He received the degree of Doctor of Laws from Brown University in 1844, and from Harvard College in 1848.

SETH AMES was the youngest child of Fisher Ames, and was born in Dedham, April 19, 1805, and was but three years of age when his father died. He was graduated at Harvard College in 1825, and studied law with Theron Metcalf in Dedham, and was admitted as an attorney of the Court of Common Pleas at the September term, 1828, being the same term at which Ezra Wilkinson was admitted. He never practised law in this county, but removed to Lowell, where he practised law for twenty years. In 1849 he was appointed clerk of the courts for the county of Middlesex. In 1859 he was appointed a justice of the Superior Court, then established, and in 1867 was appointed chief justice of that court. In 1869 he was made an associate justice of the Supreme Judicial Court, which office he resigned Jan. 15, 1881. He died at his residence in Brookline, in this county, Aug. 15, 1881.

Although Judge Ames had no connection with

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Norfolk County during his professional career, yet as he was born and pursued his professional studies in Dedham, and was admitted to practice in the court held for this county, and often presided as justice of the courts here, he may be claimed as a son of Norfolk County. He well sustained the illustrious name he bore. Of great simplicity and modesty of character, he possessed an admirable judicial mind, and was the master of a pure and concise style as a writer, qualities which make his legal opinions worthy of imitation. In the language of Chief Justice Gray, "he was a diligent student, a good lawyer, a safe counsellor, a faithful and useful public servant, a Christian gentleman."

EZRA WILKINSON.—He was born in Attleborough, Feb. 14, 1801, and was graduated at Brown University in 1824. He began his professional studies with Hon. Peter Pratt, of Providence, R. I., where he remained about a year, and he completed them in the office of Josiah J. Fiske, in Wrentham. He was admitted as an attorney of the Court of Common Pleas, at Dedham, at the September term, 1828. He was admitted as a counsellor of the Supreme Judicial Court, at Taunton, at the October term, 1832. He began practice at Freetown, and subsequently removed to Seekonk, in Bristol County. In 1835 he removed to Dedham, and had an office in the same building formerly occupied by Fisher Ames, and then by Theron Metcalf. He was employed to collate and complete the records of the court, which had fallen into some confusion through the prolonged illness of Judge Ware, the clerk, who had then recently deceased. In 1843 he was appointed by Governor Morton as district attorney for the district then composed of Worcester and Norfolk Counties. He held this office until 1855. In 1859, upon the establishment of the Superior Court, he was appointed one of the associate justices, being then nearly sixty years of age, and he held the office until his death, Feb. 6, 1882, being more than twenty-two years. He had been in active practice for thirty-one years, so that his professional and judicial career covered a period of fifty-three years. He faithfully and promptly met all the requirements of his judicial position without any interruption by illness, or asking any time for relaxation. Within a month before his death he held a term of court at Salem, and rendered decisions which commanded respect and confidence. In person he was very tall and erect, even to the last days of his life. He was scrupulously neat in his attire, and bore himself with dignity without affectation. He was not easy or fluent in speech, but he was concise and accurate in his use of language.

He was always a Democrat in politics. He was representative to the General Court from Dedham for three sessions, and was the candidate of his party against John Quincy Adams for Congress. He was also a member of the Constitutional Convention of 1853.

He died in Dedham, but his remains were interred in Wrentham. At his funeral in St. Paul's Church, Dedham, a large number of members of the bar from Boston and elsewhere were in attendance. Resolutions of respect for his memory were presented in the Superior Court at Salem, and in Boston, shortly after his decease. At the April term of the Superior Court in Norfolk County, 1882, Associate Justices Colburn and Staples being upon the bench, the following resolutions, adopted by the members of the bar practising in Norfolk County, were presented to the court, and entered upon its records. These resolutions, with the remarks by Mr. Justice Colburn, embody the high estimation and profound respect felt by the bench and bar for Judge Wilkinson's character and attainments.

They were presented by Asa French, Esq., district attorney, and addresses followed from Ellis Ames, John Daggett, Asaph Churchill, Nathaniel F. Safford, Samuel B. Noyes, Frederick D. Ely, and Erastus Worthington. The following are the resolutions:

"WHEREAS, On the sixth day of February last the Hon. Ezra Wilkinson, a justice of the Superior Court, departed this life at the age of eighty-one years, the members of the bar practising in the county of Norfolk, where he was born, and for twenty-five years was a leading practitioner, at the first term of that court held for civil business since his decease, would express their high appreciation of his character and services as a counsellor, as a prosecuting officer, and a judge, in the following resolutions:

"*Resolved*, That we hold in grateful memory the high sense of professional duty and obligations, and the thorough devotion to the study of jurisprudence, which characterized Judge Wilkinson from the beginning to the end of his long career; that we would recognize his accurate and ample learning both in the common and statute law, his unswerving integrity, which tolerated no suggestion of any indirect or questionable method in advancing his client's cause, his power of clear statement and convincing argument to the jury upon which he relied, rather than upon appeals to passion or prejudice, and his constant desire to maintain the honor and dignity of his profession.

"That as a district attorney from 1843 to 1855 for the district of which the county of Norfolk formed a part, he acquired a deserved reputation of strict fidelity to the duties of that responsible office, and for learning and skill in criminal pleading and practice, and for his performance of the highest duties of a prosecuting officer in ten capital trials from 1843 to 1849, that being the period during which the office of attorney-general was abolished in this Commonwealth.

"That as a judge of the Superior Court during a period of more than twenty-two years—1859 to 1881—we recall his judicial patience in the trial of causes, his readiness and aptness in applying legal principles to the facts of the case, and in which

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he rarely erred, and his capacity to discern the real points in issue, which enabled him to bring to the minds of the jury the exact questions they were called upon to decide.

"That by his death has been removed one of the few survivors of the latest generation of lawyers who were trained in the school of the common law before its essential modification by the statutes, and we regard Judge Wilkinson as a remarkable example of a jurist who kept himself fully informed of the decisions and statutes made and passed during half a century, and at the age of more than fourscore years, and scarcely more than a month prior to his death, was able to preside at the term of his court in the county of Essex, and to render decisions which commanded the respect and confidence of those before him."

Mr. Justice Colburn responded to the resolutions as follows:

"Gentlemen of the Bar,—The life of Judge Wilkinson extended over nearly the entire portion of the nineteenth century which has passed. Born in this county, with the exception of a few years spent in the adjoining county of Bristol, he continued a resident of this county until his death. Leading a single life, unaverted by family ties and cares, from inclination or gradually contracted habit, going but little into society, he early learned 'to scorn delights and live laborious days,' not from a desire for fame or fortune, but from a pure love of knowing all that could be learned upon all subjects which excited his interest or would qualify him for the adequate discharge of the duties of his chosen profession. From his admission to the bar to his appointment to the bench he had an extensive and varied practice. For twelve years he held the office of district attorney, and during the first half of this time, there being no attorney-general, he had the sole management of all capital trials and the argument of all exceptions in criminal cases in his district. As soon as appointed he began to especially qualify himself for his new duties; he went to the fountain-head; he acquired all the English criminal reports and leading treatises and books of precedents, and became one of the most accomplished criminal lawyers and an unsurpassed criminal pleader.

"Upon the formation of the Superior Court, in 1859, Judge Wilkinson was appointed to that bench, and continued uninterruptedly, ably, and acceptably to discharge his judicial duties during the remainder of his life. For the adequate performance of these duties his legal acquirements and extended civil and criminal practice qualified him in an unusual degree. His independence of his surroundings rendered absence from home at long terms of the court in distant counties less irksome to him than to other men. He seemed always to have some subject which occupied his mind and furnished him with all the recreation he required, exempting him from that feeling of impatience which sometimes results from protracted labor away from home and friends. His stores of learning, his knowledge of unfamiliar matters of practice and procedure, the results of wide studies and long experience, were always at the service of his brethren of the bench, and the starting of an inquiry, which he could not readily answer, would lead him to an investigation for the assistance of an associate with as much interest and patience as if it had become important in the discharge of his own duties.

"Though not possessed of what are considered brilliant talents, he had a soundness of judgment, an independence in reaching his conclusions after duly weighing all arguments, a power of application, and a willingness to give his entire time and attention to any subject he had in charge, which more than compensated for the most brilliant talents without these qualities. He had read appreciatively all the leading authors in English literature, some of whom he especially admired, as those well acquainted with him knew, and as his notes in the volumes of his extensive library and various memoranda show.

"Though always deeply interested in public and political affairs, he was never a politician or desirous of political advancement, his political services having been limited to three sessions of the Legislature and the Constitutional Convention of 1853. He thoroughly despised all hypocrisy, cant, and insincerity, and never hesitated to express his convictions on all proper occasions, but never obtrusively, however much they might conflict with the prevailing sentiment of the times. All kinds of dishonesty, oppression, and injustice excited his indignation, and as prosecuting officer, though pursuing offenders he believed to be guilty with all his strength, he has been known to withdraw a case from the jury when the evidence appeared to be leading to certain conviction, having become satisfied from his previous conferences that his witnesses, through excessive zeal or pride or opinion or some worse motive, were testifying more strongly against the defendant than their actual knowledge would warrant, and fearing that injustice might be done. And I have heard him say that, in sentencing defendants, he had never imposed more than the one day of solitary imprisonment absolutely required in certain cases; that nothing but a positive statute provision could induce him to add what he regarded as a kind of torture to a term of confinement to hard labor.

"Descended from a long line of New England yeomanry, he derived from them many of the best characteristics of that branch of the Anglo-Saxon race, which has so largely influenced the destiny of the Western world, had a fund of anecdote illustrating their early struggles and peculiarities, and an unusual knowledge of their local and municipal histories. As age advanced his fondness for rural quiet and retirement increased; he acquired large tracts of land, and delighted to spend his summer leisure among their rocks and woods, brooks and fountains, which had been familiar to him in youth and early manhood. Though he appeared to those who did not know him well reserved and unsocial, this was not his natural disposition, but resulted from circumstances and his self-reliance, which induced habits of life not readily changed. He was at times a most instructive and entertaining companion. No man who has lived eighly-one years can be said to die untimely; but the strength which extended his years so far beyond the allotted term appeared so free from the predicted labor and sorrow that we failed to realize how much our senior he really was. A learned lawyer, an upright judge, a high-minded, honorable man, in the maturity of years and the full vigor of his powers, has passed away, leaving the burdens he bore so long and well to be taken up and carried by younger men, until they in their turn shall be called upon by the great Disposer of the destinies of men to lay them down, to be again assumed by others.

"In accordance of the request of the bar their resolutions, with a memorandum of these proceedings, will be entered upon the records of the court."

HON. WALDO COLBURN, son of Thatcher and Hattie Cleveland Colburn, was born in Dedham, Mass., Nov. 13, 1824. He traces his ancestry in this country to Nathaniel Colburn, who emigrated from England, and Aug. 11, 1637, received a grant of land in the town of Dedham. He remained here until his death, May 14, 1691. The line of descent is as follows: Samuel, born Jan. 25, 1654; Ephraim, born Nov. 5, 1687; Ephraim, born Dec. 31, 1716; Ichabod, born Feb. 26, 1754; Thatcher, born Feb.

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Waldo Colburn

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20, 1787, and united in marriage with Hattie Cleveland in June, 1823.

The subject of our sketch received the rudiments of his education at the common schools of his native town, and at the age of fifteen entered Phillips (Andover) Academy, where he graduated in 1842, in the "English Department and Teachers' Seminary," which at that time was entirely distinct from the classical course. In the following year (1843) he entered the classical department, where he remained until the summer of 1845, when he left the academy, and for two years following engaged in various pursuits, chiefly, however, civil engineering and surveying.

May 13, 1847, he entered the law-office of Ira Cleveland, Esq., at Dedham, where he pursued his studies with diligence and attention, and May 3, 1850, was admitted to the bar. In the mean time, however, he had spent some time in the Harvard Law-School. He at once commenced the practice of law in his native town, and very soon took a leading position at the bar. He continued practice here until May 27, 1875, when he was appointed by Governor Gaston one of the justices of the Superior Court, a position virtually thrust upon him, as he knew nothing of the intention of Governor Gaston to appoint him until the day his name was proposed to the Council, and he was promptly confirmed. Nov. 10, 1882, he was commissioned by Governor Long as a justice of the Supreme Court, a position which he occupies at the present time. In speaking of his appointment by Governor Gaston, a writer says, "The comprehensive knowledge of affairs, the wisdom, tact, and ability, the legal culture and judicial grasp of mind displayed by Judge Colburn, clothe his appointment to the bench of the Superior Court with special fitness and propriety, and make it one of the salutary acts of Governor Gaston's administration." One of the leaders of the Suffolk bar, in speaking of Judge Colburn, says, "He is one of the ablest, most successful, and popular judges in the commonwealth."

Judge Colburn, although never having been an active politician, has always labored to advance the interests of his native town, and has filled many positions of trust and responsibility within the gift of his townsmen. He was a member of the Legislature in 1853, serving as chairman of the Committee on Parishes, Religious Societies, etc. He was returned to the Legislature the following year, and served as chairman of the Committee on Railroads and Canals. During these years he earnestly opposed loaning the State's credit to the Hoosac Tunnel scheme.

In 1870 he represented the Second Norfolk District in the State Senate, and served on the Judiciary Committee, and had charge of drafting the well-known corporation act. Judge Colburn was also for several years the candidate of the Democratic party for attorney-general. He was chairman of the board of selectmen, assessors, and overseers of the poor of Dedham for nine successive years, beginning in 1855. He is also president of the Dedham Institution for Savings, and a director in the Dedham National Bank.

Politically, Judge Colburn was a member of the old Whig party, but upon the death of that organization he became a member of the Democratic party, with which he has since affiliated. He is a kind and beneficent neighbor and friend, a learned and upright judge, and one of Massachusetts' most honored citizens.

Nov. 21, 1852, he united in marriage with Miss Mary Ellis Gay, daughter of Bunker Gay, of Dedham. She died Oct. 22, 1859, leaving two daughters,—Mary and Anna F.,—who are still living. Aug. 5, 1861, he married Elizabeth C. Sampson, daughter of Ezra W. Sampson, a lawyer, and for thirty years clerk of the courts of Norfolk County. There was one son by this marriage, who died in childhood.

ELLIS AMES (see history of Canton).

Judges of Probate.[1]—WILLIAM HEATH was born in Roxbury, March 2, 1737, on the estate settled by his ancestor in 1636, and was bred a farmer. His fondness for military exercises led him, in 1754, to join the Ancient and Honorable Artillery Company, which he commanded in 1770, having previously been made a captain in the Suffolk regiment, of which he became colonel in 1774. In 1770 he wrote sundry essays in a Boston newspaper, signed "A Military Countryman," on the importance of military discipline and skill in the use of arms. He was a member of the General Court in 1761 and in 1771–74, engaged with zeal in the Revolutionary contest, was a delegate to the Provincial Congresses of 1774–75, and was a member of the Committees of Correspondence and of Safety. Appointed a Massachusetts brigadier-general Dec. 8, 1774; major-general, June 20, 1775; brigadier-general (Continental army), June 22, 1775; major-general, Aug. 9, 1776. He rendered great service in the pursuit of the British troops from Concord, April 19, 1775, and in organizing the rude and undisciplined army around Boston, and with his brigade was stationed at Roxbury during the siege of Boston. After its evacuation he accompanied the army to New York,

[1] The following notices of the judges of the Probate Court are taken from the "Norfolk Court Manual," prepared and published by Henry O. Hildreth, Esq., in 1876, with the kind permission of the author.

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opposed the evacuation of that city, and near the close of the year 1776 was ordered to take command of the posts in the Highlands.

In 1777 he was intrusted with the command of the eastern department, and had charge of the Saratoga (convention) prisoners. In June, 1779, he was ordered to the command on the Hudson, where he was stationed till the close of the war. Returning to his farm, he became a delegate to the convention that adopted the Federal Constitution in 1788, State senator in 1791–92, and in 1806 was chosen Lieutenant-Governor of Massachusetts, but declined the office. July 2, 1793, he was appointed judge of the Court of Common Pleas for the new county of Norfolk, and the same day was appointed first Judge of Probate for the county. He died Jan. 24, 1814, aged seventy-seven years.

EDWARD HUTCHINSON ROBBINS was born in Milton, Feb. 19, 1758, and was graduated at Harvard College in 1775. He studied law with Oakes Angier, of Bridgewater, and commenced practice in his native town. He was chosen a Representative from Milton in 1781, and Speaker of the House of Representatives in 1793, which office he held for nine successive years. In 1802 he was chosen Lieutenant-Governor, and held the office until 1807. In 1793 he was appointed Special Justice of the Court of Common Pleas for Norfolk County, and in 1799 was appointed Chief Justice of the same court. In 1808 and 1809 he was a member of the Executive Council. He also held many other positions of trust and responsibility. On the decease of Gen. Heath, in 1814, he was appointed Judge of Probate for the county of Norfolk, which office he held until his death, which occurred Dec. 29, 1829.[1]

SHERMAN LELAND was born in Grafton, March 29, 1793, and remained on his father's farm until he was more than twenty years of age. During the two or three years following he attended school most of the time, and in October, 1805, commenced the study of the law, employing the winter months of that and the three succeeding years in teaching. He was admitted to the bar at Worcester in December, 1809, and commenced practice at Eastport, Me., January, 1810. Oct. 11, 1811, he was appointed prosecuting attorney for the county of Washington. He represented Eastport in the Massachusetts Legislature of 1812, and in December of that year was appointed first lieutenant, and served under that appointment in the army of the United States upon the eastern frontier until April, 1813, when he received the appointment of captain in the Thirty-fourth Regiment of Infantry in the United States army, and served until June 5, 1814, when he resigned his commission and resumed the practice of his profession. In July he removed to Roxbury, Mass., and in the year 1815 opened an office in Boston, and commenced practice in both the counties of Suffolk and Norfolk. He was a Representative from Roxbury in the Massachusetts Legislature for the years 1818, '19, '20, and '21. He was also a delegate from Roxbury in the Constitutional Convention of 1820. He was a member of the Senate of Massachusetts from the county of Norfolk for the years 1823 and 1824, and, during the temporary absence of the president, was elected president *pro tem.* He was again a member of the House of Representatives in the year 1825, and was chairman of the committee on the judiciary. In 1824 he was a candidate for Representative in Congress for the Norfolk District, but, after several trials, his competitor, Hon. John Bailey, was elected by a small majority. He was again elected a member of the Senate from Norfolk County for the years 1828 and 1829, and was president of the Senate for the year 1828, and chairman of the Committee on the Judiciary for 1829. On the 26th of January, 1830, he was appointed Judge of Probate for the county of Norfolk, in place of Judge Robbins, deceased, and immediately entered upon the discharge of the duties of the office, which he continued to perform until his death, which occurred Nov. 19, 1853, at the age of seventy years.

WILLIAM SHERMAN LELAND was born in Roxbury, Oct. 12, 1824. After leaving the public schools in his native town, he entered the law-office of his father, Hon. Sherman Leland, then Judge of Probate of the county of Norfolk. On the death of his father, in November, 1853, he was appointed to fill the vacancy, which position he continued to occupy until 1858, when, under the administration of Governor Banks, the law concerning Courts of Probate and Insolvency was changed, and he failed to receive the appointment as judge of the new court. He resumed the general practice of law, and soon acquired a large and lucrative practice. He was for many years one of the directors of the People's Bank of Roxbury, and was at one time its active president. He was one of the projectors of the Elliot Five Cent Savings-Bank, and was chosen its president, which office he continued to hold until his death, which

[1] Judge Robbins was a man of fine personal presence, of genial manners, and great kindness of heart. He was emphatically the friend of the widow and orphan, and his death was regarded as a great public loss. He lived and died on the fine estate on Brush Hill, now the residence of his son, Hon. James Murray Robbins.

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took place July 26, 1869, at the age of forty-four years.

GEORGE WHITE was born in Quincy. He was fitted for college under the instruction of William M. Cornell, LL.D., and at the Phillips Academy, in Exeter, N. H. He was graduated at Yale College in 1848, and began his professional studies in the Dane Law-School at Cambridge, and received the degree of LL.B. from Harvard College in 1850. He completed his studies with Hon. Robert Rantoul, Jr., and upon his admission to the Suffolk bar, in 1851, he became a partner with Mr. Rantoul, having an office in Boston. He was a member of the Constitutional Convention from Quincy in 1853. He was appointed Judge of Probate and Insolvency in 1858, and he has held the office since that time. He now resides in Wellesley, having an office in Boston. (See notice of Judge White in history of Wellesley.)

The Bar.—FISHER AMES.—He was admitted to the bar in Suffolk in 1781. He was graduated at Harvard College in 1774, and studied law with William Tudor in Boston. He had an office in Boston for a short time, but he removed to Dedham about the time of the incorporation of the county. He built an office and began practice, although he was a member of Congress until 1797. His health, however, failed in 1795, and while he continued to practise in the courts to some extent, he gradually withdrew towards the close of his life. Mr. Ames evidently found the trial of ordinary cases very irksome, and his time and attention were taken up by his farm and politics. His fame as a lawyer was completely overshadowed by his eminence as a statesman and political writer. An account of his life and character will be found in the history of Dedham in this volume.

HORATIO TOWNSEND was born in Medfield, March 29, 1763, and was graduated at Harvard College in 1783; studied law with Theophilus Parsons at Newburyport, and began practice in Medfield. In 1799 he was appointed special justice of the Court of Common Pleas, and about the same time was appointed clerk of the courts, which office he held until 1811, when he was removed by Governor Gerry. He was reappointed the following year, and continued in office until his death, which occurred at Dedham, July 9, 1826, at the age of sixty-three years.

SAMUEL HAVEN.—Admitted to the Suffolk bar before the incorporation of the county of Norfolk. He was the son of Rev. Jason Haven, the minister of Dedham, and was born April 5, 1771. He was graduated at Harvard College in 1789, and studied law with Fisher Ames and his cousin, Samuel Dexter, of Boston. He was the first Register of Probate of this county. In 1802 he was commissioned a Justice of the Court of Common Pleas, and in 1804 was appointed Chief Justice, and continued in that office until the court was abolished, in 1811. He was in the office of Register of Deeds until 1833, a period of forty years, and almost wholly retired from the practice of law. He then removed to Roxbury, where he continued to reside until his death, Sept. 4, 1847, at the age of seventy-six years.

The mother of Judge Haven was the sister of Samuel Dexter, Sr., and daughter of Rev. Samuel Dexter, minister of Dedham. He built the fine house near the court-house, on the corner of Court and Ames Street, about 1795. His office stood upon his grounds, and was the first office occupied by Waldo Colburn, who began practice in 1850, but it is now removed. It was in this office probably the first meeting of the bar was held. He was interested in theological questions, and wrote an elaborate pamphlet upon the case of the Dedham Church in 1818. He was the father of Samuel F. Haven, of Worcester.

THOMAS GREENLEAF.—He was a member of the bar before the incorporation of the county. He was born in Boston, May 15, 1767, and was graduated at Harvard College in 1784. He removed to Quincy early in the present century. He was a representative to the General Court from 1808 to 1820. He was a member of the Executive Council from 1820 to 1822. In 1806 he was appointed a special justice of the Court of Common Pleas for the county of Norfolk. He died Jan. 5, 1854, aged eighty six years and seven months.

ASAPH CHURCHILL, of Milton, was a member of the bar at the formation of the county. He was born in Middleborough, May 5, 1765, and was graduated at Harvard College in 1789, having a disputation with Nahum Mitchell, of Bridgewater, as his part for commencement. He studied law with John Davis, Esq., of Plymouth, and was admitted to practice in Boston in 1795. He was one of few attorneys, probably less than twelve, at that time practising law in Boston. Having continued his office in Boston for several years, he removed to Milton, where he purchased an estate on Milton Hill of Edward H. Robbins. He had a large practice in Norfolk County. He died in Milton, June 30, 1841, at the age of seventy-six years. He was a descendant of John Churchill, who came to this country in 1640.

JOHN SHIRLEY WILLIAMS.—Attorney of Supreme Judicial Court, 1803. He was born in Roxbury, May 3, 1772, and was graduated at Harvard College in

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1797. He practised law at Roxbury and at Dedham. In 1811 he was appointed Clerk of the Courts by Governor Gerry, but was removed the next year by Governor Strong. He was also County Attorney. He died at Ware, Mass., while on a journey for his health, in May, 1843, aged seventy-one years.

HENRY MAURICE LISLE.—Attorney of Supreme Judicial Court, 1802. He was an Englishman who practised law in Milton. He was a man of ability, but little is known concerning him. There is a tradition that he went to the West Indies.

JAMES RICHARDSON.—Attorney of the Supreme Judicial Court, 1803. He was born in Medfield, Oct. 12, 1771, and was graduated at Harvard College in 1797. He studied law in the office of Fisher Ames in Dedham, and was afterwards his partner in business until the death of Mr. Ames. He was a learned lawyer, and had a taste for literature. He was a senator from the county in the session of 1813–14, and a member of the Constitutional Convention of 1820. He was one of the Presidential electors in 1832. He was president of the Bar Association of the county for many years. He was at one time engaged in manufacturing business, and towards the close of his life withdrew from active practice. He continued to be president of the Norfolk Mutual Fire Insurance Company until his death, which occurred in May, 1858.

JAIRUS WARE.—Counsellor of Supreme Judicial Court, March, 1808. He was born in Wrentham, Jan. 22, 1772, and was graduated at Brown University in 1797. He practised law in Wrentham. He was Representative to the General Court from 1809 to 1816, and also 1818–23; member of the Executive Council, 1825–26; in 1811 Justice of Circuit Court of Common Pleas; and in 1819 Chief Justice of the Court of Sessions. He was appointed Clerk of the Courts Sept. 1, 1826, and held the office until his death, which occurred at Dedham, Jan. 18, 1836, at the age of sixty-four years.

THOMAS B. ADAMS.—Counsellor of Supreme Judicial Court, March, 1808. He was the third son of President John Adams, and was born in Quincy, then Braintree, Sept. 15, 1772; was graduated at Harvard College in 1790; was admitted to the bar in the State of Pennsylvania, and returned to the commonwealth after the incorporation of the county. He was chief justice of the Circuit Court of Common Pleas in 1811, Representative to General Court from Quincy in 1805, and in 1811 was a member of the Executive Council. He died March 12, 1832, at the age of fifty-nine years and six months. Mr. Adams took an interest in the bar meetings for a time, and his name frequently appears in these proceedings.

GIDEON L. THAYER.—Counsellor of Supreme Judicial Court, 1808. He was the son of Hon. Ebenezer Thayer, and was born in Braintree, Sept. 24, 1777. He was graduated at Harvard College in 1798, and studied law with Benjamin Whitman, of Plymouth County, and also with Judge Crauch. He practised in that part of Braintree which is now Quincy, and also in the easterly part of the town near Weymouth Landing. He had a high standing in his profession. He died July 17, 1829, at the age of fifty-two years.

WILLIAM DUNBAR.—Counsellor of Supreme Judicial Court, 1809. He was born in Stoughton, now Canton, Aug. 15, 1780, and never received a collegiate education. He practised law in Canton for a time, and then went West or South, and was gone many years. He returned to Canton a few years before his death, which took place May 6, 1848, and did some office work.

DANIEL ADAMS.—Counsellor of Supreme Judicial Court, 1809. He was born in Watertown, March 26, 1779; was graduated at Harvard College in 1799, and commenced the practice of law at Medfield. He was a Representative to the General Court from 1812 to 1820, excepting one year, and again in 1841. He was appointed Judge of the Court of Sessions of Norfolk County in 1822, and upon the retirement of Judge Ware, in 1826, was made Chief Justice. He died Sept. 2, 1852, at the age of seventy-three years.

JABEZ CHICKERING.—Counsellor of Supreme Judicial Court, 1809. He was the son of the Rev. Jabez Chickering, of Dedham (South Parish), where he was born Aug. 28, 1782. He began practice in Dedham and continued it for many years. He subsequently engaged in manufactures, and was cashier of the Dedham Bank. He removed in 1823 to Monroe, Mich., where he died Oct. 20, 1826.

JOSEPH HARRINGTON.—Counsellor of Supreme Judicial Court, 1809. He had an office in Roxbury, where he practised many years.

DAVID ALLEN SIMMONS.—Attorney of Circuit Court of Common Pleas, September, 1812. He was born in Boston, Nov. 7, 1785, and was educated at Chesterfield Academy in New Hampshire, whither he removed in his childhood. He returned to Boston in 1806, and studied law with Thomas Williams, of Roxbury. He had an office in Boston, and was partner with George Gay, who was admitted at the same time, for many years, and afterwards with James M. Keith and Harvey Jewell. He always lived at Roxbury, and had a good practice in Norfolk County. He was a man of remarkable energy, and conducted his cases with zeal and ability. He died in Roxbury, Nov. 20, 1859, at the age of seventy-two years. He

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had received the honorary degree of Bachelor of Laws from Dartmouth College.

JOSIAH J. FISKE.—Counsellor of the Supreme Judicial Court, 1815. (See history of Wrentham.)

JOHN KING.—Counsellor of Supreme Judicial Court, 1811. He had an office in Randolph, where he practised many years.

SAMUEL P. LOUD.—Counsellor of Supreme Judicial Court, 1811. He was born in Weymouth, March,.1783; was graduated at Brown University in 1805; studied law in the office of John Quincy Adams, and began the practice of law in Dorchester. He was a representative from Dorchester and senator from Norfolk County for many years; was a member of the Executive Council in 1841 and 1842, and represented the town in the Constitutional Convention of 1853. He was for six years a justice of the Court of Sessions for the county, and from 1828 to 1853, a period of twenty-five years of continuous service, he was chairman of the county commissioners. He died at Dorchester, July 11, 1875, at the age of ninety-two years and four months.

CHRISTOPHER WEBB.—Counsellor of Supreme Judicial Court, 1813. He was graduated at Brown University in 1803 and resided in Weymouth, and was a representative to the General Court from that town for many years, and was also a senator from the county from 1827 to 1834. He was county attorney for the county, and in 1826 was commissioner of highways. He died in Baltimore in February, 1848, aged sixty-seven years.

ERASTUS WORTHINGTON.—Counsellor of Supreme Judicial Court, 1813. He was born in Belchertown, Mass., Oct. 8, 1779, and was graduated at Williams College in 1804. After his graduation he was employed for a time in teaching, and then began the study of law, which he completed in the office of John Heard, Esq., of Boston. He was first admitted in Suffolk, but came to Dedham in 1809. Here he continued to practise until about the year 1825, when, having been active in the formation of the Norfolk Mutual Fire Insurance Company, he became its first secretary, and held this office until 1840, when he resigned it on account of ill health. He was Representative from Dedham to the General Court in 1814 and 1815. He wrote and published "An Essay on the Establishment of a Chancery Jurisdiction in Massachusetts," which is believed upon competent authority to have been the first argument published in favor of an equity jurisdiction in the commonwealth. In 1827 he wrote and published a "History of Dedham from its Settlement in 1635 to May, 1827." He died June 27, 1842.

EBENEZER F. THAYER.—Counsellor of Supreme Judicial Court, 1813. He was a brother of Gideon L. Thayer, and was born in Braintree, June 12, 1784. He studied law with H. M. Lisle, of Milton, with James Sullivan and Gideon L. Thayer. In company with Samuel K. Williams, he practised in Boston some six or eight years, and afterwards in Braintree. He died Feb. 15, 1824, at about forty years of age.

THOMAS GREENLEAF, JR.—Counsellor of the Supreme Judicial Court, 1814. He was a son of Thomas Greenleaf, of Quincy; was graduated at Harvard College in 1806, and died in 1817.

CYRUS ALDEN.—Counsellor of the Supreme Judicial Court, 1815. He was born at Bridgewater, Mass., and was graduated at Brown University in 1807, and studied law at Litchfield, Conn., and with William Baylies, at West Bridgewater. He was admitted to the bar first at Plymouth. He began the practice of the law at Wrentham, where he remained for six years and then removed to Fall River, from which town he was Representative to the General Court in 1837. In 1819 he published a work entitled, "An Abridgement of Law, with Practical Forms." He was a worthy man and had a good reputation in his profession. He died in 1855.

SAMUEL J. GARDNER.—Counsellor of Supreme Judicial Court, 1814. He was born in Brookline, July 9, 1788. He entered Harvard College in 1803, being the youngest member of his class. He left college a few days before the close of his senior year, being engaged with his class in a rebellion. Gardner was invited to return and take the valedictory part at commencement, but he declined. Some years after, he received an honorary degree from the college. He studied law with Judge Fay, of Cambridge, and attended lectures at Philadelphia. He began practice in Roxbury in 1810. His office was on Boston Neck, and was a well-known landmark for twenty years. He acquired considerable property in his practice, and retired from active practice after a time. He was active in public affairs, being secretary and treasurer of the Roxbury Grammar School, and manager of the Roxbury Benevolent Society. He was a Representative to the General Court, president of the Norfolk County Temperance Society, and Deputy Grand Master of the Grand Lodge of Freemasons in Massachusetts.

He subsequently lost much of his property, and in 1838 he removed to Newark, N. J., where he engaged in literary pursuits and in the education of his children. In 1844 he removed to New York. He was for eleven years editor of the *Newark Daily Ad-*

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vertiser. He was an accomplished scholar and able writer, and under his editorial administration his paper held a high position among the leading journals of the country. In the discussions preceding the war of the Rebellion he was a vigorous supporter of the party of the Union. He retired from this post at the age of seventy-two in 1861. He died in the White Mountains, July 14, 1864, at the age of seventy-six years. After his death a selection of his writings, written for the columns of his newspaper, appeared under the name of "Autumn Leaves," and in these the wit and humor which made his conversation delightful found expression.

ABNER LORING.—Attorney of the Supreme Judicial Court, 1813. He was born in Hingham, July 21, 1786, and was graduated at Harvard College in 1807. He studied law with Ebenezer Gay. He began practice at Dorchester, and was well read in his profession, devoted to business, and of unexceptionable character. He died, deeply lamented, July 18, 1814, at the age of twenty-eight years.

THOMAS TOLMAN.—Counsellor of the Supreme Judicial Court, 1820. He was born in Stoughton, Feb. 20, 1791, and was graduated at Brown University in 1811. He practised law in Canton until 1837, and then removed to Boston and had an office there. He was a Representative to the General Court from Canton in 1828 and 1836. He was afterwards a member of the Executive Council. He died in Boston in 1869.

JOHN B. DERBY.—Counsellor-at-Law of Supreme Judicial Court, 1821. He practised law in Dedham for some years, and afterwards removed to Boston, where he died. He was the father of Lieut. Derby, well known as a humorous writer under the *nom de plume* of "John Phœnix."

LEWIS WHITING FISHER.—Attorney of the Circuit Court of Common Pleas, September term, 1819. He was born in Franklin, Dec. 29, 1792, was graduated at Brown University in 1816, and studied law with Josiah J. Fiske, at Wrentham. He afterwards opened an office at Wrentham, where he lived until his death, April 20, 1827.

JOHN W. AMES.—Attorney of Supreme Judicial Court, 1820. He was the eldest son of Fisher Ames, and was born Oct. 22, 1793. He was graduated at Harvard College in 1813, and studied law with Theron Metcalf. He had an office in Boston for a short time, but soon removed to Dedham. He was Representative to the General Court from Dedham in 1822, and was president of the Dedham Bank from June 16, 1829, to his death, Oct. 31, 1833. He was never married, but always lived with his mother. He was much interested in the building of the court-house in 1827.

ABEL CUSHING.—Counsellor of Supreme Judicial Court, 1818. He was graduated at Brown University in 1810, studied with Ebenezer Gay, of Hingham, and practised law in this county for a number of years, having an office in Dorchester. He was afterwards appointed a justice of the Justices' Court in Boston, which office he held until his resignation, shortly before his death, in 1866. He was a Representative to the General Court from Dorchester for three years, and also a Senator from Norfolk County.

MELETIAH EVERETT.—Counsellor of the Supreme Judicial Court, 1820. He was born in Wrentham, June 24, 1777. He was graduated at Brown University in 1802. He studied law with Hon. Laban Wheaton, of Norton, and began practice in Foxborough, where he resided until about the year 1832, when he removed to Wrentham. He was a Representative to the General Court from Foxborough in 1831, and was a Senator from the county in 1841 and 1842. He was a safe and prudent counsellor. He died in Wrentham in 1858. The Hon. Horace Everett, of Vermont, was his brother.

EZRA WESTON SAMPSON.—He was probably admitted to the bar in the county of Plymouth. He was born in Duxbury, Dec. 1, 1797, and was graduated at Harvard College in 1816. He had an office in Braintree, where he practised law about twelve years. Upon the decease of Judge Ware, he was appointed in 1836 Clerk of the Courts for the county, and held the office until January, 1867. During the last year of his life he was unable to perform the duties of his office by reason of illness. He died in Dedham, Jan. 15, 1867, at the age of sixty-nine years.

WARREN LOVERING.—Counsellor of the Supreme Judicial Court, October term, 1825. He was graduated at Brown University in 1817. He had an office in Medway for many years, and at one time had an extensive practice. He was a Representative to the General Court from Medway in 1827 and 1828. He held several important offices, and was a prominent member of the Whig party. The last years of his life were spent in poverty and obscurity. He died in 1876.

JONATHAN PARKER BISHOP was born in Killingly, Conn., April 10, 1792. He was the son of Jonathan Parker Bishop, a well-known physician, and Hannah (Torrey) Bishop. He commenced the practice of law in Medfield about the year 1818, having been admitted to the bar in another county, and was prominently identified with the affairs of the

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town during his life. He represented the town in the Legislature in 1848 and 1851, and was actively interested in the election of Charles Sumner to the United States Senate, which first took place in the latter year. He was largely instrumental in the building of the Charles River Railroad, which was opened through the town in 1861. He died July 10, 1865.

AARON PRESCOTT.—Attorney of Supreme Judicial Court, 1820. He was graduated at Harvard College in 1814. He practised law for many years in the county, and had an office in Randolph. He died in 1851.

JONATHAN H. COBB.—Counsellor of Supreme Judicial Court, 1824. He was born in Sharon, July 8, 1799, and was graduated at Harvard College in 1817. He began the study of law in the office of William Dunbar, of Canton, where he remained until Oct. 9, 1818, when he went to Charleston, S. C., and opened a classical school. In 1819 he returned to Massachusetts, and completed his legal studies in the office of Jabez Chickering, of Dedham. He was editor of the *Village Register*, in Dedham, and had an office in Boston. In 1831 he was active in the formation of the Dedham Institution for Savings, of which he was the first treasurer. In 1831 the Legislature requested the Governor to procure the compilation of a manual on the mulberry-tree and the manufacture of silk, which was prepared by Mr. Cobb, of which several editions were published, and afterwards republished by order of Congress. In 1837 he established a manufactory of sewing-silk in Dedham, of which he was superintendent and principal proprietor, but which was burned in 1845. In 1833 he was appointed register of probate for Norfolk County, which office he held until 1879. He was for thirty consecutive years the town clerk of Dedham, declining re-election in 1875. He was deacon of the First Church for more than forty years, and for the same period an active magistrate of the county. He died March 12, 1882.

GEORGE C. WILDE.—Attorney of the Supreme Judicial Court, October term, 1826. He was the son of the Hon. Samuel S. Wilde, a justice of the Supreme Judicial Court. His professional life was a brief one, but he practised law in Wrentham until about the year 1835, when he was appointed Clerk of the Supreme Judicial Court in the county of Suffolk, an office which he held for about forty years.

IRA CLEVELAND.—Attorney of the Court of Common Pleas, Dec. 5, 1827.

HORACE MANN.—Attorney of Court of Common Pleas, 1826; Supreme Judicial Court, 1827. He was the son of Thomas and Mary Mann, and was born in Franklin, May 4, 1796. He was graduated at Brown University in 1819. He entered the office of Josiah J. Fiske, at Wrentham, but soon after became a tutor at Brown University for two years. He then studied a year in the law-school at Litchfield, Conn., and completed his studies with James Richardson, at Dedham. He opened an office in Dedham, being the same lately occupied by Jabez Chickering, on the corner of Court and Church Streets. He was a Representative to the General Court from Dedham for four years, 1827–31. In 1833 he removed to Boston, and entered into a partnership with Edward G. Loring. He was a member of the Senate from Suffolk four years, and in 1837 was president of that body. He was chairman of the committee for the revision of the statutes of 1836, and prepared the marginal notes and citations of cases, as editor with Theron Metcalf. He was appointed secretary of the Board of Education upon its organization, June 29, 1837. Of the great distinction and influence to which he attained in this office it is unnecessary to speak in this notice, or of his career as a member of Congress from 1848–52, which though brief was memorable. He died while president of Antioch College, Ohio, Aug. 2, 1859.

The brief period of practice in his profession at Dedham is naturally overlooked by reason of his having become so widely known as an educator and philanthropist, yet he was remembered by his contemporaries who knew him as a lawyer as a man of brilliant parts, and was a successful advocate. He was fond of controversy, and wielded an extremely caustic pen. He had many admirers in Norfolk County, and years after his removal from Dedham, when he was an independent candidate for Congress, the popularity and influence gained while at the bar, aided materially in his election.

JOHN JONES CLARKE.—Counsellor of the Supreme Judicial Court, Nov. 5, 1830. He was born Feb. 24, 1803; was the son of Rev. Pitt Clarke (H. C. 1790), of Norton, Mass., and Rebecca (Jones) Clarke, of Hopkinton. He was at school at the Norton Academy, and was fitted for college partly at the Framingham and Andover Academies and partly by his father, who was, for his time, a distinguished scholar and teacher.

He entered Harvard College in 1819, with a class in which, at the end of the course of four years, a famous rebellion occurred, on account of which a large majority of the class were refused their degrees, and it was not until 1841 that Mr. Clarke received from the college the degrees of A.B. and A.M.

Upon leaving college, Mr. Clarke pursued the

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study of law in the office of Hon. Laban Wheaton, of Norton, for a year; he then entered the office of James Richardson, Esq., at Dedham, where he remained two years; he was then, in 1826, admitted to the bar of the Court of Common Pleas, and afterwards, in 1830, to the bar of the Supreme Court.

In 1826, Mr. Clarke commenced the practice of law in Roxbury, where he has ever since resided, having an office on Washington Street, nearly opposite Eustis. Here his business gradually increased, and in 1830 he married Miss Rebecca Cordis Haswell, a daughter of Capt. Robert Haswell, formerly in the navy, and afterwards in the mercantile service, and step-daughter of John Lemist, Esq., a prominent citizen of Roxbury, a union which has been eminently happy, the fiftieth anniversary of which was celebrated by a large circle of their friends in 1880.

Mr. Clarke early became one of the leaders of the bar of Norfolk County, and he was frequently retained in important cases in Plymouth and Bristol Counties.

On the acceptance in 1848 of a seat on the bench by Hon. George T. Bigelow, Mr. Clarke formed a partnership with his brother, Mr. Manlius S. Clarke, who had to that time been Judge Bigelow's partner. The principal office of the firm was in Boston, but Mr. Clarke retained his office in Roxbury for some years after this, and continued to attend to business in Norfolk County, in addition to attending to a portion of the large business of the firm of J. J. & M. S. Clarke in Suffolk County and elsewhere.

This partnership was ended by the death of Mr. M. S. Clarke in 1853, and for a few months Mr. Elias Merwin was associated with Mr. Clarke, and aided in winding up the unfinished business of the old firm. In April, 1854, he took as a partner Mr. Lemuel Shaw, Jr., who had been a student in his office. This partnership continued until 1863, when in consequence of the increasing personal responsibilities of both partners it was dissolved, and from the same cause Mr. Clark gradually withdrew from active practice.

Mr. Clarke early joined the First Church in Roxbury, and has been an active and useful member of that church and congregation.

He was a member of the House of Representatives for Roxbury in 1836 and 1837, and of the Senate for Norfolk County in 1853, and when Roxbury was incorporated in 1846 he was chosen its first mayor, and rendered efficient service in organizing the new city government, but declined to hold the office for more than one year.

Mr. Clarke was at one time president of the Winthrop Bank of Roxbury, was one of the founders and the first president of the Roxbury Gas Company, and in the early history of the Metropolitan Railroad was one of its directors, and in every relation in life has always commanded the respect and confidence of his fellow-citizens.

Mr. Clarke was in early life a zealous member of the Whig party, but since the dissolution of that party he has not taken an active part in politics, though always doing his duty as a good citizen in voting at every election. He has always taken a great interest in the suppression of intemperance, and has for many years been a total abstainer from all intoxicating agents.

Mr. Clarke continues to occupy an office at 27 State Street, Boston, where he has been in practice since 1848, but of late years his time has been devoted principally to the care of estates of which he is trustee.

JOHN MARK GOURGAS.—Attorney of the Supreme Judicial Court, November term, 1830. He was graduated at Harvard College in 1824. He practised law in this county during his life, having an office in Quincy. He died in 1862, and was never married. He was a careful and accurate lawyer.

NATHANIEL FOSTER SAFFORD was born in Salem in 1815, and was graduated at Dartmouth College in 1835. He studied law with Asahel Huntington, of Salem, where he was admitted to the bar. He began practice in Dorchester in 1839, where he acted as magistrate, and also as a master in chancery in the period of jurisdiction under the insolvent laws. He was Representative to the General Court from Dorchester in 1850 and 1851. In 1853 he was nominated by the Whig party to succeed Samuel P. Loude, who had declined further service as county commissioner, but there having been no choice by the people after two trials, he was appointed by Governor Clifford to fill the vacancy. He was elected chairman of the board, a position which he continued to fill by successive re-elections until Jan. 1, 1868. He was again elected county commissioner in 1872, and from Jan. 1, 1873, to January, 1879, he was chairman of the board. He now resides in Milton, but has an office in Boston.

WILLIAM S. MORTON practised law at Quincy for many years, but he was not admitted in this county. He was graduated at Harvard College in 1831, and died at Quincy in 1871. He was a trial justice for some years.

NAAMAN L. WHITE.—He was graduated at Harvard College in 1835. He has had an office in Braintree for many years, where he now resides. He was

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Sam'l Warner

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Wm. Gaston.

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admitted to the bar elsewhere, and is not now in active practice.

FISHER A. KINGSBURY was a native of Norfolk County, and practised many years at Weymouth. He died many years ago. He acted as magistrate in Weymouth. He was admitted as counsellor of the Supreme Judicial Court in 1831.

ASAPH CHURCHILL, JR.—Attorney and counsellor, September term, Court of Common Pleas, 1834. He was born in Milton, April 20, 1814. He was graduated at Harvard College in 1831; studied law with his father at Milton, and in the Harvard Law-School. He was admitted to the bar before he was twenty-one years of age, and had an office at the Lower Mills, in Dorchester, and Milton until 1857, when he took an office in Boston, where he has since continued to practise, having had for his partner, from 1857 to 1870, Edward L. Pierce, and since that time his son, Joseph R. Churchill. He was a Senator from Norfolk County in 1857; was a director and president of the Dorchester and Milton Bank, afterwards the Blue Hill Bank, for more than twenty-five years. He was also president of the Dorchester Mutual Fire Insurance Company. He has resided in Dorchester, and has had a large practice, to which at this date (1883) he is fully devoted.

ABNER L. CUSHING.—He was born in Dorchester, and was the son of Abel Cushing. He was graduated at Harvard College in 1838. He edited the *Boston Republic* a few years, and studied law with his father. He began practice in Boston, and subsequently removed to Randolph, where he had an extensive practice in this county for many years. In 1863 he removed to New York, where he is now engaged in the practice of law.

SAMUEL WARNER.—Attorney and counsellor, Court of Common Pleas, September term, 1841. He was born in Providence, R. I., and was fitted for college at Day's Academy, in Wrentham. He was graduated at Brown University in 1838. He began practice in Wrentham, where he has continued to reside and practise law ever since. He was Representative to the General Court from Wrentham in 1843, 1848, and 1882. He was Senator from the county in 1851, and a member of the Constitutional Convention in 1853. He was land agent of the commonwealth from 1851 to 1854, and has been a trial justice since 1858.

ELLIS WORTHINGTON.—Attorney and counsellor, September term, Court of Common Pleas, 1842. He was born in Dedham, Feb. 11, 1816, and was the son of Erastus Worthington. He was fitted for college at Day's Academy, in Wrentham, and entered Brown University, but did not complete his college course. He studied law in the Dane Law-School at Cambridge, and in the office of Ezra Wilkinson at Dedham. He had an office in Dedham for a short time after his admission to the bar. He afterwards removed to Fort Wayne, Ind., and thence to Milwaukee, Wis., where he continued to practise law. He was afterwards the general agent of the Ætna Insurance Company of Hartford at Springfield, Ill., and was subsequently the vice-president of the Putnam Insurance Company of Hartford. He died in Palmyra, N. Y., Nov. 28, 1871.

JOHN KING.—Attorney and counsellor, April term, Court of Common Pleas, 1843. He is the son of John King, of Randolph, and was graduated at Harvard College in 1839, and studied law with Ezra Wilkinson. He had an office in Dedham for a time, but he afterwards removed to the West, and now resides in Iowa.

HON. WILLIAM GASTON.—The subject of this sketch traces his ancestry to a family of France who were zealous adherents of the Huguenot cause. The direct ancestor of his branch of the family, driven from his native land, sought refuge in Scotland, from which place, between the years 1662 and 1668, his sons, being in great peril because of their firm adherence to the Protestant faith, fled to the north of Ireland for safety.

The forefather of Governor Gaston, with a younger brother, arrived in this country about 1730. He located in Connecticut, where his family remained for more than a century. Not only has Governor Gaston honored the family name and connected his name inseparably with the history of the old commonwealth, but North Carolina as well claims among her distinguished citizens one of the same name and family, William Gaston, an eminent jurist and statesman, judge of the Supreme Court of the State.

Governor William Gaston, son of Alexander and Keziah Arnold Gaston, was born in Killingley, Conn., Oct. 3, 1820. His father was a well-known merchant of Connecticut, and a man of sterling integrity and strong force of character. The family removed from Killingley to Boston in 1838. Mr. Gaston was prepared for college at Brooklyn and Plainfield Academies, and at the early age of fifteen entered Brown University, where he maintained a high rank in his class and was graduated with honor in 1840. Having decided upon the legal profession as a life-study, he entered the office of Judge Hilliard, of Roxbury, where he remained for a time, and continued his legal studies with C. P. and B. R. Curtis, of Boston, with whom he remained until his admission to the bar in

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1844. In 1846 he opened a law-office in Roxbury, and very soon took a leading position at the bar. He continued his practice here with marked success until 1865, when, in company with Hawley Jewell and Walbridge A. Field, he formed a copartnership in Boston, under the firm-name of Jewell, Gaston & Field, which continued until Mr. Gaston's elevation to the gubernatorial chair of Massachusetts in 1874.

Governor Gaston is a Democrat in politics, and, although not an active politician, he has had many positions of trust and responsibility virtually thrust upon him, and his career in many respects has been as remarkable as it was brilliant. In 1853 and 1854 he was elected to the House of Representatives as a Whig, and in 1856 was re-elected by a fusion of Whigs and Democrats against the Know-Nothing candidate. He was elected to the Senate in 1868, although his district was strongly Republican. He was also for a long time city solicitor of Roxbury, and mayor of Roxbury, 1861–62. In 1870 he was his party's candidate for Congress, but was defeated. In 1870, after the annexation of Roxbury to Boston, he was elected mayor of the city, and re-elected in 1871. In this year a spirited contest ensued for the mayoralty, Mr. Gaston being the Democratic candidate and Hon. Henry L. Pierce the nominee of the Republicans. At first it was announced that Mr. Gaston was elected, but upon a recount of votes Mr. Pierce was declared mayor by a plurality of seventy-nine votes. Mr. Gaston's popularity and strength was significantly shown in this contest, for only one month previously Gen. Grant had carried the city by five thousand five hundred majority.

In the fall of 1874 Mr. Gaston receeived the nomination for Governor, and entered the canvass in opposition to Hon. Thomas Talbot, at that time acting Governor of the commonwealth, and one of the strongest men in the Republican party. The result astonished and electrified the country. Mr. Gaston was elected by seven thousand plurality. He entered upon his high office with a determination to discharge its duties solely for the benefit of the commonwealth as a whole, and nobly was this duty performed. He brought to the gubernatorial chair not only a superior legal mind, but that executive ability which a successful administration of the office demands. Not a bitter partisan, he was guided by a conservative policy which was commended alike by both parties. He declined the nomination for Governor in 1876, although a large majority of the convention was in his favor, and he also declined in the same year the congressional nomination from the Fourth District.

In 1875 he received the degree of LL.D. from Harvard, and also from his Alma Mater, Brown University. In 1852 he united in marriage with Louisa A., daughter of Laban S. Beecher, of Roxbury. Scholarly, with social attainments of a high character, and a legal mind that has placed him among the leaders of the Suffolk bar, he is justly esteemed as one of Boston's most honored citizens.

Samuel Bradley Noyes, eldest son of Samuel and Elizabeth (Morrill) Noyes, was born in Dedham, April 9, 1817. On his father's side he is of the Noyes family of Choulderton, Wiltshire, England, and his ancestor, Nicholas Noyes, with his brother, James, a clergyman, came to New England in 1634, to Newbury in 1635, five years after Winthrop's settlement of Boston. On his mother's side his grandfather, Eliakim Morrill, was a highly respectable citizen of Dedham, and his great-grandfather, the Rev. Isaac Morrill (H. U. 1737), was a solemn Puritan divine, who died (1793) in office as pastor at Wilmington. It will thus be perceived that Mr. Noyes is of a very old New England stock, and of that Puritan clerical strain which Dr. Holmes so felicitously calls "the Brahmin caste" in society. Mr. Noyes himself has always been interested in church and parochial affairs, and has enjoyed a wide acquaintance with the clergy of his faith. He attended the public schools, and for one year a private school in Dedham under the tuition of Hon. Francis W. Bird (B. U. 1832). He entered Phillips Academy, Andover, in 1836, and remained there till the summer of 1840, when he left to join his class at Cambridge (H. U. 1844). Of his student life at Phillips Academy Mr. Noyes has always retained a most tender regard; and in 1875 the Philomathean Society in the academy, in which Mr. Noyes played a prominent part during his student days at Andover, held its semi-centennial anniversary and he was chosen the orator of the day, his address being subsequently printed, together with the other literary exercises of the day, in an illustrated pamphlet of permanent interest and value. On leaving college he studied law with the Hon. Isaac Davis, of Worcester (B. U. 1822), afterwards with Hon. Ezra Wilkinson, of Dedham (B. U. 1824), and Hon. Ellis Ames, of Canton (B. U. 1830). He was admitted to the Norfolk County bar, April, 1847, and began practice in his adopted town of Canton, where he has resided ever since, with the exception of two years which he spent in Florida. He married, in January, 1850, Miss Georgiana, daughter of James and Abigail (Gookin) Beaumont. Her father came to New England from Derby, England, in 1800, and built the first mill erected for the manufacture of cotton by machinery in Massachusetts in 1802. Her mother

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Samuel B. Boyer

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was the daughter of Edmund Gookin, a lineal descendant from Daniel Gookin, who in 1650 was magistrate of all the Indians in Massachusetts, and who accompanied the Apostle John Eliot in his visits to the various tribes, and whose history of the Indians is published in the collections of the Massachusetts Historical Society. They have four children and two grandchildren.

His public offices have been justice of the peace (1849), trial justice (1850), commissioner of insolvency (1853), special county commissioner for Norfolk County (1856), trial justice again (1857). From 1849 to 1871 he was a member of the school committee of Canton, superintendent of public schools, 1857–58, 1861–64, 1867–71, and he has always been an interested worker in the cause of popular education even beyond the borders of his own town.

In 1864 he was appointed by Hon. William Pitt Fessenden, Secretary of the United States Treasury Department, a special agent of the department, and acting collector of customs at Fernandina, Florida. In this post, on the frontiers of a rebellion not then subdued, he had a rare chance to study the undercurrents of the great war among the Southern people, and his private journal would no doubt show quaint and suggestive incidents of the popular temper and conduct in Florida and Southern Georgia at that exciting time. After two years' service here he returned North, leaving behind him many warm friends, whose memory he cherishes as among the most valued treasures of his busy life. On his return to Massachusetts, in May, 1867, he was appointed by Hon. Salmon P. Chase, chief justice of the Supreme Court of the United States, a register in bankruptcy for the Second Congressional District in Massachusetts, an office which he still holds, although the acts of Congress of 1878 so far modified its duties that Mr. Noyes has had leisure to return to some extent to the practice of his favorite profession of the law. As a lawyer Mr. Noyes has naturally been interested in politics,—State and national,—giving much time and attention to questions of public policy and administration, and since its organization has been a consistent and useful member of the Republican party.

In politics results are generally reached through carefully-arranged and judiciously-executed details, projected and planned away from public observation and in a wise adjustment of means to ends, in the absence of which political movements are like the moves in a game of chance. As an adviser as to what to do and how to do it, and a worker in the execution of well-laid plans, he has lent a ready and serviceable hand to party movements and party successes.

Mr. Noyes has always maintained an extensive acquaintance with political leaders, hence his influence has been much sought and not withheld when it could be used in the furtherance of justice or the promotion of the right, etc., in helping to shape party action and legislation, so to secure these desirable ends.

In private life Mr. Noyes is known to be a man of taste and culture, a reliable friend, and never more so than when friendship is needed, a genial companion and an accomplished entertainer in private hospitalities. The classics of his school and college life have been to him life-long companions and friends. He has from his youth devoted himself to music with an absorbing enthusiasm. While in college he was leader of the college choir and of the Harvard Glee Club.

It is quite safe to assume, that had he given himself to the study and practice of the fine art of music as the leading object of his life, the natural qualities of his voice, so finely attuned, combined with a power of passionate musical expression, born of genius, would have given him distinguished rank among the great tenors of the age. As an amateur he has been always heard with favor at the musical festivals, parish churches, and society meetings in the county, and whenever he consents to take the "baton" and assume the conductor's rôle, as he does sometimes in the old "Stoughton Musical Society," he discovers the ability to impress large bodies of performers with his own enthusiasm, and to lead them to fine musical results.

He has also been a very industrious writer for the public press, and his historical and local essays have often a picturesqueness and vivacity which are charming. He is fond of ancient lore, and of gathering and reading out-of-the-way literature of the personal and archaic kind, from which he gathers rare sayings and incidents to adorn his contributions to the press. His special taste is towards the old English writers of the age of Addison and of Johnson, while his knowledge of Shakespeare, and of the famous actors who have represented him for the last forty years on the American stage, is extensive. He is a member of the New England Historic and Genealogical Society, of the New England Agricultural Society, of the Massachusetts Press Association, of the Bunker Hill Monument Association, and of the Stoughton Musical Society, of which latter he is a member of the committee of arrangements for the centennial celebration of its anniversary in 1886.

Socially, Mr. Noyes is a hale and hearty friend, with nothing negative in his make-up, but abounding

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in positive points of a warm and strong personality. Of Puritan stock, he has not a shade of Puritan austerity, but rather the reverse, and his good fellowship is a Boston proverb. He is Saxon rather than Norman in temperament, and his friends find in him a certain mellowness, as of an older civilization than our own, which makes him well met with the agreeable and those who make merry.

In the affairs of a busy and exacting profession he has retained and developed his taste for literature and history, and while a New Englander by birth and education, his temperament has always led him to that wider society of mankind, where

"One touch of nature makes the whole world kin."

NEHEMIAH C. BERRY.—Attorney and counsellor, Court of Common Pleas, Dec. 24, 1846. He had an office for some years at Randolph, and practised in this county, but he many years since removed to Roxbury, and took an office in Boston, where he continues to practise in his profession.

ELIJAH FOX HALL.—Attorney and counsellor, Court of Common Pleas, September term, 1847. He began practice as a partner with Jonathan P. Bishop, of Medfield. He afterwards was a partner with Fisher A. Kingsbury at Weymouth, where he continued to practise until his death in 1867. He acted as a magistrate in Weymouth.

JAMES HUMPHREY was born in Weymouth, Jan. 20, 1819. He was educated at the Phillips Academy in Andover, where he was graduated with the first honors of his class in 1839. He was a teacher until 1852, when he entered the office of D. W. Gooch, in Boston, and was admitted to the Suffolk bar in 1855. He held the office of selectman in Weymouth for twenty years, and during a large part of the time was chairman of the board. He was Representative to the General Court in 1852 and 1869, and was a Senator from the Norfolk and Plymouth District in 1872. He was elected a county commissioner in 1874, and held the office until November, 1882, being chairman of that board during a great portion of his term of service. In November, 1882, he was appointed justice of the District Court of East Norfolk, which office he now holds. He resides at Weymouth.

EDWARD AVERY was born in Marblehead, March 12, 1828. He was educated in the schools of his native town, and afterwards in the classical school of Mr. Brooks, in Boston. He studied law in the office of F. W. Choate in Boston, and at the Dane Law-School in Cambridge. He was admitted to the bar in April, 1849, and began practice in Barre, in the county of Worcester, where he remained until the winter of 1850–51. He then removed to Boston, and has since had an office there. On the 1st of October, 1858, he became associated in business with George M. Hobbs, a copartnership which still continues. Mr. Avery has for many years been a leading practitioner in all the courts of Suffolk and other counties, and the firm has up to the present time always had an extensive practice. Mr. Avery has given especial attention to cases arising under the insolvent laws of Massachusetts and under the United States Bankrupt Law, and in this branch of the law he has been eminently successful, although he has always attended to general practice. Mr. Avery, since he has had an office in Boston, has always been a resident in Norfolk County. For some time he resided at Quincy, but for many years past he has lived at Braintree. He has been employed as counsel in the trial of many important causes in this county, and has thus been identified with the Norfolk bar. In 1866 he was a Representative to the General Court from Braintree, and in 1867 was re-elected to the House, and also to the Senate from the Norfolk and Plymouth District.

EDWARD LILLIE PIERCE.—Admitted at the February term of the Supreme Judicial Court, 1853. He was born March 29, 1829, and is a son of Col. Jesse Pierce, of Stoughton. He was graduated at Brown University in 1850. During his college course he distinguished himself in several prize essays and in articles which appeared in the *Democratic Review*. He entered the Law-School at Cambridge, and received the degree of Bachelor of Laws in 1852. He was the author of the successful prize essay offered to his class upon the "Consideration of a Contract," which was printed. He afterwards wrote an essay upon "Secret Suffrage," which attracted attention in England, and was there reprinted. He was afterwards in the law-office of Salmon P. Chase, at Cincinnati. In 1857 he published the first edition of his work on "American Railroad Law." He took an active part in politics in 1857 as a member of the Republican party, advocating the most liberal treatment of foreigners against the proscriptive policy which then was popular in Massachusetts.

He continued to practise in his profession, having an office in Boston, as a partner of Asaph Churchill. At the breaking out of the war, in 1861, he enlisted as a private in the Third Massachusetts Regiment. He afterwards, in 1862, by appointment of Secretary Chase, had the charge of the freedmen and plantations of the Sea Islands, and his official reports of this trust were widely read. He was on duty at Morris Island

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Ernestus Worthington

in August, 1863, when he was appointed collector of internal revenue for the Third District of Massachusetts, which office he held for three years.

He was appointed by Governor Bullock, in 1866, to the office of district attorney of the Southeastern District, to which office he was elected by the people in 1866, and again in 1868. In October, 1869, he was appointed secretary of the Board of State Charities, and held that office until 1874, when he resigned it.

In 1875 and 1876 he was Representative from Milton in the General Court, and in the latter session was chairman of the Committee on the Judiciary. He is the author of the "Act to Limit Municipal Indebtedness." He was appointed by President Hayes in December, 1878, assistant treasurer of the United States at Boston, but he declined the appointment.

Mr. Pierce has been one of the lecturers at the Boston Law-School since its foundation. In 1881 he published a new edition of his work on "American Railroad Law," much enlarged and enriched by copious notes and citations. In 1874 he prepared an elaborate "Index of the Special Railroad Laws of Massachusetts."

Mr. Pierce was one of the literary executors of Charles Sumner, and was the author of the memoir of Mr. Sumner, published in 1877, an elaborate and excellent biography. He has also been the author of many articles contributed to the reviews and newspapers, of official reports, and public addresses upon a variety of social and political topics, all of which are marked by such ability, breadth, and exhaustiveness of treatment of their respective subjects as to entitle them to hold a permanent place in the current discussions of vital questions. Mr. Pierce has made several journeys to Europe, one in 1873, to inspect European prisons, reformatories, and asylums, the result of which was given in his report for 1873 as secretary of the Board of State Charities.

Mr. Pierce received the degree of Doctor of Laws from Brown University in 1882. He resides at Milton, and has an office in Boston.

Asa French was born on the 21st of October, 1829, in Braintree, where his ancestors have lived since the town's earliest settlement.

He received his early education in the public schools, was prepared for college at the Leicester Academy, Worcester County, Mass., and was graduated at Yale College, in the class of 1851. Upon leaving college, he began the study of law at the Albany Law-School, and afterwards entered the Harvard Law-School, where he received the degree of LL.B. in 1853. He subsequently pursued the study of his profession in the office of David A. Simmons and Harvey Jewell, in Boston.

Mr. French was first admitted to practice in the Supreme Court of New York, at Albany, in 1853, and afterwards at Boston. He has always had an office in Boston; but has made Braintree his home, and has been identified with the Norfolk County bar.

He represented Braintree in the lower branch of the State Legislature in 1866. In 1870 he was appointed by Governor Claflin district attorney for the Southeastern District, to fill the vacancy caused by the resignation of Hon. Edward L. Pierce, and held this office by successive re-elections until October, 1882, when he resigned.

In 1882 he was tendered the appointment of justice of the Superior Court of Massachusetts, but declined it. He has been one of the commissioners on inland fisheries for the State of Massachusetts since 1873.

He is president of the board of trustees of the Thayer Academy and of the Thayer Public Library, both in Braintree, and both founded and endowed by the late Gen. Sylvanus Thayer.

In 1883 he was placed by President Arthur upon the annual Board of Visitors to the West Point Military Academy.

Mr. French was appointed judge of the Court of Commissioners of Alabama Claims in Washington, under the act re-establishing that court, approved June 5, 1882.

Erastus Worthington.—Attorney and counsellor, February term, Supreme Judicial Court, 1854. He is the son of Erastus Worthington, of Dedham, where he was born Nov. 25, 1828. He was graduated at Brown University in 1850. After residing nearly a year in Wisconsin, he entered the Dane Law-School, at Cambridge, where he received the degree of LL.B. in 1853. He completed his professional studies in the office of Ezra Wilkinson, at Dedham. He began practice in Boston, and was for some time a partner with David A. Simmons, of Roxbury. In 1856 he was elected register of insolvency, which office he held until July, 1858, when he resumed practice in Dedham. He was trial justice from 1857 to 1867. In 1866 he was elected clerk of the courts for Norfolk County, and entered upon the duties of that office in January, 1867, and has since been elected for three terms of five years each. He continues to hold the office, and resides in Dedham.

Charles Endicott.—Attorney and counsellor, April term, Court of Common Pleas, 1857. He was born in Canton, Oct. 28, 1822. He was for several years town clerk, selectman, and held many town

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offices. He was a deputy sheriff of the county from 1846 to 1853, and commissioner of insolvency from 1855 to 1857. Upon his admission to the bar he began practice in Canton, where he continues to reside. He was a Representative to the General Court in 1851, 1857, and 1858, and a Senator from Norfolk County in 1866 and 1867, and a member of the Executive Council in 1868 and 1869. He was county commissioner from 1859 to 1865. He was State Auditor from 1870 to 1875, and Treasurer and Receiver-General for the Commonwealth from 1876 to 1881, when he became ineligible for re-election by reason of the constitutional limitation in the term of that office. He now holds the office of tax commissioner. He resides in Canton.

JOSEPH MCKEAN CHURCHILL is the son of Asaph Churchill, and was born in Milton, April 29, 1821. He was graduated at Harvard College in 1840, and pursued his professional studies in the Dane Law-School, Cambridge, where he received the degree of LL.B. in 1845. He began and continued the practice of law in Boston for many years. He was Representative to the General Court from Milton in 1858, and a member of the Executive Council in 1859 and 1860. He was also a member of the Constitutional Convention of 1853, and for twelve years was an overseer of Harvard College. He was a captain in the Forty-fifth Regiment Massachusetts Infantry in the war of the Rebellion. He was a county commissioner from Jan. 1, 1868, until April, 1871, and chairman of the board during two of those years. He was then appointed a justice of the Municipal Court of Boston, which office he continues to hold. He resides in Milton.

JAMES E. TIRRELL was born in Weymouth, March 28, 1833. He was educated in the schools of Weymouth, and studied law with Fisher A. Kingsbury and Elijah F. Hall, in Weymouth. He was admitted to the bar in Suffolk, July 16, 1856. He now resides and has an office at Quincy.

JOHN L. ELDRIDGE was born in Provincetown, Mass., Dec. 25, 1842. He was fitted for college at the Boston Latin School, and was graduated at Harvard College. He pursued his legal studies at the Dane Law-School, and received the degree of LL.B. in 1866. He also studied in the office of Joseph Nickerson, in Boston. He was admitted to the bar in Suffolk in November, 1867. He resides at Quincy, but has an office in Boston.

EVERETT C. BUMPUS was born in Plympton, Nov. 28, 1844. His parents subsequently removed to Braintree, and he left the Braintree High School in April, 1861, to go into the military service of the United States during the civil war. He served with some intervals until the war ended, both as private and officer. He pursued his studies while in the army, and at the close of the war he entered the office of Edward Avery, and was admitted to the bar in Suffolk, May 10, 1867. He was a trial justice at Weymouth from 1868 to 1872, when he was appointed Justice of the District Court of East Norfolk, which office he resigned Oct. 1, 1882. He was then nominated and elected the district attorney for the Southeastern District, to succeed Asa French. He was re-elected in 1883 for the term of three years, and now holds that office. His residence is in Quincy, but he has an office in Boston.

FREDERICK D. ELY.—Attorney and counsellor, Superior Court, Oct. 8, 1862. He was born in Wrentham, Sept. 24, 1838, was fitted for college at Day's Academy, in Wrentham, and was graduated at Brown University in 1859. He studied law in the office of Waldo Colburn, in Dedham. He has been a trial justice from 1867 to the present time. He was Representative to the General Court from Dedham in 1873, and Senator in 1878 and 1879. He resides in Dedham, but has an office in Boston.

JOHN D. COBB.—Attorney and counsellor, Superior Court, April 23, 1867. He was born in Dedham, April 28, 1840, and was graduated at Harvard College in 1861. He studied law in the Dane Law-School, and received the degree of LL.B. in 1866. He also was in the office of Waldo Colburn, at Dedham. He entered the military service of the United States Aug. 16, 1862, and served until the end of the war as sergeant, and was promoted to be lieutenant and acting adjutant of the Thirty-fifth Massachusetts Infantry. He was Representative to the General Court from Dedham in 1876 and 1877. He was appointed assistant register of probate Jan. 1, 1879, which office he has since held. He resides in Dedham.

EDMUND DAVIS.—Attorney and counsellor, Superior Court, Oct. 1, 1867. He was born in Canton, Dec. 12, 1839, and was graduated at Dartmouth College in 1861. He entered the military service of the United States Aug. 16, 1862, and was severely wounded at the battle of Antietam, by reason of which he was discharged from service Sept. 16, 1862. He studied law in the office of Waldo Colburn, at Dedham. He began practice in Franklin, and was a trial justice for some time. He then removed to Hyde Park, where he now resides and has an office.

THOMAS E. GROVER was born in Mansfield, Feb. 9, 1844. He studied law principally in the office of Ellis Ames, in Canton, and was admitted to the bar Sept. 7, 1867. Mr. Grover has held the office of trial

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justice for many years. He resides in Canton, and has offices both in Canton and Boston.

JAMES E. COTTER was born in Ireland in 1848. He came to this country in 1856, and resided in Marlborough until his admission to the bar. He was educated in the public schools, and at the State Normal School at Bridgewater. He studied law with William B. Gale, of Marlborough, and was admitted to the bar in Middlesex, Jan. 2, 1874. He removed to Hyde Park, where he now resides. He has an office in Hyde Park and in Boston.

GEORGE WINSLOW WIGGIN.—Attorney and counsellor, Superior Court, Oct. 17, 1871. He was born in Sandwich, N. H., March 10, 1841. He was educated in the course for four years at Phillips' Academy, Exeter, N. H. He was afterwards a teacher in the Friends' Boarding-School at Providence, R. I., and principal of the Wrentham High School for four years. He studied law in the office of Samuel Warner, of Wrentham. He began practice in Franklin in 1872, where he has since resided and practised law. He has been a trial justice since 1872, and was elected a county commissioner in 1878, and was re-elected in 1881. He has been chairman of the board during the past year. He has also an office in Boston.

JAMES HEWINS was born in Medfield, April 27, 1846. He was educated in the Medfield and Walpole High Schools, and entered Amherst College. He studied law with Robert R. Bishop and at the Dane Law-School, in Cambridge. He was admitted to the bar in Suffolk, Feb. 26, 1868. He has been a trial justice, and is Representative to the General Court in 1884. He resides in Medfield, but has an office in Boston.

OSCAR A. MARDEN was born in Palermo, Me., Aug. 20, 1853. He was educated at the Westbrook Seminary, in Deering, Me. He studied law in the Boston University Law-School, where he was graduated in 1876. He also studied in the office of S. K. Hamilton, in Boston. He was admitted to the bar in Suffolk, Oct. 8, 1876. He has been a trial justice for several years, and resides in Stoughton, but has an office in Boston.

The following gentlemen were admitted to the bar in Norfolk County, and are now practicing attorneys in the county:

Asa Wellington, Quincy, admitted April, 1852.

Charles J. Randall, Wrentham, admitted Jan. 3, 1859.

Henry B. Terry, Hyde Park, admitted April 4, 1871.

Don Gleason Hill, Dedham, admitted Oct. 18, 1871.

Charles Amory Williams, Brookline, admitted Oct. 1, 1873.

Zenas S. Arnold, Boston, admitted Jan. 20, 1874.

Charles A. Mackintosh, Dedham, admitted Oct. 4, 1875.

Frank Rockwood Hall, Brookline, admitted Jan. 8, 1878.

William G. A. Pattee, Quincy, admitted May 14, 1879.

John Everett, Canton, admitted May 14, 1879.

Nathan Hyde Pratt, Weymouth, admitted Jan. 1, 1880.

James J. Malone, Quincy, admitted May 18, 1881.

Charles Francis Jenney, Hyde Park, admitted Oct. 4, 1882.

Albert Everett Avery, Braintree, admitted Jan. 23, 1883.

The following gentlemen were admitted to the bar elsewhere, but are now practicing attorneys in the county:

Charles H. Drew, Brookline. Office in Boston.
Moses Williams, Brookline. Office in Boston.
Bradford Kingman, Brookline. Office in Boston.
Thomas L. Wakefield, Dedham. Office in Boston.
Alonzo B. Wentworth, Dedham. Office in Boston.
John R. Bullard, Dedham. Office in Boston.
Horace E. Ware, Milton. Office in Boston.
Henry F. Buswell, Canton. Office in Boston.
Jonathan Wales, Randolph. Office in Boston.
John V. Beal, Randolph. Office in Boston.
Charles H. Deans, West Medway.
Emery Grover, Needham. Office in Boston.
E. Granville Pratt, Quincy. Office in Boston.
George Fred. Williams, Dedham. Office in Boston.
Orin T. Gray, Hyde Park. Office in Boston.
W. H. H. Andrews, Hyde Park. Office in Boston.
Artemas W. Gates, Dedham. Office in Boston.
Robert W. Carpenter, Foxborough.
Fred. H. Williams, Foxborough.
Edward Bicknell, Weymouth. Office in Boston.
Fred. J. Stimson, Dedham. Office in Boston.
Charles E. Perkins, Brookline. Office in Boston.
John C. Lane, Norwood. Office in Boston.

Sheriffs.[1]—Hon. Ebenezer Thayer, of Braintree, the first sheriff of Norfolk County, was the son of Hon. Ebenezer Thayer, also of Braintree, and was born Aug. 21, 1746. His father was for many years a prominent citizen of the town, having served in the office of Representative eighteen years, and was chosen Representative to the General Court seventeen years

[1] The following sketches of the sheriffs and county treasurers of the county are mainly taken from the "Norfolk County Manual," by Henry O. Hildreth, Esq., by the permission of the author.

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successively, and in 1776 was a member of the Executive Council. His mother was Susanna, daughter of Rev. Samuel Niles, of Braintree. Mr. Thayer served the town many years as selectman, town clerk, and treasurer; was Representative to the General Court in 1796, 1800, and 1801, a member of the Senate in 1795, '96, '97, '98, '99, and a member of the Executive Council in 1793 and 1794. He was also a brigadier-general in the militia. On the organization of the county, in 1793, he was appointed Sheriff, but owing to ill health, resigned early in the following year. He died May 30, 1809, aged sixty-three years.

Atherton Thayer, half-brother to the preceding, was born in Braintree, Feb. 9, 1766. His mother was Rebecca Miller, of Milton, who was the second wife of Hon. Ebenezer Thayer, Sr. On the resignation of the office of sheriff by his brother, in 1794, he was appointed to fill the vacancy, and continued in the office until his death, July 4, 1798, aged thirty-two years.

Benjamin Clarke Cutler, of Roxbury, was born in Boston, Sept. 15, 1756, and was for many years a merchant, removing afterwards to Jamaica Plain. He was appointed sheriff July 31, 1798, and held the office until his death. He died very suddenly at his residence on Centre Street, Jamaica Plain, April, 1810, aged fifty-four years.

Elijah Crane was born in Milton, Aug. 29, 1754, and was the son of Thomas Crane, for many years a prominent citizen of that part of Stoughton, now Canton. He early removed to Canton, where his regular business was that of a farmer, in which he met with marked success, although much of his time was devoted to public life. He was a man of large and erect stature, well-developed form, and graceful carriage, and was noted for his splendid horsemanship. He early took a deep interest in military matters, rising by successive appointments to the rank of brigadier-general of the Second Brigade, First Division, Massachusetts Volunteer Militia, to which he was promoted Aug. 1, 1803, and promoted and commissioned major-general of the First Division June 16, 1809, which position he continued to hold until his discharge, June 8, 1827, a period of service in the highest military office of the State without a parallel in Massachusetts. He also attained high rank as a Mason, being successively Junior Grand Warden of the Grand Lodge of Massachusetts in 1820 and 1821, Senior Grand Warden in 1822, and Grand Master in 1832. On the death of Sheriff Cutler, in 1810, he was appointed sheriff, and continued in office until 1811, when he was removed for political reasons by Governor Gerry. The following year he was reappointed, and continued in office by successive reappointments until his death, the longest term of service as sheriff ever held in the county. He died Feb. 21, 1834, aged eighty years.

William Brewer, of Roxbury, was for many years a prominent citizen of the town, having been chairman of the Board of Selectmen for several years, and was Representative to the General Court from 1801 to 1811, inclusive, and again from 1814 to 1817, inclusive. In 1811 he was appointed sheriff of Norfolk County by Governor Gerry, which position he held for one year. He died Aug. 2, 1817, aged fifty-nine years.

John Baker (2d) was born in Dorchester, Feb. 27, 1780. He learned the trade of a wheelwright in Roxbury, and soon removed to Dedham, where for some time he carried on the same business. He was a coroner, and for several years a deputy sheriff of the county. On the death of Gen. Crane, in 1834, Mr. Baker was appointed sheriff, and held the office until his death, which occurred Jan. 1, 1843, at the age of sixty-three years.

Jerauld Newland Ezra Mann was born in Medfield, June 26, 1796. He learned the trade of a carriage-painter, serving his time with the Messrs. Bird, of Walpole. In 1823 he went to Easton, where he remained but a short time, removing the year following to Taunton, where he remained five years, at the end of which time he went to Wrentham, and thence to Dedham, where he took the place of his brother-in-law, Maj. T. P. Whitney, as deputy sheriff and jailer. On the death of Sheriff Baker, Mr. Mann was, Feb. 8, 1843, appointed sheriff for the term of five years, at the expiration of which he declined a reappointment, but continued to act as deputy sheriff and jailer until July, 1855, when failing health compelled his resignation. He soon after removed to Vernon, Conn., the residence of his youngest daughter, where he died April 15, 1857, aged sixty years and ten months.

Thomas Adams was born in Quincy, April 20, 1804. In early life he was engaged in business with his father as a butcher, and afterwards was proprietor of different stage-lines, and an extensive dealer in horses. He then went to Roxbury, where he continued to reside until his death. He was deputy sheriff under Sheriff Mann, and in 1848 succeeded that officer as sheriff of the county. He was removed from office for political reasons in 1852, but was reappointed the following year, and continued in office until Jan. 1, 1857. After Roxbury became a city he was for two or three years city marshal. He

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died suddenly of apoplexy Jan. 2, 1869, aged sixty-five years.

John W. Thomas was born in Weymouth, April 1, 1815. Learned the trade of a shoemaker, and afterwards went into business as a manufacturer; was a Representative to the General Court in 1852, a delegate to the Constitutional Convention in 1853, and a lieutenant-colonel in the militia. May 13, 1852, he was commissioned sheriff of Norfolk County by Governor Boutwell, but was removed the following year for political reasons. In 1856 he was elected sheriff by the Republican and American parties, and assumed the position Jan. 1, 1857. He soon after removed to Dedham, where he continues to reside. He was the first sheriff elected by the people in the county, and at each successive election was chosen by a large majority of the popular vote. He held the office until January, 1878, when he declined a re-election.

Rufus C. Wood was born in Palmer, May 30, 1818. His parents removed to Dudley, where he learned the trade of a machinist, and lived until he was twenty years of age. He previously had attended the public schools and the Nichols Academy in Dudley. He removed to Canton in November, 1836, and worked at his trade for eleven years in the Kinsley Iron and Machine Company's works. He was appointed a deputy sheriff by Sheriff Adams in 1853, and he held that office until his election as sheriff, in 1877. During President Lincoln's administration he was appointed postmaster at Canton, which office he held for sixteen years, and resigned at the time of his election as sheriff. In 1877 he was elected sheriff of the county, has been twice re-elected, the last time, in 1883, by the nomination and vote of both political parties. Since his election as sheriff he has resided in Dedham, and is master of the House of Correction in connection with his office.

County Treasurers.—Isaac Bullard, the first treasurer of the county, was born in Dedham, July 10, 1744, and was a lineal descendant from William Bullard, one of the first settlers of the town. He was for many years in public life, having been town clerk for three years, selectman five years, and Representative to the General Court from 1794 to 1801, and again in 1806 and 1807. He was chosen deacon of the First Church, May 28, 1780, which office he continued to hold until his death. On the organization of the county, in 1793, he was chosen county treasurer, to which position he was annually elected until his decease, which occurred June 18, 1808, at the age of sixty-four years.

John Bullard, son of the preceding, was born in Dedham, Jan. 9, 1773. He was also much in public life, having been twenty years a selectman and one year town clerk. On the death of his father, in 1808, he was chosen county treasurer, which position he occupied by successive elections until his death, Feb. 25, 1852, a period of forty-four years. He was seventy-nine years of age. (See history of Dedham.)

George Ellis was born in Medfield, Sept. 2, 1793, and early removed to Dedham, where for several years he carried on business as a trader. He was captain of one of the Dedham militia companies, for several years a deputy sheriff of the county, and for fourteen years one of the selectmen of the town. He was secretary and treasurer of the Dedham Institution for Savings from May, 1845, to June, 1855, when, owing to ill health, he resigned. On the death of John Bullard, in 1852, he was appointed by the county commissioners county treasurer, and the two following years was elected by the people, failing of a re-election in 1855. He died June 24, 1855, aged sixty-two years and ten months.

Chauncey C. Churchill. (See history of Dedham.)

CHAPTER II.

NORFOLK DISTRICT MEDICAL SOCIETY.

BY A. E. SPROUL.

INCLUDED in the Massachusetts Medical Society are several subordinate organizations, "wherein the communication of cases and experiments may be made, and the diffusion of knowledge in medicine and surgery may be encouraged and promoted." One of these is the Norfolk District Medical Society. It is subject to the regulations of the general society in all matters wherein the latter is concerned. It was organized in 1850, and consists of Fellows of the Massachusetts Medical Society residing in those portions of Boston formerly known as Roxbury, Dorchester, and West Roxbury, and in the towns within the present boundaries of Norfolk County. The "district" corresponds to the old county lines, which were changed by the annexation of Roxbury and Dorchester to Boston. The officers are as follows: President, Dr. J. H. Streeter, Roxbury; Vice-President, Dr. A. R. Holmes, Canton; Secretary and Librarian, Dr. G. D. Townshend, Roxbury; Treasurer, Dr. E. G. Morse, Roxbury. Following is a

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list of present members, brought down to Feb. 1, 1884:

1835.[1]—Alexander, Andrew, Dorchester.
1866.—Allen, George Otis, West Roxbury.
1866.—Amory, Robert, Brookline.
1873.—Bemis, Charles Albert, West Medway.
1882.—Blanchard, Benjamin Seaver, Brookline.
1840.—Blanchard, Henry, Dorchester.
1871.—Blodgett, Frank Marcellus, Roxbury.
1871.—Bolles, William Palmer, Dorchester.
1868.—Bowditch, Henry Pickering, West Roxbury.
1871.—Bragdon, George Abbott, Dorchester.
1878.—Broughton, Henry White, Jamaica Plain.
1879.—Brown, Roscoe Ellsworth, East Weymouth.
1873.—Call, Norman, Roxbury.
1865.—Campbell, William Henry, Roxbury.
1878.—Channing, Walter, Brookline.
1868.—Chase, John Winslow, Dedham.
1882.—Cheever, Clarence Alonzo, Mattapan.
1874.—Clement, George Wilmot, Roxbury.
1837.—Cotting, Benjamin Eddy, Roxbury.
1849.—Cushing, Benjamin, Dorchester.
1874.—Cushman, Thaddeus Thompson, Randolph.
1878.—Daniels, Edwin Alfred, Medway.
1862.—Dearing, Thomas Haven, Braintree.
1847.—Dickerman, Lemuel, Foxborough.
1880.—Donovan, Samuel Magner, Quincy.
1883.—Drake, William Abram, North Weymouth.
1879.—Dunbar, Eugene Fillmore, Roxbury.
1867.—Edson, Ptolemy O'Meara, Roxbury.
1868.—Edwards, Charles Lawrence, Hyde Park.
1870.—Emery, William Henry, Roxbury.
1881.—Ernst, Harold Clarence, Jamaica Plain.
1865.—Everett, Willard Shepard, Hyde Park.
1874.—Farr, Edwin Lawson, Roxbury.
1848.—Faulkner, George, Jamaica Plain.
1866.—Fay, George Wyman, East Weymouth.
1858.—Fifield, William Cranch Bond, Dorchester.
1875.—Finn, James Anthony, Roxbury.
1847.—Flint, John Sydenham, Roxbury.
1847.—Fogg, David Sylvester, Norwood.
1880.—Fogg, Irving Sylvester, Norwood.
1856.—Forsaith, Francis Flint, Weymouth.
1848.—Francis, Tappan Eustis, Brookline.
1880.—Fraser, John Chisholm, East Weymouth.
1877.—French, Justus Crosby, Dedham.
1882.—Galligan, Eugene Thomas, Roxbury.
1882.—Garceau, Alexander Emmanuel, Hyde Park.
1863.—Garceau, Treffle, Roxbury.
1875.—Gerry, Edwin Peabody, Jamaica Plain.
1854.—Gifford, Silas Swift, East Stoughton.
1869.—Gilbert, Daniel Dudley, Dorchester.
1854.—Gilbert, John Henry, Quincy.
1871.—Gordon, John Alexander, Quincy.
1869.—Goss, Francis Webster, Roxbury.
1878.—Gould, Lawrence Mervin, Hyde Park.
1882.—Granger, Frank Clark, Randolph.
1863.—Greene, James Sumner, Dorchester.
1871.—Hall, Josiah Little, Brookline.
1847.—Harlow, James Frederick, Quincy Point.
1867.—Hayes, Charles Cogswell, Hyde Park.
1869.—Hazelton, Isaac Hills, Grantville.
1853.—Hitchcock, Joseph Green Stevens, Foxborough.
1862.—Holbrook, Silas Pinckney, West Medway.
1854.—Holmes, Alexander Reed, Canton.
1880.—Jaques, Henry Percy, Milton.
1833.—Jarvis, Edward, Dorchester.
1877.—Kenneally, John Henry, Roxbury.
1877.—Kilby, Henry Sherman, Wrentham.
1848.—King, George, Franklin.
1875.—Kingsbury, Albert Dexter, Needham.
1869.—Mansfield, Henry Tucker, Needham.
1883.—Martin, Francis Coffin, Roxbury.
1846.—Martin, Henry Austin, Roxbury.
1874.—Martin, Stephen Crosby, Roxbury.
1849.—Maynard, John Parker, Dedham.
1872.—McNulty, Frederick Joseph, Roxbury.
1875.—Mecuen, George Edward, Roxbury.
1872.—Moran, John Brennan, Roxbury.
1870.—Morse, Edward Gilead, Roxbury.
1843.—Morse, Horatio Gilead, Roxbury.
1880.—Mullen, Francis Henry, Dorchester.
1870.—Nichols, Arthur Howard, Roxbury.
1871.—Otis, Robert Mendum, Roslindale.
1878.—Page, Frank Wilfred, Jamaica Plain.
1870.—Perry, Joseph Franklin, Dorchester.
1882.—Pierce, Matthew Vassar, Milton.
1867.—Pratt, Gustavus Percival, Cohasset.
1881.—Prior, Charles Edwin, Holbrook.
1867.—Quincy, Henry Parker, Dedham.
1877.—Read, George Mumford, Dorchester.
1856.—Richardson, John Henry, Medfield.
1858.—Robinson, Albert Brown, Roxbury.
1873.—Rogers, Orville Forrest, Dorchester.
1873.—Sabine, George Krans, Brookline.
1854.—Seaverns, Joel, Roxbury.
1881.—Sherman, Warren Hobart, Quincy.
1852.—Shurtleff, Augustine, Brookline.
1863.—Skinner, Edward Manning, Jamaica Plain.
1871.—Smithwick, John, Sharon.
1855.—Stedman, Charles Ellery, Dorchester.
1864.—Stedman, Joseph, Jamaica Plain.
1861.—Stone, Silas Emlyn, Walpole.
1847.—Streeter, Joseph Herman, Roxbury.
1882.—Thurlow, John Howard, Roxbury.
1872.—Tinkham, Granville Wilson, Weymouth.
1862.—Tower, Charles Carroll, South Weymouth.
1877.—Towle, Henry Charles, Dorchester.
1877.—Townshend, George Drew, Roxbury.
1868.—Trull, Washington Benson, Brookline.
1876.—Van Slyck, David Bernard, Brookline.
1872.—Vogel, Frederick William, Roxbury.
1854.—Waldock, James, Roxbury.
1838.—Wales, Bradford Leonard, Randolph.
1880.—Welch, John Frederick, Quincy.
1874.—Wescott, William Henry, Dorchester.
1880.—West, Edward Graeff, Roxbury.
1882.—White, Herbert Warren, Roxbury.
1878.—Wells, Frank, Brookline.
1872.—Williams, Edward Tufts, Roxbury.
1831.—Wing, Benjamin Franklin, Jamaica Plain.
1874.—Wing, Clifton Ellis, Jamaica Plain.
1876.—Wingate, Uranus Owen Brackett, Wellesley.
1867.—Winkler, Joseph Alexander, Jamaica Plain.
1880.—Withington, Charles Francis, Roxbury.
1882.—Wood, Henry Austin, Roxbury.
1875.—Yale, Joseph Cummings, Franklin.
1874.—Young, Charles Sayward, Stoughton.

[1] Date of admission.

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CHAPTER III.

DEDHAM.

BY ERASTUS WORTHINGTON.[1]

The Settlement—The Town Covenant—Names of the Signers—Organization of Town Government—Character of Settlers—Formation of the Church—The Rev. John Allin—Division of Lands—Burial-Ground—Training-Ground—Description of the Village in 1664.

On the third day of September, 1635, at the General Court held at Newtowne, afterwards Cambridge, it was thus ordered:

"There shall be a plantation settled about two miles above the falls of Charles River, on the northeast side thereof, to have ground lying to it on both sides the river, both upland and meadow, to be laid out hereafter as the court shall appoint."

The falls of Charles River here referred to, are the falls at Newton, and although the distance above the falls is understated in the record, yet the place designated can be none other than that now occupied by the village of Dedham. This order was the fiat which proclaimed the existence of the settlement of Dedham, and the record therefore properly stands at the beginning of its written history. It marks with certainty the time when the settlement had been definitely determined upon. Before this time, however, as the record clearly implies, the lands described, to some extent, must have been explored, and settlers were ready to undertake the new plantation. The settlement at Watertown, begun in 1630, had already become alarmed at the rapid increase of its inhabitants. The tide of emigration had then set strongly to the shores of Massachusetts Bay, and a new settlement had to be provided. In the preceding spring the General Court had given leave to the inhabitants of Watertown to remove themselves to any place they should make choice of, provided they should continue under the government. The student of the early records of the colonial towns, and especially those of Watertown, will be surprised and interested to find how soon after the arrival of Winthrop, the insufficiency of land became an urgent and impelling reason for the advance of civilization into the interior. It is easy to imagine how eagerly the pioneers, in the search for an eligible location, ascended the river above the lands already granted to the Newtowne proprietors, lying above Watertown, to the broad meadows and wide plateau of the future town of Dedham. To the eye of the early settler, it must be remembered, meadows had an especial value, since they would furnish both water and forage for his cattle before the uplands could be cleared.

The removal from Watertown was gradually effected, and it is probable that the year 1635–36 was mainly spent in preparation for occupying the new settlement. The fact, however, that in the register of births and deaths in Dedham are recorded the births of two children in June and July of 1635, would seem sufficient to prove that the plantation was actually begun in that year. It is said that there were twelve of these pioneers who first planted their rude houses upon the plains of Dedham. Although the names of all these cannot now be ascertained, yet among those who were here as early as 1635 were doubtless Edward Alleyne, Philemon Dalton, Samuel Morse, John Dwight, Lambert Genere, Richard Evered, and Ralph Shepherd. Capt. Thomas Cakebread was the military man of the company, but he never came as a settler. Mr. Robert Feake was a prominent man at Watertown, and although his name was first subscribed to the covenant, and he had an allotment of land, he never removed here. Possibly Abraham Shaw was one of the number, as his house and goods at Watertown were burned about this time.

On the eighth day of September, 1636, upon the petition of nineteen settlers for a confirmation of the grant of the previous year, and to distinguish the town by the name of Contentment, the General Court ordered "that the plantation to be settled above the falls of Charles River shall have three years immunity from public charges, and the name of the plantation to be Dedham; to enjoy all that land on the southerly and easterly side of Charles River not formerly granted to any town or particular persons, and also to have five miles square on the other side of the river."

This is to be considered as the act incorporating the town, as it conferred the name by which it has

[1] In writing the following history of Dedham, I have taken the materials largely from my father's "History of Dedham," published in 1827; from the Centennial address of Samuel F. Haven, in 1836; from the historical discourses of the Rev. Dr. Lamson, and the other historical discourses by the pastors of other churches. The care and accuracy with which these were prepared render them authentic sources of history, and they have left little for the gleaner in the history of the first two centuries. I have also availed myself of the researches of others upon certain special subjects; but with these exceptions, I have sought original sources for historical facts. I only regret that in the limited time given for the preparation of this history, there has been no opportunity for giving citations of authorities, or for that careful revision of the text which every historical work should receive.—E. W.

DEDHAM, Feb. 1, 1884.

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always been known. No definite reason can be assigned for the change made in the name selected by the petitioners; but it has been suggested that John Dwight, John Rogers, and John Page were emigrants from Dedham, in Suffolk, England, which may satisfactorily account for it.

The territory included in this grant to the Dedham proprietors was magnificent in its extent and somewhat indefinite in its boundaries. On the southerly and easterly side of the river, it included the present town of Dedham, with the portions that have been annexed to West Roxbury and Hyde Park, the towns of Norwood, Dover, a portion of Natick, Medfield, Walpole, Norfolk, Franklin, Wrentham, and the greater portion of Bellingham. On the northerly and westerly side of the river the grant of five miles square included Dedham Island, then a neck of land, Needham, Wellesley, the greater portion of Natick, three thousand four hundred acres in the town of Sherborn, and the town of Medway. Besides, three hundred acres had been purchased near the Roxbury line, by the proprietors, of Philemon Dalton, John Dwight, and Lambert Genere, who had bought of Samuel Dudley.

The easterly boundary of the territory then was not Neponset River, owing to grants to Israel Stoughton and others which intervened, but a century after, Neponset River became the boundary-line between Stoughton and Dedham. It required many committees and much negotiation subsequently to define the boundaries between Dedham and Roxbury and Dorchester.

This grant of the General Court in confirmation and enlargement of the grant of a plantation made in 1635 was made to the nineteen persons who were petitioners. They were the sole owners of the land until they should admit new associates. The names of these petitioners and proprietors were

Edward Alleyne,	Lambert Genere,
Abraham Shaw,	Nicholas Phillips,
Samuel Morse,	Ralph Shepherd,
Philemon Dalton,	John Gaye,
Ezekiel Holliman,	Thomas Bartlett,
John Kingsbury,	Francis Austen,
John Dwight,	John Rogers,
John Coolidge,	Joseph Shaw,
Richard Evered,	William Bearestow.
John Howard,	

While it is true that the nineteen men whose names are signed to the petition should be regarded as the nominal founders of the town, yet only a few of them were long identified with the plantation or had any permanent influence upon its future growth. Edward Alleyne, who had come from Watertown the preceding year, was doubtless the principal man of the company. That he was a man of education, the records of the first two years, made by him, are ample evidence, and the covenant drawn by him shows that he was a man of excellent capacity. He afterwards obtained a grant of three hundred acres of land for a settlement at Bogastow (East Medway), but he died suddenly while attending the General Court in 1642, without having begun his new plantation. Abraham Shaw, having obtained leave to erect a corn-mill on Charles River, died in 1638, without beginning his enterprise, and Joseph Shaw, his son, removed to Weymouth. Ezekiel Holliman remained only a short time, and then removed to Salem, and became an adherent of Roger Williams. He subsequently went to Rhode Island, and, it is said, baptized Roger Williams at Providence. Philemon Dalton removed to Ipswich, Ralph Shepherd and Nicholas Phillips to Weymouth, William Bearestow to Scituate after a few years, and Francis Austen to Hampton. John Coolidge, Thomas Bartlett, and John Rogers probably never removed from Watertown. Of those who remained here as permanent settlers were Lambert Genere, John Gay, John Kingsbury, and John Howard. Richard Evered was the progenitor of the Dedham family bearing the name of Everett. John Dwight was for sixteen years a selectman, and died here in 1661. It was from him that Dwight's Brook took its name, and his house, which stood near the brook, on High Street, near the easterly abutment of the railroad bridge, was not removed until the construction of the railroad in 1849.

The settlement was now in the period of its "nonage," as it was aptly termed in the petition. Its affairs were guided and directed at first by those who had not yet removed from Watertown. But in the winter of 1636–37 there were some who had begun to live permanently in their new habitations. Of the motives and character of the settlers we have clear and indubitable assurance in the covenant which was drawn up before the act of incorporation. Its simplicity and brevity are admirable, while the spirit which pervades it shows that their earnest desire and prominent motive were for a loving and comfortable society.

"THE COVENANT.

"1. We, whose names are hereunto subscribed, do, in the fear and reverence of Almighty God, mutually and severally promise amongst ourselves and each to other to profess and practise one truth according to that most perfect rule the foundation whereof is everlasting love.

"2. That we shall by all means labor to keep off from us all such as are contrary-minded, and receive only such unto us as

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be such as may be probably of one heart with us, as that we either know or may well and truly be informed to walk in peaceable conversation, with all meekness of spirit, for the edification of each other, in the knowledge and faith of the Lord Jesus, and the mutual encouragement unto all temporal comforts in all things, seeking the good of each other out of all which may be derived true peace.

'3. That if at any time difference shall arise between parties of our said town, that then such party and parties shall presently refer all such difference unto some two or three others of our said society, to be fully accorded and determined without any further delay, if it possibly may be.

"4. That every man that now or at any time hereafter shall have lots in our said town shall pay his share in all such rates of money and charges as shall be imposed upon him rateably in proportion with other men, as also become freely subject unto all such orders and constitutions as shall be necessarily had or made, now or at any time hereafter, from this day forward, as well for loving and comfortable society in our said town, as also for the prosperous and thriving condition of our said fellowship, especially respecting the fear of God, in which we desire to begin and continue whatsoever we shall by his loving favor take in hand.

"5. And for the better manifestation of our true resolution herein, every man so received to subscribe hereunto his name, thereby obliging both himself and his successors after him for ever, as we have done.

"Names subscribed to the covenant as followeth."

There is no date to this covenant to show when it was drawn up, but it must have been before the act of incorporation, for the petitioners state that they were at present under covenant. One hundred and twenty-five names are subscribed to this covenant, but it will be found upon examination that the list contains the names of some who were mere children when they came with their parents, and also of others who came years after the beginning of the settlement. In the fifth clause of the instrument the intention is clearly expressed that it should be signed by every man received into the society, both himself and his successors after him for ever.

In order that these names may be conveniently referred to, and that what is known concerning them may be given in a condensed form, the list has been prepared, with such additions as are furnished from authentic sources :

Robert Feake, Watertown. Freeman May 18, 1631; he never removed to Dedham, although he had an allotment of land.

Edward Allcyne, Watertown. Freeman March 13, 1638; representative four years, 1639–42; died suddenly while attending General Court, Sept. 8, 1642.

Samuel Morse, Watertown. Came in the "Increase" from London in 1635; freeman Oct. 8, 1640; died June 20, 1654.

Philemon Dalton, Watertown. A linen-weaver; came in the "Increase" in 1635; removed to Dedham in 1637, and from thence to Hampton or Ipswich in 1640; freeman March 3, 1636; died June 4, 1662.

John Dwight, Watertown. Removed in 1635 to Dedham; freeman March 13, 1638; died Jan. 24, 1661.

Lambert Genere, Watertown. Removed to Dedham in 1636; freeman May, 1645; died June 30, 1674.

Richard Evered, Watertown. Removed to Dedham in 1636; freeman May 6, 1646; died July 3, 1682.

Ralph Shepherd, Watertown. Came in the "Abigail" in 1635, and removed to Dedham the same year, and afterwards to Weymouth, where he died.

John Huggin, Watertown. He never lived in Dedham, but was afterwards at Hampton.

Mr. Ralph Wheelock, Watertown. Educated at Clare Hall, Cambridge University, England, where he took his degree in 1626 and 1631; he came to Dedham in 1638; freeman March 13, 1638; died Jan. 11, 1684, at Medfield.

Thomas Cakebread, Watertown. He never removed to Dedham, but had an allotment of land; freeman May 14, 1634; died at Sudbury Jan. 4, 1643.

Henry Phillips. Freeman March 13, 1638; member of artillery company, 1640; ensign of militia company, 1648; he removed to Boston; he was a butcher by trade.

Mr. Timothy Dalton. He was an elder brother of Philemon Dalton; freeman Sept. 7, 1637; educated at St. John's College, Cambridge, England, where he took his degree in 1613; he had been in office in England, and was called to be teacher in the church at Hampton.

Mr. Thomas Carter came in the "Planter" in 1635 to Watertown. Educated at St. John's College, Cambridge, where he took his degree, 1629–33; he was called to the church at Woburn.

Abraham Shaw, Watertown. His house and goods were burned at Watertown in 1636, and he removed to Dedham; freeman March 9, 1637, and died in 1638.

John Coolidge, Watertown. Freeman May 25, 1636; he never removed to Dedham, but had an allotment of land.

Nicholas Phillips, Watertown. Freeman May 13, 1640; he was a brother of Henry Phillips; removed to Weymouth late in life, and died September, 1672.

John Gaye, Watertown. Freeman May 6, 1635; removed to Dedham; died March 4, 1688.

John Kingsbury, Watertown. Freeman March 3, 1636, and removed the same year to Dedham; he was a representative in 1647; he died in 1659.

John Rogers, Watertown, 1636. He probably never removed to Dedham, but had an allotment of land.

Francis Austin. He was here but a short time, but removed to Hampton according to Savage; the note in Haven's Centennial address respecting him is doubtless an error, as will be seen by the reference to Winthrop's History there cited.

Ezekiel Holliman. Had an allotment of land in Dedham, but remained only a year or two; he removed to Salem, and thence to Providence, R. I.

John Batchelor, Watertown. Freeman May 16, 1635; he removed to Hampton.

Nathaniel Coaleborne. Freeman June 2, 1641; died May 14, 1691.

John Roper. Freeman June 2, 1641; he had an allotment of land in Dedham; he had one son in Capt. Lothrop's company killed by Indians at Bloody Brook, Sept. 18, 1675, and another who was in Capt. Turner's company in King Phillip's war, and whose wife was killed by Indians.

Martin Phillips. He was in Medfield in 1664.

Henry Smyth. Freeman May 13, 1640; he came from New Buckenham, Norfolk, in England; he had an allotment of land, and lived in that part of Dedham which became Medfield.

John Frayrye. Freeman March 13, 1638; he was one of the founders of the Dedham Church, and lived in that part of Dedham which became Medfield.

Thomas Hastings, Watertown. He probably never removed to Dedham.

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Francis Chickering. Freeman in 1640; came in 1637 from the north part of Suffolk, England; member of artillery company in 1643; ensign and representative in 1644 and 1653.

Thomas Alcock. Freeman 1635; came in the fleet with Winthrop; he lived in Dedham till 1646, and afterwards removed to Boston.

William Bullard. Freeman May 13, 1640; he lived and died in Dedham in 1687.

Jonas Humphrey. He was a tanner and lived in Dorchester.

Edward Kempe. Freeman March 13, 1638; he probably removed to Wenham, and afterwards to Chelmsford.

John Hunting. Freeman March 13, 1638; one of the founders of the Dedham Church, and the first ruling elder; he died April 12, 1689.

Timothy Dwight. Freeman June 2, 1641; he was a brother of John Dwight; representative for Medfield, 1652, where he died in 1677.

Henry Dengayne, Watertown. He was a physician, and never came to Dedham.

Henry Brock. He came in 1642, and died in 1652.

James Herring. Freeman in 1654; he came in 1642.

Nathan Aldis. Freeman in 1640; joined the Dedham Church in 1640; one of the first deacons; he died March 15, 1676.

Edward Richards. Freeman June 16, 1641; he married a sister of John Hunting.

Michael Powell. Freeman June 2, 1641; he came in 1639; representative in 1641; he kept an ordinary in Dedham; removed to Boston in 1646, and was one of the original members of the Second Church there in 1650, and was called to act as teacher, but was not approved by the court.

John Elderkin. He came from Lynn in 1641; he removed to Reading in 1646, and thence to New London, Conn., and died June 23, 1687.

Michael Bacon. He came from Ireland in 1640; his descendants removed from Dedham.

Robert Onion. Freeman in 1646; came in the "Blessing" to Roxbury at the age of twenty-six, and removed to Dedham.

Samuel Mills. He came in 1642, and lived and died in Dedham.

Edward Colver. He came in 1640.

Joseph Shaw. Freeman May 22, 1639; he was a son of Abraham Shaw, and removed to Weymouth soon after his father's decease, in 1638.

William Bearstowe. He came in the "Truelove" in 1635; he was one of the petitioners for incorporation of the town, and afterwards removed to Scituate.

John Howard. Freeman May 14, 1634; he died in 1660.

Thomas Bartlett, Watertown. He never removed to Dedham.

Ferdinando Adams. Freeman May 13, 1640; he had an allotment of land, and was called a shoemaker; in August, 1651, he had leave to go to England, and afterwards went to St. Catherine's and sold his allotment to John Frayrye, Oct. 10, 1652.

Daniel Morse, Watertown. Freeman May 6, 1635; he was a son of Samuel Morse; he removed to Dedham, and afterwards to Medfield; he died in Sherborn in 1688.

Joseph Morse, Watertown. Freeman May 6, 1635; son of Samuel Morse; removed to Dedham; he died June 20, 1654.

John Ellice. Freeman 1641; he lived in Medfield, where he died April 2, 1697.

Jonathan Fayerbanke. He came from Yorkshire, England, with six children, before 1641; his name does not appear in the list of freemen; he died Dec. 5, 1668.

John Eaton, Watertown. Freeman May 25, 1636; removed to Dedham; died Nov. 17, 1638.

Michael Metcalfe. Freeman May 13, 1640; he was born in 1586, at Tatterford, in Norfolk, England, and was a dornock weaver at Norwich; he arrived, with his wife and nine children and a servant, about midsummer in 1637; he was admitted as a townsman July 14, 1637; joined the church in 1639, and was selectman in 1641; his name stands first on the committee chosen to "contrive the fabrick of a meeting-house;" he died Dec. 27, 1664.

John Morse. Freeman May 13, 1640; he was probably a son of Samuel Morse.

Mr. John Allin. Came over in 1637; freeman March 13, 1638; ordained as pastor or teacher of the church April 24, 1639, and continued in that office until his death, Aug. 26, 1671.

Anthony Fisher. Freeman May 3, 1645; born at Syleham, near Eye, in Suffolk, England, on the border of Norfolk; he came to Dedham in 1637; in his will he is called late of Dorchester; he died Feb. 13, 1670.

Thomas Wight. He came from the Isle of Wight to Dedham in 1637; he was of the Medfield incorporation in 1652, and died March 17, 1674.

Eleazer Lusher. Freeman March 13, 1638; he came to Dedham in 1637, and was one of the founders of the church; also one of the founders of the artillery company; representative in 1640 and for many years after; assistant in 1662 and to the time of his death; captain in 1644, and major of the regiment afterwards; he was town clerk twenty-three years and selectman twenty-nine years; he died Nov. 13, 1673.

Robert Hinsdale. Freeman March 13, 1638; one of the founders of the church Nov. 8, 1638; member of the artillery company in 1645; removed to Medfield, where he aided in founding the church; and thence to Hadley, where he resided for several years, and afterwards to Deerfield, "and there was gathering his harvest in the corn-fields when he was killed, with his three sons, when Capt. Lothrop, with the flower of Essex, fell at Bloody Brook." (Savage's Genealogical Dict.)

John Luson. Freeman March 13, 1638; he came to Dedham in 1637, and was one of the founders of the Dedham Church; he died in May, 1661.

John Fisher. It is impossible to identify him; his place in the order of names indicates that he came with John Luson and Thomas Fisher, and may have been a brother of the latter.

Thomas Fisher. Freeman March 4, 1634, and came to Dedham in 1637; he was in Cambridge in 1634.

Joseph Kingsbury. Freeman 1641.

George Bearstowe. He came from London in the "Truelove" in 1635; had an allotment of land in 1636, but probably did not come until 1642; member of the artillery company; he afterwards removed to Scituate; he was a brother of William Bearstowe; the family name is properly written Barstow.

John Bullard. Freeman May 13, 1640; came in 1638, and was either the eldest son or a brother of William Bullard.

Thomas Leader. He came to Dedham in 1640; removed to Boston in 1647, where he died Oct. 28, 1663.

Joseph Moyes. Nothing is known of him except that he removed to Salisbury, where his wife died in 1655.

Jeffrey Mingeye. Freeman May 13, 1640, and afterwards removed to Hampton.

James Allin. Freeman in 1647; came to Dedham in 1639; he was a cousin of Rev. John Allin, and received a legacy in his will; he was received into the Medfield Church, Oct. 2, 1646, and died Sept. 27, 1676.

Richard Barber. Freeman May 13, 1640; died June 18, 1644; he gave his small estate, by his will, to the poor.

Thomas Jordan. He was probably of Dorchester, and never lived here; his daughter Hannah was probably married to Isaac Bullard.

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Joshua Fisher. Freeman May 2, 1649; he lived in that part of Dedham which became Medfield; representative in 1653, and six years more, and died in 1674; he was a deacon of the church.

Christopher Smith. He married Mary, daughter of Jonathan Fayerbanke, but there is no evidence that he ever lived in Dedham.

John Thurston. Freeman May 10, 1643; he came from Wrentham, in Suffolk, England, a carpenter, in the "Mary Ann," of Yarmouth, in 1637; his estate was partly in Medfield, set off in 1651.

Joseph Clarke. He came probably from Dorchester to Dedham, and removed to Medfield.

Thomas Eames. He was in Dedham in 1642; he afterwards lived in Cambridge, Sudbury, and Sherborn; on Feb. 1, 1676, he suffered by the Indians, who burned his buildings, killed his wife and some of his children, and carried away others captive.

Peter Woodward. Freeman May 18, 1642; he was representative in 1665, 1669, 1670; he died May 9, 1685.

Thwaits Strickland. He came to Dedham in 1643; he removed to the Narragansett Country.

John Guild. Freeman May 10, 1643; admitted to the church July 17, 1640; he died Oct. 4, 1682; he had lands in Wrentham and Medfield; he was the progenitor of the numerous family of the name in Dedham.

Samuel Bulleyne. Freeman June 2, 1641; he was deacon of the church, and died Jan. 16, 1692.

Robert Gowen. Freeman 1644.

Hugh Stacey. Came in the "Fortune" to Plymouth in 1621; he afterwards removed to Dedham, where his wife and daughters were admitted to the church in 1640; he removed soon after to Lynn or Salem, or may have returned to England.

George Barber. He came in 1643; member of the artillery company in 1646; freeman May 16, 1647; he removed to Medfield; was representative in 1668–69, and the chief militia officer.

James Jordan. He was the father of Thomas Jordan; he died in April or May, 1655, and in his will speaks of his age and infirmity.

Nathaniel Whiting. Freeman May 18, 1642; he came to Dedham in 1641; he married Hannah, eldest daughter of John Dwight; he is said to have lived in that part of Dedham which became Medfield.

Benjamin Smith. Freeman June 2, 1641.

Richard Ellice. He married a daughter of Lambert Genere, but his name does not appear upon the list of freemen.

Austen Kilham. Freeman June 2, 1641; he came from Salem; removed to Wenham, and afterwards to Chelmsford.

Robert Ware. Freeman May 26, 1647; he came in 1643; member of the artillery company in 1644; he married Margaret, daughter of John Hunting; his daughter married Rev. Samuel Mann, of Wrentham, and his son, Robert Ware, was one of the settlers of Wrentham.

Thomas Bayes. He is not on the list of freemen, and removed to Boston.

John Fayerbanke. He was probably the eldest son of Jonathan Fairbanks, who died Nov. 13, 1684.

Henry Glover. He died in Medfield, July 21, 1653.

Thomas Herring. Came to Dedham in 1642.

John Plympton. Freeman probably May 10, 1643; he came from Roxbury to Dedham in 1642; he removed to Deerfield and was sergeant; his son Jonathan was killed by the Indians, Sept. 18, 1675, at Bloody Brook, and two years after he was taken captive himself by the Indians and carried towards Canada, and, according to tradition, burned at the stake; two of his sons, Joseph and John, settled in Medfield.

George Fayerbanke. He was the second son of Jonathan Fayerbanke, and removed to Medfield, and afterwards to Sherborn; he was not on the list of freemen; he died Jan. 10, 1683.

Timothy Dwight. He was the son of John Dwight, and came to Dedham with his father in 1635, when about five years of age; freeman in 1655; representative in 1678 and 1691, and perhaps later; town clerk ten years; selectman twenty-four years; he died Jan. 31, 1718.

Andrew Dewing. Freeman in 1646; member of artillery company in 1644.

Joseph Ellice. Freeman in 1663.

Ralph Freeman.

John Rice.

Daniel Pond. Freeman in 1690; he died in February, 1698; his sons, Ephraim and John, settled in Wrentham.

John Houghton. He probably came in the "Abigail" from London when quite young; he removed to Lancaster about 1652.

Jonathan Fayerbanke, Jr. He was the youngest son of Jonathan Fayerbanke, and came with his father when a child; freeman in 1690.

James Vales (properly Fales). Freeman in 1673; he lived in that part of Dedham which became Medfield.

Thomas Metcalf. Freeman in 1653; youngest son of Michael Metcalf; deacon of the church; representative in 1691; died Nov. 16, 1702.

Thomas Fuller. Freeman in 1672; he came in 1643; ensign; representative in 1672, 1679, and 1686; died Sept. 28, 1690.

Thomas Payne. Freeman June 2, 1641; died Aug. 3, 1686.

Robert Crossman. He probably was of Taunton; his son Nathaniel was killed by the Indians at Wrentham, March 8, 1676.

William Avery. Freeman in 1677; a physician and apothecary; member of the artillery company in 1654; lieutenant of town's company in 1673; representative for Springfield in 1669; died at Boston, March 18, 1687, aged about sixty-five years; he made a donation of sixty pounds to the town for a Latin school in 1680.

John Aldis. He was a son of Nathan Aldis; deacon of the church, and died Dec. 21, 1700.

John Mason. He was a son of Robert Mason, who removed from Roxbury to Dedham, where he died Oct. 15, 1667; he married a daughter of John Eaton, May 5, 1651.

Isaac Bullard. He was a son of William Bullard, and came with his father when a child; he died in 1676.

Cornelius Fisher. Freeman May 2, 1649; he was a son of Anthony Fisher; he lived in that part of Dedham which became Wrentham; representative under the new charter in 1692, and died Jan. 2, 1699.

John Partridge. He was of Medfield.

James Draper. Freeman in 1690; he came to Dedham in 1683, having formerly lived in Lancaster and Roxbury; he died July 13, 1697, aged seventy-three years.

James Thorpe. Freeman in 1690.

Samuel Fisher. He was of Wrentham, where he was deacon of the church; representative in 1689, and died Jan. 5, 1703.

Benjamin Bullard. He lived in that part of Dedham which became Medfield, and afterwards at Sherborn.

Ellice Wood. He married the widow of John Smith, of Dedham, who was the schoolmistress for many years; he removed to Dorchester, where he died Oct. 19, 1706, aged seventy-three years.

Thomas Fisher. Freeman in 1678; he was a son of Thomas Fisher, who removed to Dedham from Cambridge.

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The covenant may be considered as the constitution embodying the general principles and purposes of the company. But in the work of organizing their government they also displayed that remarkable capacity which characterized the Puritan colonists, and in securing the titles to their lands and providing for the common weal, they adopted laws and regulations similar to those under which they and their ancestors had lived for centuries.

The inhabitants having acquired the right to make laws, exercised it for three years in their aggregate capacity. But as the affairs of the plantation required monthly town-meetings, these diverted them from their necessary business, and in 1639 they delegated all their power to seven men to be chosen annually. The powers of these seven men were coextensive in every respect with those of the town in legal town-meeting assembled, excepting that they were subsequently prohibited from making free grants, from admitting townsmen, and from making dividends of lands. The seven men kept records of their doings and inserted them in the town records, and they are recorded promiscuously among the doings of all the proprietors. They met monthly for many years, and passed many necessary by-laws, for the establishment of highways and fences; for the keeping of cattle and swine and horses; for keeping a proper register of land-titles, and of births and marriages; for the support of schools and religion; for additional bounties for killing wolves and wild-cats, and for the extinguishment of Indian claims.

The proprietors were extremely anxious lest any unfit persons should gain admittance to their society, and by an ordinance it was declared that every man should give information of what he knew concerning any man coming into the town, before he should "be admitted into the society of such as seek peace and ensue it." No person in covenant should bring his servant with him, and thereby entitle the servant to a lot of land, without bringing testimony of a good character before he should be permitted to reside here. Nor could any proprietor sell his lots without leave of the company. The purpose of these ordinances was to protect the plantation from such as should be "contrary-minded," in the language of the covenant. It is to be remembered that a leading idea of the colonists was to build up a homogeneous society, where all should be of the same religious belief, and from its fellowship all others were to be excluded.

In the allotment of lands, each married man had a home-lot of twelve acres, with four acres of swamp-land, and each unmarried man eight acres, with three acres of swamp-land. The village was laid out in lots of similar size, and all having a margin of meadow. So accurately were these lots defined, that not many years since a plan showing the lots first granted in Dedham village was made from the description in the proprietors' book of grants, and some of the lines verified by an actual survey. Excepting the home-lots, all the lands cultivated were inclosed in common fields. In 1642 the proprietors agreed that two hundred acres south of High Street should be made a common tillage field, and that each proprietor's share therein should be marked out by the seven men chosen for the purpose. This common plough-field was surrounded by a fence made at the common charge. The wood-reeves decided the number of rods of fence to be made by each owner. This field was to be cleared every year by October 12th, in order that the cattle might be turned into it. After the timber was cleared from the home-lots, then the inhabitants were to obtain leave of the wood-reeves to cut wood and timber from the common lands. Afterwards woodlands were assigned to the proprietors according to their services and merit. Besides these lands there were herd-walks or common feeding lands for the cattle. These were burned over annually for many years. By an ordinance of 1637 absence from town-meeting was punishable by a fine, one shilling for the first half-hour, and three shillings for the whole meeting. In 1639 it was required that every householder should provide a ladder for his house under a penalty of five shillings. A long ordinance for the establishment of highways was passed in 1637. Officers called wood-reeves were chosen annually for burning over the herd-walks, to give orders for cutting wood and timber on the common lands, to cause the ordinance respecting ladders to be observed, to collect the penalties for trespasses on the common lands, and to view fences, and cause them to be repaired. One of the earliest of the ordinances declared that there should not any waters become appropriated to any particular man, but should rest for the common benefit of the whole town for matter of fishing. Another ordinance provides for the discovery of mines in the town, reports having been made of a copper-mine at Wrentham, and a bright and shining metal near a brook in Natick.

Such was the manner in which the settlers organized their town government. Worthington, in his History (1827), makes the following just reflections concerning the circumstances under which they acted: "Here in the woods at Dedham a number of strangers met, who had come from various places in England, and had probably acquired some slight knowledge of the intentions of each other when they first set out

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from Watertown to come here. There were then no general laws in the colony to regulate their various interests or their common enterprises. It was after the coming of the first inhabitants to this place that the General Court delegated powers to the selectmen to execute according to their best discretion what was afterwards regulated by general statutes. They had the common intent of dwelling in the town, and they formed a civil society out of its first simple elements. They actually did what theorists have conjectured might be done in such a case, but of which they could never exhibit a well-authenticated instance. The colonial government was given by a charter. It was the offspring of royalty. The Dedham Society originated in a compact, and its laws derived their force from the consent of the people. It was the beginning of the American system of government."

To some of the men who laid these foundations allusion has been made. Edward Alleyne died in 1642, and but few of the original nineteen petitioners even then remained. In 1637 the company received important accessions by the admission of several men of superior character and intelligence. Among these were Mr. John Allin, invited, it is said, to become the teacher in the church, Eleazer Lusher, Michael Metcalf, Anthony Fisher, and Jonathan Fairbanks, all of whom remained and identified themselves with the town. Of Mr. Allin more will be said in connection with the account of the gathering of the church hereafter. But probably Eleazer Lusher maintains the most eminent position among the real founders of the town. He was the leading man all his lifetime, and directed the most important affairs of the town. He was town clerk for twenty-three years and selectman for twenty-nine years. The full and perfect records he kept, the excellent style of his writings, the peace and success of the plantation under his guidance show that he was the leader in the organization of the town. He was a deputy to the General Court for many years, and an assistant from 1662 to the time of his death, which occurred Nov. 13, 1672. He was also prominent in the colony as well as the town. Johnson, in the "Wonder-Working Providence," styles him the "nimble-footed captain, a man of the right stamp, and full for the country." In the church records, at the time of his death, he is spoken of as Maj. Eleazer Lusher, "a man sound in the faith, of great holiness and heavenly-mindedness, who was of the first foundation of this church, and had been of great use, as in the commonwealth so in the church."

The following couplet was repeated frequently by the generation which immediately succeeded him:

"When Lusher was in office, all things went well,
But how they go since it shames us to tell."

There were others who came the succeeding year and afterwards who deserve honorable mention, such as Ralph Wheelock, a man of excellent education, who went to Medfield; Robert Hinsdale, also of Medfield, and afterwards of Hadley; Michael Metcalf, always prominent in the church and town; William Bullard and John Bullard, Thomas Fuller, Edward Richards, and John Guild, names which are still well known in the town which they founded.

The company in 1638 consisted of about thirty families. They at first met for religious worship under one of the large trees which probably stood on the east side of Dwight's Brook, near the house of John Dwight. As early as the 1st of February, 1638, a committee was chosen "to contrive the frame of a meeting-house, to be in length thirty-six feet and twenty feet in breadth, and between the upper and nether sill in the sides to be twelve feet." The pits, or pews, were five feet deep and four and one-half feet wide. The elders' seat and the deacons' seat were before the pulpit; the communion table stood before these seats, and was so placed that the communicants could approach in all directions. This house was not finished until 1646. It was subsequently enlarged, and finally pulled down in 1672.

The formation of a church was attended with some delays and difficulties. At first, the settlers who were members of the Watertown Church requested a dismission, with Mr. Thomas Carter as a teacher. This request was not complied with. The people then requested Mr. Allin, with such as he might see fit to associate with him, to undertake the formation of a church. He first applied to Mr. Ralph Wheelock, and they jointly added eight more. These agreed to go out, each in turn, while his character and qualifications for church membership were scanned by the rest, they agreeing to submit to the judgment of the company, to be taken or left as might seem fit. The result was that Mr. John Allin, Ralph Wheelock, John Luson, John Frarye, Eleazer Lusher, and Robert Hinsdale were accepted. Edward Alleyne, at first objected to, was afterwards received. John Hunting was admitted towards the end of the summer, making in all eight ready to enter church communion. They endeavored to secure for teacher a Mr. John Phillips, a minister of reputation, then recently from England, and he came, only to spend a year.

The eighth day of the ninth month (November), 1638, was the day appointed for entering into church covenant, and, according to the usage of that time,

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letters were sent to the magistrates and other churches, giving them notice of their intention and requesting their countenance and encouragement. The Governor informed them that no church should be gathered without the advice of other churches and the consent of the magistrates, and afterwards explained that there was no intent to abridge their liberties, but if any people of unsound judgment or erroneous way should privately set up a church, the commonwealth would not so approve them as to communicate the freedom and privileges which they did unto others, or protect them in their government if they saw their way dangerous to the public peace.

In the letters sent to the churches their presence and spiritual help was requested, and they were represented on the day appointed. It was agreed that the day appointed should be spent in solemn prayer and fasting. Mr. Wheelock should begin with prayer, and Mr. Allin should follow, first in prayer, and then, "by the way of exercising his gift," should speak to the assembly, and conclude with prayer. Then each of the eight persons made a public profession of faith and grace. The elders and messengers of the other churches and the whole people were then called upon to state any impediment to the further proceeding, if any were known to them. Mr. Mather, teacher of the church in Dorchester, replied, in the name of the rest, that they had "nothing to declare from the Lord which should move them to desist," and gave them some loving exhortation. The covenant was then publicly read, to which all assented; the right hand of fellowship was extended to each of them by the elders, in token of loving acceptation into communion. This was the manner of forming the church in Dedham. The covenant then entered into related to living in holy fellowship, according to the rule of love in all holy watchfulness of each other, to mutual helpfulness, and for the spiritual and temporal comfort and good of one another in the Lord.

The church thus gathered was without officers. Mr. Allin was requested to supply the place of teacher for a time, with the assistance of Mr. Wheelock, to see that its affairs were orderly conducted. During the following winter ten additional members were admitted, and the next spring they proceeded to fill the more important offices. Mr. Allin was chosen into the teaching office, and there was some further discussion and consultation with the churches as to whether he should be appointed as pastor or teacher; but Mr. Allin, while professing that he was indifferent as to which office was selected, thought he was better qualified for that of pastor, and with the assent of the rest took the title of pastor. Four persons were named for the office of ruling elder: Ralph Wheelock, John Hunting, Mr. Thomas Carter, and John Kingsbury, of Watertown. John Hunting was chosen, and Mr. Wheelock was much disappointed, as he had been thought of before Mr. Hunting.

Everything was ready for the ordination, but still there was considerable agitation as to the nature of ordination and to whom the right belonged. The conclusion to which they arrived was that the ordination was simply a declaration of the election, and that the same body which could elect, could also of right ordain. The 24th day of April, 1639, was the time appointed for the ordination. The elders of the neighboring churches were present, but took no part in the services excepting in giving the right hand of fellowship at the conclusion. Elder Hunting was first ordained by John Allin, Ralph Wheelock, and Edward Alleyne, they being deputed for the purpose. They laid their hands on his head, repeating these words of ordination: "We, in the name of the Lord Jesus Christ, ordain thee, John Hunting, into the office of ruling elder in this church of Christ." Then Elder Hunting, with the other two, laid their hands upon the head of Mr. Allin, accompanied with prayer, and in the name of Christ and his church ordained him "to the office of pastor in the church," "the whole proceeding on the part of the elder being marked with gravity, comely order, and with effectual and apt prayer and exhortation to the church." Mr. Whiting, of Lynn, then gave the right hand of fellowship, and the assembly was dismissed. On the Sunday following the ordination, notice was given to church members to bring their children for baptism, and to prepare themselves for communion on the Sunday after.

No deacons were chosen until 1650. There were some different apprehensions in the church as to the nature of the office. Finally, June 23, 1650, Henry Chickering and Nathan Aldis were regularly chosen to the office, and were ordained the following Sunday. A year after Mr. Allin's ordination the number of church members was fifty-three.

The Dedham Church was the fourteenth church of Christ under the government of Massachusetts Bay. Johnson says, "They called to the office of pastor the reverend, humble, and heavenly-minded Mr. John Allin, a man of very courteous behavior, full of sweet Christian love towards all, and with much meekness of spirit contending earnestly for the faith and peace of Christ's churches." Cotton Mather, in his life of Allin, says, "He was none of those low-built, thatched cottages that are apt to catch fire, but, like a light-

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built castle or palace, free from the combustions of passion."

The Rev. John Allin probably came from Wrentham, county of Suffolk, England, and was born in 1596. He was graduated at Cambridge University, and was a preacher in England, though it is uncertain whether he was ever "in orders in the Church of England." He came to Dedham in 1637, and his influence in both the civil and religious affairs of the town was very great from the beginning. For this work he was admirably fitted by temperament and education. When some dispute arose in the colony respecting its relations to the English government, and the question was referred to the ruling elders for advice, Mr. Allin was chosen to deliver their opinion. A discourse delivered by him before the Synod at Cambridge in 1648, which framed the well-known platform, received a warm eulogium from Governor Winthrop. He also, with Mr. Shepherd, of Cambridge, was the author of a "Defence of the Nine Questions or Positions," being a reply to some charges by English divines that their brethren on this side had embraced opinions at variance with those professed before embarkation. But he was from disposition averse to controversy. His brethren and townsmen were much attached to him. The church continued in great harmony during his life. He received liberal grants of land from the Dedham proprietors and two hundred acres from the General Court at Bogastow in 1643. He took an interest in the labors of John Eliot among the Indians. He was a man of learning, had a vigorous mind, and in the discharge of his pastoral duties was faithful and assiduous. Cotton Mather writes his epitaph thus:

"Vir sincerus, amans pacis, patiens que laborum
Perspicuus, simplex doctrinæ, purus amator."

Mr. Allin married, for his second wife, the widow of Governor Thomas Dudley, Nov. 8, 1653. He died Aug. 26, 1671. After his death his people published two of the last sermons he preached, "writing their preface with tears," according to Mather. They also built a tomb or monument over his grave, with an inscription cut thereon with the date of his death. Elder Hunting died April 12, 1689, and the office of ruling elder was never again filled.

During Mr. Allin's ministry of thirty-two years the records do not show any rates for his support. He depended upon voluntary contributions and the grants of land from the proprietors. All his successors had salaries voted them by the town, although the salary was paid by the people.

When the proprietors divided their common lands, in 1656, eight shares were devoted to the support of the teaching church-officer. The shares drew dividends wherever they were made, of the common lands, and remained unsold until after the Revolution. Since that time some of these lands have been sold, and the proceeds are the funds now belonging to the first church in Dedham.

In 1644 the inhabitants declared their intention to devote some portion of their lands to the support of schools, and granted lands to trustees for raising a fund of the annual income of twenty pounds for the salary of a schoolmaster. The town raised this sum before the lands became productive. In 1680, Dr. William Avery, formerly of the Dedham Church, gave sixty pounds for a Latin school to be ordered by the selectmen and elders. This fund was for many years in the hands of trustees, but was finally lost by being wrongfully appropriated, or discredited by the operations of bills of credit. In 1695 three hundred acres of good land in Dedham were granted as a school-farm to support schools. This farm was sold by order of the town to defray its ordinary expenses. Thirty years after, the town instructed a committee to recover this farm, and voted a larger sum to carry on the law-suit than the compensation received for it. This was the work of the second and third generations. The first school-house was built in 1648, and the master's salary twenty pounds at first, and afterwards twenty-five pounds.

In 1638, land was "set out for the use of a public burial-place for the town forever" from the lands of Nicholas Phillips and Joseph Kingsbury, who were compensated by the allowance of other land. Probably it had been used for burials before. This reservation, although its contents are not given, refers to the ancient burial-place in Dedham village, with its present boundaries, except the additions made in 1860. A way to it leading from High Street was established in 1664.

In 1638 an acre of ground, upon which the meeting-houses have always stood, was obtained of Joseph Kingsbury for the purpose of erecting a meeting-house upon it. In 1641, John Phillips sold to the church three acres, being another part of the same lot sold to him by Kingsbury, having the burial-ground on the south. In the same year Joseph Kingsbury granted to the church three acres lying between the parcel last named and the meeting-house acre. In this way the church acquired its title to lands in Dedham village.

The "training-ground," a portion of which has since been known as the "Great Common," was ap-

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propriated by the proprietors in 1644 for the use of the military company. This grant was confirmed in 1648, with the provision annexed, that the trained company should not appropriate it to any other use than the public exercise of the company, without the consent of the selectmen, nor should the selectmen have power to dispose of any parcel thereof without the consent of the trained company. In 1677 one acre was granted to Amos Fisher in fee, and other persons have been permitted to improve portions of the ground. An almshouse was built in the westerly portion in 1773, and in 1836 this building and land belonging to it was sold by order of the town. In the alienation of both parcels it is stated that the consent of the parties interested was first obtained. A highway laid out through it in 1826 completed all that remained to be done, to destroy its symmetry and its usefulness for any purpose.

A law of the colony forbade the settlers to build their houses above half a mile from the meeting-house, and this law was enforced for more than fifty years. As late as 1682 complaints were made that this law had been disregarded.

It has been seen that in choosing a place for the plantation the settlers were careful to provide for their cattle. In the summer the cows and oxen fed on the common lands near home. The herds increased rapidly, and in 1659 there were four hundred and seventy-two cattle feeding on the common lands. The horses were turned into the woods, and, though fettered, broke into the corn-fields. Sheep were not introduced until a later period, when they were kept in one flock, and guarded by a shepherd from the wolves. Swine, with yokes upon their necks, were allowed to run in the woods. There was a scarcity of English grass for many years, and in 1649 the wet season prevented the making of hay upon the meadows, and the inhabitants went to Wollonomopoag to cut grass. Wheat was raised until about 1700 on the newly-cleared lands, and flax was cultivated to some extent.

The village of Dedham in 1664 is thus described in Worthington's History (1827), and it probably gives a substantially correct idea of the first collection of houses built upon the plain near the meeting-house:

"In 1664 ninety-five small houses, placed near each other, were situated within a short distance of the place where the court-house now stands, the greater part of them east of that place and around Dwight's Brook. A row of houses stood on the north side of High Street, as that road was then called, which extends from the bridge over Dwight's Brook westerly by the court-house. The total value of these houses was six hundred and ninety-one pounds. Four only of the houses were valued at twenty pounds each. The greater number were valued at from three to ten pounds. Most of these houses were built soon after the first settlement commenced. There were then very few carpenters, joiners, or masons in the colony. There was no saw-mill in the settlement for many years. The only boards which could be procured at first were those which were sawed by hand. The saw-pits now seen, denote that boards were sawed in the woods. The necessary materials—bricks, glass, and nails—were scarcely to be obtained. These houses, therefore, must have been constructed principally by farmers and not by mechanics, and were very rude and inconvenient. They were probably log houses. Their roofs were covered with thatch. By an ordinance of the town a ladder was ordered to extend from the ground to the chimney as a substitute for a more perfect fire-engine. Around these houses nothing could be seen but stumps, clumsy fences of poles, and an uneven and unsubdued soil, such as all the first settlements in New England presented. The native forest trees were not suitable shades for a door-yard. A shady tree was not then such an agreeable object as it now is, because it could form no agreeable contrast with cleared grounds. Where the meeting-house of the first parish now stands there stood for more than thirty years a low building, thirty-six feet long and twenty feet wide and twelve feet high, with a thatched roof and a large ladder resting on it. This was the first meeting-house. Near by was the school-house, standing on an area eighteen feet by fourteen feet, and rising to three stories. The third story, however, was a watch-house of small dimensions. The watch-house was beside the ample stone chimney. The spectator elevated on the little box, called the watch-house, might view this plain on which a part of the present village stands, then a common plough-field, containing about two hundred acres of cleared land, partially subdued, yet full of stumps and roots. Around him at a further distance were the herd-walks, as the common feeding lands were called in the language of that time. . . . The herd-walks were at first no better cultivated than by cutting down trees and carrying away the wood and timber, and afterwards, when it was practicable in the spring, by burning them over under the direction of town officers called wood-reeves. . . . The meadows were not yet cleared to any extent. Beyond the herd-walks was a continuous wilderness, which was becoming more disagreeable to the inhabitants, for the cattle, goats, and swine seem to have allured the wolves to their neighborhood. The dense swamp about Wigwam Pond was not yet cleared."

After King Philip's war the inhabitants began to abandon their first habitations, and built houses in all parts of the town. In sixty or seventy years the humble village of the first settlers was swept away, and their places were occupied by a few farmers for the next hundred years. Some removed to Boston by reason of King Philip's war. In 1642 the number of persons taxed was sixty-one, and in 1666 the number was ninety-five, and in 1675 the number continued the same.

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CHAPTER IV.

DEDHAM—(*Continued*).

Mother Brook, or East Brook—Dedham Island—Long Ditch—Indian Village at Natick—Pacomtuck, or Deerfield—Bogastow, or Medfield—Wollonomopoag, or Wrentham—Decease of Leading Men among the First Settlers.

On the twenty fifth day of the first month, March, 1639, it was ordered "that a ditch should be dug at common charge through upper Charles River meadow unto East Brook, that it may both be a partition fence in the same, and also may form a suitable creek unto a water-mill, that it shall be found fitting to set a mill upon, in the opinion of a workman to be employed for that purpose." This is the origin of Mother Brook, or Mill Creek, which starts out of Charles River about a quarter of a mile north of High Street, and runs in a direct course through the meadows and around the highlands, through the easterly village of the town to Neponset River. It is estimated that about one-third of the water of Charles River flows through this channel, and upon it are five mill-dams of great value, and at the present day are two extensive woolen-mills and one cotton-mill, beside the old saw-mill. East Brook took its rise about one hundred rods east of Washington Street, where it crosses the stream. From Charles River to this point the channel is obviously artificial, and was constructed under the order of the town in 1639. The plan was then conceived and carried out, of uniting the waters of Charles with the waters of East Brook, and afterwards with those of Neponset River. The execution of a public work like this in the very infancy of the settlement is striking evidence of the energy and capacity of the settlers. They then had only small hand grist-mills, which had been imported by Governor Winthrop, and their chief design in cutting this canal was to make a dam, where they might have a grist-mill operated by water-power. The town at the same meeting granted liberty to any one to build a water-mill on that stream who would undertake it. John Elderkin was the first to accept this proposal, and grants of land were made to him accordingly. In 1642 he sold one-half of his rights to Nathaniel Whiting and the other half to Mr. Allin, Nathaniel Aldis, and John Dwight, and in 1649, Nathaniel Whiting became the sole owner. In 1652 he sold the mill and his town rights for two hundred and fifty pounds, but in 1653 he repurchased the same.

In 1664 a new corn-mill was erected by Daniel Pond and Ezra Morse, but Nathaniel Whiting remonstrated and brought a suit, which he lost. Further and frequent complaints were made by Nathaniel Whiting to the town, and a committee chosen to regulate the water at the upper dam. Finally, in 1699, it was thought advisable to remove Morse's dam and let the water run in its old channel. As a compensation for this measure, forty acres were granted to Ezra Morse, near Neponset River, at the old saw-mill, or at Everett's Plain, where he may find it most to his satisfaction. In 1700 the Whiting mill was burned, and the town loaned twenty pounds for one year as aid towards the erection of another mill.

In 1658–59, Eleazer Lusher and Joshua Fisher agreed to build a saw-mill on the Neponset River, near the Cedar Swamp.

In 1682, Jonathan Fairbanks and James Draper asked leave to build a fulling-mill below the corn-mills on East Brook, but Nathaniel Whiting was associated with James Draper by order of the town.

The descendants of Nathaniel Whiting held these mill privileges on Mother Brook down to the present century.

The turning of the waters of Charles River by means of the artificial channel, and uniting them with head-waters of Mother Brook, in 1640, has proved to be most beneficial and permanent in its consequences through all the subsequent history of the town. Until the beginning of the present century it furnished saw-mills and grist-mills, then of the highest importance, with power, and from 1807 down to the present time there have been erected upon it cotton- and woolen-mills, which have been prosperous, and have contributed to the substantial growth of the town.

At the beginning of the settlement of the town, what is called Dedham Island was a neck of land around which Charles River flowed, with a slight fall in its course, a distance of nearly five miles in an irregular horseshoe bend, leaving a distance of only two-thirds of a mile across the meadows at its heel. This neck is estimated to contain about twelve hundred acres, and upon it was a herd-walk and possibly some houses of the early settlers. Across "Broad Meadows," at the heel of the horseshoe bend, the upper and lower channels of the river are distinctly visible at high water. The damage to the meadows arising from the waters remaining upon them, was felt to be serious by the first generation, as it has been by every succeeding generation of riparian owners. The enterprising and public-spirited settlers conceived the plan of cutting a "creek or ditch" through the "Broad Meadows," thus uniting the two channels of the river. The purpose was to permit the flow of the waters through this artificial channel instead of accumulating upon the meadows along the river below.

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In 1652 liberty was granted to cut a creek or ditch through the "Broad Meadows" from river to river. Lieut. Fisher and Thomas Fuller were deputed to survey the length of the water-course through the "Broad Meadows," and the manner of the ground through which the same was to be cut, and the height of the water in the lower river.

This was the origin of "Long Ditch," the construction of which converted the neck into an island. It is not long since it was possible to pass through this channel in a small boat, but the lower portion has become much obstructed by the growth of bushes and the closing of the channel. Its history, however, is a monument of the energy and foresight of the first generation of the Dedham settlers. The great causeway on the bank of the river, which crosses the channel of "Long Ditch" where it leaves the river, was built in 1701.

In 1646, John Eliot, the minister at Roxbury, began the work of converting the Indians to Christianity and civilization. His first instructions were given at Nonantum, a part of the present city of Newton. He met with success in the conversion of some Indians, among others, of Waban, a wise and grave man of the Massachusetts tribe. Mr. Eliot maintained that the Indians could not become Christians unless they were first civilized. He therefore proposed that the Indians should be collected into one village, and designated a place on Charles River, ten miles west of the village of Dedham. This was in the southerly part of the town of Natick, a name which signifies "a place of hills." To this proposition, when proposed to the General Court, Dedham readily assented. Mr. Allin was interested in Eliot's work, and aided him in his new enterprise. The General Court granted two thousand acres at Natick in 1651 for the new Indian town. It has been asserted that the town really had about six thousand acres, and the boundaries were never satisfactorily settled with the Indians. The Naticks, as they were afterwards called, soon built a little town which had three long streets, two on the north, and one on the south of Charles River. Each family had a house-lot. The houses consisted of poles set in the ground, and were covered with peeled bark. A few, built in the manner of English houses, were less perfect and comfortable. There was one large house which answered the double purpose of a school-room and meeting-house. In the second story the Indians deposited their skins. They were supplied with spades, hoes, axes, and other farming implements. A form of government was adopted, and an English magistrate was appointed to hold a court, and, in fact, appointed the Indian constables and smaller officers. In 1670 the Indian Church at Natick had two teachers and from forty to fifty communicants. They observed the Sabbath, some of them could read and write and rehearse the catechism. The experiment was in a degree successful. In the beginning of the eighteenth century the tribe was in a civilized state, they had civil officers of their own, and a military company organized in the manner of the colonists. There were some, like Waban and Deacon Ephraim, who led sober, Christian lives, but their numbers gradually diminished until they were extinct in 1826.

When the General Court granted the two thousand acres, to be taken from the territory of Dedham for the Indian town at Natick, it granted to the Dedham proprietors, as compensation, eight thousand acres of unlocated lands which they might select. In 1663 messengers were sent out to explore near Lancaster. The messengers reported the land to be good, but hard to cultivate, and there was not enough meadow land. John Fairbanks informed the selectmen of some good land twelve miles from Hadley, and John Fairbanks and Lieut. Daniel Fisher were sent out to discover and examine it. On their return they reported the land to be exceedingly good and that it should be taken possession of under the grant. This was Pacomtuck, the present town of Deerfield. When the report was received, the Dedham proprietors appointed six persons to repair to Pacomtuck, and cause the eight thousand acres to be located. Capt. John Pynchon, of Springfield, was employed by the town to purchase the lands of the Indians, and procured three deeds from them, which are now carefully preserved at Deerfield. The grantee in these deeds is Capt. John Pynchon, of Springfield, for the use and behoof of Maj. Eleazer Lusher, Ensign Daniel Fisher, and other English of Dedham, their associates and successors. Dedham gave £94 10*s.* for these deeds, which sum was raised by an assessment on the common rights in the Dedham proprietary.

In 1670 the proprietors of Pacomtuck met at Dedham, twenty-six being present,—Capt. John Pynchon, Samuel Hinsdale, John Stebbins, John Hurlburt, and Samson Frary not being inhabitants of Dedham, but Samuel Hinsdale was a son of Robert Hinsdale, of Dedham. The remaining proprietors were inhabitants of Dedham. It was then voted to have a correct plan made, the place for the meeting-house to be designated, the church-officers' lot and lots of proprietors to be assigned.

In 1672, Samuel Hinsdale, who was afterwards slain at Bloody Brook, made a petition to the Dedham

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proprietors to authorize five persons to admit inhabitants, and to hire an orthodox minister at Deerfield, and to act for themselves in other matters, by reason of their remoteness from other settlements. This petition was granted, and seems to end the relations of the Dedham proprietors with Pacomtuck. Doubtless their shares were purchased by the Pacomtuck proprietors who inhabited there. The town was incorporated as Deerfield, May 24, 1682.

As the territory granted to the Dedham proprietors in 1636 was so extensive, there was a great inducement to begin new settlements within its limits. The desire or necessity for more land, seems to have been a controlling reason for extending the settlements. The fear of attacks from the Indians had at first checked the advance of the line of settlements. From the beginning, the settlers had looked with longing eyes upon the wide meadows at Bogastow, now the easterly part of Medway. Edward Alleyne, in 1640, had a grant of three hundred acres there, where he should choose, with fifty acres of meadow. After the death of Mr. Alleyne, in 1642, this grant was located under the direction of Maj. Lusher. In January, 1650, with the sanction and co-operation of the Dedham proprietors, at a general meeting there was granted, for the accommodation of the village, a tract extending east and west three miles, and north and south four miles. A company was immediately formed, and regulations similar to their own, adopted for the government of the new town, and rules were adopted for the equitable division of the lands. In January, 1651, Dedham formally transferred all right and power of town government to the new settlement, which was incorporated May 23, 1651, as Medfield. The grant to Edward Alleyne was conveyed to the town of Medfield by his nephew in 1652. A number of the Dedham settlers removed to Medfield, and prominent among them was Mr. Ralph Wheelock, said to have been a non-conformist preacher in England, educated at Clare Hall, Cambridge, and who came to Dedham in 1638. Whether his disappointment at not being the choice of the Dedham Church as ruling elder, had inclined him to remove is not stated upon authority, but he was in the habit of preaching occasionally at Medfield. He was a representative from Medfield, and died Jan. 11, 1684, at the age of eighty-three. He was the ancestor of the founder and first president of Dartmouth College. The fact that so large a number of the Dedham settlers had early received grants of land in Medfield, makes the existence of that town nearly coeval with Dedham. It was an offshoot of the Dedham settlement, rather than a child of the parent town.

The attention of the settlers was also turned southward to their uplands and meadows at Wollonomopoag. The large and beautiful ponds there, are not mentioned in the records as among its attractions, but in 1649 they had gone there to cut grass from the meadows, and in 1647 notice was given by John Dwight and Francis Chickering of their hopes of a mine there. In 1660 a committee was deputed to view the upland and meadow near about the ponds by "George Indian's wigwam." In 1661, at a general town-meeting, it was voted that a plantation should be set up at Wollonomopoag, and that six hundred acres should be laid down for the encouragement of the plantation. The bounds of the plantation were afterwards fixed in the same year; the south bounds to be the Dorchester line, and the north bounds to be the Medfield bounds in part and Charles River in part. In 1662 a committee made a report upon extinguishing the Indian title. Philip, sachem of Mount Hope, claimed lands at Wollonomopoag. In 1662 Dedham had paid £24 10*s.* for his title to lands within its plantation, and again in 1669 the further sum of £17 0*s.* 8*d.* were paid him for a further release of his title. The payment of these sums seems to have been an obstacle to removing to the new plantation. In 1663 the company drew lots in the Wollonomopoag plantation, and a settlement was actually began. An examination of the names of these settlers shows that they were nearly all the sons or sons-in-law of the Dedham settlers, so that the new plantation was actually the child of Dedham, and the Dedham proprietors continued to aid and direct it in a paternal way for several years. In 1669, Mr. Allin, the Dedham pastor, Elder Hunting, and Major Lusher approved a call to the Rev. Samuel Mann to be the minister for the infant settlement. Major Lusher kept their records. At length, in 1672, the inhabitants were of sufficient numbers and capacity, in the opinion of the General Court, to carry on the work of the church and commonwealth, and upon their petition, Oct. 17, 1673, they were made a town by the name of Wrentham. In the following December the books and records were transferred from Dedham to Wrentham. Fifty years later a considerable portion of the south precinct of Dorchester was also set off to Wrentham.

The settlement at Dedham was gradually increasing in its population. In 1657 there were one hundred and sixty-six families. Mr. Allin received sixty pounds as his annual maintenance, and had a good stock of cattle, and a good accommodation in corn-land and meadow. Johnson describes Dedham about this time as "an inland town about ten miles from Boston, well watered with many pleasant streams.

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abounding with garden fruits fitly to supply the markets of the most populous town, whose coin and commodities allures the inhabitants of the town to make many a long walk; they consist of about a hundred families, being generally given to husbandry, and through the blessing of God are much increased, ready to swarm and settle on the building of another town more to the inland." The deeds of lands refer to barns and orchards. The inventory of Mr. Allin's estate included chairs upholstered with leather, Turkey-work cushions, feather-beds and pillows, "a gilt bowl with covering," "a wine-cup with a foot," and a warming-pan, so that some of these homes in the wilderness had both comforts and luxuries. Mr. Allin was a well-to-do farmer, having extensive outlands and a comfortable homestead, with parlor, kitchen, and buttery on the first floor, and chambers over each. Deacon Chickering the largest landholder; Ensign Daniel Fisher, for three years speaker of the House of Deputies, and afterwards an assistant ambassador to King Philip, "learned in the law," the father of him who afterwards collared a royal governor; Timothy Dwight, who came over with his father, John Dwight, when a mere child, the town recorder, selectman, deputy to the General Court, "of an excellent spirit, peaceable, generous, charitable;" Elder Hunting, son-in law to Mr. Allin; Michael Metcalf, the schoolmaster; Dr. William Avery, the donor of money for a Latin school; and Lieut. Joshua Fisher, who kept the ordinary and had an annual bill for "dieting the selectmen;" these were the contemporaries of the gracious Allin and Maj. Lusher through the first thirty-five years of the settlement. How wisely and well these men wrought has already been seen.

But the time had arrived when the leaders of the first generation were to rest from their labors. Michael Metcalf died in 1664; Anthony Fisher, in 1669; Mr. Allin, in 1671; Major Lusher and Joshua Fisher, in 1672; Daniel Fisher, in 1683. Another generation was about to enter into their labors and the rule of peaceful life was about to be broken.

CHAPTER V.

DEDHAM—(*Continued*).

Indian Deeds—Philip's War—Rev. William Adams—New Meeting-House—Timothy Dwight—William Avery—Daniel Fisher, the second—His Part in Resisting Sir Edmund Andros.

At the time of the coming of the settlers, there were no Indians to be seen within miles of the settlement. Chicatabot, sachem of the Neponsets, afterwards claimed the territory west of Neponset River, bounded northerly on Charles River and southerly on the land of Philip, sachem of the Pokanokets. Philip claimed lands at Wollonomopoag, and was in the habit of repeating his claims after he had once released them. Magus, another sachem, claimed the territory including Natick, Needham, and Dedham Island. It was the policy of the Massachusetts colony, under the advice of the Council for New England, to purchase the title of any savages who might pretend to rights of inheritance to the lands granted, that they might avoid the least scruple of intrusion. The Dedham settlers were careful to observe this precept. It has been seen that deeds from Philip of the lands at Wollonomopoag and from the sachem of the Pacomtucks at Deerfield were procured by the Dedham settlers. Besides these deeds, in 1685 there was obtained from Josias, the grandson of Chicatabot, a confirmatory title to the tract of land known as the town of Dedham. In 1680, John Magus and his wife, Natick Indians, in consideration of five pounds in money, released the Indian title to Natick, Needham, and Dedham Island. In 1685, William Nahaton, Peter Natoogus, and Benjamin Nahaton, Punkapog Indians, released their title.

In 1681 the town voted that all deeds and other writings relating to town-rights, should be deposited in a box kept by Deacon Aldis for the purpose, and it appears there were seven Indian deeds among them. Whether this box was really provided or not, a bundle of Indian deeds was found in 1836, including all the deeds excepting that from Philip, whose autograph cannot be found. A curious letter from Philip to the selectmen of Dedham, which was copied into the Wrentham records, relates to his land claims. Three of the deeds are still kept in the town clerk's office at Dedham, and the three deeds from the Pacomtucks have been sent to Deerfield. For all these conveyances an adequate consideration in money was paid, and if there was any attempt at overreaching in the bargains, it was by Philip of Mount Hope, to whose unscrupulous demands the Dedham settlers yielded for the sake of peace.

In 1673 the selectmen received orders from the General Court to prepare the town for defense against the Indians. For several years Philip had excited alarm in the Plymouth colony by his bad faith and secret combinations with other tribes, and it was now rendered certain that a serious outbreak was about to occur. The soldiers were called out for frequent trainings. A barrel of gunpowder and other ammu-

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nition were procured. The gun, which was a small field-piece called a drake, given to the town by the General Court in 1650, was mounted on wheels. The meeting-house was made the depository for supplies. The people maintained a garrison and set a watch. The inhabitants had been encouraged to enlist into the troop of horse commanded by Capt. Prentice by an abatement of taxes. The fear excited was great in the settlement, and many fled to Boston. The Wrentham settlers packed their goods, and with their wives and children came to Dedham, leaving their deserted houses behind them. The town was well situated for defense. It was built in a compact manner, that it might be prepared for defense against the Indians. Little River and Charles River on the north, were safeguards against approach from that direction, while on the other sides of the village the plain was cleared to a considerable extent, and was overlooked by the watch in the belfry of the new meeting-house. The Indians in the town were ordered to depart, and to go either to Natick, Neponset, or Wamisit. A war tax was levied upon the inhabitants, which exceeded one shilling for every pound of valuation.

Dedham escaped the horrors of an Indian attack by reason of these preparations, but Dedham men were found in the bloodiest battles of the war. The troop of horse under Capt. Prentice was a part of the force which made the first attack upon Philip on June 28, 1675, immediately after the massacre at Swanzey, and lost one killed and one wounded. Robert Hinsdale, one of the founders of the Dedham Church in 1638, but who had removed to Hadley, with his three sons, were killed at Bloody Brook in Capt. Lothrop's company. John Wilson, John Genere, and Elisha Woodward were slain at Deerfield.

In December, 1675, the combined forces of the colonies, consisting of six companies under Gen. Winslow, were collected at Dedham and marched against the Narragansetts in Rhode Island, and was the force engaged in the great battle of the Narraganset Fort. In February, 1676, Medfield was burned and twenty of the settlers killed, and the deserted houses at Wrentham were nearly all consumed soon after.

Indians were detected lurking in the neighboring woods of the Dedham settlement, but they found the watch set and the garrison prepared. On the 25th of July, 1676, a party of Dedham and Medfield men, numbering thirty-six Englishmen and ninety praying Indians, won a signal success in slaying Pomham, a Narragansett sachem, and capturing fifty of his followers. An expedition under Capt. Church had gone to the Narragansett country in pursuit of him, but he escaped them.

This achievement contributed much to bring the war to a successful conclusion, as Pomham was regarded as an enemy second only in power and influence to Philip himself. The death of Philip soon after brought hostilities in this vicinity to an end, and the settlement could again feel some sense of security.

There were other changes going on in the town besides those resulting from the dread realities of an Indian war. It has been seen that many of the leading men of the first generation had gone to their final rest. In a little more than six months after Mr. Allin's death, Mr. William Adams had been called to be his successor, and was ordained Dec. 3, 1673. He was the son of William Adams, of Ipswich, born May 27, 1650, and was graduated at Harvard College in 1671. He married, for his second wife, Alice Bradford, daughter of Maj. William Bradford, of Plymouth. He relinquished for one year eight pounds of his salary on account of the expenses incurred during Philip's war.

Soon after his settlement as minister, the new meeting-house was raised. The old meeting-house, with its thatched roof, was out of repair and insufficient for the congregation. In 1672, before Mr. Adams was called, the people had voted to erect a new meeting-house. It was finished in 1673. It had "three pair of stairs," one at the north, another at the east, and another at the south corners. The fore seat in the front gallery was parted in the middle, and the rest open at both ends. The south gallery was for men, and the north gallery for women and boys. The seats in the lower part of the house were parted in the middle by an aisle, so that the men were ranged on one side and the women on the other. It had a bell, which had become quite necessary, since the people were moving farther from the meeting-house than formerly. The practice of beating the drum to summon the congregation had been abandoned for many years. They had much difficulty in caring for the orderly behavior of the boys, to whom were assigned seats where they might "be watched over." Ten years after, it was proposed to construct new galleries, and in 1696 galleries were erected "over the other galleries," that over the woman's gallery being for "young women and maids to sit in."

Mr. Adams died Aug. 17, 1685. Two of his sermons were printed, one being an election sermon. In a book used for the parish records there is a commentary written by him covering sixty-three pages.

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During his ministry there was harmony among his people, and they showed attachment to their pastor. The parish now included all of the original territory granted to Dedham proprietors excepting Medfield and Wrentham. In 1682 a vote was passed that no one of the inhabitants should remove a greater distance than two miles from the meeting-house without special license, as any person so removing would expose himself to danger, and to want of town government. The people, therefore, were not widely scattered, although the small house-lots of the village were gradually being abandoned. The generation which had now succeeded to the management of the secular and religious affairs of the town were much inferior to the first, in point of education and manners. The wilderness had been a rough school in which to rear their families, in spite of the care which the fathers had taken to provide for their education. The town was indicted in 1674, and again in 1691, for not supporting a school. The Indian war had doubtless a depressing influence in this respect.

The leading men at this period appear to have been Timothy Dwight, Daniel Fisher (the second of that name), and William Avery. Timothy Dwight was the son of John Dwight, and was a small child when he came with his father. He had been town clerk ten years and selectman twenty-four years before this time, but he was still in active life, and survived until Jan. 31, 1718. He was the husband of six wives and the father of nineteen children. He was the progenitor of a line of descendants that have made the name of Dwight known and honored through the succeeding generations. William Avery was the son of Dr. William Avery, and was a deacon of the church and selectman for twenty-two years. His name was honorably perpetuated for many years in Dedham. Capt. Daniel Fisher succeeded to the title and name of his father but not to his official distinction, but he inherited his spirit. His father had been prominent in the struggle between the Massachusetts colony and Randolph, the special messenger of the crown, in his attempts against the colonial charter. Among those against whom he exhibited articles of high misdemeanor was Daniel Fisher, and in 1682 Randolph wrote to England that "His Majesty's *quo warranto* against the charter, sending for Thomas Danforth, Samuel Norvell, Daniel Fisher, and Elisha Cooke, will make the whole faction tremble." Such was the character and position of the first Daniel Fisher, who died in 1683. In 1686 the charter was vacated, and soon after, Sir Edmund Andros was appointed the royal Governor of all the English possessions in America north of Pennsylvania, by King James II. His activity in oppressive legislation had rendered him especially obnoxious to the people of Boston, where he resided. In April, 1689, the news of the landing of the Prince of Orange in England was brought to Boston. On the morning of the 18th of April, it being Thursday, when the weekly lecture of the First Church invited a concourse from the neighboring towns, a rumor spread that there were armed men collecting and a rising in the different parts of Boston. "At nine of the clock the drums beat through the town and an ensign was set up on the beacon." The captain of the "Rose" frigate was taken and handed over to a guard, and Randolph and other high officials were apprehended and put in jail. From the eastern gallery of the town-house in King Street, a declaration of the gentlemen merchants and inhabitants of Boston and the country adjacent was read to the assembled people, reciting the oppressive acts of Andros, and concluding that they seize upon the persons of the grand authors of their miseries to secure them for justice, and advising the people to join them for the defense of the land. Andros was in the fort on Fort Hill. A summons was sent to him to surrender and deliver up the government and fortification, promising him security from violence, but assuring him an attempt would be made to take the fort by storm if opposition should be made. After some negotiation the Governor "came forth from the fort and went disarmed to the town-house, and from thence under guard to Mr. Usher's house." On the succeeding day, the news having spread to the adjoining towns, the country people, according to Hutchinson, "came into town in such a rage and heat as made all tremble to think what would follow." Nothing would satisfy them but that the Governor must be bound in chains or cords and put in a more secure place, and Andros was conducted under guard from Usher's house back to the fort. Tradition says that the man who led the imprisoned Governor by the collar of his coat was Capt. Daniel Fisher, the second of the name, of Dedham. As Haven in his centennial address most felicitously says, it was "a second Daniel come to judgment." He was inspired with a keen sense of the personal obloquy his father had endured from royal emissaries as well as a thorough sympathy with the cause of the people. He served as selectman for nine years. He was the Daniel Fisher who went to Deerfield with John Fairbanks in 1663. He was also the great-grandfather of Fisher Ames.

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CHAPTER VI.

DEDHAM—(*Continued.*)

Province Charter—Changes and Contentions—Incorporation of Needham—Rev. Joseph Belcher—The Second Parish and Church—Rev. Thomas Balch—The Third Parish and Church—Rev. Josiah Dwight—Rev. Andrew Tyler—Incorporation of Walpole—Services of Church of England begun—Rev. William Clark—Samuel Colburn—Devise of Estate to Episcopal Church—Rev. Samuel Dexter—The Fourth Parish and Church—Rev. Benjamin Caryl—Services of Dedham Men in French Wars—New Meeting-House—Dr. Nathaniel Ames—The Pillar of Liberty—Events Prior to the American Revolution.

In 1692 the charter, under which the colony had existed for fifty-five years, was dissolved by a legal judgment, and a new charter of the province of Massachusetts Bay, with a Governor, Lieutenant-Governor, and secretary, appointed by the crown, took its place. This is commonly considered as marking the beginning of a new period in the history of Massachusetts. In the Dedham settlement it was a time of depression. The town had been without a pastor for about eight years, since the death of Mr. Adams. Divisions had arisen among the people during the vacancy, and they had extended calls to four different persons to become their minister. In the correspondence which occurred during these efforts of the church and town, the discouraging state of affairs at Dedham was not concealed, and it had the effect of causing a declination of each invitation. At length, in 1692, Mr. Joseph Belcher, of Milton, accepted the call. The town offered him sixty pounds to provide him with a dwelling, and a salary of one hundred pounds, and afterwards wood to the value of ten pounds was added, or that amount in money. He was ordained Nov. 29, 1693. Soon after, the meeting-house was enlarged by the addition of new galleries. Prior to this time, the ministerial rate had been paid by the voluntary contributions made each Sabbath. Mr. Belcher proposed that for one quarter, his salary should be paid, and he would rely upon contributions for the remaining three-quarters of the year. The result was not satisfactory, and a few years after, the ministerial rates were collected in the same manner as the country rates. Those who desired to worship elsewhere had liberty to pay the rates to the minister where they worshiped. These, doubtless, were those who lived at a remote distance from the meeting-house and were desirous of forming new parishes. About the year 1702 pews were first introduced, and a year or two previous, the meeting-house was again enlarged.

In civil matters, there were some changes worthy of mention. In 1694 the inhabitants of the town and the proprietors first acted as separate bodies. In 1695 the proprietors laid out the thirty-four hundred acres of their Sherborn lands which were included in the grant of 1636, and assigned them to those who could then show their rights therein. This was to aid in the formation of the new town which was incorporated in 1694. In 1698 the bounty for killing a full-grown wolf was increased from twenty to thirty shillings, and a number of these bounties was soon after received. A considerable portion of the town still remained a wilderness. In raising thirty pounds to repair the meeting-house, it was voted to pay one-half in wheat at five shillings, rye at four shillings, corn at two shillings, and a day's work at two shillings. In 1701 it was voted that the law forbidding any person not an inhabitant to purchase land in the town is in force, and that measures be taken to get it approved by the General Court. The contentions and divisions existing in the town are well exemplified by the town-meeting in March, 1703. It assembled on the sixth, and was held all day, but did no business but adjourn to the thirteenth day. The adjourned meeting could do no business, but adjourned to the seventeenth day, when town-officers were chosen. A new meeting was called on the twenty-seventh day, when another board of town-officers was chosen, and on the seventeenth of April a third board of town-officers was chosen by order of the Court of Sessions. In 1700, Sir Prentiss began to keep school at twenty pounds for the year and keeping his horse with hay and grass. In 1715 the town granted fifteen pounds for the school, which was the sum granted for several years, both before and after that year. In 1718 the town imposed a penalty of twenty shillings for every month an unlicensed stranger should remain in the town. The province taxes until 1720 were called the country taxes in the assessment, as the name of province was odious to the people. In 1722 the settlement was visited with the smallpox, and the inhabitants held public worship in a private house for fear of the contagion.

The gradual extension of new settlements within the territory of the proprietors is shown by the incorporation of new towns. In 1711 forty persons, residing in that part of the town now called Needham, petitioned the General Court to be set off as a separate township. Dedham at first opposed the separation, but afterwards gave its consent on condition that the petitioners should have less territory than they demanded. The town of Needham was incorporated Nov. 5, 1711, with all the territory asked for

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in the petition. Bellingham was incorporated Nov. 27, 1719. In 1691 the selectmen had reported that the lands near Mendon and Wrentham, which constituted the town of Bellingham, were not worth laying out for a dividend, so that there was probably no opposition to the incorporation. It was named in honor of Governor Richard Bellingham. The town of Walpole was incorporated Dec. 10, 1724, and was carved out of the southerly part of Dedham. It was named for Sir Robert Walpole, then the prime minister of England.

Mr. Belcher died at Roxbury, April 27, 1723. Five of the principal inhabitants were directed to hire a coach to bring his body to Dedham, and forty pounds were afterwards allowed Madam Belcher for expenses upon the occasion of the funeral. He was born in Milton, May 14, 1668. He was graduated at Harvard College in 1690. His house stood upon the site occupied by the meeting-house of the Allin Evangelical Society. His portrait, which now hangs in the vestry of the First Parish, was presented by Mrs. Elizabeth Gay, Jan. 1, 1839. Dr. Cotton Mather preached a discourse after his death, in which he speaks of him as "an excellent preacher to walk with God, and an excellent pattern of what he preached."

The inhabitants residing in the southerly and westerly portions of the town, on account of their remoteness from the meeting-house, had for several years made known their desire for a new parish. In 1722 they had presented their petition to be set off into a town or precinct. But the town did not then give its consent to the prayer of the petition. In 1728, however, the town voted that if the inhabitants of the southerly part of the town will unite with some families in the westerly part of Stoughton in a petition to be made a parish, it will give its consent. Accordingly the South Parish of Dedham was incorporated by the General Court, Oct. 18, 1730. The territory thus incorporated included also what was afterwards the West Parish. But this union of the two sections was not of long continuance. A division arose at once between them upon the location of the meeting-house. Indeed, the frames of two meeting-houses were raised about the same time, and neither was satisfactory to all parties. Unable to settle the question, the precinct voted to petition the General Court for a committee to come and view their situation, and to set off to the old precinct as many as they shall judge to be most for the peace and harmony of both precincts, and the committee did set off to the old precinct those families living in what afterwards became the West Parish. They also recommended to the South Parish that it remove its meeting-house farther south, which was done. In 1769 another meeting-house was erected in this parish.

The church connected with the Second, or South Parish of Dedham was gathered June 23, 1736, consisting of fifteen members. They called the Rev. Thomas Balch to be their pastor, and on June 30th he was ordained. Mr. Balch was a native of Charlestown, and was born Oct. 17, 1711, and was graduated at Harvard College in 1733. He continued to be the pastor of this church until his death, which occurred Jan. 8, 1774, at the age of sixty-two years. His ministry continued thirty-seven years and nearly six months, and he died in the full confidence and affection of his people. He was an excellent preacher, and was a man of high character and attainments. A number of his sermons were printed.

The people in the westerly section, after being reunited with the old parish in 1733, were still dissatisfied with their parochial relations, and on the 4th of June, 1735, they organized a new church independently of the First Church. On that day the Rev. Josiah Dwight, a son of Capt. Timothy Dwight, of Dedham, was installed as pastor. That this proceeding was viewed with disapproval by the First Church, is evident from the fact that, though invited, it was not represented at Mr. Dwight's installation. The number of church members was thirteen. At the time of Mr. Dwight's installation the meeting-house begun in 1731 was unfinished; it was not plastered, and had no pews except those built by individuals for themselves. It was afterwards completed, and the house stood for seventy-eight years before the present one was built. The parish was finally incorporated as the Third Parish, Jan. 10, 1736. But the trials of this people were by no means ended. Mr. Dwight and his people did not get on without differences and dissensions, and he requested a dismission, which was granted May 20, 1743. The terms of the dismission were that he should receive fifty pounds, and that a "number of respectable individuals should on his removal accompany him as far as Thompson." He was born in Dedham, Feb. 7, 1670, and was graduated at Harvard College in 1687, and was the minister of Woodstock, Conn., before he came to Dedham. After his dismission from the Third Parish he returned to Woodstock, where he spent the remainder of his life.

The name by which this parish is designated in the act of incorporation, and which it has since retained, is that of "the Clapboard trees." This was an ancient name for this locality, and probably there were trees here at the beginning of the settlement, which were considered to be adapted to furnish a covering for the dwelling-houses.

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In November, 1743, the Rev. Andrew Tyler, of Boston, was ordained as Mr. Dwight's successor. He was of good repute as a preacher, and a man of personal attractions. During the first twenty years of his ministry he had the respect and confidence of his people. From 1764 to 1772 very serious disputes arose between him and the parish, and repeated but fruitless attempts were made to restore peace by parish meetings, church meetings, and ecclesiastical councils, and finally by referees, until Dec. 17, 1772, when he was dismissed. He left the ministry and resided in Boston until his death, in 1775. The church had no other pastor for nearly eight years after Mr. Tyler's dismission, during which its troubles and dissensions appear to have continued, which the trials and expenses of the Revolutionary war did not serve to mitigate.

In 1731 the Rev. Dr. Timothy Cutler, rector of Christ Church, Boston, "at the desire of some churchmen and dissenters willing to be informed," first began the service of the Church of England and to preach in Dedham. He was a graduate of Harvard College, a native of Charlestown, had been pastor of a Congregational Church at Stratford, Conn., and subseqnently president or rector of Yale College. He had conformed to the Church of England, and was at this time a missionary of the "Society for the Propagation of the Gospel in Foreign Parts," a society formed in London in 1701. The place where these services were held by Dr. Cutler, was in a house owned by Joseph Smith, in the westerly part of Dedham. The house was standing until within a few years on Summer Street. Here Dr. Cutler preached at intervals, and between November, 1732, and May, 1733, monthly, to congregations of forty or fifty persons, and administered the sacrament to eight or nine persons. He continued his services until Christmas, 1733, after which they were not regular. In 1734 he baptized five children. In the same year six persons had their ministerial taxes abated on the ground that they carried on the worship of God in the way of the established Church of England, as the law at this time permitted them. After this time, Dr. Cutler visited Dedham occasionally, preaching to a considerable congregation and administering the sacraments. Dr. Cutler died in 1765, and after his death, Dr. Ebenezer Miller, of Braintree, succeeded to the charge of the services here. In 1733–34 efforts were made towards the building of a church, but it was not until 1758 that the work was actually begun, and it was opened, Dr. Miller officiating, the Sunday after Easter, 1761. The location of this church was near the corner of Court and Church Streets, but before 1771 nothing was done more than outside work. A contribution from some gentlemen in Newport, R. I., aided in finishing the house. Up to the time of the Revolution it had not advanced very far towards completion, as it had no pews, and was neither lathed nor plastered. After Dr. Miller's death the Rev. Edward Winslow, his successor at Braintree, continued to have charge of the services.

On the 16th of August, 1767, the Rev. William Clark began to read the service at Dedham. He was the son of Rev. Peter Clark, of Danvers, a graduate of Harvard College in 1759, and was educated to be—like his father—a Congregational clergyman, but had conformed to the Church of England. He went to London and was ordained Dec. 18, 1768, by the Bishop of London. On the 18th of June, 1769, he began his services as missionary, officiating on alternate Sundays at Dedham and Stoughton. He married, Sept. 15, 1770, Miss Mary Richards, of Dedham. After 1772 he took leave of his people at Stoughton, and removed to Dedham. The troublous times immediately preceding the first conflict of the Revolution interfered with the attendance upon his services and the administration of the sacraments. But he continued to hold service until after Easter, 1777, and the law was passed forbidding prayers for the king's majesty, when he closed his church. Mr. Clark was very discreet in his conduct and speech during this trying period. At the public town-meeting held May 29, 1777, a vote was passed that he, with three of his church, were looked upon as inimical to the United States. On the 21st of the following May he writes: "I was surrounded by a mob when I got home, but escaped on my parole." On the 5th of June following he was taken prisoner and carried to Boston, when he gave bail, and the others were taken to jail. His arrest was not approved by the committee of the town at first, but they were urged to make the prosecution. The charge made against him, was based upon his writing a letter to a gentleman of a neighboring county, recommending one of his congregation who was in distress to his kindly assistance in helping him to support himself. He was adjudged guilty by the tribunal in Boston, and sentenced to banishment and confiscation of his estate, and sent on board a guard-ship in Boston harbor, where he remained about ten weeks, when he returned to Dedham. On the 10th day of June, 1778, having through the intervention of Dr. Nathaniel Ames, who sympathized with him in his distress, procured a passport, which was brought to him by Fisher Ames, he took leave of his friends in Dedham and

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sailed from Boston to Newport, thence to New York, and thence to England. His wife accompanied him to Newport, but returned to Dedham, where she died in child-bed in the succeeding December. He remained in England during the war, when he returned to Nova Scotia, where he again married, and resided a few years. He finally lived at Quincy, Mass., where he died, in 1815, at the age of seventy-five years.

In 1756, Samuel Colburn, the only son of Benjamin Colburn by his second wife (Mary Hunting), a young man twenty-four years of age, whose father had died in 1747, leaving him a large landed estate, enlisted as a volunteer in the force raised during the French war by Governor Shirley, destined to reduce the fortifications of the enemy at Crown Point and vicinity. Into this force about twenty men enlisted from Dedham. It has been asserted and believed that Colburn was drafted or impressed into the service, but against his name on the original roll at the State-House is plainly written the word *volunteer*. His friend and neighbor, Samuel Richards, also enlisted, and there is really no ground to believe that he was compelled to join the army. He enlisted on the 18th of March, 1756, marched with his company, and on the 28th day of October he died of disease at the Great Meadows, between Saratoga and Stillwater. His friend, Samuel Richards, died on the 13th day of August.

Before his departure, Samuel Colburn made his will, dated May 7, 1756, by which he devised his estate to trustees, subject to the life-estate of his mother, for her maintenance and comfortable subsistence, first, for the payment of £26 14*s.* 4*d.* towards the building of an Episcopal Church in Dedham, whenever the same should be undertaken; and when such church should be undertaken to be erected, one acre of his land on the south side of the way opposite his dwelling-house, next to Samuel Richard's house, should be set apart for that purpose in the most convenient place, and this notwithstanding the devise to his mother. In case the church should be built at the time of his mother's decease, the said estate should be to the use of said church; and in case it should not then be built, then the income should be applied to hire and pay for preaching and carrying on public worship in the Episcopal way in Dedham until said church should be built, and then the whole to be to the said church forever. By this will, at the decease of his mother, in addition to the church acre, about one hundred and thirty-four acres of land, including the Colburn homestead, which was in Dedham village, was given for the use of the Episcopal Church in Dedham. Owing to mismanagement of the estate by those intrusted with it, some of it was alienated and lost, and the devise of the church acre wholly ignored. After the Revolution, and the decease of Mrs. Colburn in 1792, what remained was appropriated for the support of preaching "in the Episcopal way." How and by what inducements Samuel Colburn was led to make this liberal devise to the church of England, then so obnoxious to the Puritan establishment, has been a matter of conjecture and of vague tradition. That Samuel Colburn was well acquainted with the service of the Episcopal Church and the Book of Common Prayer, there is some evidence. He had lived in the family, or was the neighbor, of Samuel Richards, who was a zealous churchman, and as clergyman of the Church of England had held services in Dedham during twenty-five years, and ever since the time of his birth, he must have known something of the church which he made the object of his bounty. Besides, it is said that he disapproved of the conduct of some of his relatives and neighbors in religious matters.

Retracing the events of the eighteenth century, the vacancy occasioned by the death of Mr. Belcher was filled in a little more than three months by the Rev. Samuel Dexter. He was born in Malden, was graduated at Harvard College in 1720, and was ordained May 6, 1724. The first meeting of the parish as a separate precinct, consequent upon the incorporation of the Second Parish, was Jan. 4, 1730–31. The meeting-house required frequent repairs, and owing to a depreciation of the currency there were frequent adjustments made in the minister's salary; pews first began to be erected; two new bells were provided in two years; the deacons' wives had separate seats assigned them; and the ever-recurring disturbance by the boys,—such were the more important events in the history of the parish during Mr. Dexter's ministry. On Thanksgiving Day, Nov. 23, 1738, being at the conclusion of the first century since the church was gathered, he preached a discourse, of which two editions have been printed, and is the first sermon containing historical references which has been printed. He also left a diary or journal. In the earlier portion of his ministry there were dissensions in the parish, and these gave the sensitive pastor much distress. After the incorporation of the West Parish, affairs moved more smoothly. He died, after a short illness, Jan. 29, 1755, in the fifty-fifth year of his age and the thirtieth of his ministry. "He died as he had lived, enjoying the general respect and confidence of his people."

In 1748 a fourth parish was incorporated called

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Springfield, now the town of Dover. The Rev. Benjamin Caryl was ordained as pastor of the church Nov. 10, 1762, and he died Nov. 13, 1811. The parish was incorporated as a district by the General Court, July 7, 1784, when the name of Dover was given to it.

This was the period in the history of Massachusetts when her people were involved in the wars and military expeditions of the mother-country. In an expedition against the Spanish West India settlements the province furnished five hundred men, and six men from the South Parish of Dedham were among those who perished. In the famous expedition against Louisburg, 1745, there were a number of men probably from the South Parish, and among them the Rev. Mr. Balch, who served as one of the chaplains, and was absent from his people sixteen months. In the last French war more than fifty Dedham men served at Ticonderoga, Fort Edward, Fort William Henry, Lake George, and in Canada, at the Bay of Fundy and Louisburg. Among the names of those who served in this war will be found those of the oldest families, and it is said that at this period one-third of all the effective men of the province were in some way engaged in the war. Mr. Haven quotes from Dr. Nathaniel Ames' Almanac of 1756 the following lines:

"Behold our camp! from fear from vice refined,
Not of the filth but flower of human kind!
Mothers their sons, wives lend their husbands there!
Brethren ye have our hearts, our purse, our prayer."

These wars were the schools in which Massachusetts men were trained in the duties of the soldier, and which fitted them for the great conflict with the mother-country in the war of the Revolution twenty years later.

On the 5th day of February, 1756, about seven months after the decease of Mr. Dexter, Mr. Jason Haven, of Framingham, was ordained as his successor. One hundred and thirty-three pounds, six shillings, and eightpence had been voted him "as an encouragement to settle here," with an annual salary of sixty-six pounds, thirteen shillings, and eightpence, and twenty cords of wood, during the time of his ministry here. Owing to the depreciation of the currency, the salary of Mr. Haven was increased in 1770, and again in 1779.

The old meeting-house built in 1673 had now stood for more than eighty years, and in March, 1761, it was voted by the parish, with unanimity, to build a new one. The structure was to be sixty feet long and forty-six feet wide, with a steeple and two porches. A committee was appointed to apply to the church "for liberty to get materials or timber" from its lands. Mr. Haven furnished the plan of pews and seats on the floor of the house. On the 7th of June, 1762, the inhabitants assembled to take down the old house. The new house was finished Sept. 21, 1763. The timber was of solid oak and the floor had oak underneath. It had fifty pews on the floor. The person paying the highest parish rate had the first choice, and so on to the end of the list. The deacons' seat immediately under the pulpit, and above it, entered from the pulpit-stairs half-way up, the elders' seat, were both retained in the new as in the old house. But the velvet cushion given by the young women for the pulpit, the curtain for the window, the clock given by Samuel Dexter, and the Bible afterwards presented by Mrs. Barnard, formerly the widow of Rev. Mr. Dexter, on condition that the reading of a portion of it should have a place in the public services on the Lord's Day,—all these things show some advancement in the ideas of the people respecting public worship. The old New England version of the Psalms was exchanged for Tate and Brady, and a chorister was appointed, with power to nominate a number who should assist in singing. Before this, one of the deacons had read the Psalm line by line as it was sung. No instrument of music was introduced until 1790, when the bass viol was admitted to strengthen the bass.

The church and parish were now entering upon a period of respite from disputes and dissensions. The serious questions which were beginning to arise between England and the province perhaps served to withdraw the minds of the people. Perhaps the influence of a man like Samuel Dexter, who had removed to Dedham, may have been exerted for peace.

Samuel Dexter was the son of the Rev. Mr. Dexter, and was born in Dedham, and became a merchant in Boston. In 1763 he came to Dedham, and built a fine residence for that day, which now stands in excellent preservation. He was a man of wealth, of public spirit, and no man since the days of Lusher had done so much to promote the interests of the town and church by his services, his advice, and his donations. He was many times a deputy to the General Court; he sat five years in the Provincial Congress, and was negatived several times as a councilor by the royal governor. At the beginning of the Revolution he was a member of the Supreme Executive Council of State, which assisted and supported the military operations in the vicinity of Boston. He differed from the majority of his associates as to the policy of bringing undisciplined troops so near the British army in Boston, and in consequence retired

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from public service, and never entered it again. In 1784 he sold his estate to Dr. John Sprague and removed to Mendon, where he died June 10, 1810, in the eighty-fifth year of his age. He bequeathed five thousand dollars to Harvard College to found a professorship for promoting the study of Biblical Criticism. He was the father of the Hon. Samuel Dexter, the eminent lawyer, and afterwards Secretary of War and of the Treasury in the administration of John Adams.

In 1732, Dr. Nathaniel Ames removed from Bridgewater to Dedham. He was a man of an acute mind, a ready wit, and of amiable temper. He is best known as the author of the Ames Almanacs, which were published for forty years, although it has been said some of the first of these must have been published by his father. He became a prominent citizen, and was much employed in town and parish affairs. He married, for his second wife, Deborah, the daughter of Jeremiah Fisher, and granddaughter of Daniel Fisher, the second of that name. By this union he had several children, among whom were Fisher Ames and Nathaniel Ames, who both lived and died in Dedham. The Ames almanacs are rare and curious and contain predictions of wars and direful events, founded upon the conjunctions of planets, with some quaint verses. He lived in a house which was a tavern for many years, and which stood on the location of Ames Street, near High Street, opposite the court-house in Dedham. It was known prior to the Revolution as Woodward's tavern, but at some time previous it had been kept by Dr. Ames. He died in 1764. His widow survived until 1817, and died in the ninety-fifth year of her age. The house was taken down after her death.

The passage of the Stamp Act in 1765 was the beginning of the series of measures by which England asserted the right to tax the colonies, and which were the proximate causes of the American Revolution. The attempt to enforce it in Boston excited the people to violence, and a mob destroyed the records of the Vice-Admiralty Court, and the houses of the Crown officers of customs. With this spirit of resistance the men of Dedham had full sympathy. In October, 1765, Samuel Dexter, their representative to the General Court, was instructed not to encourage the execution of that act, and the duty of resisting it was enjoined upon him, for the reasons so fully assigned at that time in public documents and writings. In October, 1766, the General Court having proposed to the town whether it will bestow an indemnity on the late sufferers by the riots in Boston, the town voted that it could not consent even to a partial indemnity. In November, however, the town voted that it would be a dangerous precedent to grant it as a matter of right, but that "we may show our dutiful regard to our most gracious sovereign, and our gratitude to those worthy persons who caused the repeal of the Stamp Act, we give instructions to vote for the indemnity, as it is now asked for on the ground of generosity."

The news of the repeal of the Stamp Act reached Boston in May, 1766. It was received with the most enthusiastic expressions of joy; a day was set apart for the purpose, and by the ringing of bells, the display of banners, the release of prisoners for debt by subscription, a brillant illumination with loyal inscriptions, and figures of Pitt, Camden, and Barré, the people testified their gratitude and delight. In this public rejoicing the people of Dedham most heartily joined, and they have left a lasting memorial of their joy to succeeding generations.

In the northwest corner of the court-house yard there stands a square granite pillar, about five feet in height, which bears the following inscriptions, revealing its history to him who can decipher the letters, now blurred by time:

"The Pillar of Liberty erected by the Sons of Liberty in this vicinity.

"Laus Deo Regii et Immunitat m autoribusq maxime Patronus Pitt qui Rempub. rursum evulsit faucibus Orci.

"The Pillar of Liberty to the honor of William Pitt, Esq., and others, Patriots, who saved America from impending slavery, and confirmed our most loyal affection to King George III. by procuring a repeal of the Stamp Act, 18th March, 1766.

"Erected here July 22, 1766, by Dr. Nathaniel Ames (2d), Col. Ebenezer Battle, Major Abijah Draper, and other patriots friendly to the rights of the Colonies at that day.

"Replaced by the citizens, July 4, 1828."

This monumental stone once formed the pedestal of the "Pillar of Liberty." It was surmounted by a wooden column about twelve feet high, on the top of which was placed a wooden bust of William Pitt. From memoranda now preserved, it appears that the stone was prepared in May, and on the 22d of July the Pillar of Liberty was erected in the presence of "a vast concourse of people." Whether the bust which had been "bespoken" on July 2d was never furnished, or whether it proved unsatisfactory is uncertain, but in the succeeding February, Dr. Ames, with Rev. Mr. Haven and Mr. Battle, went to Boston and bespoke "Pitt's bust of Mr. Skillin." The Mr. Skillin referred to was a ship-carver, and those who remember the figure-heads of vessels fifty years ago, can form a good idea of the artistic merits of this bust of William Pitt. The pillar was originally placed on the corner of the common, in front of the

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meeting-house, directly opposite the tavern. It stood intact until about the beginning of the present century, when the column and bust fell, and, after lying about the stone pedestal for a time, disappeared. After the building of the new court-house, in 1827, the pedestal was removed across the street to near its present location. Such, briefly, is the history of one of the oldest memorials now preserved in Dedham, and it is worthy of better care of the present and coming generations than it has received from the past.

Another monument of this period, when the minds of the people were turned to preparations for war, is the old powder-house, on the rock which bears its name, on Ames Street, near the river. As early as 1762 the town voted "to have the powder-house builded on a great rock in Aaron Fuller's land, near Charles River." The committee chosen did not perform their duty, and in May, 1765, two more persons were joined to the committee, and instructed to have the house built forthwith. It was finished in 1766, and was used for many years for the storage of ammunition, probably as long as there were trained companies in the parish. The town has very recently owned muskets and cartridge-boxes which have been handed down for many years.

The town sent delegates to a convention held in Faneuil Hall in September, 1768. This convention of the towns of the province was called to protest against the encroachments of the crown. Immediately upon the adjournment of this convention, the squadron conveying the troops from Halifax, sent for by Governor Bernard, arrived and the selectmen refused them quarters.

In March, 1770, all duties imposed by the act of 1767, except the tax on tea, were abolished. In the same year Dedham declared by vote, "That, as the duty on tea furnishes so large a sum towards the maintenance of innumerable multitudes, from the odious commissioner of customs down to the dirty informer by him employed, we will use no foreign tea, nor permit our families." In January, 1773 and 1774, the town passed similar resolutions, and a committee of correspondence was chosen. In September, 1774, the town met for the purpose of adopting measures to prevent the late acts of Parliament from being carried into effect, and chose delegates to the convention which subsequently passed the Suffolk resolves. A convention had been held in Stoughton in the preceding August, and was adjourned to meet at Woodward's tavern, in Dedham, on the 6th of September. It was then adjourned to Vose's tavern, in Milton, on the 9th of September, when the resolves were passed. But the time for resolutions and conventions was wellnigh spent. Samuel Dexter and Abner Ellis were chosen delegates to the Provincial Congress in January, 1775, and in March, the town voted to raise a detached company of minute-men, consisting of sixty, to be drilled in the military art, three half-days in each week, and be ready to act on the shortest notice in case of an alarm. They were enlisted for nine months. Their pay was fixed, and the money was borrowed to pay them.

We are now brought by the course of events to the very beginning of the Revolution. It was a century since the town was summoned to take an active part in Philip's war, the first real conflict of arms since the beginning of the settlement. During the last half of the century then passed, in the French wars, and in many expeditions and campaigns, Dedham men had been called upon to participate, and in 1775 there were not a few survivors of these veteran soldiers. For the great conflict about to begin around Boston they were prepared, not only in spirit and resolution, but by military experience gained in real campaigns.

CHAPTER VII.

DEDHAM—(*Continued*).

Dedham Village in 1775—Leading Men—Lexington Alarm—Minute-Men and Militia Companies March—Siege of Boston—Town Votes upon Question of Independence—Bounties for Soldiers—Parishes Raise Money by Taxation—Articles of Confederation Approved—Delegates to State Convention for forming Constitution—Expenses of Revolutionary War—Pecuniary Distress—Amendments to State Constitution Proposed—Col. Daniel Whiting.

In 1775 Dedham contained about seventeen hundred inhabitants, who lived in four parishes, what is now Dover being the fourth. They were nearly all farmers, for there was then no compact village near the meeting-house of the First Parish. During the century then passed the inhabitants had removed to the other parishes, and the village had been abandoned except by the farmers. Near the meeting-house stood the residence of Samuel Dexter, and directly opposite the parsonage, while a little farther east, stood Woodward's tavern. There were a few mechanics, but no shop-keepers and no lawyers. There was a physician (Dr. Nathaniel Ames), and one schoolmaster, and he was employed only for a short time in one place. The farmers carried the products of their

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farms to Boston for a market, though the roads were bad and circuitous. Among the articles they carried were peeled oak bark, hoop-poles, oak and pine timber for building, oak staves, ship timber, charcoal, and wood for fuel to some extent. Vegetables and produce from the gardens were carried in panniers. The generations of the preceding century had endured great hardships, and probably derived but a bare subsistence from their labor. They had not only served as soldiers in the French wars, but the taxation of their polls and estates to meet the expenses of these wars had been a drain upon their resources. Moreover, by the emission of bills of credit, the currency had so depreciated, that by the end of the wars eleven or twelve hundred pounds were not equal to more than a hundred pounds sterling. All these expenses had been met without obtaining any compensation from the mother-country. The generations then living were also deficient in education, as, in the pressure for money, the funds given for schools by Metcalf, Avery, Kingsbury, and Damon had been applied to other purposes, and the school lands in Needham had been sold to pay ordinary expenses. But they retained the strong love of civil and religious liberty of their ancestors, though somewhat narrowed and intensified by political events and their own circumstances. The places of Lusher and Fisher of the first century were filled now by worthy successors. First and foremost among them should be named Samuel Dexter, who was usually the moderator of the town-meetings and framer of the resolutions then passed. He was a man of vigorous spirit, and gave liberally of his means to the patriotic cause. There was Dr. Nathaniel Ames the younger, the town physician, an ardent patriot, then in the thirty-fourth year of his age, his brother Fisher being then but seventeen. There were also Abner Ellis (Third Parish), a deputy to the General Court; Richard Woodward, of Woodward's tavern; William Avery, representative of an honored name in Dedham annals; Capt. Joseph Guild and Capt. George Gould, men who held posts of trust and responsibility; and Capt. Aaron Fuller and Sergt. Isaac Bullard, names of frequent recurrence in the town records, and who were afterwards deacons of the Dedham Church.

The men of 1775 were now ready for further sacrifices and suffering in the maintenance of their liberties. They had pledged themselves to stand with their brethren in the province in their resistance to British aggression, and they were prepared to redeem that pledge. There were five companies of militia in the town, corresponding to the number of the parishes, except there were two in the First Parish. Besides these were the minute-men and an association of veterans of the French wars.

Such were the names and characters of some of those who stood ready on Dedham soil to join their countrymen in the conflict about to open, and such was the preparation that had been made when, on the morning of the 19th of April, 1775, there came the messenger to bring to them the "Lexington alarm." We are told he came through Needham and Dover, and probably the more direct routes were obstructed by the British. It was received a little after nine o'clock in the morning, so that the news had no doubt gone through the southern towns of Middlesex before reaching Dedham. The minute-men were ready to march as they had enlisted, "upon any emergency." There are traditions still kept of the plough being left in the furrow and of the team stopped in the highway and its driver mounting his horse and galloping for his musket and accoutrements. They did not wait for more than a platoon to gather before they started. Capt. Joseph Guild, of the minute-men, with his own hand silenced some croaker who said the alarm was false. As the day wore on, the militia companies mustered under their respective captains. The first company of the First Parish, with sixty-seven officers and men, were led by Capt. Aaron Fuller. A second company of seventeen men, under Capt. George Gould, with Richard Woodward as lieutenant, went probably from Dedham Island and that portion of West Roxbury formerly included in Dedham. Then the company of the Third Parish, under Capt. William Ellis, consisting of thirty-one men. Next in distance came the company of the South Parish, under Capt. William Bullard, with sixty men. The company from the Fourth Parish (Dover), under Capt. Ebenezer Battle, with sixty-seven officers and men, perhaps marched by another route. Nor were these all. The veterans of the French wars, whose blood was stirred by the long-expected summons, gathered themselves upon the common before the meeting-house, and after a prayer offered by Rev. Mr. Gordon, of Roxbury, followed their sons to the post of danger, led by Hezekiah Fuller and Nathaniel Sumner.

We are told that the town that day "was almost literally without a male inhabitant below the age of seventy and above that of sixteen." There were not less than three hundred men under arms, including the minute-men and the militia and excluding the veterans. It is not known where the Dedham soldiers met the British on the retreat towards Boston, but of those who actually participated in the conflict one (Elias Haven) was killed and one (Israel Everett)

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wounded. The former was from the Fourth Parish, and was the son of Deacon Joseph Haven, and was thirty-three years old at the time of his death. He left a son and a daughter. He is supposed to have been killed in Cambridge. There were two named Israel Everett in the Dedham companies. The father was a sergeant in Capt. Gould's company, and served three days. The son, called Israel Everett, Jr., served in Capt. Aaron Fuller's company, and is no doubt the one who was wounded, as the roll shows that he served but one day. He was probably the same Israel Everett who is named in the Everett genealogy as the son of Israel, born Oct. 13, 1744.

The rolls of all these companies, containing the names, time of service, and number of miles traveled, signed and attested by their respective captains, are carefully arranged and preserved at the State-House, with the names of the thousands who on that day marched at the Lexington alarm.

It would seem from these rolls that the companies from the First Parish marched out about fourteen miles, and the companies from the other parishes marched about twice that distance. These facts would indicate that they did not go beyond Cambridge. The minute company was kept in service about a fortnight, and the rest from three to ten days.

During the month of April, companies of soldiers from the southerly parts of the province and from Rhode Island were constantly passing through Dedham in large numbers. Some of the provincial cannon were removed to Dedham on the 28th of the month. All was tumult and confusion. In May, the town voted to raise one hundred and twenty men in the parishes, to be ready to march on an alarm, and to be raised by the several militia officers of the town. The minute-men were to assemble for two months, three half-days in the week, to learn their duty. The privates in the two companies were to be paid at the rate of four shillings a day while in actual service. Committees were appointed to procure guns and ammunition, to establish a night-watch, and to cause the great gun of King Philip's war "to be swung." Samuel Dexter announced that he would give his time, trouble, and expense in serving the town at the Congress, and Ebenezer Brackett was chosen to guard the cannon.

The Dedham soldiers were part of the provincial army then concentrating around Boston, with headquarters at Cambridge. They probably did not participate in the action on Bunker's Hill. During the succeeding winter they formed a portion of the force engaged in the siege of Boston on Dorchester Heights. After the evacuation of Boston by the British, in March, 1776, they marched to Ticonderoga, to Canada, and other points, and some moved with the army to New York. On the 4th of April, 1776, Gen. Washington spent the night in Dedham on his way to New York. There is a tradition that he was entertained at the residence of Mr. Dexter.

At the November session of the General Court in 1775, an act was passed reciting that, whereas Boston is now made a garrison by the ministerial army, and become a common receptacle for the enemies of America, it provides that Dedham should be the shire-town of Suffolk, and that the courts should be held there and at Braintree. The books of record and papers from the registry of deeds were also removed to Dedham. On the 27th of May, 1776, in the warrant for the town-meeting in March, there having been an article "to know the minds of the town about coming into a state of independency," after several adjournments, the town unanimously voted that if the honorable Congress shall declare the colonies independent of Great Britain, the inhabitants will solemnly engage to support it in that measure with their lives and fortunes. In July of the same year, the towns in the province having been required to procure their proportion of soldiers in two levies, Dedham voted a bounty of seven pounds in addition to the other wages of the soldiers in enlisting. Seventy men received this bounty. A committee was chosen to provide for families in distress. Committees of safety and correspondence were chosen for the year and the subsequent years of the war. The aggregate amount of service by the soldiers of the town during this year must have been equal to fifty-five men employed twelve months each. Upon the records of the First Parish there is recorded a report, made by Capt. Joseph Guild, showing the number of soldiers from the First Parish during 1775–76, and the amounts of the bounties paid to them. By this report it appeared, that fifty-five soldiers from the First Parish only had served during 1776, whose aggregate services were equal to twenty men employed twelve months each. In February, 1777, the town voted a bounty of twenty-four pounds to each man who would enlist for three years or during the war. Forty-nine soldiers received this bounty. Afterwards each parish assumed the payment of the bounties to soldiers belonging to it, and raised the money by taxation. In 1778 the First Parish imposed a tax upon its inhabitants of four thousand four hundred and eighty pounds. The Second Parish in 1777 raised their quota of men for the Continental service without using any bounty-money of the town.

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In 1778 the First Parish alone had thirty-three men employed one month near Boston, seventeen men in other places, and thirty men in the army. The selectmen, militia officers, and special committees were authorized and requested to procure soldiers and borrow money. In January, 1778, the town approved the articles of confederation of the colonies. In May a form of State constitution proposed by the Provincial Congress was approved by the town, though it was rejected by a large majority in the province. The next year the town instructed its representative to vote for a convention for the purpose of proposing a form of State government to the people. In July the Rev. Jason Haven and Dr. John Sprague were chosen delegates to the convention for forming a new constitution.

In 1779, eight thousand pounds were assessed towards defraying the expense of hiring soldiers. In 1780, the committee appointed the last year to hire soldiers reported that they had performed that service, and had paid them twelve thousand pounds; the number employed was sixty-six, and the amount of service equivalent to twenty-two men twelve months each. During this and subsequent years of the war a demand was made for a supply of beef for the army. To meet this demand, the sum of one hundred thousand pounds was assessed upon the inhabitants, and eight thousand pounds more for horses. The committee authorized to hire soldiers this year reported that they were unable to procure any; but a small number were afterwards hired, and twenty-six men drafted from the companies to complete the required number. Great difficulties arose in collecting the taxes on account of the fluctuations of the paper currency, then much depreciated. This is the explanation of the apparently large sums raised by taxation. The credit of the town was bad and money scarce, and a deduction of two shillings on the pound was made to persons who made prompt payment of their taxes. Worthington, in his history, estimates the annual expenditures of the town during the war at about eight thousand dollars, federal currency. The nominal amount of the expenditures very imperfectly denotes the weight of the burden. In 1781 two thousand pounds in lawful money, or its equivalent in Continental currency, was granted to defray the expenses of hiring soldiers. The town chose a committee to remonstrate to the General Court that it has been called upon to raise more than its proportion of men.

It is obvious from the recorded votes of the town during the war that the burden of taxation was very great, and that the inhabitants suffered much pecuniary distress. They were all farmers, and had but little money. That the war had exhausted their means of payment appears quite manifest, for, notwithstanding their strong attachment to the cause to which they had pledged their lives and fortunes, they at last complained to the General Court.

In the common cause the people acted and suffered with great unanimity. The strong current of popular feeling ran in one direction, and the public doings of the town were harmonious. They had the leadership and advice of able and competent men, and neither the records nor tradition disclose any opposition to the support which the town gave to the patriotic cause in the American Revolution

The treatment of the Rev. William Clark and the other inoffensive members of the Church of England has already been described. That he was forced to leave his home and his country without being guilty of any real offense, would seem to be established by the fact that a committee of the town had once examined the charge against him and dismissed it, expressing themselves as satisfied, and that they disapproved of the action of his accusers. The interest taken in him by Dr. Nathaniel Ames after his trial at Boston would also confirm this view. His expulsion must be set down as one of those acts done where the public mind is wrought up by excitement upon a great occasion, of which every civil war furnishes a parallel, and, while unjustifiable, must be pardoned to the spirit of liberty. It is said there was a prominent citizen of the town who was a loyalist, and, although a military man, he took no part in the war, but he remained undisturbed.

The Revolution imposed upon the people the necessity of forming a State government, and upon the submission of the constitution to the people, the town unanimously voted to adopt the preamble and most of the articles, but some were objected to, and a committee of fifteen was chosen to report amendments. These amendments were that all religious denominations should be equally protected; that judges should hold their offices for seven years instead of during good behavior; that clergymen should be ineligible to the office of representative, and that the salary of the Governor and judges should not be increased for the first five years after their appointment. These amendments were adopted by the town, and are quite significant of the political views and temper of the people.

In the appendix to Mr. Haven's centennial address (1836), there are given the names of one hundred and six men who served in the war of independence. The first name in the list is that of Col. Daniel Whit-

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ing, who was probably the most prominent officer from Dedham. He was born in that part of Dedham which is now Dover, Feb. 5, 1732–33. He served in the French wars, and at the Lexington alarm he marched as lieutenant of one of the companies, and was also captain during the siege of Boston. He afterwards served in the Continental army at Ticonderoga. At the attack on Cherry Valley, N. Y., led by Walter Butler, a savage Tory, with Joseph Brant, the Mohawk chief, the fort was defended by Col. Ichabod Alden's regiment, of which he was major. Col. Alden was killed and Maj. Whiting succeeded to the command. He served during the whole of the war, and died at Natick in February, 1808, and was buried at Dover.

CHAPTER VIII.

DEDHAM—(*Continued*).

Second Parish—Rev. Jabez Chickering—Third Parish—Rev. Thomas Thacher—Fourth Parish Incorporated as a District under the name of Dover—Shay's Rebellion—Incorporation of Norfolk County—Episcopal Church—Rev. William Montague—Old Church Removed and Rebuilt—Fisher Ames; Sketch of His Life—Edward Dowse—Rev. Jason Haven—Church Covenant of 1793—Division in the Third Parish—New Meeting-House—About Sixty Members Withdraw to the Baptist Society in Medfield—Second Parish and Church—Rev. William Coggswell.

ALTHOUGH for eight years the town had been disturbed in its internal affairs by the burdens of the war, still they did not suffer the vacancies in the office of pastor to go unfilled. In the Second Parish Mr. Balch died in 1774, and on the third day of July, 1776, the Rev. Jabez Chickering was ordained as his successor. He was born in the Fourth, or Springfield Parish of Dedham, now Dover, Nov. 4, 1753, and was graduated at Harvard College in 1774. He studied theology in his native town under the direction of the Rev. Benjamin Caryl. He married Miss Hannah Balch, a daughter of his predecessor, April 22, 1777. During the early portion of his ministry the public mind was occupied with the Revolutionary struggle, and the number of additions made to the church during his long ministry is said to have been small. His parish was harmonious, however, and he continued its pastor for thirty-five years and eight months. He died March 12, 1812, in his fifty-ninth year. He was a man of excellent repute in the churches, but he left no printed discourses.

In the Third Parish, the vacancy occasioned by the dismission of Rev. Andrew Tyler in 1772 was filled June 7, 1780, by the Rev. Thomas Thacher, who was born in Boston Oct. 24, 1756, and was a son of Oxenbridge Thacher, Esq. He was graduated at Harvard College in 1775. He was a man of excellent abilities, and about twenty of his discourses were published. He was a member of the American Academy of Arts and Sciences, and was a delegate from Dedham to the convention for adopting the Constitution of the United States in 1787, with Fisher Ames as the other delegate. It was during his ministry in 1808 that a division occurred in this parish respecting the location of a new meeting-house, and a portion of the parish withdrew and afterwards were members of a Baptist Society in the same territorial parish. Mr. Thacher was opposed to the Calvinistic theology, and by his will he gave his farm of twenty acres, and personal estate amounting to three hundred and sixty-five dollars, upon the condition that the parish should dissolve its connection with any pastor who should adopt the Calvinistic or Hopkinsian creed. He died Oct. 19, 1812, in the fifty-sixth year of his age, and the thirty-third of his ministry. He never married, and in his manners was somewhat eccentric, but was much respected for his character and abilities.

In 1784 the Fourth Parish was incorporated as a district, with the name of Dover. Its first minister, the Rev. Benjamin Caryl, survived until 1811. Dover was incorporated as a town, March 31, 1836.

During the Revolutionary period, the town was accustomed to give minute instructions to its representatives in the General Court. In 1786, they instructed Nathaniel Kingsbury, its representative, to attempt the reduction of taxes by reducing the salaries of public officers, by lopping off unnecessary departments of government, by abolishing the Courts of Quarter Sessions, by regulating the practice of lawyers or totally abolishing them; also to use his utmost efforts to procure a division of the county, to oppose the emission of a paper currency, to encourage manufactures, and to prevent the introduction of foreign luxuries. It is obvious, from the language of these instructions, that there was a considerable number of sympathizers with the promoters of the insurrection known as Shay's Rebellion in 1786. But in September of that year the town promised to use strenuous exertions in support of the government, and in October a committee appointed to report a list of grievances made their report, protesting against treasonable and riotous proceedings, and proposing, as remedies for existing evils, private economy, industry, and frugality.

The General Court, by an act passed March 26, 1793, which took effect on June 20th, incorporated

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the county of Norfolk, including all the towns of Suffolk, except Boston and Chelsea. Hingham and Hull were excepted by an act passed subsequently. Dedham was made the shire-town. This had been the desire of the people for many years, and at several periods since 1726 it had been the subject of votes and resolutions in the towns. The local position of Dedham probably determined its selection as the shire-town, although several other towns were proposed, among them Medfield, and it was also proposed that several towns of Middlesex County should be united with this county. A wooden court-house and jail were finished in 1795. The court-house stood on the west side of Court Street, fronting the meeting-house common, while the jail stood near the corner of Highland and Court Streets. Until the erection of a court-house the courts were held in the meeting-house.

In 1792, the Rev. William Montague, who was born at South Hadley, Mass., Sept. 23, 1757, and was graduated at Dartmouth College in 1784, came to Dedham. He had been admitted to orders as deacon and priest in the Episcopal Church of the United States by Bishop Seabury in 1787. He was no doubt attracted to Dedham by the condition of the Colburn estate, which had now fallen to the Episcopal Church upon the decease of Mrs. Colburn. He took an especial interest in the recovery of glebe-lands which had been given for the Episcopal Church in New Hampshire and Vermont, as well as in Massachusetts, during the time he was in Dedham. He found here scarcely more than a handful of the old churchmen remaining. During the period which had passed since Mr. Clark's departure, in 1778, the services of the Episcopal Church had been suspended, except on a few occasions, when Dr. Parker, of Boston, officiated. The old half-finished church, then called Christ Church, was standing, but its windows were broken and it was much dilapidated. It was made a depository of miltary stores during the war, but it had been afterwards cleared for public worship at the request of Dr. Parker. The trustee who had resisted the urgent request of Mr. Clark, to set apart the church-acre according to the provisions of the will of Samuel Colburn, had also suffered great and unnecessary waste to be committed upon the rest of the estate. Probably he was embarrassed, if not overawed, by the intense hostility which then existed towards the Episcopal Church. Twelve persons assembled and agreed with Mr. Montague that he should become rector, and wardens and vestrymen were chosen. The income of the estate was vested in him for fifteen years, and he was to receive fifty pounds sterling per annum for preaching every other Sunday, and at the end of that time he was to have one hundred pounds sterling per annum. He was to have liberty to reside in Boston, Cambridge, Braintree, or Dedham. At the same time, Mr. Montague was authorized to settle the affairs of the church relative to the lands, leases were to be executed, and the prices, shape, and dimensions of the lots were to be fixed by him. In February, 1794, he procured an act to be passed by the General Court by which the rector, wardens, and vestrymen were authorized to lease the lands and to do all necessary corporate acts. Mr. Montague was his own surveyor and conveyancer, and the divisions of the lots and the lines of the streets bounding and intersecting them are the work of his hand. A considerable portion of the land was alienated. As the church lands occupied a central situation in Dedham village, there was a demand for lots, and Mr. Montague was frequently brought in contact with the people in a manner which led to distrust and misunderstandings. He continued to officiate in the church at irregular intervals until 1811, when he ceased, although he claimed to be rector at a subsequent time. Moreover, his accounts in the management and leasing of the lands, being unsettled and involved, became the subject of disputes with the members of his parish, and afterwards of litigation.

Finally, in 1818 about thirty persons, including all the members of the parish, obtained a new act of incorporation giving the church control of the estate, and in July of that year Mr. Montague was suspended from the ministry, upon his resignation, by Bishop Griswold. He died in Dedham, July 22, 1833.

The old church was repaired, pews built, and an organ put up in 1795. In 1797 it was voted to remove the church to vacant land on what is now Church Street, on Franklin Square. The church was moved to this new location, but while raising it to the proposed height, the timbers supporting it gave way, the whole structure fell, and was broken in fragments. The rebuilding of the church was begun, only a portion of the old church being used. This work was carried on during several years, and it was not finished until 1806. It was constructed with a basement, originally intended for an academy by Mr. Montague, but which afterwards was used for storage. The entrance to the church was by means of a double flight of steps rising parallel with the front on Church Street. It had a recessed chancel, with pulpit and reading-desk in front of the chancel-rail, and a gallery at the opposite end, in which was an organ. It was painted in fresco, with Grecian columns and cornices. It was surmounted with a belfry, and in

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1818 a bell was placed in it by subscription. In 1803, Madam Esther Sprague gave five hundred dollars to the church, and Madam Elizabeth Sumner gave two hundred and fifty dollars for a library or plate. In 1813 there were thirteen communicants and twenty families belonging to the parish.

After the reorganization of the parish, which during the time Mr. Montague continued to be the rector, was known as Christ Church, the church was repaired and opened for divine service on the last Sunday of October, 1818. From that time, services were continued without interruption, sometimes by the neighboring clergy, and from Easter, 1819, until the beginning of 1821, the Rev. Cheever Felch, a chaplain in the navy, officiated. On the 22d day of November, 1821, the Rev. Isaac Boyle, having been elected rector, was formally instituted into that office by Bishop Griswold.

In the spring or summer of 1793, Fisher Ames, after an absence of a few years, returned to Dedham, and from this time he made his permanent residence there. He was born in Dedham, April 9, 1758, and was the youngest child of Dr. Nathaniel Ames. His mother was Deborah Fisher, the daughter of Jeremiah Fisher, from whom he took his first name. His father died when he was but six years old, and his early training was left to his mother, a woman of excellent capacity and strength of character. He early began the study of Latin, and was instructed partly in the town school when the teacher happened to be capable of teaching him, and partly by the Rev. Mr. Haven, minister of the Dedham Church. In 1770, soon after he was twelve years old, he entered Harvard College, where he was graduated in 1774. He was too young during his college course to master the sciences then taught, but he was remarkably attentive to his studies, and his mind was quick and accurate. He excelled in the classics and the literary exercises. His declamations were remarkable for their energy and propriety, and he sometimes spoke an original theme and wrote some verses. He had a poetic imagination, which he showed in his prose writings afterwards, but he never confessed to being a poet. After his graduation in 1774, on account of his youth and the troubles incident to the outbreak of the Revolution, as well as the limited resources of his mother, he did not begin his professional studies for some years. During this period he was engaged for a time in teaching school, and he did military service in some expedition to places in Massachusetts or to the Rhode Island frontier. He continued his studies, revising his course in the Latin classics, and reading history, both ancient and modern. He was especially fond of poetry, and was familiar with Shakspeare and Milton. He studied law with William Tudor in Boston, where he was admitted to the bar in 1781. He probably began practice in Dedham, although at that time there could have been but little litigation. But he employed his pen in writing a series of political essays for the *Independent Chronicle*, under the names of Lucius Junius Brutus and Camillus, upon the questions which agitated the people of Massachusetts during Shay's Rebellion. The vigor of thought and style of these essays attracted attention, and they may be regarded as the beginning of his public career, since they first introduced him to prominent public men. He was chosen a delegate to the convention for ratifying the Federal Constitution, held in 1788, of which he was an ardent supporter. He made his first speech in this convention upon biennial elections. He was elected also to the Legislature of 1788. He produced such an impression upon the public mind by his speeches and essays, that he was chosen the representative to the first Congress from the Suffolk District, which office he held during the whole of Washington's administration, a period of eight years. His congressional career was brilliant and successful. Probably in the galaxy of statesmen and orators, for which this period of American history was so remarkable, there was no man who produced a greater impression as an orator and political writer than Fisher Ames. He was a Federalist of the school of Hamilton, Jay, and Pickering, and his later essays are worthy of being ranked with the papers of the "Federalist." As a political writer his fame has been as enduring as it was brilliant. The few speeches which have been published were probably imperfectly reported, and while characterized by an elevated tone of thought and vigorous expression, yet much of the profound impression which they produced must have been due to the circumstances under which they were delivered.

On the 15th day of July, 1792, he married Frances, the third daughter of the Hon. John Worthington, of Springfield, of whom President Dwight, of Yale College, said, "He was a lawyer of the first eminence and a man who would have done honor to any town and any country." After his marriage, Mr. Ames kept house in Boston until the succeeding spring. In 1791 he had opened a law-office on King, now State Street. The formation of the new county of Norfolk doubtless determined his removal to Dedham. In November, 1795, he finished his substantial mansion, built upon his patrimonial estate, near the old house where his mother continued to reside. His law-office in Dedham was on the corner of the meeting-house

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common, near the "Pillar of Liberty." About the time he removed to his new residence his health suddenly failed in a dangerous and alarming manner, and for the remainder of his life he never fully recovered it. In a letter dated Dec. 9, 1795, referring to a party of his neighbors to partake of a supper in his new house, he speaks of lying down "to prepare himself for sitting up and talking, and husbanding his words till the supper was done." In another letter he speaks of weighing one hundred and forty-four pounds, which was thirty less than his utmost in health. In August of the same year he writes, "Court week is over and I am alive and beginning to take long breath. Not half the jury actions were tried. My share of them kept me in a throng of people at my own house, and on the way to and from court, and there the heat, the crowd, and the effect of speaking, almost did me over."

From the close of his congressional career in 1797, Mr. Ames spent the most of his time upon his estate in Dedham. He practiced his profession in Suffolk and Norfolk, and had his health permitted he would have devoted himself to the law. But he took great satisfaction in the care of his farm. He makes frequent allusions in his letters written at this time to his large stock of cattle; to the productiveness of his cows; to his breed of sheep; to his sixty swine; to his desire to get the best of garden seeds; to his belief that his farm is approaching the period when it will be profitable, and adding that "if he did not think it would be, it would not be an amusement; it would be a mere piece of ostentation on any other prospect, an expensive folly, a toilsome disappointment."

Mr. Ames was deeply interested in the growth and development of his native town. Writing to Thomas Dwight in 1795, he says, "Dedham will never become more than a village, but it is growing up to be a smart one;" and after describing the new house of Judge Haven then building, and the establishing of a mill for printing calico and muslin, he resumes, "This, if true, will look very like bragging. But is there not a cold, hard spot in that heart which is indifferent to the *natale solum?* Philosophers affect to despise such attachments, and few who do not feel them will give them quarter. The growth of the place I live in concerns my profit and pleasure, and it seems to me there is reason, if not philosophy, for my taking an interest in the event." He had a desire to cultivate social relations with his neighbors. After alluding to having invited thirty to his house to a supper, he continues, "Although it is a reproach that so much company has been so unsocial, I do not despair with proper help of regenerating Dedham in this respect."

He was active in attempting to improve the external appearance of the village. In 1800 he writes, "I went home yesterday to attend town-meeting. After a long and rather wrangling contest, sometimes outvoted, at last prevailing, we carried it to apply nine hundred dollars by way of contract to our roads," and concludes, "I am sick of town-meeting. I took no refreshment, but stayed many hours in the meeting-house, and am two-thirds dead in consequence." Soon after he writes again, "We have done as well with our road through our village as we did ill in the meeting-house. The whole, from Mr. Joe Lewis' up to Parson Wight's, is an elegant road, equal to a turnpike, all ploughed, and raked and rounded off, so that all admired, and many will, I hope, imitate it. It was done by subscription." He was interested in schools; in a scheme for bringing water in logs to the western part of our plain; in the building of the Boston and Providence Turnpike, of which corporation he was the first president; in the making of a public square in the centre of the village; in the draining of the meadows on Charles River; in the straightening and widening of the roads; in the establishment of an academy, a library, and the building of a new meeting-house and a town-house for holding meetings and the safe-keeping of the records. He planted the elms on High Street, of which but few remain, the only memorials of the taste and public spirit of Fisher Ames. With his declining health and strength, he was unable to overcome with his persuasions and arguments the determined opposition of the sturdy farmers from the other parishes to the ornamentation and improvement of the village, which has not disappeared in the lapse of three-quarters of a century. Had the suggestions of Mr. Ames been adopted in his time, Dedham village would have been the "loveliest village of the plain."

The only public office which Mr. Ames held afterwards was that of councilor, when Increase Sumner was Governor. He received the degree of Doctor of Laws from the College of New Jersey in 1796. In 1804 he was chosen president of Harvard College, but he declined the office. In 1800, by request of the Legislature, he delivered an eulogy upon Washington, which has been much admired.

The most attractive side of Mr. Ames' character is revealed through his familiar letters. Those which have been published are written with a remarkably facile pen, and are full of brightness and wit. They give us an idea of his personality and of his conversational powers, for which he was distinguished. We desire to know more of his social and domestic character, and it is to be regretted that no memoir of

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personal recollections was written by one of his contemporaries. The essay by President Kirkland, published with his works, is rather an estimate of his character and services, than a biography.

Fisher Ames died on the morning of July 4, 1808, being little more than fifty years of age. He had a public funeral in Boston, at which his friend Samuel Dexter pronounced the eulogy. He was buried in the old burial-ground in Dedham village. Mrs. Ames resided in Dedham until after the decease of her eldest son, John Worthington Ames, in 1833, after which she resided with her son, Seth Ames, at Lowell until her death, Aug. 8, 1837. The mansion-house was sold in 1837, and nothing but the frame now remains in the main portion of the residence of Mr. F. J. Stimson, opposite the court-house.

Fisher Ames was the youngest child in a family of five children. His eldest brother was Dr. Nathaniel Ames, who was born Oct. 9, 1741, and was graduated at Harvard College in 1761. He married Melitiah Shuttleworth, March 13, 1775, and died July 21, 1822, leaving no children. He was a practicing physician, and he also was the first clerk of the Court of Sessions and Court of Common Pleas in the county. He built and occupied the house now owned by Dr. J. P. Maynard, and his land joined that of his brother Fisher. Dr. Ames was pronounced in his political views, and he was a thoroughgoing Republican. Between the two brothers there was no agreement in politics, and this led to heated controversies between them, but it should be added that this did not destroy their fraternal affection and confidence. Another brother was Dr. Seth Ames, born Feb. 14, 1743; was graduated at Harvard College in 1764; was a surgeon in the Revolutionary army, and died Jan. 1, 1778. William Ames, another brother, died young, and Deborah, a sister, was married to Rev. Samuel Shuttleworth, of Windsor, Vt., who was afterwards a member of the bar.

Fisher Ames had six children. John Worthington was the eldest, born Oct. 22, 1793; was graduated at Harvard College in 1813; was a member of the bar; representative to the General Court and president of the Dedham Bank, and died Oct. 31, 1833. Nathaniel, the second son, entered Harvard, but left during his college course and went to sea. He was the author of "Mariner's Sketches," a book which attracted some attention. Jeremiah Fisher Ames, the third son, was graduated at Harvard College in 1822, was educated as a physician, and pursued his studies abroad, but he died at the age of twenty-seven. Hannah Ames, a daughter, died young and unmarried. William Ames was bred to business, but retired early. He lived in Dedham until his death, in 1880, though he was accustomed to make annual visits to Springfield and other places. All these children died unmarried. Seth Ames, who was born April 19, 1805, and was graduated at Harvard College in 1825, and who was chief justice of the Superior Court and a justice of the Supreme Judicial Court, died in 1881, leaving several children, none of whom reside in Dedham. The youngest son, Richard, removed to the West when a young man, and died, leaving a family in Bloomington, Ill. There is no living representative of the Ames family in Dedham. The most conspicuous and illustrious name in its history has disappeared from among its citizens.

In 1798, Mr. Edward Dowse, a retired merchant from Boston, purchased the lands on either side of High Street, and soon after built his mansion-house upon the north side of the street. He married the daughter of William Phillips, of Boston, a wealthy merchant, and her sister, Mrs. Shaw, the widow of Maj. Samuel Shaw, lived with them. Mr. Dowse was a hospitable and liberal-spirited gentleman, and was the donor of the clock in the spire of the meeting-house, which still strikes the hours for the village. He was a Republican, and was elected to Congress in 1819 from the Norfolk District, but resigned his seat at the close of the first session. In this house President Monroe was entertained during his visit to Boston. Mr. Dowse died in 1828, in his seventy-third year. Mrs. Shaw died in 1833, and Mrs. Dowse in 1839, and then the estate passed into the possession of their nephew, Hon. Josiah Quincy, and was the residence for many years of the late Edmund Quincy.

On the 17th of May, 1803, the Rev. Jason Haven, the minister of the First Church, died, in the seventy-first year of his age, and the forty-eighth of his ministry, which was longer than that of either of his predecessors. It also included a period of many important events. It began when Massachusetts was a province under a royal Governor. Mr. Haven, during the Revolution, was a strong supporter of the patriotic cause, and did much to sustain the people in their sacrifices during this trying period. He was chosen a member of the Constitutional Convention of 1779. In 1793, the church covenant and the mode of admitting church members were changed. The covenant then adopted was very brief, and does not contain articles of belief, like that of 1767. Its only requirement was a belief in the Christian religion. The effects of the Revolution upon the opinions of men in religious matters were now beginning to be seen in that spirit of indifference to the dogmas of the Puritan theology which

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was to culminate twenty-five years later in open revolt. But to Mr. Haven, supported by his deacons and the church, is due especial honor for having so managed the church property that the income remained for a long time untouched, and the capital accumulated, the parish expenses meantime being met by taxation, and at a time of pecuniary distress.

Probably no pastor of the Dedham Church, with the possible exception of Mr. Allin, had ever exercised so strong an influence upon his people as Mr. Haven. He was a faithful pastor and preacher. He had talents and gifts which qualified him for the varied duties of his sacred office. His sermons were perspicuous and direct. He had all the gravity and dignity which belonged to the ministerial character, and Dr. Prentiss, in his funeral sermon, says of him that, "from a personal intimacy of more than thirty years, I can, with pleasing confidence, add that in his temper and life there appeared an habitual correspondence with his professional character."

Mr. Haven preached the Artillery Election sermon in 1761, the General Election sermon in 1769, the Dudleian lecture in 1789, and the Convention sermon in 1791. These were printed, and also eleven ordination and occasional sermons. In 1796 he preached an excellent historical sermon, it being forty years after his settlement in the ministry. He also preached a half-century sermon, "relating to changes in the inhabitants," as stated in Dr. Lamson's "Historical Discourses" (1838), but no copy probably exists.

As in the last years of Mr. Haven's life his health and strength declined, the church extended a call to Mr. Joshua Bates to become an associate pastor, and he was ordained March 16, 1803, only a few weeks before Mr. Haven's death. Mr. Bates was a native of Cohasset, and was born March 20, 1776, and was graduated at Harvard College in 1800. He was licensed to preach by the Andover Association in 1802. Dr. Bates continued to be the pastor until Feb. 20, 1818, when he resigned to accept an election as president of Middlebury College, in Vermont. Upon the Sunday preceding the dissolution of the pastoral relation, Mr. Bates preached a sermon reviewing the ministry of his predecessors, and in which he alludes to "a gradual but evident declension in the zeal and spirituality of the church" which took place towards the close of Mr. Haven's life. Mr. Haven also had left an address to be read to his people after his death, which contains warnings and exhortations. Mr. Bates, in his sermon, states, however, there had been a gradual improvement for several years in the state of religion in the parish.

From these expressions in Mr. Bates' sermon it is easy to understand what has been affirmed by contemporaneous history to be the causes of the division of opinions and belief in the Dedham Church. There had been, as we have seen, a relaxation of the articles of belief contained in the former church covenants in that of 1793, and a reaction had been going on since the close of the Revolution throughout this country against the dogmas of Calvinism. The volcano which had long been slumbering was ready to burst into an active eruption. Mr. Bates was a Calvinist, and while his abilities, his piety, and his unexceptionable life served to repress any active opposition during his ministry, yet when he asked a dismission, the majority voted for it willingly, in the belief that a successor might be ordained whose views would be more compatible with their own.

The division which occurred in the Third Parish in 1808, growing out of the location of the new meeting-house, resulted in the union of the seceding members with the Baptist Society in Medfield. They numbered about sixty. While the new doctrines which they heard at Medfield doubtless proved offensive to some, yet the law then compelled them to belong to some religious society for the purpose of taxation, and so they remained. After the new meeting-house of the parish had been completed, the old one was advertised to be sold at public auction. It was purchased by Mr. Aaron Baker, who offered it to the seceders, and it was taken down and its timbers were removed and erected upon the site now occupied by the Baptist meeting-house in West Dedham. This was in the spring of 1810. The meeting-house was finally completed, and dedicated to the service of Almighty God on Thanksgiving-day, Nov. 28, 1810. From that time until 1823 the Rev. Mr. Gammell preached alternately here and at Medfield. The number who took letters from the church in Medfield for this church was twenty-five, and Nov. 1, 1824, "The First Baptist Church in Dedham" was duly formed, and the Rev. Samuel Adlam ordained as its first pastor. In the same year a parsonage was built by Miss Molly Fisher, and during her life she kept it in repair, and at her decease, in 1837, she gave it to the church by her will.

On the 1st day of March, 1809, the new meeting-house of the Third Parish was dedicated to Almighty God. It occupies an elevated situation, and can be seen for many miles. The land upon which it stands was given for the purpose. Its bell was a gift from Hon. Joshua Fisher, of Beverly. The pulpit was furnished by the ladies of the parish, and subscriptions were made, so that in 1836 the fund amounted to upwards of five thousand dollars. Previous to 1817

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heated bricks and foot-stoves were the only heating-apparatus in the meeting-house. The Rev. Mr. Thacher preached a sermon, on leaving the ancient meeting-house, from the text, "Our fathers worshiped in this mountain." At the dedication of the new meeting-house the Rev. Mr. Bates, of the First Parish, and the Rev. Mr. Chickering, of the Second Parish, took part in the exercises.

In the Second Parish, more than three years elapsed before the settlement of a successor to Mr. Chickering. On the 26th of April, 1815, Mr. William Cogswell was ordained as the minister of the parish. He was a native of New Hampshire, and was a graduate of Dartmouth College in 1811. Mr. Cogswell continued to be the pastor of this church until 1829, when he resigned to become secretary of the American Education Society. During the ministry of each of the first three pastors of the Second Church and Parish, peace and harmony had prevailed within it, while discords and divisions prevailed in the other parishes of the town. The ministry of the first two pastors covered a period of more than seventy-two years, and to this circumstance, as well as to the personal character and influence of the incumbents, is to be ascribed the exemption of this parish from church quarrels. Mr. Cogswell preached a sermon, June 23, 1816, containing a brief history of the South Church and Parish, which was printed. In 1828 the meeting-house erected in 1769 was taken down, and the present one was erected the same year, and dedicated Oct. 9, 1828.

CHAPTER IX.

DEDHAM—(*Continued*).

Dedham in the Beginning of the Present Century—Manufacturing Corporations—Mill Privileges on Mother Brook—War of 1812—Legacy for Schools in Will of Samuel Dexter—The First Church—Resignation of Rev. Joshua Bates—Parish Elect Rev. Alvan Lamson — Majority of Church Refuse to Concur—Ecclesiastical Council—Protest by a Majority of the Church—Ordination of Mr. Lamson—Suit at Law to Recover Church Property—Decision of Supreme Court—New Meeting-House Society Formed—Rev. Ebenezer Burgess—Improvements in Old Meeting-House—Third Parish—Rev. John White—Second Parish, Rev. Harrison G. Park, Rev. Calvin Durfee and his Successors—Description of Dedham Village in 1818—Dedham Bank—New Jail and Court-House—Town-House—Norfolk Mutual Fire Insurance Company—Dedham Mutual Fire Insurance Company—Dedham Institution for Savings—Gen. Lafayette's Visit—Gen. Jackson's Visit.

In the beginning of the present century, Dedham remained a farming town, with a population nearly the same as it had been for fifty years previous. The occupations of the people had not changed materially since the period preceding the Revolution. A greater interest in the public schools was manifested, and a new brick school-house, near the meeting-house, was finished in 1800. In 1804, the sum of twelve hundred dollars was granted by the town for the support of schools. At this period, however, the schools were kept only a few weeks during the winter. Fisher Ames, in one of his letters, expresses the opinion that the law should require the district school to be kept a certain number of months. In 1799, the money granted for the support of schools was divided according to the number of scholars in each district between the ages of five and sixteen. There were signs of present and future growth in population, and in the external appearance of the village. Besides the erection of the fine houses on High Street and elsewhere, the lands of the First Church and of the Episcopal Church were leased in village lots, and a number of smaller houses were built. The fact that Dedham had been made the shire-town of the new county, gave it some additional importance, and attracted hither lawyers seeking practice, and some retired men of wealth seeking a pleasant country residence. The completion of the Norfolk and Bristol turnpike in 1804 was an important event, since it afforded a direct and well-graded road between Dedham and Boston, and afterwards led to the establishment of the stage-lines between Boston and Providence, which brought in the business of coach-making, and gave the appearance of bustle and life to the quiet village, when the stages stopped for change of horses. In 1801, a fire-engine was purchased by subscription and presented to the town, and a company of twelve men appointed to take charge of it at the upper village. In 1802 a second fire-engine was provided in the same way, with a company of eighteen men at Dedham village. There was a uniformed military company, known as the Union Light Infantry, and a troop of cavalry, besides the three militia companies in the town. The town on the 22d of February, 1800, voted to commemorate the birthday of George Washington, and a eulogy was pronounced by Rev. Thomas Thacher. The laying out of new roads, the establishment of the first newspaper, the *Columbian Minerva*, in 1796, and a proposition by Calvin Whiting the same year, to construct an aqueduct in the village, were further indications of growth and improvement.

But a more important and significant mark of the enterprise of the citizens at this period, was the establishment of manufacturing corporations. The

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great increase in the production of cotton in the Southern States, and the invention of the cotton-gin in the latter part of the eighteenth century, had attracted the attention of enterprising men in Rhode Island and Massachusetts to its manufacture. And it was perceived by some citizens of Dedham that the excellent water-power furnished by the canal dug in 1640, known as Mother Brook, might be utilized for a cotton-factory. From the earliest settlement of the town the descendants of Nathaniel Whiting had continued to maintain grist-mills and saw-mills at the second and third privileges. At the upper dam, about which there was a controversy in the first century, had been built a leather-mill by Joseph Lewis. The first cotton-factory was built at this dam. In 1807, Samuel Lowder, Jonathan Avery, Reuben Guild, Calvin Guild, Pliny Bingham, William Howe, and others, were incorporated as the Norfolk Cotton Manufactory, for the manufacture of cotton goods. Nearly all the corporators were citizens of Dedham. Its capital stock was divided into fifty shares. A large wooden factory was built, and a tub-wheel with common water-frames placed in it. The machinery was rude and imperfect. The cotton was picked in the neighboring houses by hand, and after it was spun, it was sent abroad to be woven. But soon the store-rooms were crowded with cotton yarns and cotton cloths. Many of the manufactured goods were sold by retail at the mill. In order to have a better assortment of goods, the company obtained leave to manufacture wool, and made satinets. During the war of 1812 manufactured goods commanded a high price, and the affairs of the company appeared very prosperous. The annual meetings, with the reports of profitable business, were festive occasions. The stockholders were regarded as public benefactors, as well as fortunate in business. The inhabitants felt a degree of pride in having a cotton-factory in the town, and when their friends from the interior visited them, they were invited to see its curious and wonderful machinery. After a time the tub-wheel gave way to the common water-wheel, and the cotton-picker was introduced.

But this career of apparent prosperity was not of long duration. The business was not conducted by an agent, but by a president, three directors, a clerk, and treasurer. The three directors were required to remain at the factory, and no one was permitted to transact important business without the concurrence of his colleagues. The manufactured goods accumulated during the war, although high prices could have been realized. They were held in the hope of still better prices. No dividends from the profits of the business were ever declared. At the close of the war of 1812 came a fall in prices, and the Norfolk Cotton-Manufactory was left with manufactured goods on hand, to the amount of upwards of twenty thousand dollars, which were worth less than it cost to manufacture them, besides uncollected debts to the amount of forty thousand dollars. Of course from this time the property rapidly declined in value, but for a time the stockholders were divided as to the expediency of closing the business and selling the property. Finally, after having refused to take twenty-five thousand dollars, the land, privileges, buildings, and machinery were sold at public auction in 1819 to Benjamin Bussey for twelve thousand five hundred dollars. The stockholders lost about one-third of their investment, besides interest.

But the failure of this experiment did not deter others from engaging in similar enterprises. In 1821 the Dedham Worsted Company was incorporated, with William Phillips and Jabez Chickering as the principal corporators. This company purchased the second privilege, with the saw-mill and grist-mill owned by Hezekiah Whiting and his ancestors. This purchase was made in 1823, but owing to the failure of Mr. Chickering the mill and property were sold in 1824 to Benjamin Bussey.

The first and second privileges were now owned by Benjamin Bussey, a man of capital, energy, and capacity. He soon after erected woolen-mills at both the privileges, with machine-shops, dye-houses, and dwellings, and began the manufacture of woolen cloths, which he successfully conducted until 1843, when he sold the property to J. Wiley Edmands. The manufacture of woolen goods has ever since been carried on at these privileges, first by Edmands & Colby, incorporated in 1853 under the name of the Maverick Woolens Company, with Thomas Barrows, of Dedham, as agent, and afterwards by the Merchants Woolen Company, incorporated in 1863. During all this period the business has been profitable to the owners. Mr. Barrows was an experienced and prudent manager, and the sale to the Merchants Woolen Company was made at an advantageous price. This company has much enlarged the capacity of the mills and machinery, and the privilege has long since ceased to furnish the necessary power for running the machinery, which is supplied by steam. The water of Charles River is found to be unequaled for the purposes of cleansing wool.

The fourth privilege was first used by Nathaniel Whiting and James Draper in the first century of the settlement of the town. But this right had reverted to the town, for in 1789 the town again trans-

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ferred it to Joseph Whiting and others. Upon this privilege, a building had been erected for blocking copper cents, but it was used for this purpose only a short time. It was afterwards fitted up by Herman Mann for the manufacture of paper. In 1804, George Bird purchased the property, and carried on the manufacture of paper with success. At about the same time, another mill was erected for the manufacture of wire, of which Ruggles Whiting, of Boston, was the agent. These mills were near together, and were operated by the same wheel. The mill of Mr. Bird was burned in 1809, and was rebuilt with a new raceway and foundation. This was a paper-mill. In 1814 the manufacture of wire was discontinued, and the factory was used for making nails. In 1819, George Bird became the owner of the whole privilege, land, and buildings.

In 1823, Frederick A. Taft, a skillful and experienced manufacturer of cotton goods, formed a copartnership with George Bird, and the factory was furnished with machinery from the Norfolk Cotton-Factory. In 1823, a new corporation was created under the name of the Norfolk Manufacturing Company, in which John Lemist, of Roxbury, and Frederick A. Taft were prominent corporators. Mr. Bird leased the land, privilege, and buildings to the corporation for ten years. In 1830 the corporation bought the whole of the mill property. In 1832, F. A. Taft sold his interest in the company to his brother, Ezra W. Taft, and in a few years after, Mr. Lemist disposed of his interest to James Read. The principal owners were Mr. Read and Mr. E. W. Taft, who was the agent of the corporation. In 1835 a new stone mill was erected by the corporation and supplied with new machinery. Mr. Taft continued to be the agent for about thirty years, and under his management the affairs of the corporation prospered. In 1863 the corporators decided to close up the business, and the mill and privilege were sold to Thomas Barrows. Mr. Barrows enlarged the mill, and supplied it with machinery for the manufacture of woolen goods, which business he continued until 1872, when he sold the property to the Merchants Woolen Company, which conveyed the same to Royal O. Storrs and Frederick R. Storrs in 1875. The business was continued by R. O. Storrs & Co. until their failure in 1882, when the property was purchased again by the Merchants Woolen Company. By purchase of Thomas Barrows, this company also became the owner of the third privilege, with the old saw-mill and grist-mill, so that it now owns the first four privileges on Mother Brook. In 1814 the Dedham Manufacturing Company was incorporated, and erected a fifth dam at the village known as Readville, now in Hyde Park, on which a cotton-factory was built.

Although, as has been seen, the first manufacturing corporations were unsuccessful in business, still they gave a new impetus to the improvement of the town. They brought hither men of enterprise and capital, who became valuable citizens, and also employed many skilled operatives of character and intelligence. The most striking results occurred in the increase of population. In 1800 the population of the town was 1973. In 1820 it was 2485, and in 1830 it had increased to 3057. In the first quarter of the present century the village had changed from being a collection of scattered farm-houses to a compact and growing village.

In the war of 1812, Dedham took decided ground in support of the government and the policy of the war. When the Hartford Convention was proposed by the General Court, one of its representatives denounced it as a revolutionary proceeding. Upon a communication from the town of Boston requesting its co-operation in measures to oppose the war, the town, in July, 1812, rejected the proposed combination. The town voted that every drafted man should receive from its treasury, a sum sufficient to make his wages fifteen dollars a month while in actual service. Soldiers for the army were here recruited and drilled. In August, five hundred delegates from the towns of the county assembled in convention at Dedham, and expressed their approbation of the war. The Dedham Light Infantry, Capt. Abner Guild, did service at South Boston during the war for several months. During this war, large quantities of beef and pork were packed in West Dedham by Willard Gay, and while the coast was blockaded, James Pettee, Samuel French, and Colburn Ellis drove horse- or ox-teams to New York and Philadelphia. The trip to New York occupied three weeks and to Philadelphia six weeks.

The Hon. Samuel Dexter, who died in 1810, had left in his will, a legacy of one hundred and seventy dollars as an addition to the school funds, and in making this bequest, he suggested that certain sums formerly appropriated for the same purpose, which were expended in hiring soldiers, should be replaced by the town. The town accepted the bequest, and directed the treasurer to loan the money on security. But this fund has disappeared with the other school funds of the town.

In the year 1818, occurred the division of the church connected with the First Parish, perhaps the most memorable event in the history of the town. It was the result of no parish quarrel over some

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question of temporary importance, like the location of a meeting-house, but was the natural conclusion of theological differences which had been gradually developing for a quarter of a century. Nor were the questions involved only of local interest and importance; but upon the legal determination of them by the Supreme Judicial Court, the title to the property, church records, and all the material part of the churches in half the towns of eastern Massachusetts was decided to be vested in the town or parish, and not in the churches. It is not difficult, therefore, to understand why this event produced such a profound impression not only in the Dedham parish, but in all the neighboring towns.

The occasion of the controversy was the election of a successor to the Rev. Dr. Bates, who had resigned in February, 1818. On the 31st day of August, Mr. Alvan Lamson was elected as "a public Protestant teacher of piety, religion, and morality" at a meeting of the parish by a vote of eighty-one to forty-four. In this election the church refused to concur by a vote of seventeen to fifteen. The parish, having received Mr. Lamson's acceptance of its election, caused a council, composed of the pastors and delegates of thirteen churches, to be convened on the 28th day of October following for the purpose of ordaining Mr. Lamson. When the council assembled, the Hon. Samuel Haven, a son of the former pastor, appeared and read an elaborate and learned protest on behalf of a majority of the church against the ordination of Mr. Lamson as its pastor. The propositions maintained in this protest were, that according to Congregational usage, the first step in electing a pastor must be taken by the church; that while the parish, under the constitution of the commonwealth, might choose a religious teacher and contract to support him, still he would not be a settled minister of the gospel or pastor of the church; that the parish, being merely a civil body, could not call together an ecclesiastical council, but this could only be done by the church; that the ecclesiastical body, the Christian church existing in this place, had chosen no pastor, of course desired no ordination, and had not invited her sister churches to convene for any purpose whatever, and concluded with a solemn protest against the council taking any further measures in relation to the ordination of Mr. Alvan Lamson. These positions were carefully argued at considerable length, and in a manner becoming the gravity of the occasion, by Judge Haven. The protest was printed in the pamphlet afterwards published and written by him, entitled a "Statement of the Proceedings in the First Church and Parish in Dedham Respecting the Settlement of a Minister, 1818, with some Considerations on Congregational Church Polity." It was claimed on the part of the parish, that it did not request to have Mr. Lamson ordained over the church, but that a majority of the church actually concurred with the parish, including members of other churches who resided and communed in Dedham, and that the opposition was altogether of a doctrinal nature, which was disclaimed by the committee of the church.

The council continued their deliberations during the first day, and decided to ordain Mr. Lamson over the First Parish in Dedham. In the result of the council, drawn up and read by Dr. Channing before the ordination exercises, it is stated that "the council regard the well-known usage according to which the first step in electing a pastor is taken by the church as in the main wise and beneficial. But they believe that this usage, founded on different circumstances of this Christian community and on different laws of the commonwealth from those which now exist, is not to be considered as universally necessary." They held that the spirit and end of the usage was to be regarded rather than the letter, and that an adherence to it would increase division or postpone indefinitely the settlement of a Christian minister; that, while a concurrence of the church and parish was very desirable, each body had the right to elect a pastor for itself, it being secured to the church by the essential principles of Congregational polity, and to the parish by the constitution and laws of the commonwealth. They expressed the satisfaction "with which they witnessed the singular self-command manifested by both parties in the public discussions before them, a circumstance too honorable to be passed over in silence." The "Result" closed with many earnest exhortations to a spirit of conciliation.

It is a somewhat remarkable circumstance, that in the protest of the church, or in the "statement" published by Judge Haven, or in the "Result of the Council," there is scarcely an allusion to any diversity of religious opinions in the parish. Beyond the fact that the parish committee claimed that this was the reason of the opposition to Mr. Lamson, and that the church committee disclaimed it, and a single allusion in a few words in the "Result," there is absolutely nothing in the printed proceedings which discloses that the controversy had any religious aspect. The issues were made upon questions of Congregational usage and the legal powers of parishes, and not upon articles of religious belief. As it often happens in public discussions, the real points of difference were kept in reserve. But there can be no doubt that the parish and the church were then divided into two re-

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ligious parties, known afterwards under the distinctive names of Unitarian and Orthodox. Mr. Lamson was a graduate of the Divinity School in Harvard College, and was a Unitarian. The Rev. Dr. Henry Ware, who preached the ordination sermon, had been elected, in 1805, Hollis Professor of Divinity as a Unitarian, and Dr. Channing, who was one of the council, had his celebrated controversy with Dr. Worcester in 1815, which resulted in the separation of the Unitarian from the Orthodox Congregationalists. All the members of the ordaining council represented churches which were either at that time or afterwards became Unitarian. That those who opposed Mr. Lamson's ordination were Orthodox Congregationalists, was proved by their subsequent action. Probably there were some who acted without regard to differences of faith.

Mr. Lamson was ordained Oct. 29, 1818. The majority of the church, including the two remaining deacons (one having died soon after Mr. Lamson's ordination), and a minority of the parish, being dissatisfied, caused another council to be convened at Dedham, on Nov. 18, 1818, composed of pastors and delegates of sixteen neighboring churches belonging to the same association which did not attend, at the invitation of the parish, the ordaining council. This council was called for its advice to those who requested it. It was in session two days, and reviewed the proceedings in Mr. Lamson's ordination. The result of their deliberations was, that "in the settle ment of a minister in the First Church and Parish, the council discover in the measures pursued, the want of such a spirit of condescension as seems best adapted to produce and preserve unity and peace. It appears that the parish, in opposition to the wishes of the church, have proceeded to settle a public teacher of religion and morality, not in accordance with the accustomed and pacific proceedings of Congregational Churches in New England, nor, in the judgment of this council, was this one of those cases of necessity which, in the opinion of some, would justify such a procedure." But the council gave no definite advice.

The church, or that portion which remained united with the parish, elected Mr. Lamson as its pastor Nov. 14, 1818, by a majority of the voting membership of the church. But at this time the dissatisfied members had withdrawn. Deacon Samuel Fales did not attend services after Mr. Lamson's ordination. Deacon Joseph Swan died November 13th, and Deacon Jonathan Richards resigned March 15, 1819. Deacon Fales was removed or dismissed, and Eliphalet Baker and Luther Richards were chosen. That portion of the church which had seceded, claimed to constitute the First Church, and as the lands and funds of the church, under the laws of the commonwealth, were vested in the deacons, a suit was begun by Deacon Eliphalet Baker and Deacon Luther Richards against Deacon Samuel Fales for the recovery of the property of the First Church in Dedham. After a trial by the jury, the case was carried upon questions of law to the full bench of the Supreme Court, and was argued by Solicitor-General Davis for the plaintiffs and Daniel Webster for the defendant.

The two questions involved in this decision are, whether the plaintiffs were in fact deacons of the First Church in Dedham, having been appointed by those members of the church who remained and acted with the parish, and the legal character of the grants to the church in Dedham. But, in considering these questions, both resolved themselves into one point. The legal estate of these grants to the church in Dedham being vested in the deacons by the statute of 1754, as trustees, the court holds "that the trusts intended, must have been the providing for the public worship of God in Dedham, and the inhabitants at large of that town, as parishioners or members of the religious society, were the proper *cestuis que* trust, because the effect of the grants was to relieve them from an expense they would otherwise have been obliged to bear or forego the benefits of a Christian ministry." The court say, further, "in whatever light ecclesiastical councils or persons may consider the question, it appears to us clear from the constitution and laws of the land, and from judicial decisions, that the body which is to be considered the First Church in Dedham must be the church of the First Parish in that town, as to all questions of property which depend upon that relation."

The court held that, while the proceedings of the parish and the council were not conformable to the general usage of the country, yet, under the third article of the Declaration of Rights, parishes have the exclusive right of electing public teachers, and that a teacher of "piety, religion, and morality" is a minister of the gospel within the meaning of the Declaration of Rights; that the non-concurrence of the church in the choice of a minister, in no degree impairs the constitutional right of the parish; that Mr. Lamson became the lawful minister of the First Parish in Dedham and of the church subsisting therein; that the church had the right to choose deacons, finding that the former deacons had abdicated their office; that the members of the church who withdrew from the parish ceased to be the First

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Church in Dedham, and that all the rights and duties of that body relative to property intrusted to it devolved upon those members who remained with and adhered to the parish.

It is to be observed that the decision of the court turned chiefly upon the third article of the Bill of Rights passed in 1780, which gave to parishes the right to elect a public teacher. As a civil tribunal, it paid no regard to the rules or decisions of ecclesiastical councils or the usage of churches. The questions decided, related to the title of the church property, and as a church could not exist independently of a parish, the members who remained with the parish were the church in the eye of the law, and the members who seceded were not.

Of the effects of this great controversy and its final decision upon the inhabitants of the First Parish in Dedham, it is to be said that it implanted a root of bitterness among those who participated in it on either side, and among their immediate descendants. The church connected with the First Parish has always rested its claim to be the First Church in Dedham upon the decision of the court. The church formed by the seceders in 1818 has also claimed to be the First Church in Dedham in accordance with Congregational usage, and because they were a majority of its members at that time. The church connected with the First Parish, still retains the church covenant of 1793, while the church now known as the First Congregational Church adopted articles of faith and a new form of covenant in 1821.

The members of the church who withdrew after the ordination of Mr. Lamson numbered eighty-nine, twenty-four men and sixty-five women, and including the three deacons. During the year 1819, these church members, with those of the parish who came away with them, held services on the Sabbath in the house which was formerly that of the Rev. Mr. Haven. This was directly opposite the parish meeting-house, and on the site of the present meeting-house of the new society. This was dedicated Dec. 30, 1819. The erection of this spacious and well-proportioned house in a little more than a year from the time of the separation, at an expense of nearly ten thousand dollars, by forty-three contributors, none of whom had large means, furnishes striking evidence of their zeal and spirit of self-sacrifice. While they were without a pastor, they maintained prayer-meetings, which had been hitherto unknown in the parish. The widow of Deacon Swan gave two silver flagons and a baptismal font. On the 14th day of March, 1821, the Rev. Ebenezer Burgess was ordained as pastor. A new society was incorporated in connection with the church, under the name of the "New Meeting-House Society." In 1826 a new vestry was built by Mr. Burgess at his own expense.

The First Church and Parish, after the separation, were also moved to the improvement of the old meeting-house of 1763. In 1805, the parish had determined to enlarge it, but afterwards rescinded the vote. In 1807, it was voted to erect a new meeting-house, and a building committee chosen, but this vote was also rescinded. But in 1819, the old house was enlarged by an addition in front, the slant of the roof being changed, the north and south porches removed, and the house entirely remodeled within. The outside clock was given at this time by the Hon. Edward Dowse and Mrs. Hannah Shaw, a sister of Mrs. Dowse. The inside clock was the gift of John and Samuel Doggett, Jr., of Boston, formerly of Dedham. In 1821, an organ was purchased, and soon after Dr. Watts' version of the Psalms was exchanged for the New York Collection of Hymns. In 1828 a vestry was provided for the use of the Sunday-school and for libraries. A Sabbath-school had been founded in 1816, and was held in the old brick school-house, which stood near the meeting-house.

In the Third Parish, the vacancy existing by the death of the Rev. Mr. Thacher was not filled until April 20, 1814, when the Rev. John White was ordained. He was born in Concord, Dec. 2, 1787, and was graduated at Harvard College in 1805. His ministry continued until his death, Feb. 1, 1852, and during this whole period of nearly thirty-eight years, this parish enjoyed uninterrupted harmony. Mr. White was a sincere man and a faithful pastor, and entirely devoted to his work. He was "mild, gentle, courteous, and conciliatory." During his ministry, a Sunday-school was organized, and the children were catechised by the pastor. Mr. White and his estimable wife are held in most grateful memory by the people of this parish. Mr. White was ordained before the separation of the Unitarians from the Orthodox Congregationalists, but he, with his parish, was always ranked with the Unitarians. Mr. White delivered a centennial discourse relating to the history of this parish, Jan. 17, 1836, which was printed.

The Second Parish, on the other hand, adhered to the confession of faith and covenant of its founders, and has always been known as Orthodox. On the 16th of December, 1829, Mr. Harrison G. Park, a graduate of Brown University, was ordained as pastor by the same ecclesiastical council that was convened to sanction the dissolution of Mr. Cogswell's pastoral

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relation. Mr. Park remained as pastor until Sept. 23, 1835, when he was dismissed at his own request. He was succeeded by the Rev. Calvin Durfee, a graduate of Williams College, who was ordained March 2, 1836. On June 26, 1836, he preached a centennial discourse relating to the history of this parish, which was printed. Mr. Durfee remained the pastor until 1852, when he was succeeded by the Rev. Moses M. Colburn. Mr. Colburn resigned Feb. 3, 1866, and Oct. 1, 1866, the Rev. Joseph P. Bixby became the acting pastor. Mr. Bixby remained pastor of the South Church and Parish at the date of the incorporation of the town of Norwood, in 1872.

The following interesting description of the appearance of Dedham village in 1818 is found in a sermon delivered by Rev. Dr. Lamson in 1858, being the Sunday after the fortieth year of his ordination. It will serve to make the changes which occurred during those forty years more striking and apparent:

"In prevailing ideas and modes of thinking, and in the habits and occupations of the people the last forty years have produced a marked change. Until a comparatively recent period the population of the place was almost exclusively agricultural, and there were remains clearly discernible of primitive tastes and habits. The old settlers, as they were called, were still largely represented. Where yon manufacturing village, bearing every mark of prosperity and thrift, now greets the eye, there stood at the time of my coming here only a small cluster of dwellings—eleven, I believe, in all—dotting the roadsides, and a school-house of the scantiest dimensions, old and of the rudest structure, sufficed to hold the children. In the central village the houses could be readily counted, and there were large fields and vacant spaces. Where our classical court-house and several adjacent buildings now stand, there was, inclosed in part by a stone wall of an ordinary kind, old and irregular, an open lot which served for a corn-field or for mowing in summer, and in winter furnished excellent coasting-ground for the children. There were no railways, as you know, in those days. Stage-coaches, several in number,—from four to six and eight, and sometimes more,—and usually keeping together, passed through the place, conveying passengers to and from the steamboats at Providence, in the dry weather of summer, raising a dust which penetrated the neighboring houses and covered the gardens, lying thick on every leaf and flower. Between Dedham and Boston, for the accommodation of the inhabitants of this place and of Roxbury, there was five days in the week—Wednesdays and Sundays being the excepted days—a slow, lumbering stage-coach, ordinarily drawn by two horses, and on certain days, as Monday and Saturday, by three, going in the morning and returning in the afternoon, and occupying two hours each way on the road, the time consumed in taking up and leaving the passengers at the ends of the line often making an extra half-hour. Of this no one complained, and the public seemed to think itself amply accommodated. The inhabitants assembled for worship on Sunday, occupied the large square pews—the body-seats, as they were then called—and the free seats in the galleries. The interval between the morning and afternoon service was short, and most of those who lived out of the village stayed either in and about the meeting-house or at the neighboring inn. The house had then neither furnace nor stove, but foot-stoves were used, which were replenished with coals at the parsonage or at some other friendly house within convenient distance. The afternoon service was then and for several years, as it is now, generally, in the more rural parishes better attended than the morning, and the minister reserved what he considered his best sermon for the afternoon."

But a new era of changes and improvements had already begun in Dedham village. It was about to shake off its rural aspect and to take on a more imposing appearance.

In 1814, the Dedham Bank was established with a capital of one hundred thousand dollars. Its first president was Willard Gay, who lived and carried on the business of packing beef and pork at West Dedham. He resigned his office May 20, 1829, and was succeeded by John Worthington Ames, the eldest son of Fisher Ames. Upon the decease of Mr. Ames, in 1833, Dr. Jeremy Stimson was elected, his election having been made Feb. 14, 1834. Dr. Stimson held the office of president, until the bank was reorganized as a national bank, Feb. 7, 1865, when he declined a re-election, and Lewis H. Kingsbury was elected. Mr. Kingsbury resigned May 20, 1873, and Ezra W. Taft was elected, who has since held the office.

The cashiers of the bank have been Jabez Chickering, from March 25, 1814, to Dec. 19, 1823; Ebenezer Fisher, Jr., from Dec. 19, 1823, to Jan. 1, 1847; Lewis H. Kingsbury, from Jan. 1, 1847, to Feb. 7, 1865; John H. B. Thayer, from Feb. 7, 1865, to his death in April, 1873; and Lewis H. Kingsbury, from May 20, 1873, to the present time. The capital of the bank at the present time is three hundred thousand dollars.

In 1817, the county had erected a new stone jail on the site of the present one, with a house for the keeper. These buildings were built of hammered stone, at an expense of about fifteen thousand dollars. The jail was thirty-three feet square and eighteen feet high. Its walls were massive, leaving but little space in the interior for cells and staircases. The jail stood until 1851, when it was removed to make room for the main portion of the present structure. The old wooden jail, built in 1795, was used as a house of correction until 1833, when a new brick building was erected on the site of the present jail. Some of the cells of this house of correction are retained in the present jail, but the building was taken down in 1851. The stone house for the keeper stood until 1880.

On the 4th day of July, 1825, the corner-stone of the new court-house was laid. It was built of hewn white granite, brought from Dover, about eight miles. It was then a Grecian building, ninety-eight by forty feet, with porticos at either end, having four Doric

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columns, three feet and ten inches in diameter at the base, and twenty-one feet high. The architect was Solomon Willard, of Boston, and Damon & Bates, master builders. Its cost was about thirty thousand dollars, and its architecture was always much admired. It was completed and dedicated Feb. 20, 1827, during the term of the Supreme Judicial Court. Chief Justice Parker made an address, and the bar gave a dinner to the judges and attorney-general. The enlargement on High Street, which completely changed the appearance of the building, and the dome surmounting it, were finished in 1861.

Prior to 1829, the town-meetings were held alternately in the meeting-houses of the different parishes. In that year, the town built a plain one-story building, costing about two thousand two hundred dollars, for a town-house. It was a rude building, and had no rooms for offices, or place for the preservation of records, but it served for town-meetings and elections until 1868. In 1832, the town-farm of sixty-three acres, situated in the West Parish, was purchased for a poor-house.

In April, 1825, the Norfolk Mutual Fire Insurance Company was organized. Its first president was John Endicott, and its first secretary was Erastus Worthington, and it was mainly through his efforts that the company was established. In 1833, Mr. Endicott was succeeded by James Richardson, and on June 30, 1840, Mr. Worthington having resigned by reason of ill health, he was succeeded by Ira Cleveland as secretary. The subsequent presidents have been Abraham F. Howe, from April 7, 1857, to April 1, 1862; Luther Metcalf, from April 1, 1862, to April 5, 1863; and Ira Cleveland, from April 5, 1863, to the present time. The secretaries, after the resignation of Mr. Cleveland, April 5, 1863, were George D. Gordon, from April, 1863, to April, 1873; Preston R. Mansfield, from April, 1873, to February, 1880; and Elijah Howe, from that time to the present. Mr. Cleveland has also been treasurer of the company since 1850. This company has been successful, and has always been considered a reliable and conservative company. It is the owner of the brick building in which its office and the Dedham National Bank are located.

The Dedham Mutual Fire Insurance Company was incorporated in 1837 for insuring buildings and personal property. This was an offshoot of the Norfolk company, and its officers have generally been the same as of that company.

In 1831, the Dedham Institution for Savings was incorporated. The first president was Rev. Ebenezer Burgess, D.D., who held that office from May 4, 1831, to Dec. 7, 1870. He was succeeded by Thomas Barrows, who was president until May 12, 1877, when he was succeeded by Waldo Colburn. Its treasurers have been Jonathan H. Cobb, from May 4, 1831, to Nov. 10, 1834; Enos Foord, from Nov. 10, 1834, to May 9, 1845; George Ellis, from May 9, 1845, to July 2, 1855; and Calvin Guild, from that date until the present time. The amount of deposits received from May 1, 1831, to May 1, 1843, was two hundred and twenty-six thousand nine hundred and fifty-four dollars, and the amount from May 1, 1867, to May 1, 1881, was one million eight hundred and thirty-four thousand seven hundred and ninety-four dollars.

All these things indicate the growth of the town in wealth and enterprise, and that Dedham was becoming a centre of business activity, as well as assuming the proper dignity becoming the shire-town of the county. It had become a resort of people from Boston to spend the summer, and in the winter for lawyers and others attending the courts; and there were balls and sleighing parties. There were two good taverns, where guests were hospitably entertained, one near the court-house, kept by Martin Marsh, and afterwards by Francis Alden and Moses Gragg. The other was built by Timothy Gay on the site occupied for many years by the Phœnix House. In 1830, the population of the town was upwards of three thousand. It had then a stone court-house and a stone jail and keeper's house. In the town there were four Congregational meeting-houses; one Episcopal Church and a Baptist meeting-house in West Dedham; eleven small school-houses, two woolen-mills, two cotton-mills, four saw-mills, five manufactories for making chaises and carriages, one machine-shop, one manufactory for making ploughs, five taverns, eleven retail stores, two apothecaries, one printing-press for printing books and a newspaper, and a bank and an insurance company. Many new streets had been laid out and constructed between 1820 and 1830.

On the 23d day of August, 1824, Gen. Lafayette passed through Dedham on his way from Providence to Boston. He arrived at half-past ten o'clock in the evening, and remained about an hour at Alden's Hotel. He was enthusiastically received by a large number of people, who had gathered during the day in anticipation of his arrival, and by a salute of artillery, by the ringing of the bells, and the illumination of the houses in the village. Hundreds of ladies and gentlemen shook hands with the general, and at half-past eleven o'clock he was escorted by a cavalcade of a hundred horsemen to the residence of Governor Eustis, in Roxbury, where he spent the night.

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In 1833, Gen. Andrew Jackson, then the President of the United States, made a visit to Boston, and passed through Dedham on his way from Providence. He made the journey in a carriage, and was accompanied by Martin Van Buren, then Vice-President, and members of his cabinet. He was received in Dedham by a large concourse of people, who were ranged in lines on each side of Court Street as the carriages containing the party passed. It was on the occasion of this visit that President Jackson received the degree of Doctor of Laws from Harvard College.

CHAPTER X.

DEDHAM—(*Continued*).

Universalist Society, South Dedham—Episcopal Church—Rev. Isaac Boyle—Rev. Samuel B. Babcock—New Church—Dedham Branch Railroad—Manufactures—Population in 1835—Newspapers—Centennial Celebration, 1836—Dr. Lamson's Historical Discourses, 1838—Dr. Burgess' Discourse in "Dedham Pulpit"—Rev. John White's Historical Discourse, 1836—Rev. Mr. Durfee's Historical Discourse, 1836—Destructive Fires—Improvements in Schools and School-Houses—Norfolk County Railroad—First Baptist Church, West Dedham—Baptist Church, East Dedham—Baptist Church, South Dedham—Methodist Episcopal Church, East Dedham—First Parish—Resignation of Dr. Lamson, and of Dr. Burgess—Third Parish—Successors of Rev. John White—Successors of Dr. Lamson in First Parish—Improvements in Meeting-House—Successors to Rev. Dr. Burgess—Burning of St. Paul's Church—New Stone Church—Chapel—Roman Catholic Church—St. Mary's School and Asylum—Annexations to West Roxbury and Walpole—Dedham Gas-Light Company—Dedham Historical Society.

In the year 1827 there began a movement which led to the formation of the Universalist Society in the South Parish. It will be remembered that the church of the Second Parish adhered to the ancient covenant and confession of faith, and probably those who dissented had been seeking another place of worship. The Rev. Thomas Whittemore, a preacher of the Universalist denomination, held services Feb. 6, 1827, for the first time. In the following September, fifty-two persons entered into covenant or agreement for forming a religious society to be denominated the First Universalist Society. In May, 1828, a legal meeting was held to take the first steps towards the building of a church edifice. The work was speedily begun, and on the 14th day of January, 1830, the church was dedicated. While the church was being built, the Rev. J. C. Waldo supplied the society for about eight months. The Rev. Alfred V. Bassett was the first pastor, being inducted into office June 17, 1830. He died Dec. 26, 1831, having in his brief ministry secured the affection of his people. His successors were the Rev. T. B. Thayer and Rev. R. S. Pope, and from the years 1836 to 1840 the society was without a pastor. In 1840, the Rev. Edwin Thompson became the pastor, and closed his ministry here in 1844. He was prominent in the total abstinence movement begun about this time, known by the name of the Washingtonian movement, to which he subsequently gave his whole time and energies. After Mr. Thompson, the succession of pastors were the Rev. C. H. Webster, from 1846 to 1853; the Rev. Ebenezer Fisher, from 1853 to 1858; the Rev. A. R. Abbott, from 1858 to 1860; and the Rev. M. R. Leonard, from May, 1861, to 1865, when he was succeeded by Rev. George Hill.

The Episcopal Church in Dedham village, during the rectorship of the Rev. Mr. Boyle, had received some accessions to the number of families, and also to the number of communicants connected with it. The troubles arising from the divisions in the First Church had caused many persons to have a nominal connection with the Episcopal Church for the purpose of parochial taxation, since the law then compelled every property-holder to pay a tax for the support of public worship, though he might select his place of worship. There were some, however, who were interested in the services of the church, among whom may be named Samuel Lowder, Edward Whiting, Theron Metcalf, and Erastus Worthington. The growth of the parish, however, was quite gradual. In 1822 a Sunday-school was first established. The number of families reported as connected with the parish from 1822 to 1828 was about fifty, and the number of communicants increased from twenty-five in 1822, to forty-one in 1828. In 1831, an organ was procured by subscription, Mr. Edward Whiting being a large contributor. From the beginning of the rectorship of Mr. Boyle, the name of the church was changed from Christ Church to St. Paul's Church. Mr. Boyle was a man of high character and scholarly attainments, but he was afflicted with deafness, which impaired his efficiency in the public services of the church. He resigned April 21, 1832. The parish, in accepting his resignation, entered upon its records a minute of its estimation of his "Christian integrity and pastoral fidelity." He was graduated at Harvard College in 1813, and received the degree of Doctor of Divinity from both Trinity and Columbia Colleges in 1838. He was ordained as deacon by Bishop Griswold April 29, 1820, and he died Dec. 2, 1850. The parish then invited Mr. Samuel Brazer Babcock, a graduate of Harvard College in 1830, a lay reader,

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but who was pursuing his theological studies, to officiate in the parish, which invitation he accepted August 18, 1832. Mr. Babcock was ordained as deacon in 1832, and as priest in 1833. During the first ten years of Mr. Babcock's ministry, the parish received the accession of two gentlemen who subsequently became identified with the parish, and have been its constant and liberal benefactors down to the present time, and both are still living. The project of erecting a new church had been entertained for some time, but could not be carried out for lack of means. Edward Whiting had left a bequest of one thousand dollars for the purpose. At length, in 1845, the parish proceeded to erect a new church. The site of the old church on "Franklin Square" was objectionable, both to the parish and to the people who resided upon the square. A subscription was made up by several owners of estates bounding upon the square, and paid to the parish, and a conveyance was made to the subscribers of the whole "church common," with the provision that no building should ever be erected upon it. A new site on the corner of Court Street and Village Avenue was purchased. The old church was taken down in December, 1845, and on Jan. 15, 1846, the new church was consecrated. It was constructed of wood, of mediæval Gothic architecture, with a tower after the Magdalen tower, in Oxford, England, and was an architectural ornament to the village. It had a good organ and fine bell, both the gifts of parishioners, and other liberal gifts were made by others. It cost, including furniture, about seven thousand dollars. On Nov. 30, 1845, it being the last Sunday on which services were held in the old church, Mr. Babcock preached a historical discourse reviewing the history of the parish, which was printed.

The building of the Boston and Providence Railroad was an event which excited much interest in the people of Dedham. The first surveys located the road through Dedham village, southerly of the present station, and following the line of the turnpike. The decision to change this location occasioned great disappointment. The people doubtless regarded the railroad as a substitute for the turnpike, and they desired to retain the same relative position to the former, which they had hitherto sustained to the latter. The losses which the owners of the stage company had sustained in the burning of the Dedham Hotel and stable, with sixty horses, Oct. 30, 1832, and the burning of the Phœnix stable, with fifty-three horses, Jan. 7, 1834, had prepared the minds of the people to regard favorably the new enterprise of the railroad. Gen. McNeill, the engineer, and William Raymond Lee, afterwards the superintendent, with other engineers and contractors, resided in Dedham. Application was made to the directors of the Boston and Providence Railroad Company for building a branch from Low Plain, now Readville, to Dedham. This application was granted upon condition that the citizens of Dedham would give the land. A subscription was immediately collected in Dedham amounting to about two thousand dollars, besides some contributions of lands, and deeds were made to the Providence Railroad corporation. An act authorizing the construction of the railroad was passed by the Legislature. This was done in 1834, and the road was completed in December of that year, and was opened Dec. 28, 1834, when the president and directors of the Boston and Providence Railroad Company were invited to a collation at the Phœnix Hotel, then kept by James Bride. The cars, built in the manner of English railway-carriages, with two compartments each like a stage-coach, were drawn by horses to Boston until the completion of the main line, when a connection was made at Readville with trains from Providence drawn by locomotives. It was some years before trains were drawn from Dedham to Boston by steam-power. The first season-ticket passengers to Boston from Dedham, were Alvan Fisher and Francis Guild. The ultimate effects of the building of the railroad upon the local business prosperity of Dedham were quite different from what was then anticipated. The manufactories for building stage-coaches, for which extensive buildings had been erected near the Phœnix Hotel, in the course of time were suspended, and no other business ever took their places. Indeed, for a time the old stage-coaches ran from Dedham to Boston, as passengers preferred to be called for at their houses. To meet the convenience of this class of passengers, the railroad corporation provided a carriage for several years to take up passengers in Dedham. As late as 1841, a long omnibus, drawn by four horses, was driven from Dedham to Boston by Reuben Farrington, Jr.

There was at this period considerable business activity in Dedham. A silk-manufactory had been established by Jonathan H. Cobb, for many years the register of probate for the county. In 1837 there were manufactured 7135 pairs of boots and 18,722 pairs of shoes, valued at $32,483. There were also silk goods manufactured to the value of ten thousand dollars, straw bonnets of the value of twenty thousand dollars, chairs and furniture of the value of twenty-one thousand two hundred and fifty dollars, and marble paper and enameled cards of the value of eighteen thousand dollars.

In the Second, or South Parish there was also an

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activity in manufacturing enterprises. The tanneries established by George Winslow, Lyman Smith, and Joseph Day had begun the successful business which has ever since been continued by their enterprising sons. Willard Everett made furniture, a business afterwards much enlarged, and continued for many years by his sons. Subsequently, Curtis G. Morse and Addison Boyden prosecuted the same business. The enterprise of these men and others laid the foundation of the growth and prosperity of this beautiful village, which is the present village of Norwood.

In the Third, or West Parish the activity in manufacturing enterprises was less apparent. There was an iron foundry, and some years after a sugar-mill at the dam of Rock Meadow Brook. But this parish having the best farming lands in the town has always remained an agricultural community. It has produced large quantities of milk, which is sent to Boston by milk wagons. Probably this parish has experienced fewer changes than any other portion of the town during the last century.

The population of the town in 1835 was three thousand five hundred and thirty-two. In 1840, it was three thousand two hundred and ninety, the decrease being due to the depression of business in the mills following the financial crisis of 1837. Although the building of the railroad had an untoward effect upon the local business of Dedham village, it induced many excellent and valuable citizens, whose places of business were in Boston, to make their residence here. Dedham was then regarded with favor by those seeking a country residence.

Since the beginning of the century, there had been during most of the time a weekly newspaper in Dedham. The *Columbian Minerva* was published by Herman Mann from 1797 to 1804. The *Norfolk Repository* was published by the same proprietor from 1805 to 1814, though with some irregularity. In 1813, the *Dedham Gazette* was established by Jabez Chickering, with Theron Metcalf as editor, and was continued until 1819. In 1820 the *Village Register* was started by Asa Gowen, and continued by Jonathan H. Cobb and Barnum Field. In 1822, it passed into the hands of H. and W. H. Mann, who continued it until 1829, when it was discontinued. In 1829, the *Norfolk County Republican* was published for one year. In 1830 the *Dedham Patriot* was established, and passed through various changes in name and location. It was finally edited by Edward L. Keyes, a prominent politician and gifted man, who purchased it in 1844, and published it in Roxbury, and afterwards in Dedham, under the name of the *Dedham Gazette*. It was afterwards owned and edited by Henry O. Hildreth, who subsequently removed it to Hyde Park. In 1831 the *Independent Politician and Working Men's Advocate* was begun. In 1832 it became the *Norfolk Advertiser and Independent Politician*, and afterwards the *Norfolk Advertiser*. It was afterwards published under the name of the *Norfolk Democrat* by Elbidge G. Robinson until his decease in 1854, when it was merged in the *Dedham Gazette*.

On the 21st day of September, 1836, the town observed the second centennial anniversary of its incorporation. The bells were rung at sunrise and a salute of one hundred guns fired. At half-past ten o'clock a procession was formed, moving, under the escort of the Dedham Light Infantry, commanded by Capt. William Pedrick, with the Boston Brass Band, through the principal streets to the meeting-house of the First Parish. At the Norfolk Hotel, the procession was joined by His Excellency, Edward Everett, the Governor of the commonwealth, and his suite, and by the reverend clergy and other invited guests. On the green in front of the meeting-house, was an ornamental arch erected for the occasion, covered with evergreens and flowers. Upon one side of it was inscribed, "Incorporated 1636," and on the other, "1836." Between this arch and the meeting-house, eight engine-companies had placed their engines and apparatus in two lines, leaving a space between them for the passing of the procession. On the inner sides of these lines about five hundred children of the public schools were arranged by their instructors. Under the arch and between these lines of children, the procession passed into the meeting-house. The services of the day were full of interest. A hymn, written for the occasion by Rev. John Pierpont, sung to the tune of "Old Hundred," and a prayer by the Rev. Alvan Lamson, were followed by an address from Samuel F. Haven, of Worcester. The selection of the orator was in every way a fortunate one. A native of Dedham, having for his maternal grandfather Mr. Dexter, and his paternal grandfather Mr. Haven, both ministers of the Dedham Church, he was also a learned antiquary. His address, which was printed with an appendix containing valuable notes, is perhaps the most concise and interesting account of the early history of the town which has ever been written. At the dinner about six hundred persons were seated, and James Richardson presided. Governor Everett, a direct descendant of Richard Everard, one of the first settlers of Dedham, made a very felicitous and elegant speech. Other speeches were made by Judge John Davis,

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Josiah Quincy, Henry A. S. Dearborn, William Jackson, Franklin Dexter, Alexander H. Everett, and Robert C. Winthrop. The ladies furnished a collation in the court-house, using the court-room as a drawing-room, and the library for the tables. There was also vocal music, and an address from the Governor in the court-room. At the time of this celebration there were nine men who had served in the Continental army, or had done military duty in distant campaigns in the Revolution, still living. Besides these, there were thirteen others who had done military duty during the Revolutionary war in the State. The whole services of the day were worthy of the event they commemorated.

The two hundredth anniversary of the gathering of the First Church occurred Nov. 18, 1838, allowing for the difference between the old and new style. The Rev. Dr. Lamson prepared and delivered three historical discourses on the occasion, on Thanksgiving-day, and the succeeding Sunday. These discourses contained a very accurate and complete history of the church down to the time of Dr. Lamson's settlement, and were printed with many pages of valuable notes. They contained full notices of the lives of Allin, Adams, Belcher, Dexter, and Haven, and of their respective terms of service. Dr. Lamson was an excellent historical scholar and critic, and the discourses are admirable for their true historical method and perspicuity of style.

The Rev. Dr. Burgess also delivered in "the new meeting-house of the First Church" a centennial discourse Nov. 8, 1838. Although not exclusively historical, it contained a full account of the pastors of the Dedham Church. It was printed in a volume of sermons of all the different pastors from 1638 to 1800, which was prepared with great care and fidelity by Dr. Burgess in 1840. A printed discourse by Mr. Allin, the first pastor, was found, after a patient search, and inserted in the volume. The title of this collection of sermons was the "Dedham Pulpit," and the preservation of these sermons, which had become extremely scarce, was an appropriate memorial of the second centennial of the church.

On the 17th of January, 1836, the Rev. John White delivered an interesting and valuable historical discourse upon the first centennial anniversary of the church in the Third Parish. This, with the centennial discourse upon the history of the South Church in the Second Parish by the Rev. Mr. Durfee, delivered June 26, 1836, completed the observance of the centennial anniversaries of all the Congregational Churches of the town. It is not a little remarkable that the First Church closed the second century of its existence only about two years after the Second and Third Churches closed their first century. Posterity cannot be too grateful to these faithful pastors for their efforts to preserve these memorials of the past.

Some destructive fires occurred between 1830 and 1850 which are worthy of record. On the 30th day of October, 1832, the Dedham Hotel and stable, owned by Timothy Gay, were consumed by fire, and one man and sixty horses perished in the flames, involving a loss of twenty-eight thousand dollars. On the 7th day of January, 1834, the stable attached to the Phœnix Hotel, which was rebuilt on the same site, was burned and fifty-three horses perished, with a loss of ten thousand dollars. Both these fires were the work of an incendiary, and one John Wade was convicted of the former offense, and sentenced to death, but his sentence was commuted to imprisonment in the State prison for life. The motive was the destruction of the property of the Citizens' Coach Company. Jan. 27, 1837, the railroad station, with cars and locomotive, were burned, with an estimated loss of ten thousand dollars. March 12, 1845, the silk-factory was burned, with a loss of forty thousand dollars. March 28, 1845, the factory near Cart Bridge, used for calico printing, was burned, with a loss of fifteen thousand dollars. On the site of the latter building a carpet-factory was burned in 1827. July 17, 1846, a paper-mill, known as Taft's Mill, belonging to the Norfolk Manufacturing Company, was destroyed, being the third mill burned on the same spot. In January, 1849, another railroad station was burned, and Jan. 17, 1850, the Phœnix stable was again destroyed. These visitations of the same spots by fire are somewhat remarkable.

In 1840, the condition of the public schools still continued to be unsatisfactory. The school-houses were small and inconvenient. Even in Dedham village there had been up to a recent period a one-story school-house with two school-rooms. About the year 1848, there began to be a new interest in the improvement of the schools. The school committee recommended the abolition of the school districts, and the establishment of a high school in Dedham village. This latter proposition met with a decided opposition from the people of the other parishes, but at length it was carried by great effort, and the high school was established. It was opened Sept. 15, 1851, and Charles J. Capen was the first master. It was kept in the Masonic Building, on Church Street, and had forty-two scholars at its opening. Mr. Capen resigned in 1852, and was succeeded by Carlos Slafter,

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who has remained the master ever since. The school-house was dedicated Dec. 10, 1855, and cost about five thousand five hundred dollars.

In the South Parish a new school-house was built in 1851, and in 1856 it was much enlarged and improved, making the expense of the whole structure about ten thousand dollars.

In Dedham village, May 23, 1859, a new and spacious school-house erected by the Centre School District was dedicated. It was named the Ames School, in honor of Fisher Ames.

New school-houses had also been built within a few years at West Dedham and at East Dedham. The latter school-house was enlarged and improved in 1860, by adding four rooms at a cost of about six thousand dollars. In 1860, there were remaining but two or three of the small school-houses of the former time. The town also had begun to make more liberal appropriations for the support of the schools. In 1840 the appropriation was three thousand dollars; in 1850, five thousand dollars; and in 1856, nine thousand seven hundred and ten dollars. The reports of the school committee during this period indicate progress in the condition of the schools themselves, and the establishment of the high school did much to raise the efficiency of the grammar schools. In 1867 the school committee gave names to the schools of the town. By the abolition of the school districts their former designations had become obsolete. The names of men who had by their benefactions or services done something worthy to be recognized, such as Dexter, Avery, Ames, Everett, Colburn, and Fisher, were thus perpetuated.

In 1859 a committee reported in favor of building a new town-house, but no action was taken on the subject.

In 1849, the railroad from Dedham to Blackstone, then known as the Norfolk County Railroad, was opened. About the same time, and for the purpose of connecting with this road, the Boston and Providence Railroad corporation built its new branch through West Roxbury to Dedham. There had been much discussion respecting the building of the railroad to Blackstone for several years, and another rival route had been surveyed, running through the westerly part of the county, known as the "Air-Line." The majority of the people of Dedham favored the Norfolk County route, and so instructed their representative, and the "Air-Line" was constructed through Dover and Needham. Not many years afterwards the Norfolk County Railroad passed into the hands of other corporations, and a new road constructed through Dorchester connected with it about a mile and a half south of the village. The effect of these changes in the ownership of the Norfolk County Railroad has been to leave Dedham without any direct railway connection with the westerly and southerly portions of the county, and to the obvious detriment of the shire-town.

In addition to the formation of the Universalist Society in the South Parish in 1827 (of which an account has already been given), there were other religious societies formed during the first half of the present century in other parts of the town. Mention has already been made of the organization of the "First Baptist Church" in West Dedham in 1824, of which the Rev. Samuel Adlam was the first pastor. The succession of pastors after him were Rev. Jonathan Aldrich, Jan. 3, 1828, to Feb. 27, 1830; Rev. Thomas Driver, May, 1830, to the autumn of 1838; Rev. T. G. Freeman, from the spring of 1839, to April, 1841; the Rev. Joseph B. Damon, from Oct. 13, 1841, to October, 1843; the Rev. J. W. Parkhurst, from October, 1843, to Nov. 24, 1850; the Rev. Jeremiah Chaplin, from Nov. 24, 1850, to Sept. 6, 1858; the Rev. Benjamin W. Gardner, from Nov. 11, 1858, to Nov. 1, 1867; the Rev. I. J. Burgess, from Nov. 1, 1867, to Sept. 9, 1871; the Rev. Samuel J. Frost, from Sept. 15, 1872, to April 26, 1874; the Rev. S. C. Chandler, from Sept. 6, 1874, to Jan. 20, 1878; the Rev. T. M. Merriman, from April 6, 1879, to May 6, 1883; the Rev. E. S. Ufford, from June 28, 1883, to the present time (1884).

A Baptist Church was formed in East Dedham, Sept. 13, 1843, consisting of twenty-one members, of whom sixteen were members of the Baptist Church at West Dedham. A small chapel was soon erected, which was removed to High Street, opposite Harrison Grove, in 1846. In 1848, the Rev. William C. Patterson became the first pastor of the church, and the chapel soon proved too small for the congregation. The new church, built on the corner of Milton and Myrtle Streets, which is the present house of worship, was built at a cost of less than five thousand dollars, and was dedicated Nov. 18, 1852. The Rev. Mr. Patterson continued to be the pastor of the church until 1863, when, at the request of the church, the relation of pastor and people was dissolved. In 1866, the Rev. Charles Skinner was called to this church, but he remained less than a year. In 1869 the Rev. A. Edson was recognized as pastor, and remained one year. In 1871, the Rev. K. H. Campbell was pastor for only a short time.

In November, 1875, the Rev. Charles H. Cole was installed as pastor, and he remained until 1878. In

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February, 1879, the Rev. D. C. Bixby was called. The society was then in debt, and the house of worship out of repair. By a great effort on the part of pastor and people, some repairs were made and a debt of nearly two thousand dollars canceled. Mr. Bixby closed his pastorate in November, 1880. He was succeeded by Rev. J. H. Wells, May 1, 1881, who is the present incumbent. During the year after his becoming the pastor the house of worship was repaired at a cost of two thousand five hundred dollars. In 1882, Mr. Jonathan Mann, of Milton, presented the society with a fine bell weighing two thousand one hundred and sixty pounds. In 1883, the pastor procured pledges for the sum of two thousand two hundred dollars for the erection of a parsonage, and Mr. Mann purchased and presented a lot of land for the purpose, and at the close of the year 1883 the parsonage was completed. The present number of church members is eighty, and the church and society are in a better condition than ever before.

On the 3d day of November, 1858, a Baptist society was formed at South Dedham by members of the First Baptist Church in West Dedham who lived in South Dedham. The house of worship was dedicated April 25, 1862. The first pastor was the Rev. Joseph B. Breed, and his successors were the Rev. J. J. Tucker, from Sept. 1, 1862, to his death, June 13, 1864; Rev. C. Osborn, from April 5, 1864, to Aug. 25, 1865; the Rev. George C. Fairbanks, from Sept. 6, 1866, to March 9, 1869; Rev. Edwin Bromley, from June 6, 1869, to April 6, 1876; Rev. J. H. Gilbert, from Aug. 3, 1876, to ——; Rev. W. A. Worthington, from May 4, 1879, to Sept. 12, 1880, and soon after he was succeeded by the Rev. B. W. Barrows, the present pastor.

The church edifice of the Methodist Episcopal Church at East Dedham was dedicated Oct. 12, 1843. As early as 1817, the Rev. Enoch Mudge, with his colleague, Rev. Timothy Merritt, both Methodist preachers, had held meetings in Dedham. In 1825 a "class" was formed of twenty members and attached to the church in Dorchester. Methodist meetings from time to time afterwards were held in Dedham, Lower Plains, and Mill Village. In 1842, Mr. J. E. Pond, of Walpole, a local preacher, was engaged to supply every Sabbath, and this year the Rev. C. K. True baptized nine persons. Services were then held in Trescott's Hall. In 1858 the church edifice was enlarged, and again, during the pastorate of Rev. Z. A. Mudge, in 1880, it was moved, raised, and new vestries put in, and a thoroughly comfortable and commodious house was secured, at an expense of three thousand seven hundred dollars. Reopening services were held in the church on the evening of Oct. 22, 1880.

The pastors of this church have been Rev. Henry P. Hall, 1844; Rev. J. L. Hanaford, 1845; Rev. William R Stone and Leonard P. Frost, 1846; Rev. Leonard P. Frost (supplied), 1847; Rev. Daniel Richards, 1848–49; Rev. John G. Cary, 1850; Rev. Kinsman Atkinson, 1851–52; Rev. Howard C. Durham, 1853–54; Rev. John M. Merrill, 1855–56; Rev. Augustus Bailey, 1857; Rev. William Pentecost, 1858–59; Rev. Mosely Dwight, 1860–61; Rev. Ichabod Marcy, 1862–63; Rev. William P. Blackmar, 1864–66; Rev. J. W. P. Jordan, 1867; Rev. A. B. Smart (local preacher), 1868–69; Rev. F. T. George, 1870; Rev. James A. De Forest, 1871–72; Rev. Z. A. Mudge, 1873–75; Rev. William Cottle (local preacher), 1876; Rev. Charles H. Vinton, 1877; Rev. John Thompson (local preacher), 1878; Rev. Z. A. Mudge, 1879–81; Rev. E. W. Virgin, 1882–84.

On the 29th of October, 1860, it being just forty-two years from the day of his ordination as pastor of the church of the First Parish, the Rev. Alvan Lamson, D.D., resigned his office. Two years previous he had preached a sermon reviewing the forty years of his ministry, and which may be regarded as his farewell discourse. His text on that occasion was from Deut. viii. 4, "These forty years," and it is not often that a minister is permitted to take the retrospect of so long a ministry himself. Dr. Lamson's election and ordination as pastor was the occasion of a bitter and prolonged controversy, which resulted in a division of the church and parish, and a resort to litigation. But happily, after the strife which immediately followed his ordination had ended, the internal relations of his society became peaceful and harmonious, and so remained during the rest of the forty-two years; and this was due in a great measure to the character and influence of Dr. Lamson. While from the beginning he was a Unitarian of the school of Channing, and his works and contributions to the reviews were mainly in exposition and support of Unitarian doctrines and some were published as denominational tracts, yet in his pulpit and in his intercourse with his people he avoided controversy upon doctrinal topics. He labored for peace, and he truly says, in his farewell discourse, "a polemic pulpit was always my aversion."[1] Dr. Lamson, in his work entitled "The Church of the First Three Centuries,"

[1] As an evidence of his desire to conciliate, in 1846 the Rev. Dr. Bates, his predecessor, and a Calvinist, preached in his pulpit by his invitation.

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embodied his writings upon the views held upon the Trinity by early Christian writers. Besides, he preached many occasional sermons and wrote some tracts, all of which were published in pamphlet form. He was a scholar of extensive research, especially in ecclesiastical history, and his writings are models of pure English, without affectation or redundancy. As a preacher, he was plain and straightforward, and relied upon his theme to interest his hearers. As a man, he was retiring in his manners, but to those who enjoyed his acquaintance he was genial and cordial. In the community where he lived and labored he was known as an active and intelligent promoter of all its interests, and he exerted a strong influence in raising the condition of the public schools at a time when his efforts were needed. He was a careful and patient student of the local history of Dedham, especially as connected with that of the Dedham Church. His sermons published in 1838 and in 1858 contain the results of much research, and form a complete and exhaustive history of the church and parish. He was the first president of the Dedham Historical Society, and attended its meetings so long as his health permitted. He died July 18, 1864, of paralysis, at the age of seventy-one years.

In 1861 the Rev. Ebenezer Burgess, D.D., retired from the active labors of his pastoral office, after a ministry of forty years. The fact that both Dr. Lamson and Dr. Burgess should remain as pastors during the same number of years, and for so long a period, is somewhat remarkable. Dr. Burgess was born in Wareham, April 1, 1790, and was graduated at Brown University in 1809. He was a tutor for a time in that college, and afterwards a professor in the University of Vermont. In 1817 he visited the Colony of Liberia under the auspices of the American Colonization Society. He pursued his theological studies at Andover and Princeton. He also studied with Dr. Griffin, at Newark, N. J., and with Dr. Emmons, at Franklin. He adhered to the ancient faith of the early churches of the colony, and the modifications of creeds which occurred during his time, even in his own denomination, did not affect his own belief. He was a Puritan in doctrine and in practice. He viewed with distrust the innovations upon old customs and practices in religious worship, such as the introduction of the organ in sacred music. He was a minister of the old school, imposing in his presence and precise but courteous in his manners. He was inflexible in adhering to his convictions of duty, and to the prerogatives of a pastor. He was faithful and devoted to his pastoral duties, and during all his ministry was liberal in his charities, and gave largely from the ample means at his command, not only to his own church and society, but to Christian missions, in which he took a great interest. His sermons were concise in expression, and his manner as a preacher was dignified and impressive. Dr. Burgess wrote little for the press. In 1840, he edited a volume of sermons of the pastors of the First Church, entitled "Dedham Pulpit;" he wrote for Sprague's "Annals" a "Reminiscence of Samuel J. Mills" in 1849, and the "Burgess Genealogy," published in 1865. He died Dec. 5, 1870, at his estate, "Broad Oak," where he had built a mansion many years before, and continued to reside after his withdrawal from the ministry, in 1861. He was the president of the Dedham Institution for Savings from the date of its organization until his death.

In the church and society of the Third Parish in West Dedham the Rev. Calvin S. Locke was ordained as the successor of the Rev. John White (who died Feb. 1, 1852), on the 6th day of December, 1854. Mr. Locke remained the pastor until June, 1864. After a vacancy of two years, the Rev. Henry Westcott was with the society one year, and Rev. Elisha Gifford received a call Aug. 12, 1867, and resigned March 11, 1872. The Rev. Edward Crowninshield began his ministry Jan. 1, 1873, and closed his pastoral connection May 31, 1879. The Rev. George W. Cooke has been the pastor since December, 1880. In the summer and autumn of 1855, repairs costing upwards of twelve hundred dollars were made in the church edifice. The floor was raised, a lower and more elegant pulpit was substituted for the old one, the walls and ceiling frescoed, and the pews exchanged for concentric seats. The Ladies' Benevolent Society carpeted, cushioned, and furnished the church. The new horse-sheds were built in 1869. The Rev. Mr. Locke, on the 7th of December, 1879, preached an occasional sermon, which was printed, and from which these facts are taken. The church was struck by lightning and seriously damaged in April, 1883.

In the church connected with the First Parish, upon the resignation of the Rev. Dr. Lamson in 1860, after the lapse of a few months the Rev. Benjamin H. Bailey was ordained as pastor March 14, 1861, and he remained until Oct. 13, 1867, when he resigned. He was succeeded by Rev. George M. Folsom, installed March 31, 1869, and resigned July 1, 1875. The Rev. Seth Curtis Beach was installed as his successor Dec. 29, 1875, and is the present incumbent. In 1856 the parish erected a vestry, which was much enlarged and improved in 1879, at a cost of about three thousand three hundred dollars. The old meeting-house of 1763, which was remod-

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eled and improved in 1819, was again remodeled in 1857 in the interior, by removing the pews and substituting the concentric seats for the pews, and the erection of a new and lower pulpit, placed in a recess at one end of the church. At the same time a large and excellent organ was placed in the gallery, built by the Messrs. Hook.

The "New Meeting-House," as it was called in the act of incorporation, and which title was retained until 1864, was much improved and refitted with a pulpit of rosewood in 1846. In 1857 a large and superior-toned organ was placed in a recess behind the pulpit. In 1866, the whole interior was remodeled and made more convenient. In 1864, the society was reorganized under the name of the "Allin Evangelical Society," and the church in 1876 adopted the name of the "First Congregational Church in Dedham."

The Rev. Jonathan Edwards was installed as pastor of the church Jan. 1, 1863. He was dismissed at his own request, on account of continued ill health, April 13, 1874. The Rev. Charles M. Southgate was installed as his successor Dec. 16, 1875, and he still continues to be pastor of the church. The confession of faith now in use was adopted in March, 1875. The membership of this church Jan. 1, 1884, was three hundred and eleven. In 1876 the chapel connected with the church edifice was much enlarged and improved, at a cost of four thousand five hundred dollars.

On the 7th day of December, 1856, St. Paul's (Episcopal) Church, erected in 1846, was wholly consumed by fire, with its organ and all its contents. The loss was a severe one to the parish, and to the village, since it was a tasteful and attractive church. Both the Unitarian and Orthodox Congregational Churches immediately tendered the use of their houses of worship to the parish of St. Paul's Church, which offers were declined with thanks, and the use of the court-room in the court-house was obtained for the purpose of holding their services. Immediate measures were taken to rebuild the church of stone, and of somewhat larger proportions. The wealthier parishioners made large subscriptions. The stone was given by the heirs of John Bullard, from their quarry about a mile and a half from the village. The architect was Arthur Gilman, of Boston, and I. & H. M. Harmon were the contractors. The church was finished and the tower carried up two stories. The organ was given by Mr. Joseph W. Clark, and the stained-glass windows, made by Doremus, of New York, were the gift of Mr. Ira Cleveland. The stone font was the gift of Mrs. E. F. Babcock, the wife of the rector. The cost of the church thus constructed was eighteen thousand three hundred and thirty-six dollars and fifty-one cents.

In 1859 the tower and spire were finished, at an additional cost of twelve thousand one hundred and forty-three dollars and eighty-one cents. In 1875 the brick chapel was erected, at a cost, including the furniture, of about seven thousand dollars, and paid for from a legacy given to the parish for the purpose by George E. Hatton, M.D., in his last will. The interior decorations, made by Mr. Arthur Noble in 1882 and 1883, were also given by Mr. Cleveland, at an expense of three thousand five hundred dollars. The organ was also remodeled and enlarged in 1882, at the expense of Mr. J. W. Clark, the original donor. In 1881, Mr. Cleveland placed the chime of ten bells in the tower of the church, made by Meneely & Co., of Troy, N. Y., and costing five thousand three hundred and forty dollars.

The services of the Roman Catholic Church began about the year 1846, and were at first held in private houses. Afterwards services were held in Temperance Hall until 1857. St. Mary's Church, on Washington Street, was built and completed in 1857. The Rev. P. O'Beirne, of Roxbury, was the priest who had charge of the parish from 1846 to 1866. The old meeting-house of the Universalist Society in South Dedham was sold in April, 1863, to the Rev. P. O'Beirne. It has since been enlarged and improved, and is known as St. Catherine's Church. The Rev. J. P. Brennan had charge of the parish from 1866 to 1877. The Rev. J. D. Tierney was curate during a portion of this time, and the Rev. D. J. O'Donavan was curate during the remainder. The Rev. D. J. O'Donavan was the priest in charge from January, 1877, to August, 1878.

In June, 1866, Martin Bates, the owner of the hotel last known as the Norfolk House, and which had been kept as a hotel for many years, conveyed that estate to Ann Alexis Shorb and others, Sisters of the Society of St. Vincent de Paul, in trust for the use of St. Mary's School and Asylum. The Sisters of Charity had a school in this building from 1867 to 1879, since which time it has been suspended.

The land and house for parsonage, and the adjoining land for a church site, were purchased by the Rev. J. P. Brennan in June, 1867. The Rev. Robert J. Johnson took charge of the parish in August, 1878, with the Rev. J. J. McNulty as curate. In 1878 a church was built at East Dedham, and is known as St. Raphael's Church. The Rev. Mr. Johnson now has charge over the two churches in Dedham and St. Catherine's, in Norwood.

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The corner-stone of the new church now being erected on High Street was laid Oct. 17, 1880. It is one hundred and fifty feet in length, and sixty-six feet in width. It is being built of Dedham granite, and when completed will be the largest and most imposing church of the town. It is estimated that the number of Roman Catholics in Dedham is about two thousand. The number of scholars in the Sunday-school of St. Mary's Church is about four hundred.

In 1852, a part of Dedham was set off to West Roxbury. Previous to this time the territory of Dedham had extended some distance north of Charles River, but by the legislative act of 1852 the centre of the channel of Charles River became the boundary-line between West Roxbury and Dedham, from Cow Island Pond to a point about one hundred and fifty rods easterly of Blue Rock Bridge. The same line is now the boundary-line between Dedham and Boston.

In the same year, a small portion of the territory of Dedham was annexed to Walpole. A considerable portion of the village of East Walpole stands upon the portion of Dedham then annexed to Walpole.

In 1853 the Dedham Gas-Light Company was incorporated, with a capital of fifty thousand dollars. This company has its works at East Dedham. In 1871 the name was changed to the Dedham and Hyde Park Gas Company, for the purpose of extending its pipes to Hyde Park. This company continues to supply gas for lighting the streets and houses in Dedham village and East Dedham, and to some extent in the neighboring town of Hyde Park.

In 1862 the Dedham Historical Society was incorporated "for the purpose of collecting and preserving such books, newspapers, records, pamphlets, and traditions as may tend to illustrate and perpetuate the history of New England, and especially the history of the town of Dedham." This society has a valuable collection, especially of books and pamphlets relating to the history of Dedham. It also has one of the hand corn-mills imported by Governor Winthrop, a sermon by the Rev. John Allin printed in 1672, together with many other objects of interest. The society has needed for many years a suitable room or building where its collection could be arranged and made accessible. For a number of years it has been stored in a small room in the court-house, but this is quite insufficient for the purpose. With a suitable building, and a fund sufficient for the care and preservation of its collection, this society would be able to attract to itself and its purposes a much greater interest than it has succeeded in doing heretofore.

The officers of the society for 1883–84 are Henry O. Hildreth, president; Alfred Heuries, vice-president; Rev. Carlos Slafter, corresponding secretary; Waldo Colburn, Erastus Worthington, Henry W. Richards, curators; A. Ward Lamson, George F. Fisher, auditors; Don Gleason Hill, historiographer; George F. Fisher, chronicler.

CHAPTER XI.

DEDHAM—(*Continued*).

The Civil War, 1861–65—Companies of Dedham Men—Their Services in the War—Commodore G. J. Van Brunt—Expenses of the War for Bounties and Aid to Soldiers' Families—Memorial Hall—Names of those who Fell Inscribed on the Tablets.

AT the beginning of the civil war in 1861, there was no militia company in Dedham. None had existed since 1842. There were a few men residing in Dedham who belonged to the regiments of volunteer militia, and they at once joined their companies and went to Washington for three months' service. But the inhabitants of Dedham, while they differed as to the political causes of the war, were united in their efforts to sustain the President in his call for seventy-five thousand volunteers. The young men immediately took steps to form a company, in anticipation that their services would soon be required. The ladies with great promptness forwarded to the Governor, on the 23d of April, sixty flannel shirts for the soldiers about to depart. The town, at a meeting legally called on the 6th of May, by formal resolution pledged itself "to stand by the volunteers and protect their families during the war," and appropriated ten thousand dollars for this general purpose. The first company was formed early in May, and while waiting to be assigned to some regiment the men employed themselves in perfecting their drill. The town supplied them with uniforms, and allowed them compensation during a certain period. In August, this company was mustered into the service of the United States as Company F, Eighteenth Regiment, Massachusetts Volunteer Infantry. The regiment was commanded by Col. James Barnes, a graduate of West Point, an officer possessing high qualifications, as was subsequently proved. All the commissioned officers and fifty-six men of this company belonged in Dedham. Its officers were Henry Onion, captain, with Charles W. Carroll as first lieutenant, and Fisher A. Baker as second lieutenant, the two latter having recently graduated from Dartmouth College. Nine Dedham

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men also enlisted in Company H of the same regiment. On the 26th of August, they left for the seat of war. They parted from their friends expecting a short campaign and a speedy return, so little was the nature of the conflict understood at its beginning. The regiment was assigned to Martindale's brigade, and, after being engaged in drill and working on the fortifications of Washington, on the 26th of September it took up its position at Hall's Hill, Va. Here the company spent the winter in camp. The ladies sent them a supply of garments, and the citizens generally sent them a feast for New-Year's day. Some of their townsmen visited them in camp, and a few obtained furloughs to visit their homes. Three deaths occurred during the winter, Sergt. Damrell and privates Guild and Stevens, whose remains were brought home for burial.

On the 28th of October, 1861, Capt. Onion resigned his commission, and Lieut. Carroll was commissioned as captain, Second Lieut. Baker as first lieutenant, and Edward M. Onion as second lieutenant. The company with its regiment served during the Peninsular campaign, but during all the battles before Richmond, the Eighteenth was detached from its brigade and did not participate in the engagements. Private Jordan, of Company H, who had left his company, was killed while in the ranks of the Ninth Regiment. In the battle at Gaines' Mills Adjt. Thomas Sherwin, of the Twenty-second Massachusetts Infantry, was wounded, and was promoted major for gallant conduct, his commission dating June 28th, the day succeeding the battle.

In the series of battles prior to the second battle of Bull Run, the Eighteenth bore a prominent part, being attached to Porter's corps. In the battle of Bull Run it suffered severely. Of the Dedham company, seven were either killed or died afterwards of wounds then received, and five others were wounded more or less severely. Among them was Carroll, the brave young captain, who fell mortally wounded, and was left on the field within the enemy's lines, where he died three days after. He was decently buried on the field, but his remains were subsequently brought home. Corp. Edward Holmes, privates Robert R. Covey, George O. Kingsbury, and Henry D. Smith were killed on the field. Privates Edmund L. Thomas and George N. Worthen lingered, mortally wounded, but a few days in the hospitals, and died soon after, the former near Washington and the latter at Philadelphia. It is stated that of forty men of the company who were engaged, fourteen only came out unharmed. Of Company F, Corp. William Simpson and privates Elias W. Adams, Edward G. Cox, Sumner A. Ellis, Patrick Mears, and Isaac N. Parker were wounded, and soon after discharged by reason of their wounds.

The first rumors of this disastrous battle reached Dedham on Sunday, Aug. 31, 1862. On the day previous, a telegraphic dispatch had been published that the enemy were retreating to the mountains. Special messengers had been sent to many of the towns near Boston, and the services in the churches of the village were interrupted with the announcement that a great battle had been fought, and a call made for lint, bandages, and stimulants. The religious services were at once suspended, and men, women, and children went to work with a will. Sixteen large packages of necessary articles, including a large amount of clothing, bandages, lint, jellies, cordials, were sent on that Sunday afternoon, and more was afterwards dispatched.

After the close of the Peninsular campaign the President had called for three hundred thousand men for three years, and the quota assigned to Massachusetts was fifteen thousand. Of this number the quota of Dedham was sixty-nine. In the autumn and winter previous, a number of Dedham men had also enlisted in the Twentieth, Twenty-second, and Twenty-fourth Massachusetts Infantry, and were then at the seat of war. The realities of war had been fully brought home to the people, and the quota of Dedham was to be raised in view of them. The recruiting was carried on under the direction of the selectmen thenceforward during the war. On the 21st of July the town voted to pay a bounty of one hundred dollars to each volunteer, with aid to families, and appropriated six thousand nine hundred dollars for the bounties. A large and impressive meeting was held July 10th, before the legal town-meeting. A roll was opened and a call made for volunteers. The first man to sign the roll was the father of the boy who had been killed at Gaines' Mills. Another was a young man who had been recently graduated at Harvard College, and was just beginning his professional studies. A third announced his purpose in earnest words, to which subsequently a severe wound received in battle, nearly a year's confinement in four rebel prisons, and adhering to his regiment to the last day of its service, bore ample testimony.

With such a spirit animating them, others were enrolled, and soon the number was complete. Uniting with men from Needham and Weston, they constituted Company I, Thirty-fifth Massachusetts Infantry, Col. Edward A. Wild. The captain was Sidney Willard, of Weston, but its first lieutenant was John Lathrop, and the second lieutenant was William Hill,

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both of Dedham. Without any opportunities for drill or organization, the regiment left Boston Aug. 22, 1862, for the seat of war. On their arrival in Washington they were immediately assigned to the defenses of the city, throwing up earthworks and doing picket-duty. They were near their townsmen who were in the Eighteenth Regiment, who had preceded them one year in the service, and they heard the guns around Centreville on the day of the disastrous battle of Bull Run.

Both companies were now in the Army of the Potomac, the first having the discipline of veterans but with thinned ranks, while the second, as yet imperfect in the duties of the soldier, was fresh and vigorous. The Eighteenth still remained with Porter's cosps, and the Thirty-fifth was in the Ninth Corps, under Burnside. The army was then in motion towards Maryland, to meet Lee in his first invasion of what may be termed the neutral ground of the Rebellion. The necessities of those days were inexorable, and called for long and rapid marches. Burnside's corps started first, and on the 14th September—only three weeks after they had left their homes—our men of the Thirty-fifth met the enemy at South Mountain. The Thirty-fifth on that day dislodged rebel sharpshooters from an extensive tract of forest, and received a sharp attack from the enemy. Here private George F. Whiting was mortally wounded, and died on the 7th of October. Sergt. Henry W. Tisdale and private Clinton Bagley were wounded, the former severely. With no knowledge of battalion movements, and having had but a brief period for drill, this new regiment encountered the disciplined brigades of the enemy, and stood the test firmly.

But South Mountain was a prelude only to the memorable battle of Antietam, three days after. Porter's corps, which left Washington on the 12th, now joined the main army, and on the 17th supported batteries in the battle. The Thirty-fifth was engaged in the movements of Burnside's corps, which had a highly important part in the battle. They charged the enemy, drove him over the bridge, and held the crest of the second hill beyond, until ordered to retire. They behaved with such steadiness and gallantry as to receive the highest encomiums of their commander. Thus within a month from their departure from home this regiment had been twice on hard-fought fields, and in the thickest of the battles. But they had told fearfully upon the regiment. Of those present, two-thirds of the officers and nearly one-third of the men had been disabled. At Antietam, Corp. Edward E. Hatton (a true man and a brave soldier), and privates Charles H. Sulkoski and Joseph P. White, of South Dedham, were killed. Corp. Edmund Davis was very severely wounded, and six others were wounded more or less severely, of whom private Nathan C. Treadwell died about a month after. Besides these, there were two of the company killed and several wounded who belonged elsewhere. Such was the share of Company I in the glory and sacrifices of Antietam.

Company F of the Eighteenth surtained no loss at Antietam, but at Shepardstown, on the 20th, they were engaged with their regiment, which lost three killed and eleven wounded. The Maryland campaign ended with the retirement of Lee into Virginia, and whither also returned the Army of the Potomac, but with unequal steps.

Soon after the call under which Dedham had furnished sixty-nine men for the Thirty-fifth Regiment, there came yet another call from the President, with an order for a draft, to which Dedham was required to respond with one hundred and twenty-two men for nine months' service. In anticipation of the draft, the town offered a bounty of two hundred dollars, with aid to families, to volunteers. The short term of service was a great inducement to some who were unable to enlist for three years, and soon the requisite number was made up, almost exclusively from Dedham. These chiefly constituted Company D, Forty-third Regiment Massachusetts Infantry. Its captain was Thomas G. Whytal, of West Roxbury, the first lieutenant, Edward A. Sumner, and the second lieutenant, James Schouler, both of Dedham. On the 24th of October, 1862, it was ordered to North Carolina, where it remained during nearly the whole term of its service. The regiment was under fire at Kinston and Whitehall in December. The Dedham company, with two others, was detached for picket-duty for a time, and afterwards marched with the regiment on Trenton; was ordered to the relief of Little Washington, and encountered the enemy at Blount's Creek. It was then occupied in picket-duty and those other nameless duties which constitute so large a part of a soldier's life in camp. On the 27th of June it was ordered to report to Gen. Dix, and proceeded to White House, on the Pamunkey, in Virginia, thence to Fortress Monroe, and thence to Baltimore. On the 7th of July, the term of service having expired, it was left to the option of the men to go to the front (this being immediately after the battle of Gettysburg), or to return home, and two hundred of the regiment remained, among whom were thirteen of the Dedham company. These returned home July 21st, and all were mustered out July 30, 1863.

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Such briefly is the record of the company of nine months' men. But one of its number had died, and his was an accidental death at Readville. It will not do, however, to infer from this that their service was light or unimportant. They were in a department where no considerable active operations were carried on during their term of service. But whenever called upon, as they often were, for special duty, their record shows it was well performed; and there is no doubt but they would have acquitted themselves with honor in any exigency of the service.

Nothing decisive had occurred with the Army of the Potomac after the battle of Antietam until the 13th of December, 1862, when occurred that saddest of all the battles of the war, the assault upon Fredericksburg. The army was now under Burnside, and his name is inseparably associated with that ill-starred movement. In this assault, both of the companies bore a very prominent part. The Eighteenth was the leading regiment of its corps, and on the 13th, having remained until one o'clock on the opposite side of the river, then crossed and engaged in the battle, which lasted until dark. The regiment charged the enemy and nearly penetrated his fortified position and stronghold on Mary's Heights, when it was compelled to return. It rallied again, however, and was in advance of the corps throughout the battle. The record adds: "It is believed that the dead of this regiment lay nearer the enemy's works than those of any other engaged upon that part of the field." Two Dedham men in this regiment were killed, privates Jonathan H. Keyes and Daniel Leahey, and several were wounded. The regiment lost in this engagement two officers and eleven men killed, and nine officers and one hundred and twelve men wounded.

The position of the Thirty-fifth was scarcely less exposed, being in the advance of its corps, and they received a deadly fire at short range. They held their ground until, their ammunition being exhausted, their brigade was relieved. It was the last regiment but one to leave Fredericksburg. The gallant Maj. Willard, who commanded the regiment in the assault, was mortally wounded while leading his men sword in hand. He was the first captain of Company I, although not a resident of Dedham. Lieut. William Hill, of Company I, but who on that day was in command of Company K, and private George C. Bunker were killed on the heights and buried on the field. Four Dedham soldiers of this company were wounded more or less severely. The whole loss of the regiment was about sixty. The survivors of both companies may recall with satisfaction and soldierly pride the deeds performed on that bloody and unsuccessful day at Fredericksburg.

The army now ceased active operations until the spring of 1863, when Gen. Hooker assumed command, and it entered upon the Chancellorsville campaign. On the 2d and 3d of May the Eighteenth was engaged, and lost one officer and thirteen men killed, but none of these were from Dedham. In the Second Massachusetts Infantry, private Michael Henihan, a Dedham soldier, was killed, his being the only name in that heroic regiment of a Dedham man who was killed during the war.

The Thirty-fifth had now been detached from the Army of the Potomac and sent to another and distant department. In March, 1863, it had proceeded with the reorganized Ninth Corps (Burnside's) to the Southwest, where its services were much needed. April and May it passed in Kentucky. Thence it was transported down the Mississippi to the vicinity of Vicksburg, where the men threw up earthworks and defenses. They were now with the Army of the Tennessee, under the command of Gen. Grant. Under Sherman, after the surrender of Vicksburg, they marched into the interior of Mississippi in pursuit of the force of Gen. Johnston. After days of toilsome and painful marches, with frequent skirmishing and a brief siege, they captured Jackson, the capital of the State. Here the Thirty-fifth had the honor of being the first regiment to plant its colors within the city, pulling down the rebel ensign from the State-House and of throwing to the breeze the stars and stripes. In this campaign, private David Phalen died in camp of disease. In August, the regiment almost exactly retraced its steps, and on the 1st of October was in Kentucky.

The Army of the Potomac, in the mean time, had again moved into Maryland and Pennsylvania to repel Lee's second invasion. In the great victory of Gettysburg the Eighteenth was engaged, and lost one man killed and thirteen wounded, but the name of no Dedham soldier appears among them. But Dedham was not without its representative in the sacrifices of that victorious field. On the 3d of July, Sergt. Edward Hutchins, of the First Company Andrews' Sharpshooters, received his death-wound, and lingered but two hours. He was a faithful and fearless soldier, and one well qualified for his peculiar service. The Eighteenth was in the battle at Rappahannock Station, Nov. 7th, and at Mine Creek on the 29th and 30th of the same month. These concluded its campaigns in 1863.

The Thirty-fifth, in October, marched across the mountains through Cumberland Gap to Knoxville,

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Tenn. It was engaged at Loudon Bridge and Campbell's Station, and afterwards fell back to Knoxville, then besieged by the enemy under Gen. Longstreet. It was during this campaign, that private Charles Henry Ellis, the regimental clerk, was taken prisoner, was confined in Belle Isle prison, and, it is supposed, died in Richmond the succeeding year. During this winter, the regiment suffered much for want of food and clothing. In March its Western campaign ended, and it was transported again to Annapolis, Md., where the Ninth Corps was again reorganized.

We are now brought to the last and greatest act of the drama,—Grant's overland campaign,—which on the one hand is characterized as "a campaign unsurpassed by any on record in the elements which make war grand, terrible, and bloody," but on the other, it should also be said, a campaign invested with a glory that will never fade, since it brought a victory and peace. At home the summer and autumn of 1864 were the darkest period of the war. Men had learned to feel the dread perils of battle to the cause of the country, as well as to the lives of our soldiers. All available able-bodied men had been sent to the field. The draft, like a heavy cloud, brooded over the community. A Presidential campaign had intervened to divide men in their counsels, if it did not destroy their harmony of action. The country seemed to rest under a shadow which nothing could dispel. It was, however, the darkness which precedes the dawn, though the day was as yet afar off.

Again the two Dedham companies were in Virginia; the Eighteenth Regiment being in Ayre's brigade, Fifth Corps (Warren's), numbering about three hundred men. The Thirty-fifth remained in the Ninth Corps, with about two hundred and fifty men ready for duty. The corps was still under Burnside, whose command was independent of Gen. Meade, then commanding the Army of the Potomac. All acted under the orders of Gen. Grant.

On the 3d of May, 1864, at midnight, the march began, the Fifth Corps having the right of the column. On the 5th of May, while reconnoitring for the enemy, the Eighteenth was the first regiment to encounter Ewell's corps, then moving in pursuit. The first infantry man killed in the campaign belonged to the Eighteenth, and it received the brunt of the first assault of the enemy in the battles of the Wilderness. During all those marvelous battles lasting three days, where neither cavalry nor artillery could be used, where "not only were the lines of battle entirely hidden from the sight of the commander, but no officer could see ten files from him," the Eighteenth was engaged in skirmishing and in assaults upon intrenchments. No fatal casualties occurred among our Dedham men, but Col. Hayes was severely wounded, and several were killed and wounded in the regiment.

The Thirty-fifth, with the Ninth Corps, crossed the Rapidan two days later, and passing over the battle-grounds at Fredericksburg and Chancellorsville, arrived in the Wilderness during the second day's battle. In the movement towards Spottsylvania the Fifth Corps were charged with the duty of seizing Spottsylvania Court-House. Both the Fifth and Ninth Corps were in line of battle on the north of Spottsylvania. Here occurred one of the most fierce and deadly struggles of the war. In the engagement of the 18th of May the Thirty-fifth participated. The result of the battles leaving the Union lines intact, another turning movement was determined upon. On the 20th of May the hostile armies again confronted each other at the North Anna River. The Eighteenth, crossing at Jericho Ford, was then detached from its brigade to occupy an eminence where it was exposed to a heavy fire from Hill's corps, during which assault Lieut.-Col. White was wounded. The Thirty-fifth crossed on the 24th, when it began a brilliant skirmish, followed by the whole brigade. The enemy were driven into their works, but a sudden storm and a fresh force of the enemy compelled the regiment to retire.

On the 23d of May, at the battle on the North Anna River, Sergt. John Finn, Jr., Twenty-second Massachusetts Infantry,—a Dedham soldier who had well earned promotion,—received a wound on his arm which rendered amputation necessary, and he died from its effects on the 5th of June.

Another flank movement of the Union army turned it towards the Chickahominy, "a wet ditch on the outer fortifications of Richmond," and a place of sad memories for soldiers of the campaign of 1862. But before the passage of the Chickahominy, another fearful battle awaited them at Cold Harbor. Warren's corps, a few days previous, had encountered the enemy on the Shady Church road, where a branch of the Tolopotomy crossed it, and had frequent skirmishes with the enemy. While near Bethesda Church, and holding a line nearly four miles in extent, the enemy fell upon it with great vigor and inflicted a considerable loss. In the assault at Cold Harbor, the Fifth Corps did not actively participate. The Ninth Corps was partially engaged, and the Thirty-fifth was employed in throwing up earthworks. But in that bloody battle Dedham had a representative in the list of the killed. The

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Twentieth Massachusetts Infantry was with the Second Corps (Hancock's) holding the left of the assaulting column. On the 3d of June, private Albert C. Bean, of Company I, was wounded, and died five days after. On the 7th of June, the Eighteenth reached the Chickahominy, and, after some days' skirmishing, crossed on the 13th of June. They passed the James on the 16th of June, and marched directly to the fortifications in front of Petersburg. Here they were engaged in throwing up earthworks in the presence of the enemy. On the 5th of July, private Cyrus D. Tewksbury, who had served from the beginning, was killed,—the last man of the Eighteenth to fall in battle. It is a somewhat curious fact, and perhaps worthy of mention, that the first of the Dedham men who fell in battle in 1862 and the last just named, were cousins, both belonging to the same company and regiment, and died on fields not many miles distant from each other.

The Eighteenth had now reached nearly the end of its term of service of three years, and on the 20th of July it was ordered to Washington in anticipation of discharge. Twelve of our Dedham men had reenlisted, and these, together with those whose term was not ended, remained with the Eighteenth Battalion and did good service. When the officers were mustered out, this battalion was merged in the Thirty-second Regiment. Among these men was private Henry C. Everett, who died in Washington Jan. 19, 1865.

On the 3d of September, 1864, the old Eighteenth was mustered out of service, and its honorable record closed. It had participated in some fifteen battles. Of the fifty-eight who enlisted from Dedham, eleven had fallen on the field, six had died from disease and wounds received in battle, eight had been discharged by reason of wounds, and thirteen by reason of disability resulting from wounds. Of the whole company, twenty-three men had either died or fallen in battle.

The regiment bore an honorable part in nearly all the great general battles of the Army of the Potomac, except those of the Peninsula before Richmond, and its tattered battle-flag bears no stain, save from the blood of its defenders. While often called to share in the defeat of the Army of the Potomac, yet in the darkest hours of the war it kept its high discipline, unswerving fidelity, and patriotic faith; and although it did not see the days of final victory, it aided in accomplishing those unparalleled movements, and fighting those continuous battles, which made complete victory possible at the last. Upon the return home of the few brave men left of the company, they were welcomed with fitting ceremonies, in which all joined with grateful hearts, though sensible that the formalities of a public occasion but inadequately expressed their debt of gratitude.

The men of the Thirty-fifth were now destined to bear a part in the siege of Petersburg and the closing campaign. At first they were employed "in throwing up earthworks and batteries, laying down abattis," and in the construction of works necessary for a besieging army. At the memorable explosion of the "Mine," July 30th, it was their duty to advance, after the explosion, and turn the works of the enemy, which they accomplished. Private Michael Colbert was killed in the advance of the regiment over the works, and the regiment lost one officer and nine men killed, and three officers and twenty-eight men wounded. The dead were buried under a flag of truce. Being now in the immediate presence of the enemy, they were frequently engaged, and suffered considerable losses, especially while in position on the Weldon Railroad. At Poplar Spring Church, September 30th, the regiment was repulsed by an attack on the right and rear, with a loss of nine killed and one hundred and fifty prisoners. In the same action John W. Fiske, formerly a sergeant in Company I, but recently promoted to be first lieutenant in the Fifty-eighth Massachusetts Infantry, which was also engaged, was killed, and buried on the field. He was an efficient officer, and much beloved.

Nothing decisive occurred to the regiment during the winter of 1864–65. In March, 1865, it was removed to a part of Fort Sedgwick, about four hundred yards from the enemy's works,—a post of great danger, being subject to an almost continuous fire,—where it remained one month. On the 2d of April it assaulted Fort Mahone, the rebel work opposite, and held a portion of it. During the same night, Petersburg was evacuated by the enemy, and on the next morning the men had the proud satisfaction of marching through the streets of Petersburg with colors flying, band playing, and of receiving, with shouts of victory and welcome, the President of the United States as he rode along their lines. On the 9th of April occurred the surrender of Lee at Appomattox Court-House, and at last peace had come, crowned with honor and victory. The regiment passed in review at Washington, May 23d, reached Massachusetts on the 13th of June, and was mustered out of service on the 27th.

The Thirty-fifth saw nearly three years of active and arduous service, beginning almost with the day of its arrival in the field. On its colors are inscribed, by an order of Gen. Meade, the names of

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thirteen battles, to which was afterwards added a fourteenth. The record shows that its campaigns were not limited to a State or a department, but that in Kentucky, East Tennessee, and Mississippi, as well as in Maryland and Virginia, it was actively employed. In many of its battles its position was among the most exposed to the enemy, and sometimes in the most deadly conflicts. Indeed, it became a proverb among the soldiers that the commanding officer of the Thirty-fifth was sure to be struck down in every engagement. Of the sixty-eight who enlisted from Dedham, six were killed in battle, and one more died soon after of his wounds, five died in the service from disease, eight were discharged on account of their wounds, and eleven for disability.

At the expiration of their service it was desired to give the men a public welcome, but with a soldierly modesty they declined the invitation, saying they preferred to pass without ceremony from the life of the soldier to that of the citizen. They went when days were dark, and men were few; they returned when the anthems of victory were resounding through the land, and they would have received shouts of welcome and of gratitude. Yet in their triumphs, as in their trials, they were true to themselves, and chose the conscious rewards of duty done, rather than the loud plaudits of their fellow-citizens.

The roll of the dead is not yet complete. In other regiments than those to which reference has been made—both of Massachusetts and of other States—are to be found the names of men born and reared in Dedham. The Twenty-fourth, Twenty-eighth, Thirty-ninth, and Fifty-sixth Massachusetts Infantry each had one man from Dedham among those killed in battle. From two regiments of Massachusetts cavalry three names appear. Three died as prisoners of war, without a friend to minister to their last necessities, or even to raise for them a humble headstone. In that hecatomb at Fort Wagner—where the negro so nobly vindicated his right to the name and fame of the soldier—Dedham had one representative. Virginia, the Carolinas, and Georgia hold the ashes of Dedham men, and at the battle of Cane River, in Louisiana, while leading his men to the charge, Capt. Julius M. Lathrop fell, closing a long and honorable service, in which rank was nobly earned, with a triumphant and peaceful death.

In this general survey of the services rendered by Dedham soldiers in the field during the civil war, no biographies of the heroic dead have been attempted. But among them were true and noble men, whose memories are gratefully cherished in Dedham. The old town had its full share in the sacrifices and struggles of those memorable years. The record of her brave sons who marched to the battle-fields of the war is one of which she has always been proud, and has been ready to perpetuate.

Besides those who served in the army during the war of the Rebellion, there were a number who had various positions in the navy. Prominent among these was Commodore Gershom J. Van Brunt, for many years a resident of Dedham. He was a native of New Jersey, and entered the service from that State in 1818. In the spring of 1861, he was assigned to the command of the steam frigate "Minnesota," was employed in the severe and trying blockade service at Hampton Roads, and also took an important part in the reduction of the Hatteras forts. He was subsequently intrusted with the supervision and equipment of the expedition to New Orleans under Gen. Banks, and at the time of his death was acting, under the orders of the War Department, as inspector of transports for the New England district. He received his commission as commodore in July, 1862. He died at his residence in Dedham, Dec. 17, 1863. Those who saw him in the early days of the Rebellion, or who knew of his service afterwards, will not soon forget his fervent zeal, lofty patriotism, and unswerving faith in the ultimate triumph of the flag of his country.

The town was liberal in its appropriations of money for bounties and aid to soldiers' families during the war. The raising of each quota of men required large sums of money and for a considerable period the constant efforts of the selectmen, who were officially charged with the business of obtaining volunteers. A statement of moneys expended during the war, made in 1868, is probably nearly accurate. It is taken from the appendix to the pamphlet containing the exercises at the dedication of Memorial Hall, Sept. 29, 1868:

Amount Expended by the Town of Dedham for Soldiers' Bounties and Aid of Soldiers' Families during the War of the Rebellion.

Whole number of men raised and mustered into the military and naval service, six hundred and seventy-two.

Company F, Eighteenth Regiment Massachusetts Infantry—59 men.		
For outfit, uniforms, etc., under vote of May 6, 1861	$1591.66	
For drill, under votes of May 6 and May 27, 1861	2573.15	
For further pay for drill under vote of June 4, 1866	4650.00	
		$8,814.81
Company I, Thirty-fifth Regiment Massachusetts Infantry—69 men.		
For bounties under vote of July 21, 1862 ($100),		6,900.00

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Company D, Forty-third Regiment Massachusetts Infantry, and other nine months' men—126 men.		
For bounties under votes of Aug. 25, and Sept. 15, 1862 ($200)	$25,200.00	
For expenses of enlistment	520.00	
		$25,720.00
Men enlisted in other regiments and in navy, including substitutes provided by individuals—418 men.		
For bounties under votes of April 4 and July 25, 1864	$26,856.00	
For expense of recruiting, estimated at	600.00	
		27,456.00
Estimated amount expended in aid of soldiers' families, exclusive of State aid		16,200.00
Amount of State aid (nominally reimbursed to the town)		51,000.00
		$136,090.81

During the year 1864, thirty-four enrolled men procured substitutes in the military and naval service, at an expense to themselves of not less than $20,000.

Not long after the close of the war the erection of a soldiers' monument was proposed, and was considered in town-meeting. But at a town-meeting held May 7, 1866, it was voted to erect a building to be called "Memorial Hall," the walls to be of Dedham granite. Its purposes were to provide a suitable place for the transaction of all the public business of the town, and also a suitable memorial of the soldiers of Dedham who had died in the service of their country. The land was purchased by subscription, and presented to the town for the purpose. The building was begun in the course of the year, and was finished in the summer of 1868. The cost of the building, memorials, furniture of the hall, and the grading of the lot, including expense of the committee and architect, was less than forty-seven thousand dollars. The size of the building, the general arrangement of the rooms, and the manner of locating the building and the lot, were determined by the committee. The architect was Mr. Henry Van Brunt, and the memorials were designed by him, but the committee are responsible for the inscriptions. In some particulars the committee did not adopt the designs of the architect, and in others, though they adopted his designs, they did not adopt the designs considered most appropriate by him The stone- and brick-work was done by D. G. Corliss & Co., of Quincy.

The following is a brief description of the building:

The design, which was by Messrs. Ware & Van Brunt, architects, of Boston, recalls the provincial town-halls of England in outline and general character, and is carried out in the peculiar, warm, yellow granite of the neighborhood, relieved by bands of blue Quincy granite. Its main exterior dimensions are one hundred and four by sixty-four feet on the ground, with an elevation of thirty-four feet to the cornice, and eighty-five feet to the summit of the tower, which surmounts the middle division of the front on Washington Street. On this front, in the most conspicuous place over the main entrance, is inserted a large tablet of Quincy granite, decorated with oak leaves and a crown of laurel, and bearing this inscription:

"To Commemorate
The Patriotism and Fidelity
Of Her Sons
Who Fell
In Defence of The Union,
In The War
Of The Rebellion,
Dedham
Erects This Hall.
A.D.
MDCCCLXVII."

In the main vestibule, from which stairs to the right and left conduct to the hall above, in a broad niche facing the entrance, are five marble tablets in a Gothic framework of black walnut. The central tablet, which is enriched by a carved canopy supported by columns, bears this inscription:

"The
Town of Dedham
Has Caused
To Be Inscribed Upon
These Tablets,
The names of her Sons,
Who Fell
Representing Her,
In Defence of the Union,
In The War Of
The Rebellion—1861-1865,
And In Whose Honor
She Has Erected
This Hall."

The tablets on either side contain the names of forty-six soldiers, with the rank, date, and place of death in each case, arranged in order of regiments.

The following is the list of names on these tablets:

Michael Henihan, Co. F, 2d Regt.; killed at Chancellorsville May 3, 1863, aged twenty-five.

Charles W. Carroll, capt. Co. F, 18th Regt.; wounded at 2d battle of Bull Run Aug. 30, 1862; died Sept. 2, 1862, aged twenty-six.

Robert R. Covey, Co. F, 18th Regt.; killed at 2d battle of Bull Run Aug. 30, 1862, aged thirty-six.

Edward G. Cox, Co. F, 18th Regt.; wounded at 2d battle of Bull Run Aug. 30, 1862; died Oct. 22, 1864, aged twenty-five.

Henry C. Everett, Co. F, 18th Regt.; died Jan. 19, 1865, aged twenty-two.

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Edward Holmes, corp. Co. F, 18th Regt.; killed at 2d battle of Bull Run Aug. 30, 1862, aged twenty-six.

Jonathan H. Keyes, Co. F, 18th Regt.; killed at Fredericksburg Dec. 13, 1862, aged twenty.

George O. Kingsbury, Co. F, 18th Regt.; killed at 2d battle of Bull Run Aug. 30, 1862, aged nineteen.

Daniel Leahy, Co. F, 18th Regt.; killed at Fredericksburg Dec. 13, 1862, aged twenty-eight.

Leonard W. Minot, Co. F, 18th Regt.; died April 23, 1862, aged twenty.

Henry D. Smith, Co. F, 18th Regt.; killed at 2d battle of Bull Run Aug. 30, 1862, aged thirty.

Nelson R. Stevens, Co. F, 18th Regt.; died March 1, 1862, aged nineteen.

Edmund L. Thomas, Co. F, 18th Regt.; wounded at 2d battle of Bull Run Aug. 30, 1862; died Sept. 16, 1862, aged nineteen.

George N. Worthen, Co. F, 18th Regt.; wounded at 2d battle of Bull Run Aug. 30, 1862; died Sept. 4, 1862, aged twenty-four.

Horace S. Damrell, sergt. Co. H, 18th Regt.; died March 7, 1862, aged nineteen.

Oscar S. Guild, Co. H, 18th Regt.; died Feb. 22, 1862, aged seventeen.

Joseph M. Jordan, Co. H, 18th Regt.; killed at Gaines' Mills June 27, 1862, aged eighteen.

Cyrus D. Tewksbury, Co. H, 18th Regt.; killed at Petersburg July 5, 1864, aged twenty-four.

Albert C. Bean, Co. I, 20th Regt.; wounded at Cold Harbor June 3, 1864; died June 8, 1864, aged thirty.

John Finn, Jr., sergt. Co. B, 22d Regt.; wounded at North Anna River May 23, 1864; died June 5, 1864, aged twenty-three.

William Heath, Co. I, 22d Regt.; accidentally shot at Hall's Hill Dec. 7, 1862, aged twenty-five.

David Fletcher, Co. I, 23d Regt.; killed at Whitehall, N. C., Dec. 16, 1863, aged forty-two.

Charles W. Phipps, Co. A, 24th Regt.; killed at Deep Bottom Aug. 16, 1864, aged twenty-seven.

Edward Sheehan, Co. B, 28th Regt.; died Nov. 17, 1863, aged forty-three.

John H. Birch, Co. I, 35th Regt.; died Aug. 15, 1863, aged thirty-two.

George C. Bunker, Co. I, 35th Regt.; killed at Fredericksburg Dec. 13, 1862, aged twenty-one.

Michael Colbert, Co. I, 35th Regt.; killed at Petersburg July 30, 1864, aged thirty.

John G. Dymond, corp. Co. I, 35th Regt.; died March 29, 1863, aged twenty-eight.

Charles H. Ellis, corp. Co. I, 35th Regt.; died a prisoner of war Feb. 27, 1864, aged thirty.

Edward E. Hatton, corp. Co. I, 35th Regt.; killed at Antietam Sept. 17, 1862, aged twenty-two.

William Hill, 1st lieut. Co. I, 35th Regt.; killed at Fredericksburg Dec. 13, 1862, aged thirty.

David Phalen, Co. I, 35th Regt.; died July 30, 1863, aged forty-eight.

Charles H. Sulkoski, Co. I, 35th Regt.; killed at Antietam Sept. 17, 1862, aged twenty.

Nathan C. Treadwell, Co. I, 35th Regt.; wounded before Richmond Sept. 28, 1862; died Oct. 26, 1862, aged nineteen.

Joseph P. White, Co. I, 35th Regt.; killed at Antietam Sept. 17, 1862, aged twenty-five.

George F. Whiting, Co. I, 35th Regt.; wounded at South Mountain Sept. 14, 1862; died Oct. 5, 1862, aged twenty-seven.

Julius M. Lathrop, capt. Co. I, 38th Regt.; wounded at Cane River April 23, 1864; died April 26, 1864, aged twenty-three.

Charles L. Carter, Co. E, 39th Regt.; died a prisoner of war Feb. 8, 1865, aged twenty-three.

James J. Hawkins, Co. D, 43d Regt.; died Nov. 4, 1862, aged twenty-five.

John H. Bancroft, Co. A, 54th Regt.; killed at Fort Wagner July 18, 1863, aged twenty-four.

Anson F. Barton, Co. G, 56th Regt.; died Oct. 7, 1864, aged eighteen.

John W. Fiske, 1st lieut. Co. B, 58th Regt.; killed at Poplar Spring Church Sept. 30, 1864, aged twenty-three.

William H. Tillinghast, Co. E, 1st Cav.; killed at Deep Bottom Aug. 14, 1864, aged forty.

Joseph T. Stevens, corp. Co. I, 1st Cav.; died March 31, 1862, aged twenty-nine.

Albert O. Hammond, Co. M, 2d Cav.; died Sept. 12, 1864, aged twenty-eight.

John E. Richardson, 4th Cav.; died a prisoner of war in 1864, aged nineteen.

Edward Hutchins, sergt. Andrew Sharpshooters; killed at Gettysburg July 3, 1863, aged thirty-six.

The first floor is occupied by two rooms for the town officers, a room for the school committee, and a small hall, besides two rooms rented for stores. The main hall on the second floor is fifty-six by ninety feet, with a balcony at the entrance and an ample stage opposite, from which there is ready retirement to four committee-rooms, all of which are accessible from Church Street by a private entrance and staircase. The hall is capable of accommodating one thousand people. The building throughout is finished with chestnut. In 1881, steam heating apparatus was provided, the hall received a new floor and other repairs, and its walls and ceilings were elaborately decorated in colors, at a cost of $4667.53.

A fine copy of Stuart's large portrait of Washington in Faneuil Hall, executed by Alvan Fisher, an artist who resided many years in Dedham, and who died in 1863, was placed in the hall by his widow. The copy of Stuart's portrait of Fisher Ames was presented by Judge Seth Ames, and the portrait of Lincoln was procured by subscription. The clock was the gift of Mr. John Bullard, of New York, a native of Dedham.

On the 29th day of September, 1868, the hall was dedicated. The occasion was one of great interest. The principal address was delivered by Erastus Worthington, and contained a historical account of the services of the Dedham soldiers during the war. Addison Boyden was the president of the day. The report of the building committee was briefly made by Waldo Colburn, and the keys delivered to Ezra W. Taft, chairman of the selectmen, who responded with appropriate remarks. Original hymns, written by Mrs. William J. Adams and William Everett, were

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sung, and a patriotic poem delivered by Horace H. Currier. The address and poem, with the other exercises of the day, were published by the town. Appended to these is a roll of officers and men from the town of Dedham who served in the army or navy of the United States during the war.

CHAPTER XII.

DEDHAM—(*Continued*).

Readville Annexed to Hyde Park—Dedham Public Library—Incorporation of Norwood—Death of Rev. Dr. Babcock—Steam Fire-Engine—Dedham Water Company—Temporary Asylum for Discharged Female Prisoners—Oakdale—Church of the Good Shepherd—Islington—Congregational Church—New Colburn School-House—Brookdale Cemetery—Town Seal—Conclusion.

On the 22d day of April, 1868, the town of Hyde Park was incorporated, including within its limits that portion of the territory of Dedham known as Readville. For many years this had been a manufacturing village, but its proximity to the village of Hyde Park, which had grown up quite rapidly, had served to increase its population. During the war, the plains on both sides of the Boston and Providence Railroad and between Sprague Street and the New York and New England Railroad had been used as a place of rendezvous for the regiments about to depart for the seat of war. From the summer of 1861 to the close of the war, these plains were almost continuously occupied by the camps of the newly-raised regiments, and presented a warlike scene. The town of Hyde Park was made from the territory of Dorchester, Dedham, and Milton. The number of acres taken from Dedham was eight hundred and eighty-six. The taxable valuation of Readville May 1, 1867, was four hundred and seventy-five thousand, eight hundred and forty-four dollars. It was estimated that Dedham lost by the annexation of Readville to Hyde Park, about one-tenth of its population, one-eleventh of its valuation, and one-twentieth of its territory. The town appointed a committee to appear before the legislative committee and oppose the annexation of the whole of the territory asked for in the petition, but the Legislature gave substantially all the territory the petitioners desired.

In 1871, a corporation was established by the Legislature, under the name of the Dedham Public Library. It is a private corporation, and the number of its members is limited to thirty. But the purposes for which it was created were to form and maintain a public library and reading-room in Dedham, and the act of incorporation provides that so long as said corporation shall allow the inhabitants of Dedham free access to its library and reading-room, under reasonable regulations, the town may annually appropriate and pay to said corporation a sum not exceeding one dollar on each of its rateable polls. It is therefore a private corporation for the purpose of maintaining a free public library. The corporation was organized in November, 1871. About three thousand volumes were transferred to it by the Dedham Library Association, which had existed for some years previously. A fair was held by the ladies, on Feb. 22, 1871, which was very successful, and raised for the funds of the corporation, upwards of four thousand dollars. Soon after, Mr. Charles Bullard left by his will the sum of three thousand dollars, the income to be expended in the purchase of books. In 1876, Dr. Danforth P. Wight left by his will the sum of one thousand dollars for the same purpose, and in 1877, the corporation received one thousand dollars under the provisions of the will of Dr. George E. Hatton. In 1882, the funds were largely increased by a legacy of ten thousand dollars given by the will of Mr. John Bullard, of New York, a native of Dedham. The income of this fund is to be used in the purchase of books, unless the corporation shall become possessed of another like sum to be used in the erection of a library building, in which event the corporation may use the legacy of Mr. Bullard for that purpose. The want of a suitable library building has long been felt by the friends of the library corporation, and in the course of time this want will doubtless be supplied. The corporation has funds to the amount of nineteen thousand four hundred dollars, the income of which is appropriated to the purchase of books and the cost of binding. The town has annually appropriated a sum which is used to meet the current expenses of the library. In 1882, the town appropriation was eleven hundred dollars. Books are delivered to the people at East Dedham and West Dedham, by agents of the library corporation. The library has increased to some extent by donations of books, but principally by purchase from the funds of the corporation. Since the organization of the corporation, Alfred Hewins has been its president.

The town of Norwood was incorporated Feb. 23, 1872. A small portion of the territory of Walpole was taken for the new town, but it was mainly constituted from that portion of Dedham known as the South Parish, or South Dedham. In 1872 the valuation of Norwood was one million six hundred and eighteen thousand five hundred and fifty-six dollars,

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and the number of acres of land, six thousand two hundred and seventy-five. Probably the town of Dedham lost one-fifth of its valuation, and about one-fourth of its population, by the incorporation of Norwood into a separate town. In the scale of valuation and population it was a serious loss to Dedham, and tended to reduce the relative standing and importance of the town in the county. It also took away many intelligent and enterprising citizens. But the course of events had tended to this result for many years. The village of South Dedham was situated four miles from Dedham village, and the railroad communication between them had ceased over the Norfolk County Railroad. There was but little business connection or community of interests between the villages. Excepting on election-days and at town-meetings, the people of South Dedham scarcely saw their fellow-citizens of the old parish. As early as 1722, the idea of a new town was entertained, and perhaps never wholly abandoned afterwards. But the occasion of the movement in 1872, was a warm controversy which arose respecting the establishment of a high school in South Dedham. The people of that village alleged their remoteness from the high school at Dedham village, as a reason for its establishment. The people of the other villages opposed the proposition mainly on the ground that there were not a sufficient number of scholars in South Dedham, of the proper age and qualifications, to render another high school necessary or expedient. The proposition had been carried in two town-meetings, but at a third and very large town-meeting, the proposition was defeated by a small majority. This was in the summer of 1871, and the petition for the new town was presented to the next Legislature. The town of Dedham voted not to oppose the petition, further than it proposed to take more territory than had been included in the South Parish. The separation was made in an amicable spirit, and the two towns have always been united in the same district for electing a representative to the General Court.

On the 25th day of October, 1873, the Rev. Samuel Brazer Babcock, D.D., the rector of St. Paul's Church, died in Boston, having been stricken with apoplexy some days previous, while absent from home. He had been rector of the parish for over forty years, and it is significant of the stability of affairs in Dedham village, that both the pastors of the Congregational Churches and the Episcopal rector, should have remained over their respective parishes for so long a period. Dr. Babcock was born in 1808. He was graduated at Harvard College in 1830. During his rectorship, the old church had been taken down, a new one built and destroyed, and a third church of larger proportions and of more durable materials had been erected. Nearly all the members of his parish, who were here in 1832, had passed away. The parish had passed through a period of changes, in which it had become stronger and more united. Dr. Babcock had attached personal friends, who were liberal benefactors of the parish, which during his rectorship was harmonious and prosperous. He was a man of genial manners, a devoted pastor, and an earnest preacher. His health, for some years previous to his death, had declined, but he officiated in the church shortly before his death. He received the degree of Doctor of Divinity from Columbia College, New York, and from Griswold College, Iowa, in 1870. He was buried in the churchyard, and a marble monument was erected to his memory by two of his friends and parishioners. His successors have been the Rev. Daniel Goodwin, from November, 1874, to September, 1879; and the Rev. Arthur M. Backus, from January, 1880, to the present time.

In 1873, the attention of the people of the town was called to the necessity of providing new apparatus for the extinguishment of fires. The hand-engines in Dedham village and at the upper village were more than twenty years old, and were found to be quite inadequate for the service required at a fire of any magnitude. Upon the recommendation of a committee appointed to consider the condition of the fire department, the town voted to purchase a steam fire-engine, of the Amoskeag Manufacturing Company, with a hose carriage, at a cost of five thousand dollars. The town also expended at the same time about two thousand five hundred dollars in the purchase of new hose. A new engine-house containing a lock-up was erected the same year.

The discussion and investigation relative to the means of extinguishing fires, naturally led to the consideration of the greater question of procuring a full supply of water for domestic purposes, as well as for the extinguishment of fires. This subject had been talked about for some years, but no definite plan or source of supply could be decided upon. In 1876, however, a number of citizens obtained an act of incorporation as the Dedham Water Company, which gave the right to the corporation, to take water from Charles River, or from any pond or brook in the town. If water should be taken from Charles River, the amount of water was limited to a million and a half gallons daily. This corporation was organized Jan. 31, 1877, and the capital stock was afterwards fixed at seventy-five thousand dollars. There was, however, but little public interest in the subject, but the

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organization of the corporation was maintained. In the autumn of 1880, a sum was subscribed to obtain the services of an engineer, to examine and report as to the best source of supply and cost of constructing the works. The engineer, Mr. Percy M. Blake, about Jan. 1, 1881, made a report, which was printed, with a contoured plan of the village. Mr. Blake recommended the plan of taking ground-water from the meadows on the southerly side of Charles River, near Bridge Street, and to pump it through the village to a stand-pipe to be located on Walnut Street. About the same time several large subscriptions for stock were obtained, and with a definite plan in view, and with effort on the part of some of the corporators, the whole amount of the capital stock was obtained. In January, 1881, the work of construction was formally authorized by the directors of the corporation. The works were constructed under the direction of Percy M. Blake, engineer. The pumping-engines were constructed by the Knowles Steam Pump Works, of Warren, Mass. The water is taken from a collecting-well, twenty-six feet in diameter and eighteen feet deep, located between the engine-house and Charles River. The pumping machinery consists of two independent engines, one a compound condensing engine, capable of raising seven hundred and fifty thousand gallons one hundred and eighty feet high in twenty-four hours; the other a duplex high-pressure engine, capable of raising one million four hundred thousand gallons two hundred and thirty feet high in twenty-four hours. The iron reservoir on Walnut Street, is one hundred and three feet in height and twenty feet in diameter. It is built of iron of four grades of thickness, the first twenty-five feet from the base, being five-eighths of an inch thick; the second twenty-five feet, half an inch; the third twenty-five feet, three-eighths of an inch; and the remainder, five-sixteenths of an inch. The reservoir was built by Kendall & Roberts, of Cambridgeport, Mass. The service-pipes are cement-lined pipes, and were furnished and laid by George Goodhue, of Concord, N. H. The total cost of the works, as reported by the directors, January, 1882, was about ninety-two thousand dollars. The increase in the expenditure over the estimated cost was owing to the enlargement of the reservoir or stand-pipe, and the laying of nearly ten miles of pipe instead of seven, as provided in the original contract. To meet this additional cost, the capital stock of the corporation was increased to one hundred thousand dollars. During the year 1883, the service-pipes were extended in East Dedham. The corporation provides about one hundred hydrants for fire service in Dedham village and East Dedham, for which, with a supply for public buildings, the town in 1883 contracted to pay annually for three years the sum of five thousand dollars. The quality of the water furnished by this company is of remarkable purity, and the supply is ample. The introduction of water into Dedham by this corporation is the greatest work of a public nature ever accomplished in Dedham, whether we consider its cost, the effort required to carry it through to completion, or the benefits it confers upon the people of the town. The first president of the company was Royal O. Storrs, but since his resignation in 1882, Winslow Warren has been the president.

About the year 1863, a private charitable institution was established in Dedham, under the name of the Temporary Asylum for Discharged Female Prisoners. It owed its origin to the personal efforts of Miss Hannah B. Chickering, of Dedham, a lady of high character and ability, who devoted many years of her life to the welfare of prisoners in penal and reformatory institutions, and who was for a time a member of the Prison Commission of the commonwealth. During the last ten years, the buildings, which are located on what was formerly the farm of Capt. Eliphalet Pond, about a mile south of the court-house on Washington Street, have been much enlarged and improved. The institution is supported by the donations of a large number of its friends in Boston and vicinity, and by an annual appropriation from the Commonwealth.

The village of Oakdale, in East Dedham, was begun about the year 1870. The land was divided into building lots, and sold by Charles C. Sanderson to parties who erected the dwelling-houses. Mr. Sanderson also erected a building containing a public hall and a store. The school-house was built in 1878, at a cost of about five thousand dollars. A mission Sunday-school was begun here June 8, 1873, through the interest and efforts of members of the family of Horatio Chickering, who belonged to the Episcopal Church. Soon after, on the 29th of the same month, public services of the Episcopal Church were begun in Sanderson Hall, and for three years they were conducted by lay-readers. In 1874 Mr. Chickering purchased a lot of land for the purpose of building a church. He died in the spring of 1875, but he made provision in his will for the erection of the church, which was consecrated Nov. 2, 1876. The architecture of this church is attractive and appropriate, and in it have been placed memorial windows in memory of Mr. Chickering and his sisters, Mrs. D. F. Adams and Miss H. B. Chickering. The Rev.

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William F. Cheney became the minister in charge in August, 1876. The parish was organized May 1, 1877, under the name of the "Church of the Good Shepherd," and the Rev. Mr. Cheney was chosen rector, which office he continues to hold. The parish was admitted into union with the convention of the Episcopal Church, in the diocese of Massachusetts, in May, 1878. Besides the liberal gifts of the church and land by Mr. Chickering, the parish has received, or is entitled to receive, other bequests from his widow, the late Mrs. Lucy Lee Chickering, and from his sisters.

Between the years 1870 and 1875, a small number of houses was built upon lands owned and divided into lots by Alonzo B. Wentworth, about a mile and a half south of the court-house on Washington Street, and along the line of the New York and New England Railroad. It has a post-office and railway station, and these are known by the name of Islington. In 1882, a Congregational Church was gathered here, having for its pastor the Rev. C. B. Smith, of Medford. In the same year a small but tasteful church was erected for this society at the junction of East and Washington Streets.

In 1875, a new school-house for the Colburn School at West Dedham, with a hall on the third floor, was built by the town at a cost of about twelve thousand five hundred dollars. This is one of the best school-houses of the town, and is an example of the great advancement made in school architecture during the last twenty-five years.

The necessity for a new cemetery had been apparent for many years, and in 1876 the town appointed a committee to consider and report what action should be taken concerning the purchase of a suitable tract of land for that purpose. The majority of that committee made a report recommending the purchase of a tract containing about forty-three and one-half acres, bounded by Mother Brook, East and Harvard Streets. At the April meeting, 1877, this report was presented and recommitted, with instructions to obtain the prices of the lands. At an adjourned meeting, held April 16th, the committee reported, recommending the purchase of a portion of the lands. The town voted to adopt the recommendation by one majority, and then reconsidered the vote. At another adjourned meeting, it was voted not to purchase said lands, and another committee was appointed. That committee made a printed report at a meeting held Oct. 20, 1877, but not recommending any particular lot. It was then voted to purchase thirty-nine acres, more or less, of the lands recommended by the former committee, and a sum not exceeding twelve thousand dollars appropriated for the purpose. The land was purchased and proceedings taken to perfect the title to a portion, the reversion of which belonged to Harvard College under Statute 1877, Chapter 99. A topographical plan was made by Mr. Ernest W. Bowditch, landscape gardener, of the whole tract. The name given by the town was "Brookdale Cemetery." The care and control of the cemetery was given to three commissioners appointed annually by the selectmen. A receiving-tomb was built, a portion of the land graded, and lots laid out. In 1880 the town set apart a portion of the cemetery for the exclusive use of such Roman Catholic residents of Dedham as may purchase lots therein. The expense of improving this beautiful cemetery has thus far been met by the sale of lots, and, notwithstanding the differences of opinion which existed respecting its purchase, the people of the town quite generally have a feeling of pride and satisfaction in the possession of a rural cemetery so attractive and accessible.

It was not until April, 1878, that the town adopted a common seal. It was then voted "that the town hereby adopts and establishes a common seal, with the following device, to wit: In the centre of the foreground a shield, upon which is inscribed the representation of an ancient oak; on the right of the background, the representation of a factory building; on the left, the implements of agriculture; above, the sword and scales of justice; and beneath, in a scroll, the motto, CONTENTMENT; in the upper semicircle of the border, THE TOWN OF DEDHAM, and in the lower semicircle, PLANTATION BEGUN 1635, INCORPORATED 1636; and that said common seal, when executed, remain in the custody of the town clerk."

This design originated with a member of the Dedham Historical Society, who first submitted it to a committee of that society appointed for the purpose, and it having received the approval of the society, it was presented to the town for adoption. The design and seal were made by Henry Mitchell, of Boston.

The oak upon the shield was intended to represent the Avery oak, a well-known landmark, and one of the original forest-trees of the town. The mill and the implements of agriculture signify that Dedham is both a manufacturing and an agricultural town. The scales and sword, signify that Dedham is the seat of justice, where the laws are administered and executed. The motto—CONTENTMENT—is the name first given to the settlement. The legend in the border gives the date when the General Court first ordered the plantation, and also the date of the grant giving the settlement the name of Dedham, which properly may be termed its incorporation.

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Here this history of Dedham reaches its natural conclusion. In the retrospect of nearly two hundred and fifty years, we have endeavored to trace the transitions which have taken place from one period to another. The most impressive fact of history is the unnoted and gradual change which is constantly in operation. Probably there are few communities which have experienced less changes than the people of Dedham since the time of its settlement. They have been remarkable for the stability of their character. For nearly two centuries they were mainly sturdy farmers, well informed in public affairs, jealous of encroachment upon their political rights, ready to maintain their opinions, and unfriendly to innovations. While, during the last half-century, these characteristics have been gradually modified by changes of occupations and a wider intercourse with men, still it cannot be said that the spirit which animated the fathers has not in some degree descended to the children. Many of the old families have entirely disappeared and are now disappearing. Not many new ones have permanently occupied their places since the beginning of the present century. The greatest change in the inhabitants has doubtless been effected by the establishment of the woolen-mills at East Dedham, where the operatives live only for a time and then make room for others. But numerically these constitute a considerable proportion of the inhabitants. The local business of Dedham, except in the woolen-mills, has substantially passed away. The sessions of the courts, and the transaction of other public business at the shire-town of the county, still bring people to Dedham from elsewhere. But these come by one railway train only to leave by the next departing train. The hotels, once the centres of social life and gayety, have disappeared. Dedham village is mainly a place of residence for those whose business is in Boston. These constitute the main body of its most valued citizens, and upon them and upon the interest which they may take in its local affairs, must chiefly depend its future character and prosperity. Dedham has become simply a suburban town in the immediate vicinity of the great city of Boston. It should be the effort of its people to make it a desirable place of residence for all who may come there to live, by actively maintaining its churches, its schools, its public library, and other public institutions, its moral and social character, its local town government, and every undertaking made to elevate or alleviate the condition of its people.

BIOGRAPHICAL SKETCHES.

JOHN BULLARD.

This branch of the Bullard family traces its ancestry in this country to William Bullard, who was probably the oldest Puritan of the name who settled in New England. He was born in 1594 and arrived here in 1635, and is spoken of as "a man of character and consideration," and a "distinguished Puritan." He probably first settled in Watertown, and subsequently became one of the planters of Dedham. He was the fifty-third signer of her social compact, and is found among the first to whom her lands were assigned, and on whom taxes were imposed. The line of descent is as follows: William (1), Isaac (2), William (3), Isaac (4), Isaac (5), John (6), William (7). Isaac (2) was entered on the records of Dedham in 1651, and in 1652 and 1653 was taxed above the average of her citizens. He married Ann Wight in 1655, and resided in Dedham. William (3) lived upon the present Bullard homestead in Dedham, and in 1697 married Elizabeth Avery. He was spoken of as "an insatiate lover of real estate," and carefully preserved ancient papers. He owned lands in Dedham, Walpole, Sutton, Upton, Sherborn Dividends (Douglass), Natick, and Charlestown, and was one of the great land-owners of the colony.

Isaac (4) was a coroner, and received in 1731 from his father, William, a deed of the homestead in Dedham. He married Mary Dean in 1731–32. Isaac (5) was born July 10, 1744, married Patience Baker in 1766, and died June 18, 1808. He inherited the ancient homestead, and erected in 1787 a house (near the site of the original one) which gave place in 1856 to the present stone-house.

He was a man of intelligence and sterling worth, much employed in the transaction of public business, being often placed on important committees with his friend and neighbor, Fisher Ames. He long served the ancient church of Dedham as deacon, and was for many years returned a representative to the General Court, and annually elected treasurer of Norfolk County from its organization in 1793 until his death in 1808.

John (6), whose portrait accompanies this memoir, was born in Dedham, Jan. 9, 1773, married Lucy Richards in 1802, and died Feb. 25, 1852. He inherited the Bullard mansion in Dedham, and succeeded his father in the regard and confidence of the citizens of Norfolk County, manifested in his election to the office of county treasurer on the death of his

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John Bullard

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Thomas Barrows

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S. B. Babcock

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father; and so acceptable were his services, and so highly was he esteemed as a man, that amidst all the violence of religious and political feeling, and the changes of office, he was, by the annual voice of the county, continued in this responsible position from 1808 to 1852, a period of forty-four years; father and son having held the office fifty-nine years, from the incorporation of the county to 1852. He was universally esteemed, and his death was a public loss. His children were Maria, born May 4, 1803, married H. F. Spear, M. D., resided in Dedham and Brooklyn, N. Y., and died in 1863; John, born Jan. 2, 1807, married Jane E. McKillup, resided in Brooklyn, N. Y., and died Jan. 13, 1881; Lewis, born Aug. 13, 1810, an iron and steel merchant in Boston, died April 13, 1881; and William, born April 20, 1816, married, in 1841, Mary R. Henderson, died Sept. 28, 1879.

John and William carried on together a successful business in hides and leather in New York City; William returned to Dedham in 1856, and thereafter took an active interest in its banking institutions and in the improvement of the town. To his efforts, with those of others, it is indebted for the "Memorial Hall" and the upper or "cart" bridge.

William only of this generation had children, who are Wm. M., born Jan. 13, 1842; John R., born March 3, 1846; Lewis H., born Dec. 21, 1848, and Mary, born Feb. 18, 1855.

THOMAS BARROWS.

Mr. Barrows was born in Middleboro', Plymouth Co., in the year 1795. In his youth he lived at home, assisting his father in the cultivation of his farm until 1812, when he entered a cotton-mill as an operative, where he continued for two years. From there he went to Wrentham, in this county, where he engaged in the same capacity for a time, from whence he was called back to his native town to take the superintendence of the mill in which he first commenced his labors. Here he remained five years, and then took charge of a mill in Halifax, Mass., until his removal to Dedham, in 1825, to act as agent of Benjamin Bussey and George H. Kuhn, in the manufacture of broadcloths. In 1842 the mills passed into the hands of Mr. Edmunds. In 1847, Gardner Colby became a partner with Edmunds, Mr. Barrows continuing his position as agent up to 1864, when he retired, and the mills were sold to the Merchants' Woolen Company. Soon after Mr. Barrows purchased the mill of the Norfolk Manufacturing Company, on Milton Street, to which he made large additions and improved machinery, and began again the manufacture of woolens on his own account. His success varied with the times. In 1872, owing to his advanced age and the depression of the woolen business, he was induced to sell his mill to Mr. Harding, and retired from business with his fortune materially reduced.

Mr. Barrows married, early in life, Mrs. Elizabeth Bosworth, of Halifax, Mass., by whom he had four children, two sons and two daughters. The latter only are living,—Elizabeth, wife of Col. Stone, of Dedham, and Sarah, wife of C. H. Miller, of Jamaica Plain.

Mr. Barrows was one of the many instances of a poor lad acquiring wealth and high social positio through a long course of honorable toil.

REV. SAMUEL BRAZER BABCOCK, D.D.

Samuel Brazer Babcock was the son of Mr. Samuel Howe Babcock, and was born in Boston, Sept. 17, A.D. 1807. His early education was commenced at the academy in Milton, but afterwards completed in the English High School in Boston. He was a member of the first class of 1821, and officiated as chaplain at the semi-centennial celebration. He pursued his classical studies at Claremont, N. H., under the Rev. James B. Howe, the father of the present Bishop of South Carolina.

He entered Harvard University in 1826, and graduated in 1830. He pursued his theological studies at first under the Rev. Alonzo Potter, then the rector of St. Paul's Episcopal Church in Boston, and afterward completed the same in the Episcopal Theological Seminary at Cambridge, Mass. In 1832 he was ordained a deacon by Bishop Griswold. During that year he first came to reside in Dedham. On the 9th day of October of the same year he was married to Miss Emmeline Foxcroft, the daughter of Mr. Francis Augustus Foxcroft, of Boston. She was a woman of refined taste and excellent judgment, and proved to be a true and valuable helper to him through his long and arduous ministry, not only in domestic and social life, but also in the discharge of his parish duties. By her kindness of heart and gentleness of manner, and her many charitable ministrations to the destitute and afflicted, she well deserved the epitaph inscribed upon the monument under the shadow of tho church she so much loved,—"When the ear heard her then it blessed her, and when the eye saw her it gave witness to her, because she delivered the poor

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that cried, the fatherless, and those who had none to help them."

In 1833 he was advanced to the priesthood, and appears in the Convention as minister of St. Paul's Church, Dedham, but does not report himself as rector until the Convention of 1834. In principle he was a stanch churchman, but he was truly catholic in spirit. His habitual cheerfulness of spirit and kindliness of manner made him eminently successful in his visitations to the sick and sorrowful. In his pulpit ministrations he did not present the gospel truths in forms of gloom. He taught no hopeless reprobation of the sinner. If he showed him the enormity of his guilt, he also pointed out a sure way of escape through the redemption of Jesus Christ. Believing in the holy Scriptures as the word of God, and accepting the creed of the church as its sure warranty, he indulged in no vain speculations. With the whole sincerity of his nature he himself rested, and he taught his people to rest, in the grand simplicity of the truth as it is in Jesus.

In 1833, when he first took full charge of the parish, all its affairs were in a most unpromising condition. The old church building itself hardly presented decent accommodations for the proper celebration of divine service. The parishioners were few in number, and had not been accustomed to devote much of their worldly wealth towards the support of the church; in fact, everything, both temporal and spiritual, had fallen into a most lamentable condition, and to all human appearance everything looked dark and discouraging. But he, by his cheerful disposition and his patient and untiring energy, gradually taught his people to hope for better things. Under his wise management his parish increased in stability and influence year by year. This growth continued to increase till in 1845 he induced his old parishioners, and many new ones who had become members during his ministry, to make liberal subscriptions for the erection of a new church, and with the valuable aid which he obtained from churchmen outside of his own parish he succeeded in raising sufficient funds to build a new and beautiful church, costing over seven thousand dollars. By the contributions of friends and the timely aid of the faithful women of his parish the church was duly furnished. It was consecrated Jan. 15, 1846. He now seemed to have reached the result for which he had prayed and labored for so many years, and his heart was satisfied.

For upwards of ten years afterward the temporal and spiritual interests of his parish were in a prosperous condition, and he lived and labored joyously among his beloved people. But this prosperity was not permitted to continue. He was soon to meet a new and severe trial of his faith.

On a cold Sunday morning in December, 1856, the beautiful church he so much loved suddenly disappeared in flames.

But the faithful servant of God did not yield to discouragement. On that same Sunday morning, while the flames were consuming the church, he celebrated, in another place temporarily prepared for the purpose, the holy communion, to strengthen the souls and encourage the hearts of his sorrowful parishioners.

When the time for action arrived he was ready, heart and hand, to aid in raising means for rebuilding the sanctuary. He was always full of hope, and he never doubted the success of the enterprise. By his own faith and zeal, and the energy and liberality of his parishioners, the sorrow for the loss of the former church was soon changed to joy.

In its place there arose a new fire-proof stone church of much larger dimensions. This church, when the tower was finished and the spire erected in 1869, cost over thirty thousand dollars. It was duly consecrated June 17, A.D. 1858.

After this time, during the remainder of his ministry, his life seemed to be almost entirely *free from* trouble and anxiety.

Sometimes the indications of failing health admonished him of the necessity of temporary relief from his pastoral labors, but the interests of his church continued to flourish, and he enjoyed the strong and undivided affection of his people. He had calls to other fields of labor, but he chose rather to remain in the parish he so much loved, and among the people with whom he had so long dwelt. So great was his attachment to this, his only parish, that he was never willing to spend his vacation where he could not readily answer any call for his pastoral services.

Thus he continued to grow in the love and reverence of his own people, and the high estimation of all who knew him.

His influence was by no means confined to the limits of his own parish. He did much for the educational interests of the town of Dedham. He was for a long time an active and influential member of the school committee, and was chairman of the board when the high school was established.

He was the most active and influential agent in establishing the parishes at Wrentham and Hyde Park, and devoted much time and labor towards the accomplishment of the work.

He was four years secretary of the Diocesan Board

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E. Burgess

of Missions; nineteen years he was treasurer of the Diocesan Convention, and was president of the Standing Committee from 1868 to 1873, the time of his death. He was specially interested in the Society for the Relief of Aged and Indigent Clergymen of the Diocese, and spared no efforts to enforce upon churchmen the claims of this excellent charity.

He was for many years a member of the General Board of Missions from Massachusetts, and twice a delegate to the General Convention.

In 1870 he received the degree of Doctor of Divinity from Columbia College, New York, and the same year the same degree from Griswold College, Iowa.

Three years afterward, on a pleasant autumnal Monday morning, he went into the city, apparently in his usual health, to attend a meeting of the clergy, and, while drafting a resolution, he was suddenly seized by an attack of apoplexy, from the effects of which he died in Boston, Oct. 25, A.D. 1873.

His remains were brought to Dedham, and in the succeeding week, in the presence of his family relatives and his many friends, were quietly laid to rest where he had always desired to be—under the shadow of his own church, and near the grave of the sainted Griswold.

Thus ended the comparatively long and useful life of one who was distinguished, not as a sensational or popular preacher, but as an earnest, devoted Christian minister, who was found faithful even unto death, and who now inherits the unfading crown of an endless life.

REV. EBENEZER BURGESS, D.D.

BY REV. A. C. THOMPSON.

Thomas Burgess and Dorothy, his wife, of Pilgrim memory, who arrived at Salem, Mass., about the year 1630, afterwards removed within the limits of Plymouth Colony, and were among the original members of the church formed at Sandwich in 1638. Thomas Burgess was a prominent man in that place, becoming a large landholder, filling various offices, being in his later years called Goodman Burgess, and dying in 1685, at the age of eighty-two. His descendants number at the present time several thousands, and are scattered throughout the country from Maine to California. In some branches of the family the name has been gradually changed into Burghess, Burges, Burgis, Borgis, Burge, and Burg.

The Rev. Ebenezer Burgess, who belonged to the sixth generation from the forenamed Thomas, was the son of Prince Burgess and Martha Crowell. He was the ninth of eleven children, and was born in Wareham, April 1, 1790. The homestead which descended from Ebenezer of the third generation still belongs to the family, as is also the case with the patriarchal estate of the Pilgrim Thomas, in Sandwich. The parents of Dr. Burgess, no less than remoter ancestors, possessed to a marked degree the better traits and habits of early New England, as regards piety, industry, thrift, and public spirit. At the home in Wareham influences were peculiarly suited to the cultivation of reverence, truthfulness, self-restraint, energy, and methodical ways. Domestic worship, morning and evening, was a truly hallowed season, and the Sabbath, strictly kept, was a day of elevated religious enjoyment. At eighteen years of age (April 24, 1808) Dr. Burgess publicly expressed the hope that he had been savingly renewed, made profession of faith in Christ, and entered into fellowship with the church of his fathers.

His fifteenth year found him master of a grammar school in his native town; and entering Brown University a year in advance, he graduated (1809) with honor. Though among the younger members, he was inferior to none of them in propriety of conduct, diligence in study, or extent of attainments,[1] and was by all regarded as among the very first in the class for scholarship. Immediately upon graduation he was chosen principal of the University Grammar School. From the year 1811 to 1813 he was a tutor in the college. After spending some time in theological study with Dr. Emmons, at Franklin, he entered the Middle Class of the Andover Theological Seminary, and graduated in 1815. His only surviving classmate, the Rev. Herman Halsey, now (1884) ninety-one years of age, writes with his own hand: "In scholarship he was accounted the leading member of his class; his character as a Christian was of the higher type; as a man, modest and dignified; as a companion, amiable, unpretending, courteous, generous."

Having completed his studies at Andover, he became Professor of Mathematics and Natural Philosophy in the University of Vermont. That was the period of reorganization of the University. It had been closed, and the buildings had been occupied by our general government during the war of 1812–15 with Great Britain. A rival institution had, in the mean time, diverted to itself the current of students; political intrigues hindered resuscitation; and after two years of waiting for prosperity which did not return till some time later, Dr. Burgess was the more ready to

[1] MS. letter of the late Rev. Jacob Ide, D.D., a classmate.

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yield to solicitations that he would enter upon a special service in behalf of the American Colonization Society. Samuel J. Mills, who had become an agent of that society, was requested to enlist some one as an associate in visiting Sierra Leone and other parts of the West African coast, with a view to selecting a site for a colony of free blacks from the United States. "Will you go, Brother Burgess?" wrote Mills in 1817. "Can we engage in a nobler effort? We go to make free men of slaves. We go to lay the foundation of a free and independent empire on the coast of poor degraded Africa. Your knowledge of the Spanish language may enable you to perform most important services. The information you have already obtained on the subject under consideration qualifies you to be eminently useful on the mission." While at Andover he had been deeply interested in behalf of the colored race, and a series of articles from his pen had appeared in the newspapers of Boston, and other articles elsewhere. He accepted the proposal. The two men received their commissions, and sailed from Philadelphia, Nov. 17, 1817. The voyage was memorable for a very signal deliverance. During a terrific storm the captain ordered the masts to be cut away. The ship drifted helplessly toward a ledge of rocks which extended both ways as far as the eye could reach, and on which the sea was dashing furiously. "We are gone for this world!" exclaimed the captain. Dr. Burgess went on deck, where the crew, in consternation and expecting death momentarily, gathered round him, and he commended them to the mercy of Almighty God. Fellow-passengers in the cabin were at the same time engaged in earnest prayer. The ship on coming within a few rods of the rocks was caught by a strong current, carried into deeper water, and borne along nearly parallel with the reef. She rounded the western extremity, just grazing on a shoal of sand, and was safe. All exclaimed, "It is the work of God!"

Arriving in London, the two commissioners presented their letters to Zachary Macaulay (father of the late Lord Macaulay), previously Governor of Sierra Leone, and to the Rev. Messrs. Pratt and Bickersteth, secretaries of the Church Missionary Society. William Wilberforce also received them cordially, and introduced them to Lords Bathurst and Gambier, preparatory to their introduction to His Royal Highness, the Duke of Gloucester, who was president of the African Institution.

The required information having been obtained, and other preparations made, they embarked for Africa Feb. 2, 1818. A voyage of seven weeks brought them to their destination, where letters from Lord Bathurst, Secretary of State for the Colonies, to the Governor and other officers at Sierra Leone, secured for them civilities and assistance. The two agents having made needed exploration of the coast for more than two hundred miles, and held intercourse with native chiefs, embarked May 22d on their homeward voyage. Within less than a month Mills died of a pulmonary disease, and was buried in the ocean. Returning by way of England, Dr. Burgess arrived home Oct. 22, 1818. The report of the exploration served materially to concentrate the thought and encourage the anticipations of those who were friendly to African colonization. He was requested to superintend the establishment of that colony which became the Republic of Liberia; but his health was impaired; the effects of an African malarial fever were still upon him, and he had other duties in view. His interest, however, in the cause of colonization remained without abatement, and in 1827 the managers "*Resolved*, That the thanks of this society be presented to the Rev. Mr. Burgess for his continued exertions in the cause of this society." When in 1839 the constitution was so altered as to admit directors for life, on the payment of one thousand dollars, he became one. In 1843 he was chosen a vice-president of the Massachusetts Colonization Society, and the year following its president, in place of Hon. William B. Banister, deceased; but he declined on the ground that the office should be filled only by a layman. A town in Liberia was named Millsburgh, in token of combined respect for the two explorers.

Some months in the winter and spring of 1819–20, Dr. Burgess spent in study with the Rev. Dr. Edward Dorr Griffin, at Newark, N. J., but on the last Sabbath of July in the last-named year he commenced supplying the pulpit of the First Church in Dedham. This church, the fourteenth in the order of seniority among churches organized in New England, was instituted Nov. 8, 1638. There had been a succession of six pastors, five of whom died in office, and one, then living, the Rev. Joshua Bates, D.D., had, early in 1818, become the president of Middlebury College. In the autumn of that year the parish, having called a minister in opposition to the voice of a majority of the church, the latter, by a decision of the Supreme Court, lost its records and other property. A new house of worship, however, was ready for dedication at the close of 1819, and Dr. Burgess was installed pastor March 14, 1821.

During the forty years of his active ministry in Dedham he commanded, with great uniformity, the respect of his fellow-citizens, and the unwavering confidence and deferential affection of his parishioners.

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In the pulpit he was always noticeably reverent, and there, as well as elsewhere, his devotional exercises were characterized by appropriateness, variety, and freshness. His sermons never failed to have a lucid arrangement, a practical aim, and well-considered, instructive material. Mere speculation and imaginative flights were quite foreign to his ideas of what is best suited to the wants of a congregation, needing, as every congregation does, to be built up in a firm and intelligent apprehension of the great truths and duties of the evangelical system. Theologically he differed but little from Jonathan Edwards. Among the Scripture doctrines uniformly inculcated, and always implied in his discourses, were the native depravity of the human heart, the consequent need of regenerating grace, the duty of immediate repentance and faith in the atoning sacrifice of Jesus Christ, who is God manifest in the flesh. The days of the Assembly's Catechism were not then numbered, and in that the young were faithfully taught. Neighborhood prayer-meetings were not unfrequently held; and for years a week-day service, with preaching, was maintained at Mill village. Distance, darkness, inclemency of weather never detained him from any official appointment. Indeed, his habits of punctuality, promptness, and general fidelity were of a marked order.

In pastoral labor the poor, the sick, and afflicted always received tender and faithful ministrations, and, where there was special need, were often thoughtfully remembered in the way of temporal aid. The young of the congregation, whether in the Sunday-school or not, had a large place in his heart; and in the form of little books or otherwise, they often received proofs of his affectionate thoughtfulness. Dr. Burgess took great pains to improve the service of song in the house of the Lord by his encouragement of singing-schools year after year.

Secular education in the public schools enlisted his interest. He was the first, so far as is known, to introduce into New England the infant school with somewhat of the kindergarten element. The first temperance gathering in Dedham was upon his invitation, which resulted in a town temperance society duly organized. He was also the first in the place to suggest an institution for savings, became the first president of the same (May, 1831), and continued in office till his death. Perhaps no savings-bank in the State has been more wisely and faithfully administered. In the year 1826, Dr. Burgess built at his own expense a spacious vestry to the new meeting-house.[1] During his active ministry there was scarcely a Congregational Church formed, or a house of worship built in the vicinity, to which he did not contribute personal and pecuniary assistance. In supplying the families of Norfolk County with the Bible he took a prominent part. He held office in various local benevolent societies, and an active membership in several that were national. It would not be easy to reckon up the number of boxes containing useful and valuable articles that went from his house for the aid and comfort of home missionaries at the West.

When the fortieth year of his pastorate and the seventieth of his life were completed (1861), Dr. Burgess resigned official responsibilities and salary. At the outset of his ministry the average Sabbath congregation was about one hundred. In the church of eighty resident members there was, at that time, not one young man. Growth, however, steady, healthful, and substantial, took place. Five or more seasons of marked religious interest occurred. One of these was in the year after his ordination, when fifty-two members were added to the church; another in 1827, the fruits of which were seventy-three such additions; yet another in 1832, when sixty-seven heads of families made public confession of faith in Christ. No professional evangelist was employed by him; the occasional services of earnest and judicious ministers were welcomed. Upon his demission of pastoral duties the membership of the church numbered two hundred and fifty-three, all but six of whom had been received in the course of his ministry. During the same period nearly an equal number (two hundred and thirty-two) had left to constitute or to strengthen other churches, the Spring Street Church in West Roxbury being a colony from that in Dedham. The whole number admitted was six hundred and twenty-four, of whom one hundred and forty were removed by death, while the obituary list of the society amounted to between five and six hundred. Two hundred and seventy-five marriages were solemnized, and three hundred and ninety-five children baptized.

When Dr. Burgess became a pastor annual ministerial vacations had not come in vogue. As time advanced it became his practice to take a journey, at considerable intervals, with his family, visiting the Middle or Western States, or Canada. One voyage with an invalid brother-in-law, Mr. Edward Phillips, was undertaken in the summer of 1826, and in 1846–47, accompanied by his family, he made a tour in Europe, which embraced, besides the countries usually visited by Americans, two or three which were then less frequently resorted to, Russia and Sweden, a trip down the Danube to Constantinople, a visit to Greece,

[1] Worthington's "History of Dedham," p. 125.

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Syria, Palestine, and Egypt. Sketches, to a limited extent, of the trip, which involved an absence of fifteen months, appeared in the form of letters to the *Puritan Recorder*.

As a general thing Dr. Burgess refrained from frequent contributions to the periodical press, and such contributions, when made, were almost invariably anonymous. For similar reasons, partly from native modesty and self-distrust, partly from a fixed purpose to allow nothing to interfere with professional duties, he refrained from authorship. He had scholarly tastes, was more or less acquainted with the French, Italian, Spanish, and Arabic; was familiar with the Hebrew, as well as the Greek and Latin; he had clearly defined opinions regarding the topics of the day; he used the pen daily and with much ease; and yet he shunned the enticement and the publicity of ordinary book-making. With rare exceptions he declined, when requested, to give sermons into the printer's hands. Only a few were published, as

"A Sermon preached before the Auxiliary Education Society of Norfolk County," 1825.

"Wareham Sixty Years Since:" a discourse delivered at Wareham, May 19, 1861.

"Our Fathers Honorable and Useful to Posterity:" a Centennial Discourse delivered in Dedham, Nov. 8, 1838. This was the closing sermon in the volume entitled "The Dedham Pulpit," pp. 517, which Dr. Burgess edited in 1840.

A sketch of the Rev. Samuel John Mills, Jr., from his pen is found in Sprague's "Annals of the American Pulpit" (1849), vol. ii. pp. 569–72.

In 1865 appeared the "Burgess Genealogy," a volume of 212 pages.

As a minister of the gospel, "This one thing I do," was his motto; hence he declined the presidency of Middlebury College, which was offered him not long after his ordination. Other offers of eligible positions were also declined. It was a settled purpose with him not to allow his name to stand in any connection implying responsibility without endeavoring faithfully to meet the demands of the place. This led him to resign as trustee of the Andover Theological Seminary, when his tour of 1846–47 would occasion an absence from at least two meetings of that body.

Whatever a man's public character may be, the home test is, after all, the chief test. In his domestic life and relations Dr. Burgess was peculiarly happy. May 22, 1823, he married Abigail Bromfield, a daughter of Lieutenant-Governor William Phillips, who became a helpmeet, with warm sympathy in all his religious interests and labors. Hospitality, which now seems to be fast becoming a lost art, was generously exercised at their house. Not only parishioners, but numberless other persons found a uniform and hearty welcome. For more than twoscore years it was a ministers' home, a frequent place for their rest and refreshment. Home and foreign missionaries found an asylum there. Distinguished visitors from a distance were often guests.

A more affectionate father, wisely indulgent, yet tenderly vigilant and firm, it would be hard to find. The early conversion of his children and their religious culture were evidently his chief aim. The testimony of many who were well acquainted—having been inmates of the family for months, and some of them even for years—is that as head of the household Dr. Burgess was most exemplary, prudent, sympathizing, noticeably thoughtful of the comfort and welfare of all, domestics included. One who spent three years in the family, a person of high culture, keen discernment, and connected with a different denomination, has said, deliberately, "He was the best man I ever knew."

In stature Dr. Burgess was above the average height, erect, and finely proportioned. The first impression made upon a stranger would be that of dignity and gravity. One acquaintance used to pronounce him "the last of the Puritans." For the Puritans and Pilgrims he entertained a profound filial respect. His native county had a large place in his heart. On visiting Plymouth, holding his first-born child in a large willow basket, he set the little fellow on Pilgrim Rock, and, raising his hands towards heaven, engaged in silent prayer.

Dr. Burgess' manners were in some measure old-time manners, with a touch of primitive New England stateliness. But it required no long acquaintance to discover a genuine benignity, a pervasive kindliness. No harsh judgments would escape from him; no loss of temper would ever be witnessed; no social or professional indiscretions would be detected. The clerical office was sure to be respected in the man. Egotism had no place; for ostentation he cherished a deep dislike. Regularity, personal neatness, and temperance in meats and drinks were characteristics. His three thousand manuscript sermons are models of unblemished orderliness; not a blot and scarcely an erasure could be found on them.

In all later years Dr. Burgess enjoyed excellent health, which was due in part, no doubt, to well-regulated exercise in superintending and cultivating his farm on the banks of Charles River. To human appearance there was every reason to suppose that in longevity he might even surpass his ancestors. In

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Alvan Lamson

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March, 1870, however, at eighty years of age, he met with an injury which undermined his strength, and which induced or aggravated a fatal complaint. Only a few times could he appear at worship on the Lord's Day. Suffering became extreme, but it was borne with Christian heroism till December 7th, when, joyfully trusting in Him who is the resurrection and the life, he entered into rest. Underneath his name on a monument in the cemetery are these words,—

"Whose faith follow."

ALVAN LAMSON.

Alvan Lamson was born at Weston, Mass., Nov. 18, 1792. The genealogy of the family does not seem to be very well known. John Lamson, the great-grandfather of Alvan, is believed to have gone from Reading to Weston, and is supposed to have been the son of Joseph Lamson, of Charlestown, or Joseph Lamson, of Cambridge,—the name Joseph Lamson appearing in both places. Joseph Lamson, of Cambridge, was the son of Barnabas Lamson (or Lamsonn, as he wrote his name), of Cambridge.

John Lamson, of Weston, the grandfather of Alvan, was born in 1724, married Elizabeth Weston, of Lincoln, and died in 1785.

John Lamson, the father of Alvan, was born in Weston, in 1760. He married Hannah Ayers, of Needham, Oct. 17, 1790, and died Sept. 3, 1833. He was a farmer, owning the land he cultivated.

Alvan Lamson worked on his father's farm till he left home for the academy at Andover. He early showed a love of reading and study, being marked at the district school as exemplary in conduct and ranking high among his schoolmates. When still young he looked forward to studying for the ministry. After attending the district school and being for some time under the instruction of Dr. Kendall, the clergyman at Weston, he went to Phillips Academy, Andover, where he completed his preparatory studies, and in 1810 entered Harvard College.

His class—the class of 1814—contained several who stood high in after-life, among others, James Walker, who became professor and president of the college; Pliny Merrick, who was judge of the Supreme Court of Massachusetts; and William H. Prescott, the historian. He took a high rank among his classmates in the beginning, and maintained it to the end. In college, as at the academy, he depended largely on his own exertions for his support.

For two years after graduating he was a tutor in Bowdoin College. He then entered the Divinity School at Cambridge, appearing in the catalogue as a member of the first class which graduated from the school (in 1817).

In 1818 he was invited to become the pastor of the First Church and Parish in Dedham, and, after some hesitation, accepted the invitation.

It was a time of change in religious societies. Differences of opinion and belief had become decided and sometimes irreconcilable, many old parishes were divided and new ones formed. There was disagreement in the Dedham Church and Parish as in others. A considerable majority—two-thirds, or more—of the parish sympathized with what was called the Liberal, or Unitarian belief, the larger number of the most active members of the church being more favorable to what has been known as the Orthodox faith. The invitation to Dr. Lamson was given by the parish without the concurrence or approval of the church, though a majority of the members of the church finally acquiesced in the action of the parish. Hence arose a controversy which was prolonged and bitter. The parish, and, in its turn, the church, summoned a council, and the conflict led to legal proceedings, the final decision of the Supreme Court[1] being that the parish and the portion of the church which remained with it still continued to be the First Church and Parish, retaining all their rights and property. The members of the church and parish who were not satisfied with the consequences of this decision withdrew and formed a new association, the church thus constituted being now known as the "Orthodox," or "Allin Congregational Church."

After his settlement Dr. Lamson devoted himself to his parish and to literary pursuits. His life was earnest and laborious, but, like most lives given to study and the quiet performance of duty, it affords little on which the writer of a brief memoir may enlarge or which will arrest the attention of a casual reader. He received the degree of Doctor of Divinity from his college in 1837, and acquired a high reputation as a preacher, writer, and scholar. He attended carefully to his pastoral duties, performing them with his best strength and ability.

He fully appreciated the importance of good schools, and gave much time and labor to the care and improvement of the public schools of the town, being an active member of the school committee for a number of years, and diligently attending to some of its most troublesome and important duties.

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[1] Baker *vs.* Fales, Mass. Rep., vol. xvi. p. 488.

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His health was never robust, and at times was quite feeble, and his work often brought weariness, nervousness, and discouragement,—uncomfortable days, and nights with little sleep. About middle life he was attacked by a serious illness, which, besides its effect on his general health, produced a paralysis of certain muscles, and which perplexed and baffled his physician. He suffered from this for several years, but was finally relieved by vigorous treatment at the hot sulphur springs of Virginia. During his absence there the cause of his illness was almost accidentally discovered. It arose from the use of water impregnated with lead. This water was brought from a spring on "Federal Hill," through logs, to two reservoirs in the village, and thence distributed by lead pipes. It was supposed to have caused several cases of severe illness and some deaths.

This visit to Virginia in pursuit of health, and a trip to Europe of a few months in 1853, were probably his most extended absences from home after his settlement. Living thus in Dedham, which during the earlier part of his residence was a somewhat secluded village, he came to feel a strong attachment to the place and his people, and a deep interest in all that concerned them, and these feelings continued to the end of his life.

Dr. Lamson had a strong literary taste. He had a high estimation of the Greek and Latin classical writers and the standard English and American authors, and was well versed in general literature. He was a ready though not a hasty writer. His style—always pure and simple—had force and beauty, and his writings won the warm praise of his contemporaries, who were most capable of judging of them. He was for a number of years a member of the examining committee in Rhetoric, during the professorship of Edward T. Channing, in Harvard College.

He wrote many articles in the *Christian Examiner*, of which, with Rev. E. S. Gannett, he was editor from January, 1844, to May, 1849. He published a volume of sermons in 1857, and a number of occasional sermons and addresses, including "A History of the First Church and Parish in Dedham, in three Discourses," delivered Nov. 29 and Dec. 2, 1838. He was fond of historical and antiquarian researches, was a member of the Massachusetts Historical Society, and one of the original members of the Dedham Historical Society.

He was especially interested in the history of the early church, and in the works of the early Christian writers,—the Fathers, as they are often called. In 1860 he published a volume entitled "The Church of the First Three Centuries." He spent much time on this work after its first publication, and a revised and enlarged edition of it was issued in 1865, after his decease, under the supervision of Professor Ezra Abbot. He was familiar with the history and doctrines of New England Congregationalism, and was summoned as a witness in a case in the New Hampshire Court,[1] which depended on the meaning of the term "Congregational." He was also selected to write the article on Unitarianism, in Rupp's "History of all the Religious Denominations in the United States."

Dr. Lamson was very fond of country life, thought much of his garden, and took great interest in agriculture, pomology, and arboriculture. He was a member of the Norfolk Agricultural Society, and delivered the annual address before it in 1857.

His personal character was of much simplicity. He was conscientious,—sometimes more than conscientious,—scrupulously honest and honorable in his dealings, always anxious to avoid violating the rights of others, and often ready to sacrifice his own. But he was not wanting in judgment and sagacity. He was exact in the performance of all which he regarded as duty, desiring to leave nothing undone which properly belonged to him to do, but was generally indulgent in his judgment of others. He was no ascetic, and was never inclined to condemn a reasonable indulgence in the amusements of life. In his hours of leisure he enjoyed social intercourse, though a natural reserve and sensitiveness, and his studious habits, prevented him from seeking it as constantly as many do, and gave him the appearance of caring less for it than he really did.

His connection with his parish continued till Oct. 29, 1860,—forty-two years from the time of his settlement,—when his resignation, offered a little while before, took effect. After his retirement he still retained a lively interest in the affairs of the parish, taking part in the instruction of the Sunday-school, and holding himself ready to aid his successor and his people whenever his assistance was desired.

He married, in 1825, Frances Fidelia Ward, daughter of Artemus Ward, who was a long time chief justice of the Court of Common Pleas. He died July 18, 1864, of paralysis, of which he had

[1] Attorney-General *vs.* Dublin, New Hampshire Rep., vol. xxxviii. p. 459. Dr. Lamson testified fully for the defendant in this case, but the court, in their decision, held that such evidence was not admissible, and that the meaning of the word *Congregational* should be determined by the court as a question of law, reference being made to historical works and other works of authority.

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Ira Cleveland

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had a slight attack the preceding year,—an attack so slight that its true character was hardly recognized at the time.

The following is a list of the publications of Dr. Lamson:

Sermons, 12mo, pp. 424. 1857.

The Church of the First Three Centuries; or, Notices of the Lives and Opinions of some of the Early Fathers, with special reference to the Doctrine of the Trinity: illustrating its late origin and gradual formation. 8vo, pp. 352. 1860.

Second edition of the same, revised and enlarged; edited by Ezra Abbot. 8vo, pp. 410. 1865.

An edition of this work, with additional notes by Henry Ierson, was published by the British and Foreign Unitarian Association. London. 1875.

Pamphlets.—Sermon on the Adaptation of Christianity. 1825.

Remarks on the Genius and Writings of Soame Jenyns, and on the Internal Evidences of Christianity. 1826.

Sermon preached at the Ordination of Rev. Charles C. Sewall, at Danvers. 1827.

Discourse at the Dedication of Bethlehem Chapel, Augusta, Me. 1827.

Discourse on the Validity of Congregational Ordination (Dudleian Lecture). 1834.

Sermon on the Sin against the Holy Ghost. 1835.

A History of the First Church and Parish in Dedham, in three Discourses, delivered Nov. 29 and Dec. 2, 1838. Published in 1839.

A Discourse delivered on the day of the National Fast, on occasion of the death of President Harrison. 1841.

Congregationalism. A Discourse delivered before the Massachusetts Convention of Congregational Ministers. 1846.

The Memory of John Robinson. A Discourse delivered at Dedham, Sunday, Dec. 21, 1851.

Impressions of Men and Things Abroad. A Sermon preached at Dedham, Sept. 11, 1853, after an absence of some months in Europe.

Agricultural Life in some of its Intellectual Aspects. An Address delivered before the Norfolk Agricultural Society, Sept. 30, 1857.

A Sermon preached Oct. 31, 1858, the Sunday after the Fortieth Anniversary of his Ordination.

A Discourse preached Oct. 28, 1860, on Resigning the Pastoral Charge of the First Church and Parish in Dedham, after a Ministry of Forty-two Years.

Funeral Sermons.—On Ebenezer Fisher, Jr. 1847.

On Mrs. Mary Dean. 1851.

On Rev. John White. 1852.

On John Endicott. 1857.

On Hon. James Richardson. 1858.

Tracts (Unitarian).—On the Doctrine of Two Natures in Jesus Christ. First Series, No. 20. (Reprinted in England.)

On the Foundation of our Confidence in the Saviour. First Series, No. 89. (Reprint of Sermon at Ordination of C. C. Sewall.)

On Earnestness in Religion. First Series, No. 188.

What is Unitarianism? First Series, No. 202. (Reprint, after revision, of the article on "Unitarian Congregationalists," in Rupp's "History of all the Religious Denominations in the United States.")

IRA CLEVELAND.

Ira Cleveland was born in the town of Hopkinton, Middlesex Co., Mass., Feb. 1, 1802. When four years old he moved with his father, Ira Cleveland, to a farm in Milford, Worcester County, and was occupied in attending school and in assisting his father in agricultural pursuits until he entered college. He prepared at a private academy in Mendon, entered Brown University in September, 1821, and graduated in 1825 valedictorian of his class. Soon after leaving his Alma Mater he began to study law at Marlboro', Mass., and in 1828 came to Dedham and entered the office of the Hon. Horace Mann, where he was engaged in attending law lectures and preparing for admission to the bar. During the December term of the Court of Common Pleas, in 1829, he was duly admitted as an attorney-at-law, and in the usual course a counsellor in that and the Supreme Judicial Court. The ten years which followed were given exclusively to his law practice, which by his industry and wisdom increased until he received a goodly share of the business of the county, and held a satisfactory position as an advocate. He always had a high regard for the justice and equity of the several legal tribunals and the integrity of their officers, but at the same time he was never disposed to favor litigation, and in most cases advised his clients to adjust their disputes by private agreement, rather than have recourse to an expensive and extended process by law.

Mr. Cleveland, in 1840, was connected with the Dedham and Norfolk County Mutual Insurance Companies, and became so much engaged with the prosecution of this business that he gradually withdrew from the bar. He was also appointed public administrator, which office he held forty-two years. At the present writing, although in his eighty-second year, he is ac-

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tively engaged with the above-named corporations, as president of one and treasurer of both.

In the spring of 1837, Mr. Cleveland married Miss Frances M. Whitney, daughter of Major T. P. Whitney, of Wrentham. His wedded life was brief. He buried his wife and infant daughter in the year following. In his intense bereavement he found a deeply sympathizing friend in the Rev. Dr. Babcock, rector of St. Paul's Episcopal Church. He was affectionately taken into his family and provided with a home, where he remained until it was broken by death, a period of forty-three years. He now resides in the family of the present rector, the Rev. Arthur M. Backus.

Mr. Cleveland, soon after coming to Dedham, interested himself and others in beautifying the streets and squares of the village. Many ornamental trees were planted in various quarters, and the village cemetery changed from a dilapidated condition to one of order and attractiveness.

His more excellent labors have been in behalf of St. Paul's Church. He became a member of the church in 1838. The same year he was elected warden and a delegate to the Diocesan Convention of Massachusetts, and has acted constantly in these capacities until the present time. His gifts to the parish have been generous and frequent. He was actively engaged in forwarding the execution of the church building which was constructed in 1845, costing seven thousand dollars. After this church was burned, his efficient help enabled the parish to build the present beautiful stone edifice, at an expense of over thirty thousand dollars. The sum donated by him to assist in these two cases was greater than thirteen thousand dollars. He was largely instrumental in erecting the costly monument to the memory of the late Bishop Griswold which stands on the north side of the church; and, together with Joseph W. Clarke, Esq., placed the beautiful testimonial in marble, which stands near it, to the memory of his cherished friend and rector, Rev. Samuel B. Babcock. In 1881 he added to his constantly increasing benefactions the gift of a chime of ten bells, the largest weighing three thousand and fifty pounds, at a cost of over five thousand dollars. In 1882 the gratitude of the parish was called for again through the offer to decorate the interior of the church at an expense of more than three thousand dollars. The acceptance of this gift enabled him to fulfill his heart's desire, and to make glorious that object upon which his affection was set, viz., the House of God.

Mr. Cleveland, although weighted with the burdens of over fourscore years, is wonderfully active and well preserved. His life has been unostentatious, yet not devoid of strength and earnestness. Intensity of purpose and persevering devotion are his prevailing characteristics. These, with his benevolence and generosity, will make him ever to be venerated, and his name one which his friends and associates will ever delight to honor.

JOSEPH W. CLARK.

Elder John White, the ancestor of Joseph W. Clark on his mother's side, was one of the first settlers of Cambridge, of Hartford, and of Hadley, Mass. He was a passenger in the ship "Lyon," which sailed from England June 22, 1632. She brought one hundred and twenty-three passengers, thirty-three adult males, including John White. The General Court had assigned the town of Cambridge—then called Newtowne—for their settlement, together with the company of Rev. Thomas Hooker, who had arrived a short time before and made a temporary settlement at Braintree. Here John White found his first home in this Western world. His home-lot, with his dwelling-house, was on a street called Cow-Yard Row. This home-lot with about thirty acres farming land was early allotted to him, and in August, 1633, the town granted him three-fourths of an acre more for a cow-yard. Gore Hall, the beautiful library building of Harvard University, probably now graces this cow-yard.

The location and quantity of his allotments indicate that in his contributions to the common stock he was in a middle place, neither among the wealthier nor poorer class.

In February, 1635, the town made its first election of a board of seven men "to do the business of the whole town." They were then called *Townsmen* or selectmen. John White was one of the number chosen. Soon after the Rev. Mr. Hooker and his people began to feel straitened in their accommodations, and determined to look out for a new home. They selected the valley of the Connecticut, and having obtained the reluctant consent of the government of Massachusetts, in June, 1636, the main body of the company effected their removal.

Trumbull, the historian, says in his graphic narrative, "About a hundred men, women, and children traveled more than one hundred miles through a tedious and tractless wilderness to Hartford. They had no guide but their compass over mountains and rivers, through swamps and thickets, with no covering but the heavens; they drove one hundred and sixty

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Joseph A. Clark

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head of cattle and subsisted on the milk of the cows. Mrs. Hooker was borne on a litter through the wilderness." In the records of Hartford, John White appears as one of the original one hundred proprietors. His home-lot was on what is now Governor Street; only eighteen of the original had a larger share than his. Here he was chosen one of the board of "Orderers," as the selectmen were called. Little is known of his private life except that he was a frugal and industrious farmer, careful in securing for his children a good education.

Dissensions soon arose in the church between the minister and Elder Goodwin, and it was determined by the elder and his following to found a new colony. On the 18th of April, 1659, sixty persons signed an agreement to remove to Hadley. John White's name being fifth on the list, indicates that he was one of the leaders in this important step. The town record of Hadley says, "This plantation by the engagers did on the 9th of November, chuse by vote six persons (John White being one of them) to order all publick occasions that conscerns the good of the plantation for the yeare ensuing." The margin of the record calls this the first choice of "Townsmen."

Thus were laid the foundations of Hadley,—the frontier settlement of that day,—looking out towards the northwest, north, northeast, and east on the boundless forest and its savage Indian occupants. John White's share in the common enterprise was one hundred and fifty pounds, the highest share being represented by two hundred pounds. He at once took an active part in the affairs of the town, and was sent a number of times as deputy or representative to the General Court at Boston. As evidence of his good report among the brethren, he was one of the "messengers" from Hadley when the church at Northampton was gathered, in the year 1661.

After 1670 his name does not appear in the records, he having returned to Hartford. A new church was formed there, and he was chosen elder in it. The home of twenty-three years of the vigor of his life retained a strong hold on his affections, and it needed only the attraction of a church formed after his idea of a perfect Scripture model to win him back to his early home. His life was prolonged to a good old age, and in the winter of 1683–84 he rested from his labors.

His good sense and sound judgment are attested by the nature of the services his fellow-citizens sought from him. Each of the three important towns in which he lived received his aid in management of its prudential affairs.

The capacity to discharge the duties of a townsman as well as those of representative to the colonial Legislature was in that day an indispensable prerequisite to the appointment. The office of ruling elder in the church, which he held during the last ten or twelve years of his life, was one of great influence and importance; it was designed to relieve the pastor of a considerable part of the responsibility attending the government and discipline of the church. It required a grave and discreet man, one who had earned a good report of those without and within the church. Such a one in all respects furnished for his work was our John White.

To be the descendant of one whose qualifications caused him to be called to these various duties in the church and in the State, and who has discharged them well, is a matter of just pride.

His descendants should abundantly honor the ancestor in whose footsteps they may so safely walk.

Joseph W. Clark was born in Easthampton, Mass., Sept. 16, 1810. He was the seventh generation in descent from "the Most Worshipful William Clarke, Esq." (as the record has it), who died in Northampton, July 19, 1690, aged eighty-one. He was born in England in 1609, and sailed from Plymouth with his family in 1630, in the ship "Mary and John," for Boston, a few weeks before that distinguished company of fifteen hundred, headed by John Winthrop, afterwards Governor, in a fleet of thirteen vessels, from the Isle of Wight for Salem. He settled first with the Dorchester colony, where he remained till 1659, when he was induced to join the Northampton colony, which was made up in good part by his companions on the voyage from England, particularly his lifelong friend, Elder John Strong.

These two worthies were perhaps equally conspicuous in stamping their unbending Puritan principles upon this frontier colony. Two years later, viz., in 1661, at the organization of a train-band or militia company of sixty men, the number being incomplete, and not large enough to entitle them to a captain, William Clarke was chosen the highest officer, viz., "lieutenant,"—at that time considered a most important position, securing to him ever after the distinguishing title of Lieut. Clarke.

He held other important positions,—as representative to the General Court at Boston, and for more than twenty years one of the selectmen. He was one of the judges of the County Court, held alternately at Northampton and Springfield. He was mentioned, moreover, as one of the seven pillars on which, with the first minister, the church there was originally constituted.

The descendants of this godly man number many

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thousands, some of whom, even of the ninth generation, are active to-day in the affairs of church and state in most of the States of the Union.

He settled on a twelve-acre lot on what is now Elm Street, there being no street till long afterwards.

The President Seelye place is part of this lot, and through the long period of over two hundred and twenty years some part of these twelve acres has continued in possession of Lieut. William's descendants. In point of longevity and rapid increase, this is probably the most remarkable family ever reared in the town.

The record shows that the sixth child of Lieut. William had eleven children; one died in early life, three lived to be above seventy, three above eighty, and four above ninety. Of these, six were sons, and each lived with the wife of his youth more than fifty years. Governor Caleb Strong says they were all living within his memory, all were respectable, and in good circumstances. One of the sons, Lieut. Ebenezer, who lived near the President Seelye place, attained the age of ninety-nine. At his death, in 1781, there had sprung from the original pair, as stated by President Dwight, of Yale College, eleven hundred and forty-five persons, of whom nine hundred and sixty were then living. When it is remembered that all this relates simply to one of Lieut. William's sons, viz., Deacon John and his posterity, some faint idea may be formed as to the multitude of his descendants, which it is estimated would number not less than thirty thousand. His tomb and monument may be seen in the old cemetery at Northampton.

Asahel Clarke, the fifth in descent from Lieut. William, was born Feb. 17, 1737, was a lieutenant in the Revolutionary army, and died in Easthampton, on his eighty-fifth birthday, in 1822. He married Submit Clapp, who died in 1818. They had twelve children. The sixth son, Bohan, was born in 1772, and died at Cambridge in 1846. He married, in 1802, Polly White (J. W. Clark's mother), of Hadley. She died in Romeo, Mich., October, 1868. They had four sons and two daughters.

When Joseph was eight years old his father removed to Northampton, having bought the mill property on Mill River with the homestead on South Street. Here he had only the advantages of a common-school education till 1825, when he went to Providence to live with his brother, Enoch White, who had established a banking-house there as a branch of the eminent firm of S. & M. Allen & Co., of Philadelphia and New York, who had also similar branches in many of the Southern and Western cities. In 1829, before he was twenty years old, he was admitted as partner with his brother in the new firm of E. W. Clark & Bro. A few years later the concern established itself in Boston, and in 1836 E. W. Clark removed to Philadelphia and founded the house of E. W. Clark & Co., which is continued to-day by the children of the two succeeding generations, and enjoys deservedly a high position there. Joseph W. remained in Boston, under the style of J. W. Clark & Co. From these two parent houses in Philadelphia and Boston sprang E. W. Clark, Dodge & Co., of New York; E. W. Clark & Bros., of St. Louis; Clark's Exchange Bank, of Springfield, Ill.; and E. W. Clark, Brothers & Farnum, of New Orleans.

In 1834 he married Eleanor Arnold Jackson, daughter of Nathan W. Jackson, of Providence, R. I. The first seven years of married life they lived in Boston, and three children were born there, viz.: Randolph Marshall, Agnes White, and Eleanor Jackson. In 1840 he bought a beautiful residence on Blue Hill, in Milton, where three children were born,—Mary Frances, Annie Crawford, and Susan Goodman. Five years later he removed to Dedham, and since that time —thirty-nine years ago—he has lived there. Here Carrie Ward, the youngest child, was born. She died in Boston in 1872. Randolph Marshall married, in 1863, Mary Vinton, daughter of Rev. A. H. Vinton, of St. Mark's Church, New York City. He died Sept. 11, 1872, in Dedham, leaving two daughters, who, with their mother, live in Boston. Agnes White married, in 1859, Charles Van Brunt, of Dedham, son of Commodore Van Brunt, of the United States navy. Mary Frances married, in 1863, Dr. Courtland Hoppin, of Providence, R. I. He died in 1876, leaving three children. Annie Crawford married, in 1867, Edward Sturgis Grew. They have four children and live in Boston. He is partner in the commission house of Lawrence & Co., successors to the eminent firm of the last generation of A. & A. Lawrence & Co. Susan Goodman married, in 1867, Gustav Stellwag, a German merchant, who lives in New York.

In Dedham Mr. Clark took an active interest in all local improvements. He was the chief promoter of the Dedham and Hyde Park Gas Company some thirty years ago, and has for many years been president of the corporation. More recently the people are indebted to Mr. Clark, with two or three enterprising citizens, for perhaps the greatest boon that has ever been conferred upon the town, the water-works, giving an ample supply of pure spring water for all domestic and fire purposes. But for his pecuniary aid and influence it is not probable that this would have been accomplished perhaps for many

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years. From his earliest residence in town he has been intimately identified with St. Paul's Episcopal Parish, under the rectorship of his early and constant friend, Rev. Samuel B. Babcock, D.D. He was for many years junior warden, with his friend Ira Cleveland as senior. He was a liberal contributor in all the departments of church and parish work. He was frequently chosen delegate to the diocesan convention.

Soon after the treaty with the Indians, by which the upper peninsula of Michigan was ceded to the United States when the vast wealth of the mineral deposits began to be known and appreciated, he became greatly interested in these lands, and has since that time been identified with the wonderful development of that region which has added so vastly to the national wealth, and has become one of the leading sources of copper supply for the world, while this wilderness of ice and snow has been converted into a vigorous and thrifty commonwealth, with schools and churches, and the accompaniments of civilization as found in the Eastern States. He was one of the original proprietors of the land which made up the Calumet and Hecla mines when they were entered at one dollar and twenty-five cents per acre under the land department of the United States government. This is probably the richest copper-mining property ever developed in the annals of mining. The present valuation is about twenty-five million dollars, while an equal amount has been divided in money to the shareholders, aggregating little less than fifty million dollars. He is president of the St. Mary's Canal Mineral Land Company. This was the largest land company in the United States up to the time when the enormous subsidies for railroad building began to work. This grant was for seven hundred and fifty thousand acres from the United States government to the State of Michigan for the purpose of building a canal round the Falls of St. Mary's at the outlet of Lake Superior, and its completion opened to the world the vast commerce of that inland ocean. Now, since the Northern Pacific Railroad is extended to Puget Sound and the Pacific Ocean, the mind can hardly grasp the magnitude of the interests involved. He is president of the Osceola Consolidated Mines, a legitimate and conservative company, which has been successfully worked some ten years, and in the past seven years has paid regular dividends aggregating about one million dollars to the shareholders. For more than forty years he has been one of the managers and treasurer of the "Episcopal Clerical Fund," a chartered society for the relief of aged and indigent clergymen, and a liberal contributor to its funds. In 1881 he made a gift of ten thousand dollars as a memorial to his son, who was for many years greatly interested in its beneficent work. This fund is known as the "Randolph Marshall Clark Memorial Fund." He is one of the board of trustees of donations to the Protestant Episcopal Church, and has been for forty-five years. He has traveled quite extensively at home and abroad, has made ten voyages across the Atlantic, made an extended tour through Norway and Sweden and Continental Europe. From Stockholm he crossed the Baltic through Finland to Petersburg and Moscow to Novgorod, at the head of navigation on the Volga; then down that river and the Don by the Sea of Azof and the Straits of Kertch into the Black Sea, visiting Sevastopol, Balaklava, and the intensely interesting fields of the great strife of France and England against Russia in 1854–55, returning, *via* Odessa and Galatz, up the Danube through Hungary and Austria. He also visited Cuba soon after the bloody termination of the Lopez expedition, having for its object the invasion and revolution of that island.

The sudden death of Randolph Marshall was a severe shock to his father, and made him nearly forget his interests in matters of daily life. But he soon resumed the management of his affairs, which since his protracted absence in Europe he had almost wholly placed in his son's hands by unlimited power of attorney. His early education was under the eye of his pastor, Dr. Babcock, of Dedham; then he went to Churchill's military school, at Sing Sing, N. Y., where he prepared for Harvard University. He graduated with honor in the class of 1855. Then he spent some years in travel and study, and entered into mercantile life as treasurer of a factory in which his father was largely interested. The church of his choice in which he was reared carried the affections and convictions of his manhood. He was a devout churchman.

On breaking out of the Rebellion he enlisted in the Massachusetts First Cavalry as lieutenant, and went to South Carolina, where he served in the region about Hilton Head and Beaufort. He saw some hard service there. Then ordered North, he served on the lower Potomac, and the campaign culminated for him in the hard-fought battle at Antietam. He was promoted to captain in the Massachusetts Second Cavalry Regiment, but was soon after *invalided* by the surgeon of his regiment without his consent, or even his knowledge, and returned to his home with broken health. Disease contracted here probably cost him his life.

He was thoroughly educated,—accomplished in French and German. He traveled much, crossed

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the Atlantic twelve times, spent a winter in Dresden, made a journey through Norway and Sweden, visited Russia twice, and had exceptional facilities for observation which he did not fail to improve. His occasional letters to the press, over the signature of "Dolphus," were extensively copied through the country. His lecture on "Moscow and Central Russia" was received with marked favor.

The exceptional relations of companionship and trust which always existed with his father were remarkably tender and touching.

The following tribute to his worth is most appropriate and expressive:

"MILITARY ORDER LOYAL LEGION, UNITED STATES.
"HEADQUARTERS COMMANDERY OF THE STATE OF
"MASSACHUSETTS.

"BOSTON, October 3, 1873.

"At a stated meeting of this Commandery, held at the Parker House, School Street, on Wednesday evening, October 1, 1873, the following report of a committee to draft resolutions relative to the decease of Companion Captain Randolph M. Clark, late First Regiment Massachusetts Volunteers Cavalry, was adopted:

"REPORT.

"Companion Captain Randolph Marshall Clark, died at his boyhood's home, at Dedham, Massachusetts, September 11, 1873.

"An earnest, upright man, strong in his convictions and conscientious in his expression of them,—he united with a cultivated mind sound judgment and thoroughness,—independence of thought and fearlessness of action,—kindliness of heart and tenderness of sympathy,—governed always by principles of right and justice,—a trusted friend,—a good soldier,—a valued citizen,—a true man.

"*Resolved*, That by his death is stricken from the list of living companionship and added to the increasing roll of our fallen comrades,—who rest in peace,—another name, which shall be guarded in memory with tenderness.

"*Resolved*, That we deeply deplore the death of our companion in the midst of his usefulness, and realize the loss we are called to mourn.

"*Resolved*, That we tender our heartfelt sympathy to that home circle in which he was so loved.

"*Resolved*, That the recorder be instructed to transmit a copy of these resolutions to the afflicted family of our deceased companion, and that this declaration of our remembrance be entered upon the records of this Commandery.

"ARNOLD A. RAND,
"Col. U. S. Vols.,
"GEORGE N. MACY,
"Brevet Maj.-Gen. U. S. Vols.,
"FRANCIS A. OSBORN,
"Brevet Brig.-Gen. U. S. Vols.,
} *Committee.*

[Extract from the Minutes.]

"CHARLES DEVENS, Jr.,
"Bvt. Major-Gen. U. S. Vols., *Commander.*
"JAS. B. BELL, *Recorder.*"

EZRA W. TAFT.

Ezra W. Taft, son of Frederick and Abigail Wood Taft, was born in Uxbridge, Mass., Aug. 26, 1800. Early in life he commenced that business activity which has since been characteristic of the man. He came to Dedham in 1815 and went to work with Frederick A. Taft, who started the Dedham Manufacturing Company. He remained here most of the time until 1820. In that year, then only twenty years of age, he went to the neighboring town of Walpole, where he hired a little mill and made forty thousand yards of negro-cloth for the Southern trade. In 1823 he went to Dover, N. H., and assisted in starting the Cocheco Mill, now one of the largest cotton-mills in New England, where he remained three years as overseer. In 1826 he returned to Dedham and took the agency of the Dedham Manufacturing Company, which position he retained six years. In 1832, Mr. Taft severed his connection with this company and assumed the agency of the Norfolk Manufacturing Company at East Dedham, where he built the stone mill now standing, and remained in this connection thirty years. At the time Mr. Taft first identified himself with the manufacturing business all yarn was spun at the mills and sent out through the country to be woven. From this crude beginning he has lived to witness the development of the business until a modern woolen-mill is one of the wonders of the nineteenth century.

In 1864, Mr. Taft retired from manufacturing, and since that time has devoted himself almost continuously to the business of the town. For more than thirty years he was a member of the school committee, and for thirty-one years a director of the Dedham Bank, and since 1873 has been its president. He has been connected with the Dedham Institution for Savings since its organization, and is one of the investment committee at the present time. He has also been a member of the old Norfolk Insurance Company since its organization, and is a director in the Dedham Mutual Insurance Company. He was for fourteen successive years one of the selectmen of the town, during twelve of which he was chairman of the board. He also represented Dedham four years in the Legislature, besides filling many other positions of honor and trust. No citizen of the town of Dedham has been so continuously connected with bank and town business as Mr. Taft, who lives to enjoy the fruition of a successful business career.

Mr. Taft's grandfather, Samuel Taft, lived to be over eighty years of age, and had twenty-two chil-

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Ezra M. Gage.

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Carlos Slafter

dren. He was a noted hotel-keeper in Uxbridge during the Revolution, and had the honor of entertaining Gen. Washington and staff on their journey north. A pleasing incident is related in this connection. Washington was so much pleased with Mr. Taft's two daughters that he sent them each a handsome dress as evidence of his gratitude for their kindness and attention to him during his sojourn.

Frederick Taft, father of the subject of this notice, was a very active public man in Worcester County. He was surveyor for all the southern portions of the county, and for twenty years was deputy sheriff. He lived to the advanced age of eighty-seven, and his wife, Abigail Wood, reached the age of ninety years.

Mr. Taft is a member of the Orthodox Church, and a Republican in politics. He has ever labored zealously to advance the interests of the town, whether material, religious, or educational, all finding in him an earnest advocate, ever ready to take the laboring oar in all good works.

Sept. 8, 1830, Mr. Taft united in marriage with Lendamine Draper, eldest daughter of Calvin Guild, of Dedham, and their family consists of six children, all of whom were present at Mr. and Mrs. Taft's golden wedding, which was celebrated Sept. 8, 1880.

CARLOS SLAFTER.

Well may the name and worth of Carlos Slafter have honorable mention in the history of Dedham, for to him, perhaps more than to all others, is the town indebted for the prosperity of the high school and for the measure of usefulness to which it has attained. This school was founded in 1851, and in 1852 Mr. Slafter became its principal, and has remained in that capacity to the present time, a period of over thirty years. He watched with untiring zeal over its struggling infancy, and, as its hold on the community grew firmer and its usefulness broader, his watchful interest kept even pace with its beneficent development. He has constantly suggested and instituted measures for its progressive advantage. At an early day he arranged a course of study for three years, and soon after for four years; and, with various modifications demanded by the advance in educational ideas, the four years' course has been continued. The sons and daughters of his earliest pupils have been graduated, some for college and some for normal schools, and many for business pursuits. Mr. Slafter has been a careful observer of the progress and improvements in teaching, and has aimed to keep abreast of the times. He has found great sources of enjoyment in his calling, and yet has not been so absorbed in it as to lose interest in the affairs of the community in which he lives.

The Dedham Library Association was formed at his suggestion, and to his energy and untiring devotion is largely due the foundation of the public library, an institution of great public benefit, and of which the town has much reason to be proud.

From early manhood, almost boyhood, Mr. Slafter has been an educational instructor. He is son of Sylvester and Mary Slafter, and was born in Thetford, Vt., July 21, 1825. The district school furnished his early means of education, and after a full term of study at Thetford Academy, at the age of sixteen years and a few months, he began to teach in the town of Fairlee, Vt. For several years he taught winter schools in the town of Lyme, N. H. Dividing his time between work on the farm and study at the academy, he entered Dartmouth College in the summer of 1845. By teaching winters he obtained the chief means of completing his college studies, and was graduated in 1849. At the close of his college course he decided to devote himself to the teacher's calling, although fully aware that it did not offer pecuniary rewards to satisfy the most ambitious minds.

The two years after graduation he spent in Dedham, chiefly in teaching, but for several months he read law in the office of Ira Cleveland, Esq. In 1851 he became principal of the high school in Framingham, Mass., but at the close of the year he was recalled to Dedham, where the years of his active life have been spent.

In May, 1865, Mr. Slafter was ordained a deacon in the Protestant Episcopal Church, and was chaplain several years for the Dedham jail and house of correction, but, finding clerical duties combined with teaching too burdensome, for several years he has wholly relinquished the former.

In 1858 he married Rebecca, daughter of William and Rebecca (Dagget) Ballard, and their family consists of a son and daughter,—Theodore Shorey and Annie Rebecca,—the former an artist, educated in the Royal Academy of Munich, and is now in Boston, and the latter, having spent three years in the Massachusetts Normal Art School, is now a teacher of art in the Westfield Normal School, at Westfield, Mass.

ELIPHALET STONE.

Eliphalet Stone was born in Hubbardston, Worcester Co, Mass., May 12, 1813. At the age of six years he was left fatherless, and his family being

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in very moderate circumstances he was adopted by a relative. Though he was ambitious to acquire an education, his early advantages were extremely limited, being such as farmers' boys received forty years ago in the district school. He entered into the active business of life at an early age, and in 1833 settled in Dedham, since which time he has been largely engaged in the baking and grocery business, real estate and building, and for many years was the leading auctioneer in that part of the county, and what is a little unusual with so many "irons in the fire," he succeeded in all. He has been especially active in building residences in the east village, and has labored earnestly to advance the interests of this part of the town, and has lived to see it develop from an insignificant portion of the town to its present prosperous condition.

Mr. Stone from early youth has manifested a lively interest in agriculture and horticultural pursuits, and has written many valuable papers on fruit culture.

Col. Stone, as he is familiarly called, has been honored by his fellow-citizens with many positions of trust and responsibility, and for four years represented the town of Dedham in the legislature, viz., 1861, '62, '63, '69. This was during the dark days of the Rebellion, and it is but simply justice to Col. Stone to add, that during the war no person was more interested in the welfare of our soldiers than he, and that he even sacrificed his business interests to visit the soldiers upon the field, and made arrangements for their comfort, and also interested himself in making suitable provision for their families. Benevolence is one of his leading characteristics, and no one was ever turned empty-handed from his door.

Although now past the scriptural age of threescore and ten, he apparently retains all the vigor and elasticity of youth, and is a specimen of the good-natured, whole-souled, careless man, whose greatness hangs lightly upon him. He has a prodigious amount of power, which he carries, apparently, with the utmost indifference and unconcern to himself. He is a fine specimen of the gentleman of the old school. With much dignity and courtesy in his manners, he is strictly honorable, frank in his address, a keen observer of men, emphatic in the expression of his views, and is justly held in high esteem by the people of Dedham. He is a Republican in politics.

Oct. 10, 1839, he united in marriage with Elizabeth, daughter of the late Thomas Barrows, a notice of whom may be seen on a previous page of this work.

EBENEZER PAUL.

The subject of this sketch traces his ancestry in this country to Richard Paul, one of the first settlers of Taunton, Mass., who is first mentioned as purchasing land in Taunton in 1637, and married Marjorie Turner, of Taunton, in 1638. The line of descent is as follows: Richard, Samuel, Samuel, Samuel, Ebenezer, Samuel, Ebenezer. Samuel, the great-grandfather of Ebenezer, came to Dedham in 1719, and settled in a portion of the town which is now known as Hyde Park, bordering on the Neponset River, where five generations of the name subsequently lived from 1719 to 1867,—one hundred and forty-eight years. (A portion of this farm was occupied by the government during the war of the Rebellion, and was known as the "Readville Camp-Grounds.") His son, Ebenezer Paul, was born June 16, 1738, and died Aug. 20, 1803. Samuel, son of Ebenezer, was born July 21, 1784, and died July 8, 1833.

Ebenezer, the subject of this sketch, was born in that part of Dedham now known as Hyde Park, Nov. 26, 1819. He was reared as a farmer, and has followed agricultural pursuits through life. He has given his time and attention to his favorite calling, and is ranked among the progressive agriculturists of the town. He is a worthy citizen and a man of sterling integrity. In 1867, after its occupancy by the government, he sold the Paul farm and purchased the Deacon Samuel Fales estate in Dedham, where he now resides. Politically, he is a Republican, and a member of the Orthodox Congregational Church.

April 15, 1847, Mr. Paul united in marriage with Susan Dresser, of Dedham, a native of Lunenburg, Mass. They have had six children, five of whom are living, viz.: Henry M., born June 25, 1851; Edward C., born Oct. 10, 1853; Isaac F., born Nov. 26, 1856; Ebenezer T., born Dec. 6, 1858; Susan F., born May 24, 1861, died Oct. 12, 1862; Martha D., born Nov. 1, 1865.

Henry M. graduated from Dartmouth College in 1873, and from Thayer School of Civil Engineering in 1875. He then went to Washington as assistant professor of astronomy in the United States Naval Observatory. He married Augusta A. Gray, of Washington, Aug. 27, 1878. In 1880 he was called to Japan to open the chair of astronomy at the Imperial University of Tokio, which position he held till his return to his former position in Washington in the fall of 1883. He has one son, Carroll Paul, born in Tokio, Japan, May 6, 1882. Edward C. resides in Dedham, and is assistant cashier of the Dedham Institution for Savings. He married Jo-

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Ebenezer Paul

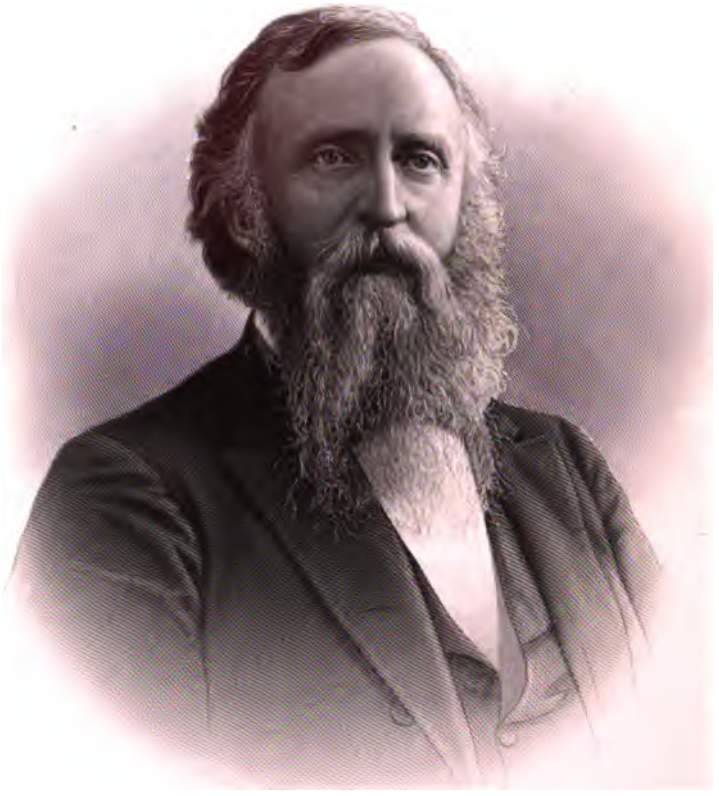




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G. A. Sartwell M. D.

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sephine M. Prince, of Dedham, Oct. 12, 1881. Isaac F. graduated from Dartmouth College in 1878, was admitted to the bar in 1882, and is now a practicing lawyer in the city of Boston, where he resides. He married Ida L. Batcheller, of Fitzwilliam, N. H., March 22, 1883. Ebenezer T. resides on the homestead. He married Marietta Taylor, of Wakefield, Mass., Nov. 7, 1882. Martha D. is at home with her parents, not having yet completed her education.

CHAUNCEY C. CHURCHILL.

Chauncey C. Churchill, son of William L. and Eliza Lamphear Churchill, was born in West Fairlee, Vt., Sept. 26, 1815. Like many of the leading men of to-day at the bar, among the clergy, and in business circles, he was reared on a farm, received the advantages of the common and high schools, and subsequently engaged in teaching. During four winters he engaged in this laudable vocation, in the mean time working on a farm during the fall and summer seasons.

In 1839 he went to Salisbury, Mass., as an employé in the Salisbury Mills, where he remained until 1842. He then came to Dedham, and entered the employ of what is now the Merchants' Woolen Company's Mills, remaining thirteen years, until 1855.

His business capacity, integrity, and usefulness as a citizen had won for him the confidence and esteem of the people of Norfolk County, and in 1855 he was elected to the responsible and honorable office of county treasurer, and has been successively re-elected to the present time, a period of nearly thirty years.

In 1864 he was appointed deputy collector of internal revenue, and served five years. He was also a member of the Dedham school committee for nine years, commencing in 1871. Although not a communicant of any ecclesiastical body, he is an active member of the Allin Evangelical Society, in Dedham, and has been its collector and treasurer for a number of years.

June 7, 1842, he united in marriage with Pemelia Sabin, daughter of Deacon Benajah Sabin, of Salisbury, Mass., and their family consists of two children, a son, Chauncey S., and a daughter, Isadore Maria, wife of Charles H. Leeland, of Dedham.

Mr. Churchill's long and honorable public service has won him hosts of friends, and he is justly regarded as one of Dedham's most esteemed and honored citizens; all movements looking to the welfare of his adopted town have found in him an earnest advocate.

GEORGE A. SOUTHGATE, M.D.

Dr. George A. Southgate dates his ancestry in this country to Richard Southgate, who came from England in 1714, the line of descent being as follows: Richard, Richard, Isaac, Samuel, Samuel, George A.

In 1718–19 the latter, with his family, consisting of wife and five children, accompanied by his brother John, joined a company who moved from Boston and vicinity to Strawberrry Hill, in Worcester County, and organized the town now known as Leicester.

The elder Richard Southgate was the first treasurer of the town and a large landholder, receiving from the original grant seven hundred and forty acres of land. He was a civil engineer, and did much in making and laying out lots in the town. The longevity of the family is remarkable. Richard died in Leicester, aged eighty-four, and his son Richard also died in Leicester, aged eighty-four.

Isaac, son of the second Richard, also lived and died in Leicester at the age of eighty-one; and Samuel, son of Isaac, lived and died in Leicester, in 1859, aged eighty-one; and Samuel, father of the subject of this sketch, died in Dedham in 1877, aged seventy years.

Dr. Southgate's mother was Charlotte Warren Fuller, daughter of Charlotte Warren. His maternal great-grandmother was Elizabeth Wheeler, and his great-great-grandmother Mary Belcher Bass Henshaw, whose father was Joseph Bass, who married Ruth Alden, daughter of John Alden and Priscilla Mullen. His mother and grandmother are both living in Leicester, aged seventy-three and ninety-three years respectively.

Dr. Southgate was born in Leicester, Sept. 27, 1833, and educated at Leicester Academy, where he fitted for college, and continued under a private tutor for two years. After spending two years in New York he entered the office of Jonathan E. Linnell, M.D., of Worcester, and when sufficiently advanced entered the medical department of Dartmouth College, Hanover, N. H., under Dixi Crosby. He took his degree in Philadelphia in 1859, and in the same year commenced practice in Millbury, where he remained until July, 1863, when he removed to Dedham, where he has since remained in the active practice of his profession. He was married June 13, 1860, to Miss Mary Bigelow Willson, of West Roxbury, daughter of Rev. Luther Willson, of Petersham, and sister of Rev. E. B. Willson, now of Salem, formerly of West Roxbury. They have five children, —Robert Willson, Delia Wells, May Fuller, Walter Bradford, and Helen Louise. Politically, he is a Republican, and in religion, liberal.

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JEREMIAH W. GAY.

Jeremiah W. Gay was born in Dedham, Aug. 30, 1804. His father, Capt. William Gay, was born in Dedham, June 25, 1752. Nov. 25, 1790, he married Elizabeth Whiting, of Dedham, the daughter of Joshua Whiting, by whom he had four children, —William King, who was born April 20, 1792, and died Jan. 6, 1860; Sophia, who was born Sept. 21, 1793, and died, unmarried, at the age of seventy-eight years; Lucy, who was born Sept. 22, 1797, and died, unmarried, at the age of eighty-five years; and Jeremiah W., who was married to Hannah E. Dean, daughter of Joseph and Hannah (Farrington) Dean, by whom he had two children, Joseph A., who died at the age of twenty-seven, and Lusher, who died at the age of three years. William King Gay married Susan Gould, by whom he had three children. Capt. William Gay died at the age of seventy-six years, and Elizabeth Whiting, his wife, died at the age of ninety-one years. The grandfather of Jeremiah W. Gay was Deacon Ichabod Gay, who married Elizabeth King, who died at the age of forty-two years. He afterwards married Lucy Richards, who also died at the age of seventy-three years. Deacon Ichabod Gay was a farmer, as were nearly all the ancestors of Jeremiah. He died, greatly respected, Dec. 14, 1814, at the age of ninety-one years. The great-grandfather of Jeremiah W. Gay was Lusher Gay, who was born Sept. 26, 1685. The great-great-grandfather of the subject of this sketch was Nathaniel Gay, who was born in 1642. Of Jeremiah W. Gay it may well be said that he has shown respect to the scriptural injunction, "remove not the ancient landmark which thy fathers have set up," for the old homestead has remained in the possession of the family from the time of the first settlement of Dedham down through six generations to the present time. The ancestors of Mr. Gay were buried in the First Parish cemetery and in the cemetery in West Dedham.

The educational advantages enjoyed by Mr. Gay were those of the common school. He has been a farmer all his life, and the presence of a comfortable home with modern appointments, fine barns and outbuildings, and broad, well-tilled acres clearly indicate a large measure of success. Mr. Gay inherits the manly bearing and positive character of Deacon Ichabod Gay, his grandfather, who was a soldier in the Revolutionary war. The parents of Mr. Gay were members of the Unitarian Church, and were highly respected. Mr. Gay was in politics a member of the Whig party, and has been identified with the Republican party from its organization. He has been an extensive reader on agricultural matters, is well advised of the current news of the day, and is a man whose opinion on general matters is rendered of value by reason of the sturdy good sense with which he is endowed. Mr. Gay has lived in Dedham all his life, and has always been respected as a good citizen and neighbor.

EDWIN WHITING.

Edwin Whiting, only son of Abner and Loacada Whiting, was born in Dedham, Jan. 27, 1806. His father was born in Dedham and married Loacada Whiting, by whom he had four children, three daughters and one son. In 1786 he built the house in which his children were born, and which has been continuously occupied by members of the family up to the present time. There have been but two deaths in the old homestead, that of himself and that of his wife.

Edwin is of the seventh generation from Nathaniel Whiting, who settled in Roxbury, Norfolk Co., at a very early date.

The ancestors of Edwin became farmers and millers, and carried on an extensive business after the settlement of Dedham, prior to which one had settled on the banks of the Charles River and another on the Neponset River, where they gained a livelihood by trapping and hunting. Edwin's father was a farmer, and Edwin was reared on the farm, being the fourth child, his three sisters passing away at advanced ages. Edwin's father died at the age of seventy-seven, and his mother at the age of eighty-six.

Mr. Whiting received the sort of education ordinarily obtained in the district school, attending only the winter term, and working on the farm with his father during the summer. Thus he continued to live until the death of his father, when at the age of thirty-two years he took possession of the farm, making just and equitable settlement with his sisters for their portion of their father's estate. He subsequently inherited considerable property from his uncle, Edward Whiting, who died without issue. Mr. Whiting's paternal grandfather was Joseph, and his maternal grandfather was Joshua. Mr. Whiting married Rebecca Dean, who was the daughter of Joseph and Hannah (Farrington) Dean, of Dedham, by whom there was born to them a daughter and son. Mrs. Whiting died Feb. 12, 1882, and the daughter, Frances R., directs the household affairs for her father. The son, George E., carries on the farm affairs. Mr. Whiting has been a farmer all his life, and at one time owned a large tract of land about

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J. W. Gay



Edwin C. Litting

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Wm Ames

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the old homestead, but now his real estate possessions comprise some one hundred and forty acres only, he having invested to some extent in modern securities. Mr. Whiting was a Whig in politics, but at the present time takes but little interest in political affairs, being content to lead a quiet life at his home. He is independent in his religious convictions and a good citizen.

WILLIAM AMES.

Amos Ames, of Groton, Mass., was born Jan. 18, 1734; was a farmer and large land-owner. He married Abigail Bulkley, born Oct. 28, 1733, daughter of Col. John Bulkley, who was a prominent citizen of Groton, where he died in 1772, aged sixty-nine years. Amos Ames died Aug. 4, 1817; Abigail, his wife, died Aug. 20, 1809. The Bulkley family traces its ancestry to Lord Viscount Bulkley, whose seat was at Baron Hill, in the Isle of Anglesey. Rev. Peter Bulkley settled in Concord, Mass., in 1636. His father was Rev. Edward Bulkley, D.D.

Rev. Edward Bulkley, son of Rev. Peter and Jane Bulkley, was born at Odell, England, June 17, 1614; he emigrated to this country in 1634. He was licensed to preach the gospel, and was ordained at Marshfield in 1642.

Hon. Peter Bulkley, oldest son of Rev. Edward Bulkley, was born Nov. 3, 1641; graduated in 1660. He settled in Concord. He held many important offices, and acquitted himself with honor. He married Rebecca Wheeler; died at the age of forty-four.

Joseph Bulkley, son of Hon. Peter and Rebecca Wheeler Bulkley, born Sept. 7, 1670. He made his will, which is found on the records of Middlesex, Mass. He lived in Littleton, Mass.

John Bulkley, son of Joseph Bulkley, born about 1703. He held a colonel's commission, and died in Groton, in 1772, aged sixty-nine. John, his son, born in 1748, graduated at Harvard in 1769; was a lawyer, and died Dec. 16, 1774.

Amos and Abigail Ames had seven sons and three daughters. Three of the sons were in the Revolutionary army, the youngest being only sixteen years of age at the time of entering the service. All were taken prisoners, being confined on the prison-ship at Halifax; they afterwards made their escape and again entered the army.

Bulkley Ames, son of Amos Ames, farmer, was born in Groton, July 20, 1772; held many offices of trust, being selectman of the town for seventeen years in succession; married Lydia Prescott, born Jan. 8, 1780, daughter of Ebenezer Prescott, of Westford, Mass., whose ancestors settled in Lancaster about 1647. He was a large land proprietor, and owner of the iron-works at Forge Village, in Westford; cousin of Col. William Prescott, of Bunker Hill fame. He died Jan. 22, 1811.

Bulkley and Lydia Ames had three sons and one daughter. William Ames, son of Bulkley Ames, was born in Groton, Aug. 6, 1807. He was for a number of years partner of Jabez Coney, and largely interested in the millwright and machinery business; was superintendent in the building of several factories and public buildings; married Susan Lewis, daughter of Capt. Samuel Lewis, of Dedham, who lived on the place upon which his ancestors settled in the early settlement of the town. She was born April 26, 1814, died Feb. 13, 1880. He had two sons and two daughters. Politically he is a Republican.

CHAPTER XIII.

BRAINTREE.

BY SAMUEL A. BATES.

THE town of Braintree was incorporated May 13, 1640 (O. S.). It included within its limits the present towns of Braintree, Quincy, Randolph, and Holbrook. Previous to its incorporation Quincy was called Mount Wollaston, and Braintree, Monoticut. It took its name from the river which flows through it, and which is spelled in so many different ways in the ancient records that it is uncertain which is the correct one. It is now written Monatiquot. Holbrook and a part of Randolph (perhaps the whole) were called Cochato, sometimes Cocheco. In one instance Cochato was called Beersheba. Tradition says that Randolph was once called Scadding, but I have never seen the name on the records. Quincy was set off as a separate town in 1792, and Randolph in 1793. Holbrook at that time was a part of Randolph. In 1856 a small portion of Braintree was annexed to Quincy. It was that portion known in ancient times as Knight's Neck, but in later days as Newcomb's Landing.

Religious Societies.—The first church in Braintree was organized Sept. 16, 1639, it being the Lord's day. The meeting-house was situated in the north part of the town, in the centre of the street now called Hancock, near the junction of Canal Street. When the way from Boston to Plymouth was laid out, in

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1648, it was to be four rods wide, commencing at Smelt Brook, on the borders of Weymouth and Braintree, running over what is now Commercial Street in Braintree, and Franklin, School, and Hancock Streets in Quincy, till it comes to the meeting-house, when it shall be two rods on one end of the house and two rods on the other end, thus leaving it in the centre of the street. At that time there were but a few inhabitants in the south part of the town. But the settlement continued to increase, and gradually to extend towards its southern limits. At what time the first house was erected in the limits of Monoticut, the ancient name of the present town of Braintree, is unknown. We know that in February, 1639–40, only five months after the embodiment of the church, we find a grant of land to John French and John Collins, of Monoticut. Soon after 1643 the iron-works were built on Monoticut River, which must have caused much increase of population in that part of the town. As early as 1658, and probably earlier, the town had been settled as far south as Randolph line, on the old road to Taunton, for at that time John Moore resided on what is still known as Moore's farm, a plot of six hundred acres of land, bounded on the north and east by Monoticut River, and partly on the west by Great Pond. This portion of the river in latter years has been called Moore's Farm River, in memory of the first settler upon its borders. As the settlement enlarged, the inhabitants felt that they needed a more convenient place of assembling themselves together, as some of them were obliged to travel many miles to attend upon public worship. About 1690 the inhabitants began to move in the matter of forming a new precinct in the south part of the town, but it was opposed by those living in the north part. A bitter feud existed between the different sections of the town concerning this matter, of which but little is known at the present time; but a person then residing at the north end, named John Marshall, has left a diary which contains some sharp allusions to members of the church, who, he says, acted in a disorderly manner, and withdrew from the Lord's table. That he made charges which he could not maintain is evident from what afterwards transpired. The movement for a new society was continued until 1706, when a meeting-house was built near the corner of Washington and Elm Streets, in the present town of Braintree. That this was done legally no one claimed, but its founders did claim that might deprived them of their just rights, the opposers of the new movement being composed of the most influential citizens of the town, at the head of whom stood the Hon. Edmund Quincy, one of the leaders of the government of the colony. But the advocates of the new precinct were sustained by the advice and support of the leaders of the church in the vicinity, and on May 6, 1706, the meeting-house was raised in which they might worship, and which was soon after completed. Sept. 10, 1707, Rev. Hugh Adams was ordained its pastor, and the church was recognized on the same day. He was the son of John and Avis Adams, born in Boston, May 7, 1676, graduated at Harvard College in 1697, at the age of twenty-one years. In his diary he states that at his installation at Durham, N. H., "the Rev. Jonathan Cushing read publicly the testimonial of my ordination at Braintree, signed by the Rev. Increase Mather and his son Cotton Mather (of the Old North Church, in Boston), and Rev. Mr. James Keith, the hoary-headed pastor of the church in Bridgewater, who laid their hands on my head in that ordination." This testimonial was also signed by the Rev. Nehemiah Walker, pastor of the church in Roxbury. We see in this account the names and influence of those men who, without the consent of the authorities of the colony, dared to organize the new church in Braintree. Had those men of whom Marshall spoke acted in an unchristianlike and disorderly manner, as charged by him, we do not believe that such men as the Mathers, Keith, and Walker, leaders in the church at that time, would have encouraged them in their great undertaking, and lent their aid and presence to embody their new church, and, in addition, ordain a pastor to break for them the bread of life. But they had other opposition still to encounter, and they petitioned the legal authorities to be set off from the old society, and establish a new precinct, to be called the South Precinct, in Braintree. By the action of the authorities in answer to their petition, they were compelled to pay their proportion of the expense of supporting the old society, which was raised by legal rates, and also to pay for the support of their own pastor, the money necessary being raised by subscription. This double burden was a heavy tax upon the new precinct, as it was composed of men with moderate means. Rev. Mr. Adams remained as their pastor until Aug. 22, 1710, when the connection was dissolved, and he removed to Chatham, Mass., and afterwards to Oyster River parish, now Durham, N. H. During the pastorate of Mr. Adams the South Precinct was set off, and regularly established as the South Precinct of Braintree. This was not accomplished without opposition.

A town-meeting was called to meet Nov. 3, 1708, to consult and consider about, and, if possible, to fix upon a suitable and reasonable line of division, dis-

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tinction, or limitation of the said South End assembly and society and of the North End congregation, that said line be lovingly agreed upon and settled, if it may be. There were those that did immediately declare against the dividing of the town, and that they did refuse to join with said inhabitants in that affair, and requested that it might be entered with their names in the town-book. These then entered their names: Lieut. John Cleverly, Ensign William Veasey, Solomon Veasey, Moses Penniman, James Penniman, Samuel Penniman, John Newcomb, Jr., James Brackett, Nathan Brackett, and John Sanders. The same day it was voted that Col. Edmund Quincy, Esq., and Sergt. Nehemiah Hayden be a committee to petition the General Court in the name of the town to set off the south part of the town as a separate precinct. This was granted, and the legal existence of this society commenced on Nov. 5, 1708, and has continued to this day. The names of those who were especially active in securing the organization of the new precinct were Samuel White, Caleb Hobart, Nehemiah Hayden, Joseph Allen, Samuel Bass, Samuel Payne, Ebenezer Thayer, Samuel Niles, Jr., and Samuel French.

The Rev. Samuel Niles, second pastor of the society, was ordained May 23, 1711. Rev. Peter Thacher (his father-in-law), of Milton, Rev. Joseph Belcher, of Dedham, Rev. John Danforth, of Dorchester, and Rev. Mr. Thacher, of Weymouth, assisted in the services, the sermon being preached by the pastor-elect, as was the usual custom in those days. Rev. Mr. Niles was the son of Nathaniel and Sarah (Sands) Niles, of Block Island, and grandson of John Niles, one of the first settlers of Braintree. He was born May 1, 1673; baptized March 14, 1697, by Rev. Peter Thacher, at Milton, owning his father's covenant; joined the church at Milton, January, 1699; entered Harvard College when twenty-two years of age, from whence he graduated in 1699; was licensed to preach soon after; acted as pastor of the church in his native place for two years, and until his ordination, in 1711, was actively engaged in farming and ship building, by which occupations he earned his living. He had three wives and a large family of children. He was an able preacher, and one of the strong supporters of the Calvinistic creed. He naturally became a leader in the opposition to the introduction of Unitarian principles into the Congregational Church of New England. He died May 1, 1762. He was pastor of this church for nearly fifty-one years, and was engaged in active service from the time of his settlement, and preached till the last Sabbath previous to his death. His funeral sermon was preached by Rev. Mr. Smith, of Weymouth, from the text, "And Samuel died." He kept a diary during the whole term of his pastorate, which is now in possession of the Hon. Asa French, of Braintree, and which is very valuable to the genealogist. The third pastor was the Rev. Ezra Weld, ordained Nov. 17, 1762. He was born in Pomfret, Conn., June 13, 1736, graduated at Yale College in 1759, and died Jan. 16, 1816, aged nearly eighty years. He retired from active duties Aug. 17, 1807, the society paying him two hundred and eighty-six dollars and sixty-six cents per annum during the remainder of his life.

The Rev. Sylvester Sage was installed as the fourth pastor Nov. 4, 1807. In consequence of the health of his family he was compelled to ask for his discharge, which was granted, and he was dismissed by council May 4, 1809. Rev. William Allen was given an invitation to become pastor of this church May 24, 1810, but he declined the call. Oct. 26, 1810, the town voted to invite Mr. Richard Salter Storrs to settle with them in the work of the gospel ministry, which vote was unanimous. Nov. 5, 1810, it was voted to pay Mr. Storrs the sum of eight hundred and twenty dollars per annum as long as he is the minister, and that John Hobart shall carry the proceedings to him for his consideration, and get his answer as soon as may be, for which service he shall receive the sum of six dollars. It was also voted that Dr. Daniel Fogg and Lieut. Nathaniel Thayer shall be a committee to assist the clerk in fixing and writing a letter to Mr. Storrs. July 3, 1811, Mr. Storrs was ordained the fifth pastor of the church. He was born in Longmeadow, Feb. 6, 1787, and was the son of Rev. Richard S. and Sally (Williston) Storrs, and graduated at Williams College in 1807. Previous to his ordination he spent six months in the missionary service in Georgia. After a long pastorate of more than sixty-two years, he passed from earth Aug. 11, 1873, aged eighty-six years, six months, and five days, leaving behind him an unblemished reputation as a Christian, a scholar, a citizen, a neighbor, and a friend. In whatever path he trod, he left his footsteps so deeply imprinted that time will never erase them. An earnest advocate of the education of the young and tender mind, he spent much time in watching over the interests of our schools, for many years being placed at the head of the committee of superintendence by the free suffrages of his fellow-citizens. As a citizen he took an active part in the welfare of his State and nation, and was selected, Oct. 20, 1820, as the delegate of the town to meet delegates of other towns in convention at Boston, for the purpose of re-

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vising the Constitution of government of this commonwealth. As a clergyman he stood at the head of his profession, attracting large audiences when it was known that he was to take part in the services, his impassioned oratory almost magnetizing his hearers. He was an orator, created rather than manufactured. His deep, sonorous voice, commanding presence, and lightning-like eloquence conveyed to the hearts of his hearers the conviction that his words not only flowed from the mind, but also from the heart. He married three times, and had by his second wife one son, the Rev. Dr. Richard Salter Storrs, of Brooklyn, N. Y., who is well known throughout the country. About 1831 the church voted that their pastor, Rev. Dr. Storrs, should be at liberty for a term not exceeding five years, that he might accept the position of associate secretary and general agent of the American Home Missionary Society for the New England States. It therefore became necessary that a colleague should be procured to perform the duties of the pastorate during his absence. Mr. Edwards A. Park was selected for that purpose, and was ordained to the work of the ministry Dec. 21, 1831. Rev. Dr. Park remained as colleague pastor until Jan. 17, 1834, when a council dissolved the connection in consequence of his acceptance of a professorship in Amherst College. The senior pastor did not resume his duties until 1836, and the pulpit was supplied by transient clergymen, among whom may be named Rev. Paul Jewett and Rev. William R. Jewett, who preached most of the time. During the last few years of his life he was obliged to have assistance, and Rev. E. P. Tenney and William S. Hubbell were procured for that purpose, and I think the last gentleman was regularly installed colleague pastor. The Rev. Thomas A. Emerson, the sixth pastor, was installed May 7, 1874. He was born in Wakefield, Dec. 27, 1840, and was the son of Thomas and Emily (Swain) Emerson. He graduated from Yale College in 1863, and also from Andover Theological Seminary in 1869. He married, Oct. 27, 1875, Fannie Huntington Brewster, daughter of Rev. Dr. Robert and Ellen M. (Griffin) Crawford, and granddaughter of Rev. Dr. Griffin, president of Williams College.

During the existence of this church, a period of one hundred and seventy-seven years, they have worshiped in four different meeting-houses, the first having been built in 1706. About 1758, the house having become dilapidated, they resolved on having a new and more convenient house, and the first meeting was held within its walls on Thursday, June 28, 1759, that being the day appointed for a public fast. It was in this house that the citizens of the old town of Braintree were accustomed to assemble for the transaction of their civil business, and it was here that those true men, led by John Adams, Esq., then a young lawyer, but afterwards President of the United States, were heard lifting up their voices in behalf of American independence. This house was torn down in 1830, to give place to a new house, which was dedicated to the worship of God Dec. 29, 1830, with appropriate services. June 3, 1857, the present house of worship was dedicated by solemn services.

Opposite the church is the spot selected to bury their dead. It was purchased of Josiah Hobart by Deacon Joseph Allen, Deacon Samuel Bass, and Dependence French, a committee appointed by the precinct for that purpose. The deed bears date March 10, 1718, and states the price paid for one-half acre of land to be ten pounds. Within its limits are buried the earthly remains of those three veterans in the ministry, Rev. Samuel Niles, Rev. Ezra Weld, and Rev. Dr. Richard S. Storrs.

About 1810 the citizens of the east part of the town joined with the inhabitants of that part of Weymouth called the Landing, and formed the second society in Braintree, taking the name of the Union Religious Society of Weymouth and Braintree. It purchased the meeting-house of the Hollis Street Church, in Boston, and removed it to Braintree, and they still occupy it. Their first pastor was the Rev. Daniel Clark, installed Dec. 31, 1811, who was dismissed Oct. 1, 1813, he not giving good satisfaction. Their second pastor was the Rev. Jonas Perkins, who was ordained June 14, 1815. He was born in North Bridgwater, Oct. 15, 1790, graduated at Brown University in 1813, and died June 26, 1874. He was the son of Josiah and Anna (Reynolds) Perkins. He was the minister of my boyhood, and I knew him well. I can find no language to express my appreciation of his worth as a citizen, pastor, neighbor, and friend better than that used by Hon. Joseph W. Porter in a sketch of his life, which I trust he will pardon me for copying: "The pastorate of Rev. Mr. Perkins, covering, as it did, forty-six years of active service, with fifteen added years upon the retired list, was long and successful, resulting in great good to the church and society, increasing largely their material as well as spiritual strength, adding to the membership of the church, principally during three powerful revivals, three hundred and twenty-two members. Consecrating his whole powers to the work of the gospel ministry, uniting in himself ripe scholarship, excellent judgment, with firmness of purpose, and the strictest integrity, his was a character of the

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most admirable proportions. A wise and faithful pastor, he was eminently a peace-maker, and when, at the full age of seventy years, in accordance with long-expressed plans, he resigned his office and retired from its duties, he carried with him the affection and respect, not only of his own church and society, but that of the whole community where he lived." Being a contemporary of Dr. Storrs, he served with him upon the school committee to the satisfaction of the town. Upon his resignation, Oct. 15, 1860, the church was left without a pastor. But on Jan. 17, 1861, Rev. Lysander Dickerman was installed pastor over the society. He held that position until July, 1867, when he resigned the pastorate. He was succeeded by Rev. A. A. Ellsworth, who supplied the pulpit for about three and one-half years, when the Rev. Lucien H. Frary accepted a call from the church and society, and was installed pastor April 13, 1875, and still remains. He endeavors to follow in the footsteps of his venerable predecessor, who so long lived with this people, and I trust that the mantle of Jonas has fallen upon him. He is highly esteemed by all who know him.

The South Congregational Church was the third established in the town. It built a house of worship in South Braintree, and ordained for its first pastor the Rev. Lyman Matthews, Aug. 4, 1830. He continued in that position about fourteen years, and resigned Oct. 4, 1844, at which time he removed to Vermont. This is the longest pastorate in the society, and the pulpit has been occupied by many clergymen during the period of forty years which has passed since Rev. Mr. Matthews resigned. Some of them were installed, while others were hired from year to year. Among those who have ministered unto them for any considerable time I remember Rev. Francis V. Tenney, Rev. William B. Hammond, Rev. Dennis Powers, Rev. Lucius R. Eastman, Jr., Rev. L. Wheaton Allen, Rev. Albion H. Johnson, and Rev. Edwin Smith. Rev. E. O. Dyer is supplying the pulpit at present. A few years since their meeting-house was burned, and another was erected on the same site.

The First Baptist Society was organized about 1842, and built their meeting-house the same year. Their first pastor was, I think, the Rev. John Blain, although he was never settled over the society, being what was called an Evangelist.

Rev. George N. Waitt commenced his labors with them Sept. 10, 1843, and resigned his place in March, 1846. Previous to the coming of Mr. Waitt—that is, during the winter of 1842 and 1843—the sect called Millerites, who predicted the destruction of the earth in that year, obtained a foothold in the society, and held meetings there frequently, sometimes every day in the week. There was great excitement in the town. It succeeded in making many proselytes, some of them being the leading members of this young church. It was a blow from which they never fully recovered, although time ought to have convinced the followers of Miller of their error. The ministrations of the Rev. Mr. Waitt also tended to injure the welfare of the society. Rev. Aaron Haynes then took charge of the society, but failed to heal the difficulties with which they were surrounded. He only remained one year. Rev. George Daland then took charge, and remained with them about nine years, the longest pastorate they enjoyed during their existence. During the ministry of Rev. Mr. Daland, an offshoot from this society, comprised of some disaffected members, held meetings in Monatiquot Hall, but a few rods from the old house, but they had but a brief existence. Rev. Ruel B. Moody, Rev. Thomas C. Russell, and Rev. George B. Williams officiated as pastors during the few following years. The society became so weak that it was unable to support the preaching of the Gospel, when they sold their house to the Methodists, and some of them joined that church.

The Second Baptist Church in Braintree was organized about 1869. It was composed of members of the First Baptist Church, who withdrew to form a church in the north part of the town. They bought the old school-house which stood near the corner of Washington and West Streets, and remodeled it as a chapel, removing it to Washington, and afterwards to Elm Street, nearly opposite the church of the First Congregational Society. Rev. George B. Williams, the former pastor of the First Baptist Church, went with them, and broke unto them the bread of life. But the society failed for want of support, and the chapel was sold, and afterwards used as a factory for the manufacture of boots. It existed about seven years.

About the year 1831 a number of the citizens of the town united together for the purpose of sustaining preaching by Methodist clergymen, and held their meetings in the hall of Samuel V. Arnold. These meetings were held at intervals, and the only person who ministered unto them, as far as I can learn, was the Rev. Jefferson Hamilton, who removed afterwards to the South. It endeavored to obtain the town hall in which to hold their meetings, but the town refused to open its doors for their accommodation. Whether they ever enjoyed a legal existence is very much doubted, although spoken of in the records of the town as the Methodist Episcopal Society of Braintree. It

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existed but a short time, and gradually died out. But a society of this denomination met Feb. 22, 1874, and formed themselves into a legal organization. At the time of its organization the pulpit was supplied by Rev. Louis E. Charpiot. He was succeeded by Rev. William Livesey, who died during his term of service, and Rev. Joseph Hammond finished the term. In 1876, Rev. Edward M. Taylor, from Pennsylvania, was appointed to the station, and remained three years.

Rev. Marcus F. Colburn was the next pastor, but his health failing, he was relieved by Rev. William I. Ward. During the pastorate of the Rev. Mr. Colburn, a branch Sabbath-school was established in the east part of the town, and a preaching service held there each Sunday evening. In 1881, Rev. George E. Brightman was appointed its pastor, and still remains, but his term of service will expire in April next, the full term of three years being then completed. At their organization they purchased the meeting-house formerly occupied by the First Baptist Society, which was completely destroyed by fire in the latter part of the year 1883. Since that time they have held their meetings in the town hall. They will undoubtedly rebuild the coming summer, about three thousand dollars having been subscribed for that purpose.

About fifty years ago the doctrines of Universalism were preached to its hearers by different clergymen of that denomination, chiefly through the instrumentality of Samuel V. Arnold, the meetings being held in his hall. A society was formed soon afterwards, but it never gained a foothold, and went out of existence on the death of Mr. Arnold. The Unitarians also held meetings at the town hall for some years, but have been discontinued, although they had all the money they needed, but failed for want of hearers. Rev. Edward C. Towne, Rev. Fiske Barrett, and others ministered unto them during the time of their existence.

In 1877 the Catholics organized a society, which is a branch of the Quincy diocese. For some time they held their meetings in a hall, but a few years since built a church on Central Avenue, where they continue to hold their services. The attendance on the Sabbath is quite large. These are all the religious organizations of which we have any knowledge, although the Spiritualists have held meetings in the east part of the town.

Schools.—As soon as a church was established by the early settlers of New England they began to take measures to educate their children. Although the schools were partly supported by assessments upon each scholar, they were made payable in wood. This enabled the parent to pay those assessments easily, as all of them owned land which was well covered with wood. If a new settler came into town they could purchase land for from three to six shillings per acre. The schools of the town were supported by labor, as all other institutions were at that time. Gold and silver were rarities at that time, and the trade was almost wholly carried on by barter. The first mention in the town records of schools is the following paper, which I copy in full:

"MR. FFLINTS ACKNOWLEDGEMENT OF THE SALE OF THE SCHOOLE HOUSE.

"This day Mr. fflint made acknowledgement of the sale of the house and lote which was lately John Paflins, and since his death sold unto the said Henry fflint by William Penn, by virtue of an execution, sued out by him in the presence of all the townsmen, the said Henry fflint doth acknowledge himself fully satisfied, By Doctor John Morly for the sd house, only the sd Mr. Doctor doth promise that if he should be called forth off the towne to sirrender backe again the sd house to Mr. fflint at the same rate of seaven pounds which he payd, being allowed at the discretion of indifferent men for such charges as he has binne att, in witness hereof the sd Henry fflint and Mr. Doctor have hereunto set their hands the day and year above written in the presence of

"Samuel Bass. "Henry fflint.
"Richard Brackett. "John Morly.
"Moses Paine.
"Thomas Blancher.
"Martin Sanders.
"Matthew Barnes.
"William Allis."

On the upper corner of the record is the year 1648, the day or month being torn off. Henry Flint, teacher of the First Church in Braintree, was probably the schoolmaster, and was succeeded by Dr. John Morly, who afterwards taught school in Boston or Charlestown. Previous to the execution of this paper, however, is an account of land recovered from Mr. Coddington, who had removed to Rhode Island. Tradition says that William Coddington gave the town of Braintree certain lands, the income of which should be expended for the support of schools in said town. Upon the division of the town this fund was divided, each town being allowed their portion. Quincy has honored his name by naming streets, school-houses, etc., by the name of Coddington. The record is headed "The Schoole Lands, 1640." In the margin are these words, "The deed of the Land recovered of Mr. Coddinton." The record is incomplete, owing to the worn state of the paper, much of it being illegible, but enough is left to understand something of its meaning. It was covenanted between the town of Braintree and Richard Right that the said Richard Right shall put the town of Braintree in full possession of

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land formerly called Mr. Coddington's Neck, to the said town to be held forever (then giving its bounds) in consideration of all the said lands the said town of Braintree hath given to the said Richard Right ninety-eight pounds, — shillings, and eight pence, being ground allowed by the courts to the town of Braintree out of the goods of — Coddington. Richard Right was the legally appointed attorney for William Coddington in Massachusetts. That the town of Braintree sued Coddington is undeniable, that the courts allowed the town this land is substantiated, and that the town paid for this land is equally true. Did Coddington then give this land for the benefit of the schools? I answer, decidedly, *No;* and until some evidence is produced to substantiate that claim, I shall adhere to that opinion.

In the year 1716 the first school was established in the present limits of Braintree. It was called a "reading- and writing-school." Oct. 1, 1716, the selectmen have agreed with Joseph Parmiter to keep the school at Monotoquod for six shillings per week and his diet. What his diet cost we know not, as Mr. Peter Hobart received about six pounds for diet and a pair of shoes, together with a part of his school wages. He was engaged the next year at eleven shillings per week.

To endeavor to trace the formation of all the schools would require much space. There are now in the town a high school kept in the town house in apartments especially built for it, two school-houses where four schools are kept, one house with three schools, one with two schools, and five with one school. Besides this, in 1877 a beautiful building was built on Washington Street, near the town hall, from the bequest of Gen. Sylvanus Thayer, who endowed the institution with about two hundred and eighty thousand dollars, to which was added by the town the sum of twenty thousand dollars. This school, free to all the citizens of the old town of Braintree, prepares its pupils for admission to college, and is under the supervision of Rev. Jotham B. Sewall, formerly professor in Bowdoin College, assisted by an able corps of teachers. Besides the donations to the town which I have named, Nathaniel Thayer left to the town the larger part of his estate, and is now a part of the school fund of the town, which yields an annual income of from three hundred to four hundred dollars, and which is used for the support of schools.

May 4, 1842, John Ruggles Hollis, a native of this town, died, and left a will bequeathing to the South Congregational Society a sum of money, the income of which was to support a high grade of school for the education of the children of those who were members of said society. The society built a building near the church, and established a school called the Hollis Institute, which was in successful operation until 1858, when the high school was opened, and it ceased to exist. It could hardly be called a free school, as a small tuition was charged each scholar per quarter, as the income of the fund was not large enough to pay for its support. Rev. William M. Thayer and Benjamin Kendall were among the principal teachers. Upon its discontinuance the fund was taken for the purpose of building a new meeting-house, and the institute building was changed into a dwelling-house.

Manufactures.—The first establishment for manufacturing purposes in the town was on Monatiquot River, in the easterly part of the town. About the year 1643 a company called the "Company Undertakers of the Iron-Works" was formed for the purpose of establishing iron-works in Massachusetts. The citizens of the town of Boston, then, as now, ever ready to extend aid to foster the manufacturing interests of the nation, granted Jan. 19, 1643, unto John Winthrop, Jr., and associates, three thousand acres of land for the encouragement of an iron-work to be set up about Monatiquot River, the said land to be laid out next adjoining and most convenient for their said iron-works. The title to this land was not completed until Nov. 23, 1647, when a deed was given of two thousand eight hundred and sixty acres of land, bounded as follows, viz.: South and west by Boston Common, on the north by divers lots belonging to Boston, on the east by Weymouth lands and Weymouth Pond. Also one hundred and forty acres bounded on the south by Mr. Henry Webb's farm, Monatiquot River on the west, and on the north and east with certain lots of Boston. Pattee, in his history of old Braintree and Quincy, locates this land on the borders of the towns of Quincy and Milton, the land lying in both towns. That this is incorrect is evident to every careful examiner of our records. Although it is difficult after the lapse of so many years to give it a precise location, yet the records of Suffolk County give light enough to designate nearly its location. The plot of two thousand eight hundred and sixty acres was situated in the easterly part of the present town of Braintree. The line of the town of Weymouth was its easterly bound, and it extended southward as far as what is now Holbrook line. Where the easterly line was, is evident from this fact, that when the way was laid out from Braintree to Cochato, or Holbrook, it butted on the land given by the town of Boston for the encouragement of the

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iron-works. It is therefore, clearly to be seen that the tract of land was situated in that part of old Braintree commencing at Holbrook line and running northerly nearly along the line of what is now Washington Street at Cranberry Brook to Union Street, thence running easterly to Weymouth line, the north line being at not a great distance from Union and Commercial Streets. This land was afterwards sold to John Holbrook and Samuel White, of Weymouth, and a portion of this land is now in the possession of the descendants of Samuel White. Many of the old deeds and later conveyances refer to the fact of its having been part of the land given for the encouragement of the iron-works. But it may be said that the one hundred and forty acres was located near Milton, and upon that the iron-works were located. Let us briefly consider this point. How was it bounded? On the north and east by certain lots of Boston, says the grant. On the north was the South Commons, and on the east what was called Little Commons. Its western boundary was Monatiquot River. Its southern boundary was Mr. Henry Webb's farm. A portion of Webb's farm was sold to Samuel Allen in 1648, and remained in the family until within a few years, and is situated near the station on the South Shore Railroad, at East Braintree. These boundaries place the location of the one hundred and forty acres of land as being near the junction of Commercial and Adams Streets. This land came into the possession of the creditors of the company, and was afterwards sold by them. A portion of it was bought by Elder Nathaniel Wales, who built a house upon it in 1692, and is occupied by his descendants at the present time. In the appraisement of the company's property when it failed are lots of land named after different individuals, probably after those who had previously owned it. We find among the names those of Thayer, French, Penn, Ruggles, and Newcomb, who all owned land in the vicinity of what we claim as being the true location. The Suffolk records contain many allusions to these lands, but they are too voluminous to copy for this work. The company was not successful in business, and failed in 1653. Why it was so we know not at this late day, but presume that the persons who conducted its affairs were inefficient and unacquainted with the business, as one of the employés of the company, James Leonard, soon after its failure went to Taunton and formed a company to carry on the same business there, which was successfully continued for many years. The difficulty appears to be that Leader, Gifford, and others whom the company selected as agents or overseers, had no personal interest in the business except their yearly salary, and that the proprietors knew but little or nothing of the business. The location of the dam was about forty rods above the bridge on Shaw Street, in East Braintree. Although unsuccessful, it produced some good results to the town, as it brought into the town new settlers, who built dwelling-houses and reclaimed wild lands. Soon after 1680, John Hubbard, of Boston, rebuilt the dam, and erected a saw-mill, iron-works, and forge on or near the same spot.

These works were occupied some years, but there was a continual contention between the owner, Thomas Vinton, who bought them of the Hubbard family, and the town concerning the passage of the fish up the Monaticut River. Alewives and other fish ran in large quantities up the river to the ponds to lay their spawn if they were not hindered by obstructions in the river. The people were jealous of their rights, and claimed that they were deprived of a portion of their living by these obstructions, as it was their custom to preserve in the proper season all the alewives they could consume in their families during the succeeding year. To deprive them of their fish was to deprive them of their living, and they would not submit to this loss. So great was the disaffection that a number of men went one night and destroyed the dam. Thereupon law-suits arose, until finally the town purchased the dam and privilege, and this settled the difficulties. For many years nothing was done with this privilege until Caleb Hunt and others obtained the right from the town to build a mill. They built a new dam about forty rods below the ancient one, where a saw-mill was established, and afterwards a grist-mill, which for many years was owned by Abraham Hobart, and is now occupied by the firm of Ambler & Hobart, extensive grain dealers.

About the year 1790, Col. William Allen erected a grist-mill on the river on the south side of Commercial Street, near the stone bridge. It was occupied by himself and partners for some years, and afterwards purchased by Jonas Welch, who commenced the manufacture of chocolate. The chocolate made proved to be the best in the market, and brought the highest price. Welch's chocolate became celebrated throughout the country. Upon the death of Mr. Welch the business passed into the hands of Alexander Bowditch, who continued the business for some years. About 1853 another building was erected for the manufacture of carpeting upon the same privilege, but did not prove a success. It was also used for a short time as a manufactory for boot- and shoe-lasts. About twenty years ago it was burned to the ground together with the old grist- and chocolate-mill. Al-

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though several companies have endeavored to purchase the privilege, they were unable so to do, and the site is still bare and desolate, with hardly a vestige remaining to mark the spot.

Not far from 1680 a young man by the name of John Bowditch, supposed to come from Salem, came to the town, and, marrying the daughter of John French, settled here, built a dam, and set up a fulling-mill near Commercial Street, on one of the best sites for a mill privilege on Monatiquot River. This privilege remained in the hands of the Bowditch family until about 1796, when it was sold to other parties. During the time it was in their hands a grist-mill was built, but when is unknown. When the mill was sold by the heirs of John Bowditch, a grist-mill is mentioned, but no fulling-mill. The business of fulling cloth, as separate from the weaving thereof, had departed. It is remembered by the oldest citizens that one Abigail Bowditch, a maiden lady, took sole charge of the grinding of corn, and would with ease take a two-bushel bag of meal upon her shoulder, carry it up the stairs to the street, and place it in the wagon, without assistance. For about twenty years it was occupied by Jonathan Thayer, Amasa Penniman, Walter Rogers, Benjamin Smith, and other parties in the manufacture of various kinds of goods. To attempt to describe the varieties of business carried on there would fill many pages of manuscript, and then would be incomplete from lack of evidence, the information being mostly derived from tradition. About 1823 a company was formed, purchased the privilege, and commenced enlarging and improving the property. John Edson acted as their agent. Cotton-gins were manufactured quite extensively, and a mill was built for the making of cotton cloths, which stood until last year, when it being old and dilapidated, was torn down. This company sold it to the Boston Flax Company, who did a large and successful business in the manufacture of twine, linen goods, etc., employing about six hundred men, women, and children. It gave an impetus to the growth of that village hitherto unsurpassed in the history of Braintree. During the thirty years of its existence houses were built for the use of the employés, stores were opened, and business was brisk, not only in the immediate locality, but throughout the town.

About 1880 they removed their machinery to Ludlow, Mass., and sold the establishment to the Jenkins Manufacturing Company. Since that time it has been occupied by its owners in the manufacture of shoe-lacings, by the Columbia Rubber Company in that of rubber cloth, and F. B. Allen in that of fans. The village has not yet recovered from the effects of the removal of the Boston Flax Company.

Not far from 1760 Hobart Clark came to town, and built a fulling-mill upon or near Adams Street. This privilege was used only a few years, and I can find no evidence that it was occupied by any other person except Adam Hobart, Jr., who had a lathe there a short time, but what he did I find no account of. This dam finally became rotten, and is now only known as having caused a vexatious law-suit, which will be mentioned in another place.

Another dam was erected on Adams Street about the year 1835 by the Hon. Benjamin V. French, a native of the town, who had acquired a fortune while a merchant in Boston. He was a man of active business habits, and did much for the improvement of his native town. He purchased a large farm and carried on the business extensively. He cleared uncultivated pastures and meadow lands, built heavy stone walls, planted all kinds of fruit and ornamental trees, and so improved the condition of his farm that it was the attraction of the town for many years, visitors coming from all parts of the country to view and enjoy its beauties. He was well known as one of the leading agriculturists and horticulturists in the State. If I were to name any one man as the greatest benefactor of the town, it would be the Hon. Benjamin V. French. The dam he built on Monatiquot River was not used for some years after its erection. The owners of the Bowditch privilege bought the Hobart Clark privilege, and built a temporary dam that flowed the water back so far that the French privilege was useless. In order to obtain his rights, Mr. French was obliged to institute a suit at law, which, after being carried to the highest courts in the State, was finally decided in his favor. He immediately proceeded to erect a grist-mill, which went into successful operation. He carried on the grain business for about twenty years, when the torch of the incendiary applied to the building destroyed in one hour all the labor of years. This loss, together with his large expenditures on his farm, crippled his resources, and compelled him to surrender his valuable property into the hands of his creditors. The privilege passed into the hands of Benjamin Lyman Morrison, who now improves it as a woolen yarn manufactory, and who has done a remunerative business.

At what time the old Thayer mill, as it was formerly called, was built we know not, neither by whom the enterprise was started. On the laying out of Middle Street as a public way in 1690 it was mentioned as passing over the dam. This dam was the boundary line of Middle Street on its west side. It was first used for a saw-mill, afterwards for a grist-

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mill. About the year 1816, Robert Sugden, a native of England, leasing the premises, commenced the manufacture of woolen goods, and carried it on a number of years. It was still owned by the Thayer family. About the year 1831, Alva Morrison, a native of New Hampshire, leased the privilege, and began the manufacture of woolen goods, especially woolen yarns. His business proved successful, and he afterwards purchased the property. He continued to improve this property from time to time, until a short time previous to his death, by the erection of new buildings and other improvements, until he was the owner of one of the best factories on the river. His prosperity was mainly due to his skill, and also especially to his faithfulness in putting upon the market the best goods that were manufactured. In the country around, the old stocking-knitters would say that if their customers wanted the best stockings they must have Morrison's yarn to knit. No better praise need be given to his memory. Hon. Alva Morrison remained in the town of his adoption for the remainder of his long life, a period of more than fifty years' residence, always taking an active interest in town and State affairs, honored by his townsmen in many of the most important positions it could confer upon him. He will be well remembered, especially by his poorer and more afflicted neighbors, who were the recipients of his freely-given bounties for their relief and comfort. The business is now conducted by his three sons, Alva S., R. Elmer, and Ibrahim, under the firm-name of Morrison Brothers.

In the year 1822, Oliver Ames and Elijah Howard purchased of Asa French, Esq., an unoccupied privilege at the foot of Pearl Street for the purpose of working in iron, and during the three following years built shops, dwellings, and other buildings necessary for the carrying on of the shovel and nail and tack business. The shovel business has been a part of the extensive works of the Ameses, who have a national reputation. The nail and tack business was carried on by Elijah Howard, of North Easton, and his son, Jason G. Howard, and their copartner, Apollos Randall, a native of Easton, who made this town his residence, after entering into business, as long as he lived. The tack and nail business is not carried on at present. Jason G. Howard, the only surviving partner, has retired from business, and resides in Easton.

In the year 1868, James T. Stevens and George D. Willis built a small factory on the corner of Tremont and Taylor Streets, and commenced the manufacture of nails and tacks. Steam-power was used. For various reasons they removed their factory to Weymouth about 1871. In 1872 they bought a piece of land adjoining the shovel-works, and erected buildings thereon, using the waste water of the pond of the shovel-factory and also steam-power. Mr. Stevens having a thorough knowledge of his trade, being a practical mechanic, and Mr. Willis proving an excellent salesman, have built up a good business with a reputation for good work.

Just off Hancock Street are two privileges now occupied by the Hollingsworth & Whitney Manufacturing Company, which it will be necessary to take up separately. One is called the upper mill, the other the lower mill. The first we know of the lower mill it was used for sawing lumber until about 1810, when it was enlarged, and a grist-mill added. It was owned by Abraham Thayer, a native of the town. The upper mill is of an older date. At what time this privilege was first occupied is not known, but as long ago as 1764 it was sold by Daniel Hayden to Azariah Faxon, and described as a saw- and grist-mill. Mr. Faxon owned it about thirty years, when he sold it to Jonathan Thayer. It was used for the manufacture of various articles of merchandise by different individuals until about 1820, when it was purchased by the Blake & Revere Copper Foundry Company, who manufactured bells and did other copper work for several years. About the year 1832, John M. and Lyman Hollingsworth, two brothers who came from Milton, purchased both the upper and lower privileges, and commenced the manufacture of paper. It was at this mill that they discovered how to make manilla paper from the old rope, which could be bought at a small price, and transformed into paper which was very strong and almost impervious to water. This discovery was made in 1842. When they removed from the town their brother, Ellis A., took charge of the business, under the firm-name of Hollingsworth & Whitney, and so well have they succeeded that they make at this establishment alone about five tons of paper per day, and which finds a ready sale. About 1882, upon the death of both the partners, a stock company was formed, although the stock is nearly, if not all, owned by their heirs. The Hollingsworth brothers all made a good fortune in their business. This company has built on the old site the most convenient mill in the State.

Just in the rear of the Braintree Cemetery, situated on Pond Street, is an old dam. In the only reference to it I have found in the records it is called Samuel Niles' dam, and probably was used as a site for a saw-mill. This was in 1731, and the mill was then probably not in existence, as it is spoken of as formerly known by that name. It must be of very ancient

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date, most likely before 1675. No tradition exists, as far as I can learn, of what the dam was used for.

There is a privilege situated near the corner of Pond and Granite Streets which was in 1730 in possession of Col. William Hunt, who occupied it for a forge. The ore was taken from the bottom of Great Pond by dredging, so tradition says. Iron ore has been found in considerable quantities, and at one time was exported from the town. The cinders made at this forge can be seen at this time. It was afterwards purchased by David Holbrook, and remained in the family for four generations, used for a saw- and grist-mill. Since the death of Moses Holbrook it was purchased by George White, and afterwards used as a saw-mill by him until his death, which was caused by an accident while at work in the mill. After his death it was compelled to yield to the torch of the incendiary.

Another saw- and grist-mill was situated near Washington Street, on Cranberry Brook, and is known as Ludden's mill. But little is known of its history, but the ruins of the dam are plainly to be seen. Still another saw-mill was situated on the same brook, farther up the stream, and near Liberty Street. It was the property of William Wild, a native of the town, who removed to that vicinity about 1750. Nothing but the dam remains.

These privileges were all situated on the Monatiquot River or its tributaries. Said river takes its rise near the great Blue Hill, in Canton, and is called Blue Hill River until it reaches Great Pond, in Braintree, when it takes the name of Moore's Farm River. Near the place where it receives the waters of Little Pond it joins the Cochato River, which rises near the borders of Holbrook and Stoughton, and near the junction it receives the waters of Cranberry Pond, and flows into Boston Harbor. In the year 1818 the owners of the privileges on Monatiquot River obtained of the General Court authority to use the waters of Houghton's Pond, in Milton, and Great, Little, and Cranberry Ponds, in Braintree, that they might have those waters to use during the droughts of summer. They have enlarged and deepened the natural outlets of Great and Little Pond for that purpose. Monatiquot River, after it arrives at the line between Braintree and Weymouth, is sometimes called Weymouth Fore River, but the name on the ancient records is that of Monoticut. Near the Weymouth line there was formerly much ship-building carried on by Samuel Arnold, Nathaniel R. Thomas, and others. But the business has not been carried on for some years. The river is navigable as far as Shaw Street bridge, and on its borders in ancient times were situated many wharves, from whence the products of the country were conveyed to the markets, and receiving goods in return. Prominent among these places may be mentioned a wharf called William Penn's upper landing place as early as 1645, and probably earlier. It was situated near the foot of Mill Lane. The only wharf now used in that vicinity is occupied by Joel F. Sheppard, a native of New Jersey, for the transaction of a coal and wood business. Besides the water received from the ponds, the river is fed by a large number of springs, with which the town abounds. The most noted of these springs is situated at the foot of a gravel plain, from whence flows a steady stream of pure water which never freezes, but continues to flow with a never-failing supply, although the earth is parched by the heat of summer; nor does it increase during the heavy rains of spring and autumn. The people come for miles around, and carry away barrels every day through the summer for family use. It has been analyzed by competent chemists, and found to contain medical qualities. The water of Monatiquot River is also used by the tannery of Col. Albion C. Drinkwater, which is situated on the corner of Adams and Elm Streets. He pronounces it the best water in the State of Massachusetts for tanning purposes. About the year 1800 the manufacture of shoes was commenced in the town by Samuel Hayden, who disposed of his goods in Boston. This, with the addition of boots, soon became an extensive business, and from that time to the present they have been manufactured in this town, not as large now as at a former period. The number of the manufacturers are so many that I cannot devote the space for their names. Suffice it to say that almost every dwelling had a shop built near it, where the workmen took their work from the manufacturers and made the boots for market. These have gradually gone to decay or have been removed for other purposes, so that now one can scarcely be found, the workmen laboring in factories. The Braintree thick boot bore the highest price in the market, and sustained its good name for many years. On the borders of Little Pond, Warren Mansfield commenced a wheelwright business, which gradually enlarged until he was compelled to erect a stone factory with steam-power to fill his numerous orders. He became a large manufacturer of cars, wagons for the military service of the government during the Rebellion, and also large wagons, which he shipped to Cuba and South America.

During the last few years a factory has been built for the manufacture of Cardigan jackets, and is run by steam-power. The business is carried on by

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Joseph Winter and wife, natives of England. They are doing a good business, making the best goods in the market.

Joseph I. Bates has also lately started a new business for this town, manufacturing what he calls "Bates' Consumption Pills," for which he finds a ready sale.

Old Colony Bulletin.—On June 5, 1875, appeared the first number of the *Old Colony Bulletin*, which was published in South Braintree by Mr. C. Franklin David. It was issued fortnightly, and remained in existence some six months, when its publisher removed to Abington. Its first editor was Mr. A. E. Sproul, who is now on the reportorial staff of the *Boston Herald*, and well adorns the profession, proving himself an able and ready writer.

CHAPTER XIV.[1]

BRAINTREE—(*Continued*).

MILITARY HISTORY.

DURING the year 1807, when it was feared that the country would become involved in a foreign war, it was voted by the town that the men who turned out for the service of the country should fare as well as the Third Regiment should fare. At a meeting of the town, held May 12, 1808, it was voted to give the men who enlisted in the United States service three dollars each. Under this vote the town paid three dollars each to twenty-two men, as appears by the order-book. The persons paid were Thomas Hollis, Jr., William Thayer (3d), John Hollis (2d), Moses French, Joshua Sampson, Jr., George Newcomb, Ebenezer Hayward, Alexander Holbrook, Asaph Faxon, Jr., Samuel Holbrook, James Holbrook, Isaac Allen, James French, Abia Holbrook, Levi Thayer, Jr., Jonathan Thayer, Jr., Samuel Robinson, Jonathan Hill, Thomas Wild, Warren Loud, John Cushing, and Charles Bass.

In the war of 1812 the town of Braintree, like most of the towns in the State, was opposed to the war with Great Britain, and the state of feeling can be seen by the vote for Governor at the election held Nov. 12, 1812, a high state of political feeling existing at the time. For the Federal candidate there were thrown eighty-six votes, for the Republican only fifty. At a town-meeting called May 28, 1812, it was voted to make each man's pay, with the United States pay, fourteen dollars per month, as long as they are out in the service. It was also voted that if the drafted men are called out for military duty more than by order of the government, the town agree to pay them one dollar for each day. Sept. 16, 1814, a town-meeting was held to see if the town will take into consideration the alarming situation which threatens our shores by invasion by the hostile foe, with respect to the defense. Voted to add four persons to the selectmen, which shall be denominated a Committee of Safety. The selectmen at that time consisted of Caleb French, Dr. Jonathan Wild, and Major Amos Stetson. The persons added were Messrs. Jonas Welch, Capt. Thomas Hollis, Lieut. William Reed, and Minott Thayer. Voted that the town raise the sum of three hundred dollars to pay the troops, and that we pay the same that Randolph, Milton, and Quincy pay. The only persons I have heard of in the United States service were John, Isaac, and Ebenezer Holbrook and James French. The latter died in the service at Plattsburg, N. Y., in 1814.

Upon the breaking out of the Rebellion, in 1861, one of the first towns to respond to the call for troops was Braintree. It already had a company of infantry, who had joined themselves together for the purpose of perfecting themselves in military drill, and to enjoy the pleasures of the training-field. They little dreamed that they would be called at a few hours' notice to leave their comfortable homes and loved and loving friends to mingle in the dangers of war. But so it proved. On the 15th day of April of that year they received orders late in the afternoon to report in Boston on the following day, to go—they knew not whither. But they did not shrink from the performance of their duty. Many of them had families dependent upon their daily labor for the necessaries of life, and knew not how they could sustain those families in comfort while they were absent in their country's service. But they marched with full ranks, in full trust that God would provide means and would open the hearts of their townsmen, so that these loved ones would be cared for in their absence. On the morning of April 16th the Braintree Light Infantry, Company C, Fourth Regiment Massachusetts Volunteer Militia, were formed at their armory prepared for duty. They marched for Boston to join their regiment, and in a few days sailed for Fortress Monroe, where they remained the term of their en-

[1] The history of the Revolutionary war is being written for this volume by the Hon. Charles F. Adams, Jr., of Quincy. I shall therefore leave it to his able pen.

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listment, and returned to their homes July 22d, the same year. Immediately after their departure the selectmen of the town issued their warrant for a town-meeting to be held on April 26th, to provide for the families of the soldiers. The warrant was dated April 19th, only three days after their departure, and was signed by David H. Bates, N. H. Hunt, and Phillips Curtis. At that meeting it was voted that a sum not exceeding $1500 be appropriated for the support of the families of those who have left the town and their homes in obedience to the call of the President of the United States. David H. Bates, N. H. Hunt, Phillips Curtis, J. H. D. Blake, Jason G. Howard, Caleb Hollis, and Elisha Thayer were appointed a committee to expend and distribute the above appropriation. Under this vote the committee expended $1437.44.

Another call was made for troops, and the State passed a law authorizing towns to aid the families of soldiers, and on August 19th of the same year the town voted to borrow $1000, to be expended according to law. The sum expended under this vote was refunded by the State. July 14, 1862, the town voted to offer a bounty of one hundred dollars to each individual volunteer resident of Braintree who shall, under the direction of the selectmen, within thirty days from date, volunteer for the war. The selectmen, under this vote, expended the sum of $8637.30. This sum also includes the money paid agreeable to a vote passed Aug. 18, 1862, whereby the selectmen were authorized to pay each volunteer resident who shall enlist previous to the first day of September under the late call of the President for nine months $125, to the number of the quota assigned to the town, and $7500 was appropriated for that object. During the year 1864 the town paid the sum of $8360.77 for bounties and expenses of recruiting the quota of the town. June 1, 1864, it was voted to authorize the selectmen to pay from the treasury the sum of $125 for each person volunteering in the quota of Braintree previous to the first day of March, 1865, under any call from the President of the United States.

During the year 1865 the town paid for bounties and expenses the sum of $9495, making a total of $27,930.51 which had been paid by the town in its corporate capacity for the prosecution of the war. This is in addition to the sum refunded by the State, and also to many private contributions for the same purpose.

The following is a register of the officers and privates, as far as has been ascertained, who served in the army. There may be errors, but if so, they are difficult to correct from lack of records:

COMMISSIONED OFFICERS.

Three Years' Regiments.

Warren M. Babbitt, asst. surg. 55th Mass. Inf. and surg. 103d U. S. colored troops, from Aug. 11, 1863, to April 30, 1866.
Cephas C. Bumpus, capt. 32d Inf. and 3d Heavy Art.
George A. Thayer, capt. 2d Inf.
Norman F. Steele, capt. 32d Inf.
Edgar L. Bumpus, brevet capt. 33d Inf.
Everett C. Bumpus, 1st lieut. 3d Heavy Art.
Edward H. Mellus, 1st lieut. 3d Heavy Art.
Richard M. Sanborn, 1st lieut. 3d Cav. (complimentary).
Theodore C. Howe, 1st lieut. 3d Cav. (complimentary).
James B. Leonard, 2d lieut. 32d Inf.
Ebenezer C. Thayer, Jr., 2d lieut. 2d Louisiana Inf.
Marcus M. Pool, 2d lieut. 1st Heavy Art.

Volunteer Militia.

Cephas C. Bumpus, capt. Co. C, 4th Inf., for 3 months.
James T. Stevens, capt. Co. I, 42d Inf., for 100 days; 1st lieut. Co. C, 4th Inf., for 3 months.
Isaac P. Fuller, 2d lieut. Co. C, 4th Inf., for 3 months.
John C. Sanborn, 2d lieut. Co. B, 43d Inf., for 9 months.
Charles A. Arnold, 2d lieut. Co. I, 42d Inf., for 100 days.

ENLISTED MEN,

Fourth Regiment, Company C, Mass. Vol. Militia (Braintree Light Infantry).

Mustered into service April 22, 1861; discharged July 22, 1861.

William M. Richards, sergt.
Joseph L. Frasier, sergt.
Andrew G. King, sergt.
Edgar L. Bumpus, sergt.
Samuel M. Hollis, corp.
Reuben F. Hollis, corp.
John T. Ayers, corp.
John C. Sanborn, corp.
Charles A. Arnold.
Marcus P. Arnold.
James T. Bestick.
John E. Boyle.
Everett C. Bumpus.
John R. Carmichael.
John Coughlan.
Chandler Cox.
Nelson Cox.
Marcus F. Cram.
Thomas J. Crowell.
William Cunningham.
William A. Daggett.
Solon David.
Henry W. Dean.
James Donahoe.
Peter Donahoe.
Lawrence A. Dyer.
Alpheus Field.
John Finegan.
Roland E. Foster.
William B. Foster.
Nathan T. Freeman.
Henry W. Gammons.
Charles Gifford.
Joseph E. Holbrook.
George F. Howard.
Thomas Huston.
L. Frank Jones.
James B. Leonard.
William Leggett.
Thomas J. Morton.
Edward H. Mellus.
Francis McConity.
William H. McGann.
Albert S. Mason.
Marcus A. Perkins.
Henry H. Shedd.
Norman F. Steele.
Thomas B. Stoddard.
Elihu M. Thayer.
Joseph P. Thayer.
Loring W. Thayer.
Andrew Toomey.
Henry W. Wright.

There were ten others from other towns who accompanied them, making the whole number of rank and file sixty-six men.

Besides these, Charles H. Crickmay went with Company H, Fourth Regiment, and Jeremiah Dalton, Jr., with Company G, Fifth Regiment, both of Braintree.

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The following were mustered in Oct. 11, 1862, and discharged July 30, 1863, and served in Company B, Forty-third (nine months') Regiment Massachusetts Volunteers:

Edward H. Mellus, sergt.
Charles W. Bean, corp.
Charles A. Arnold, corp.
Thomas B. Stoddard, corp.
Jonathan R. Clark, corp.
Hiram E. Abbott.
John R. Carmichael.
Silas B. Crane.
Robert M. Cummings.
William B. Denton.
Edward A. Fisher.
Hosea B. Hayden.
Hosea B. Hayden (2d).
William G. Hill.
Albert O. Hollis.
George A. Howe.
Charles B. Leonard.
George A. Mower.
William W. Mower.
Shubael M. Norton.
John F. Pool.
Jacob C. Snow.
Cranmore N. Wallace.
Francis A. Wallace.
Morrill Williams.

Forty-fourth Regiment,[1] *Company H.*

Everet C. Bumpus, Sept. 12, 1862, to June 18, 1863.

Company I.

Joseph H. J. Thayer, Sept. 12, 1862, to June 18, 1863.

Forty-fifth Regiment,[1] *Company A.*

John W. Fowle, Oct. 13, 1862, to July 7, 1863.

Forty-seventh Regiment,[1] *Company K.*

James Willis, Oct. 31, 1862, to Sept. 1, 1863.
John Wilson, Oct. 31, 1862, to Sept. 1, 1863.

Forty-eighth Regiment,[1] *Company I.*

John Freel, Oct. 18, 1862, to Sept. 3, 1863.

Company K.

James Dooley, Nov. 1, 1862, to Sept. 3, 1863.

The following were mustered in July 14 to Nov. 11, 1864, and served in Company I, Forty-second Regiment Massachusetts Volunteers, being enlisted as one hundred days' men:

Cranmore N. Wallace, sergt.
John R. Carmichael, sergt.
Isaac P. Fuller, sergt.
Robert Gillespie, sergt.
William L. Pratt, corp.
Francis A. Wallace, corp.
Marcus A. Perkins, corp.
George W. Abbott.
J. Fred. Allen.
Fred. C. Armstrong.
B. Herbert Bartlett.
Henry W. Dean.
Otis B. Dean.
Edwin F. French.
William L. Gage.
Caleb H. Hayden.
Charles T. Hayden.
Lorenzo Hayden.
Waldo Holbrook.
Walter Holbrook.
Davis W. Howard.
Moses Hunt.
Moses N. Hunt.
Newell A. Langley.
John McDermott.
Ruel B. Moody.
George W. Nickerson.
Henry Pratt.
Samuel Rennie.
Charles R. Smith.
Thomas O. Sullivan.
Francis P. Thayer.
Lucian M. Thayer.
Fred. H. Wales.
George D. Willis.
James M. Willis.

Edward Fisher was corporal in Company A, Forty-second Regiment, from July 14 to Nov. 11, 1864.

Nelson Beals belonged to Twentieth Unattached Company from Aug. 11 to Nov. 18, 1864.

[1] Nine months' regiment.

Persons who enlisted for three years in the service of the United States:

Second Battery Light Artillery.

William E. Foye, Sept. 3, 1864, to June 11, 1865.

Seventh Battery Light Artillery.

John Brennon, Jan. 1, 1864, to Nov. 10, 1865.

Twelfth Battery Light Artillery.

Silas B. Crane, March 26, 1864, to June 22, 1864.

First Heavy Artillery, Company C.

Paul Nadell, July 5, 1861; transferred to navy, April 13, 1864.
Marcus M. Pool, July 5, 1861, to May 15, 1865.
James E. Hobart, July 5, 1861, to August 16, 1865.

First Heavy Artillery, Company E.

James T. Bestick, sergt., Aug. 6, 1862, to March 26, 1865.
Calvin Briggs, Aug. 6, 1862; trans. to Vet. Res. Corps.
Edward S. Dean, Aug. 6, 1862, to July 8, 1864.
Henry W. Gammons, Aug. 6, 1862, to July 8, 1864.

Company I.

John F. Salmon, July 5, 1861, to July 8, 1864.

Company M.

Linus C. Bird, March 3, 1862; trans. to Vet. Res. Corps.
Denis Foley, March 6, 1862, to Aug. 16, 1865.
Elisha P. Goodnow, March 3, 1862, to May 19, 1864.
William Higgins, March 17, 1862, to Feb. 15, 1865.
Michael McDonald, March 6, 1862, to March 6, 1865.

Second Heavy Artillery, Company C.

John E. Boyle, Sept. 5, 1864, to June 26, 1865.
Nehemiah T. Dyer, Sept. 5, 1864, to June 26, 1865.
George P. Hollis, Sept. 5, 1864, to June 26, 1865.
Albert T. Pool, Sept. 5, 1864, to June 30, 1865.
Andrew C. Toomey, Sept. 5, 1864, to June 30, 1865.

Company F.

Fred. W. Ingraham, sergt., Sept. 5, 1864, to June 26, 1865.
George Atwell, Sept. 5, 1864, to Jan. 17, 1865.
Hiram S. Thayer, Sept. 5, 1864, to June 26, 1865.

Company G.

John Navan, Aug. 29, 1864, to June 30, 1865.

Company H.

Samuel Meeker, Aug. 9, 1864, to Sept. 3, 1865.

Company L.

Edward Freel, sergt., Dec. 22, 1863, to Sept. 3, 1865.
Orrin H. Belcher, corp., Dec. 22, 1863, to Sept. 3, 1865.
Horatio W. Cole, corp., Dec. 22, 1863, to Sept. 3, 1865.
Henry B. Dyer, Dec. 22, 1863, to June 22, 1865.
Jacob A. Dyer, Dec. 22, 1863, to Sept. 3, 1865.
Henry Joy, Dec. 22, 1863, to May 26, 1865.

Third Heavy Artillery, Company D.

Lewis Hobart, March 30, 1864.

Company E.

John Cronin, corp., Aug. 27, 1863, to Sept. 18, 1865.
Patrick Regan, Aug. 27, 1863.

Company F.

Edward H. Mellus, sergt., Sept. 16, 1863, to Sept. 18, 1865.
Shubael M. Norton, Sept. 16, 1863, to Sept. 18, 1865.
Caleb S. Benson, Aug. 24, 1864, to June 17, 1865.
William B. Denton, Sept. 24, 1864, to June 17, 1865.

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Lawrence A. Dyer, Sept. 16, 1863, to Sept. 18, 1865.
Pearl S. Grindall, Sept. 16, 1863, to Nov. 1, 1864.
Elias Holbrook, Aug. 24, 1864, to June 20, 1865.
Charles H. Howe, Aug. 23, 1864, to June 20, 1865.
Hosea Jackson, Aug. 23, 1864, to June 17, 1865.
Hervey N. Jillson, Aug. 24, 1864, to June 17, 1865.
John G. Minchin, Aug. 23, 1864, to June 17, 1865.
Martin V. B. Minchin, Aug. 23, 1864, to June 17, 1865.
Henry O. Pratt, Sept. 16, 1863, to Sept. 18, 1865.
Andrew J. Rubert, Aug. 24, 1864, to June 17, 1865.
Samuel W. Savill, Aug. 24, 1864, to June 17, 1865.

Company G.

Eli W. Chase, Oct. 20, 1863, to Sept. 18, 1865.
Robert M. Cummings, Oct. 20, 1863, to Sept. 18, 1865.

Third Heavy Artillery, Company K.

Robert Rennie, corp., May 12, 1864, to Sept. 18, 1865.

Company L.

Charles F. Arnold, corp., Aug. 29, 1864, to June 17, 1865.
Amos W. Hobart, artificer, Aug. 29, 1864, to June 17, 1865.
Cyrus G. Bowker, Aug. 29, 1864, to June 17, 1865.
Alfred H. Butler, Aug. 29, 1864, to June 17, 1865.
Elbridge Joy, Aug. 29, 1864, to June 17, 1865.
Joseph P. Thayer, Aug. 29, 1864, to June 17, 1865.

Fourth Heavy Artillery, Company C.

Orace W. Allen, sergt., Aug. 9, 1864, to June 17, 1865.
Nahum Sampson, sergt., Aug. 15, 1864, to May 5, 1865.
William C. Stoddard, corp., Aug. 9, 1864, to June 17, 1865.
Cyrus Cummings, wagoner, Aug. 13, 1864, to June 17, 1865.
John G. N. Henderson, Aug. 10, 1864, to June 17, 1865.
Lathrop C. Keith, Aug. 9, 1864, to June 17, 1865.
William C. Knight, Aug. 11, 1864, to June 17, 1865.
John Laing, Aug. 12, 1864, to June 17, 1865.
Angus McGilvray, Aug. 10, 1864, to June 17, 1865.
Michael Nugent, Aug. 10, 1864, to June 17, 1865.

Company F.

John Flynn, Aug. 15, 1864, to June 17, 1865.

Company G.

Robert T. Bestick, Aug. 26, 1864, to June 17, 1865.
George C. H. Deets, Aug. 26, 1864, to June 17, 1865.
Samuel V. Holbrook, Aug. 26, 1864, to June 17, 1865.
James Toole, Aug. 26, 1864, to June 17, 1865.

Company K.

William M. Strachan, sergt., Aug. 18, 1864, to June 17, 1865.

First Battery Heavy Artillery, Company A.

Benjamin J. Loring, sergt., Feb. 26, 1862, to Feb. 27, 1865.
George S. Huff, sergt., Feb. 26, 1862, to Feb. 27, 1865.
Charles E. Pratt, corp., Feb. 21, 1862, to Feb. 27, 1865.
Henry Bayley, July 1, 1864, to June 22, 1865.
Frank Osborn, Feb. 24, 1862, to July 20, 1862.
Elihu M. Thayer, Feb. 19, 1862, to Oct. 20, 1865.

Company B.

Calvin T. Dyer, Sept. 10, 1863, to June 29, 1865.
John Q. Ela, Dec. 3, 1863, to June 29, 1865.
Edward A. Hale, Oct. 29, 1862, to June 29, 1865.
George B. Jones, Oct. 29, 1862, to June 29, 1865.
Charles H. Loring, Oct. 10, 1862.
Michael B. McCormick, Jan. 13, 1863, to June 29, 1865.
George H. Randall, Aug. 7, 1863, to June 29, 1865.
Wilbert F. Robbins, Dec. 4, 1863, to June 29, 1865.
William H. Saunders, Oct. 25, 1862, to June 29, 1865.
Jacob C. Snow, Aug. 18, 1863, to June 29, 1865.
Benjamin F. Spear, Aug. 7, 1863, to June 29, 1865.

Company C.

Francis White, q.m.-sergt., Aug. 22, 1863, to Oct. 20, 1865.
Warren C. Mansfield, Aug. 3, 1863, to June 29, 1865.
William H. McQuinn, Aug. 18, 1862, to June 29, 1865.
Samuel E. Whitmarsh, April 22, 1863, to Oct. 20, 1865.

Company D.

Charles Blake, June 6, 1863.

First Cavalry, Company H.

Peter A. Drollett, Oct. 12, 1861, to Oct. 8, 1864.
Alvin Jackson, Oct. 12, 1861, to Jan. 15, 1865.

Company K.

William A. Daggett, bugler, Sept. 16, 1861, to Sept. 21, 1864.
James B. Frazier, Nov. 26, 1861, to Jan. 4, 1865.
Henry A. Hobart, sergt., Nov. 26, 1861.
George F. Penniman, Sept. 25, 1861, to Sept. 25, 1864.

Second Cavalry, Company F.

Henry W. Gammons, Jan. 2, 1865, to July 20, 1865.
George F. Thayer, April 3, 1863, to April 1, 1865.

Company H.

Owen Fox, Oct. 9, 1863, to July 6, 1864.

Third Cavalry, Company B.

Edwin L. Curtis, sergt., Dec. 11, 1863, to Sept. 28, 1865.

Company D.

Richard M. Sanborn, sergt., Jan. 30, 1864, to Sept. 28, 1865.
Theodore C. Howe, q.m.-sergt., Dec. 7, 1863, to Sept. 28, 1865.
Hosea B. Hayden, corp., Dec. 31, 1863, to Sept. 28, 1865.
William G. Hill, corp., Dec. 5, 1863, to July 29, 1865.
Joseph W. Huff, corp., March 11, 1864, to Sept. 28, 1865.
Charles B. Leonard, corp., Dec. 21, 1863, to Sept. 28, 1865.
Jonathan R. Clark, blacksmith, Dec. 31, 1863, to Sept. 28, 1865.
George V. Chick, Dec. 5, 1863, to Sept. 28, 1865.
Stephen W. Dawson, Jan. 29, 1864, to his death.
John Halpin, Dec. 28, 1863, to Sept. 28, 1865.
Isaac R. Harmon, Feb. 15, 1864, to Sept. 28, 1865.
Philip McQuinty, Jan. 5, 1864, to July 29, 1865.
George A. Mower, Feb. 9, 1864, to Sept. 28, 1865.
James Spear, Dec. 10, 1863, to Sept. 28, 1865.
Charles S. Thayer, Feb. 15, 1864, to Aug. 19, 1865.

Company E.

James Riley, Sept. 20, 1862.

Company G.

Patrick Dunlay, Nov. 1, 1862, to May 20, 1865.

Company I.

Royal Belcher, Aug. 5, 1862, to May 20, 1865.
James Smith, Aug. 5, 1862, to May 20, 1865.

Company K.

John T. Ayres, sergt., Aug. 6, 1862, to Oct. 19, 1864.
Timothy Curran, corp., Aug. 6, 1862; transferred to Vet. Res. Corps.
John G. Ingraham, corp., Aug. 6, 1862, to March 1, 1863.
Jonathan S. Paine, corp., Aug. 6, 1862; transferred to Vet. Res. Corps.
William A. Bishop, bugler, Aug. 6, 1862, to May 30, 1865.

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Edward E. Patten, saddler, Aug. 6, 1862, to Nov. 15, 1864.
John F. Albee, Feb. 29, 1864, to June 22, 1864.
Edward Bannon, Aug. 6, 1862, to May 21, 1865.
John Barry, Aug. 6, 1862, to Sept. 28, 1865.
Lewis D. Bates, Aug. 6, 1862, to May 21, 1865.
Leonard Belcher, Aug. 6, 1862, to March 1, 1863.
Elisha S. Bowditch, Dec. 7, 1863, to Sept. 19, 1864.
James E. Burpee, Aug. 6, 1862; transferred to Vet. Res. Corps.
Patrick Cahill, Dec. 12, 1863, to July 5, 1865.
Stephen Connor, Aug. 6, 1862, to May 21, 1865.
Chandler Cox, Aug. 6, 1862, to May 21, 1865.
Marcus F. Cram, Aug. 6, 1862, to Jan. 26, 1864.
William L. Cram, Aug. 6, 1862.
John Craddock, Aug. 6, 1862, to May 21, 1865.
Birdsey Curtis, Aug. 6, 1862.
Charles C. Davis, Aug. 6, 1862, to Jan. 23, 1863.
Joseph Desotelle, Aug. 6, 1862, to May 21, 1865.
John Flood, Aug. 6, 1862, to May 21, 1865.
Charles E. Fogg, Aug. 6, 1862, to Aug. 9, 1865.
William H. French, Aug. 6, 1862, to May 21, 1865.
Thomas C. Gardner, Aug. 6, 1862, to May 21, 1865.
Peter T. Godfrey, Aug. 6, 1862.
Oliver S. Harrington, Aug. 6, 1862, to May 21, 1865.
Almon E. Ingalls, Dec. 21, 1863; trans. to Vet. Res. Corps.
George A. Joy, Aug. 6, 1862, to April 27, 1863.
James Kennedy, Jan. 1, 1864; trans. to Vet. Res. Corps.
William S. Leach, Aug. 6, 1862, to Aug. 7, 1863.
Frederic Marr, Aug. 6, 1862.
William P. Martin, Feb. 22, 1864; trans. to Vet. Res. Corps.
Frank McConerty, Aug. 6, 1862; absent.
Michael McMurphy, Aug. 6, 1862.
William W. Mower, Dec. 21, 1863.
Albert S. Nason, Aug. 6, 1862, to May 21, 1865.
Daniel W. Niles, Aug. 6, 1862, to May 21, 1865.
Samuel H. Paine, Aug. 6, 1862, to May 21, 1865.
Charles E. Pratt, Aug. 6, 1862, to Nov. 15, 1863.
Isaac Raymond, Aug. 6, 1862, to May 21, 1865.
Oliver Simmons, Aug. 6, 1862, to Feb. 18, 1863.
Quincy Sprague, Aug. 6, 1862, to May 21, 1865.
George H. Stevens, Dec. 21, 1863; trans. to Vet. Res. Corps.
Ansel P. Thayer, Aug. 6, 1862, to Sept. 19, 1864.
Ephraim F. Thayer, Dec. 31, 1863, to Aug. 8, 1865.
Major Tirrell, Aug. 6, 1862, to May 21, 1865.
Americus V. Tirrell, Aug. 6, 1862, to Jan. 18, 1864.
John F. Wild, Dec. 26, 1863, to April 8, 1864.
Thomas S. Williams, Dec. 5, 1863; trans. to Vet. Res. Corps.

Company M.

Garrett G. Barry, sergt., Dec. 13, 1861, to April 8, 1864.

Fourth Cavalry, Company D.

Alvin Jackson, Jan. 9, 1864, to Jan. 15, 1865.

Company F.

William L. Cram, Jan. 27, 1864, to Nov. 14, 1865.

Fifth Cavalry.

James M. Cutting, vet. surg., Sept. 16, 1864, to Oct. 31, 1865.

Second Infantry, Company G.

William Foley, May 25, 1861, to July 26, 1863.
Dennis Moriarty, May 25, 1861, to April 1, 1862.
William Welsh, May 25, 1861, to Jan. 31, 1863.

Ninth Infantry, Company B.

John Healey, June 11, 1861.

Company C.

John P. Murphy, June 11, 1861, to June 21, 1864.

Company G.

Cornelius Furfy, June 11, 1861, to July 1, 1862.
Richard Furfy, June 11, 1861, to June 21, 1864.

Company H.

John Foley, Aug. 21, 1863, to June 10, 1864.

Company K.

Anthony Columbus, Aug. 21, 1863, to June 10, 1864.

Eleventh Infantry, Company B.

John P. Maloney, sergt., June 13, 1861.
William M. Tirrell, sergt., June 13, 1861, to June 24, 1864.
James Wilkie, corp., June 13, 1861.

Eleventh Cavalry, Company D.

Owen Greelish, June 13, 1861, to Aug. 22, 1861.

Company E.

Francis Marmont, Aug. 14, 1863, to July 14, 1865.

Company K.

James Barrett, June 13, 1861.
Thomas H. Neal, June 13, 1861, to Oct. 22, 1862.
Samuel W. Saville, June 13, 1861, to June 24, 1864.
Thomas Wilson, Aug. 12, 1863, to July 14, 1865.

Twelfth Cavalry, Company C.

Francis W. Kahle, July 22, 1863, to March 6, 1864.
Michael Preston, July 5, 1861, to Dec. 31, 1862.
Ephraim F. Thayer, June 26, 1861, to Feb. 28, 1863.
John Q. Whitmarsh, June 26, 1861, to Sept. 18, 1862.

Company E.

Christopher P. Tower, June 26, 1861, to March 9, 1863.

Company F.

Joseph P. Davis, June 26, 1861, to July 8, 1864.

Company H.

Charles A. Pope, sergt., June 26, 1861, to Nov. 30, 1863.
Warren Stetson, July 17, 1863, to June 25, 1864.
John Q. A. Thayer, June 26, 1861, to July 8, 1864.

Thirteenth Cavalry, Company G.

Hiram S. Thayer, July 16, 1861, to Aug. 1, 1864.

Sixteenth Cavalry, Company I.

William Cunningham, Aug. 30, 1861, to July 15, 1863.

Company K.

James Bradley, July 2, 1861, to July 27, 1864.

Seventeenth Cavalry, Company E.

Albert T. Pool, Sept. 5, 1864, to June 30, 1865.
John F. Pool, Sept. 5, 1864, to June 30, 1865.

Company G.

John Navan, Aug. 29, 1864, to June 30, 1865.

Eighteenth Cavalry, Company E.

Asa W. Holbrook, Aug. 24, 1861, to Oct. 26, 1864.

Company K.

Thomas Smith, Jr., corp., Aug. 24, 1861, to Jan. 26, 1863.

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Nineteenth Cavalry, Company B.

Duncan Crawford, Aug. 3, 1863, to Jan. 14, 1864.

Company E.

Daniel Carrigan, Sept. 2, 1861, to June 30, 1865.
James Carrigan, July 26, 1861; trans. to Vet. Res. Corps.

Company K.

Samuel D. Chase, corp., Oct. 31, 1862, to June 30, 1865.
Marcus P. Arnold, Oct. 29, 1862, to June 30, 1865.
N. Augustus White, Aug. 19, 1861; no record of discharge.

Twentieth Cavalry, Company F.

Duncan Crawford, Jan. 14, 1864; trans. to navy.

Company G.

John Goodman, Sept. 4, 1861, to Sept. 3, 1864.

Company I.

Charles Holbrook, Dec. 9, 1861, to Oct. 15, 1862.

Company K.

Thomas J. Crowell, corp., Aug. 21, 1861, to Dec. 13, 1862.

Twenty-second Cavalry, Company E.

Jeremiah Dalton, 2d corp., Oct. 1, 1861, to June 27, 1862.

Company F.

Charles L. Holbrook, July 28, 1863, to Oct. 26, 1864.
Edward Huff, July 17, 1863, to Oct. 26, 1864.

Company I.

Charles H. Crickmay, corp., Sept. 6, 1861, to June 30, 1862.
Alexander R. Fogg, Sept. 6, 1861, to June 27, 1862.

Twenty-third Cavalry, Company H.

George B. Jones, Sept. 28, 1861, to Sept. 8, 1862.

Twenty-fourth Cavalry, Company B.

George White, Sept. 18, 1861, to Dec. 18, 1863.

Company C.

Daniel Austin Thayer, July 29, 1862, to Jan. 4, 1864.

Company G.

Loring N. Hayden, Nov. 15, 1861, to Jan. 20, 1866.
Edward M. French, Nov. 13, 1861, to Aug. 4, 1863.
W. Martin Harmon, Nov. 13, 1861, to April 30, 1863.
Abraham W. Hobart, July 26, 1862.
Seth Taunt, Dec. 5, 1861, to July 15, 1865.
George N. Thayer, Sept. 16, 1861, to Jan. 20, 1866.

Company H.

James L. Curtis, July 29, 1862, to Jan. 20, 1866.

Twenty-seventh Cavalry, Company D.

Maxon G. Healy, July 23, 1862, to Sept. 27, 1864.

Twenty-eighth Cavalry, Company B.

John Connors, Aug. 10, 1863, to July 6, 1864.
Amos A. Loring, Jan. 5, 1864, to his death.

Company C.

Henry Barton, Dec. 13, 1861, to Dec. 19, 1864.

Company D.

John Connor, sergt., Jan. 2, 1864, to Aug. 19, 1864.
Adams H. Cogswell, Jan. 2, 1862.
Charles Gray, Aug. 10, 1863, to Sept. 15, 1864.
William Reevers, Aug. 12, 1863, to June 20, 1865.

Company F.

Thomas Smith, Jan. 8, 1862, to Sept. 30, 1862.

Company G.

Charles Miller, Aug. 12, 1863.
Francis Winn, Dec. 19, 1861.

Company I.

Frederic Smith, Aug. 11, 1863.

Unassigned.

Peter Higgins, Aug. 14, 1863.

Twenty-ninth Cavalry, Company A.

John W. Sweeney, May 21, 1861, to Aug. 28, 1862.

Company B.

Ira D. Bryant, May 14, 1861.
James Freel, May 14, 1861.
George S. Whiting, no record; now draws a pension.

Company D.

John Conley, Aug. 20, 1864, to July 29, 1865.
James Flynn, Aug. 19, 1864.

Thirtieth Cavalry, Company F.

Samuel F. Harrington, Nov. 18, 1861, to July 5, 1866.

Thirty-first Cavalry, Company K.

Ebenezer C. Thayer, Jr., corp., Jan. 29, 1862, to Sept. 30, 1864.
John W. Dargan, Jan. 23, 1862, to Nov. 27, 1864.
William Kayhoo, Jan. 17, 1862, to Feb. 14, 1864.
John Rennie, Feb. 6, 1862, to Nov. 1, 1862.

Thirty-second Cavalry, Company E.

Loring W. Thayer, sergt., Dec. 2, 1861, to Sept. 30, 1864.
Norman F. Steele, sergt., Dec. 2, 1861; 2d lieut.
James B. Leonard, corp., Dec. 2, 1861; 2d lieut.
Leonard F. Huff, Dec. 2, 1861, to Aug. 23, 1862.
Henry T. Wade, Dec. 2, 1861, to July 2, 1863.

Company F.

Asa W. Holbrook, Jan. 21, 1864, to June 29, 1865.

Company H.

John Foley, Aug. 21, 1863, to June 29, 1865.

Company I.

William Daley, musician, Aug. 11, 1862, to June 29, 1865.
Anthony Columbus, Aug. 22, 1863, to his death.

Company L.

Charles L. Holbrook, July 28, 1863, to June 29, 1865.
Edward Huff, July 17, 1863, to June 29, 1865.

Thirty-third Cavalry, Company E.

Edgar L. Bumpus, sergt., Aug. 5, 1862, to May 15, 1864.

Company K.

Martin Branley, Aug. 8, 1862, to Nov. 24, 1862.
T. Horace Cain, Aug. 8, 1862, to July 7, 1865.
William Mulligan, Aug. 8, 1862, to June 11, 1865.
John W. W. Rowell, Aug. 8, 1862, to Dec. 28, 1863.
James N. Tower, Aug. 8, 1862, to June 11, 1865.
Nathaniel A. White, Aug. 8, 1862; trans. to Vet. Res. Corps.

Thirty-fifth Cavalry, Company E.

William D. Lyons, Aug. 19, 1862, to April 20, 1863.

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Company H.

John Davis, Aug. 19, 1862, to Aug. 23, 1863.

Thirty-sixth Cavalry, Company K.

Albert G. Wilder, corp., Aug. 11, 1862; trans. to Vet. Res. Corps.
Daniel W. Dean, Aug. 8, 1862, to his death.
Seth Dean, Aug. 8, 1862, to Jan. 27, 1863.

Thirty-eighth Cavalry, Company I.

Edward Freel, Aug. 21, 1862, to Feb. 14, 1863.
John V. Hunt, Aug. 21, 1862, to June 30, 1865.
James W. Thayer, Aug. 21, 1862; trans to Vet. Res. Corps.
Stephen Thayer, Aug. 21, 1862, to June 30, 1865.

Company K.

Hiram P. Abbott, corp., Aug. 20, 1862, to June 30, 1865.
Henry H. Shedd, Aug. 20, 1862, to Oct. 24, 1862.
George H. Bryant, Aug. 20, 1862, to March 24, 1863.
Warren R. Dalton, Aug. 20, 1862, to June 30, 1865.
Charles David, Aug. 20, 1862, to Feb. 13, 1863.
Edward David, Aug. 20, 1862, to June 14, 1863.
Solon David, Aug. 20, 1862, to June 30, 1865.

Thirty-ninth Cavalry, Company G.

James Bannon, Sept. 2, 1862, to April 12, 1865.
Warren Stetson, July 17, 1863, to May 18, 1865.

Company H.

John Preston, Sept. 2, 1862, to Jan. 29, 1863.

Fortieth Cavalry, Company F.

Michael McMurphy, Sept. 3, 1862, to March 24, 1863.

Company H.

Daniel F. Leonard, Sept. 1, 1862; trans. to Vet. Res. Corps.

Fifty-sixth Cavalry, Company E.

Michael P. Foley, Jan. 12, 1864, to July 12, 1865.

Fifty-eighth Cavalry, Company E.

Joseph Jenkins, March 1, 1864, to July 14, 1865.

First Company Sharpshooters.

Josiah H. Hunt, Oct. 31, 1862; trans. to Vet. Res. Corps.
N. Warren Penniman, Oct. 13, 1862, to July 25, 1864.

Veteran Reserve Corps.

William Butler, Sept. 3, 1864.
Patrick Callahan, May 16, 1864.
Barney Feeney, May 16, 1864.
Peter Hutchneck, May 17, 1864.
Edward Kellogg, May 17, 1864.
Jethro Lynch, May 16, 1864.
Jesse B. Nourse, May 11, 1864.

United States Regulars.

Albert F. Wood, April 11, 1861, to April 11, 1864.

Musicians.

Abijah Allen, Dec. 22, 1863, to May 31, 1865.
Hiram A. French, Dec. 22, 1863, to May 31, 1865.
Eugene D. Daniels, Dec. 22, 1863, to May 31, 1865.
Luther Hayden, Oct. 26, 1864, to June 13, 1865.
Francis W. Holbrook, Jan. 4, 1864, to May 31, 1865.
Jacob S. Lord, Oct. 26, 1864, to June 13, 1865.
Jonathan Thayer, Jr., Oct. 26, 1864, to June 13, 1865.

Seventieth Infantry (Colored).

John Bell, Jan. 31, 1865.

Seventieth New York Infantry.

Levi Bunker, June 20, 1861, to June 16, 1863.
Edward S. Bunker, July 13, 1861, to Sept. 11, 1862.
Alfred E. Parker, July 15, 1861, to May 5, 1862.

Twenty-fifth New York Infantry.

Thomas Smith, May 13, 1861, to June, 1862.

Third Maryland Infantry.

John Finegan, February, 1862, to March 12, 1863.
Alonzo A. Tower, February, 1862.

Twelfth Vermont Infantry.

Benjamin F. Arnold, Oct. 4, 1862, to Dec. 29, 1864.
Nelson Arnold, Oct. 18, 1862, to June 19, 1864.

The following enlisted in unknown organizations, viz.:

William S. Adams.	Lewis U. Hubbard.
William C. Bright.	John W. Langley.
Symmes G. Buker.	Bernard McGovern.
James Dooley.	George E. Nelson.
Michael Doran.	John O'Neil.
Edward Doyle.	John Smith.
Daniel H. Ellis.	Charles E. Smith.
John Freel.	William Taylor.
James Flynn.	Edward Tilden.
Patrick Glancy.	William Townsend.
James T. Godfrey.	Peter Whitmarsh.
John Hanlon.	William O. Wright.
Albert Howard, Jr.	

The following enlisted in the navy, viz.:

Michael Tenney.	George A. Raymond.
Duncan Crawford.	William H. Spear.
Royal J. Freeman.	Charles Smith.
George Howe.	Paul Nadell.
Thomas J. Martin.	William H. Matthews.

Besides these there were thirty-four who were strangers, some of whom were assigned by the State as the quota of the town.

Names of those who fell on the field or from wounds received in battle:

Elisha Paine Goodnow.	Alexander R. Fogg.
George Frederic Thayer.	Jeremiah Dalton (2d).
Owen Fox.	Lawrence McLaughlin.
John T. Ayres.	Loring Winthrop Thayer.
Edward Everett Patten.	Henry T. Wade.
Ansel Penniman Thayer.	Edgar Lewis Bumpus.
John Francis Wild.	Edward David.
Garrett George Barry.	Ebenezer Coddington Thayer, Jr.
Alvin Jackson.	
Cornelius Furfy.	Thomas Smith.
Thomas John Crowell.	Alfred Emmons Parker.
Charles Henry Crickmay.	Nelson Arnold.

Those who died in prison or from the effects of prison life were:

William Higgins.	James Bannon.
Charles Gray.	Benjamin Franklin Arnold.

From disease:

Silas Binney Crane.	Elisha Strong Bowditch.
John Ferdinand Albee.	William Sanford Leach.

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Francis W. Kable.
Daniel Austin Thayer.
William Martin Harmon.
Amos Atkins Loring.
Leonard F. Huff.
Anthony Columbus.
T. Horace Cain.
Daniel W. Dean.
Seth Dean.
Henry Winslow Dean.
John Finegan.
Levi Bunker.
Edward S. Bunker.
Paul Nadell.
Stephen W. Dawson.
Dennis Moriarty.
John Connors.

The women of the town deserve honorable mention. They contributed to the needs of the soldiers such articles as bedding, clothing, lint, bandages, and delicacies of diet as far as was within their means. An illustration of the spirit of some of the women in raising funds for these purposes of mercy is worth preserving. One summer, when money was hard to get, a townsman jocosely offered, without thinking his proposal would be accepted, to give the ladies a load of hay, lying in the wet meadows, if they would carry it away. They promptly accepted the gift, and several of the younger women went into the fields, loaded the hay, had it properly weighed, and duly deposited in the barn of a purchaser, and converted the proceeds into stockings, drawers, and shirts for the men at the front.

For the most of the above statistics I am indebted to the labored researches of the Rev. George A. Thayer, a native of Braintree, an officer in the army, and who now resides at Cincinnati, Ohio.

As an outgrowth of the war, soon after its close the soldiers of the United States army formed an organization which they called "The Grand Army of the Republic." A branch was formed June 4, 1869, and named Gen. Sylvanus Thayer Post, No. 87, Department of Massachusetts. It was organized by Gen. James L. Bates, assisted by Capt. Charles W. Hastings. The charter members were Capt. James T. Stevens, George D. Willis, Francis W. Holbrook, Joseph E. Holbrook, Robert P. Bestick, Lucian M. Thayer, Marcus A. Perkins, John R. Carmichael, William A. Dagget, and Edward S. Dean. They now number sixty-three comrades. They have strewed with flowers the graves of their departed comrades on Memorial Day each year since their organization. Nine of their comrades they have borne to the silent tomb and performed over their graves the usual service. They have expended for the relief of their members the sum of one thousand three hundred and two dollars and thirty-five cents. They held their meetings for some time in Holbrook Block, until its destruction by fire in June, 1882, when they lost nearly all their property. But though small in numbers, they, by the aid of their townsmen, have furnished a fine hall in Rosenfeld's block, which they occupy at present. It has been beautifully decorated, mainly through the labor and taste of Comrade Thomas B. Stoddard, who deserves this notice. The Past Commanders are James T. Stevens, James T. Bestick, George D. Willis, Abijah Allen, Henry A. Monk, Edwin L. Curtis, William L. Gage, Thomas Fallon. Marcus A. Perkins has served as Quartermaster nearly fifteen years.

Early in the year 1865 a meeting of the citizens of the town was held in the town hall to devise measures to secure the erection of a suitable memorial to the soldiers from the town who died or were killed in service. They decided to hold a fair, and were joined by the ladies to further the object. From the fair and a musical entertainment about fourteen hundred dollars were realized. By the will of Mr. Harvey White a legacy was given towards the accomplishment of the same purpose. The town in its corporate capacity contributed the remainder of the necessary sum for its completion. The town selected, in 1867, a committee, consisting of Messrs. F. A. Hobart, Asa French, Horace Abercrombie, Levi W. Hobart, E. W. Arnold, Jason G. Howard, Edward Avery, Alva Morrison, and Edward Potter, to procure plans and estimates for some memorial. June 27, 1873, the town voted "that the soldiers' monument committee be instructed to erect upon some portion of the town-land, near the town house, a statue cut in granite, after a model submitted by Messrs. Batterson & Canfield, of Hartford, Conn., with a pedestal designed by H. & J. E. Billings, architects of Boston, at a cost not exceeding five thousand dollars above the foundation."

Jason G. Howard and Edward Potter having removed from the town, James T. Stevens and William M. Richards were chosen to fill the vacancies. Alverdo Mason, Marcus A. Perkins, Charles W. Procter, and Abijah Allen were also added to the committee. Under the above vote the monument was erected.

The statue is a full-sized model of a soldier, standing with his musket in position *at rest*, and is cut from Westerly granite. The inscriptions placed upon the pedestal are, upon the front, "The town of Braintree builds this monument in grateful remembrance of the brave men whose names it bears;" also, "1874." Upon the reverse this simple inscription, "Dying they triumphed." Upon the north and south sides are the names of those of the quota of Braintree who died or were killed in the service; also "1861" at the top and "1865" beneath, denoting the duration of the war.

The funds placed at the disposal of the committee were: citizens' fund and interest, $2338.19; town

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appropriations, $3628.07; Harvey White's legacy, $500.00: total, $6466.26. On the 17th of June, 1874, this monument was dedicated with appropriate ceremonies. There let it stand till time shall be no more, as a record that shall tell future generations of the bravery and heroism of our citizen soldiers in defense of the union of the States which was founded by our fathers, maintained by our brothers, and which, we trust, will be transmitted to the latest generation.

Miscellaneous.—Besides the bequests to the town before mentioned, Josiah French, a native of the town, and one who had been honored by the town in electing him to some of the most important offices, left, as described in his will, the following property, viz.: "I give and devise to the town of Braintree, in the county of Norfolk, Commonwealth of Massachusetts, a certain piece of mowing and tillage land lying and situate in said Braintree, containing five acres, more or less, and bounded as follows: easterly on Washington Street, northerly on land of Capt. Ralph Arnold, southerly on town land, and westerly on land of Peter Dyer. To have and to hold the same to the said town of Braintree forever, to be used and occupied by the said town as a common or common field for companies and buildings for town or public business, but no private dwelling-houses or buildings whatever to be placed on said premises, but to be forever French's common, except the wood I give my wife." This will was dated March 19, 1845, and probated Feb. 11, 1851. After a vexatious law-suit, the town obtained possession of the property. It is situated in the geographical centre of the town, and upon it, in 1858, was built a large and commodious house, which is used for town hall, high-school room, and for various town purposes. It has cost the town for building improvements upwards of twenty thousand dollars, and is a credit to the town. The remaining portion of the land is used as a play-ground for the youth, there being on the west side a fine grove. Josiah French, the donor, died Jan. 1, 1851, aged about seventy-four years. Long may his memory be cherished and his gift appreciated.

From the incorporation of the town to 1730 the town-meetings were held in the meeting-house of the North Precinct; from 1730 till 1750, in the same place and the meeting-house of the Middle Precinct alternately; from 1750 to 1830, in Middle Precinct meeting-house. The town hall erected on the corner of Washington and Union Streets was first occupied as a place for the meetings of the town on March 1, 1830. It was occupied until 1858, when it was sold to private parties, who removed it to Taylor Street, and remodeled it into two dwelling-houses.

Thayer Public Library.—At a special town-meeting held May 16, 1870, the following communication from Gen. Sylvanus Thayer was received and read by Asa French, Esq.:

"To the Citizens of the Town of Braintree:

"*Gentlemen*,—To establish a free public library in this town, I propose to erect a fire-proof building, suitable for the purpose, towards the cost of which the town shall contribute the sum of ten thousand dollars, the amount needed to complete the building to be paid by me. And I will loan to the town the said sum of ten thousand dollars, for such time as it shall require it, to comply with this offer, at six per cent. interest. Upon the acceptance of this proposition by the town, I will give the further sum of ten thousand dollars, as a permanent fund, the income of which shall annually be devoted to the maintenance of said library. Should the town take favorable action upon this matter, I shall be happy to confer with a committee with reference to the immediate consummation of the project.

"Respectfully, his S. + mark Thayer.

"Braintree, May 16, 1870."

At the same meeting this proposition was almost unanimously accepted, the town appropriating the sum named, and a committee appointed to confer with Gen. Thayer, with full authority to act for the town in locating said library building and in carrying out the plan covered by this proposition. Asa French, Edward Avery, Francis A. Hobart, Alva Morrison, and Charles H. Dow were chosen said committee.

Oct. 27, 1870, a meeting of the town was called to see if the town would rescind the above vote, but after a thorough discussion it was decided not to rescind, by a vote of two hundred and nineteen for rescinding and three hundred and twenty-eight opposed. At the same meeting Warren Mansfield, Joseph A. Arnold, and Jacob S. Dyer were added to the library committee. This action was taken in consequence of a disagreement of the citizens where the library building should be located.

April 7, 1873, the committee reported to the town that the plans for the building had been carefully prepared under the personal supervision of the donor, although the building had not been commenced at his decease. The executors of his will recognized the validity of the contract, and set apart the sum of twenty thousand dollars to be applied for the erection of said building. They also reported that a lot of land had been purchased by subscription and presented to the town as a site for the building. This land joined the land given the town by Josiah French. They further reported that the contract for the erection of the building had been executed, and that it would be completed the coming season. Asa French, Francis A. Hobart, and Henry A. Johnson were appointed trustees on the part of Gen. Thayer's

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Caleb Stetson

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estate, and Nathaniel H. Hunt and N. F. T. Hayden were chosen by the town.

The library was opened to the public Sept. 1, 1874, and is kept open a portion of each day in the week, except on the Sabbath. It contains at the present time (1884) six thousand five hundred and thirty volumes, and has upon its books as borrowers the names of two thousand five hundred and seventy-four persons. Besides the gifts mentioned, it has been the recipient of about five hundred dollars' worth of books from E. Anderson Hollingsworth, and also a large number of valuable and beautiful reference books from Jonathan French, of Boston, whose father was a native of the town. Miss Abbie M. Arnold is the librarian. She has held the situation since the opening, and gives general satisfaction.

Puritan Lodge, No. 179, I. O. of O. F., was organized April 11, 1877, and numbers about seventy members. They hold their meetings in Odd-Fellows' Hall in the south village.

Braintree Lodge, No. 1494, Knights of Honor, numbering about sixty, was organized Feb. 26, 1779, and holds its meetings in Grand Army Hall.

In closing these sketches, permit me to acknowledge my indebtedness to the Registers of Probate and Deeds for Suffolk and Norfolk Counties, to John Ward Dean, Esq., Librarian of the New England Historic-Genealogical Society, and to the aged citizens of the town, for information which has enabled me to give so many facts in the history of our town.

BIOGRAPHICAL SKETCHES.

CALEB STETSON.

Caleb Stetson was born in Braintree, Mass., Jan. 6, 1801. He was the eldest of the three sons of Amos Stetson. He received the best education the country at that time afforded, spending six months at school and the remaining six playing or working on the farm. He was offered a collegiate education by his father, who had a prosperous business, but he declined it, his spirit of enterprise being more active than his love of study. In 1815 he was sent to a private school, with a view to the study of law, for which profession he had a growing taste, and which he would have honored had he completed his studies.

His father was three or four times elected to represent the town of Braintree in the Legislature of Massachusetts, and was one of the selectmen and assessors of Braintree for many years. In the war of 1812 he was major of the State militia, and was ordered out for service, in 1813, for coast defense.

After two years' application to the study of law Caleb Stetson abandoned the profession and began to assist his father in his store. His aptitude for business soon became conspicuous in the management of his father's affairs, which he conducted with great success for five years. At the age of twenty-two he married Susannah, daughter of the late Deacon Hunt, of Weymouth, a most estimable lady, by whom he had six children.

Mr. Stetson selected for his business the manufacture of boots and shoes. His father furnished him a capital of three hundred dollars, and he went to work, this being all the aid he received from any one. Adding industry and good judgment to his small fund, he conducted a prosperous business in Braintree for years.

In 1826 he became initiated into the mysteries of Freemasonry, becoming a member of Orphans' Hope Lodge in Weymouth. During the anti-Masonic excitement which followed the reported death of William Morgan, of New York, Mr. Stetson found himself so unpleasantly situated in Braintree that he removed to Boston, where, though anti-Masonry prevailed to some extent, it was far less aggressive than in the country towns. He eventually acquired great wealth in the shoe business, and extended his operations into other branches of industry. His active labors have covered more than half a century of time. He has passed through four or five severe financial revulsions in trade,—say, 1826–28, 1836–37, 1847–49, 1857–61,—and what is very remarkable, he has had no occasion to ask any renewal or extension of his liabilities for a single day during his whole life,—a prosperous business period of over forty years. All correct cash bills have been instantly paid on presentation. In 1842 Mr. Stetson was elected a director in the Shoe and Leather Dealers' Bank, in Boston, and in 1857 he was made president. This office he held ten years, with great distinction to himself and great profit to the bank.

Although Mr. Stetson was an observing and undeviating Democrat, of unquestionable courage and patriotism, he was no politician in the low sense of that word. He was no office-seeker. In 1835 he and his wife became members of Rev. Dr. Adams' church, Boston. After the death of his wife, in 1863, he became connected with the Episcopal Church. In 1852 he was elected a representative to the General Court from Braintree, and was made chairman of the House Committee on Banks and Banking. The bill establishing a Board of State Bank Commissioners

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was prepared by him. In 1854 he was nominated by the Democratic State Convention as the candidate for Lieutenant-Governor of Massachusetts. The same year he was elected a presidential elector on the Democratic ticket. This honor he declined, and after that date he accepted no nominations whatever for political office.

His first appearance as a public writer was in 1835. The late Hon. Amasa Walker published a series of articles advocating extensions of the credit system to six, eight, and ten months to Southern and Western purchases. These were answered by Mr. Stetson with much ability. The general crash of 1837 proved his wisdom and foresight. In 1836 he wrote several articles in favor of the sub-treasury. The many failures of banks turned his attention to the subject of banking, and he opposed the further issue of currency under the general system then established. He considered that the banks were unsafe under the general laws of Massachusetts, as it tended to encourage their increase without real capital. He advised the safety-fund system, which was afterwards adopted in New York and Massachusetts in 1854.

In 1854 he published a pamphlet, over the signature of "Silex," of about one hundred pages, giving a history of mining and the probable effect which the discovery of gold would have on the future value of property. To this was appended some twelve or fifteen letters, written and published in the *Boston Traveller* in the winter of 1853.

On Mr. Stetson's return from Europe, he visited California. While at San Francisco he was so ill that it was only with great difficulty that he could be brought home, and for four years there was hardly a hope of his recovery; but by skillful medical attendance and good nursing he was restored almost to his original vigor and health. To escape the severity of Northern winters he has spent them for several years at the South, having purchased a plantation of five or six hundred acres in Georgia.

In reply to an inquiry made by a friend how it had been possible for him to accomplish so much in his life, he replied, "The last forty years of my life, I have risen out of my bed, when well, at four A.M., and have done all my correspondence and written all articles for the press or otherwise from four to seven A.M. before eating or drinking anything. It is now five A.M., the day of our forefathers' landing, and I am nearly seventy-eight years of age."

For practical common sense and industry; for sterling integrity and consistency of practice in harmony with the profession of principle; for his noble and generous sympathies as a friend and citizen, and as an example of legitimate success worthy to be followed by young men, but few who live to the ripe age of fourscore years have a more commendable record than Caleb Stetson, of Braintree. His name will be an enduring honor, both to his native town and country.

ELLIS A. HOLLINGSWORTH.

Ellis A. Hollingsworth, son of Mark and Waitstill (Tileston) Hollingsworth, was born in Milton, Mass., March 6, 1819. His grandfather, Amor Hollingsworth, was born on the old family homestead in Chester County, Pa., held by a deed given from William Penn, and rendered historic by being the place whereon the memorable battle of Brandywine was fought between the forces under Lord Howe and Gen. Washington. The family were originally Quakers, who came to America with William Penn, —probably from Chester County, England.

Amor afterwards moved to Delaware, where his son Mark was born. Mark received a good common-school education, and, after having served his time at paper-making, he immediately started for Boston to see Bunker Hill and Long Wharf. This trip decided his future career. Not returning, he engaged with Hugh McLean, manufacturer of paper at Milton Upper Mills, now called Mattapan, and said to be one of the oldest establishments of the kind in America, a company having obtained from the General Court, about the year 1728, the exclusive privilege of making paper for the term of ten years, upon condition that they should make, after the third year, five hundred reams per year for each succeeding year of the remaining ten, one hundred and fifty reams of which were to be writing-paper, and a fine of twenty shillings was imposed upon every ream made by any one else. After McLean's death, Mark Hollingsworth, in 1809, purchased these mills, and, associating himself with Edmund Tileston, his brother-in-law, under the firm-title of Tileston & Hollingsworth, established the business of paper-manufacturing, which has continued from that time until the present in the same families and under the same firm-name, the eldest son of each generation succeeding, without an exception, to the business. Mark Hollingsworth was a Quaker, and was characterized by the attributes of his people, a quiet, positive, reflective man, and a hater of shams. He possessed much mechanical ingenuity, and by his tact and industry acquired a competency which made him for his own time wealthy. He died in March, 1855. Ellis Anderson was the youngest son of a family of eight

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E. A. Hollingsworth

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attaining maturity, viz.: Leander M., Amor, John Mark, George, Lyman, Maria H. (Mrs. E. K. Cornell), Cornelia W. (Mrs. W. Babcock), and Ellis Anderson.

When young, Ellis Anderson, owing to precarious health, was placed with a progressive and scientific farmer of the State of New York, with whom he remained until he had obtained a thorough knowledge of agriculture, both theoretically and practically, and for which he ever after manifested a fondness in the application of his knowledge to the care of a farm of his own. He married Susan J., only daughter of Rufus and Susanna Sumner, a cousin of the Hon. Charles Sumner. Their children are Sumner and Ellis. In 1849, under the stimulant of the gold excitement, he went to California, and after a sojourn of a year or more he returned to Massachusetts, and in 1851 took possession of his father's mills at South Braintree, Mark Hollingsworth having purchased the old Revere Copper Works at South Braintree, and there established a paper manufactory.

One of the most fortunate discoveries of modern times was the invention at this mill in 1843 of manilla paper, the production of which has become so valuable in every branch of industry. Ellis Anderson continued the manufacture of this paper, and afterwards in association with Leonard Whitney, Jr., of Watertown, under the firm-name of Hollingsworth & Whitney, they commenced the making of their paper into bags by machinery. The enormous increase of business necessitated the construction and purchase of new mills, which were accordingly erected in Watertown, Mass., and in Gardiner, Me. The Poquonock mill at Hartford, Conn., was purchased, and partnerships were formed with large manufacturers both in Baltimore and in Philadelphia. Mr. E. A. Hollingsworth showed a wonderful adaptability to the details of business, and possessing a clear comprehension of the mechanical processes, through his care, economy, and ability the business not only assumed large proportions, but was put upon a solid financial basis. He was in many respects a most remarkable man. He did nothing upon the impulse of the moment, but gave each subject the most careful thought and consideration. Apparently of vigorous health, he was yet for years a great sufferer, but possessed of wonderful physical endurance he transacted business day after day when others would have withdrawn from the task. Calmly, patiently, and without complaint, he was a personal exemplification of the motto inscribed upon the Hollingsworth coat of arms, "Disce ferenda pati" (Learn to suffer what must be endured). Although thus heavily engrossed in his immense business, his mind took cognizance of other more scientific and literary pursuits. A student of the *Journal of Speculative Philosophy*, of which he was among the first subscribers, he was accustomed to remark that his acumen, insight, and success was largely the result of his philosophical researches. A lover of the beautiful in nature, he would point out what would be obscure to a common observer. He took an interest in collecting minerals and shells, and a fanciful delight in gathering grasses, of which he had numbered nearly five hundred varieties. In reference to his last visit to his Gardiner mills, a friend writes, "We met him, on the north side of the Cobbossee, gathering ferns and grasses; we little thought then that this was the last time we were to see him." Mr. Hollingsworth was a Unitarian in his religious views, although by no means bigoted or sectarian, and a Republican in politics. He was extremely unconventional, and by his lack of ostentation and display showed the spirit of his Quaker ancestry. His kind heart and sound judgment gave him an interest in all good and progressive works, of which he was also a generous contributor. Although his fellow-townsmen honored him with the presidency of the Braintree Savings-Bank, he would not consent to other offices of public trust. Of a retiring nature, he had comparatively small acquaintanceship with his fellow-citizens; but it arose rather from ill health, and from his quiet, unobtrusive manner, than from any pride of position or lack of geniality. With intimate friends he was ever social and communicative. Original and keen-witted, he would give expression to his thoughts with a clearness and purity of language that gave him few equals. A quick observer of the comic in life, and possessing a great fund of quiet humor, he could tell a story so humorously as to draw tears with laughter. Independent, self-reliant, and tenacious of purpose, he was ever in social and family relations companionable, loving, and tender.

Sincerely beloved and deeply lamented by the community at large, a wide circle of business friends, and by those who knew him best, he passed this life Jan. 6, 1882.

THE MORRISON FAMILY.

The Morrison Family originated in the island of Lewis, on the west coast of Scotland, from Scandinavian stock. There are many ways of spelling the name, but from about 1800 Morrison has been generally accepted. It is Gaelic, from Moor's son, signifying renown, famous, a mighty one. Their heraldic crest is

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three Moors' heads, pointing clearly to their origin. The chief of the clan Morrison was a ruler of Lewis for many generations, and many instances of their prowess, mechanical skill, and humor may be cited. "The record of this remarkable family is one of thrilling interest, and an air of romance still lingers about the descendants of the Brieve of Lewis. In various walks of life, in peaceful scenes, in foreign climes, they are as celebrated as were their ancestors in the feuds and bloody dramas of the past. In the fields of discovery, in politics, in the conflicts of arms, in business and mercantile life, their history is one of progress, and their record one of honor."

JOHN MORRISON, born in Scotland, county of Aberdeen, 1628, was one of the first settlers of Londonderry, N. H., previous to which he assisted in defending Londonderry, Ireland, in its memorable siege of 1688–89. He and his family were among the number driven beneath the walls, and subsequently admitted into the city, remaining there until its relief. He removed to America in 1720 with a young family. His sons James and John, who had preceded him to the New World, deeded him on Christmas, 1723, a tract of land, now situate in Derry, N. H., where, on Jan. 19, 1736, being near his end, and "very sick and weak in body, but of perfect mind and memory," he made his last will and testament, and shortly thereafter died at the reputed age of one hundred and eight years. His son James was one of the proprietors of the ancient town of Londonderry, N. H., and one of those to whom its charter was given, from which he is known as "Charter James Morrison." He was one of the earliest settlers of the town, and the land then "laid out" in 1728 is now owned by his great-great-grandson. He was prominent in town affairs, and selectman in 1725. By his wife, Mary Wallace, who died in Ireland, he had two sons, Halbert and Samuel. He died about 1756. Samuel, born in Ireland in 1704, came to Londonderry with his father in 1719, a lad of fifteen, and shared the hardships of the new settlement. He was deeded a farm which was afterwards set off into Windham, still owned in the Morrison name and with unchanged boundaries. He was moderator of the first town-meeting held in Windham in 1742, and presided at fifty-one consecutive meetings. He was a member of the first board of selectmen, acting in this capacity at different times for seven years. He was town clerk four years. He was a lieutenant in the French and Indian war, and was present at the capture of Louisburg, July 26, 1758. He married Martha, daughter of Samuel Allison, of Londonderry, born March 31, 1720. She was the first female child of European parentage born in that town. Their son Robert lived all his life in Windham, N. H.; was born Feb. 6, 1758, and was a farmer. He had twelve children, among them Ira and Alva.

From the "History of the Morrison Family" we extract the following graphic sketch:

"Hon. Alva Morrison [John (1), James (2), Lieut. Samuel (3), Robert (4)] was born at Windham, N. H., May 13, 1806. His father died when he was nearly two years old. From that time until he was twenty years of age his life was passed quietly at home with his mother. He received whatever education the district school was able to give, and worked at farming. From his earliest years he exhibited that spirit of industry which led to his success in after-life. In the spring of 1826, desiring to acquire a knowledge of some business other than farming, he left his boyhood's home and went to Stoughton, Mass., where his brother Leonard was at work in a woolen-factory. He worked at the same place, but the proprietor soon becoming insolvent, he went to Canton and obtained a situation in a woolen-factory in that town. Here he remained only until the factory at Stoughton started again under the control of a new owner, when he returned to his former situation. It was while in Stoughton that he married, July 11, 1830, Mira, only daughter of Col. Consider Southworth, of that town. (See his biography in Stoughton history.) She was born Nov. 3, 1810. He remained in the same factory until May, 1831, when he moved to Braintree, which was ever after his home. Having acquired a thorough knowledge of the business, he, in company with his brother Leonard, commenced the manufacture of woolen goods. They soon sustained a high reputation, as the goods made by them were the best in the market. They remained in company five years, when they dissolved partnership. Alva continued the business at Braintree, and Leonard started anew at Salem, N. H. By close attention to business and strict integrity they accumulated wealth. He remained in business until 1871, when he retired and was succeeded by his sons, who still maintain the high reputation he established in 1831. He was several times chosen as representative and senator, and was the recipient of other important trusts from his fellow-townsmen, who relied implicitly upon his high integrity and intelligence. He was a large-hearted, whole-souled man. In his private as well as public life he was highly esteemed for great energy of character and strength of purpose. The wealth which he accumulated he made generous use of in public and private benevolence. He was greatly interested in the honor and success of his country. He was a man of much reading; he loved

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and appreciated the best books of English literature. In the intervals of business he was given to study books of science and theology, and upon these subjects formed independent and progressive, though thoroughly reverent opinions. Religion was with him a practical thing for every-day use, and his sense of duty toward his fellow-man and God was the highest. He was very domestic in his tastes, and found his greatest enjoyment in his home. In return for his great love of his family, he found them ever ready to bestow on him the warmest affection and sympathy. He died May 28, 1879." The business established by Alva and Leonard Morrison in 1831, and continued for a few years, was making satinets. Mr. Morrison abandoned this in 1837 and began to make woolen yarns. He made good goods and established a first-class reputation. During all financial reverses Mr. Morrison paid every dollar of every obligation, and never asked an extension. Strong in his sense of justice and the principles of universal right, he was among the first to join the anti-slavery movement. In those days that meant almost social ostracism, and in these days we can little conceive the courage required to maintain those principles. He was a member of the secret society organized to aid escaped slaves, and his name was placed at the head of the Free-Soil ticket for years. From 1856 he supported the Republican party until Grant's second administration, when, with Charles Sumner, Wendell Phillips, and others, he abandoned it. A man of unusual powers and usefulness, a citizen of commanding presence and acknowledged integrity, the whole community felt a loss when Alva Morrison passed away. His children were M. Lurett, Alva S., Mary C. (deceased), E. Adelaide, Robert Elmer, Augustus M. (deceased), and Ibrahim.

ALVA S. MORRISON, son of Alva and Mira (Southworth) Morrison, was born Nov. 9, 1835, in Braintree. Attended common and private schools, which attendance was supplemented by two years passed in Conference Seminary, at Northfield, N. H. He received a thoroughly practical business education in his father's mills, working in every department, and when old enough was placed in charge of the financial interests, and was admitted partner in April, 1856. From that time Mr. Morrison has attended personally to the development of the business, and under his careful management it has grown slowly and steadily. Previous to 1856 the firm had been "A. Morrison & Co.," Horace Abercrombie, his son-in-law, being a partner. An increase of business demanded a larger and more commodious building, and in 1856 the present stone mill was erected a little to the east of the old building. When R. Elmer became of age, in 1864, he was admitted partner, and Mr. Abercrombie retired, and the firm became "A. Morrison & Sons." In 1872, Ibrahim was admitted as partner, and the firm became "A. S. Morrison & Bros." The brothers have worked together harmoniously, used good material, given good work, maintained the high reputation previously established, and Morrison's yarns and underwear are standard among dealers throughout New England. The excessive demand for their goods necessitated another large building in 1874, since which time their business has doubled. During the Rebellion "Alva Morrison & Co." for four years manufactured hosiery and underwear, and in 1879 this firm's successors introduced the manufacture of "gents' fashioned underwear," which department is a very prominent one in their business. "A. S. Morrison & Bros." have ever kept abreast of the progress of improvement, and availed themselves of each new advance in machinery or otherwise to secure for their manufactory the best possible result. Their specialties are yarns for manufacturing purposes, knitting yarns, and the underwear spoken of. Their trademark is the family coat-of-arms with the three Moors' heads. Alva S. has steadily and earnestly devoted himself to business, and has preferred this to meddling with public affairs, but has served on school committee seven years, and, believing in the principles of economy and equality enunciated by Thomas Jefferson, he is active in support of Democracy, and as a Democrat was elected to represent his district in 1883. He has been twice married, first, Nov. 9, 1857, to Elizabeth A., daughter of Ira and Elizabeth W. Curtis, of Weymouth. She died Jan. 1, 1874. Their surviving children are Anna G., Walter E., Fred. G., and Mira I. He married, second, Rebecca H., daughter of Edward Holyoke, of Marlboro, June 13, 1875. By this marriage he has one daughter, Alice Southworth. For the last quarter of a century Mr. Morrison has been one of the representative and successful manufacturers of Braintree, and his success has been worthily won by his skill, attention, and application in his chosen field of labor.

IRA MORRISON, [John (1), James (2), Lieut. Samuel (3), Robert (4), Ira (5)] was born July 18, 1798, in Windham, N. H. He was first a hatter and afterwards a farmer, and settled first in Hopkinton, N. H., next in Ripley, Me., and in 1845 he moved to Braintree, Mass., and subsequently bought a farm in Salem, N. H., where he resided until a year or two previous to his death, which occurred in Braintree, March 10, 1870. He married Sophia Colby, and had four children, among them Benjamin Lyman. Ira

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was a quiet, unostentatious person. "His life was his best memorial. It was marked by uprightness, strong love for his family and friends, warm hospitality to those who visited his home, deep interest in the cause of religion, humble hope in our Divine Lord, and a death whose sorrows never checked his faith, and whose happy submission left to all who loved him the confidence that when he was absent from the body he was present with the Lord."

BENJAMIN LYMAN MORRISON, son of Ira and Sophia (Colby) Morrison, was born in Ripley, Me., March 28, 1828. He received the limited educational advantages of a farmer's boy at the common schools, and when seventeen came to Braintree, and went to work in the yarn-mill of his uncle Alva, and, with the determination to make manufacturing his life-work, remained with him twelve years, thoroughly mastering every branch and all details of the business. During this period, by strict economy, he had laid up a small capital, and after a fruitless tour through the West, in search of a location in which to begin business, he returned to Massachusetts, purchased a discarded set of machinery of his uncle, and established himself in an unpretending way as a manufacturer of woolen yarn in Stoughton, Mass., in company with Asahel Southworth. This partnership continued eighteen months, when Mr. Morrison returned to Braintree, and leased a mill at East Braintree. This was about 1860. Remaining there four years, his industry and close personal attention being well rewarded, he was requested by Horace Abercrombie, who owned a flouring-mill not far away, to join him in partnership, and make of his property a manufactory of yarn. Mr. Morrison accepted this proposition. They formed the firm of "Abercrombie & Morrison." Within a year's time Mr. Morrison purchased the interest of Mr. Abercrombie in the mill, and conducted business in his own name until Jan. 1, 1881, when his son Lyman W. became a partner. The firm-name has since been "B. L. Morrison & Son." Since 1878 the machinery has been run by steam- as well as water-power. Mr. Morrison has been satisfied with a sure and safe business. He has personally given his attention to each department, manufactured a high grade of goods, and has been prosperous. He married, Nov. 22, 1855, Lydia D., daughter of Nathaniel and Elizabeth (Hollis) Penniman, who belonged to an old Braintree family. Their children are Lyman W. and Helen M. In politics Mr. Morrison is Republican. He was chosen a representative in 1872. He is a member of Delta Lodge, F. and A. M., of Weymouth, and is a liberal in religion. Mr. Morrison is a man of strict integrity, genial nature, industrious habits, and one whose honor is unquestioned, and whose word is as good as his bond. He is a man of kind affections and feelings. He has concientiously been faithful to his trusts, devoted to his duties, and a sincere, generous, and true friend.

DAVID THAYER, A.M., M.D.

David Thayer, A.M., M.D., of Boston, is a native of Braintree, Mass., where he was born July 19, 1813. His ancestors, who were among the first settlers of the town of Braintree, were of Puritan stock, and came from England previous to 1640, in the "Mayflower," with the Pilgrims who landed at Plymouth in 1620. His father was Deacon Nathaniel Emmons Thayer, and his mother Deliverance, daughter of Deacon Elephaz Thayer, a soldier in the war of the Revolution, who served under Washington at West Point.

Dr. Thayer obtained the rudiments of his education in the common school of his native town, but his active mind sought a wider range of thought. He early showed a love of reading, and lost no opportunity of increasing his knowledge in this way. After working all day on the farm, the late hours of the night often found him absorbed in study. He was by no means a book-worm. He loved out-door amusement, and was always eager to join his comrades in their active sports.

There is a French saying that the time best employed is that which one loses. Its truth was demonstrated in the case of young Thayer, when, in common with every one of his school-fellows, he seemed destined to become a shoemaker. Though the experiment proved a failure, the time thus lost was well employed, as all idea of his ever becoming an accomplished artist in this useful branch of industry was happily abandoned, and he was allowed to seek the highest education he so eagerly desired. He became a student at Weymouth Academy, and in 1833 he entered Phillips' Academy at Andover to fit himself for college. It was here that he gave his adherence to the cause he served in later years with unswerving faith and zeal. George Thompson, the noted English anti-slavery orator, lectured in Andover. Young Thayer heard him, became convinced of the crime of slavery, and joined with a number of his fellow-students who wished to form an anti-slavery society. This the faculty of Phillips' Academy and of the theological seminary forbade. To join the anti slavery society already formed by the citizens, and to discuss the slavery question in the Philomathean Society in

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B. L. Morrison

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Very truly yrs
David Thayer

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the Academy, was also forbidden. Then about forty of the students revolted and asked for their credentials, and left the Academy in a body. Among them was David Thayer, who was readily given an honorable discharge. He completed his preparations for college at Appleton Academy, New Ipswich, N. H., and entered Union College in 1836.

During his college course he showed a preference for modern languages, which he acquired with facility, and for the natural sciences, and he took up the study of medicine under Prof. B. F. Joslin, M.D., LL.D. At this time his inclination was for a life of travel and exploration, and a knowledge of languages and of medicine would, he thought, be valuable aids. He graduated in 1840, then started out on his travels, going to the South and West. He remained in Kentucky a year or two, teaching and continuing his studies. The illness of his father recalled him to Braintree in 1842.

While at home he continued the study of medicine, and after the death of his father he entered the medical department of Harvard College, but without any intention of ever becoming a practitioner of medicine.

It was in compliance with the earnest desire of his mother, after the death of his father in the same year, that he abandoned the idea of foreign travel, and decided to enter the profession. He took his medical degree in 1843 at the Berkshire Medical Institute, Pittsfield, Mass.

Dr. Thayer began the practice of his profession in Boston, and in 1844, with J. E. Murdock, the eminent elocutionist, he established the Boston Gymnastic Institute, a school for physical education and the culture of the voice. It soon became popular, and was well patronized by the best people of Boston. It was at this period that Dr. Thayer began his investigations of homœopathy. He had read of the new method of practice, and he now began to experiment with homœopathic remedies. Therapeutics had ever been his favorite field in medical science, and tracing out the secret relations between diseases and their remedies possesses for him a peculiar fascination. In 1845 he began to treat cases of diarrhœa with a drug homœopathically prepared. The result was a cure in all the thirty-five cases. The success of this experiment incited him to further investigation.

And in the same year he opened a dispensary in Boylston Hall, for the free medical treatment of the poor in connection with Dr. C. F. Hoffendahl, a homœopathic physician of long experience. This wider field of observation confirmed the results of former experiments, and Dr. Thayer became a convert to the new school of practice. He joined the American Institute of Homœopathy in 1847, and twenty-three years later he was elected its president.

In 1854, Dr. Thayer, in order to apply a crucial test to the claims of homœopathy, selected several diseases over which allopathic treatment has little or no power to cure. These diseases were gall-stone disease, rachitis (or the distortion of the spine, incurvation of the long bones, deformed chests, etc.), calculi of the kidney, and organic disease of the heart. The result of these observations and tests was so satisfactory as to convince every unprejudiced mind of the efficacy of homœopathic medicines in these grave diseases.

In December, 1854, he made the discovery which has brought him enviable fame,—the discovery of the homœopathic specific for gall-stone colic. A patient who had suffered periodically for years from severe attacks of gall-stone colic came under Dr. Thayer's observation. Allopathic treatment could not cure the disease, and could only alleviate the suffering in part by opiates and hypodermic injections. The doctor carefully noted and studied the symptoms of the case; then he set to work to search the homœopathic materia medica for drugs whose provings corresponded with these symptoms. Several were selected which corresponded with the totality of the symptoms, but these failed to give relief. Finally cinchona, which has periodicity for one of its characteristics, was tried in the third decimal attenuation, and proved successful. Months, years passed, and the patient had no return of the pain. The cure was radical. Dr. Thayer continued to study the disease, and has treated near a thousand cases of gall-stone colic with equal success. His remarkable cures of gall-stone colic became known and talked about, and were reported to medical societies. These reports were published, and physicians all over the country availed themselves of his discovery. Recently a noted French physician in Paris wrote to Dr. Thayer a letter of congratulation on making one of the greatest discoveries in therapeutics, and translated his paper on "Gall-Stone Colic and its Remedy" into the French language, and published it in the *Bulletin de la Société Medicale Homœopathique de France.*

Dr. Thayer early became an Abolitionist, and identified himself with Garrison and his party. His house was an asylum for fugitive slaves for many years before the civil war, and his heart and hand were ever prompt in aiding the distressed. John Brown visited him, and received generous contributions of money in aid of his project of freeing the slaves in Missouri. The doctor was also an active worker for the cause of Abolition in politics, and was associated with the

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prominent men of the party. He was elected a member of the Massachusetts House of Representatives five times. While in the Legislature he was largely influential in securing the charters of the Massachusetts Homœopathic Medical Society, the Dispensary, the College, and the Homœopathic Hospital, in Boston.

At a period of the civil war when there was great need of medical aid in our army, Dr. Thayer offered himself to Governor Andrew for any service where he could be useful. The Governor forwarded the letter, with a cordial recommendation of the writer, to Surgeon-General Dale. In answer, Dr. Thayer received this brief reply, "When your services are needed you will be notified." It is perhaps needless to add that had this offer come from an allopathic practitioner of like ability and standing it would have been accepted.

Dr. Thayer was one of the eight homœopathic physicians, also members of the Massachusetts Medical Society (allopathic), who were summoned for trial before a committee of that society in 1873 for "conduct unworthy and unbecoming an honorable physician and member of the society," viz.: for practicing homœopathy. Though educated an allopathic physician, Dr. Thayer had practiced homœopathy since 1847, and had been allowed to continue a member of this society while guilty of such alleged conduct for twenty-six years! The trial resulted in the expulsion of these physicians. Dr. Thayer's speech in his own behalf and of one of his colleagues was a forcible, clear, and logical defense, and was also a powerful argument in favor of homœopathy. The facts he stated could not be disputed, his conclusions could not be denied. It was published in a pamphlet and widely read, gaining for him many friends outside of Boston.

When the Boston University was established, Dr. Thayer was very active in organizing the Homœopathic College as its medical department. He received the first nomination as candidate for dean of the college, but declined the honor. He has occupied the chair of professor of Practice and that of Institutes of Medicine in Boston University for eight years. He was for twenty-five years surgeon of the Ancient and Honorable Artillery Company.

In 1878, when the yellow fever was scourging New Orleans, the death-rate enormous, and the infection at its height, Dr. Thayer, learning that homœopathic treatment was wanted there, wrote to the president of the Relief Association offering his services. The fearlessness and generosity of this offer were characteristic.

Five years later, when he had passed his seventieth birthday, he visited Europe for the benefit of his health, and returned enriched with the results of many original observations and reflections. While visiting the hospitals of Europe his sympathies were aroused by witnessing the cruelties inflicted on the poor people who resort to these institutions for medical and surgical aid; nor was he blind to the manifest tyranny of the governments, as shown by the sad, bitter lot of their toiling peasantry, crushed by taxation, and the degraded condition of women; and the general aspect of all the nations of Central Europe forced him to the conclusion, so epigrammatically stated by his friend Wendell Phillips, that under such sore and cruel oppression "Dynamite and the dagger are the proper substitutes for Faneuil Hall and the *Daily Advertiser*."

Dr. Thayer has given special study to malarial fever and kindred zymotic diseases. His paper on "Miasm" was published in full in the "Publications of the Massachusetts Homœopathic Medical Society" in 1879. In the "Transactions of the American Institute of Homœopathy" for 1883 is published his "History of Malarial Fevers." In the former of these papers Dr. Thayer brought accumulated evidence to show that there is some ground for the belief that miasm becomes infectious by attenuation,—by being diffused through a great extent of atmospheric air,—and that this law finds analogy in that principle recognized in the homœopathic school of medicine, viz.: that *specific medicine is powerful to cure just in proportion to its attenuation within limits not yet distinctly defined*, and in that well-known fact, that the toxic effect of certain drugs is also increased by being attenuated and minutely subdivided. He also brings evidence to show that some of the miasmata in their crude and *unattenuated* state are not only *non-infectious*, but seem sometimes to act as prophylactics against the diseases which the miasmata in an attenuated state have the power to produce.

Dr. Thayer's eminent success as a physician is due in no small measure to his great industry. The late Dr. Carroll Dunham, whom all good homœopaths reverenced, once wrote to a patient: "It is impossible for the physician to do his best in any case unless the patient submit himself without reserve or qualification to such inquest as the physician may from time to time deem necessary, throwing himself as much as possible into the state of passive follow-your-leadism which a lawyer requires in a discreet client. The physician must say, as the lawyer does, select counsel in whom you can place full confidence, place all the facts before him without reserve, give access to all sources of knowledge, then let him conduct the examination and the case according to his untrammeled judgment." It is just this power of

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N. L. White.

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winning confidence, inducing the patient "to place all the facts before him without reserve," that gives a physician the surest means of forming a correct diagnosis, and Dr. Thayer possesses it in an enviable degree. His nature is peculiarly sympathetic, and acts as a magnet upon those who approach him in professional as well as social relations, while his downright honesty inspires absolute trust and reliance. "There isn't a bit of *humbug* about him; he tells the truth without fear or favor," one patient was heard to say to another as both sat in his waiting-room. His uncompromising honesty and absolute fearlessness command the respect of all, even his enemies,—for so positive a character is sure to have enemies,—who have reason to know that he is "a good fighter." An eminent divine, in commenting upon the notorious trial and the expulsion of the homœopathic physicians from the Massachusetts Medical Society, spoke of the homœopath defiantly shaking his little bottle of pellets in the faces of his judges, referring to Dr. Thayer. His attitude upon this, as upon all occasions when aroused to defense, shows the courage and self-reliance which are his dominant traits. Convinced that he is right, he would maintain his ground unshaken, and defy the whole world were it arrayed against him. How richly this granite strength of character is marbled with golden veins of tenderness and charity his many friends, who know and love him well, can testify. This tenderness was beautifully shown in his life-long devotion to his mother, who lived to the age of ninety-two years. It was in loyalty to her wishes that he relinquished the cherished plans of his youth, and entered the profession whose honors and rewards now crown his ability and untiring industry. For years before her death, no matter what the pressure of professional work or his own fatigue, through heat of summer and winter storms, he left the city every week to visit her retired home, and found in her loved presence the charm that banished weariness and pain. Such filial love is as rare as it is worthy of emulation. His charity, both of spirit and of deed, is one of his noblest, most endearing traits. Towards human error and imperfection he is ever lenient, and if his tongue cannot speak good, it speaks no evil. As he has risen by dint of his own unaided efforts, he knows how to sympathize with those who are struggling, and the poor and the oppressed have always found in him a true friend. When he finds a fellow-creature in distress, his ever-ready sympathy is excited, perhaps too easily, and he has often parted with large sums of money to help persons who seemed to need it more than himself. The oppressed always found in him a true friend, and the oppressor an unrelenting enemy. The exacting duties of his profession and the constant demands of a large practice have left him no leisure for the scholarly pursuits in which he delights; but even now, as in youth, after a hard day's work, the midnight hour often finds him enjoying the sounding lines of Homer or the eloquence of Demosthenes. He is an independent thinker, having his own views upon all subjects he investigates. His tendencies are liberal and progressive to a degree that has sometimes exposed him to criticism. He believes that no candid or scientific mind will turn aside from the investigation of what may prove to be a hidden truth, and may enlarge the resources which the physician brings to the aid of suffering humanity. Believing that "that life is most acceptable to the Almighty which is most useful to His creatures," he has honestly striven to serve his fellow-men, doing good wherever he found opportunity, and verily such shall have their reward.

NAAMAN L. WHITE.

The White family of which we write is largely represented in colonial New England. They were extensive land-owners and generally successful agriculturists. It may be truly said of them, in summing up their general characteristics, that they abstained from the allurements of the vices of the day in which they lived. They were remarkable for their temperance, integrity, and perseverance, and with sincerity practiced the virtues of the genuine type of New England character, and in whatever condition of life they have been placed their descendants have honored their position and name. By searching old records we find Thomas (1) White, probably brother or cousin of William White (father of Peregrine), admitted freeman of Massachusetts colony March 3, 1635, being an inhabitant of Weymouth, of which he was one of the first settlers, and whose earliest records bear his name. He was a man of ability and determination, was for many years selectman of Weymouth, representative to the General Court in 1637, 1640, 1657, 1671, and was commander of a military company, at that time a post of distinguished honor and responsibility. Thomas (2), son of the first Thomas, of Weymouth, was born in Weymouth, and married Mary Pratt; settled in Braintree, and was admitted freeman in 1681. He was a man of education, distinction, and worth, and held a high social position in the town of his adoption. His children were Thomas, Mary, Samuel, Joseph, and Ebenezer (3). His death occurred in April, 1706.

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Ebenezer (3), youngest son of Thomas (2) and Mary (Pratt) White, of Braintree, was born in 1683, married Lydia ———, and lived in East Braintree. They had seven children,—Lydia, Elizabeth, Ebenezer, William (died in infancy), William, Anne, and Thomas (4). Ebenezer was a farmer, quiet, unpretending, devoting himself entirely to agriculture. Thomas (4), son of Ebenezer and Lydia ——— White, married Deborah Nash, Aug. 23, 1753. He was a man of decided energy and pluck, was captain of a military company ordered to Dorchester Neck (South Boston), March, 1776. His children were Thomas, Deborah, Alexander, Silence, Solomon, and Elihu (5).

Elihu (5) married Sarah, daughter of Ellet and Sarah (Pratt) Loud. He was by birth and education a farmer, but afterward engaged in commerce, made foreign voyages, and acquired a competency. He was a captain in the militia, deputy fish commissioner of the State for many years. He had nine children, of whom all attained maturity,—Sarah (deceased); Elliott L. (deceased), remained at home, and filled important offices in the town; Elihu (deceased), was a graduate of Brown University, and physician in Boston; Harvey (deceased), who engaged in commercial business; Harriet A. (deceased); Sarah, married Andrew Glover, of Glover's Corner, Dorchester; Deborah Prince; Catharine S. (deceased); and Naaman L. (6), whose ancestral line is Thomas (1), Thomas (2), Ebenezer (3), Thomas (4), Elihu (5), Naaman L. (6).

Naaman L. White, son of Elihu and Sarah (Loud) White, was born on the place where he now resides in Braintree, June 24, 1814. He was fitted for college at Amherst and Phillips' Andover Academy. He entered Harvard University in 1831, in a class which has furnished its full proportion of men who have since distinguished themselves in the various walks of life.

It has been said that nowhere is the character and ability of a man more accurately weighed and gauged than in the close contact, the constant and intimate association, and the sharp competitions of college life. However this may be, the appreciation in which Mr. White was held by his associates is perhaps somewhat indicated by the number of literary societies into which he was chosen during the college course. There were at that time three leading literary societies in the college, conducted by the undergraduates,—the Harvard Union, devoted principally to public debate, the Institute of '76, and the "Hasty-Pudding Club." It was usual for each member of every class to belong to some one of these societies, —as a general rule, to not more than one. Mr. White was elected into and became an active member of all three. Of the last-named society he was the president, and at one of its anniversaries he was chosen the orator.

During two years of the college course he was appointed by the faculty a class-monitor,—an office of truth and responsibility, in which weekly reports to the president were required, and for which a small salary was allowed. He also competed with the best scholars of his class for many of the prizes offered by the University for literary excellence, and at one time he was awarded the first prize for the best-written essay on a subject given out by the college, and also the first Boylston prize for declamation; so that his prize-money and salary were sufficient not only to pay all college bills for that term, but left a liberal supply for pocket-money besides.

He was a fine *belles-lettres* scholar, and particularly good in the ancient classics and in the modern languages and literature. At the same time he was so far proficient in mathematics and the severer studies connected therewith as to receive at one of the exhibitions of the junior year a mathematical part,—an appointment which required of the recipient of it to propose some original proposition or problem in the higher mathematics, and to write out, in detail, a full demonstration of it, which papers were to be deposited in the college library. At the close of the junior year he was elected a member of the Phi Beta Kappa Society. It was also during this year that the *Harvardiana*, a literary periodical, was started by members of his class, and during the remainder of the college course he was a frequent contributor to its pages. He was graduated with high honor in 1835. The subject of the commencement part assigned him was the "Character of Chief Justice Marshall," a rather large subject for so young a man, but which he sustained with such credit as to receive the warm approbation of such men as Judge Story and Charles Sumner, who were of the audience.

After graduation he was engaged one year as principal of the classical department of the Weld School, in Roxbury, then one of the most popular and flourishing boarding-schools in the vicinity of Boston. After leaving this school he commenced the study of law in the office of Judge Sherman Leland, and subsequently, successively, in the offices of John C. Park and Rufus Choate. He was admitted to the bar in 1839, and opened a law-office in his native town. For thirty years he had a quite large and lucrative practice, principally in the county of Norfolk. He

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then gradually withdrew from active pursuit of his profession, and devoted himself principally to the care and arrangement of his own ample estate and of the estates in trust of his friends who availed themselves of his services.

As a lawyer, in his business relations with his clients, he gave them his honest opinion upon their cases, derived from study, observation, and experience, whether that agreed with their own preconceived opinions or not, or whether it apparently promoted his own immediate business interests or not; and it may be truly said that the amount and volume of litigation in the community where he dwelt was diminished, rather than increased, by his influence. He was in the habit of saying to his clients that "laws are highly needful for the welfare and preservation of society, but that individual law-suits should not be commenced except under the pressure of absolute necessity, as they were an expensive luxury, in which few persons could afford to indulge." If he saw any sign of undue excitement or heat of passion, his counsel would be that a little delay would not prejudice his client's rights, and that a few nights' sleep and a few days of reflection might be highly beneficial. These suggestions and a little delay would most generally bring about a change of views, and avoid a long, troublesome, and, perhaps, comparatively fruitless suit.

He was particularly averse to what lawyers sometimes call "fancy actions," designed to vindicate by legal process the personal character and reputation of the party. He told his clients that though there might be exceptional cases of outrageous libel or slander where a resort to the law might be not only commendable, but necessary, and where a jury would give, and rightly give, exemplary damages, yet in ordinary and the great majority of cases of this kind the party would be far better off to pass the slander by in silence, and trust to living it down, rather than make a spectacle of himself by entering the arena of litigation, where the worst and bitterest passions were sure to be aroused, and where the general public would take little interest, except as they would be interested in a gladiatorial combat, without regard to the moral or intellectual character of either of the combatants; that such a contest would be almost sure to degrade both parties to one common level. His theory and advice to his friends in matters of this kind was, that the common estimate of character entertained by the community where one dwells is in the end much more correct than we are apt to imagine; and that, as a rule, it is better to rely upon this estimate, more conducive to peace of mind and more consistent with true manly dignity, than to invoke the aid and redress of the law; and that persistent and malignant slander very seldom, in the long run, hurts the object at which it is aimed, but is almost sure to recoil with redoubled force upon the head of the author of it.

Through life he has rather avoided than sought public office. He has acted upon the principle that no man has a right to pass through the world as a "deadhead," enjoying the benefits and privileges of society, but refusing to bear a fair share of its labors and burdens. Yet he held that the office should seek the man, and not the man the office. Soon after he commenced the practice of law in Braintree, he was twice elected to represent the town in the State Legislature. He has also filled most of the more important offices in the town,—selectman, assessor, overseer of the poor, and surveyor of highways. He was particularly interested in educational matters, and in the welfare of the public schools, holding that the educational department of the town, on account of its present and prospective influence upon the character of its citizens, is by far the most important department in the town. Uniformly he advocated the most liberal appropriations for educational purposes. For more than fifteen years he was a member of the general school committee, and for the greater part of that time was chairman of the board. At the present time he is president of the Braintree School-Fund Corporation, a corporation having in charge the real estate, public funds, and securities left to the town by will, and the income of which is specially devoted to the support of its public schools. For several years he has been president of the Weymouth and Braintree Mutual Fire Insurance Company, and also a director and vice-president of the Weymouth Savings-Bank. He was a trial justice in the county of Norfolk for several years, and held that office till the change in the system of administering justice in this commonwealth by the creation of District Courts. Early in life he was appointed brigade inspector of the State militia, an office which gave him the military rank of major. But having no great predilection for military life or glory, especially in time of peace, he resigned the office after holding it one year.

In early manhood he became a member of the Congregational Church connected with the parish, where he had been accustomed to worship. Like most thoughtful persons, his mind had frequently been turned to the serious consideration of the great problems of life, death, and immortality,—of his personal relations to God as his Creator, preserver, and

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final judge, and to Christ as his personal Saviour. He joined that particular communion as more nearly coinciding with his views upon these subjects than any other religious organization.

There was nothing of narrowness or bigotry about him. Claiming the fullest freedom for himself, he willingly conceded the same to all others. Regarding religion as a personal matter between each man and his Maker, with which no other may authoritatively interfere, there was little in him of what might be called proselytism, or of that lingual activity and volubility which finds expression in public exhortations and advice. He held that the best and most efficient lay preaching consisted in an exemplary Christian walk and life.

LUTHER OSBORN CROCKER.

Luther Osborn Crocker was born in West Dedham, Jan. 11, 1829. He was the son of Luther Harlow Crocker and Mary Osborn, and grandson of Daniel Crooker (now Crocker), being a descendant of Zenas Crooker, the first American ancestor. Daniel, the grandfather, was probably born in Pembroke. Luther Harlow Crocker, the father, was born in Pembroke in 1804. His advantages for obtaining an education were very limited. When very young, he was put to labor on the farm. Arriving at suitable age, he went to Randolph, and learned the trade of wheelwright, serving a regular apprenticeship. From there he went to West Dedham, and worked at his trade. While there he married Mary Osborn, a native of Hanson. He remained there until 1838, when he removed to Hingham. He engaged in various occupations. At one time he worked at shoemaking. Then he invested what little capital he had accumulated in the foundry business, but lost it through the fault of those connected with him. Naturally endowed with large inventive powers, and being very ingenious, he originated many inventions.

While residing in Hingham he engaged in the manufacture of stoves from original patterns made by himself. After being engaged in this business for about two years he received an advantageous offer from New Albany, Ind., which he accepted. Here he was engaged in making patterns for hemp and spinning machinery, "breakers," etc. After about two years the main factory was removed to Louisville, Ky. Thither he removed with his family, who had remained until this time in Hingham. This was about 1842. A few years after the firm failed, and Mr. Crocker started again in the manufacture of stoves, again making the patterns himself. He here manufactured the same stove he did at Hingham (Andrews' and Austins' patent), having an oven at each end, with the fire between them. Various kinds of heaters were designed, originated, and manufactured by him. During the years from 1842 to 1849 he engaged in the manufacture of gas- and water-pipe, wagon-boxes, shaftings, pulleys, hemp-breaking and shackling machines, invented by himself, which produced this result without injuring the hemp, the effort to produce which had previously cost hundreds of dollars, and that in vain. This was the crowning work of his life, and was patented by him. A cooling fan, to be placed in offices, dining-rooms, etc., run by machinery, which was wound up as a clock is wound, was also invented by him.

His brain teemed with positive and original creations, and he was the inventor of many other ingenious contrivances for utility and amusement. He made the machinery for the manufacturing of the hemp raised on the plantation of one Thompson. His agreement with him was that he should furnish machinery, keep it in order for one year, and receive one-half of the profits. He invested several thousand dollars in this enterprise, which, however, proved disastrous.

In 1849 he removed to Cincinnati, and was employed by the gas company in making draughts and patterns for the necessary castings, pipe, etc., remaining in their employ until 1855. During that year he removed to the Scioto Valley to take charge of a saw-mill, grist-mill, and a mill for reducing iron ore to pig metal, acting as overseer for a large and wealthy firm. In 1861 he returned to Cincinnati, again entering the employ of the gas company. With the opening of the civil war the firm engaged in the manufacture of shot and shell, Mr. Crocker remaining with them until nearly the close of the war.

He was a member of a local military organization. When the rebels threatened Cincinnati the company was asked to volunteer as soldiers. Mr. Crocker was the first, and, with one exception, the only man to give his services. Like a true patriot, as he was, he joined the army, and performed military duty both in camp and under fire. He was at this time over sixty years old, and from the exposure he contracted disease from which he never recovered. He died at Hanson, Mass., in 1872. A man of marked and positive character, he left the world wealthier for his having lived in it.

Luther O. Crocker was the oldest child of his parents. He inherited the inventive genius of his father, and early in life manifested it in numberless ways. Not caring for books, he neglected what opportunities

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L. O. Crocker

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were presented for obtaining an education. His attendance at school would not probably exceed six months, so that experience and observation have been his principal teachers. Inured to labor from early childhood, he was employed at various occupations until he was seventeen years old, when he began to run a stationary engine for one of his father's hemp-breaking and shackling machines. This business suiting his taste, he was employed as engineer in various places until 1865. During the war he was employed at the Bridgewater Iron-Works to run the engine and look after the machinery. Here was built the iron for the iron-clad "Monitor," made famous by its encounter with and victory over the rebel ram "Merrimac."

Whilst employed as engineer at the Boston Flax Mills, in East Braintree, he invented the now so well known ticket-punches for the use of railroad conductors. This punch was invented in 1865. The first one made was placed in the hands of Conductor Osborn, one of the oldest conductors on the Old Colony Railroad, for trial. Finding it worked well, after devising various improvements, he obtained a patent April 30, 1867. During his spare moments he made several punches, when his eyes were opened to what might be done by devoting his whole time to their manufacture, by unexpectedly receiving an order for a large number of his punches from Chicago. As his entire bank account at this time was only seventy-five dollars, and he had his family expenses to meet, the outlook was not very promising. Inquiry was made about this time by a person—he having seen one of the punches in use—who the inventor was and where he lived. Learning his name and address, he called upon Mr. Crocker, and offered to take joint interest in the patent and furnish capital for their manufacture. This proposition being accepted, the patent was issued to them as joint owners. This gentleman soon endeavored to manufacture by himself in another State, which caused Mr. Crocker to resort to legal measures to secure his rights. This he did by invalidating the first patent, and procuring one in his own name. This patent was dated Sept. 21, 1869.

Mr. Crocker soon began their manufacture himself, but in a very short time his buildings, tools, and stock were destroyed by fire,—a total loss. Although he had lost all, nothing daunted, he at once commenced to build up his business. Aided by his strong physique and indomitable pluck, he succeeded in building up a permanent and lucrative business by working from sixteen to eighteen hours a day. His over-exertion and mental anxiety soon told the strain to which his system had been subjected, as for several years he was so thoroughly prostrated as to be unable to read or even to hear so much as the rustling of a newspaper. To-day the machinery for his manufactory is run by an eight horse-power steam-engine, and he keeps five men constantly employed in the manufacture of these punches. Their reputation is "A 1." They are in use on all the principal railroads in this country and the civilized world, as well as in all places where and for all purposes which canceling punches are used. The punch used on the first through train of the Union Pacific Railroad was manufactured by him. He made two "Anchor" punches for the well-known and popular author Charles Dickens; also one for Duke Alexis, of Russia, which cut out all his armorial bearings. He was awarded a medal by the Massachusetts Charitable Mechanics' Association in 1869, and a silver medal by the National Exposition of Railroad Appliances, at Chicago, in 1883, as being the best punch manufactured. He manufactures over one thousand different designs, all of which are original with him.

He bought the site upon which his house and shop now stand when it was a barren ledge of rocks, but through his taste and skill it has been transformed into one of the handsomest places in the town of Braintree.

Mr. Crocker was married, Aug. 15, 1854, to Olive, daughter of Capt. Cyrus Munroe, an officer in the war of 1812. Her mother's name was Deborah Thomas. Their children are Oscar Munroe, married Anna L. Noyes (he is employed as telegraph operator in the office of the general manager of the Old Colony Railroad Company at Boston); and Luther O., who is connected with his father in manufacturing. Luther married Jennie Pratt. They have one son,—Fred.

Mr. Crocker is in politics Republican, an attendant at the Congregational Church, and a member of Delta Lodge, F. and A. M., Weymouth, Mass.

CHAPTER XV.

BELLINGHAM.

BY RUFUS G. FAIRBANKS, LL.B.

PREVIOUS to the 17th of November, A.D. 1719, that tract of land now known as the town of Bellingham existed merely as an unimportant portion of the town of Dedham, which town then extended from Mendon line to the line of Providence,

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R. I., by way of the Petucket River; thence to Attleborough and Wrentham, in our own State, and then running its northern boundaries, which serve no purpose in our present work. That portion of this area lying between Mendon and Wrentham first came to particular consideration on the 27th of October, A.D. 1713, when the Dedham proprietors granted thirty-five acres of it to one Jacob Bartlett, who was found already settled on the premises. At this early period so vast and extensive was the territorial area that acquiring land by purchase was almost altogether unknown. As a matter of record, the first public gathering on the above-named tract was a meeting of the settlers called by virtue of a crown warrant, the return upon which was as follows:

"In pursuance of a warrant to me directed by John Chandler, Esquire, one of her Majesty's Justices of the Peace for the County of Suffolk, These are to give Publick notice that a meeting of the proprietors of that tract of land belonging to Dedham lying between Wrentham, Mendon, and Providence is appointed to be held and kept at the house of Deacon Thomas Sanford, in Mendon, on the eleventh day of March next ensuing, at eight o'clock in the morning, then and there to agree upon a division of land and what relates thereunto, of which all persons concerned are to take notice and give their attendance accordingly. Dated this twenty-fifth day of February, A.D. 1714. JONATHAN WIGHT, *Constable.*"

On the following March the scattered populace assembled as above, having previously divided the land into three divisions, containing lots of from twenty to sixty acres each, and, having chosen Capt. John Ware, of Wrentham, moderator, and Thomas Sanford clerk, they proceeded to draw slips of paper from a box. On each slip of paper was a number corresponding to a lot of land, and he who drew a number became the owner in fee-simple of the tract, the numbers running as high as one hundred and twenty-one, thus showing one hundred and twenty-one settlers located or about to locate. From the year 1714 to 1719 the chief, and, indeed, the only, public business consisted in the laying out of land to new-comers and the granting of additional territory to those already settled. In the year 1719 the people became exceedingly restless over the difficulty experienced in attending church at Dedham Centre and the performing of town business there. Accordingly, as the outgrowth of this agitation, a petition was drawn up,—

"To his Exclency Samuel Shute, Esq., Capt. General and Governor in Chieff in & over his Majesties Province of ye Massachusitts Bay, in New England, & to ye Honourable Council & House of Representatives in General Court conveined at Boston.

"The Petition of The Inhabitance of a Tract of Land belonging to Dedham, westward of Wrentham, and ye Inhabitance of a Considerable Farm adjoyning thereto and ye Inhabitance of a small Corner of Mendon ajacent Thereto (to ye number of four families) Humbly Shewette: That Whereas ye above Sd Inheritance are Scituated at a Remoat Distance from ye Respective Towns where they at present belong: (viz.) The Inhabitance of the Town of Dedham, to ye number of three and 20 Families are about Twenty miles Distance from the Town where they belong and Doe Deuty, & being very Remoate from ye Public worship of God, & The Inhabitance, to the number of thirteen families of ye above Sd Farme being Six or Seven miles Distance from ye place of Public worship: & ye Inhabitance of Mendon afore Sd being about four miles Distance; and Considering our Remoateness & ye Inconveniancys we Labour under by Reason of the same: and that ye uniting and Incorporating of ye above Sd Tracts togeather & making of Them a Town may put us in a way in Some Convenient Time to obtain ye Settlement of ye Gospel among us &c (the uniting of ye Above Sd Tracts of Land, Together will make a Town of aboute seven Miles Long & three miles & half wide) and Further Considering what ye Inhabitance of ye above Sd Tract of Dedham Land & the Farme are already Incorporated into a Training Companie and that they have little or No Benefit of Town Privelidges or having No benefit of ye Schools we do Respectively Pay to. The whole Number of Families belonging to ye above Sd tracts being forty & Lands enough already Laid out to accommodate 20 or 30 more: The Inhabitance of Dedham Land being voated off by ye Town for that end.

"Our Prayer Therefore is that your Honours would Graciously plese to consider our Diffeculty Circumstances and grant us our petition, which is That ye above Mentioned Tracts of Land (as by one Platt hereto affixed & Described) may be incorporated togeather & made a Town & Invested with Town Preveliges. That we may be Inabled in Conveniant Time to obtain ye Gospel & public worship of God settled, & our Inconveniances by Reason of our Remoateness be Removed: granting us such Time of Dispence from Public Taxes as in wisdom you shall think Conveniant, & in your so doing you will greatly oblige us who am your Humble petitioners: and for your Honours, as in Consciance we are Bound, Shall forever pray. Dated ye 17th Day of November 1719.

"John Darling	Daniel Corbet
Nicholas Cook	William Hayward
Pelatiah Smith	James Smith
Tho. Burch	Nicolas Cook, Jr
John Thompson	Jonathan Hayward
Ebenezer Thayer	Seth Cook
Cornelius Darling	Samll. Thompson
Samll. Hayward	Samll. Darling
John Marsh	Joseph Thompson
Oliver Hayward	Nathaniel Weatherby
Samll. Rich	Samll. Smith
John Thompson Jr	The Inheritance of Mendon
Isaac Thayer	John Holbrook
Ebenezer Thompson	John Corbet
Richard Blood	Peter Holbrook
Joseph Holbrook	Eliphalet Holbrook.
Zuriel Hall	

"In the House of Representatives

"Nov. 26, 1719 Read &c.

"Ordered that the Prayer of the Petitioners be Granted & That a Township be Erected & Constituted according thereunto & the Platt above: Provided They Procure and Settle a learned orthodox Minister within the Space of three years now coming.

"And That John Darling, John Thompson & John Marsh be Impowered to Call a Town Meeting any time in March next to

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choose Town Officers & manage ye other prudentiall affairs of ye Town. The name of the Town to be called Bellingham.

"Sent up for Concurrence

"JOHN BURRILL, *Speaker.*

"In Council Nov. 27, 1719

"Read and Concurred

"JOSEPH WILLARD, *Sec.*

"A true copy examined

"P. J. WILLARD, *Sec.*"

Why or how the name happened to be Bellingham cannot be told, although it was undoubtedly borrowed from Sir Richard Bellingham, an early colonial Governor. As will be noticed from the order of incorporation, Bellingham never had a corporate charter, but came into existence solely on the proviso that a learned orthodox minister was settled in three years, and this being complied with, she took her stand among the sister towns of the colony. In accordance with the allowing of the petition, the citizens came together at the house of John Thompson, and organized a town-meeting. Thus it was on March 2, 1720, the first town-meeting was held in Bellingham. The action of that meeting was the election of Pelatiah Smith moderator; Selectmen, John Darlin, Pelatiah Smith, John Thompson, Nathaniel Jillson, and John Corbet; Town Clerk, Pelatiah Smith; Treasurer, John Holbrook; Tithingmen, John Marsh, Nicholas Cook; men for the due observance of swine, Samuel Darling, Oliver Hayward; Constables, William Hayward and Nicholas Cook. The matter of a house for public worship being considered, John Darlin, Nicholas Cook, Sr., John Corbet, John Holbrook were chosen a committee to find a suitable place to locate the building. John Corbet, Pelatiah Smith, Nathaniel Jillson, and Nicholas Cook were chosen a committee to build the house, so far as covering and inclosing was concerned. At a meeting called in May, it being desirous to have funds, it was "Voted that no inhabitant shall take in any cattle from any outside town without first paying twelve pence per head into the town treasury, this vote to stand in full force for the term of one year." In the 14th of November meeting at John Thompson's house the town decided "That the meeting-house should be sett whare thare Is a stake Standing Near Weatherlys corner with a heap of stones Laid about said Stake and a pine-tree marked Said Stake Standing In an old Road that goes from mendon to wrenthan, the Demension of the meeting-house Voted to be: fourty foott long thirty foott wide, Eighteen foott Between Joynts. The Stated price for the Laborers for a Narrow axx man finding himself tow shillings and a sixpence pr Day, Broad axx man three shillings pr day, finding themselves." It was also decided at this same meeting that forty pounds be raised for the town expenses for that year. The location of the building is fixed in the vicinity now known as Crimpville, near the residence of Albert Burr. At a meeting held Nov. 23, 1721, the vote was passed that the meeting-house should be lathed and plastered with white lime, also an "alley-way" should be left four feet wide through the centre and an "alley-way" four feet wide between the ends of the seats and the sides of the building. In January, 1772, seventy-four pounds were received from the Great and General Court as a part of the fifty thousand pound bank. A very common practice in our town at this early period was the allowing of swine to go at large during the late fall and winter months, sometimes extending the time even so late as June. On one occasion in particular the town declared any rams found at large between July and November might be taken up by any one, and the owner obliged to pay three shillings for each offense, but nothing was to be paid unless the ram was first captured. In April, 1720, the inhabitants laid out sixty-six acres of land about the meeting-house for a training-field. On a survey the area measured seventy-seven acres, the records saying eleven acres were for bad land. In January, 1723, the town decided to grant fifty acres of land to the first minister settling in town, and shortly afterward Thomas Smith entered upon his duties. In this same year a difficulty arose with Wrentham on account of the dividing-line between the two towns, and considerable spirit was manifested by the people before the line was amicably adjusted, Bellingham going so far as to choose a committee to go before a court of law, and a tax was levied on cows to defray the expense thereof. The town afterward sold one hundred and fifty acres of common land, and realized one hundred and forty pounds, which was expended in surveying and other incidentals connected with establishing the final line. April 22, 1726, a town-meeting was called, in which it was decided to have a new minister, Rev. Mr. Smith having left and Rev. Mr. Sturgeon then acting as pastor. In the following meeting it was fully decided to dismiss Mr. Sturgeon, and pay his board-bill of twenty-six shillings and his bill for firewood at the same time. In the following winter Rev. Jonathan Mills was ordained. A familiar and common practice among our early settlers was to warn people outside the town lines. Numerous instances occur, and we give a form as showing how the end was accomplished: "Suffolk SS. To the constable of the town of Bellingham Greeting. In his Majesties name you are required forthwith to warn ——— his wife and children out of our town of Bellingham within fourteen days as the

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law directs and make return of this warrant with your doings herein-unto the Selectmen." So, as will be observed, an effectual road was opened to rid the town of those people liable to become paupers. The old meeting-house location having become obnoxious, or at least not desirable, on Feb. 1, 1754, a new building stood completed near the town centre, concerning which more will be said hereafter, and a town-meeting was straightway called about money matters. In searching records we find it no uncommon thing to see the result of a negative vote recorded as "passed in the nagetive." In 1755, John Corbet asked the privilege of building a mill and dam on the Charles River, but the town refused to grant him the right. In the same meeting the first call (we have observed) for a member to the General Court was brought up, and the town decided not to send anybody. The Great and General Court being not only surprised but incensed at this answer to its decree, promptly fined the town. A town-meeting was straightway called, and a vote passed to draw up a petition asking the General Court to abate the fine. In addition to this, the town voted two pounds and ten shillings to carry on the petition and to cover unforeseen charges. On the same day the town decided to assess the soldiers who enlisted in his Majesty's service, and not being quite decided as to the effect of this vote, an additional vote was recorded that the town would stand by the assessors in the assessment of said soldiers.

In the early part of the year 1757 a demand was again made for a representative, and the town again voted "in the nagetive" at its May meeting. At about this time the first continuous town pauper came to the surface, and being considered an evil, but necessary fixture, he was passed from hand to hand in a manner not to be envied even by a convict of our late day.

At the meeting of 1759 the abatement of a tax was first requested, but the town decided not to abate. In April, 1761, the town again voted not to send a representative. In 1761 a town-meeting was convened, and a committee chosen to find the centre of the town. At an adjourned meeting it was voted to build a second meeting-house (Baptist), and to locate the same on the knoll in the crotch of the roads at the town centre. In May, 1762, the General Court again asked for a delegate, but the town passed over the warrant by a large vote. On March 6, 1764, the townsmen came together and elected officers for the year. On the 15th of the same month, at an adjourned meeting, the town voted to annul the votes of March 6th, and then proceeded to elect other and different officers in their stead. At this action, a protest signed by nineteen citizens was sent to the General Court and also entered on the record of the town. The Legislature decided that the March 6th meeting was legal and the after-vote void, much to the satisfaction of the officers first chosen. The town neglected to choose town officers in full in 1765, and a command so to do was sent by the court at Boston. The result of this action was a meeting in which Bellingham was burdened that year with nine selectmen and seven assessors. This action stood but one year; the town choosing the usual number of selectmen and three assessors at the next annual Assembly. At the March meeting in 1773, the condition of the country being in an unsettled state, and the town being greatly inconvenienced by the excessive taxation, a committee consisting of John Metcalf, John Corbett, Samuel Scott, William Holbrook, and Benjamin Partridge were chosen to look into the condition of affairs, and report at the next meeting. The town being so negligent about sending a representative, a fine was again imposed, and a petition of abatement was sent as payment. Some expense accruing in the conveying of the petition, and no immediate action being taken on the part of the Legislature, the town voted Oct. 22, 1773, as follows: "Put to vote to see if the town will send to Court any more to get the fines of that we are fined for not sending a Representative in years passed. Passed in the negative."

The industry of the town, as also that of nearly every other town surrounding, was agriculture. The largest farm ever known here went by the name of Rawson's farm, and its area amounted to nearly nineteen hundred acres, and was located at the north end.

The public business up to the time of the Revolution appears to have been the settlement of town lines and the consideration of church affairs.

Taxation becoming more and more burdensome, the people asked the General Court in May, 1774, to assess the town for a less sum, and the committee laid before the court the poverty of the people; in addition to which they sought to be excused from sending a representative and from being fined. On Sept. 2, 1774, nineteen shillings were voted to the General Court to assist in carrying on expenses; also to agree to the covenant whereby the citizens declared the purchase of no goods imported from Great Britain. The sum of twenty-five dollars was voted for ammunition, and delegates were chosen to the convention at Dedham, wherein prudential measures were adopted on current affairs. On Sept. 30, 1774, the town chose Luke Holbrook as its first delegate, he to attend "the Provincial Congress to be held in Concord on the second Tuesday of Oct. next." December 19th, seven

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pounds additional were set out to the purchase of powder and bullets. Stephen Metcalf was elected the congressional delegate for February. In the January meeting the motion was put to see if the town would pay those men ready to go at a minute's warning in defense of the colonies, and "not a hand was raised in the affirmative." On April 25, 1775, the town "Voted six dollars bounty to its share of men (each) of the thirteen thousand six hundred enlisted, if Congress does not give it." Dr. John Corbett was then chosen to the Congress assembled at Watertown. Stephen Metcalf was also empowered. At the meeting of November 3d the first vote to establish a new county was taken, and Bellingham voted "*no*" unanimously. At the next meeting, held shortly after, the town resolved "that it is the opinion of the inhabitants of this town that it is constitutional and necessary for each county in this colony of Massachusetts Bay to have county assemblies erected and established in them, the members to be chosen one or more in each town each year, with power to grant county taxes and establish roads, and to perform all acts proper for county assemblies. All that are chosen to be paid for by those that chose them." Bellingham was heartily in accord with the popular feeling concerning the stand taken by Great Britain, and so deeply did she feel the injustice that on July 4, 1776, a town-meeting was convened, and the people declared (almost at the same moment the declaration was proclaimed in Philadelphia), "that in case the Honorable Continental Congress should think it necessary for the safety of the United Colonies to declare them independent of Great Britain, the inhabitants of this town with their lives and fortunes will cheerfully support them in the measure." The sum of two hundred and forty pounds was voted to pay enlisting soldiers. Concerning the form of a new government for the State, Bellingham responded to the General Court as follows, "dated Sept. 17, 1776, concerning a form of government for this State, as voted in town-meeting, called in conformity to said resolve, on due notice for that end, held at Bellingham on the 20th of October, and by adjournment on the 2d of December after:

"We are of opinion that the settling a form of government for this State is a matter of the greatest importance of a civil nature that we were ever concerned in, and ought to be proceeded in with the greatest caution and deliberation. It appears to us that the late General Assembly of this State, in their proclamation dated Jan. 23, 1776, have well expressed that 'power always resides in the body of the people.' We understand that all males above twenty-one years of age, meeting in each separate town and acting the same thing and all their acts united together, make an act of the body of the people. We apprehend it would be proper that the form of government for this State to originate in each town, and by that means we may have ingenuity of all the State, and it may qualify men for public station, which might be effected if the present Honorable House of Representatives would divide this State into districts of about thirty miles diameter, or less if it appear most convenient, so that none be more than fifteen miles from the centre of the district, that there may be an easy communication between each town and the centre of its district, that no town be divided, and that each town choose one man out of each thirty inhabitants to be a committee to meet as near the centre of the district as may be; to meet about six weeks after the House of Representatives have issued their order for the towns to meet to draw a form of government, and the same committee to carry with them the form of government their town has drawn at the district meeting and compare them together, and propose to their towns what alteration their town in their opinion ought to make, and said committee in each district adjourn to carry to their several towns, and lay before them in town-meeting for that end, the form of government said district has agreed to, and the town agrees to or alters as they see meet; after which the district committee meet according to adjournment and revise the form of government; after which each district committee choose a man as a committee to meet all as one committee at Watertown at twelve weeks after the order of the House of Representatives for the town, first meeting to draw a form of government, which committee of the whole State may be empowered to send precepts to the several towns in this State to choose one man out of sixty to meet in convention at Watertown, or such other town as each committee shall judge best. Six weeks from the time of said district's last sitting the said one man out of sixty to meet in convention to draw from the forms of government drawn by each district committee one form of government for the whole State; after which said convention send to each town the form of government they have drawn for the town's confirmation or alteration, then adjourn, notifying each town to make return to them of their doings at said convention, and at said adjournment said convention draw a general plan or form of government for this State, so that they add nothing to nor diminish nothing from the general sense of each town, and that each town be at the charge of all they employ in the affair.

"Doctor John Corbett,
"Coroner John Metcalf,
"Elder Noah Alden,
"Deacon Samuel Darling,
"Lieut. Seth Hall,
"*Committee.*"

According to the desire of the General Court, a vigilance committee was chosen on March 5, 1777, consisting of Jonathan Draper, Daniel Penniman, Asahel Holbrook, David Scott, and Ezekiel Bates. In April, a certain party being sick, a town-meeting was straightway convened, and it was voted that the man had the smallpox, and in consequence of this vote a hospital was established in the woods. On the records we find, "Voted that the town forbid any person from having the smallpox in the house of Daniel or Silas Penniman, except said Silas, now sick, and if any person or persons be so presumptuous as to have the smallpox in either of them two houses they shall forfeit to the town ten pounds, to be recovered by the treasurer." Ezekiel Bates was chosen to look

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into, receive evidence, and decide on Tory cases. The form of government proposed on May 28, 1778, by the General Court was voted on by the town, and unanimously adopted by a vote of seventy-three persons. The names of those citizens of this town who served in the Continental army are as follows:

Amos Ellis.
Nathan Holbrook.
Abijah Holbrook.
Seth Holbrook.
Nathaniel Thayer, Jr.
Dennis Darling.
Nathaniel Scott.
David Scott.
Lot Perry.
Joseph Perry.
Asahel Holbrook.
David Perry.
Henry Holbrook.
Joel Leg.
Joseph Frost.
Stephen Wyman.
Elisha Hayward.
Amariah Holbrook.
Abel Bullard.
Benjamin Twitchell.
John Rockwood.
William Chase, Jr.
Thaddeus Gibson.
John Phillips.
Moses Hill.
Ichabod Bozworth.
Amos Thompson.
Benjamin Clark.
Josh Phillips.
Caleb Phillips, Jr.
James Bailey.
Asa Holbrook.
John Cook.
Daniel Cook, Jr.
Samuel Adams.
Oliver Perry.
David Staples.
Nathan Freeman.
Cyrus Thompson.
Joseph Rockwood, Jr.
Aaron Hill.
Eben Darling.
David Belcher.
Elias Thayer.
John Coombs, Jr.
Moses Darling, Jr.
Levi Darling.
Samuel Pickering.
Simon Alvison.
John Chilson.
Robert Smith, Jr.
Elisha Alden.
Caleb Thompson.
David Cook, Jr.
Jabez Metcalf.
Stephen Perry.
John Godman.
Joshua Darling.
Levi Daniels.
Peter Albee.
Daniel Trask.
Nathan
Abner Wight.
Phineas Holbrook.
Sylvenus Scott, Jr.
Samuel Arnold.
David Jones.
Joseph Ward, Jr.
John Arnold.
Capt. Jesse Holbrook.
George Slocomb.
Silas Penniman.
Ezekiel Hayward.
Jonathan Scott.
Levi Rockwood.
Silas Adams.
John Chilson.
Ezekiel Thayer.
Samuel Wight, Jr.
John Upham.
John Hall.
Noah Alden, Jr.
Ichabod Draper.
Ichabod Seaver.
Joseph Partridge.
Richard Darling.
Joseph Dartridge.
Amos Adams.
Samuel Twist.
David Thompson.
Stephen Eastey.
Hennery Holbrook.
Elijah Holbrook.

In early days the delegates were not allowed their own judgment in public affairs, but were instructed. Rev. Noah Alden, pastor of the Baptist Church at that time, was chosen a delegate, and the town instructed him as follows: "Sir,—You being chosen by the inhabitants of this town to represent them in a convention proposed to be held at Cambridge on the 1st day of September next, for the sole purpose of framing a Constitution or form of government for the Massachusetts Bay Colony, we, your constituents, being legally assembled in town-meeting on this 16th day of August, 1779, claim it as our inherent right at all times to instruct those that represent us, but more necessary on such an important object as that of a form of government, which not only so nearly concerns our interests, but our posterity. We do, in the first place, instruct you, previous to your entering upon the framing the form of government, you see that each part of the State have properly delegated their power for such a purpose, and that a bill of rights be framed wherein the natural rights of individuals be clearly ascertained,—that is, all such rights as the supreme power of the State shall have no authority to control,—to be a part of the Constitution; that you use your influence that the legislative power consist of a Senate and House of Representatives, the representatives to be annually chosen from the towns, as they were previous to the year 1776. That the Constitution be so framed that elections be free and frequent, most likely to prevent bribery, corruption, and unchaste influence. That the executive power be so lodged as to execute the laws with dispatch. The Senate to have knowledge of the House, but to revise and propose amendments to it, and when not agreeing to act as one body, the senators to be annually chosen by the people. That the holding the Court of Probate, granting of license, and registering deeds in but one town in the county, as heretofore established, has been a grievous burden to us. That you use your influence that the Constitution be so framed that each incorporated town may have power to hold and exercise powers of a Court of Probate, and to grant licenses, and to record their deeds within the several towns. We further instruct you that, when you have drawn a form of government or the outlines thereof, you cause a fair copy thereof to be printed. That you use your influence that the convention adjourn to some future day, and the copies so printed be laid before your several towns for their consideration and amendment, to be returned to the convention at their adjournment. In this way we think the sense of the State at large will be most likely to be collected. That the judicial be so established that justice may be impartially demonstrated without being obliged to be at such an enormous expense to gentlemen of the law to argue causes. That right of trial by jury be kept sacred and close, as has been the late usual practice in this State. That the statutes of Old England, or any part thereof, nor any foreign laws be adopted in this Constitution. That a county as-

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sembly be established to grant county taxes in each county, and to act in all other matters appertaining thereto."

In October, 1780, a committee was chosen to favor a new county to be set off from Suffolk. At the meeting of April 2, 1781, the town assisted in the election of John Hancock, Governor, and his honor, Thomas Cushing, Lieutenant-Governor. Stephen Metcalf was again elected representative. The name of no other man appears as representative from Bellingham for a long term of years. On the 6th of May, 1782, he was again elected, and instructed by the town as follows:

"*Sir*,—Having chosen you to represent the town in the General Court the ensuing year, we think meet to give you the following instructions: Whereas, the Governor's salary for a year has been eleven hundred pounds, and Counselors seven shillings for one day, and Senators 10 shillings a day, we think them sums exorbitant, and we instruct you to use your utmost endeavors and influence to have those salaries lessoned and all others in this Commonwealth to be set at a reasonable rate, and that all persons under pay from the Commonwealth that are not absolutely necessary for the business thereof be dismissed, and that there may be a law made that every representative be paid out of his own town treasury such sums as he and his town shall agree upon for his attendance while he is sitting, and that the General Court be removed out of Boston and set in some other town, and that the annual expense of this State be ascertained that is used for its own support, and the annual income thereof, and how the money has been expended that has been granted toward its support, and how much it is in debt when what is granted is all paid, that so the people, who have a right to know, may know how the money is expended that they pay; and a separate account of the annual expense this Commonwealth is at for and toward Continental charges, and how much this State is in debt for Continental affairs, and that there be printed, published, and sent to each town in the State every year the state of its treasury and of what money has been and from time to time is granted and how expended, that for this Government and Continental affairs, separate, and whereas the mode of trials in our common law courts, the attorneys' fees that they demand is so extravagant that poorer sort of people are necessitated to suffer every injury without being able to obtain redress in common course of law of which a redress ought to be obtained."

The same gentleman was chosen by the town at its first affirmative action on a new county to represent its will. In 1784 the town voted not to send any one to the General Court. On the following year Stephen Metcalf was again empowered to attend, but before leaving the town instructed him to use his "utmost endeavor that the Stamp Act made last session of the General Court be repealed, and that a law be passed allowing no action in any other county than where the defendant resides. Also that the Governor's salary and other servants of the State be made less, and all other needless expense reduced." The town being interested in fishing to some extent, chose Joseph Holbrook to join with the other towns on the Charles River in a petition to the General Court, for "ways to be opened through dams on the river to allow the free passage of fish." In 1787 the town cast sixty-seven votes for Governor, sixty-three of which were for John Hancock; also in the same meeting Lieut. Aaron Holbrook was chosen representative in place of Judge Metcalf, who alone had represented the town previously. Lieut. Holbrook was instructed to influence the establishment of courts in a small circuit, also that he do his best to establish credit, "that he use his power to have what was called a dry-tax light, and that the banefull 'gugaws' of Briton and all West India goods that the Publick can best do without be heavily dutied. We charge you to encourage home manufactorys." In December, 1787, Rev. Noah Alden was sent to the convention in Boston to give expression to the town's mind on the proposed Constitution, and which expression had been previously declared in that it was against the adoption. The first action taken by the town in national government affairs was at a meeting held Dec. 18, 1788, in which, as national representative, Fisher Ames received eight votes and William Heath six. Electors for choice of President, Jabez Fisher and Caleb Davis, two votes each. As representative to the General Court, Lieut. Holbrook served two years, the town in the year 1789 sending no one. In 1791, Lieut. Holbrook was returned to the General Court, and specially empowered to seek a division of Suffolk County. At the same meeting it was "put to vote to see if the town will provide a house for the inoculation of the smallpox, and voted no. Secondly, voted that the town disapprove of the smallpox coming into town Contrary to Law."

In 1784 (one hundred years ago) Bellingham had as her citizens the following persons:

David Metcalf.	Benjamin Spears.
Stephen Metcalf.	Nathan Holbrook.
John Metcalf.	Seth Holbrook.
John Metcalf, Jr.	Eben Holbrook.
Jonathan Metcalf, Jr.	Amzi Holbrook.
John Coombs.	Aaron Holbrook.
John Coombs, Jr.	Joseph Holbrook.
Jonathan Hill.	Joseph Holbrook, Jr.
Aaron Hill.	Peter Holbrook.
David Hill.	Asahel Holbrook.
Robert Smith.	Asa Holbrook.
Abel Smith.	Jesse Holbrook.
Ebenezer Fisher.	Darias Holbrook.
Amos Ellis.	Amariah Holbrook.
Benjamin Partridge.	Joel Jencks.
Joseph Partridge.	Ezra Forestall.
Job Partridge.	Elisha Burr.
John Partridge.	Benjamin Boss.
John Corbit, M.D.	Nathaniel Butterworth.

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Samuel Cobb.	Johnson Streetor.
Joshua Bullard.	Joseph Thompson.
Obediah Adams.	Josiah Wheelock.
Samuel Adams.	Eben Wheelock.
Amos Adams.	Gideon Albee.
Silas Adams.	Nathan Albee.
Jeptha Wedge.	Stephen Albee.
Daniel Wedge.	Abel Albee.
David Hayward.	James Albee.
Hezekiah Hayward.	Asa Pond.
—— Thayer.	Eli Pond.
Jonathan Wright.	Lisa Pond.
Jonathan Howe.	John Clark.
David Lawrence.	Samuel Clark.
David Penniman.	Isaac Bates.
Samuel Penniman.	Timothy Merriman.
Josiah Penniman.	Amariah Jones.

A total of seventy-one, all of whom resided in the thirty-one dwelling-houses then standing, with an accompaniment of twenty-nine barns. John Metcalf, Jr., possessed two saw-mills, and John Corbit one, the only mechanical industry in town. Acres of land cultivated, 127; English mowing land, 170; meadow-grass, 151; pasture land, 330; woodland, 171; other land, 1974. Annual amount of cider, in barrels, 110. Number of horses, 35; oxen, 40; cows, 152; young stock, 52; sheep, 86; and swine, 38.

In 1793 and 1796 no representative was sent, and in May of the same year a warrant was issued bearing the words "Norfolk County," all previous having "Suffolk SS." upon their face. The nine towns in the new county, through some dissatisfaction, considered the proposition of returning to Suffolk. Bellingham loudly remonstrated against it, and chose a committee to oppose any such action.

In the next annual meeting Joseph Holbrook was elected representative, and his pay placed at one dollar per day, the town-fathers further declaring "if he receive more, he shall pay it to the town." About this time the General Court ordered a survey of the different towns in the State, and Judge Metcalf was chosen to the work here, but we cannot give the result of his effort, as it is not a matter of record. In 1796 the town located guide-boards for public convenience, and in the next meeting considered the feasibility of uniting with other towns for the purpose of establishing a post-road to Dedham, what is now known as the old Boston and Hartford turnpike. Two years previous to this, however, the matter was privately agitated, as the following letter will show:

"DEDHAM, March 27, 1794.

"*Sir*,—After your good wishes expressed toward establishing a line of stages on the middle road between Boston and Hartford, we feel a little disappointed at not receiving so prompt an answer to our proposal, which I had the honor to present with the articles of association of the first branch inclosed to you lately, requesting your speedy answer, which is not yet received. Here a number of us have associated to run carriages statedly from Boston to Smith's, in Bellingham, as soon as the rest of the line is completed, but cannot proceed to the expense of purchasing eight coach-horses with carriages until some confidential persons along the road shall assure of its being continued through to Hartford. And if you think best to have no connection with us, we request to know it immediately, that others may be taken into the company, with full resolution to carry it into effect, and we hope yet we shall not have to regret the disinclination of so able a partner.

"In haste, though with esteem, I am

"Your very humble servant,

"FISHER AMES."

"TO SENATOR METCALF, BELLINGHAM."

"PHILADELPHIA, April 1, 1794.

"STEPHEN METCALF, ESQ.:

"*My Dear Sir*,—On my motion the road to Hartford by Dedham, Mendon, and Pomfret, is agreed to in the committee of the whole House on the post-office bill. It will probably pass the House, and I will endeavor by proper explanations to procure for it a due consideration in the Senate. Should it be established by law that a mail shall be put on the middle road, it will be important that the towns should exert themselves more than they have done heretofore to work on the highway and render the middle road passable. I thought it might be useful to give you early information on this subject. There is again a hope of peace. Some among us have their passions raised to the war pitch, and others would like a war against their debts; but the prevailing desire is peace. It will be necessary, however, to prepare for war, as it is thought that it will prove the most effectual way to avoid it. Our happy country seems to stand in need of little more than peace and good order to secure its prosperity. I own I dread war, by which we can gain nothing and may lose everything as a people. The arrangements which the present critical posture of affairs demands will delay the session of Congress for some time. It is however expected that we shall rise by the middle of May at the latest. I am, dear sir, with esteem and regard,

"Yours truly,

"FISHER AMES."

This road was finally established and a post-mail placed on the same through Mr. Ames' influence with the national government, the towns and States of Massachusetts and Connecticut assisting in the construction.

The town finding some difficulty in obtaining the church for public meetings, chose a committee to pass upon the feasibility of constructing a new building, and the finding of a suitable location therefor. This committee—

"having met and taken the matter into consideration, agreeable to appointment, beg leave to report: That we are of opinion that the most central and convenient spot for erecting said building is on the land now occupied by David Jones, situated at the end of the road leading from Ezekiel Bates' dwelling-house to the road known as the Taunton road, and is bounded partly on the west by the said Taunton road. The said Jones proposes giving the town one acre of land for the purpose of setting said house and other buildings upon, providing said town will agree to erect such a building as will

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best accommodate the religious society in said town for a house of public worship.

"Ezekiel Bates,
"Laban Bates,
"John Scammell,
"Eliab Wight,
} *Committee.*"

"Bellingham, March 15, A.D. 1800.

"We, the undersigned, do hereby propose to the inhabitants of said Bellingham that we will undertake the building of a public house in said town for the purpose of better accommodating said inhabitants to transact their public concerns in. We propose said house to be forty-five by fifty feet on the ground, twenty-five feet posts, and one porch of fourteen feet square, which shall be built of good materials and be well wrought; providing said town will grant the sum of one thousand dollars, five hundred to be assessed and paid into the treasury for the above purpose by the first day of April, 1801, and the other five hundred to be paid by April 1, 1802, and also to grant us the privilege of building pews in said house for the accommodation of the religious society in said town, and giving us the benefit of the sale of said pews to defray in part the expense of said building; and if the above proposals should be accepted by a vote of said town, we do hereby jointly and severally agree and engage to completely finish said house without any other expense to said town, and we will give bonds to indemnify for the above purpose.

"In testimony whereof we have hereto set our hands.

"Laban Bates, "John Scammell,
"Eliab Wight, "John Chilson,
"Simeon Holbrook, "Joseph Fairbanks,
"Seth Holbrook, "Samuel Darling, Jr.,
"Stephen Metcalf, Jr., "Elisha Burr."

In the September meeting the above was accepted by the town, and the first sum of five hundred dollars assessed. Joseph Fairbanks having set up a saw- and grist-mill on the Charles River, near where the Caryville Mills now stand, the selectmen laid out the road now known as Pearl Street, the road running to the Franklin line from the old turnpike. From 1796 to 1800 the town was not represented in the Legislature, but in the last-named year Laban Bates was elected to that office, serving also in 1804. In 1802 the town declined to be represented. In December of the same year the town accepted of the new meeting-house (our present town hall), and Thomas Baldwin, of Boston, was decided upon to preach the dedication sermon. A committee was chosen, and the clergy in surrounding towns invited. A subscription-paper was then circulated for the support of services. This not meeting with much favor, the town voted two hundred dollars in lieu thereof, and Rev. N. W. Rathburn was called. At the next annual meeting John Bates was chosen town clerk, in place of Eliab Wight, who had served the town in that capacity for a long term of years. In 1804 the town exchanged the old training-ground for a new one about the new meeting-house.

The difficulty arising from the attendance upon public duties at Bellingham Centre on account of the great distance, and this, aided by the growth of West Medway, so near by, culminated in 1807 in a petition for a new town formed from parts of Bellingham, Franklin, Medway, and Holliston. A viewing committee from the Legislature visited the premises and reported adversely. In 1816 the matter was again agitated, and a hearing granted by the standing committee of the House of Representatives. This committee decided favorably, providing a portion of that part taken from Bellingham was relinquished; but the people declining to do this, the decision was again adverse. In 1823 the matter was brought up again, and several hearings granted. In May, 1824, the following petition was sent to the Senate and General Court. "The undersigned, inhabitants of the West Parish in Medway, humbly represent that your petitioners, comprising a small part of the towns of Medway, Bellingham, Holliston, and Franklin, were incorporated for parochial purposes about seventy-five years past by an act of the Legislature, since which time religious worship has been regularly supported and parish privileges constantly exercised therein. That within a few years past two commodious houses for public worship, a parish house, and other buildings equally adapted to town and parish purposes have been erected, and that said parish as herein described contains about two hundred and fifty ratable polls, twelve hundred inhabitants, and nine hundred acres of land. They further represent that the inconveniences and evils of transacting town business in their several towns at the distance of from four to seven miles from their homes, while the distance to the centre of the parish does in no instance exceed three miles, the remoteness of your petitioners in Holliston from the shire-town of their county (Worcester) as at present situated, and the expense and inconvenience of performing military duty in their several towns at the distances above mentioned, render an incorporation of your petitioners for town purposes highly desirable and necessary. Your petitioners therefore humbly pray that they may be incorporated as a town, with all the privileges of other towns within this commonwealth, according to the following boundaries, viz.: Beginning at the Milford line, on the northerly side of Nahum Clark's farm, and running easterly, including said farm and across the land of Henry Adams, to a stake and stones on the northerly side of a town road; thence across said road to the northeast corner of said Adams' farm; thence to a white-oak tree standing on the east side of the road, about twenty rods north of Capt. Jonathan Harding's barn; from thence to the south side of the farm belonging to the estate of A.

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Morse, opposite his dwelling-house; from thence to continue a straight line on the southerly side of said Morse's farm to the Pond road, so called; thence running southerly on said road about twenty-five rods; thence easterly a straight line along the south side of Capt. M. Rockwood's home farm to the old grant line (so called); thence southerly on said line and Candlewood Island (so called); road to the old county road; thence running southerly across said road and Charles River to the end of a road near Amos Fisher's house, in Franklin; thence southwesterly on said road to a town road leading from the factory village in Medway to Franklin meeting-house; thence to the; corner of the road near the house of Joseph Bacon; thence, following said road by Luther Ellis' house, to the southeasterly corner of Leonard Lawrence's land on the westerly side of said road; thence to the southeast corner of Stephen Allen's meadow-land; thence westerly across Mine Brook to a white-oak tree on the line between Bellingham and Franklin; thence westerly, on a division line of lands of Stephen Metcalf and Jesse Coombs, to a town road in Bellingham; thence westerly across Charles River to a stake and stones beside the turnpike road west of Elijah Dewing's barn; thence, crossing said road and running northwesterly, to a town road on the division-line of Nathan Allen and Benjamin R. Partridge, easterly from said Allen's house; thence northerly on said division line to Hollistontown line; thence running westerly on Holliston's line to farm corner (so called); thence northerly on the town line of Milford to the corner first mentioned. And as in duty bound will ever pray."

At this time (1825) Bellingham's valuation was $15,627; number of polls, 215; inhabitants, 1034. The amount of valuation taken into the proposed new town, $2157; number of polls, 28; inhabitants, 201. This would have left a valuation of $13,570, and 187 polls, with 833 inhabitants. The number of acres of land in Bellingham, 11,466; the number proposed to have been taken, 1133; leaving 10,333. The new town as a whole would, had it been set off, contain a valuation of $14,793, with 234 polls, and 1225 inhabitants. Out of all the persons to have been set off (134), only 61 objected, and 173 asked the State government to incorporate them, they representing a valuation of $11,280.70; but, for some reason to the writer unknown, the town was never established, and the question from that day to this has not been agitated, though it seems from present indications it may arise before long. In 1827, Maj. John C. Scammel served as representative. No one served in 1828, but in 1829 Col. Joseph Rockwood was elected, and served two years, with Maj. Scammel returned in 1831. In 1829, John Cook was chosen town clerk, and the matter of a town farm was first discussed. In 1830 the annual town expense reached one thousand one hundred dollars. The committee authorized purchased the farm of Seth Holbrook, paying therefor three thousand five hundred dollars. The farm contained one hundred and fifty-five acres, and also its equipment of stock and tools. Rules for the discipline of inmates were adopted at the time the town's paupers were removed there. The expense the first year was four hundred and twenty-four dollars and eighty-four cents. The town's powder-house stood at this time on the land owned by Simeon Barney, and which house was built in 1811. In 1836 the small-pox again made its appearance, and a hospital was erected on the town farm, and the sum of one hundred and fifty dollars was expended in inoculation. In 1837 the town petitioned for a post-office, and selected Rev. Joseph T. Massey as postmaster. In the latter part of the year 1837, Edward C. Craig was appointed town clerk in place of John Cook (2d). Mr. Craig was appointed to the office at the next meeting. In 1840 the third story in the meeting-house was finished off for an armory, and at this time the roll numbered one hundred and thirty-two of those persons doing and subject to military duty. Edward C. Craig declining to serve, Francis D. Bates was chosen town clerk in 1842. In this same year the choosing of tithingmen was abolished. In 1842 the town granted James Freeman the right to construct a shop on the town's land adjacent to the church, and in 1843 stoves were procured and placed in the town meeting-house for heating purposes. The selectmen generally occupied the position of Board of Health, but the first regular board consisted of Nahum Cook, George W. Blake, and James P. Thayer, elected May 1, 1843. In 1845, James M. Freeman was chosen town clerk. In 1846, Noah J. Arnold was chosen to favor the construction of a railroad from Woonsocket, R. I., to Boston. Mr. Freeman was retired in 1846 as town clerk, and Amos Holbrook elected. In 1832 and 1834, Stephen Metcalf served as representative; in 1836, no one; and 1837, John Cook (2d); in 1838, Asa Pickering; 1839 and 1840, no one; 1841, Dwight Colburn; 1842, Edward C. Craig; 1843, Jeremiah Crooks; 1844, James W. Freeman; and in 1845 and 1846, no one. At the meeting in November, 1846, four votes were taken on a representative, and no choice was made in either ballot. On the next day four more ballots were taken, with the same success. On the following day, after two more ballots, it was voted to dismiss the warrant without

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sending a representative. The first printed school committee report was issued in 1847. In the same year the town was unsuccessful in electing a representative. In 1848 a movement was instituted on the part of the town of Roxbury, seeking to have the county-seat removed thereto, but the idea never met with much favor, our own town voting *no* unanimously. Francis D. Bates was again chosen town clerk. About this time a difficulty arose with the Norfolk County Railroad, and the town forbade the company crossing or otherwise interfering with the town roads. In 1849 a board of town auditors was first chosen, which board consisted of Samuel Metcalf, George Nelson, and Edward C. Craig. In 1851, Martin Rockwood acted as representative. In the same year leave was granted James P. Thayer, Alanson Bates, and others to build a boot-shop on the town's land at the centre.

In 1851 ten ballots were taken before Edwin Fairbanks was elected representative. Next year, the crows becoming so numerous as to cause a great deal of damage, a bounty of twenty-five cents was allowed on old birds and one-half as much on young crows, the bounty extending over a period of four months. The orthodox church at this time having become a thing of the past, and the building being occupied solely by the town, it was decided expedient to finish off the lower floor and rent it for boot-shop purposes. Fenner Cook served at the State-House in 1853, and Willard Thayer, after a long struggle, was finally elected delegate to the convention on revising the State Constitution. In the same year all that tract of land about the town house was sold, reserving one acre for the town hall and yard.

As crows previously became so far a nuisance as to demand a bounty, so this year a bounty of twenty-five cents was allowed on woodchucks. In November the town so far relented as to allow, for the first time, the leasing of the town hall for "public entertainments of a moral nature." In the same month, after an uninterrupted and persistent effort to choose a representative for the next year, the idea was finally abandoned, and no choice was made. The Charles River Railroad being agitated, and the town recognizing the benefit naturally derived from direct communication with Boston, resolved, in 1849,—

"That it is of vital importance to the present and future welfare of this town to have the Charles River Railroad extended to the State line, near the village of Woonsocket, in the State of Rhode Island, and the town in its co-operative capacity does most earnestly pray that the said railroad may be chartered agreeably to the report of the committee on railroads and canals which is now before the honorable Senate on its final passage, as the passage of the bill chartering said railroad would be the means of building it, and thus opening a communication by railroad to the inhabitants of Bellingham not only with Boston, but with Woonsocket and Providence, in the State of Rhode Island, and with the city of New York."

This resolution passed unanimously, and the railroad is now known as the Woonsocket Division of the New York and New England Railroad. In the year 1856 the town abated the taxes on the stock of the above road. In 1854 and 1855, Charles Cook (2d) served at the State capitol. At the March meeting Eliab Holbrook was elected town clerk. About this time application was made for the town hall for a dance, and the town considered the request, as it "Voted that the town let the town hall for all good and lawful dances." In 1856, Martin Rockwood was sent to the General Court, and during the next year Ruel F. Thayer acted as town clerk. In 1858, Horace Rockwood served as representative. In 1858 our present tax collector came to light in the same official position which he has held for a long term of years, with short intervals of rest. We refer to Hon. Daniel J. Pickering, collector. In 1860 the renowned Dr. George Nelson was placed on the school committee, and the Baptist clergyman, Rev. Joseph T. Massey (previously named), elected town treasurer. In 1861 the citizens liable to military duty were a follows:

Sanford W. Allen.
Addison H. Allen.
Elijah Arnold.
Louis Arnold.
Albert Arnold.
George Ames.
Samuel A. Adams.
Edmund J. Adams.
Dexter D. Bates.
Addison S. Burr.
Seneca Burr.
Crawford Bowdich.
Albert F. Bates.
Alanson Bates.
William Bates.
Edward Butler.
Henry W. Blake.
Nathaniel Bozworth.
Boswell Bent.
Charles Barrows.
Andrew Boyce.
Frederick J. Bemis.
Charles E. Burr.
Adams J. Barber, Jr.
Smith Burlingame.
James Burlingame.
Joseph U. Burr.
Davis P. Chilson.
Elisha N. Crosby.
Hiram A. Cook.
Samuel W. Claflin.
Willard N. Chilson.
Henry Cook.
Elisha Chase.
Anson E. Cook.
James O. Chilson.
Louis M. Chilson.
Whipple O. Chilson.
Hiram M. Cook.
Munroe F. Cook.
William E. Cook.
Nathan A. Cook.
John D. Chilson.
William E. Coombs.
Stephen F. Coombs.
John Carr.
Henry B. Cook.
William H. Carey.
Albert H. Colburn.
Julius Cross.
Joseph Cross.
Alvin H. Clark.
Sherman R. Chilson.
Moses Drake.
Thomas McDowell.
Joseph L. Daniels.
Perry H. Dawley.
Lyman C. Darling.
Alfred O. Darling.
William A. Darling.
A. M. Darling.
Luke Darling.
Edward McDowell.
Alexander McDowell.
Ariel B. Drake.
William McDowell.
O. N. Evans.
John H. Eaton.

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John Eddy.
Albert W. Follett.
Joseph Fairbanks.
Edwin Fairbanks.
William Fairbanks.
Calvin Fairbanks.
John E. Fisher.
Louis L. Fisher.
Charles Farrington.
Joseph Fisk.
Oliver Gardner.
Edward Gallagan.
John W. Gerstle.
Alonzo H. Gayer.
Joseph Gerstle.
Thomas H. Gay.
Thomas B. Getchell.
Joel Howard.
George Hixon.
Joseph H. Holbrook.
Charles P. Hancock.
Frank E. Hancock.
Jarius Hancock.
Michael Harpen.
John W. Higgins.
George H. Howard.
Thomas Hines.
Joseph Hope.
Charles N. Hixon.
Luther Hixon.
George Jennison.
James A. Joslin.
Horace Inman.
Dudley Keach.
William Keach.
Amos Keach.
Frederick Kingman.
Peter McKean.
David Lawrence.
Warren Lazelle.
George Matterson.
Joseph Moore.
John C. Metcalf.
Francis Metcalf.
Frederick B. T. Miller.
Solyman Miller.
James Malone.
George Nelson (2d).
Ellis T. Norcross.
Amos L. Osgood.
Asa Pickering (2d).
William Page.
Amos Partridge, Jr.
Charles Partridge.
Vernon S. Partridge.
Asa Partridge.
Calvin N. Rockwood.
Vernon B. Rockwood.
Henry U. Rockwood.
George B. Rockwood.
Louis H. Rockwood.
Henry Rhodes.
Thomas R. Richards.
William Sherburne.
Charles H. Shippee.
Edgar N. Scott.
Erastus D. Slocum.
William Sprague.
George N. Tillinghast.
Benjamin Tinkham.
Andrew J. Tingley.
Martin Tingley.
Charles W. Thayer.
Charles Tingley.
Henry Thayer.
Charles Williams.
Sylvanus White.
Elbridge Whitney.
Henry A. Whitney.
Willis Whitney.
Samuel Sturtevant.
Cornelius Sullivan.
Daniel Shea.
Lucian Sheppard.
Hazard P. Slocum.
Ruel F. Thayer.
James P. Thayer.
Charles T. Thayer.
Joseph Thompson, Jr.
Charles Thomas.
Benjamin M. Usher.
Alonzo N. Whitney.
Jonathan Wright.
Elijah D. Wilcox.
Benjamin W. Woodbury.
Henry Wilcox.
Henry Waterman.

In all one hundred and sixty-nine.

The commencement of the civil war drew out the first public action of the town in an appropriation of two thousand dollars to fit out and drill those men who had gone and were going in defense of their country. In the same year Hon. Daniel J. Pickering was sent as representative. In July, 1862, the town offered a bounty of one hundred dollars for each volunteer until seventeen were obtained, and to all who enlisted in ten days after that date ten dollars additional was paid. A call coming in August of the same year for more men (nine months'), a bounty of two hundred dollars was offered, and those enlisting for three years received seven hundred dollars. In September five thousand dollars were voted to pay the town's enlisting soldiers. In 1863, George H. Townsend was sent as representative. In 1865 one thousand dollars was expended in paying State aid to soldiers' families. In the same year Hollis Metcalf and others asked the town to lay out and widen the street now known as Pearl Street. The town refusing the prayer of the petition, the county commissioners granted the same, and charged the expense to the town. In 1866, William Fairbanks was elected to serve the district at the State-House.

Of those persons from our town who served in the war of the Rebellion, the following names appear in the "Record of Massachusetts Volunteers," none appearing on the town books:

George Swift.
Elisha H. Towne.
Charles E. Burr.
Patrick Gallagher.
John Terlin.
Peter McKeen.
George L. Metcalf.
John C. Metcalf.
Edward J. Adams.
Charles P. Hancock.
Jarius Lawrence.
Thomas McDowell.
Willard O. Freeman.
George A. Richardson.
Robert Poste.
James Davis.
Thomas D. Getchell.
John V. Coombs.
Amos R. Bent.
Joseph Osgood.
Pardon L. Crosby.
Asa Pickering.
Frederick Bates.
Martin V. B. Cook.
John J. Gertsell.
Joseph Gertsell.
Samuel D. Gregory.
Handel Holbrook.
Joseph W. Holbrook.
Willis Whiting.
James W. Pickering.
Garrick F. Moore.
Howard Carleton.

A total of thirty-three. In 1872, Seneca Burr was chosen representative, and in 1875, Rev. Joseph T. Massey, pastor of the Baptist Church, was sent. In 1879, Hiram Whiting was empowered, and in 1882, Nathan A. Cook. In 1870, Rev. J. T. Massey was elected town clerk, and served ten years, Roland Hammond, M.D., being then chosen to the office on account of Mr. Massey resigning his pastorate and leaving the town, to spend the remainder of his life near his boyhood home in Virginia, where he has purchased the "Thomas Jefferson" estate. In April, 1882, Dr. Hammond tendered his resignation, and Arthur N. Whitney was appointed by the selectmen to serve out the unexpired term, and in 1883, Henry A. Whitney, the present incumbent, was elected.

Having considered in chronological order the most important events in the town's past career, it may be advisable to look for a moment to its people, its facilities, and its industries as they now exist. Our people, collectively considered, travel very little, and the posterity of the early families to a great extent still reside within the town limits, and on the same homesteads occupied by their fathers. Few mechanical indus-

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tries have settled here; still, those that have, find warm support on the part of the citizens. Perhaps because farming alone constitutes the chief industry of the town, this may serve as a reason why so many of our young men leave town on arriving at that period when it becomes necessary for them to strike out for themselves.

By the last census the town had as its inhabitants 612 males and 635 females, a total of 1247. Of this number, 360 were ratable polls, 307 of whom were born in town, 24 were naturalized, and the remainder persons coming in from other towns. There are 25 individuals following professional pursuits in town and out, and 26 are engaged in trade, 178 in farming, and 356 in manufacturing and mechanical industries, making a total of 1069, who are continually adding to the common stock. There are 11 foreign-born and 5 native-born who can neither read nor write. Of those citizens who have been and are specially prominent and beneficial to the town we may mention Stephen Metcalf, Stephen Metcalf, Jr., Noah Alden, Noah Arnold, Rev. Joseph T. Massey, Cornelius H. Cutler, William Fairbanks, Hiram W. Whiting, E. Baron Stowe, Ruel F. Thayer, and Nathan A. Cook. The town is divided into localities, as follows: At the south end of the town, "Rakeville" and "Scott Hill"; west of and approximate to the town centre, "Crimpville"; toward the north part of the town, "North Bellingham"; and at the extreme north end, "Caryville," named from William H. Cary, formerly a resident, but now of Medway. Bellingham Centre has a post-office, with one mail per day from Boston. North Bellingham has a post-office, with two mails per day from Boston, and Caryville also has a post-office, and besides having two mails per day to and from Boston, has one to Milford and one to Medway. Bellingham is in the form of a parallelogram, is nine miles long by two wide, and is bounded by Medway and Franklin on the north and east, the State of Rhode Island on the south, and the towns of Mendon and Milford on the west. The Charles River enters the town at South Milford, and flows through the town centre, North Bellingham, and Caryville. At the centre are two dams, one the property of Seneca Burr, who runs a saw- and grist-mill; the other, known as "the old red mill," is owned by the Rays, of Franklin, and is now used to grind rags, etc., for use at other mills. At North Bellingham the Ray Woollen Company has an extensive privilege for the manufacture of satinet cloth, and which was formerly run by Noah Arnold as a cotton-mill. Dr. Seth Arnold, of "Dr. Seth Arnold's Balsam," formerly resided here with his relative. This privilege consists of two granite mills having eight sets of machinery and a capacity of three thousand yards per day. This mill is superintended by Hiram Whiting, Esq. One mile below on the river, and four miles from the centre, is the Caryville Mills, having a capacity of three thousand yards of satinet, as at North Bellingham. This privilege is owned by Taft, McKean & Co. (Moses Taft, William A. McKean, Addison E. Bullard), and was formerly run by William Cary, from whom the locality was named. Previous to the present company the concern was run under the name of C. H. Cutler & Co., the latter firm coming into existence on the death of C. H. Cutler, five years ago. At Rakeville is an establishment where farm tools are made, and which business was established by Jerold O. Wilcox, and is now carried on by his son, D. E. Wilcox. The main line of the New York and New England Railroad runs through the southeast portion of the town, and the station there is termed Rand's Crossing. The Woonsocket Division of the same road runs the entire length of the town, with stations at the centre, North Bellingham, and Caryville. The Milford, Franklin and Providence Railroad, just completed, runs across the town, and crosses the Woonsocket Division of the New York and New England Railroad at Bellingham Centre, and also has a station in town named South Milford, so, as will be observed, there are four stations in the town besides the junction at the centre. The passenger service is so adjusted that nearly every station in town can forward its traffic to and from Boston five times daily, the distance being about twenty-nine miles. In town there are five stores, four factories, three grist-mills, and seven saw-mills. Formerly there were four boot- and shoe-factories, producing over 225 twelve-pair cases per week, three of which establishments were at the town centre and the largest at Caryville. To the one at Caryville we now refer. This business was established in 1848 by E. & W. Fairbanks. In 1864 the latter bought out the former, and made within ten years two substantial additions thereto, so that ninety hands found employment in making boots for the Western trade. The annual production consisted of 7000 cases, in the making of which were consumed 125,000 pounds of sole leather, 350,000 feet of upper leather, 160 bushels of pegs, and 7500 pounds of nails.

In the year 1874 the proprietor, William Fairbanks, died, and, virtually, with his death the entire business became lost to the town. Immediately upon his decease the business was disposed of by his executor to Houghton, Coolidge & Co., of Boston,

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who undertook its continuance, but discontent and dissatisfaction arising, on the night of the 25th of July following the entire factory was burned, with nothing saved, the whole entailing a pecuniary loss of nearly one hundred thousand dollars. Thus was lost to the town one of its most prolific sources of income, which has never been regained. In 1882 the Ray Woolen Company constructed a granite mill, which has in some measure atoned for this loss, and as the census of 1875 appears the best source of information, we give the condition of the town for that year, which is, in fact, substantially its present basis, excepting the boot and shoe industry, which does not exist with us in any capacity. We find in the entire town two hundred and fifty dwelling-houses occupied and seven vacant. With these we find three hundred and nineteen families, and for their use are one public school and three Sunday-school libraries, containing eleven hundred and seventy-five volumes. In addition to these, at the town clerk's office are one hundred and thirty-four volumes of "Massachusetts Reports," war records, and public documents. The amount of personal property in town is valued at $109,160; real estate, $418,808; the total valuation, $527,968; number of farms, 157; acres in farms, 8000; acres unimproved, 3000; value of farms and buildings, $361,639; total value of farm property, $430,156; woodland in acres, 1232; cultivated land, 2331; number of horses, 185; cows, 300; total income from farm property, $94,017; capital invested in boot and shoe business, $25,000; product, $33,000; wages paid annually to laborers on boots and shoes, $175,000; stock used in manufacture, $332,940; capital invested in factory for manufacturing farming tools, $2500; product, $18,000; sum invested in satinet cloth making, $150,000, producing a valuation of $330,000. In town are 11 manufacturing establishments, 5 engines, and 5 water-wheels, with an aggregate of 405 horse-power and machinery to the value of $50,000; also 29,778 domestic animals, valued at $23,000. The total amount of capital invested in town is $180,000, and this sum realizes annually $638,547. Quite a number of years ago, previous to the building of the Woonsocket Division Railroad, an iron-mine was discovered in that tract of land known as "Cedar Swamp," and this mine was worked for several years, the ore being carried to Taunton and worked up into locomotives. For the last twenty-five years, however, nothing has been done with it. On the road leading from North Bellingham Station to what is called "Bellingham Four Corners" is a whetstone quarry, from which in the past quantities of the material have been put on the market, but this also has gone into disuse.

At the centre of the town, in the triangle fronting the Baptist Church (Rev. Daniel A. Wade, pastor), is a soldiers' monument measuring in height about fifteen feet, placed there by the citizens of Bellingham in commemoration of those who gave their lives in support of the national Constitution.

At the present time there are but two churches in town,—the Centre Baptist, to which previous reference has been made, and the North Bellingham Baptist, a short sketch of which is as follows:

The North Bellingham Baptist Church[1] is the outgrowth of an interest established here in 1847 as a society called the "North Bellingham Baptist Society," which worshiped in a chapel built for the purpose by Bates & Arnold, at that time prominent cotton-manufacturers in this town, and formally dedicated to the worship of God in September or October of that year, Rev. Dr. Granger, of Providence, R. I., preaching the dedication sermon.

The society had no settled pastor for many years, but depended upon supplies from week to week, though with a few brief exceptions they have had uninterrupted preaching, the late Rev. Otis Converse, of Worcester, supplying them for upwards of a year at a time on three or four different occasions. They have always maintained a Sabbath-school, which is still in existence.

On the 13th of October, 1867, a church was formed consisting of ten persons, as follows: William Hunter, of Goose River Church, Nova Scotia; Roswell Bent, of East Dedham Church; Ann Bent, of First Baptist Church, Lowell; Elizabeth Hunter, Mary Hunter, Jane Hunter, Barbara Hunter, of Goose River Church, Nova Scotia; Rebecca Bemis, Matilda S. Murphy, of West Medway Church.

At the same meeting the following persons were received as candidates for baptism, and it was furthermore voted that they be considered as constituent members, viz., John B. Philips, Stephen F. Coombs, Hiram E. Hunter, Catherine Thomas, and Nancy S. Coombs. The first baptism occurred the following Sabbath, October 20th, when the foregoing persons were baptized, Rev. Samuel Hill officiating. Since that time some seventy-five different persons have united with the church, forty-five of whom have been received on profession and the balance by letter. Of this number the church has lost fifteen by dismission to other churches, five by death, and four by exclusion, leaving its present membership fifty-one.

[1] By S. F. Coombs.

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It has had five deacons, viz., William Hunter, Justin E. Pond, George H. Greenwood, Charles O. Drake, and Roswell Bent, which latter is the present incumbent. Stephen F. Coombs has been its clerk since its organization, with the exception of ten months, and was also superintendent of the Sabbath-school eleven years. About the middle of March, 1882, the church extended a unanimous call to Rev. Edwin D. Bowers, of Rockport, Mass., to become its pastor, which action was concurred in by the society a few days afterward, he accepting, and entered upon that relationship the 1st of April following, and so continues at the present time. Worship is still held in the chapel, which is large enough for all purposes, having been improved and beautified at different times as necessity demanded.

Educational.—Readily appreciating the advantages derived from a thorough education, our town has always gone to a deal of trouble and expense in providing proper schools, and the result is most gratifying. As a matter of fact, she entered upon this duty of intellectual culture soon after her incorporation, in 1719. On May 7, 1792, the town was divided into six districts, and in 1798 into seven, continuing later on into a division of nine. She began by appropriating fifty dollars to sessions held only in the winter at private houses, and, of course, early observing the inconvenience of this method, in 1795 six hundred dollars was set off to the construction of a school-house in each district, but this amount being decidedly inadequate to the desired end, eleven hundred dollars more followed the same channel in two years thereafter. In 1793 fifty pounds was expended in schooling, and in 1796 the appropriation increased to three hundred dollars. Since that time the amount has been annually increased by small additions, until in the year 1882 the sum of two thousand one hundred and sixty-nine dollars and twenty-five cents was expended in educational work. The sum appropriated for each child between five and fifteen years of age amounts to nine dollars and thirty-five cents. The largest amount per pupil is expended by the town of Milton, which is twenty-six dollars and eighty-eight cents. The percentage of valuation expended for this work reduced to decimals is .0039, and sixteen out of the twenty-four towns in the county spend a less percentage of their valuation than does Bellingham, the town of Milton standing at the foot of the list. Our town has two hundred and thirty-two pupils, and the average attendance for 1882 was one hundred and ninety-one, or, in per cent., .8233. In 1883 the average attendance jumped from .8233 to .92, which, we believe, places the town number one in the county, as in 1882 the towns of Dedham and Randolph alone excelled her. Medway, our next-door neighbor, ranks number sixteen. In the county, the towns of Dover, Medfield, Norfolk, and Sharon have a less number of pupils than our own town.

The superintendent's (Rev. D. A. Wade) report for 1883 shows a marked improvement over 1882, and subsequent years will no doubt excel each other, consecutively, in this work, so highly essential to common advancement and well-being. The annual meeting of 1884 has entered upon the duty of reducing the number of school committees from nine to three, and no doubt in a very few years the number of schools will be reduced, and consequently those remaining be made larger, and this under the advice of the State Board of Education. In whatever else our town may have failed, she cannot be charged with having been asleep to the mental and moral worth of her children.

In addition to schools, our people are susceptible to the moulding influences of the press. For daily news we depend on Boston and also on the Woonsocket evening *Reporter*, an Associated Press sheet. For weekly news of other towns, as well as our own locals, we depend on the Milford *Journal*, Woonsocket *Patriot*, Franklin *Sentinel*, and Dedham *Transcript*, the last named having the court and county news. These papers constitute a constant source of reliable information, and meet with an increasing circulation among our citizens. Bellingham has two titles, which may or may not serve to cause a smile on the countenances of those who have been accustomed to hear them repeated for many years. The first is "Bellingham Navy-Yard," and the second "Blue Jay Town." As to the first named, we cannot give its origin, but, sure enough it is, whoever coined it never lived to see it die, and from present indications I presume *we* never shall. As to the latter title, we must admit its force, for in truth the town is as full of *blue jays* as the annual town-meeting is full of independent ideas. As will be noticed by the reader of this article, our town offers very low taxes and excellent business facilities to new-comers. Situated, figuratively speaking, approximate to Boston and Providence, an excellent market is always open for the disposal of any production. Railroad-stations for passenger and freight traffic are located in each section of the town, and the larger towns beyond give us a much better railroad accommodation than is usually found in towns having ten times our own population. Excellent water privileges exist, but, of course, in the present age of steam their value is much less than formerly. First-class roads and enough of them, pure

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well-water and plenty of it, no license, together with other facilities and a desire on the part of the citizens to aid and assist, render to business men a rare opportunity for the establishment of mechanical industries, such as very few towns offer, and such as we believe will produce successful competition. If this article shall serve as a fortunate inducement, the writer will have been amply repaid for the time and labor spent in its compilation.

BIOGRAPHICAL SKETCHES.

AMOS HARRISON HOLBROOK.

Amos Harrison Holbrook, son of Amos and Lucretia (Burr) Holbrook, was born Nov. 23, 1818, in the house where he now resides in the town of Bellingham (and which was also the birthplace of his father). Joseph Holbrook, the first settler on this place, came from Braintree before 1700, and the Bellingham branch has never changed its home. The line to Amos H. is *Joseph* (1), Jesse (2), Amariah (3), Amos (4), Amos H. (5). Joseph had sons,—Joseph, *Jesse*, Elijah, and David. The three lots he owned as proprietary lots were divided into four shares, the eldest's being a double portion, following the English manner of preference for the elder. Of these shares, Amos H. now owns three, all but that of the elder, and thus the land has been in the possession of the Holbrook family since its original occupation by the Indians.

Joseph was a deacon of the church, and was one of the petitioners for the organization of the town of Bellingham. He was a man of great energy and perseverance. When over sixty years old he rode horseback to New Jersey to engage a professor for Providence College on its establishment, and was on the road six weeks. *Jesse* was captain of the Bellingham company, and was ordered to Ticonderoga in 1755, and did good service. He helped his son Amariah build the house now occupied by A. H. in 1780, and also in his old age was probably engaged with the patriot, or Continental, army in Rhode Island during the Revolution. He was prominent in town affairs and public business, was selectman in 1780, always a farmer, and served his day and generation well. He married a Thayer, and had two children,—Amariah and Jesse (2). He lived to a good old age, and, with his father and descendants, is buried in the cemetery at North Bellingham. Elijah lived on his portion, his house being about one hundred rods east of the old home, was also a farmer, was married before 1750, had four sons, who were all soldiers in the Revolution. After the war some of them settled in Virginia. *Amariah* was born June 6, 1756. He went as a soldier in the Revolutionary war. During his service he returned home and married Molly Wright, of Wrentham, now Franklin, born March 28, 1759, died Aug. 24, 1845. They had nine children,—Tryphena, Nahum, *Amos*, Amariah, Joel, Abigail, Nathan, Asa, Lyman,—all of whom lived to advanced age, except Nathan, who died when about forty-five. Amariah (2) died Sept. 7, 1797. He served during the war in Rhode Island, Roxbury, Mass., and New Jersey, under Gen. Washington. He was paid off at expiration of service in New Jersey with Continental money, and was unable to purchase a dinner with all of it. Had it not been for some silver he had in his possession previously, he would have fared badly before reaching his home in Bellingham. He engaged in farming on the homestead after the Revolution, held some town offices, was a man of sterling integrity, and held in great esteem by his fellow-citizens. Amos was born April 27, 1783, lived at home until he was fourteen years old, then went to West Medway to learn the blacksmith's trade, where he remained six years. He worked as journeyman about two years, then established himself at Bellingham Four Corners for a few years. He married, Dec. 1, 1808, Lucretia, daughter of Elisha and Lucretia Burr, of Bellingham (an old New England family). She was born Oct. 12, 1787, died May 10, 1860. Their children were Whitman, born Jan. 29, 1811; Lucretia, born Aug. 20, 1815; *Amos H.;* Almira, died young; Olive (Mrs. C. F. Cushman), born April 26, 1827. About the time of his marriage he moved to the old homestead, buying out the interests of his father's heirs, and passed his life there. He worked at his trade in connection with farming, and was many times chosen selectman, was a captain of the militia, highly esteemed for his sound sense and good judgment. He was a Democrat in politics. His death occured May 16, 1867.

Amos H., the present occupant of the Holbrook farm, has been twice married, first to Nancy, daughter of David and Sally Adams, of Bellingham, Dec. 15, 1853. By this marriage he had two children,—Ida M. (deceased) and Nannie A. Mrs. Nancy Holbrook died Nov. 19, 1862, and he married, June 9, 1864, Mary J., daughter of Andrew and Margaret Burnham, of Medway. They had one child, M. Florence. Mrs. Mary J. Holbrook died when Florence was but four years old, March 3, 1869. She had enjoyed vigorous health, and on the day of her death she was cheerful

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Amos F. Holbrook

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Engd by A. H. Hall Phila

Nathan A. Cook

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and happy, and visited friends half a mile distant; while on the way she complained of severe pain in her head, and became unconscious; in ten hours after she breathed her last. She possessed talents of a high order, and had a good academic education. Kind, considerate, and dignified in all her social relations, she won the love and confidence of her associates. She was the light and joy of the domestic circle,—a devoted wife and faithful, loving mother. Her loss was deeply felt by all who had her acquaintance; "None knew her but to love her." She was a member of the Baptist Church, and distinguished for Christian work.

Mr. Holbrook had the advantage only of common school education, supplemented by attendance at high school in Bellingham and Franklin for a short time. He has always resided on the old ancestral acres, has held various official positions,—town clerk for ten years, assessor, selectman for many years,—and in every position has ever been worthy of the universal respect and esteem with which the people, among whom he has always been resident, now hold him. He has never given a promissory note but once in his life, and that was to his brother in settlement of his father's estate, of whom they were the heirs. His politics have been Free-Soil, Whig, and Republican. He was chosen special county commissioner two terms, from 1865 to 1872, has frequently been sent to State and county conventions by his town.

He is one of Bellingham's most substantial citizens, and one of the truly prosperous farmers, having in possession one hundred and eighty acres in Bellingham and Franklin.

NATHAN A. COOK.

Nathan A. Cook was born in Uxbridge, Mass., Sept. 14, 1823. He comes of good Puritanic stock, reaching back through the early settlement of New England to an English family of good repute. Walter Cook, the first American ancestor, was a resident of Weymouth, Mass., in 1643. The line of descent to Nahum runs thus: Walter (1), Walter (2), Nicholas (1), Nicholas (2), Ezekiel, Ziba, Nahum, Nathan A., which shows Nathan to be in the eighth generation. We can tell but little of the two Walters, but Nicholas (1) was one of the signers of the petition for the organization of Bellingham, which previously belonged to Dedham and Mendon. He was a very prominent man in town affairs. His will was made Oct. 10, 1778, and disposes of real estate at "Candlewood Hill." From Nicholas to Nathan all this family have been connected with affairs of note in town and with public office.

Ziba was a farmer all his life, born and reared in Bellingham, and passed most of his days on Scott Hill. He married Joanna, daughter of Seth and Amy (Cook) Aldrich, and had six children,—Duty, *Nahum*, Ziba, Eunice, Joanna, Amy,—who all attained maturity. He was a member of the Christian Church. He was born May 6, 1764, and died at Blackstone, July 15, 1840, aged seventy-six. His son Nahum was born in Bellingham March 28, 1796, married Sibil, daughter of Bazaliel and Jemima (Morse) Balcom, of Douglas, Mass., and settled in Uxbridge as a farmer. After a residence there of four years he returned to Bellingham, purchased the place where, with his son Nathan, he now resides. At one time he owned real estate in six towns. His children were *Nathan A.* and Amy A. Amy married Alvah Aldrich, of Bellingham; had five children,—Albert A., George E., Hattie A., Charles W., and Weston. She died Feb. 9, 1879. Mrs. Sibil Cook died June 26, 1858. Nahum and wife were for many years members of the Reformed Methodist Church. He has held various town offices during his life, and stands well in the regards of those who know him. He is of positive character, strict, stern, and straightforward. His "yea is yea, and his nay is nay," and dissimulation is unknown to him; he came of good Democratic stock, and has always adhered tenaciously to their principles. At one election for member of Congress there was but one Democratic vote cast in town, and that was his. The printed ballots for some reason did not arrive, and Mr. Cook cut the printed ticket from his newspaper and deposited it. Although eighty-seven years old, he still attends town-meetings and elections.

Nathan A. Cook was reared a farmer, and received his education at Franklin Academy and Holliston Academy. This last school was a noted institution, under the celebrated instructor "Master Rice." On account of failing health, Mr. Cook was compelled to return to country life. He taught winter terms of school seventeen consecutive winters, and was called, when member of school committee, several terms when teachers had failed. His home has been with his father during his whole life, with the exception of two years, and he has succeeded to the management of the ancestral acres, of which, in the towns of Bellingham and Blackstone, they have about one hundred and twenty-five acres. He married, March 28, 1845, Sena A., daughter of Stephen and Miranda (Cook) Cook. Their children were *George E.*, who died at twelve years of age; *Nahum H.*, born Jan. 12, 1849 (he married Ellen R. Farrington, and is now a

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merchant and deputy postmaster at Bellingham Centre); Irwin F., born Jan. 31, 1855, was educated at the academy at Woonsocket, R. I., and Business College, Providence, in which school he became a successful instructor. He afterwards taught in the public schools of Attleborough, and won high encomiums as a teacher. He sought the most difficult schools, and spared no exertions nor labor to bring them into perfect discipline. He was soon principal of the graded school of North Attleborough, and filled that position with marked success. His delicate physical nature, however, could not stand the labor which his indomitable will placed upon him, and he died of consumption Sept. 22, 1880, keeping at work until within a very few days of his death. An Attleborough paper in noting his funeral says, "Mr. Cook was universally respected and beloved, and gained the love of his friends and pupils to an unusual degree. He was devoted heart and soul to his profession, having, as his highest aim, his greatest ambition, to be a good teacher. Long it will be ere his memory is forgotten." Nathan A. Cook has been much in public business. He has often been called upon to fill positions of honor, responsibility, and trust. He was appointed justice of the peace about thirty years ago, and has held that commission ever since. He is in his second term as trial justice. He has been selectman three terms, town treasurer, assessor, overseer of the poor, member of the school committee, superintendent of schools, collector of taxes, and, with Samuel Warner, of Wrentham, represents the Eighth District of Norfolk County in the State Legislature. To this office he was elected in 1882, receiving in his own town all of the votes cast but five. He is Republican in politics. He has done much probate business, settled many estates, is exact, methodical, and accurate, and is justly popular. He is a member of the Methodist Episcopal Church, an exhorter of that communion, and is clerk of the Quarterly Conference of the East Blackstone Society. He is a member, also, of Montgomery Lodge, F. and A. M., Milford, Mass., joining it in 1862.

CHAPTER XVI.

FRANKLIN.[1]

Early History as Precinct—First Cession of Dedham—Purchase of Wrentham—The New Precinct—Church Organized—First Minister—Meeting-House—Church Music—Discords—Precinct Ministers—Revs. Haven, Barnum, Emmons—Civil History—Move for a Town—Town History—Incorporation—Why named Franklin—Town Library—Topography—Maps—Indian Traditions—Revolutionary War—Sentiments in Town-Meeting—Soldiers' Second Meeting-House—Its Site, Cost, Bell—Moved and Modernized—Interior Glimpse of Home Life—Military Affairs—Trainings and Musters—The Poor—Burial-Grounds—Post-Offices—Temperance—Early Industries.

More than two hundred and forty years ago, when the forest-trees had withdrawn their shadows hardly the distance of an Indian's arrow-flight from Boston Common, the Puritan immigrants began to feel an impulse to "go West."

Following rather than leading this impulse, the Governor and his court, in session at Newtowne, Sept. 2, 1635, ordered "that there shall be a plantation settled about two miles above the falls of Charles River, on the northeast side thereof, to have ground lying to it on both sides the river, both upland and meadow, to be laid out hereafter as the court shall direct."

September 8th of the next year, 1636, this order was followed by another, naming the new settlement "Deddham," and this grant of territory was so large as to include what now forms thirteen towns and parts of four others.

Twenty-four years passed away, and the new settlers so spread that in 1660 thirty-four of them bought of the Wampanoags six hundred acres of land still farther west for one hundred and sixty pounds. They adopted the Indian name of Wollomonopoag. Among their still familiar names were Anthony Fisher, Sargent Ellis, Robert Ware, James Thorp, Isaac Bullard, Samuel Fisher, Samuel Parker, John Farrington, Ralph Freeman, and Sargent Stevens.

Oct. 16, 1673, a petition for the incorporation of Wollomonopoag as a town was presented to the General Court, and with, to us, astonishing promptness, was granted "the next day,"—so say the colonial records. Thus Wrentham, the namesake of the English home of some of the settlers, took her place and name in history.

The settlement increased so steadily that in 1718 it was divided into four school districts, each with a

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three months' school. These afterwards became substantially the shoots of three substantial towns, the chief of which was Franklin, the others Norfolk and Bellingham. The next year (1719) the first precinct was set off and called Bellingham.

After many petitions and refusals, Wrentham reluctantly gave her consent, and, on the 23d of December, 1737, Governor Belcher with his signature cut off a second precinct, which in forty years grew into the town of Franklin.

The New Precinct.—The first warrant to organize the new precinct was issued by Jonathan Ware, justice of the peace, and was addressed to Robert Pond, Daniel Hawes, David Jones, Daniel Thurston, and John Adams, five of the freeholders. The other petitioners were—

David Pond,	Nathaniel Fairbanks,
John Failes,	Jonathan Wright,
Samuel Morse,	Benjamin Rockwood,
Michael Wilson,	John Richardson,
Ezra Pond,	Job Partridge,
Samuel Metcalf,	Thomas Rockwood,
Ebenr. Sheckelworth,	Robert Blake,
Ebenr. Partridge,	John Fisher,
Thomas Man, Sr.,	David Lawrence, Jr.,
John Smith,	Eleazer Ware,
Eleazer Metcalf,	Eleazer Metcalf, Jr.,
Josiah Haws,	Ebenezer Lawrence,
Joseph Whiting,	Michael Metcalf,
Eleazer Fisher,	Ebenezer Hunting,
Simon Slocum,	Edward Gay,
James New,	Nathaniel Haws,
Uriah Wilson,	Ebenr. Clark,
Edward Hall,	David Darling,
Nathaniel Fisher,	Ichabod Pond,
Samuel Partridge,	Lineard Fisher,
Daniel Maccane,	David Lawrence.
Baruch Pond,	In all, 48.

The first meeting was held on the 16th of January, 1737–38, at twelve o'clock. The needful officers were chosen, and four days later, at a second meeting, they went to work with a will. First, they voted eighty pounds for preaching, and appointed a committee to secure it; another committee was chosen to provide materials for a meeting-house in place of the small building heretofore provided, to be forty feet long, thirty-one wide, and twenty-feet posts. They also sent a request to Wrentham for the fulfillment of a promise made them ten years before, that money paid by them, amounting to one hundred and thirty pounds eleven shillings, towards its meeting-house should be repaid to them. At first Wrentham refused, but after four months' delay the request was granted.

First Church and Minister.—Meantime, a church must be organized to occupy the new meeting-house when built and listen to a minister yet to be called. Some twenty brethren, having secured letters from the mother-church at Wrentham, kept the 16th of February, 1738, "as a day of solemn fasting and prayer to implore the blessing of God and His direction in the settling of a church, and in order to the calling and settling of a gospel minister in said place." And on that day in a large assembly the covenant was read and accepted, and Rev. Mr. Baxter, of Medfield, moderator, pronounced them a duly-organized church of our Lord Jesus Christ. Without any listening to miscellaneous candidates, they united upon their first selected preacher. On Nov. 8, 1738, Rev. Elias Haven was installed as the first pastor of the new church. The audience assembled, not in the meeting-house, as it was not yet built, but in a valley near its future site. After sixteen years of ministerial work, performed in physical weariness and pain, Rev. Mr. Haven died of consumption, and God gave him rest from his labors, Aug. 10, 1754, in his fortieth year. The stones placed by a remembering town over his grave in the old cemetery still stand, and the inscription thereon may be legible for years to come.

The Meeting-House.—The precinct having an organized church, a settled minister and his salary provided, and materials ready for a church building, its next duty was to select a site whereon to build. This, as in the first settlement of all New England towns, must be at the centre of its territory; for in those early days no house was permitted to be built above half a mile from the meeting-house without leave of the Court. At a meeting of the settlers, held the 7th of April, 1738, five men were sent into a corner "to Debate and Consider and Perfix upon a place for Building a Meeting-House on and bring it to the Precinct in one hour." Meanwhile, the rest spent that hour in voting and unvoting until they reached an apparent finality,—to set the house "at the most convenientest place on that acre of Land That was laid out By Thomas Man for the use of the West Inhabitants in said Precinct." But who shall decide where this "most convenientest place" is? Mr. Plimpton, "survair" of Medfield, is selected to bring his implements to bear on the solution, who reports for the west corner of Man's lot "as near as they conveniently can." But next year, May 9, 1739, a new question arises, whether this be in the exact centre of the precinct, and a new surveyor is called to this problem. He and his two chainmen are put under oath to honestly "survey the ground where the meeting-house shall shortly lie." May 23d he reports in writing as follows:

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"*To the Inhabitants of Wrentham Westerly Precinct.*

"GENT[l]:—These may Inform you that I the Subscriber Have Been and Measured to find the Center of s[d] Precinct, Mess[s]. Decon Barber and Benj. Rockwood being chainman, and according to what we find by Measuring on the Grou[nd] from the Northerly End to the Southerly End and from the Westerly Side to the Easterly Side of the Same I find the Center of s[d] Measuring to be South westerly from the Present Meeting-house a little Beter than an Hundred Rods, where we Pitched a Stake and Made an heap of Stones.

"ELEAZER FISHER, *Surveyor.*"

The deed of one acre of land from Thomas Man was accepted Sept. 11, 1739, and was put for safekeeping into the care of Simeon Slocum. In the same month of September, another committee put seats in the barn-like building according to the timber provided, and "one lock and key and bolts and latches for the doors, and cants" for the gallery stairs, and also a foundation for the pulpit and pulpit stairs, and rails round the galleries, and made five "pillows,"—a small number for a modern audience. The bills, presented March 3, 1740, show that the committees had been reasonably expeditious. The final cost of the meeting-house was £338 13*s.* 6*d.*, as reported in October, 1741. The boys, too, were promptly at work, for in July, 1740, Capt. Fairbanks is directed to get the windows mended, and to prosecute the depredators.

Pari passu with the meeting-house arose the "horse-houses," whose long strings of successors afterwards made the Franklin Common so famous. They were all planted and grew on Thomas Man's acre. Among them were Richard Puffer's "small diner-house," and Isaac Heton and Dr. Jones had a "small noon-house."

Of this oldest real meeting-house no picture or description is in existence. Some of the sashes, two feet square with five-inch panes of glass set diagonally in lead, were visible in an old house not many years ago, but of their present whereabouts, if they exist at all, no man now knoweth.

The building stood on the slight hill north of the present Catholic Church, in a surrounding girth of dwarfish pitch-pines. It was guarded by platoons of horse-sheds and some small dinner-houses, where the forefathers of the hamlet shared their lunch and exchanged opinions, and the mothers nursed their infants and compared news during the hour's noon intermission of the Sabbath service.

This first house was used—subjected to occasional internal modifications as the congregation increased and the taste changed—until Oct. 12, 1789, forty-eight years from its completion. A committee was then chosen to sell the outgrown and aged building within twenty days, or to pull it down at their discretion. As there is no record of its sale, it was probably taken down. Next to the house and its minister comes

The Church Music of "y[e] Olden Time."—The "Old Bay Psalm-Book" was used at first in all the colonial churches. A chorister started the tunes with a pitch-pipe, and the congregation, each in his own good time,—which might be faster or slower than the leader's,—followed on or hastened ahead. All sang the same part, and with an energy begotten of facing northeasters, felling forest-trees, and shouting to tardy oxen winding among their stumps. No two sang alike, and the sounds were so grievous to the ears of the people that their distress found voice in a vote of the precinct, June 26, 1738, "To sing no other tunes than are Pricked Down in our former Psalm-Books which were Printed between Thirty and forty years Agoe, and To Sing Them as They are Prickt down in them as Near as they can." The older people remonstrated against this invasion of their liberties, but the precinct refused, in September, "to ease those that were inclined to sing the old way." Six months later, March 8, 1738–39, the church "voted to sing by rule, according to note," and chose Joseph Whiting to set the tunes in the church.

Later in the same meeting some curious soul stirred up the brethren by the query, "What notice will the church take of one of the brethren's stricking into a pitch of the tune unusually raised February 18th?" For answer, another vote was recorded:

"WHEREAS, our brother, David Pond, as several of our brethren, viz., David Jones, Ebenezer Hunting, Benj. Rockwood, Jr., Aaron Haws, and Michael Metcalf, apprehend, struck into a pitch of the tune on February 18th, in the public worship in the forenoon raised above what was set: after most of the congregation, as is thought, kept the pitch for three lines, and after our pastor had desired them that had raised it to fall to the pitch that was set to be suitable, decent or to that purpose; the question was put, whether the church apprehends this our brother David Pond's so doing to be disorderly; and it passed in the affirmative, and David Pond is suspended until satisfaction is given."

But David Pond froze over at this cold blast of reproof and suspension, and his musical thermometer went below zero, where it stayed for thirteen years. At last, Jan. 12, 1751–52, he melted into confession of error, and all discord was drowned in harmony.

Another vote of the church on this subject is significant. May 18, 1739, it was voted "that the man that tunes the Psalm in the congregation be limited till further direction to some particular tunes, and the tunes limited are Canterbury, London, Windsor, St. David's, Cambridge, Short One Hundredth, and One Hundredth and Forty-eighth Psalm tunes; and Benj.

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Rockwood, Jr., to tune the psalm." Ten years' practice so wore upon these seven permitted tunes that, April 5, 1749, the church removed the limitation and the hymns thereafter flowed smoothly on in many separate streams like the voice of many waters. All went musically, as between the tunes, for a time; but on April 15, 1760, sprang up a war of rival hymn-books which lasted for five years, until the 4th of July, 1765, when it was decided by the victory of Dr. Watts' version of the psalms over the Old Bay Psalm-Book, and Tate and Brady's version of psalms and hymns. Dr. Watts remained in possession of the field for nearly ninety years, until the Puritan hymn- and tune-book, born in Mendon Association in 1858, raised him also onto the shelf of antiques.

The Precinct Ministers.—Rev. Elias Haven, the first minister of the young church, after sixteen years of pastoral labor in failing health, through which he was tenderly helped by a loving people, died of consumption in 1744, and was buried in the central cemetery of the town, where a stone still stands to his memory. Then came the trying experiences of hearing candidates and selecting his successor. But they sat down patiently to scrutinize whomsoever came before them; and the sitting, if not the patience, lasted for six years. One after another preached in review before them. Aaron Putnam, Joseph Haven, Stephen Holmes, Thomas Brooks, a Mr. Norton, Joseph Manning, to whom they said, "Stay with us," but he declined; Messrs. Parsons, Goodhue, Phillips, Payson, who also declined their call; Jesse Root and Nathan Holt, who refused to stay; John Eals, Mr. Gregory, and at last came Caleb Barnum, of Danbury, Conn. He, the fourteenth candidate, was urged to stay by one hundred and two votes, and was offered seventy pounds salary per annum, and one hundred and thirty-three pounds settlement as an additional motive. After several months of consideration, he finally accepted, and was settled June 4, 1760, and six years after the death of Mr. Haven.

Rev. Caleb Barnum was the son of Thomas and Deborah, born in Danbury, June 30, 1737; graduated at Princeton, 1757, and received an A.M. in 1768 from both Princeton and Harvard. His brief pastorate of eight years was full of divers disturbances, not the least of which was the hymn-book conflict already mentioned. Some differed also from his opinions and beliefs as preached from the pulpit, and some left to attend Separatists' meetings, but the majority vindicated the pastor. The differences seemed to be more between the precinct and the church than in the church itself; but the minister stood as a central figure between the two parties, and was attacked by both. His resignation was caused by these dissensions, and being made final, despite their reluctance to grant it, he was dismissed March 6, 1768.

The next February he was installed over the First Congregational Church in Taunton. In 1775 he joined the army of the Revolution, and became chaplain of the Twenty-fourth Massachusetts Regiment, Col. John Greaton, then near Boston, Feb. 10, 1776. On the return of his regiment from Montreal he was taken sick at Ticonderoga, and discharged July 24, dying at Pittsfield, Aug. 23, 1776, aged thirty-nine.

Once more the pulpit was empty, and again a procession of candidates appeared. One and another was called upon to stop, but each declined, and they all moved on. Then the people looked each upon his neighbor, and asked, "Why will no one stay with us?"

The meeting-house, now thirty years old, and too small as well as growing old-fashioned (for there was even then a fashion for meeting-houses), was pondered upon as a possible obstacle. Therefore, in 1772, they chose five men to "consult upon the conveniences and inconveniences of enlarging and repairing their meeting-house, and to draw a plan thereof and report."

Meanwhile, the committee of supply had in some way heard of a young graduate of Yale College who had preached in New York State, and was now among the New Hampshire hills. He was small in stature, with a thin, small voice, and he hesitated about appearing before a church containing two such vigorous and bellicose parties. But he came, October, 1769, and essayed to fill the vacant pulpit. So well did he supply their needs, and so thoroughly did they test him, that on Nov. 30, 1772, the church, by a vote of thirty-two out of thirty-four, invited him to become their pastor. Two weeks later the precinct heartily seconded their invitation, and April 21, 1773, NATHANAEL EMMONS was settled as the third precinct minister. The service was held out of doors, like that of both of his predecessors, in the valley west of the present Catholic Church.

The memory of Dr. Emmons' life and ministry is still bright in the town where he lived and labored for more than fifty years. His namesakes are found in many a family, and many a town and State, while anecdotes of him and his pithy apothegms are still current, and still bright as new coins, and more valuable for use.

In one aspect Dr. Emmons has been and still is misrepresented. He was not curt, dogmatic, and repellent. He was not unsocial and austere to his

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people, nor a bugbear to the young. He was affable, genial, and witty, and enjoyed a good joke as keenly as any. In the pulpit his clear-cut and logical sentences sharpened the intellects of his hearers and made them alert, discriminating, and clear-headed thinkers, having settled opinions of their own. He ruled, therefore, only by always moving in the line of his people's intelligent convictions. They knew him to be simply following truth, and they had to follow his guidance because he justified to them every step of his way.

Dr. Emmons' active ministry continued about fifty-four years, from April 21, 1773, to May 28, 1827. Twice during this time, in 1781 and again in 1784, he became discouraged in his work and asked for a dismission; but his people unanimously refused to grant it. Before the close of 1784 a powerful revival added seventy to his church, quickened his weary spirit, and ended his discouragements. During his fifty-four years of work three hundred and eight were gathered into the church. But his slender physique could not forever second the strong spirit within, and in his eighty-third year he fainted in the pulpit while preaching a sermon from Acts ii. 37 (see "Emmons' Works," vol. vi., p. 688). He then knew that his earthly work was done, and a quiet waiting for the Master's call to "come up higher" was all that remained to him here. His letter of resignation to his people is worthy of a place in this history for its loving simplicity:

"FRANKLIN, May 28, 1827.

"*To the members of the Church, and to the members of the Religious Society in this place.*

"BRETHREN AND FRIENDS: I have sustained the pastoral relation to you for more than fifty years, which is a long ministerial life. The decays of nature, and increasing infirmities of old age and my present feeble state of health, convince me that it is my duty to retire from the field of labor which I am no longer able to occupy to my own satisfaction nor to your benefit. I therefore take the liberty to inform you that I can no longer supply your pulpit and perform any ministerial labor among you; and, at the same time, that I renounce all claims upon you for any future ministerial support, relying entirely on your wisdom and goodness to grant or not to grant any gratuity to your aged servant during the residue of his life.

"NATHANAEL EMMONS."

After thirteen years of patient waiting, he died Sept. 23, 1849, at nearly ninety-six. Dr. Emmons' funeral, Monday, September 28th, was attended by ministers and people from far and wide. It was the last service held in the old church which his voice had dedicated fifty-two years before. The next day the carpenters began their alterations.

Dr. Emmons' dwelling-house stood on the north corner of the present Main and Emmons Streets. It was removed some years ago, and it now does duty as a tenement-house, as historic buildings are wont to do in our hurrying age. June 17, 1846, a granite monument, paid by a public subscription, was erected with public services near the centre of the Common, across which the venerable pastor had traveled to and from his church for more than half a century. An address was given in the church by Rev. M. Blake, and then the large company adjourned to the Common, where the dedicatory address was made by the then pastor, Rev. T. D. Southworth. These addresses were printed.

A few years ago this monument was moved into a new part of the cemetery, out of public sight and contrary to the unalterable provision of the society which procured, located, and erected it on the Common.

The ecclesiastical history of the precinct, which in those early years was practically identical with its civil record, here practically ends.

Precinct Civic History.—In 1740–42 movements were made in the precinct to petition Wrentham for leave to become a town by themselves; but lack of maternal sympathy quieted them till March 4, 1754, when a petition was actually presented to and refused by Wrentham. Discouraged by this rebuff, and absorbed in the political events which preceded the Revolution, the people postponed further action, and continued to journey to Wrentham to vote or stayed at home. But the question soon came up again in earnest. War meetings became more frequent and important, and the ride of five to eight miles to Wrentham so often was wearisome for man and horse. The population of the precinct had also increased, and was fully large enough to justify a separation. Therefore, Dec. 29, 1777, another petition was addressed to Wrentham "for liberty to be set off into a district township, according to grant of court that they were at first incorporated into a precinct, with a part of said town's money and stocks. Deacon Jabez Fisher, Esq., Jonathan Metcalf, Samuel Lethbridge, Asa Whiting, Dr. John Metcalf, Joseph Hawes, and Capt. John Boyd, chief men of the precinct, are put in charge of the matter." In response to this petition, Wrentham sent nine men as a joint committee to consider the matter. February 21st they reported that "said inhabitants be set off as a separate township by themselves." The process of division was speedily begun. It involved many and complicated matters of importance. The men already raised as the whole town's quota for the Continental army were proportionately accredited to each section. Firearms and military stores were also similarly

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divided. The salt allowed by the General Court and all other properties were duly adjusted. Even of the five solitary paupers dependent upon the whole town, two were assigned to the forthcoming town. All preliminaries being thus arranged, another committee was elected to present their petition to the General Court. The charter of incorporation, granted in answer to this petition, appears among the acts of 1778, and is dated in the House of Representatives, February 27th, and in the Council, March 2d. It is as follows:

"STATE OF MASSACHUSETTS BAY.

"In the year of our Lord 1778.

"AN ACT *incorporating the Westerly Part of the Town of Wrentham in the County of Suffolk into a Town by the name of Franklin.*

"WHEREAS, the Inhabitants of the Westerly part of the town of Wrentham in the County of Suffolk have Represented to this Court the Difficulties they Labor under in their present situation, and apprehending themselves of sufficient Numbers & Ability, request that they may be incorporated into a separate Town.

"*Be it Therefore Enacted By the Council & House of Representatives in General Court Assembled & by the Authority of the same,* That the Westerly part of said Town of Wrentham separated by a line, as follows, viz., Beginning at Charles River, where Medfield line comes to said river; thence running south seventeen degrees and an half West until it comes to one rod East of y^e^ Dwelling-House of William Man; thence a strait line to the eastwardly corner of Asa Whiting's barn; thence a strait line to sixty rods due south of the old cellar where the Dwelling-House of Ebenezer Healy formerly stood; thence a Due West Course by the Needle to Bellingham line, said Bellingham line to be the West Bounds and Charles River the Northerly Bounds, Be and hereby is incorporated into a Distinct and separate Town by the name of FRANKLIN, and invested with all the powers, Privileges, and immunities that Towns in this State do or may enjoy. And be it further enacted, by the authority aforesaid, That the inhabitants of said Town of Franklin shall pay their proportion of all State, County, and Town charges already granted to be raised in the Town of Wrentham and also their proportion of the pay of the Representatives for the present year; and the said Town of Wrentham and Town of Franklin shall be severally held punctually to stand by & perform to each other the Terms & proposals Contained and Expressed in a vote of the Town of Wrentham passed at Publick Town-meeting the sixteenth Day of February, 1778, according to y^e^ plain and obvious meaning thereof; and Be it also Enacted by y^e^ authority aforesaid, That Jabez Fisher, Esq., Be & he hereby is authorized & required to issue his warrant to one of the principal inhabitants of said Town of Franklin, authorising & requiring him to Notifie and warn the Freeholders & other inhabitants of said Town to meet together at such time and place as shall be expressed in said warrant, To choose such officers as Towns are authorized by Law to Choose, and Transact other such Lawfull matters as shall be expressed in said warrant. And be it further enacted, That the inhabitants living within y^e^ Bounds aforesaid who in the Late Tax in the Town of Wrentham were rated one-half part so much for their Estates and Faculties as for one single Poll shall be taken and Holden to be Qualified and be allowed to Vote in their first Meeting for the Choice of officers and such other meetings as may be Called in said Town of Franklin untill a valuation of Estates shall be made by Assessors there.

"IN THE HOUSE OF REPRESENTATIVES.

"Feb. 27, 1778.

"This Bill having been read three several times, passed to be engrossed. Sent up for Concurrence.

"J. WARREN SYKE.

"IN COUNCIL.

"March 2d, 1778.

"This Bill, having had two several Readings, passed a Concurrence, to be engrossed.

"JNO. AVERY, *Dpy. Secy.*"

In the original draft of the charter, as preserved in the State archives, the name of the new town is written as *Exeter*. Why its name was first written Exeter is a conundrum, whose answer is inaudible among the echoes of the past. Why it was changed to Franklin is apparent. After the Declaration of Independence in 1776, Benjamin Franklin with two others was sent forthwith to France, to arrange for a treaty of alliance with Louis XVI. The king dallied with the ambassadors until the close of 1777, when the capture of Burgoyne settled his doubts, and a treaty of amity and commerce was formed with them in January, 1778. News of their success reached this country while the petition of the new town was waiting decision. The charter was doubtless amended in honor of that event, and Exeter was changed for the honored name of FRANKLIN, the *first* of the twenty-nine towns in our States who have since followed her example in calling themselves by the same name.

Dr. Franklin showed his appreciation of the compliment by sending the town a valuable library of one hundred and sixteen volumes, selected by Rev. Richard Price, of London, a strong friend of Franklin's and of American liberty. Of these, mostly folio volumes, the most secular and sensational was "The Life of Baron Trench." These one hundred and sixteen seed volumes were subsequently increased by a social library to some five hundred, and have since multiplied to three thousand or more, constituting the present Public Library, for which maintenance annual grants of money are made by the town.

Topography.—Franklin, in the limits of its original charter, included 17,602½ acres, or 27.6 square miles; lying longer north and south than its width east and west. It is twenty-seven and a quarter miles southwesterly from Boston by the New York and New England Railroad.

The earliest map of the territory of Franklin was made in 1735, by Samuel Brooks, surveyor, and is kept in the town office of Wrentham. It contains only the four ponds, Uncas, Beaver, Popolatic, and Long, two or three short streets, and the names of the

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first settlers. The outline of the West Precinct is dotted within it, and follows nearly the present boundaries of Franklin. A later map is in the archives of the State-House at Boston, and is dated May 27, 1795. It was from surveys made by Amos Hawes and Moses Fisher in September, October, and November, 1794. Nov. 2, 1795, the selectmen were directed to have another map of the town drawn on parchment, but if this was done the map cannot now be found. In 1832 a map of the town was surveyed by John G. Hales and lithographed, in compliance with an act passed by the State Legislature in 1830. No survey has been made since by the town.

Charles River forms its northern boundary and receives the overflow of the ponds that lie, like bits of broken mirrors, among its hills. Chief of these ponds are Beaver, Uncas, Popolatic, and Kingsbury's, with their outlets of Mine Brook, and Stop, or Mill River, drawing their surplus waters through Charles River into Massachusetts Bay and the sea. The geological formation of the town is sienitic, though very few ledges of rock appear on the surface. Traces of limestone have been found, and a deposit of amethysts, now exhausted. Green meadows, deep, shady valleys, and sunny hills make the natural scenery of Franklin beautiful. It is one of the highest towns in the county, and from some of its elevated highways the blue hills of Milton and the round head of Mount Wachusett, in Princeton, are visible.

Its own hills and rocks have retained but few traditions of their aboriginal owners and their deeds. Yet Indian Rock still records the story of the forty-two of King Philip's warriors, who stopped for a night and laid themselves down to sleep around its base. They had been on the war-path to Medfield, burning the houses of its settlers, and were on their way back to Narragansett. It is said a man named Rocket, in searching for a lost horse, found their trail, which he followed till he saw them asleep at Indian Rock. He hastened back to the settlement, and before daylight he was back again, with a dozen men in command of Capt. Robert Ware, to watch and take care of the sleeping murderers. When the Indians arose at daylight a dozen bullets quickly found their mark. Their punishment was so swift and fatal that only one or two escaped to tell others of the steady and sure aim of the white man. Hence came the name of the ledge, which still rears its monumental head above the trees some five hundred yards east of the Common. The Fourth of July, 1823, was celebrated on this rock, and its stony breast is still marked with the graven initials of the managers of that celebration. They then proposed erecting a commemorative monument on the site, but Franklin did not care to revive such tragic memories, and the trees have now hidden even the path to Indian Rock.

Uncas Pond also holds the tradition that the wily Mohegan sachem, in some of his campaigns with the Pequots in this region, made the shores of this pond one of his occasional haunts, and the early settlers attached his name to the wood-sheltered sheet of water as a memento of the fact. But the settlement was too insignificant at the time of the Indian war to attract any massacres or conflagrations as befell its neighbors, Medfield and Wrentham, and it has to be content without its legends of savage warfare.

The Revolution.—The young town took her stand courageously beside her older sisters in the troublous times of the colonies. Instead of the horn of Ceres, she must grasp for a while the sword of Mars. Many of her men had been enrolled two years before among the five companies of minute-men formed within the whole town of Wrentham. Some of her inhabitants were among those who, on the first alarm from Concord, "marched from Wrentham on the nineteenth of April (1775) in the Colonial service." The exigencies of the Revolution demanded many town-meetings. Thirty-one were held in the five years between January, 1773, and Feb. 16, 1778, this being the last before the separation of Franklin from Wrentham.

At one of these meetings, held at Wrentham June 5, 1776, one day less than a month before the Declaration of Independence, a paper of instructions to their representatives to the General Court was, "after being several times distinctly read and considered by the town, unanimously voted in the affirmative without even one dissentient." This paper is inserted as a sample voice of the times, indicating the clear and decided convictions of that day, and the hopelessness of attempting to dragoon such study yeomanry into duty:

"GENTLEMEN,—We, your constituents in full town-meeting, June 5, 1776, give you the following instructions: Whereas, Tyranny and oppression, a little more than one century and a half ago, obliged our forefathers to quit their peaceful habitations and seek an asylum in this distant land, amid an howling wilderness surrounded with savage enemies, destitute of almost every convenience of life was their unhappy situation; but such was their zeal for the common rights of mankind that they (under the smile of Divine Providence) surmounted every difficulty, and in a little time were in the exercise of civil government under a charter of the crown of Great Britain. But after some years had passed and the Colonies had become of some importance, new troubles began to arise. The same spirit which caused them to leave their native land still pursued them, joined by designing men among themselves. Letters began to be wrote against the government and the first charter soon after destroyed. In this situation some years passed be-

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fore another charter could be obtained, and although many of the gifts and privileges of the first charter were abridged by the last, yet in that situation the government has been tolerably quiet until about the year 1763, since which the same spirit of oppression has risen up. Letters by divers ill-minded persons have been wrote against the government (in consequence of which divers acts of the British Parliament made, mutilating and destroying the charter, and wholly subversive of the constitution); fleets and armies have been sent to enforce them, and at length a civil war has commenced, and the sword is drawn in our land, and the whole united colonies involved in one common cause; the repeated and humble petitions of the good people of these colonies have been wantonly rejected with disdain; the prince we once adored has now commissioned the instruments of his hostile oppression to lay waste our dwellings with fire and sword, to rob us of our property, and wantonly to stain the land with the blood of its innocent inhabitants; he has entered into treaties with the most cruel nations to hire an army of foreign mercenaries to subjugate the colonies to his cruel and arbitrary purposes. In short, all hope of an accommodation is entirely at an end, a reconciliation as dangerous as it is absurd; a recollection of past injuries will naturally keep alive and kindle the flames of jealousy. We, your constituents, therefore think that to be subject or dependent on the crown of Great Britain would not only be impracticable, but unsafe to the State. The inhabitants of this town, therefore, in full town-meeting, unanimously instruct and direct you (*i.e.*, the representatives) to give your vote that, if the Honorable American Congress (in whom we place the highest confidence under God) should think it necessary for the safety of the United Colonies to declare them independent of Great Britain, that we, your constituents, with our lives and fortunes will most cheerfully support them in the measure."

Sept. 15, 1774, soon after the encampment of Gen. Gage on Boston Common, Wrentham voted to buy two cannon "of the size and bigness most proper and beneficial for the town," and ordered them to be made fit for action. Ammunition was also bought, and men were armed and trained in military exercise. The last vote of the whole town touching the war previous to the incorporation of Franklin, Feb. 16, 1778, was the acceptance of a committee's report, that the full quota of the town, "being the full seventh part of the male inhabitants of the town," had been secured.

The First Meeting of the town of Franklin was called by Jabez Fisher, justice of the peace, and was held Monday, March 23, 1778, at 9 o'clock, A.M. The requisite town officers were chosen. They were Asa Pond, town clerk; Asa Whiting, treasurer; Samuel Lethbridge, Deacon Jonathan Metcalf, Asa Whiting, Hezekiah Fisher, Ensign Joseph Hawes, selectmen; and Ensign Hawes was representative to the General Court. The Committee of Correspondence, who looked after the affairs of the war, were Capt. John Boyd, Deacon Daniel Thurston, Lieut. Ebenezer Dean, Capt. Thomas Bacon. After adjournment they meditated for a month upon the new State Constitution, preparatory to an intelligent and wise decision. Money as well as men were furnished often and heartily, and the town bore with marked unanimity the heavy expenses of the Revolution as well as the depreciation of the currency as their home part of the price paid for liberty.

The depreciation of money was rapid and severe in its results upon values. In July, 1781, the ratio of paper to silver was as one to forty; in September of the same year, one to one hundred and fifty. In the following February the town paid £400 for ten shirts to Deacon Joseph Whiting, who, of course, would not overcharge.

The patriotic little town looked sharply after its home enemies. It voted to report all Tories to the proper court. It directed the soldiers' families to be "supplied with the necessaries of life at a stipulated price at the town's cost." They voted not to deal commercially with any who did not conform to the scale of prices recommended by the Concord convention of 1779. They furnished their quota of beef for the army—thirty-three thousand nine hundred and eight pounds—in eighteen months, taking almost the cattle on a thousand hills. They voted in 1779—when the money credit of the government was rapidly sinking—that all who had money to lend, should "avoid lending to Monopolizers, Jobbers, Harpies, Forestallers, and Tories, with as much caution as they avoid a pestilence," and rather to lend to the Continental and State treasuries. There was the irrepressible spirit of liberty here.

Franklin has not preserved any muster-rolls or other data to make up a list of its soldiers in the Revolutionary war. From the muster-rolls of Wrentham preserved in the archives of the State one can select the residents of Franklin proper only by similarity of name. But an examination of these rolls shows that they do *not* include all who should be on them, for the names of many men whose military record is known from other sources are not on the lists. Of the five companies of Wrentham, under the command of Capts. Oliver Pond, Benjamin Hawes, Samuel Kollock, Elijah Pond, and Asa Fairbanks, the last two of the companies were mostly of Franklin names, as follows:

Capt. Asa Fairbanks' Company.

Asa Fairbanks,	captain.	Asa Metcalf,	private.
Joseph Woodward,	lieutenant.	Matthias Haws,	"
Joseph Haws,	"	John Fairbank,	"
James Gilmore,	sergeant.	Joseph Streeter,	"
Joseph Hills,	"	John Adams,	"
David Wood,	corporal.	Nathan Wight,	"
Peter Adams,	private.	Philemon Metcalf,	"
John Clark,	"	Asa Whiting,	"

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Jesse Ware,	private.	Abijah Allen,	private.
Peltiah Fisher,	"	Jonathan Hawes,	"
Isaac Heaton,	"	John Pearce,	"
Peter Fisher,	"	Will Man,	"
Elisha Harding,	"	Ebenezer Dean,	"
Levi Chaffee,	"	Matthew Smith,	"
William Sayles,	"	Asahel Perry,	"
James Smith,	"	John Clark, Jr.,	"
Joseph Harding,	"	Joseph Hills,	"
William Gilmore,	"	Aaron Fisher,	"
Ichabod Dean,	"	Joseph Guild,	"

Capt. Elijah Pond's Company.

Elijah Pond,	captain.	Benjamin Pond,	private.
Asa Pond,	lieutenant.	Timothy Rockwood,	"
Jonathan Bowditch,	2nd lieutenant.	Elias Ware,	"
		Elisha Bullard,	"
Robert Blake,	sergeant.	Daniel Thurston,	"
Timothy Pond,	"	Nathaniel Thayer,	"
Duke Williams,	corporal.	Peter Darling,	"
Samuel Pond,	"	Simeon Fisher,	"
Amos Bacon,	drummer.	Elisha Partridge,	"
Nathan Daniels,	clerk.	Simeon Daniels,	"
Elisha Rockwood,	private.	John Allen,	"
Abijah Thurston,	"	James Fisher,	"
Robert Pond,	"	John Metcalf,	"
Zepha Lane,	"	Elisha Pond,	"
Eleaz. Partridge,	"	John Richardson,	"
Joseph Ellis,	"	Elisha Richardson,	"

In Capt. Cowell's company, of Col. Benjamin Hawes' regiment, sent on a secret expedition, 23d of September, 1777, occur the names of Michael and Timothy Metcalf and Benjamin Rockwood, Franklin men.

There were at least seventeen Ponds that flowed from Franklin into the American army and are not recorded. One, Elisha Pond, escaped one night from the old Sugar-House at New York, where he had been imprisoned and nearly starved by the British. Another Pond, Pennel, "died Dec. 16, 17—, in York harbor on board a guard-ship, supposed to be poisoned by ye British doctors." So his only record says, written in stone in the City Mills graveyard. Philip Blake was blacksmith and commissary to a portion of the American army on Dorchester Heights, and was afterwards in Sullivan's retreat on Rhode Island, but his name is not on any roll. Some of the lists must have been lost. John Newton, an English soldier, impressed on board a British man-of-war, escaped from his ship in Boston harbor by swimming three miles on a dark and stormy night. He reached the shore too exhausted to walk or stand; but when rested, he fled towards Dedham. He was met on the way and was asked, "Who are you?" He only answered, "John—going!" and he went on, beyond curious querists, until he reached Franklin. His first assumed American name he kept, and his descendants still live in Franklin with the name modernized into Gowen. John Adams, ancestor of the Adams family, was also a victim of English impressment who found a home among the Franklin patriots. David Lane, afterwards called McLane, and a native of Attleborough, came to Franklin, and married a wife in 1786. Ten years after he started for Canada as general of a secret project, said to be originated by the French minster to this country, to incite the Canadians to revolt against Great Britain, and thus to aid the United States. McLane's directions were to raise men in Quebec and seize the garrison and then capture the city. But McLane was betrayed by one of his men and taken as a spy. He was publicly executed on the glacis outside the city walls of Quebec,—the last and probably the only instance in America of the ancient brutal mode of hanging, drawing, and quartering a traitor. McLane was, without doubt, more an unhappy lunatic than a criminal. But the spirit of those days was full of animosity and cruelty. The later wars of the Republic will find mention farther on.

The Second Meeting-House.—The war was at last ended, and the country had won for itself independence, and settled down to repair damages. The old town question soon presented itself again,—whether to repair the house of worship or build anew. There were evidently two opinions in the town, for April 26, 1784, two hundred pounds were voted to buy material for a new building. But October 3d of the next year the opposition carried the day, and the constable was ordered "to pay back the money collected for the meeting-house and return the tax-bill into the town clerk's office, and that the town clerk pull off the seal of the warrants and write on the back that they are null and void;" and secondly, "that a committee view the meeting-house and report what is best to be done to repair it." As a result, £6 2*s.* 10*d.* were spent in patching the shingles, supplying glass to the upper windows, and boarding up the lower. But this putting of new cloth upon the old garment was an economy of short duration. A new meeting-house became more and more a visible necessity.

One question towards it had been settled January, 1784, in regard to the fixedness of the centre of Franklin. Two surveyors and three chainmen had, at a cost of £26 3*s.* 4*d.* (of which £1 12*s.* 11*d.* was for "lickquer"), discovered that "forty-seven rods from the centre of the west door of the meeting-house where it now stands" was the same unmoved centre found fifty years ago near the same Morse's mud-pond.

On Dec. 17, 1787, Deacon Samuel Lethbridge, Asa

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Whiting, and Ensign Joseph Whiting presented the following report which was accepted, and a larger site for the new building than the Thomas Mann's acre was bought:

"We have agreed with Mr. John Adams for the wedge of land lying between the way from the meeting-house leading to the Rev. Nathanael Emmons and the way from the said meeting-house to Ensign John Adams', being nine acres, at £1 10*s.* per acre; also thirty-eight rods of land west of said way at the same rate; also one and a half acres in the hollow south of the old meeting-house at three pounds. And of Nathaniel Adams one hundred and forty rods of land east of the way from said meeting-house leading to Mr. Emmons at the rate of £1 10*s.* per acre. Also a road three rods wide through his improved land, beginning at the road from John Adams', Jr., to go a straight course between his house and well to the land above mentioned, for which he is to receive as a satisfaction eight pounds in money and the acre of land on which the meeting-house now stands, with the road that is now wanted, in by his house, to said acre."

Two years later (1789) fifty-nine and a half rods lying north of the new meeting-house were bought at sixpence per rod. This lot completed the nine acres, of which the present Franklin Common was a part. This land, when first bought, was covered with a dense growth of pitch-pines, standing with their feet firmly planted among small bowlders. It cost sixty dollars and ninety-one cents to clear this untamed spot and cover it with grass. Three sides of this wedge-shaped nine acres were afterwards trimmed with slender Lombardy poplars. They were planted April 6, 1801, by William Adams, according to a previous vote of the town. Some twenty years afterwards the south end of the Common was sold for building sites, and on the centre lot Dr. Amory Hunting built a house in front of the old gun-house, since removed. After the meeting-house had been moved to its present site and reversed, the town bought the Common of the parish and committed it to the care of a voluntary association. This association has bordered it with hardy trees, crossed it with walks, and surrounded it with a durable fence.

A plan for the new meeting-house was presented by a committee of thirteen, and accepted by the town December, 1787. Its dimensions were as follows: Sixty-two feet long and forty wide, with a porch at each end fourteen feet square. It had fifty-nine pews on the floor and twenty-one in the gallery, besides the singers' and boys' seats. The centre of the house had at first long benches on each side of the main aisle, afterwards exchanged for narrow pews. The frame still lives, unaltered in size, within a new covering.

The building was carried on with characteristic energy and finished in July, 1788, seven months from the acceptance of the plan. The cost, as rendered by the committee to the town, March 7, 1791, was as follows:

	£	*s.*	*d.*	*f.*	£	*s.*	*d.*	*f.*
Lumber at Boston	57	19	3	0				
Carting from Boston	16	19	3	0				
Rum, sugar, molasses, and lemons at Boston	12	6	3	0				
Lickyuers bought at home	3	3	4	0				
Cost of raising the house	26	8	9	0				
Nails and other iron-ware at Boston	15	7	5	0				
Nails and other iron-ware at home	25	15	2	0				
Painting, tarring, and glazing	73	6	5	0				
Boards, clapboards, and shingles at home	33	5	0	0				
Plastering and whitewashing	18	4	3	2				
Underpinning the house	26	12	5	0				
Boarding the workmen	81	14	8	0				
Carpenters' work	233	0	8	0				
Door-stones and paving round the house	25	1	3	0				
Window-weights	5	18	4	0				
Cost of the curtain (behind the pulpit)	3	7	3	0				
Expenses of the committee	69	3	7	0				
Total					£726	3	4	2

Donations.

	£	*s.*	*d.*	*f.*	£	*s.*	*d.*	*f.*
Hezekiah Fisher, to purchase the glass	29	4	4	3				
Nathaniel Thayer	2	10	7	3				
Jonathan Wales	1	16	0	0				
Josiah Hawes	14	3	0	0				
Nathan Man	1	3	6	1				
(So added in the original)					£ 35	8	8	3

	£	*s.*	*d.*	*f.*	£	*s.*	*d.*	*f.*
Total of class-tax	293	17	1	1				
Received from sale of pews	622	11	0	0				
Interest on securities for pews	13	17	6	0				
From the old house	13	12	6	0				
					£943	18	1	1
Total cost of meeting-house,					£1054	9	2	1

Or, at the then value of paper currency, $3514.86.

This bill was not accepted as readily as the plan had been; but examination of the charges by an auditing committee, March 10, 1794, showed that £18 5*s.* 5*d.* more were due to the committee than they had charged. The honest town voted that this balance should be paid, with interest for four years, and receipts in full were exchanged. The bill probably included the cost of preparing the land. In 1806 the east porch was raised into a belfry to receive a clock and bell, which had been given to the parish, costing seven hundred and forty-five dollars. The bell has never told the name of the giver, nor the clock-hands pointed to the time or place of its record, and none of the living know the generous donor or donors.

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In 1830, while workmen were painting the belfry, they spattered the bell, whereon some bright genius among them, thinking to better the matter, painted the luckless bell all over. Under this covering the voice of the bell was almost silenced,—it was supposed forever. It was thereupon sent to the foundry at East Medway in exchange for a heavier one. The dumb bell came forth from the fiery furnace freed from the smothering paint and musically toned as ever. It now tells the people of Paxton the times of public assemblings.

The second house was used for fifty-two years, when it was moved about eighty feet directly north, and turned a quarter round, with its belfry towards the south. The old square pews were exchanged for modern slips, and all the congregation were seated in platoons with their faces toward the pulpit. In 1856 the interior walls were frescoed.

Upon the completion of the third and present Congregational meeting-house, the second, which was in its turn the old, was sold and deeded, through Davis Thayer, Jr., to J. L. Fitzpatrick, and by him transferred to the Right Rev. J. J. Williams, now archbishop of Boston, for the use of the Catholic congregation. The last sermon in it before its sale was preached by Rev. Luther Keene, the pastor, in which he stated that in its eighty-four years of service there had been 8736 Sabbath sermons preached from its pulpit, which had been in the charge of 13 ministers; 900 infants received the rite of baptism; and unnumbered dead reposed in it while the last services for them were being held before burial.

Before the doors of the old sanctuary are closed after the last service held in it before its alteration in 1840 (which was the funeral of Dr. Emmons), let us reproduce its interior as described by one who remembers it well: "What picture can produce its interior! Its high box pulpit and impending sounding-board, hung by a single iron rod an inch square; the two pegs on each side of the pulpit window, on one of which sometimes hung the old pastor's blue-black cloak, and on the other always his three-cornered clerical hat! By no means omit the short little preacher in the pulpit, with clear, sharp eyes, bald, shining head, small, penetrating voice, and manuscript gesture; the square pews, seated on four sides, with a drop-seat across the narrow door, and the straight, cushioned chair in the centre for the grandmother, filled every one with sedate faces over which gray hairs usually predominated. The open space before and below the pulpit, where in winter a massive wood stove reared its iron head and opened its square mouth to be filled morning and at noon with blocks of hard wood big enough to hold fire through the following services, and keep the circle of old men who sat around it in a sleepy warmth while the unfortunate sitters in the outer corners shivered with cold. To it at noon came the mothers, bringing their small tin hand-stoves, with perforated sides and an iron box within to hold live coals, for a fresh supply to keep their feet warm through the afternoon service. The long balustrades hemming the side galleries were crowned with hats against the two stairways, which a puff of wind from the open porch-doors sometimes sent scattering down upon the uncovered heads below. The singers' seats filled the long gallery fronting the pulpit, in which nothing louder than a wooden pitch-pipe for years dared to utter a note. But about 1825 a singing-school timidly prepared the way for a violin, which soon introduced a bass-viol for the support of itself and the new singers. The boys had seats in the south-west elbow of the gallery, each boy with one eye on the tithing-man sitting high up in the northwest corner pew and the other eye wandering or asleep, while both ears were enviously open to the neighing of the horses in the hundred horse-sheds and the twitter of birds in the Lombardy poplars near by."

Not only was the irrepressible boy from the first looked after by the tithing-man, chosen "to take care of y^{e} children, to prevent their playing in meeting," but in May, 1791, another duty was laid upon these same officers. "May, 1791, on complaint that divers persons have from time to time behaved in a very unbecoming manner by standing in the porches of the meeting-house of this town on the Lord's Day, and otherwise conducting in a manner not only inconsistent with the purpose for which they professedly assemble, but highly unbecoming a person of good breeding or the character of a gentleman: *Voted*, that such conduct ought to be highly reprobated and discountenanced by every sober man, and they will hold them as scandalous and infamous persons; and the tithing-men are to take their names and publicly expose them next town-meeting, and post up this vote and the names of all future offenders." Absentees had to justify themselves for their absence. Even after the congregation were all safely in their pews, and under the vigilance of such sentinels, the minister could not always control their attention. It is said that on one July Sunday in 1790, when the audience were unusually torpid and sleepy, Dr. Emmons closed his manuscript, took down his three-cornered hat, came down from the pulpit, and went quietly home, leaving his comatose congregation to finish their naps or dismiss themselves without a benediction. After giving

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them a fortnight to consider their ways and be wise, he explained the reasons of this conduct, and his penitent church voted: "1. It is reasonable the pastor should insist upon having the proper attention of the people in time of public worship. 2. It is reasonable the church shall desire and endeavor that proper attention be given in the time of public worship, and discountenance all inattention."

As a result of the alterations and modernizings of 1840, the top of the old sounding-board lighted upon a well-house in Ashland; the old pulpit ended a long journey in the lecture-room of the Chicago Theological Seminary. At the same time, also, the long rows of horse-sheds were demolished, save a very few moved to the rear of the new site. The noon-houses had disappeared some years before 1840. They had been built for a resort in the intermissions on cold Sundays. They were four-square, with a seat on each side and a narrow floor in front of it. A large stone hearth filled the centre, on which a fire was built in a pile within reach of the cold feet aimed at it from the four sides, while the smoke found its way, when ready, through a wigwam-like hole in the roof.

Home Life.—In these early colonial towns the meeting-house was as literally their social as their geographical centre. The families settled on their farms in concentric circles to the outer limits of the territory, and, being busy all the week at home, the Sunday noon intermissions spent in the horse-sheds and noon-houses were their only opportunities for interchange of family greetings and friendly gossip. The rude connecting roads were too long, rugged, and lonely to be traveled for evening gatherings, and the young folks had to supplement their Sunday talks by the few weeks of the winter school. The town industries were home industries among the stumps and rocks of the slowly civilizing acres and at looms in the attics. A corn-mill and a saw-mill were their only external necessities. These they had to build as soon as possible,—the meeting-house first, and then the corn-mill. Then both soul and body could be equipped for other work. Most of their daily food was raised at home, and they clothed themselves in homespun cloth made from the flax of their fields and the fleece of their flocks, whose bodies they ate. A rare visit to Boston secured what their farms could not supply. The country grocery was an invention of a later age and a larger liberty.

The population of the town increased slowly, from less than one thousand at its incorporation in 1778 to seventeen hundred and seventeen in 1840. The first sixty-two years of its town life showed less than six per cent. increase.

For many years after the war for liberty the chief business of its town-meetings was discussions of town boundaries and laying out of roads. On March 23, 1795, the selectmen were directed to erect the first guide-posts.

Military Affairs.—The military spirit, first called forth by the stern service of the Revolutionary war, did not die out with the close of the eighteenth century, but was revived at least on two days of the year, —of the May training of the two military companies, the North and the South so called, and of the fall muster of the regiment to which they belonged. The May trainings were the times for a public comparison of these two companies, when they both manœuvred at opposite ends of the Common, marched around Davis Thayer's store and Dr. Emmons' house, and halted in front of Joseph Hill's store under the poplars, and when the voices of the captains, and the fifes and drums were heard through the town. A troop of cavalry was enrolled, mostly within the town, and the horses, fresh from the plow and harrow, pranced and danced at the unwonted music of the bugle among the sweet ferns at the south end of the Common. But greater was the excitement, especially among the boys, when the Franklin Artillery appeared in all its brazen majesty on the same Common where its gun-house, cannon, tumbrels, and harnesses were kept. The dark-blue uniforms, the Bonaparte chapeaux with their long, black, red-tipped plumes, the flashing long swords, the slow march to the dirge-like "Roslyn Castle," as the lumbering brass four-pounders were dragged over the tufts of grass and bushes by drag-ropes, angling outwards like wild geese lines reversed, were always followed by a crowd. But the climax of military excitement was reached when, about 1825, the Franklin Cadets made their first public appearance. Their white pantaloons, blue coats, abundantly buttoned and silver-laced, black shining leather caps crowned with black-tipped, white perpendicular plumes, and above all their new glinting muskets, made each boy wish himself a man and a cadet. Many of the after prominent citizens of the town were proud to be called captain of such an admirably-drilled corps. The Franklin Cadets, the Wrentham Guards, and the Bellingham Rifles were the flower of the old Norfolk County regiment.

The fall musters, however, condensed the highest interest. They came after the sowing and reaping of the year were done, and all were glad for a holiday. The following description of an old-time regimental muster from a frequent participant will be entertaining:

"The day before muster a detailed squad of men

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marked out, by a long rope and with the heads of old axes, a straight and shallow furrow as a toe-line for the regiment, which they generally adhered to until afternoon. A boundary was also roped along the eastern side, next the road, which marked the limit for spectators. On this side were built rough booths for the sale of eatables and drinkables and gewgaws to the crowd of the coming day. With the earliest daylight came noisily-driven teams into town, bringing soldiers and civilians, lads and lassies from far and near. Tents and marquees were hastily pitched around the meeting-house and along the west side of the Common. Luncheon-boxes and extra garments were stowed in these, guards were set, and at six o'clock the long roll from a score or less of kettle-drums called the companies together. Drills, evolutions, and marchings displayed the skill of the captains and astonished the fast-gathering crowds until nine o'clock, when, at the vociferous shouting of the adjutant, the musical squads headed their companies up to the toe-line. The musicians were then gathered at the head of the regiment, near the gun-house, to receive the colonel and his staff whenever they should emerge from the tavern near at hand. On their appearance and reception, the wings wheeled into an inclosing square with the officers in the centre, while the chaplain, on horseback, prayed for the country and the protection of life and limb. On straightening out again, then came the march of the single fife and drum down and back the length of the line, the official inspection, the regimental manœuvreings, and the dodging of the line of guards by the spectators.

"At one o'clock came dinner, in tent, booth, on the grass, anywhere, hilariously moistened,—possibly with venerable cider at least,—until at three o'clock a big gun and a solemn cavalcade of colonel and staff with chaplain and surgeon called the scattered bands into line for the grand finale—the sham-fight. Sometimes the infantry tried to capture the guns of the artillery; sometimes, divided into two equal battalions, they furiously bombarded each other; sometimes a tribe of pretentious Indians rushed from behind Dr. Pratt's barn with indescribable yells upon the cavalry, only to be ignominiously chased back to their invisible wigwams. Sometimes the whole regiment formed a hollow square, facing outwards, with a cannon at each corner in defense of their officers, and banged away at unseen and unanswering enemies, while the cavalry dashed in all possible directions to repel imaginary sallies. Trumpets blared, drums rattled, horses reared and snorted, children screamed, ramrods, forgotten in the hurried loading, hurtled through the poplars, till a cloud of villainous saltpetre enwrapped in suffocating folds soldiers, spectators, booths, and landscape, and until cartridge-boxes were emptied and military furore was satiated. The hubbub subsided about five o'clock into an occasional pop from tardy muskets, and the wounded—by pocket-pistols—were picked up in the booths and along the poplars, and the crowd took their winding—to some very winding—way to their supperless homes."

The Poor.—It was not until 1799 that public provision had to be made for their poor by this thrifty town. Then there were but five persons. They were at first boarded by the lowest bidder, who must be approved by the selectmen, and was held strictly to take good and generous care of them, furnishing everything needed except clothes and medical care. These were separately supplied by the town. If he failed in any respect, he was to remove his charge elsewhere at his own expense. In 1835 the dwelling-house and farm of Alpheus Adams were bought for an almshouse at a cost of three thousand dollars. In 1868 the house was burned, but another was speedily built a few rods farther east. At no time since 1835 has the number of its inmates exceeded twelve. The appropriation for 1883 was four thousand dollars.

Burial-Grounds.—Land was set apart at the beginning of the settlement for the burial of the dead. One "God's acre" was at Stop River, now the City Mills Cemetery; the other at the Centre. Both of these are still used for the same purpose. They were open and uncared for until 1768, when they were fenced by stone walls. In 1793 committees were chosen to repair the fences, choose sextons, and fix the fees for burial. These cemeteries have been enlarged from time to time as needful, and the dead of to-day are laid near where the forefathers of the hamlet sleep.

In 1864, November 8th, a third burial-ground was bought and approved by the town. This is called the Catholic Cemetery, and lies some one hundred and fifty rods west of their church.

The Post-Office.—Franklin had no regular post-office until 1819. Letters and papers were few and far between. These were left at Wrentham by the carriers, who passed three times a week between Providence and Boston. Any one who chanced to visit Wrentham brought them to the owners. In 1812, Herman C. Fisher, then a lad of fifteen, was hired by a few families to go on horseback Saturdays to South Wrentham and bring the mail to Nathaniel Adams', afterwards Davis Thayer's, store. His route was through Wrentham and Guinea to the old tavern on the Boston and Providence turnpike.

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About 1815, David Fisher, keeper of Wrentham tavern, was appointed postmaster. This brought the Franklin mail much nearer; but letters for the northern part of the town were brought from Medway village. About 1819 the stone store at City Mills was built by Eli Richardson, who secured a post-office there. For a while Mr. Richardson brought the letters and papers for Franklin Centre to meeting in the box of his sulky every Sunday, and H. C. Fisher carried them to the store of Maj. Davis Thayer to be distributed. But after two years the Centre people began a movement for a post-office of their own. In 1822 they succeeded in securing a regular office, of which Maj. Thayer was postmaster. His successors have been Spencer Pratt, Theron C. Hills, David P. Baker, Cyrus B. Snow, Charles W. Stewart, David P. Baker again, A. A. Russegue, assistant, Smith Fisher, and J. A. Woodward, the office moving with the appointment from place to place. Mr. Woodward held from 1871 to May 14, 1883, when a fall from a scaffolding of his house caused his sudden death, to the grief of the whole community, with whom he was held in the highest respect for his uniform urbanity and kindliness. His successor, and the present postmaster, is Oliver H. Ingalls; assistant, Laura E. Blake. The income from the office at first was not more than thirty dollars per year; but it gradually increased till in 1882 the salary was raised to seventeen hundred dollars. It is now rated in the third class of post-offices.

Temperance.—Most of the people in the olden time drank liquors to some extent and without scruple, under the impression that they were healthful and strength-giving. There were some who on special occasions would get so thoroughly drunk that good people cast about for some external check upon the appetite. When said strength became too frequent and dangerous to the home-peace, their names were posted by the selectmen so that the dealers, "who in regard of their remoteness from Boston had liberty to sell *strong waters* to supply the necessity of such as stood in need thereof," should not sell to such under a penalty. But the evil habit of drinking increased in spite of church and minister. As early as 1825, after a lecture given in the Popolatic schoolhouse by a son of Dr. Lyman Beecher, Caleb Fisher, Elisha Bullard, and several others not only signed a pledge, but refused to furnish liquor to their men at work. The example spread, and Franklin became and still is a temperance town. It has always voted *no license*, and now has two active temperance organizations—a Temperance Alliance and the Woman's Christian Temperance Union.

Early Industries.—Sawing or splitting the forest-trees into boards for their houses and grinding the corn raised on their cleared land were the first necessities of the new settlement. The first corn-mill was built in 1685, by John Whiting, on the site of the present Eagle Mill, at the foot of the long and formerly steep hill of that name, and about midway between the two communities. This mill was owned by Whitings for more than a century. In 1713 the North Precinct settlers sought for mill privileges nearer home, and Daniel Hawes, Jr., and Eleazar Metcalf associated with others to utilize the falls in Mine Brook for a saw-mill. The following is the contract which they signed:

"WRENTHAM Feb. the 7 1713.

"We hose names are hereunto subscribed doe agree to build a saw mill at the place called the Minebrook: Daniel Hawes wone quarter, John Maccane wone quarter, Eleazar Metcalf and Samuel Metcalf wone quarter, Robert Pond Sen. wone quarter. We doe covenant & agree as follows:

"1 We doe promis that we wil each of us carry on & do our equal proporchon throught in procuring of irones & hueing framing of a dam & mill & all other labor throught so faire as the major part shall se meat to doe then to com to a reckoning.

"2 We doe agre that all of us shall have liberty for to work out his proporsion of work & in case aney wone of us neglect to carry on said work till it be done & fit to saw & he that neglects to carry on his part of said mill shall pay half a crown a day to the rest of the owners that did said work.

"3 We doe agre that said land shall be for a mill pond soe long as the major part shall se fit. We du all so agre that no won shall sell his part of said mill till he has first made a tender to the rest of the owners. We du al so agre that no won shall sell his part in the land til he hes tenderd it to the rest of the owners.

"Signed, sealed and delivered in the presence of

"EZRA POND	"ROBART POND
"JONATHAN WRIGHT	"DANIEL HAWS
his	"JOHN MACCANE
"ROBERT × POND	"ELEASAR METCALF
mark	"SAMUEL METCALF."

On the back is the still further agreement:

"to lay out each man's loot as they are drawn—the first loot is to be gin four foot from the upper sil of the streak sil and soe up unto the ind of the sleapers, and to devid it equal into fower loots & from the sleapers towards the road so as not to interrupt the road.

"ROBART POND	"DANIEL HAWS
"JOHN MACCANE	"ELEASER METCALF
"SAMUEL METCALF	"DANIEL THURSTON

"March the 7 1717."

This first saw-mill came into and remained in the hands of the Whitings.

In the laying out of a surveyor's district, May 29, 1736, there is mention of "The Iron Works," said to be located near the foot of Forge Hill, "Ben Works' saw-mill" and "Adams' corn-mill" at City Mills, sites now occupied by other works; but of other mills or factories no record is preserved until the beginning of the present century.

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CHAPTER XVII.

FRANKLIN—*(Continued)*.

Later Town History—Ecclesiastical—Ministers of the First Church—Other Churches and Meeting-Houses—South Franklin Congregational—Grace Universalist—Baptist—Catholic—Methodist—Town Library—Public Schools—High School—Franklin Academy—Dean Academy—College Graduates—Statistics of Material Growth—Town Industries—Straw Goods—Feltings, etc.—Newspapers—Railroads—Banks—Fire Protection—The Rebellion—List of Soldiers—Precinct and Town Officers—Centennial Celebration.

Ministers of the First Congregational Church.—Rev. Elam Smalley was settled as the successor, not colleague, of Dr. Emmons, June 17, 1829. He was dismissed July 5, 1839, and installed September 19th over the Union Church, Worcester. He remained there until 1853, when he was dismissed to become pastor of the Fourth Presbyterian Church, Troy, N. Y., but was soon compelled by failing health to give up his work and try a voyage to Europe, seeking restoration and strength; but without benefit, for he died soon after his return, in New York City, July 30, 1858, aged fifty-eight. Mr. Smalley was born in Dartmouth, fitted himself for college, and was graduated at Brown University, 1827, whence he received D.D. in 1849. He studied theology with Rev. Otis Thompson, of Rehoboth. He supported himself while in college mainly by teaching singing-schools, in which he was eminently successful. His only son, George W., is the well-known London correspondent of the *New York Tribune*.

Rev. Tertius Dunning Southworth was installed the fifth pastor of the church Jan. 23, 1839, and dismissed April 25, 1850. After leaving Franklin he preached statedly in Lyndon, Pownall, and Bennington, Vt., nearly five years, teaching a school at the same time in his house. Thence he went to Pleasant Prairie, Wis., where he preached for ten years, part of the time under commission of the the American Home Mission Society, until a rheumatic fever disabled him from further active service. He returned in 1869 to his early home in Bridgewater, N. Y., where he died Aug. 2, 1874. He was buried in a silken surplice given him by the ladies of Franklin thirty years before. Rev. Mr. Southworth was born in Rome, N. Y., July 25, 1801; graduated at Hamilton College, 1827; spent one year at Auburn Theological Seminary, N. Y., and graduated at Andover, 1829; ordained at Utica, N. Y., Oct. 7, 1832; installed at Claremont, N. H., June 18, 1834, remaining there until he came to Franklin in the summer of 1838.

Rev. Samuel Hunt was installed Dec. 4, 1850, and dismissed July 6, 1864. He next entered the service of the American Missionary Association in establishing schools among the freedmen in North Carolina. He became associated in 1868, as secretary, with Hon. Henry Wilson, afterwards Vice-President. He aided in preparing Mr. Wilson's work, "The Rise and Fall of the Slave Power in America," and edited the last volume after Mr. Wilson's death. Mr. Hunt was born in West Attleborough, March 18, 1810; graduated at Amherst College, 1832; studied theology from 1836 to 1838 in Princeton, N. J.; preached a year in Mansfield, Mass., and was ordained in Natick, July 17, 1839, whence he came to Franklin. He died in Boston, July 23, 1878.

Rev. George A. Pelton was installed for one year, Aug. 9, 1865, but withdrew during the year following for a Western field.

Rev. Luther Keene, the eighth regularly installed pastor of the old church, was installed Oct. 9, 1867, and died suddenly in the midst of his days April 17, 1874, aged forty-four. His last public service was April 5th. He was born in Milo, Me., Jan. 30, 1830; graduated at Amherst College, 1859, and at Bangor in 1862. He was first settled in North Brookfield, in October, 1862, as pastor of a Union Congregational Church. After five years he resigned to come to Franklin. His ministerial labors, though short, left permanent results. The membership of the church was nearly doubled, and a new meeting-house and a commodious parsonage near it were built. Rev. Mr. Keene was the first occupant of the parsonage, and dedicated the new church Jan. 4, 1872, preaching from John xii. 5.

After Mr. Keene's death the church remained without a settled pastor, depending on the broken and evanescent impressions of transient supplies, until the wiser conclusion of the church led to the installation of the present efficient pastor on Dec. 8, 1880.

Rev. George E. Lovejoy, now in office, is a native of Bradford, Mass., and was resident licentiate at Andover, 1873. His pastorate previous to Franklin was in Bedford, Mass. Since his ministry here between sixty and seventy have been added to the church, increasing its present membership to two hundred and ninety-two.

The present Congregational Church was built during 1871, as has been mentioned. Its site was bought, bordering the southeast corner of the Common, and the building committee in charge pushed the work through with business-like energy. They were Messrs.

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Davis Thayer, Jr., Henry M. Greene, Albert E. Daniels, Osman A. Stanley, Dr. George King, E. H. Sherman, and Frank B. Ray. John Stevens was the architect, and Hanson & Hunniwell the builders. The organ was built by Stevens, of Cambridge. The dimensions of the main building are 100 by 60 feet; audience-room, 60 by 80, and 29 feet high; chapel attached to the rear, 45 by 55 feet; two wings, 25 by 14 feet; height of steeple, 164 feet; whole cost of the house furnished, $36,000. It has 650 sittings in the main audience-room, and 100 in the gallery. The chapel will seat 500, and the dining-room 400.

Other Churches and Houses of Worship.—SOUTH FRANKLIN CONGREGATIONAL CHURCH.—Through the summer of 1855 meetings were held on alternate Sundays in the South Franklin district school-house. A Sunday-school was formed, and a library given by friends. The scattered families of that region showed so much interest in meetings near their homes, that a council of churches was called Aug. 20, 1855, at the house of Willard C. Whiting. As a result, September 13th, a church of eighteen members was organized. During the spring following fifteen hundred dollars were secured by subscription for a meeting-house. The corner-stone was laid Sept. 5, 1856, and the house was dedicated July 25, 1857. This church has not yet felt strong enough to enjoy a settled ministry, but has been supplied by acting pastors to the present date.

GRACE CHURCH, UNIVERSALIST.—On Oct. 4, 1856, a Universalist parish was organized. At first their services were held in the town hall, but under the inspiration of a generous offer from the late Oliver Dean, M.D., it was determined to build a house. This was located close upon Main Street, and was consecrated May 5, 1858. The cost, besides the land, was about seven thousand dollars. The building was used until June, 1874, when it was sold to the Baptists, and removed to School Street. In 1873 the parish built the present "Grace Church" directly in the rear of its first building. This graceful and beautiful house of worship is one of the architectural attractions of Franklin. It cost, with all its appointments, furniture, organ, and steam-heating apparatus, fifty-two thousand dollars, of which sum Dr. Dean originally gave two thousand dollars. Rev. A. N. Adams was the first settled pastor. He was installed May 5, 1858, and on the same day in which the first church building was dedicated, and was dismissed in 1860.

In 1860 a church was organized, also a Sunday-school, and all the other auxiliaries which help to sustain vigorous church work. The pastors have been Rev. A. N. Adams, 1858–60; Rev. N. R. Wright, 1861–62; Rev. S. W. Squires, 1862–66; Rev. H. D. L. Webster for a few months, succeeded by Rev. Richard Eddy, 1867–69. After being without a pastor for nearly three years, Rev. A. St. John Chambre (D.D. 1878) was installed July 1, 1872. He closed his pastorate in 1880, and was followed by Rev. L. J. Fletcher, D D., just deceased. The list of church members numbers now about one hundred and eight from a parish of about ninety families.

THE BAPTIST CHURCH was organized in 1868 with thirteen members. Its pastors have been Rev. J. W. Holman, M.D., succeeded by Rev. George Ryan in May, 1873. In 1876 the church was disbanded. September, 1881, Rev. A. W. Jefferson, from Poultney, Vt., was sent into this field to awaken anew the denominational interest. As a result of his labors the church was reorganized in June, 1882, and now numbers thirty-five, with a Sunday-school of about sixty-five. This society first held their services in the town hall until a neat chapel was built on East Street during the pastorate of Rev. Mr. Rounds. In 1874 the society purchased the building in which they now worship of the Uuiversalists, moved it to School Street, and made some alterations.

CATHOLIC CHURCH.—In 1851 the Catholics were given the use of the town hall for a service, conducted monthly by Rev. M. X. Carroll, from Foxborough. In 1862 he was succeeded by Rev. M. McCabe, of Woonsocket. From 1863 to 1873, Rev. P. Gillie, of Attleborough, held occasional services. From 1872–76, Rev. Francis Gonesse, of Walpole, had charge of the parish. In February, 1877, Rev. J. Griffin became and still remains the resident pastor. In 1871 the society bought the old Congregational Church, and remodeled its interior for their forms of worship. A large and commodious parsonage has been built directly west of the church.

THE METHODIST CHURCH.—As early as 1853 a Methodist meeting was held in the town hall by Rev. John M. Merrill. He gathered quite a large congregation. In 1855, Rev. Pliny Wood succeeded him. In 1856, Rev. M. P. Webster took up the work, but the enterprise failed so rapidly that the Conference decided in 1857 to suspend the services. In 1871 meetings were again started under the charge of Rev. John R. Cushing, of Boston. He organized a Sunday-school, and gathered a good congregation. In April, 1872, the Conference sent Rev. E. P. King into this field. He organized a church of thirteen members, and laid the corner-stone of a church building October 3d. The house was dedicated June 25, 1873. The same year the church membership in-

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creased to sixty-six. April, 1874, Mr. King was transferred, and Rev. J. N. Short became pastor for three years. He was followed in 1878 by Rev. William Wignall, 1878–79; Rev. O. W. Adams, 1880–81; Rev. A. C. Godfrey, 1882; and Rev. M. D. Hornbeck, the present pastor, since April, 1883.

SWEDENBORGIAN.—A few members of the New Jerusalem Church have held meetings constantly for seventeen years at the house of the late J. A. Woodward, but they have never been organized into a distinct church.

Town Library.—Mention has been made of the library presented by Dr. Franklin to the town as a birthday-gift. With its one hundred and sixteen volumes was afterwards connected a private library of one hundred and twenty-five volumes for the use of its shareholders. At first the use of the public library was limited to members of the parish; but in 1791 it was "opened to the whole town, until the town shall order otherwise." These antiquated books became so little esteemed, that in 1840 they were found stowed away in their venerable bookcase in a barn. In 1856 a library association was formed to which the town by vote gave in charge the old Franklin and Social Library.

These libraries were formed into a free town library, to which the town has appropriated money annually for its increase and support; in addition to this town grant, amounting now to five hundred dollars, the library has the income of three thousand dollars, a legacy of Dr. Dean, for the purchase of books. The report for 1883 is as follows:

Librarian's salary.....	$150.00	Volumes added.....	217
Room rent.....	100.00	Loaned.....	12,785
Incidentals.....	201.75	Number of borrowers.	657
116 new books.....	187.77		
		Whole number of volumes.....	3,000
Total,	$639.52		

Waldo Daniels has been the librarian from the beginning.

Public Schools.—The first grant of money by the town for the support of schools was £200, voted May 20, 1778. This was divided in proportion to the number of children living in each school district between the ages of four and sixteen. The grants of money in succeeding years have steadily increased with the increase of school attendance. In 1782 it was only £80, and varied but little till 1796, when it was $320; increasing till in 1814 it was $600, and in 1839, $1000. In 1873 it reached $6000. It has increased largely each year, till the appropriation for 1883 was $8300. These sums include the total annual grant for schools.

In 1795 the number of children in town required six school-houses, whose location was decided by a committee chosen for the purpose. Now the town supports ten mixed schools, exclusive of the High School. The Central School is graded into four departments and six schools.

At first the clergyman visited and catechised each school annually. As the notice of his coming visit was announced from the pulpit the previous Sunday, great were the preparations for it. After the close of Dr. Emmons' ministry this duty of examination by law devolved upon the school committee, and with them it now rests.

A High School was established by the town in 1868. It was opened on May 20th with twenty-two scholars, Miss Mary A. Bryant, principal. She was succeeded by Miss Annie E. Patten and Thomas Curly. Lucien I. Blake, of Amherst College, was principal in 1877–78, followed by Theodore Parker Farr, a graduate of Tufts College. The present principal is Mrs. M. A. B. Wiggins.

Private Schools.—At the request of many parents, Mortimer Blake, a graduate of Amherst College, began in September, 1835, at his own charges, a private school of a higher grade than the town public schools. He occupied first the Central District schoolhouse with fifty-six scholars, fourteen of whom came from other towns; but within the first year of this school's existence a large two-story building was erected at the western foot of the Common by a stock company with accommodations for one hundred pupils, besides recitation-rooms and exhibition hall. This building was in after-years used for a store and strawshop alternately, till now—minus the cupola—it is used entirely for tenements. The bell now hangs in the belfry of the South Franklin Church. The school continued for several years, and during the first principal's connection with it its term-rolls often numbered one hundred scholars. It included the names of many scholars since well known, and not a few renowned as educators and heads of important institutions of instruction, as well as lawyers, physicians, and ministers. The academy gradually subsided under the rise of public high schools, although the succeeding principals, Bigelow and Baker, endeavored faithfully to maintain it.

A Kindergarten was opened a few years since by Miss Lydia P. Ray, a graduate of Vassar College, in a building fitted especially for the purpose. It is now taught by Mrs. J. C. Blaisdell, and numbers about twenty little children.

Dean Academy.—At the annual session of the Massachusetts Universalist Convention, held in

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Worcester, Oct. 18–20, 1864, the subject of a State denominational school, to be of the highest grade below that of colleges, was brought before the Council by Dr. A. A. Miner, president of Tufts College. A committee was appointed with full discretionary powers, Rev. A. St. John Chambre, of Stoughton, chairman. Dr. Oliver Dean offered a tract of eight or nine acres which he had bought of the estate of Dr. Emmons, and $10,000 towards a building, besides $50,000 as a permanent fund, and his offer was accepted. May 16, 1867, the corner-stone of Dean Academy building was laid with appropriate public ceremonies. As the work of building went on, Dr. Dean increased his donations to nearly $75,000. The style of the edifice was French Lombardic, and its total cost, exclusive of furniture and gas apparatus, was $154,000. It was two hundred and twenty feet front; the main centre fifty by sixty feet deep, of four stories; and two wings, each fifty-eight by forty-four feet in depth, with still other wings in the rear and three stories high. It was dedicated May 28, 1868, Rev. E. C. Bolles, of Portland, giving the address. The school had been commenced with forty-four pupils, Oct. 1, 1866, in the vestry of the Universalist Church, under Mr. T. G. Senter, principal. The summer term of 1868 was opened in the new edifice.

Four years later, during the night of July 31, 1872, this magnificent building with nearly all its contents was destroyed by fire. The young school became suddenly homeless, and Principal Senter resigned. The Franklin House was bought and the school resumed in it, with C. A. Daniels as principal for one year, and Dr. J. P. Weston for five years. After two years of labor and great anxiety, a second and the present edifice was completed and dedicated June 24, 1874. It occupies substantially the same foundations, and differs but little from the previous one, except being in Gothic style.

Until the year 1877, Dean Academy was open to both sexes; but the demand for a young ladies' school led the trustees to limit it accordingly. The new arrangement opened in 1877–78, with about fifty pupils, under Miss H. M. Parkhurst, principal. After two years' trial the limitation was removed, and the school is now open to both sexes. Professor Lester L. Burrington, from the Illinois State Normal University, became the principal in 1879, and the school is still under this faithful and devoted teacher.

College Graduates.—The interest of the town in education is further indicated by its long roll of college graduates and professional men. Few towns can show a larger ratio of educated men and women. Since its incorporation as a precinct, fifty-three of its young men and one lady are known to have graduated from college. Their names are here given. Many others, natives, but hailing elsewhere, are graduates. The honorable women of the town who married professional men are not a few. The total number given in Blake's "History of Franklin" is *one hundred and twelve.*

LIST OF GRADUATES.

Name.	Institution.	Graduated.
Professor Aldis S. Allen, M.D.	Yale	1827
Benjamin F. Allen	Brown	1817
Judge Asa Aldis	Brown	1796
J. Frank Atwood, M.D.	Harvard	1869
Henry M. Bacon	Amherst	1876
Rev. Abijah R. Baker, D.D.	Amherst	1830
David E. Baker	Amherst	1878
Rev. Mortimer Blake, D.D.	Amherst	1835
Gilbert Clark, M.D.	Eclectic Medical, Phila.	1873
Rev. Henry M. Daniels	Chicago Theological	1861
Rev. William H. Daniels	Middletown	1868
Hon. Williams Emmons	Brown	1805
Elisha Fairbanks, Esq.	Brown	1791
Theodore P. Farr	Tufts	1878
Professor A. Metcalf Fisher	Yale	1813
Rev. Charles R. Fisher	Trinity	1842
Hon. George Fisher	Brown	1813
Lewis W. Fisher	Brown	1816
Elisha Harding, M.D.	Brown	1819
Rev. Thomas Haven	Harvard	1765
Peter Hawes, Esq.	Brown	1790
Rev. Isaac E. Heaton	Brown	1832
Rev. Sanford J. Horton, D.D.	Trinity	1843
Rev. Samuel Kingsbury	Brown	1822
S. Allen Kingsbury, M.D.	Brown	1816
Hon. Horace Mann, LL.D.	Brown	1819
Edward McFarland, Esq.	Holy Cross, Worcester	1873
Alfred Metcalf, Esq.	Brown	1802
John G. Metcalf, M.D.	Brown	1820
Judge Theron Metcalf	Brown	1805
George T. Metcalf, Esq.	Brown	1853
Erasmus D. Miller, M.D.	Brown	1832
Lewis L. Miller, M.D.	Brown	1817
Rev. William Phipps	Amherst	1837
Rev. George G. Phipps	Amherst	1862
Benjamin Pond, M.D.	Medical, Dartmouth	1813
Rev. Daniel Pond	Harvard	1745
Samuel M. Pond, Esq.	Brown	1802
Rev. Timothy Pond	Harvard	1749
Metcalf E. Pond, D.D.S.	Boston Dental College	1874
Jenner L. S. Pratt, M.D.	Columbia, New York	1842
Spencer A. Pratt, Esq.	Brown	1830
Miss Lydia P. Ray	Vassar College	1878
William F. Ray, A.M.	Brown	1874
Rev. Albert M. Richardson	Oberlin	1846
Professor Henry B. Richardson	Amherst	1869
Frank E. Rockwood, Esq.	Brown	1874
Lucius O. Rockwood, Esq.	Brown	1868
Henry E. Russegue, M.D.	Boston University	1878
George W. Smalley	Yale	——
Rev. William M. Thayer	Brown	1843
Abijah Whiting, Esq.	Brown	1790
Nathan Whiting, Esq.	Brown	1796
Rev. Samuel Whiting	Harvard	1769

In addition to those mentioned in the above list were several others who died in the course of their collegiate studies or were arrested by change of circumstances.

Material Progress.—The following table, compiled from the earliest reliable sources, exhibits the growth of the town:

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Year.	Polls.	Valuation.	Houses.	Barns.	Horses.	Oxen.	Cows.	Sheep.	Total Population.
1786	253	£2401 18s.	127	119	132	198	570	856	1100
1790	274	£2803 14s. 6d.	143	131	139	270	788	.....	1101
1800	296	$13,294.40	169	157	180	275	729	.....	1255
1810	288	17,318.95	180	178	163	265	733	.....	1398
1820	323	15,524.75	210	180	143	274	599	.. ..	1630
1830	286	343,124.00	234	208	149	274	563	301	1662
1840	372	417,978.00	262	227	183	191	448	129	1717
1850	384	648,436.00	304	240	185	192	493	12	2043
1860	545	811,636.00	379	269	245	142	508	5	2172
1865	543	1,116,660.00	402	.....	269	.....	573	10	2510
1875	717	1,433,635 00	464	.....	331	.....	466	4	2983
1880	.....	1,736,370.00	632	320	448	40	393	14	4051
1883	963	1,873,830.00	658	354	451	50	549	16	.....

These tables indicate that the progress of the town has in late years been rapid for staid New England. The impulses of this growth are found in the development of business, as the facts following indicate. They have been carefully gathered from original sources.

Later Industries.—The beginning of the present century marks the introduction of the straw business, in which the town still holds a foremost rank. The braiding and making of rye-straw into bonnets came from Providence, R. I. A milliner of that city, Mrs. Naomi Whipple, and her assistant, Miss Hannah Metcalf, unraveled a piece of imported braid and learned the secret of its plaited strands. She made and sent a case of bonnets, from braid of her own manufacture, to New York, which sold with the rapidity of foreign goods. Sally Richmond, a scholar at Wrentham Academy in the summer of 1799, taught the art of braiding to the ladies where she boarded, and thus came the new industry to Wrentham and Franklin. The storekeepers at first exchanged their goods for the braid; but as it accumulated, they began to make it into bonnets, carrying it with wooden forms from house to house to be sewed into shape by the farmers' wives and daughters. The bonnets so made were gathered and pressed at first with common hand-flats, afterwards with jack-presses worked by the foot. So grew up the great industry which now employs thousands of people in this region.

The first straw manufactory in Franklin was begun in 1812 by Asa and Davis Thayer. After the death of Asa Thayer, in 1816, a partnership was formed between Davis Thayer and Herman C. Fisher, to which, in 1825, Albert E. Daniels was admitted. Another early firm was Asa Rockwood & Son.

The trip to New York, where their sales were made, was not to these first merchants a night ride in a steamer. They went with a horse and wagon to Providence and thence in a sailing-vessel, whenever a cargo and wind and tide were ready, waiting sometimes two weeks for a favorable wind. When they should return to their factories was still more uncertain. Between the two termini of their business, their lives were drawn in unequal and indefinite lengths which unusual patience alone could equate.

Thayer, Fisher & Daniels after a while separated into individual firms. Thayer became Thayer, Gay & Co., then D. Thayer, Jr., & Bros., until their final transfer to Hubbard, Snow & Co.

Hermon C. Fisher became Fisher & Norcross, then H. C. Fisher alone a few years, afterwards Fisher & Adams, and, after the death of Mr. Simeon Adams, Fisher again until he was succeeded in the business by Horace M. Gowen. This line is now extinct.

Albert E. Daniels became Daniels & Green, then Daniels & Son, when the business was transferred to Green & Baker, then to Henry M. Green alone; again it became Farmer & Sherman, then Bassett, Sherman & Co., and now is Oscar M. Bassett & Co. Other firms have also engaged in the straw business,—Hartwell Morse & Co., for twenty years; Horace S. Morse & Capron, for twelve years, in the old academy building; Foster, Pratt & Day, and Gen. Sumner & Co., about 1855–60. In 1869 no less than *seven* manufactories of straw goods were in active operation, making a million hats and bonnets per year. These were at that time all made, pressed, and finished by hand; but about 1872 the hydraulic press was introduced, and in 1875 sewing-machines came into use. They greatly increased the amount of production, but with a large decrease of employés as well as a reduced value in products. Two firms only are now manufacturing straw goods in Franklin, as below:

HUBBARD, BASSETT & Co. are at the New York end of the line, and HUBBARD, SNOW & Co. occupy in Franklin the large factory formerly used by Davis Thayer Bros. They have three hundred and twenty-five employés at the factory, and two hundred and fifty outside to whom work is carried. They manufactured in 1883 nineteen thousand cases, each containing on an average four dozen hats or bonnets; total, nine hundred and twelve thousand. OSCAR M. BASSETT & Co., successors of Bassett & Sherman, have manufactured only since Sept. 1, 1883; but they already employ about two hundred hands and make all varieties of straw goods.

FELT, SATINET, AND CASSIMERE MANUFACTURES have become another leading industry in Franklin. Col. Joseph Ray came with his family to Franklin in 1839, and engaged in making cotton goods. One of his sons, Frank B. Ray, started the first woolen-mill in town at Unionville, a village a mile and a half west of the Centre. He at first prepared wool shoddy to sell to others, using probably the first shoddy picker in the country.

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In 1870 he started the first felt machinery in town. This enterprise of felt manufactures grew rapidly by the forming of new firms and the addition of cassimere and satinet goods. Morse & Waite, in 1871, were followed by Rays, Rathburn & McKenzie, and The Franklin Felting Company,—Enoch Waite, James P. and Joseph G. Ray. There are now seven of these felting-mills running. The firm of J. P. & J. G. Ray are running four mills, viz.: a shoddy-mill, using from six to eight thousand pounds of rags per day, and employing fifty hands; a cassimere-mill, with six sets of machinery, one hundred and twenty-five hands, and making 200,000 yards per year; a cotton warp woolen satinet mill, with eight sets, one hundred and fifty hands, and 1,000,000 yards per year,—this mill is located in Bellingham; the City Mills, now in Norfolk, for all kinds of felt-goods, eighty hands, and 500,000 yards per year. Their wool and waste trade amounts to one million dollars per year.

Frank B. Ray has one felt- and one shoddy-mill, both in Franklin.

William F. Ray, son of Frank B. Ray, runs a mill at Norfolk, for wool extracts and shoddy, employing fifteen hands and producing 400,000 pounds per year.

A Satinet-Mill, built by Ray, Rathburn & McKenzie in 1872 for a felt-mill, was bought, 1881, by C. J. McKenzie and changed to a satinet-mill. It runs three sets of woolen machinery, employs forty hands, and produces 350,000 yards per annum.

The Felting-Mill of the Franklin Felting Company was purchased, in the spring of 1883, by Adelbert D. Thayer. It has a capital of forty thousand dollars.

Another Cassimere-Mill has this year (1883) been started by Addison M. Thayer, with forty thousand dollars capital.

Of these *ten* mills, three are just beyond the town limits, but are owned and operated by Franklin firms.

The Franklin Cotton Manufacturing Company has just been formed. This corporation is erecting at Unionville a granite building one hundred and thirty-three feet long and fifty-five feet wide and two stories high, to be run by both steam and water, as the supply serves. They will make a new kind of fancy cotton goods, with imported English machinery, and intend to commence Jan. 1, 1884. Capital, one hundred and fifty thousand dollars. The officers are George Draper, of Milford, president; James P. Ray, of Franklin, treasurer.

The Shoe Business has never put more than one foot into the town. In 1850, N. C. Newell bought Dr. Emmons' barn, moved it, and began manufacturing therein. He was succeeded by James M. Freeman, who enlarged both business and shop, but he retired in 1879, and the business also.

The Franklin Rubber-Boot Company was organized, 1882, with a capital of seventy-five thousand dollars. Moses Farnum, president; Joseph G. Ray, treasurer; Horace Jenks, superintendent of the works. They are located near Beaver Pond, and are employing one hundred and twenty hands, and make 800 pairs of rubber boots and the same number of overshoes per day.

Lumber and Box Factories.—E. L. and O. F. Metcalf commenced as contractors and builders in 1843. In 1847–49 they were actively engaged in building depot, bridges, etc., for the Norfolk County Railroad and Southbridge branch. In 1856 they bought the Frost water-mill, about two miles from the Centre, fitting it up with wood-working machinery, and also opened a lumber-yard at the village. In 1867 they built a steam-mill near the railway station, which has been enlarged until its present dimensions are sixty by one hundred and eight feet, with wings thirty by fifty feet and thirty by forty feet, all two stories high. In 1870 they added a saw-mill and, in 1873 a grain-mill. They employ a large number of hands in the sash, door, blind, and box departments.

The original firm, after almost forty years of successful business, dissolved in 1881 by mutual consent, Erastus L. going out, and Walter M. Fisher taking his interest in the business, which is now carried on with the firm-name of O. F. Metcalf & Sons.

In the northwestern part of the town is another lumber- and box-factory, started by Lucius W. Daniels in 1874, making 50,000 packing-boxes and using 750,000 feet of lumber per year. The saw-mill demands 400,000 feet of lumber per year to keep its saws busy.

At Nason's Crossing, about half a mile south of the Centre, Joseph M. Whiting has been engaged for several years running a grist-mill.

Machinery.—Joseph Clark owns the one machine-shop in Franklin, located at Nason's Crossing. He manufactures largely woolen machinery, as well as repairs cotton machinery of all kinds, employing a large number of men and adding much to the town industries.

Canned Goods.—North Franklin is a head centre of the canning industry. The large factory of Richardson & Hopkins commenced ten years ago on a small scale. Their buildings have been enlarged and

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machinery added, including two forty horse-power boilers. During the busy season, they now employ about one hundred and fifty hands. They make their own cans, of which in 1882 they produced 400,000. This firm put up last year 112,000 cans of corn, 90,722 of tomatoes, 45,387 of squash in three-pound cans, and 1267 in gallons; peas and beans, 15,000; pumpkins, 5140; cranberries, 3000. Fifteen thousand cases were required to pack the shipped goods.

GEORGE BACON commenced the same industry in 1881 with about twenty-five hands, making a good start the first year with 20,000 cans of corn, 23,000 of tomatoes, and 3,200 of squash, he also making his own cans.

R. E. GURNEY commenced canning in 1882, putting up about 20,000 cans, and raising nearly all the material used.

BEET SUGAR.—The experiment of making sugar from beets was tried in Franklin for a year by a corporation formed in 1879, with a capital of one hundred and thirty-three thousand dollars. But the enterprise was abandoned for lack of beets. It was thought that they could not be raised with profit to the farmer at prices which would also render it profitable to the corporation.

Near the depot are STEAM PRINT-WORKS, owned by Charles L. Stewart and started by him in 1873.

On Dean Street is L. W. MILLIKEN, manufacturer of loom-pickers, straps, and other manufactures of leather. On the same street is the manufactory of R. Sommers, for toilet and laundry soap, carried by teams in all the region round about.

On East Street A. Parker Smith manufactures a leather lacquer for carriages, for Boston trade.

A company has been formed for the manufacture of jewelry, with a capital of six thousand dollars. Henry R. Jenks is president, and a building is nearly completed on Dean Street. Work will commence early in 1884.

The Press.—The first newspaper published in town was *The Franklin Register*, a weekly. It was started October, 1872, by James M. Stewart, editor and proprietor. It was continued until the removal of Mr. Stewart in 1881. In 1878 *The Franklin Sentinel* began its weekly rounds. It was put on duty by R. E. Capron. Since January, 1883, *The Sentinel* has been published by Houston & Lincoln, with a lengthened circuit and more imposing dimensions. May its circuit be enlarged as its value increases.

Railroads.—The Norfolk County Railroad was incorporated in 1847. In 1849 the road was completed and running its trains. The line connected Dedham and Blackstone, and was twenty-six miles long. The bridge just west of the Franklin station covers the summit of the road. Its elevation above the mean low-water level in Boston at this point is $296\frac{35}{100}$ feet. The Norfolk County Railroad has since become a link of the New York and New England Railroad, and has been gradually lengthened until, from Boston to Fishkill,—its proper western terminus,—it measures 227¾ miles of main track, exclusive of its branches.

In 1877 the Rhode Island and Massachusetts Railroad was completed, connecting Franklin and Providence *via* Valley Falls, twenty miles. It is owned and controlled by both Massachusetts and Rhode Island parties, each on its side of the line. During the past summer (1883) the Milford and Franklin Railroad has been completed, and trains are now running regularly and often over its ten miles of length, connecting, through Hopkinton and Ashland, with the Boston and Albany Railroad. Franklin is thus amply provided with railway connections.

Banks.—Franklin has two banks,—the FRANKLIN NATIONAL, with a capital of two hundred thousand dollars; President, James P. Ray, and Cashier, Moses Farnum; and the BENJAMIN FRANKLIN SAVINGS BANK, incorporated Feb. 21, 1871. President, Davis Thayer, Jr.; Cashier, Charles W. Stewart. Number of depositors since 1871, two thousand four hundred and six; and eleven hundred and seventy open accounts at the present time. Amount of net deposits, $295,574,38.

As will be seen, the industries of Franklin have increased rapidly.

Fire and Water.—For the protection of all the varied industries and their buildings, as well as the houses of the inhabitants of the town, there are as yet but two hand-engines. These, in case of fire, can throw water from cisterns or wells, if near and ample enough. But several recent destructive fires, which literally devoured the buildings they attacked, have proved that Franklin is without sufficient protection against this terrible foe.

Several movements have been made towards the building of protective water-works, and preliminary surveys were made by P. M. Blake, C.E., in 1876. But nothing was done by the town until the town-meeting in March, 1883. A committee of three—Joseph G. Ray, Asa A. Fletcher, and William E. Nason—were then chosen to ascertain the cost and all other information necessary for the introduction of a water supply. The immediate and only present result appears in an act of incorporation passed by the Legislature May 16, 1883, authorizing the forma-

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tion of the Franklin Water Company, to take water from Beaver Pond, and to issue bonds for seventy-five thousand dollars, payable in thirty years from the date of issue; the whole capital not to exceed seventy-five thousand dollars, in shares of one hundred dollars each. Associated with the committee in the act of incorporation were Rev. William M. Thayer, James M. Freeman, James P. Ray, George N. Wiggin, Henry R. Jenks, and Homer V. Snow. As yet the company have attempted no visible measures, though their next report to the town may contain definite suggestions.

The town also chose a committee, Sept. 30, 1882, to take charge of the question of a new town-house. This subject is awaiting decisive action, not to be much longer delayed, as the present town-house is inadequate for use.

The Rebellion of 1861.—The response evoked by the war for slavery is indicated by the following resolve, passed unanimously at a town-meeting, May 2, 1861 :

"*Resolved*, That it is the duty of all good citizens to discountenance and frown upon every individual among us, if any there be, who shall express sentiments disloyal to the government of the United States, or offer aid or sympathy to the plotters of treason and rebellion."

But the town expressed itself not in words alone. It at once raised, on its quota of twenty-three, thirty-four men, and three thousand dollars were promptly pledged as aid. On the call of August, 1862, for three hundred thousand more, forty-three were enlisted on its quota of thirty-four. The town responded with a like promptness and profusion to every subsequent call for troops. Individual citizens were generous in subscriptions to pay bounties and to aid the families of volunteers.

When the first detachment—the overquota of thirty-six, and called Company C, Forty-fifth Regiment of Massachusetts Volunteers, under 2d Lieut. Lewis R. Whitaker, a soldier for freedom in Kansas —was leaving for the field, a farewell meeting was held in the town hall, at which their lieutenant was *surprised* with a fine sword from his men, and they in turn received each a Bible. When a temperance pledge was proposed, all, save one or two, enthusiastically attached their names. On the announcement that only twenty-three had been called for, one of the thirteen said they would *all* go, if they went afoot and alone.

It is known that two hundred and eighteen soldiers were furnished by the town during the war. How many were natives cannot now be ascertained, as the town's list is confessedly imperfect. But the record of ninety-seven natives has been made, whose names, grade, and fate are as below:

Charles R. Adams, son of Peter, Co. A, 33d Regt.; killed near Winchester.
Henry P. Adams, son of Oren W., 3d Regt.; in Andersonville prison.
William M. E. Adams, son of Erastus, Co. I, 18th Regt.; served through.
Alvin B. Adams, son of Oren W., Co. G, 16th Regt.; not known.
William W. Adams, son of Oren W., Co. C, 45th Regt.; served through.
Andrew J. Alexander, son of William, Co. C, 45th Regt.; honorably discharged.
Lowell W. Adams, son of Oren W., Co. G, 45th Regt.; wounded, served through.
William G. Adams, son of Gardner, Co. K, 44th Regt.; wounded, served through.
Caleb W. Ballou, son of Caleb, Co. H, 40th Regt.; disabled and discharged.
Adin Ballou, son of Albert, 10th Regt., Me.; not known.
Owen E. Ballou, son of Barton, Co. C, 4th Regt.; honorably discharged.
William A. Ballou, son of Albert, Co. C, 45th Regt.; honorably discharged.
William H. Baldwin, son of Henry, Co. A, 35th Regt.; Andersonville, died.
Seth Blake, son of Seth, Co. I, 18th Regt.; in Andersonville.
Charles H. Bemis, son of Henry, Co. C, 45th Regt.; honorably discharged.
Thomas Coffield, son of John, Co. I, 18th Regt.; honorably discharged.
Barton F. Cook, son of Milton, Co. H, 3d R. I. Artillery; honorably discharged.
Joseph W. Cook, son of Winslow, R. I. Cavalry; honorably discharged.
Daniel C. Corbin, son of Otis, Jr.; wounded, discharged.
Anthony Conner, son of Isaac, Co. I, 18th Regt.; honorably discharged.
George Clark, son of John, Co. I, 18th Regt.; died in Andersonville.
James Clark, son of John, Co. B, 18th Regt.; not known.
Nathan Clark, son of Alfred, Co. I, 18th Regt.; wounded and discharged.
Barton A. Colvin, son of Jasper, Co. C, 45th Regt.; honorably discharged.
Charles A. Cole, Co. C, 45th Regt.; honorably discharged.
George W. J. Cole, Co. C, 45th Regt.; honorably discharged.
Cornelius Dugan, Co. K, 33d Regt.; honorably discharged.
Joseph Day, son of Hermon, Co. A, 35th Regt.; sick and discharged.
Edward H. Freeman, son of James M., Co. C, 45th Regt.; honorably discharged.
George M. Farrington, son of Nathan, Co. A, 35th Regt.; wounded and discharged.
Alfred J. Fitzpatrick, son of John L., Co. H, 18th Regt.; honorably discharged.
John M. Fisher, son of Weston, Co. C, 38th Regt.; killed.
Walter M. Fisher, son of Walter H., Co. C, 45th Regt.; honorably discharged.
Marcus Gilmore, son of Marcus, Co. A, 35th Regt.; honorably discharged.
William S. Gilmore, son of Philander, Co. F, 10th Regt.; honorably discharged.

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Nathaniel S. Grow, son of Nathaniel, Co. C, 45th Regt.; honorably discharged.
Samuel E. Gay, son of Willard, Co. K, 31st Regt.; disabled.
Pliny A. Holbrook, son of Ellis, Co. C, 45th Regt.; honorably discharged.
Joseph W. Holbrook, son of Eliphalet, Co. C, 45th Regt.; honorably discharged.
Samuel C. Hunt, son of Rev. Samuel, Co. C, 45th Regt.; honorably discharged.
Frank F. Hodges, son of Willard, Co. C, 45th Regt.; honorably discharged.
Norman Hastings, son of Nathaniel, Co. C, 45th Regt.; died on return.
Albert L. Jordan, son of Alfred, Co. I, 18th Regt.; wounded five times, discharged.
Henry A. Jordan, son of Alfred, Co. H, 1st Cavalry; honorably discharged.
Edwin A. Jordan, son of Alfred, Co. H, 1st Cavalry; honorably discharged.
Samuel H. Jordan, son of Alfred, Co. C, 45th Regt.; lost an arm, discharged.
George King, M.D., son of George, surgeon, 16th and 29th Regts.; honorably discharged.
H. D. Kingsbury, son of Nathaniel D., Co. K, 1st Cavalry; honorably discharged.
Emery T. Kingsbury, son of Fisher A., Co. C, 45th Regt.; honorably discharged.
George A. Kingsbury, son of Horatio, Co. B, 42d Regt.; prisoner and paroled.
Herbert L. Lincoln, son of Manly, Co. A, 35th Regt.; wounded and died.
Granville Morse, son of Levi F., Co. I, 18th Regt.; honorably discharged.
Lewis L. Miller, son of John W., Co. E, 12th Regt.; wounded and died.
Eugene H. Marsh, son of Lewis H., 2d R. I. Cavalry; honorably discharged.
Jeremiah Murphy, son of Thomas, Co. C, 45th Regt.; honorably discharged.
Charles M. Nason, son of George W., Co. A, 35th Regt.; honorably discharged.
William E. Nason, son of George W., Co. A, 35th Regt.; honorably discharged.
George W. Nason, son of George W., Co. I, 5th Regt., and in Co. H, 23d Regt.; col. of Newbern fire department; honorably discharged.
Albert D. Nason, son of George W., Co. C, 45th Regt.; honorably discharged.
Albert J. Newell, son of Arnold J., Co. I, 23d Regt.; unknown.
Olney P. Newell, son of Hiram, Co. B, 1st Cavalry; honorably discharged.
Duane Newell, son of Nelson C., Co. C, 45th Regt.; disabled and discharged.
George L. Partridge, son of Seth, Co. B, 42d Regt.; honorably discharged.
Whipple Peck, son of Whipple, 1st R. I. Regt.; wounded and discharged.
Horace W. Pillsbury, son of Stephen, Co. I, 18th Regt.; wounded and discharged.
Alfred J. Pierce, son of Israel, 3d R. I. Artillery; honorably discharged.
Israel F. Pierce, son of Israel, R. I. Cavalry; honorably discharged.
Henry M. Pickering, son of Samuel, Co. C, 45th Regt.; honorably discharged.
James M. Ryan, son of James, Co. C, 45th Regt.; honorably discharged.
William Sullivan, Co. K, 33d Regt.; unknown.
Charles H. Scott, Co. A, 35th Regt.; unknown.
Smith O. Sayles, son of Oren W., R. I. Cavalry; unknown.
Thomas W. Sayles, son of Oren W., R. I. Cavalry; unknown.
Michael O. Sullivan, son of Jeremiah, Co. C, 45th Regt.; honorably discharged.
George W. Thompson, son of Thaddeus, Co. I, 18th Regt.; honorably discharged.
Ransom Tift, son of James, Co. I, 18th Regt.; honorably discharged.
William H. Thomas, son of Sandrus, Co. I, 18th Regt.; unknown.
Abram W. Wales, son of Amos A., Co. I, 18th Regt.; honorably discharged.
Shepard G. Wiggin, son of Joseph, Co. A, 35th Regt.; died.
Silas H. Wilson, son of Enoch, Co. A, 35th Regt.; prisoner, paroled, disabled.
Otis Winn, son of Peter, Co. A, 35th Regt.; died.
Henry J. Ward, son of Reuben, Co. C, 45th Regt.; honorably discharged.
Owen W. Wales, son of Otis, Jr., Co. C, 45th Regt.; discharged.
Lewis F. Williams, son of William, 12th Heavy Artillery; unknown.
John B. Whiting, son of Sydney, Co. C, 45th Regt.; honorably discharged.
Daniel W. Whiting, son of Willard C., Co. K, 23d Regt.; honorably discharged.
Lewis R. Whitaker, son of Richard, Co. C, 45th Regt.; 2d lieut.; honorably discharged.
George F. Woodward, son of Austin, Co. C, 45th Regt.; honorably discharged.
Lewis E. Wales, son of Otis, Jr., Co. B, 42d Regt.; died in New Orleans.
John D. Wales, son of Otis, Jr., Co. B, 42d Regt.; honorably discharged.
George H. Scott, son of George W., Co. I, 18th Regt.; unknown.
Alonzo F. Eddy, son of Asahel, Co. I, 18th Regt.; honorably discharged.
George L. Rixford, 4th Cavalry; honorably discharged.
James F. Snow, son of John W., Co. C, 56th Regt.; unknown.
George B. Russell, son of Thomas, 12th Heavy Artillery; unknown.
William G. White, son of Adam H., —— Battery; unknown.
Dana Follen, son of James; honorably discharged.

These were natives or residents of the town.

Many natives resident elsewhere enlisted in other places. Among them some are known to have attained honorable rank and distinction. Edmund Dean, son of Luther, became adjutant-general of Kansas; Charles H. Thayer, son of Nathaniel, was promoted to a captaincy, confined in Libby prison, and exchanged.

It is an honorable record that only one of all the native soldiery deserted. No public monument, however, has yet been erected to the memory of the Union soldiers of Franklin. But it has a G. A. R. Post, and a public commemoration upon Decoration Day.

Public officers, from the incorporation of the precinct to the present time.—Among the citizens

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whom Franklin has honored are the following elected to its chief offices, both as a precinct and as a town:

PRECINCT CLERKS.

Daniel Thurston (first clerk), 1738.
Ezra Pond, 1739, 1742.
Simon Slocum, 1740, 1741, 1743, 1748, 1752.
John Fisher, 1744, 1747.
Jabez Fisher, 1753, 1756.
Michael Metcalf, 1757.
Hezekiah Fisher, 1758, 1769, 1773.
Timothy Pond, 1759, 1762.
Jonathan Whiting, 1763, 1768.
Ebenezer Metcalf, 1774–77.

TOWN CLERKS.

Asa Pond, 1778, 1780, 1782, 1785.
Hezekiah Fisher, 1781.
Nathan Daniels, Jr., 1786, 1791, 1804.
Amos Hawes, 1792, 1803.
Asa Harding, 1805, 1815.
Lewis Harding, 1816, 1823.
Capt. David Baker, 1824–36.
Wilkes Gay, Jr., 1837–39.
Davis Thayer, Jr., 1840–45.
Theron C. Hills, 1846–62.
Alpheus A. Russegue, 1863–75, 1879, 1882.
George W. Wiggin, 1876–78, 1882, 1883.

PRECINCT TREASURERS.

Eleazer Metcalf, 1738.
Nathaniel Fairbank, 1739.
David Jones, 1740, 1741.
Thomas Bacon, 1742, 1753.
Robert Blake, 1743–52, 1758, 1768.
Baruch Pond, 1754–57, 1761, 1764.
Daniel Thurston, 1759–60, 1765, 1767, 1769, 1771.

TOWN TREASURERS.

Asa Whiting, 1778–87, 1792, 1793.
Seth Lawrence, 1788–91.
Joseph Whiting, Jr., 1794–96.
Hanan Metcalf, 1797–99.
Lieut. Phineas Ware, 1800–4.
Timothy Metcalf, 1805–16.
Simeon Partridge, 1817–19.
Col. Caleb Thurston, 1820–32.
Joel Daniels, 1833–35, 1842–53.
Wilkes Gay, Jr., 1836–39.
George W. Morse, 1840–41.
Theron C. Hills, 1854–60.
Adams Daniels, 1861, 1662.
Alpheus A. Russegue, 1863–74.
James M. Freeman, 1875–83.

REPRESENTATIVES TO THE GENERAL COURT.

Ensign Jos. Hawes, 1778, 1881.
Dr. Joseph Metcalf, 1779–80.
Peter Adams, 1782–83.
Samuel Lethbridge, 1784–85.
Hon. Jabez Fisher, 1786, 1798–99.
Capt. Thomas Bacon, 1787–88.
Lieut. Hezekiah Fisher, 1789–97.
Col. John Boyd, 1800–4.
Pelatiah Fisher, 1805–6.
Capt. Joseph Bacon, 1807–14.
Lieut. Phineas Ware, 1811–17.
Lewis Fisher, 1815–16, 1818–21, 1823, 1826.
Dr. Nath'l Miller, 1827, 1833.
Col. Caleb Thurston, 1829–30.
Willis Fisher, 1831.
Maj. Davis Thayer, 1832, 1834, 1840.
Ensign Seth Dean, 1834.
Joel Daniels, 1837.
Col. Nathan Cleveland, 1838–39.
Ward Adams, 1840.
Albert E. Daniels, 1841.
Col. Saul B. Scott, 1843–44.
Dr. Shadrack Atwood, 1847.
Col. Paul B. Clark, 1848.
George W. Nason, 1850.
William Metcalf, 1851.
Capt. Hartford Leonard, 1852.
Seneca Hills, 1855.
Mason F. Southworth, 1856.
Theron C. Hills, 1857.
Stephen W. Richardson, 1858.
James M. Freeman, 1860.
James P. Ray, 1861, 1877.
Rev. Wm. M. Thayer, 1863.
Francis B. Ray. 1865.
Alpheus A. Russegue, 1867.
Henry E. Pond, 1868.
Rev. Richard Eddy, 1870.
Joseph A. Woodward, 1871.
John H. Fisher, 1873–74.
Davis Thayer, 1876.
Henry R. Jenks, 1880.
Sabin Hubbard, 1883.

Centennials.—The first century of Franklin *as a precinct* was completed Dec. 23, 1837 (old style). The event was commemorated by a historical sermon preached Feb. 25, 1838, by the then pastor, Rev. Elam Smalley, and afterwards printed. The close of the *town's* first century, March 2, 1878, was anticipated, in a town-meeting of March, 1873, by the choice of a committee "to prepare a plan for an appropriate celebration of the anniversary, to secure statistics, and to do whatever they may deem necessary in the matter, and report at a future town-meeting." The committee were Stephen W. Richardson, William M. Thayer, Waldo Daniels, William Rockwood, and Adin D. Sargent. They reported the plan of a public celebration, and an address by Rev. Mortimer Blake, D.D., a son of Franklin, then in Taunton. The plan was adopted, and in 1877 five hundred dollars were appropriated for expenses, including the publication of a town history. March, 1878, the committee was enlarged by the addition of A. St. John Chambrè, Henry M. Green, James P. Ray, Paul B. Clark, and Edward A. Rand, as a committee of arrangements. As March is usually unfit for a public celebration, June 12th was selected, and the day proved most favorable for the occasion.

The chief features of the celebration were a procession, including the public schools, and a representation of the industries of the town; a historical address, with other services, in the Congregational Church; a dinner under a large pavilion on the Common with twelve hundred guests, where history and prophecy, wisdom and wit, from the Governor of the State to the town official, abounded until the westering sun suggested an adjournment until 1978. More than ten thousand people came together from far and near.

A museum of local antiquities, collected by the industry of a committee of ladies in the vestry of the Congregational Church, was visited during the day by more than a thousand people, and elicited unanimous surprise at the valuable relics they had gathered. A vocal concert in the evening was fully attended, and closed the centennial day.

The history of Franklin, afterwards published, contains the historical address, enlarged by addenda; biographical sketches; genealogies in brief; speeches at the dinner; with portraits, views of buildings, etc. It is an octavo of over three hundred pages, prepared by the author of the address, and published by the committee of the town. Very few copies remain in the hands of W. Rockwood of the committee.

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BIOGRAPHICAL SKETCHES.

JAMES P. AND JOSEPH G. RAY.

There is an inspiration to others in the history of self-made men; so we gather these fragments from the lives of these brothers, and place them as honored records among the names of those worthy to occupy a place in the "History of Norfolk County." Energy is the corner-stone to their characters, the secret of their successful lives,—well-directed, steady, persistent energy. Joseph Ray, the father of these brothers, was born in West Wrentham, Mass., July 24, 1791. He learned the stone-mason's trade, and followed that some years, building mills, mostly in the Blackstone Valley, whither he moved in 1813, making his residence South Mendon, now East Blackstone. In 1814 he married Lydia, daughter of James Paine, an iron-worker, then of Smithfield, R. I., but afterwards a resident of Mendon. Mr. Ray entered into partnership with Mr. Paine in 1821, the firm-name being "Paine & Ray." They engaged in the manufacture of cotton and woolen machinery. Mr. Ray had become thoroughly familiar with their mechanism, and applied himself not only to their construction but improvement. The first geared speeders were invented and constructed in his shop. The firm had two manufactories, one at South Mendon, with one hundred and fifty hands, the other at Slatersville, R. I., with one hundred men. In 1826 Mr. Ray purchased a cotton-mill of nine looms at Hillsboro', N. H., which number he increased to ninety. He conducted this successfully until 1839, when his intimate business relations with Abraham and Isaac Wilkinson, large cotton manufacturers of Rhode Island, involved him in their failure, and he was compelled to suspend payment. Receiving an extension on his notes for five years, he struggled faithfully during that period to restore his wrecked fortunes, but failed and retired from business in 1844. He died in 1847.

JAMES P. RAY, eldest son of Joseph and Lydia (Paine) Ray, was born in South Mendon, Mass., in 1820. He received the educational advantages of the common and high schools of Bellingham and Uxbridge, and the Manual Labor School at Worcester, with such attention as to qualify him as a teacher at the age of fifteen, when he took charge of the district school at Northbridge, Mass., for one term. He then became a clerk in a store at Upton, Mass., but in 1836 his father, who had been living in Northbridge, removed to South Mendon, where James entered a cotton-factory and remained one year stripping cards. The next year (1837), in the midst of the greatest financial panic this country has ever known, a boy of seventeen, his entire wealth consisting of seven dollars, he started business on his own account by hiring two carding-machines and power to run them, and buying two hundred pounds of cotton waste with which to make cotton batting. This was the humble beginning of a most remarkable and successful business career. He ran his machine several months, then hiring a horse and wagon, peddled out his goods. Encouraged by his success, early the next season he purchased six carding-machines which he placed in a room in City Mills, Franklin, and continued the manufacture of batting until 1838, when he purchased a small "mule" and made cotton wicking during the winter. Notwithstanding his industry and care, by the depression of prices he found himself five hundred dollars in debt the next spring.

Hiring the new mill of Joseph Whiting, of Unionville, he moved thither in May, 1839, his father's family (now dependent on him) also moving there. Managing his affairs with sagacity and untiring energy unusual in so young a man, and making cotton batting, wicking, and cotton twine, by 1844 he had accumulated two thousand dollars. He was again at this time embarrassed by the failure of George Blackburn, of Boston, his commission merchant. Receiving an extension of time, he paid the last of the notes due in 1847. From this his career has been one of prosperity. In 1844 his brother, Frank B., three years his junior, who had been employed by him from youth, became his partner, with firm-name of J. P. & F. B. Ray. They purchased the celebrated "Makepeace Mill," and here and in the mill at Unionville manufactured batting, twine, wicking, and bagging until 1851, when Joseph G. was admitted partner, the firm becoming "Ray Brothers."

Mr. Ray married, May 31, 1843, Susan K., daughter of Capt. Alfred Knapp, of Franklin. Their children are Edgar K. and James F. Mr. Ray is Republican in politics; as such has been representative from Franklin one term, and State senator two years. He is a leading member of the Universalist Church and one of its trustees. Far-seeing, bold, energetic, and persistent, he has deserved and attained success far beyond the hopes and ambitions of his early manhood. He has neither courted popularity nor feared censure. He gives generously where his judgment approves, and refuses sometimes bluntly when persistently urged to support what he does not commend.

He has recently devoted much time to the con-

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James Polk

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Wm. Rogers & Co. Boston.

Rutherford B. Hayes

struction of the Milford, Franklin, and Providence Railroad, of which he is president, and its construction is due to his untiring efforts. He was incorporator, and is director of Franklin Rubber Company, president of Putnam Manufacturing Company, and of the manufacturing corporations at Woonsocket and City Mills.

JOSEPH G. RAY, youngest son of Joseph and Lydia (Paine) Ray, was born in South Mendon, now East Blackstone, Oct. 4, 1831. When but a lad of eight he began life's battle by working all his spare time morning and evening in his brother's mill at Unionville making twine. When twelve he attended school one year in Nashua, N. H. His vacations were passed in the mill, where he became expert in the methods of manufacture. In 1847, having saved money enough for his expenses, he attended school another year in Walpole, N. H. In 1850 he engaged with his brother Frank, receiving four hundred and fifty dollars yer year for his services, and during the year started the first "rag-picker" and manufactured the first "shoddy" made in New England. In 1851, in connection with James, he formed the firm of Ray Brothers, and bought the property in South Mendon—then owned by Jenckes & Scott—where their father commenced the manufacture of cotton machinery. In 1854 he married Emily, daughter of Col. Joseph Rockwood, of Bellingham. Their children are Lydia P. and Annie R. (Mrs. Adelbert D. Thayer). From 1861 to 1871, Mr. Ray resided in Unionville; from thence removed to Franklin, where he still lives.

His summer residence is the old homestead of Col. Rockwood, which Mr. Ray has taken much pains to make a model home. He has spared no expense in this, as the elegant building and elaborate surroundings clearly indicate. He is a lover of fine horses and stock, and has done much to improve the quality of both. He has made several importations of Holstein cattle, of which he owns a fine herd. One of the most unique features of this farm is its fish pond, well stocked with German carp, surrounded by a private race-course. Republican in politics, in 1859, when but twenty-eight years old, Mr. Ray was chosen representative from Blackstone in the State Legislature, of which he was the youngest member, and in 1869 was elected to represent his district in the State Senate. Universalist in religious belief, he was one of the trustees of the church, and the intimate friend, confidant, and adviser of the late Dr. Dean in the building of Dean Academy and the Universalist Church of Franklin, and was the executive of the doctor's bequests, to which he gave his whole time and attention for several years, carrying the entire financial responsibility. To him more than to any other living man are the people of Franklin and the Universalist society indebted for the completion of the beautiful church and Dean Academy. By his kindness of heart, unfailing courtesy, his known integrity, fine social qualities, skill in business and financial operations, Mr. Ray has won the respect and confidence of his fellow-citizens, and particularly of those who have been brought into intimate connection with him. He is treasurer of various manufacturing corporations, was an incorporator, and is director and treasurer of the Milford, Franklin and Providence Railroad Company. As a business man he has few if any superiors. Both James and Joseph have contributed largely to church advancement and support. They have been connected personally and financially with every important business undertaking begun in Franklin since the organization of the firm of Ray Brothers. In 1856 their mill at South Mendon was burned, and immediately rebuilt. In 1858 they sold a right to raise a dam for a new mill built by Edward Harris in the north part of Woonsocket. This caused the water to flow back and so injure their manufactory at South Mendon that they closed up business there, removing the machinery to Unionville. Frank B. retired from the firm of Ray Brothers in 1860, the business being continued by the two other members under firm-title of J. P. & J. G. Ray. This firm purchased the Bartlett mill at Woonsocket, where they manufactured cotton sheetings, and in 1873 they, with Oscar J. Rathburn, president of the Harris Woolen Company, formed the firm of Rays, Rathburn & Co., which now owns and operates Jenckesville Mills, of Woonsocket. In 1865, J. P. & J. G. Ray purchased the woolen-mill in North Bellingham, which was built in 1810 by their father, and of which he was part owner. Here they manufacture satinets as Ray Woolen Company. Their first mill in Franklin was built in 1870, and used in making "shoddy." The firm of Rathburn & Mackenzie was formed in 1872 by James P. and Joseph G. Ray, Oscar J. Rathburn, and Charles J. Mackenzie, and built a mill for the manufacture of feltings. In 1874, J. P. & J. G. Ray purchased an interest in Franklin Felting Company, reorganizing it as Franklin Woolen Company. In 1877 they built a brick mill at Franklin in which to manufacture fancy cassimeres. In 1876 they purchased the original mill of the Putnam Manufacturing Company, at Putnam, which was built by Hosea Ballou, of Woonsocket, and also City Mills, in Franklin. Their business and financial progress since 1847 has been steady and satisfactory. Commencing in both branches of textile indus-

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tries with the lower grades of work, they have advanced step by step, making, in cottons, first batting, next wicking, next twine, then seamless bags, and finally finished cloths. In woolen, first shoddy, next satinets, then fancy cassimeres, without abandoning any branch on taking up another.

EDGAR K. RAY, son of James P. and Susan (Knapp) Ray, was born in Franklin, Mass., July 17, 1844. After a common-school and academic education, was fitted for business by his father and uncles, and has been associated with them since 1865, and in 1870 became a partner in both the firms of J. P. & J. G. Ray, and Ray, Rathburn & Mackenzie. He is treasurer of Putnam Manufacturing Company, and vice-president of their Woonsocket corporation; is an active, energetic, and successful business man.

SHADRACH ATWOOD, M.D.

Shadrach Atwood, M.D., was born in Carver, Plymouth Co., Mass., May 17, 1801. His parents were Francis and Elizabeth (Ward) Atwood. His grandfather, Benjamin Ward, was a captain in the colonial army of the Revolution, and his grandfather, William Atwood, was a lieutenant in the same service. Francis Atwood was a farmer, and in 1811 he purchased a farm in Middleborough, and removed thither. Shadrach remained with his parents until he was twenty-one, having advantages of education only in a small district school until he was nineteen, when he attended the academy at South Bridgewater. A few months thereafter he engaged as teacher in a district school, but becoming acquainted with a new and remarkably successful system of teaching grammar, he engaged in teaching that as a specialty, with marked results for some time. He then began the study of Latin preparatory to a college course, and when twenty-two years old he went to Amherst, and, after some preliminary academical study, entered Amherst College, where he remained about eighteen months. Here he made rapid progress, showing those qualities of determination and tenacity of purpose so strongly shown in his entire career, and which, when a mere child, caused his father to say, "I never told Shadrach to do a thing which he did not accomplish, and never heard him say 'I can't do it.'" About 1825 he began the study of medicine under Dr. Arad Thompson, of Middleborough, but after a few months went to Boston, and attended three courses of lectures at Harvard Medical School, becoming also a student in the office and assisting in the practice of the celebrated Dr. Winslow Lewis. He made good use of the opportunities afforded him, and was graduated from Harvard in February, 1830. He soon commenced his long and successful medical practice by establishing himself at Marlboro', whence, after eighteen months' time, he removed to Bellingham, where he was located for several years. In 1836 or 1837 he changed his residence to Franklin, which, with temporary absences, has been his home to the present. In 1878 he gave up active practice, and retired after a professional career of success and profit of nearly half a century. He built up a large practice, was active, energetic, and won many friends. His nature is positive, and from peculiar circumstances he was early thrown entirely on his own resources in his profession, and developed self-reliance, care, and close observation—almost minute—of all his cases. He was remarkable for his skill in diagnosing disease, and very successful in his treatment. He made his profession his life work, and gave to it all the strength of his manhood and the vigor of his nature. In 1866 he removed to Wrentham, where he resided four years. While returning to Franklin, and while some of his goods had been conveyed thither, an incendiary fire burned the house in Wrentham, with his library, books of account, and much other valuable property. Notwithstanding these and other reverses, he is to-day one of Franklin's substantial cititzens.

In politics, in early life he was an "Old Line Whig," departing from the Democratic principles of his fathers, but after the dissolution of the Whig party he affiliated with the Democratic party, and has since supported it and its candidates. In 1847 he was elected to represent the town of Franklin in the State Legislature by an unprecedented majority, and while in the Legislature was largely instrumental in securing the charter for the Norfolk County Railroad (an extension of the railroad from Walpole to Blackstone), which gave railroad facilities to Franklin, and marked a new era in its growth and prosperity. Of this road he was one of the incorporators. He was at one time a director of the Benjamin Franklin Savings Bank, of Franklin.

He married (1) Nov. 28, 1832, Mrs. Ruth M. Pond, daughter of Cyrus and Ruth (Makepeace) Snow. She died, leaving no offspring, Nov. 7, 1862; (2) Nov. 27, 1878, Charlotte M., daughter of Walter Harris Gay and Sally A. Hawkins, his wife. She is a native of Franklin.

Dr. Atwood has stood high among his professional brethren, has honored his domestic rela-

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Shadrach Atwood

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Stephen W. Richardson

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tions, his social and official obligations, and enjoys the esteem of a large and honorable circle of friends and acquaintances.

STEPHEN W. RICHARDSON.

The origin of the family name of Richardson, which is so numerously represented in this portion of the State, and, in fact, through the whole country, is thus given in an English work, "Camden's Remains Concerning Brittaine:" "William Belward, Lord of the moiety of Malpasse, soon after the Norman Conquest, had two sons; the younger, Richard, named from his size Richard the Little. One of the sons of the last-named Richard was called John Richardson, taking his father's name with the addition of *son* for his surname. Hence came the name and family of Richardson." It is now found in nearly every county of England, and during the past seven hundred years has been prominent in nearly all departments of human life, civil, military, literary, and ecclesiastical. Of the numerous descendants of the old Norman settling in America in early colonial days, we find John Richardson, at Watertown, in 1636, perhaps in 1635. Vinton, in his "Richardson Memorial," says of him: "Feb. 28, 1836–37, he and 'all the townsmen then inhabiting' had each a grant of one acre in the Beaver Brook Plowlands, 'bounded on the Great Dividend Lots on the north side, and Charles River on the south.' This, we believe, was all the land he owned in Watertown. It forbids the idea of his remaining there, and so we find him no more in that place. We find him, or another of the same name, in Exeter, in 1642, as a witness to a deed, and probably shall not err if we set him down as the ancestor of that large and eminently respectable family of Richardson who, from 1679, spread themselves out through Medfield, Medway, Wrentham, Franklin, Leominster, Barre, and many other towns."

John Richardson (2), believed by Vinton after careful investigation to be son of the above, married in Medfield, Rebekah, daughter of Joseph and Alice Clark, early settlers in Medfield, then Dedham, and settled in East Medway, where he died May 29, 1697. (See "Richardson Memorial.") He had seven children, the oldest of whom, John (3), born Aug. 25, 1679, married Esther Breck, whose father assisted in repelling Indian assaults on the garrison house at East Medway. He was a cordwainer by trade, as was his father, but abandoned that for husbandry. He had a number of tracts of land, and died May 19, 1759. His wife died of cancer, Aug. 17, 1774, aged ninety-five. They had twelve children, of whom John (4) was second. He was born in Medway (Old Medfield), Oct. 22, 1701. He married, May 5, 1730, Jemima, daughter of Edward and Rebecca (Fisher) Gay. (She was born in what is now called Franklin, then Wrentham.) When he was twenty-three years old his father purchased fifty-four acres of wild land for him, paying therefor £60. (This is now a part of the Stephen W. Richardson farm.) Mr. Richardson was an energetic, active, and capable man of business, and bought and sold much property. He was a carpenter by trade. Both he and his wife were church members early in life. When the church in the West Precinct of Wrentham, now Franklin, was formed (Feb. 27, 1738), they were among the number dismissed from the Wrentham Church to constitute this. He died Nov. 5, 1767. His wife survived him, living till Dec. 26, 1782. They had seven children. John (5) was third child and second son. He was born July 2, 1735. While a young man he worked at his trade, house-carpentry. He married, Nov. 23, 1757, Abigail, daughter of Deacon Moses and Hannah (Walker) Haven, and cousin of Rev. Elias Haven, the first minister of Franklin. For ten years he lived in Framingham, but after his father's death he returned to Franklin (Wrentham), and buying the homestead from his brothers, Elisha and Eli, resided there until his death. This deed was dated April 6, 1770, and, for £200, transfers eighty-five acres of land, with all buildings thereon.

"During nearly thirty years John Richardson was the nearest neighbor of his brother Elisha. They lived less than a third of a mile apart. They were strongly attached to each other, and lived in great harmony, having farming implements and other things in common. John, in particular, was a man of great amiableness and gentleness of character." His will was made May 4, 1809, the day of his death. In his will "John Wilkes Richardson, laborer," is called "my only beloved son." He gave him by deed, Sept. 16, 1796, one-half of the homestead farm, containing one hundred acres, and one-half of the dwelling-house and other buildings thereon.

This JOHN WILKES RICHARDSON was the sixth in direct descent from John the emigrant, and was born in Franklin, Mass., Dec. 30, 1774. He lived and died on the ancestral home owned in the family from 1724. He was a farmer, of sound judgment and great worth. He taught common schools in Franklin and adjacent towns for thirty-one successive winters. He was for several years an assessor of Franklin, and held other offices of trust. It is worthy

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of note that he was the first child with a middle name baptized in Franklin. He married Matilda Kingsbury, Nov. 3, 1796, and had three children,—Abigail, (married Noyes Payson Hawes), John Haven, and Stephen Wilkes. He died Sept. 15, 1843.

STEPHEN WILKES RICHARDSON, whose portrait accompanies this sketch, is the seventh in direct descent from John Richardson the emigrant, the line being John[1], John[2], John[3], John[4], John[5], John Wilkes[6], Stephen Wilkes[7]. He was born March 30, 1813, on the homestead mentioned above, which, in an improved condition, is now his home. He was educated at the common schools of Franklin, and at Day's Academy, Wrentham, and early became a teacher. He had good success in this avocation, but after several terms he relinquished it for book-keeping. He was book-keeper in the office of the Boston *Journal* when that paper was established in 1834; it was then called the *Mercantile Journal*. He married, first, May 6, 1835, Eliza, daughter of Amos and Abigail Bullard, of East Medway, who died Oct. 17, 1844; second, Feb. 6, 1845, Mary Bullard, sister of Eliza. She died April 30, 1883. His five children were all by his first wife, of whom two, John Warren and Henry Bullard, now are living. Mr. Richardson has been chairman of the town board of assessors almost consecutively for twenty-five years; represented the towns of Franklin and Bellingham in the State Legislature in 1858; was assistant assessor of internal revenue for United States government from 1862 to 1871; was trial justice from 1871 to 1874; has been continuously engaged in probate business since 1843, and settled many estates, besides holding other offices of prominence and trust. He has frequently been requested to act as referee in the settlement of controversies between parties, and very seldom has an appeal been taken from the award or decision made by him. In all relations of official trust and private business Mr. Richardson has shown rare good judgment and sterling integrity. Quiet and unassuming in his manners, he is firm of principle and courageous in his convictions, and no man ever more fully enjoyed the esteem of the solid men and substantial citizens of his vicinity than he.

JOHN WARREN RICHARDSON (eighth generation), born Sept. 8, 1839, is engaged in agriculture, and has built up, in connection therewith, a fruit-canning business of considerable importance. He has been thrice married, first, Dec. 4, 1862, to Elmira L. Mason, daughter of Orion and Tama Walker Mason, of Medway; she died May 18, 1874; second, April 22, 1875, to Sarah A. Metcalf, of Medway. His children are John M., Mary, William S., and Henry (deceased), by his first wife; by his second wife, Albert M., Helen E., and George W.

HENRY BULLARD RICHARDSON (eighth generation), born May 21, 1844, prepared for college at Phillips (Exeter) Academy; was graduated from Amherst College in 1869; married, July 13, 1869, Mary E. Lincoln, of Amherst. They have three children,—Mary L., Carrie A., and Henry S. Mr. Richardson is now professor of German in Amherst College.

CHAPTER XVIII.

RANDOLPH.

BY A. E. SPROUL.

To attempt a just treatment, within circumscribed limits, of a town so rich in historical material as Randolph, is almost an impertinence in itself. It not only necessitates the vigorous application of the literary pruning-knife in the lopping off of many details which, to the reader, are none the less interesting because in some respects trivial, but it also compels the omission of those quaint old letters, documents, and memoranda of various kinds, which serve so well in giving an insight into the home-life of the original settlers, their means of instruction or amusement, and their humble every-day avocations. But what must be, must be. Some day, and by some gifted hand, the history of this ancient town will be worthily written. For present purposes, however, what follows may, perhaps, in some degree serve to present a few facts, which may do their greatest good in supplying suggestions for that other writer who is to come after, while, at the same time, they are not altogether without present interest.

General History.—Randolph is the daughter of Braintree and the mother of Holbrook. It came very near being the twin-sister of Quincy, which had said "good-by" to the mother-town but a year earlier, and there is little doubt that the setting off of the last-named town served to stimulate to renewed efforts the advocates of separation who lived at the opposite extremity of the ancient town of Braintree. The latter was incorporated in 1640. In 1775 it contained two thousand four hundred and thirty-three inhabitants, and in 1790 the number had increased to two thousand seven hundred and seventy-one. The town was divided into three precincts,—North, Middle, and South. The North Precinct included

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substantially the present town of Quincy; the Middle, the present town of Braintree; the South, the present towns of Randolph and Holbrook. At a meeting of the South Precinct, held March 15, 1792, it was voted "that Samuel Niles, Esq., Lieut. Nathaniel Niles, Dr. Ephraim Wales, Joseph White, Samuel Bass, and Col. Seth Turner be a committee, with discretionary power, to endeavor to effect a separation between this parish and Mr. Weed's parish, by measuring and forming a plan of the two parishes, sustaining the claims of the South Parish for a division before the General Court, or doing anything they may think proper for the purpose aforesaid." At a precinct meeting specially warned and held June 15, 1792, it was voted that, "Whereas, a petition has been presented to the General Court for a division of the town of Braintree, by a large number of signers, Hon. Samuel Niles, Dr. Ephraim Wales, Samuel Bass, Col. Seth Turner, Seth Mann, Joseph White, and Lieut. Nathaniel Niles be chosen a committee, with discretionary powers, to sustain the aforesaid petition until the passage of it shall be granted." Judge Samuel Niles, the chairman of the committee, was a resident in the south part of the present town of Braintree. It was intended and expected by the petitioners that Cranberry Brook, leading from Cochato River to Cranberry Pond, would be the dividing line between the two towns; but that line being objected to, it was finally decided that the division line should run so as to include the farm of Judge Niles in Braintree, and not in Randolph. The petition was warmly opposed, yet the prayer of it was ultimately granted, and the South Precinct was incorporated as a town March 9, 1793, by the name of Randolph.

At the State-House in Boston are preserved many interesting old documents relating to Randolph, most of them being petitions, etc., of the period just previous to the incorporation of the town. As specimens, a copy of one of the leading petitions in favor of the setting off of the town is below given, followed by a sample "remonstrance," and, further on, by a copy of the act of incorporation and annexed document:

"To the Hon^ble Senate, and the Hon^ble House of Representatives in General Court assembled:

"The Petition of the Inhabitants of the South Precinct of Braintree most respectfully shews—That your Petitioners from long Experience have found the inconvenience of being Connected with the other parts of the town of Braintree—As the town is very long & narrow; the Centre of said South Precinct is more than five miles distant from the middle precinct meeting house: which is the usual and most convenient place of holding town meetings, while the town remains in its present form: which makes it necessary that nearly one half of your Petitioners should travel five miles and upwards to attend every town meeting: or otherwise which is frequently the Case; they are oblig'd to submit to the Centre of the town's transacting the whole of the Business: which they do, as your Petitioners think, with a very Partial Eye to their own Interests.

"And as travelling is often very bad at March and April meetings, it is difficult, & many times impossible for Elderly & infirm people to improve the Priviliges they might otherwise do; & which every free man wishes to enjoy. Many other disadvantages peculiar to your Petitioners' extreem situation in the town—will be made more fully to appear should your Honors grant them a hearing.

"And your petitioners wish further to sugest, that the South Precinct aforesaid, in its present form, is very incommodious & irregular and was owing originally to a Cause, which now ceases to exist: viz: When the Division of the middle & South Precinct was first proposed, the Rev^d M^r Niles was Minister of both in one, and owned a large farm, which incircled several other farms, that lay within the bounds of the proposed South Precinct; but the Rev^d M^r Niles being willing his own farm should lye within the limits of his own parish—opposed the South parish's going off unless he might be thus gratified: and as he was then a man of much Influence, your Petitioners were obliged to relinquish said farms, or continue, very much to their disadvantage, a part of his parish—the former of the two evils—they submitted to. But circumstances relative to said farms are now far different: a considerable part of said Mr. Niles's farm is now owned by Residents in the South Precinct—and the Proprietors of the other farms aforesaid, are desirous of improving the advantages they ought long since to have enjoyed, by joining the South Precinct—as they are much nearer to that meeting than their own. Your Petitioners wish, therefore, to be set off from the other parts of the town of Braintree, in connection with the proprietors of the aforesaid farms, as a seperate town: and your Petitioners as in Duty bound shall ever pray:

"Joshua Howard	Seth Turner, Jn^r
Ephraim Wales	Joshua Clark
Eben^r Alden	Enoch Hubb^d
Seth Turner	Tho^s Wales
Seth Man	Silas Pain
John Stetson	Robart Whitcomb
Nath^l Niles	Joseph Belcher
Jon^a Wales	Rich^d Belcher
Isaac Niles	John Dunham
Joseph Spear	Nath^l Holb^k, Jn^r.
Seth Hunt	Joseph White, J^r.
Zacheus Thayer	Benj^a Thayer
Richard Thayer	Levi Thayer, Jr.
Lot White	John Whitcomb
Lewis Lothrop	Jon^a Randal
Levi Thayer	Noah Whitcomb, Jr.
Rufus Thayer	Caleb White
Reuben Thayer	David Whitcomb
Hopeful Bradley	Timothy Thayer
Atkins Clark	Simeon Thayer
Benj^n Man	Simeon Thayer, Jr.
Benj^n Silvester, Jr.	—— Thayer
Elisha Man	Nath^l Hunt, Jr.
Gideon Hunt	James White
Timothy Sloan	Joseph Porter
Philip Silvester	Zenas French
Sam^l Lull	Will^m Linfield, Jr.
Joseph Tower	Joseph White
Will^m Kimball	Sol^o White
Eleazer Beal	Jacob Clark
Zebu^n Howard, Jr.	Silas Chapman

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Ebenr Niles
Mesheck Thayer
Simeon Spear
Isaac Snell
Moses Wales
Benja Linfield
Saml Linfield
Saml Linfield, 3d.
David Linfield
Benja Howard
Isaac Spear
Atherton Wales
John Spear
John Burrage
Frederick Read
Zebedee Randall
James Kingman
Oliver Thayer
Bare Clark
Nath: Spear
Adonijah French
Jos: Riford
John French
Saml Stetson
John Niles
Jona Spear
Joshua Spear
Deering Spear
Ebenr Crane
Josh Kingman
Israel Beals
John White
Willm Linfield
Hry: Ludden
Adam Hollis
Nathl Hubbd.
Gideon Stetson
Leml Clark
Jona Belcher
Saml Belcher
Ephm Belcher
Saml Belcher, Jr.
John May
Isaac Thayer, Jr.
Lewison Howard
Aron Howard
Micah White
Silas Clark
Abioger Howard
Seth Man, Junr.
Timothy Thayer
Saml Thayer
Elias Spear
Ichd Holbrook
Howard Faxon
Jona Curtis
Jerh Monk
Elisha Wales"

[Indorsed on back as follows:]

"In the House of Representatives, Jany 17th, 1792.

"Read & committed to the standing Committee on Incorporations, to consider report.

"Sent up for concurrence.

"D. COBB, *Spkr.*

"In Senate, Jany 18th, 1792.

"Read & Concurred.

"SAML. PHILLIPPS, *Presidt.*"

"We the Subscribers Inhabitants of the Now North Precinct in Braintree being Deeply imprest With the Disagreeable Situation of this once Respectable Town of Braintree a Town Which has Produced Some of the first Characters amongst man kind and Even those Who have arisen to Exalted Stations Amongst the Rulers of our Country. the old North Precinct are already got off from us and incorporated into a Town by the Name of Quincy and our Breathren of the South Precinct are Now Petitioning the General Court to be set off and incorporated into a Town by Some other name should the Prayer of their Petition be granted there will be but a small Part of their old Town of Braintree left to bare up the Name, it appears to us that the Reasons Why our Brethren in the South Precinct are aiming to git off from us is that they Suppose the Number of Inhabitants in this Now north Precinct Will be greater than in the South Precinct and by that means they Will be Exposed to have Voted from them those Privileges Which they have a Just Right to. now to Ease the minds of our Brethren in that Respect We the Subscribers do hereby upon our Words and Honour Which in the Nature of the thing is the strongest obligation that We can lay our Selves under Engage that We Will at All times as far as We are able prevent their having Just Cause of Complaint in that Respect and We do hereby Declare that if they Will Withdraw their Petition Which We think Will be to their advatage as Well as ours and Equally so that We are Willing that the meetings Shall be held Alternately and that our Breathren of the Said South Precinct shall have Every advantage from the Suffrages of the People at Large if We Continue together Without Seperation Which they Shall have any Just Reason to Expect and at the same time that We may Experience the same benevolence from them and that We may Continue together in Brotherly Love and Unity is the Sincear and hearty Wish of Us the Subscribers.

"James Faxon
Elisha French
Adam Hobart
Jonathan Thayer
Josiah French
Calvin Thayer
Abraham Thayer
Jonathan Holbrook
Jonathan Thayer, Jr.
Nathanial Thayer
Moses Holbrook
Caleb Holbrook, 2d.
Stephen Penniman, Jr.
Philip Thayer
William Thayer
Jonathan Derby
Joshua Sampson
Caleb Hayward
Abijah Allen
Ebenezer Thayer, Jr.
Caleb Faxon
Zachariah M. Thayer
Nehemiah Hayden, Jr.
Eliphaz Thayer
Silas Wild
Micah Wild
Jonathan Wild
Levi Wild
Samuel Holbrook
Caleb French
Lemuel Veazie
James Tower
Elkanah Thayer
Moses French
Ephraim Blanchard, Jr.
Seth Copeland
William Allen
Job Thayer
William Brigg
David P. Hayward
Daniel Hayward
Barnabas Thayer
Benjamin Veazie
Ambrose Salisbury
Thomas Hollis, Jr.
Nathaniel Hollis
William Reed
Ebenezer Clark
Richard Thayer
Robert Hayden
Caleb Hobart
Thomas Wild
Lemuel Clark
Benjamin Hayden, Jr.
James Penniman
Eli Hayden
Ebenezer Denton
Joseph Allen
Josiah Vinton
William Penniman
Bartimeus White
Increase Bates
Daniel Loring
Jonathan Hayward
Nathaniel Hayward
Hobart Clark
John Hayward
William Harmon
Nehemiah Holbrook
Daniel Fogg
Jesse Pratt"

"COMMONWEALTH OF MASSACHUSETTS.

"In the year of our Lord One Thousand Seven Hundred and Ninety-three.

"AN ACT *for incorporating the South Precinct of the Town of Braintree in the County of Suffolk into a separate Town by the name of Randolph.*

"*Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same,* That the lands comprised within the South Precinct in Braintree, as the same is now bounded, with the inhabitants dwelling thereon, be, and they hereby are, incorporated into a town, by the name of Randolph; and the said town of Randolph is hereby invested with all the powers, privileges, and immunities to which towns within this Commonwealth are, or may be, entitled, agreeably to the Constitution and Laws of the said Commonwealth.

"*And be it further enacted, by the authority aforesaid,* That the inhabitants of the said town of Randolph shall pay all the arrears of taxes which have been assessed upon them by the

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town of Braintree, and shall support any poor person or persons who have heretofore been, or now are, inhabitants of that part of Braintree which is hereby incorporated, and are or may become chargeable, and who shall not have obtained a settlement elsewhere, when they may become chargeable; and such poor person or persons may be returned to the town of Randolph, in the same way and manner that paupers may, by law, be returned to the town or district to which they belong. And the inhabitants of the said town of Randolph shall pay their proportion of all debts now due from the town of Braintree, and shall be entitled to receive their proportion of all debts and moneys now due to the said town of Braintree; and also their proportionable part of all other property of the said town of Braintree, of what kind or description soever. *Provided always*, That the lands belonging to the said town of Braintree, for the purpose of maintaining schools, shall be divided between the said town of Braintree and the said town of Randolph, in the same proportion as they were respectively assessed for the payment of the last State tax.

"PROVIDED NEVERTHELESS, *and be it further enacted*, That any of the inhabitants now dwelling within the bounds of said town of Randolph, who have remonstrated against the division of the town of Braintree, and who may be desirous of belonging to said town of Braintree, shall, at any time within six months from the passing of this act, by returning their names to the Secretary's Office, and signifying their desire of belonging to said Braintree, have that privilege, and shall, with their polls and estates, belong to and be a part of said Braintree, by paying their proportion of all taxes which shall have been laid on said town of Randolph, previously to their thus returning their names, as they would by law have been holden to pay had they continued to be a part of the town of Randolph.

"*And be it further enacted by the authority aforesaid*, That Samuel Niles, Esq., be and he is hereby authorized to issue his warrant, directed to some principal inhabitant of the said town of Randolph, requiring him to warn and give notice to the inhabitants of the said town, to assemble and meet, at some suitable time and place, in the said town of Randolph, as soon as conveniently may be, to choose all such Officers as towns are required to choose, at their annual town-meeting in the month of March or April, annually.

"In the House of Representatives, March 5th, 1793. This Bill having had three several readings, passed to be Enacted.

"Sent up for concurrence.

"DAVID COBB, *Spkr.*

"In Senate, March 6th, 1793.

"This Bill having had two several readings, passed to be enacted.

"SAML. PHILLIPS, *Presdt.*

"By the Governor,

"Approved March 9th, 1793.

"JOHN HANCOCK."

[Attached to the original parchment copy of the foregoing act is the following supplementary document:]

"WHEREAS, By an act of the Great and General Court passed in the year of our Lord 1793, incorporating a part of the town of Braintree into a town by the name of Randolph, & whereas a number of persons, whose names are hereafter subscribed, living within the limits of the now town of Randolph, did petition that we might still belong to said town of Braintree, and the General Court did in the incorporating act grant us the prayer of our petition, that we should still belong to said town of Braintree, by leaving our names with the Secretary of this Commonwealth, we whose names are hereafter subscribed request that our names may be entered in said office, that we wish all our estates and privileges may still belong to said town of Braintree, agreeable to said incorporating act.

"SAMUEL CHEESMAN,
"LEVI THAYER,
"NOAH CHEESMAN,
"ABRAHAM JONES.

"BRAINTREE, June 6th, 1793.

"SECRETARY'S OFFICE, June 13th, 1793.

"Received and annexed to the act above mentioned.

"JOHN AVERY, JUN., *Secry.*

"August 19th, 1793. I join in the above request to belong as heretofore to the town of Braintree, South Precinct.

"TIMOTHY THAYER."

Peyton Randolph, for whom the town was named, was born in Virginia in 1723. He was the second son of Sir John Randolph, and was graduated at William and Mary College. He studied law at the Temple in London, was appointed in 1748 royal attorney-general for Virginia, and, having been elected to the House of Burgesses, became chairman of a committee to revise the laws of Virginia. In 1752 he visited England as a commissioner to seek redress for grievances, and in 1764 framed the remonstrance of the House of Burgesses to the king against the passage of the stamp act; but after its passage he discountenanced Patrick Henry's celebrated "five resolutions" of 1765. He resigned the office of attorney-general in 1766, and was Speaker of the House of Burgesses for several years thereafter. He was chairman of the "committee of vigilance," chosen March 10, 1773, and was an efficient worker in promoting, through correspondence, a concert of action with the other colonies. He presided over the Virginia convention at Williamsburg in August, 1774; was chosen a delegate to the Continental Congress; was first President of that body upon its meeting at Carpenters' Hall, Philadelphia, on Sept. 5, 1774, though from ill health he soon resigned that post; presided over the second Virginia convention at Richmond, on March 20, 1775; was again chosen Speaker of the Continental Congress when it reassembled at Philadelphia on May 10, 1775, but resigned May 24th, returning to Virginia to preside over the House of Burgesses. A few months later he resumed his seat in Congress. He died of apoplexy at Philadelphia on Oct. 22, 1775, and was buried in the chapel of William and Mary College. His memory was still fresh in the minds of his countrymen, therefore, when, less than eighteen years later, it became necessary for the sturdy patriots who were the pioneers of the present town of Randolph to fix upon a name for their young municipality. Who shall say that they did not make a wise, a worthy, and a dignified selection?

The first town-meeting was held on April 1, 1793, by virtue of a warrant issued by Hon. Samuel Niles,

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in accordance with a provision contained in the act of incorporation. Dr. Ephraim Wales was chosen moderator; Samuel Bass, Esq., clerk and treasurer; Joseph White, Jr., Dr. Ebenezer Alden, and Micah White, Jr., selectmen. Samuel Bass, Esq., Col. Seth Turner, and Lieut. Nathaniel Niles were appointed a committee to settle with the town of Braintree. The whole number of ballots cast for Governor was eighty, of which John Hancock, Esq., had seventy-five; Elbridge Gerry, Esq., four; Samuel Adams, Esq., one. The number of ballots cast for Lieutenant-Governor was fifty-four, of which Samuel Adams, Esq., had fifty-three, and John Hancock, Esq., one. Samuel Bass, Esq., was elected representative to the General Court, May 16, 1793. At the annual meeting of the year 1794 the town officers of the preceding year were re-elected and the following votes, among others, were passed:

"*Voted*, That the committee appointed to settle with Braintree shall apply for a division of powder and balls, and in case of a deficiency the selectmen are requested to procure more.

"*Voted*, That the selectmen be requested to build a powder-house in some suitable place, according to their discretion.

"*Voted*, That the surveyors of highways be directed to open all town roads, especially that near Ziba Hayden's; and that Thomas Wales' district be allowed to fence a new road near to Edward Faxon's, if they please.

"*Voted*, To lay out a road from Solomon White's to Simeon Thayer's, provided the land be given.

This year, of seventy-five ballots cast for Governor, sixty-seven were for Samuel Adams; and of seventy-one for Lieutenant-Governor, William Heath had sixty. Samuel Bass was re-elected representative. At a town-meeting held Oct. 6, 1794, it was voted to pay every soldier who may enlist, or be enrolled, into the Continental service, fifteen dollars a month for actual service, including the Continental pay; and six shillings to each soldier for mustering. It was also voted that should any of the light horsemen enlist, or be drafted, in this town for the Continental army, there shall be one, and one only, entitled to receive the same pay from the town as a foot-soldier. In 1795, Samuel Bass was re-elected town clerk and treasurer, and Samuel Bass, Joseph White, Jr., and Micah White were chosen selectmen. Hon. Samuel Adams had sixty-three votes for Governor, and Moses Gill, Esq., fifty-two votes for Lieutenant-Governor. On May 6th of that year the town voted in favor of a revision of the constitution,—twenty-four yeas against nine nays. The same year, also, it was unanimously voted not to send a representative to the General Court. At the annual town-meeting in 1796, held April 4th, Dr. Ebenezer Alden was chosen moderator, and the clerk, treasurer, and selectmen of the preceding year were re-elected. Seventy-three votes were cast for Governor,—sixty-eight for Samuel Adams, and five for Increase Sumner, Esq.; and for Lieutenant-Governor, twenty for Moses Gill, and forty for Benjamin Austin. At a town-meeting held Nov. 7, 1796, for the election of a member of Congress in the second southern district, Rev. John Reed, of Bridgewater, received nineteen votes, and Rev. Samuel Niles, of Abington, eighteen. At the same meeting the votes for an elector of President and Vice-President of the United States in the same district stood as follows: Hon. Edward H. Robbins, seven; William Seaver, twelve; Ebenezer Thayer, twenty-one; Benjamin Beale, two. In 1797 the town clerk, treasurer, and selectmen of the previous year were re-elected. The votes for Governor were: Increase Sumner, seventeen; Moses Gill, fifteen; James Sullivan, fifty-seven; for Lieutenant-Governor, Moses Gill, thirty-three. On May 15th, Samuel Bass was elected representative, but declined serving, and the meeting dissolved. The year 1798 brought no change in the town officers, and at the annual meeting a committee was chosen, consisting of Maj. Barnabas Clark, Lieut. Nathaniel Niles, Joseph White, Samuel Temple, and Samuel Bass, to petition Congress not to allow our merchantmen to arm their vessels at sea. Of sixty-six votes cast for Governor, Increase Sumner had eleven; William Heath, fifty-two; James Sullivan, two. For Lieutenant-Governor, Moses Gill had thirty-four, and William Heath, one. On May 3d it was voted unanimously not to send a representative to the General Court that year. The annual meeting for the year 1799 was held on April 1st, when Deacon Zaccheus Thayer was chosen town clerk and treasurer, and Capt. Thomas French, Joseph White, and Micah White, selectmen. It was voted to give a premium of twenty-five cents a head on all old crows killed in the town between May 1st and June 1st, "the heads to be exhibited to the town clerk within one week after they are killed." William Heath received one hundred and twenty votes for Governor, Increase Sumner, eleven, and Moses Gill, two. For Lieutenant-Governor, Moses Gill had one hundred and fourteen votes, and William Heath, one. The town sent no representative to the General Court during that year. In 1800, Samuel Bass was elected town clerk and treasurer, and Samuel Bass, Joseph White, and Micah White selectmen. Hon. Elbridge Gerry received one hundred and nine votes for Governor, and Hon. Caleb Strong twenty-one votes. For Lieutenant-Governor, Moses Gill had one hundred and sixteen votes, and William Heath, six. On May 15th Joseph White was elected representative to the General Court by

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forty-two out of seventy-one votes cast. At an election held November 3d, Josiah Smith received seventy-three votes, Nahum Mitchell eighteen, and Benjamin Whitman four, as representative to Congress from the second southern district.

The following table exhibits at one view the amounts raised for town and school expenses, respectively, in each of the years from 1793 to 1800, inclusive, as given by Dr. Alden:

Year.	Town Expenses.	Support of Schools.
1793	£300	£50
1794	300	50
1795	50	50
1796	.....	$250
1797	$500	333⅓
1798	400	200
1799	400	250
1800	500	305

The school money was annually distributed among the districts according to the number of families contained in each. During this period, and for many years subsequently, the highway tax was assessed separately, committed to the surveyors in the several districts, and was made payable in labor on the road at a fixed price per day, varying in different years from three shillings to one dollar, the latter being the most common allowance. The number of poor was not great, and they were boarded and cared for in some of the families of the town, being usually let out to the lowest bidder. The whole number thus supported in 1800 was seven, and the price paid per week varied from 1*s.* 5*d.* to 5*s.*, the average being rather more than half a dollar. Persons so supported were commonly able to perform some light labor, which was for the benefit of the families in which they resided, and diminished the expense of their support. Clothing and other extraordinary charges were paid for by the town.

"Seventy years ago," wrote Dr. Alden in 1857, "Randolph was a quiet, agricultural parish, containing probably one hundred and thirty to one hundred and forty families, and not far from seven hundred inhabitants. With the exception of a few persons (perhaps one hundred connected with the society of Rev. Mr. Briggs, then recently organized), all met together in one congregation for public worship on the Sabbath. Such was their confidence in each other that probably not twenty families thought of bolting the doors of their dwellings at night. A painted house was an unusual sight. A carpet on a floor was rarely seen; not a dozen were to be found in the town when it was incorporated. Tallow candles of domestic manufacture were used for lights. There were no lamps then in use but the primitive one of an iron cup with a wick projecting from one side over the rim, fed by refuse lard or some similar substance, and a coarsely-made tin lamp constructed on the same principle. The state of the roads forbade the use of wheeled carriages for the conveyance of persons. Between this town and Abington and South Weymouth there was no communication except through the woods by bridle-paths. Market-men conveyed their articles to Boston in paniards [panniers?]. The principal road to Boston was through Braintree and Quincy to Milton Mills, thence through Dorchester and Roxbury. The road through the Blue Hills was exceedingly circuitous and nearly impassable. What would our fathers of that period have thought of being wheeled through the air to the metropolis in thirty minutes after leaving their homes, and that independently of horse- or ox-power? If such a thing had been predicted as possible, would they not have exclaimed, 'Behold! if the Lord would make windows in heaven might this thing be?'" And the present writer hopes it is not irreverent to inquire what Dr. Alden himself would have "exclaimed" had any one told him, even in his later day, that the time would come, for instance, when a Randolph citizen might converse with a friend miles away over a slender wire? The world does move, and the end is not yet.

The original town of Randolph was bounded on the north by Milton, Quincy, and Braintree; easterly, by Weymouth; southerly, by Abington and North Bridgewater (the latter being the present thriving young city of Brockton); westerly, by Stoughton and Canton. Its length from north to south was about seven miles; its breadth, from one and one-half to four miles; its bearing from the State-House in Boston south, four degrees east; distance from the State-House, thirteen miles. Its average distance from the sea was about six miles; average elevation above tide-water, about one hundred and fifty feet; area, about eighteen square miles, or eleven thousand four hundred and thirty-five acres, of which Ponkapog Pond occupies one hundred and six acres, Great Pond (formerly called More's Pond) thirty-eight acres, and other ponds about ten acres. The summit level between Massachusetts and Narragansett Bays lay in the southerly portion of the town, one hundred and thirty-four feet above high-water mark at Weymouth Landing. A narrow valley passed through the town from north to south. Through this valley flowed the Cochato River, which had its rise in Howard's meadow and the Middle swamp in the southerly part of the town, forming a dividing line between the East and West villages, and receiving, as it progressed, accessions from streams rising in the Three, Bear, and Tunkawaton swamps. The soil was denominated

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"strong," and was in many parts rocky; the surface was undulating, without great elevations or deep depressions. The two principal villages were situated on roads about one mile distant, east and west, from the Cochato River, running parallel with it, and were respectively known as "West Randolph" and "East Randolph."

When what is now known as the Old Colony Railroad was built, the line running from South Braintree, by the way of Bridgewater and Middleboro', to Fall River, passed midway between the two villages. The station (the same which is now known as Holbrook) was called Randolph. Some years later, however, when the railroad line from South Braintree to Fall River, *via* Taunton, was constructed, it was laid out directly through the village of West Randolph, and gave a new impetus to the business of that section of the town. The East and West villages did not grow together, however, as was hoped, and finally, in 1872, East Randolph was incorporated as Holbrook (treated at length elsewhere in this volume), and the word "West" was forever dropped from the appellation of the remaining village, now the town of Randolph. Under appropriate heads will be given particulars of the development of the town in various directions. First in importance, as in interest, the churches claim attention.

Ecclesiastical History.—The year 1727 found so many inhabitants at the south end of the South Precinct of Braintree (the territory now covered by the towns of Randolph and Holbrook), and they were so distant from their old meeting-house, that they determined to have a precinct, meeting-house, and minister of their own. Their petition to this effect to the General Court (still preserved) is dated Dec. 28, 1727. They numbered "above forty families." They had already erected a "convenient house," "though it was not yet finished," and were seeking "a suitable minister to preach with us this winter." This petition, signed by twenty-eight leading citizens, was promptly granted. Regular Sabbath services were begun as early as the autumn of 1728, perhaps earlier, but it was not till the spring of 1731 that the people found a minister to please them. His name was Elisha Eaton, of Taunton. He graduated from Harvard College in 1729. It was voted to give him "seventy-five pounds a year for two years, then rise five pounds a year for two years, and then eighty pounds a year for his salary," and also to give him "an hundred and fifty pounds for settlement." Mr. Eaton accepted the call, but the church was not yet organized. All the work had thus far been done through the "precinct meeting." The organization of the church was effected on the the 28th of May, 1731 (O. S.), when ten persons entered into solemn covenant with God and one another. Their names were Elisha Eaton, pastor; John Niles, Moses Curtis, John Niles, William Copeland, Thomas Wales, David Eames, Samuel Bass, Joseph White, David Slone." Their church was styled "The Third Church in Braintree." The minister was immediately ordained, June 2, 1731 (O. S.). Of this event *The Boston News Letter* for June 10th gives the following notice:

"BRAINTREE, THIRD PRECINCT, June 2, 1731.

"A church has been lately gathered in this Parish, and the Rev. Mr. Elisha Eaton was this day ordained the pastor of it. The Rev. Mr. Paine, of Weymouth, began with prayer. The Rev. Mr. Lewis, of Pembroke, preached from 1 Cor. ix. 27, "Lest that by any means when I have preached unto others I myself should be a castaway." The Rev. Mr. Niles, of Braintree, gave the charge, and the Rev. Mr. Gay, of Hingham, the fellowship of the churches."

The same year in which the pastor was ordained Thomas Wales was elected deacon, and in 1733 Samuel Bass was also appointed to that office. The membership of the little church rose during the first two years to thirty, and in the subsequent years of Mr. Eaton's ministry to one hundred and thirty. The first pastor continued in office till June 7, 1750. He was afterwards settled in Harpswell, Me., where he enjoyed a useful ministry till his death, April 22, 1764.

The meeting-house in which Rev. Mr. Eaton began his ministry was probably erected (as has been intimated already) in 1727. It was rudely built, in keeping with the wilderness in which it stood. Of paint, fire, steeple, or bell it never boasted. An acre of land for precinct use was obtained of Joseph Crosby for forty shillings. It has been taken rod by rod by the demands of highways, and now forms the public square in the centre of the village, on the border of which the present church stands. The first house was on the northeastern corner of the lot, and near it stood the original school-house, illustrating the familiar lines of Whittier on "Our State:"

"Nor heeds the sceptic's puny hands,
While near her school the church spire stands;
Nor fears the blinded bigot's rule,
While near her church spire stands the school."

The second minister of this church was Rev. Moses Taft, of Mendon, who was ordained Aug. 26, 1752, having graduated from Harvard College the preceding year. The ordination sermon (by Rev. John Shaw, of Bridgewater), with the other exercises of the occasion, was printed, together with the confession of faith presented by the candidate to the

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council, and which was declared "worthy of imitation in these perilous times in like cases, as one proper expedient to prevent the further spread of error in the land and dejection in the churches." Mr. Taft's pastorate was the longest in the history of the church, covering thirty-nine years and three months. He died in office Nov. 11, 1791, after an honorable but not eventful ministry. The most important action of the parish during this period was the erection of its second house of worship, a beautiful structure, built in 1764. During the last and feeble years of Mr. Taft an associate pastor was sought for him, and found in the person of Rev. Jonathan Strong, who was ordained as junior pastor, Jan. 28, 1789. Mr. Strong graduated from Dartmouth College in 1786, and studied divinity with Rev. Ephraim Judson, of Taunton, by whom the ordination sermon was preached. The sermon was printed. The ministry thus begun was long and replete with interest.

Dr. Strong was quite a giant in his day, physically, mentally, and in things spiritual. He exercised great influence in his pulpit and out of it. In the ecclesiastical affairs of the State he took an important part with the leading ministers of the denomination. Several powerful revivals of religion were enjoyed during Dr. Strong's ministry, and the church had great prosperity under his preaching and pastoral care. While many churches in the opening years of the century were seriously distracted, divided, and some sadly broken up by the theological controversies and religious defections so rife at the time, this church stood united in unshaken loyalty to the doctrines of evangelical religion.

It may be interesting to remark that it was in 1813, toward the close of Dr. Strong's pastorate, that the custom of reading the Scriptures as one of the exercises of public worship on the Sabbath was first adopted. In the matter of singing in the house of the Lord important changes had been made earlier. While the people worshiped in the first meeting-house the deacons "set the tune." After the occupation of the second house the precinct regularly appointed "tuners." In 1773 printed music began to be used by vote of the precinct, and singing "in parts" was introduced, and soon after a regular choir. But each step of progress in securing both excellence and variety in this important service seems to have been contested. The ancient German and English custom of "lining off" the hymns one line at a time prevailed in this church till 1781. It was then voted, as a concession to the progressive element, that "the singers shall sing half the time by reading one line, and half the time by reading *two lines!*" This custom was probably entirely surrendered about the time that Dr. Strong commenced his ministry, when *Watts's Psalms and Hymns* superseded the revised edition of the *Bay Psalm-Book*, or *New England Psalm-Book*, which had long been in use.

It will be recognized at once that the pastorate of Dr. Strong was not only important in itself, but also covered a period full of interesting changes and much progress. The honored and beloved pastor was stricken down by sudden illness in the prime of his useful life, and died at the age of fifty years, Nov. 9, 1814.

Rev. Thaddeus Pomeroy succeeded, with a brief pastorate. He was born in Southampton, graduated from Williams College in 1810, and was ordained pastor of this church Nov. 22, 1815. On the 15th of December, 1818, forty members of the church, including its two deacons, were dismissed to form the "Second Church," located in East Randolph (now Holbrook). At this period Sabbath-schools were coming into favor among the good people of New England, and this church welcomed the new method of instruction. A school was established on the first Sabbath in May, 1819, Dr. Ebenezer Alden being the first superintendent, and continuing in office for thirty-nine years. Rev. Mr. Pomeroy was dismissed April 26, 1820, and on the 28th of February, 1821, Rev. Calvin Hitchcock was installed the fifth pastor of the church.

Dr. Hitchcock proved himself an eminently useful, devoted, and beloved minister. The church rejoiced in marked prosperity under his long-continued labors. A new house of worship was dedicated in 1825, and soon after Dr. Hitchcock's ministry opened the most powerful revival in the history of the church was experienced, as the fruit of which seventy-eight persons came into its communion. Other seasons of large increase were granted to the earnest and united labors of pastor and people. At the age of sixty-four the honored pastor voluntarily withdrew from the pastorate (June 9, 1851), and resided in Wrentham till his decease, Dec. 3, 1867. He was succeeded by Rev. Christopher Cordley, who was installed March 3, 1852. He gave six years of vigorous service to the cause of Christ in this place, and was then dismissed, Oct. 14, 1858. He was afterwards settled in Lawrence, Mass., where he died June 26, 1866. Rev. Henry E. Dwight was ordained Dec. 29, 1859, and dismissed April 1, 1862. The present attractive and commodious meeting-house was erected in 1860, and was extensively repaired in 1880. Rev. John C. Labaree was installed Dec. 14, 1865, and now remains in office.

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Of the young men who have been trained up in this church and congregation, forty-one have received a college education, twenty-one have consecrated themselves to the Christian ministry, twelve have entered the profession of medicine, and others have made their mark in the legal profession and other prominent positions in active life. The church and parish have received important donations and legacies at various times, and the history of its funds is interesting.

Dr. Ebenezer Alden was clerk of the church for more than half a century, and gathered a great many facts relating to its early affairs. He prepared a valuable manual of the church in 1862, and in various ways contributed very largely to its influence and prosperity. The one hundred and fiftieth anniversary of the organization of this church was suitably observed June 8, 1881, and the proceedings were published in full.

The First Baptist Church of Randolph was organized under the following circumstances: In the year 1819 a number of members of the Baptist Church in South Randolph (now East Stoughton), who were residing in the northern part of the town, were desirous of better church facilities. At a called meeting, January 28th, it was voted to build, at a cost of not less than five thousand dollars, a house forty-five by fifty feet in dimensions, to be located on grounds donated by Zeba Spear—the present site of the church. The work began at once, and was finished by October. Steps had meantime been taken for a new church organization, which was consummated by a council convened November 3d of the same year.

The church thus organized consisted of forty-seven members, all but two of whom came from the parent church at Stoughton. As that church, now over a hundred years old, was then in Randolph, the new organization was styled the North Baptist Church in Randolph, which name it continued to bear till 1875, when by legal enactment it was changed to that which it now bears, viz., the First Baptist Church of Randolph. All of the constituent members are now dead, the last one, Mrs. Polly Spear, passing away in December, 1882.

The new church chose as deacons, Seth Alden and Zeba Spear; as clerk, Thomas W. Tolman; and as treasurer, Dr. Jonathan Wales. On Feb. 22, 1820, a call was given Rev. Warren Bird, of Foxboro', to become pastor, which call was accepted, and Mr. Bird entered upon his pastorate in April, upon a salary of "£100 lawful money." The following table will give the names of the different pastors and stated supplies, and their terms of service, an asterisk (*) denoting those now deceased:

*Warren Bird	April,	1820	May,	1821
*S. C. Dilloway (supply)	Sept.	1821	Sept.	1822
*Benjamin Putnam	March,	1823	April,	1829
*Amos Lefavour	May,	1829	June,	1830
*Joseph M. Driver	Nov.	1830	Oct.	1832
*James M. Coley	June,	1833	Feb.	1836
Conant Sawyer	April,	1836	Sept.	1838
*Otis Converse	Jan.	1839	Oct.	1839
*Charles H. Peabody	Dec.	1840	April,	1842
Henry Clark	July,	1842	Dec.	1846
*R. W. E. Brown	June,	1848	May,	1849
*Thomas Driver (as supply)	Sept.	1849	March,	1850
" " (as pastor)	March,	1850	April,	1852
*Benjamin Wheeler	May,	1852	Dec.	1858
William F. Stubbert	April,	1859	Oct.	1865
*Willett Vary	April,	1866	March,	1867
John Pryor (supply)	June,	1868	June,	1869
James E. Wilson	Oct.	1869	Dec.	1871
Joseph C. Foster	Jan.	1873	Jan.	1882
Leonard J. Dean	June,	1882		

Of these, Mr. Peabody died, while pastor of the church, in 1842. The church also licensed to preach, in 1830, John Holbrook and Isaac Smith; in 1842, Lowell Parker; and, about that time, Zenas P. Wild. All of these, except Isaac Smith, are now dead. Marked religious ingatherings were enjoyed under the pastorates of Pastors Putnam, J. M. Driver, Converse, Peabody, Clark, T. Driver, Wheeler, and Foster. The present membership is two hundred and nine.

Of those who, as deacons, have ministered not only in temporal but also in spiritual things, should be appreciatively mentioned Zeba Spear, Seth, Alphaeus, and Daniel Alden, Jacob Wales French, Henry Bangs, Leonard Faunce, Austin Roel, Aaron Prescott, and John May. Only the last two survive and are now in service.

Of the church's material improvements it may be noted that in 1824 the present parsonage was purchased of Deacon Daniel Alden. A vestry was built near the church in 1837. This was largely due to the suggestion of Thomas W. Tolman and his dying legacy of two hundred dollars. This structure was much improved in 1860. In 1842 the house of worship was lengthened by thirty-two feet. This, with other improvements, cost nearly five thousand dollars. The parsonage was also remodeled. Again, in 1873 and 1874, the house of worship was so completely rebuilt and refurnished as virtually to be a new edifice. The total cost, including that of the new bell and the tower clock, was about thirty thousand dollars. The vestry was also sold, and the parsonage much improved. The church is now thriving and vigorous.

A Sabbath-school was organized at the founding of the church, which has flourished till the present time. The present superintendent is Dr. C. C. Farnham. Among its past superintendents may be mentioned

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the honored name of Deacon John May, nearly a quarter of a century faithfully laboring, and still, as previously noted, busily doing the Master's work.

Time would fail to tell of the honored dead and living, and space be lacking to record their self-sacrificing work; but there will always be time to think of their example, and room in the hearts of those who remain for their cherished memory.

St. Mary's Catholic Church has the largest membership in the town. In the early days of Catholicism in this region—forty years ago or thereabouts—the parish in which Randolph was located included in addition the towns of Randolph, Stoughton, Canton, Hingham, Weymouth, Abington, and Quincy. The latter town was the head of the parish, and from it were sent out the priests who conducted the services in the other towns,—usually about once a fortnight in each place. At these times services were held in Randolph in a hall in the hotel. Later, however, the town hall was used for the purpose. Among the early priests were Fathers Fitzsimmons, Stran, Callaher, and O'Beirne. The latter caused to be purchased the land on which the present church stands, and put in the foundations of the original edifice. After Father O'Beirne came Father Fitzsimmons again, and he, in turn, was shortly succeeded by Father Rodden, who built the first church in 1849. The dedication occurred in August, 1850. Father Rodden was the first resident priest, settling in the town about 1851. He was assisted in his labors by Father O'Sullivan, curate. After Father Rodden came, in succession, Fathers Roche, Welsh, McGlew, Denvir, Burns, James O'Brien, and Thomas O'Brien, the latter being in charge at the present time, assisted by Father Kelly. The church edifice was enlarged by Father Burns about a dozen years ago, and the present parochial residence was built by Father Thomas O'Brien. The church is free from debt, and is in all respects flourishing and prosperous. The curates have been Fathers O'Sullivan, Brennan, Bannon, Denehy, and Kelly.

At Tower Hill, in the westerly portion of the town, is located a Methodist Episcopal chapel. It has no separate membership, being connected, as an organization, with the Methodist Episcopal society of North Stoughton. A society gathered itself together at Tower Hill several years ago somewhat informally, without definite organization, hiring a minister by subscription and holding meetings in Niles's Hall. Very largely through the generosity of the Hon. James A. Tower, the present chapel property was donated to Bradford P. Raymond, Caleb Tucker, and Wales B. Thayer, trustees, the property to be held by them "for the Methodist Episcopal Church so long as the said Church shall hold and maintain regular services therein." The chapel was built and dedicated in 1872. The first pastor was the Rev. Bradford P. Raymond, and he was succeeded by the Rev. Messrs. Storey, Colburn, Rotch, Duckwall, and Jones. The present pastor, the Rev. W. Lenoir Hood, was appointed Sept. 18, 1881.

Military History.—No better sketch could be given of the honorable part which Randolph took in the war of the Rebellion than is found in the following extracts from an address delivered on the evening of May 30, 1876 (the "centennial year" of the nation), in Stetson Hall, before the members of Capt. Horace Niles Post, No. 110, G. A. R., by the Hon. J. White Belcher:

* * * * * * * *

"Among the first regiments called into the field was the Fourth Massachusetts, composed of companies belonging to various towns along the Old Colony Shore. The order for its appearance on Boston Common at noon of Tuesday, April 16th, reached the hands of Col. Packard at Quincy late on the afternoon of the 15th. He immediately issued his orders and dispatched them by a special messenger to the several companies under his command. Within twelve hours every company had reported at Faneuil Hall instead of the Common, on account of the severe storm which then prevailed. Company D of this regiment was composed principally of citizens of Randolph, and was first organized in 1855 as the Randolph Light Infantry. Its first captain was Hiram C. Alden, who held the office until July, 1860. April 15, 1861, at nine o'clock in the evening, orders were received by the clerk of this company to report in Boston at nine o'clock the next morning. The company at this time not having any commissioned officers, Sergt. Hiram F. Wales labored all that night to notify the company so as to have them respond promptly to their country's call. In the general indifference in regard to military organizations which existed throughout the State for some time previous to this sudden call, the town of Randolph was not an exception. But when the sound went forth that the flag of the Union had been fired upon, this company, with the others, received a new impulse, and was ready the next morning to move onward. They did not stop to ask or inquire about the difficulties which might lie in the way, but with all the manliness of heroes they entered at once upon the duties before them.

"Many of you who sit here well remember the prompt and ready response of those who enrolled

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themselves for three months' service. Who will ever forget the first drum-beat to arms in this village which saluted us on the morning of the 16th of April, 1861? Many of our citizens and neighbors, untrained except for peace, took their places in the ranks and departed for the defense of the national capital, expecting soon to return to their homes bearing with them the proclamation of peace. But we were only on the very threshold of the Rebellion. The darkest hours had not yet come. The soil of America had not yet been baptized with the blood of those whose names we honor to-day. At a quarter before nine o'clock on the morning of April 16th this company was escorted to the station by a band of music and a large concourse of citizens. They arrived in Boston at forty minutes past nine o'clock, when they immediately marched to Faneuil Hall. This was one of the first companies which arrived in Boston, and was received with cheers of welcome. There are many present who remember that cold and stormy morning. There were many scenes which touched the stoutest hearts. Many a tear was shed when bidding the final farewell, they knew not but forever. Many a silent prayer ascended on that morning that a kind Providence would watch over and care for them. Upon the arrival of the company in Boston an election of officers was held, which resulted in the choice of Horace Niles for captain (a name which has been honored by your Post), Otis S. Wilbur first lieutenant, and Hiram F. Wales second lieutenant. On Wednesday, the 17th day of April, the regiment started for Fortress Monroe, arriving April 20th, at which time it was unknown to them whether they were to meet friends or enemies, until they saw the stars and stripes floating from the old fortress. A short time after the regiment left, the selectmen received a telegram from the adjutant-general of Massachusetts that Company D was deficient in numbers, and that twenty-two additional men were required to complete it. Within a few hours after it was generally known, the full number had enlisted, and even a whole company could have been organized. On the following morning they left Randolph for Boston; and such was the enthusiasm, to my own knowledge, that several persons followed them to the State-House, thinking that some one or more might fall out and there would be a chance for them to go to the defense of the Union. At the State-House these twenty-two men were sworn into their country's service and placed under the command of Sergt. Edmund Cottle. In the afternoon of the same day they went on board the steamer which was to convey them to Fortress Monroe.

"History has already recorded that the three months' men were the first to respond to the call of the President; the first to march through Baltimore to the defense of the capital; the first to shed their blood for the maintenance of the government; the first to land on the soil of Virginia and hold possession of the most important fortress in the Union. The Sixth Regiment undoubtedly saved Washington; the Fourth saved Fortress Monroe. They each upheld the good name of the commonwealth during their entire term of service, and by their courage and devotion to duty in the hour of peril they became the right arm of the national government. Their record will always be prized by Massachusetts as one of her richest historic treasures. The full company having performed important duties at Fortress Monroe, Newport News, and Hampton Village, returned in July, 1861, and were received by the Fire-King, Relief, and Independence Engine Companies and escorted to this hall, where a public dinner was given them. They served the time for which they enlisted, but the war had not yet closed. On the 4th of August, 1862, an additional call was made by the President for three hundred thousand men to enlist for the term of nine months, and this, too, while in the midst of filling the quota for three years under another call for the same number of men. The Fourth Regiment again volunteered with the same promptness as in 1861, and was ordered at once to Camp Joe Hooker, in the town of Middleboro'. Hiram C. Alden was re-elected captain of Company D, Myron W. Hollis elected first lieutenant, Edmund Cottle second lieutenant. Ninety members of this company enlisted from Randolph. On the 17th of December, 1862, the regiment having recruited to its maximum under command of Col. Walker, of Quincy, was ordered to join the forces of Maj.-Gen. Banks in the Department of the Gulf. December 27th the regiment left camp for New York, where transports were in readiness to convey them to New Orleans, where they arrived Feb. 7, 1863, when they at once proceeded to Carrollton and landed February 13th, having been on shipboard forty-seven days.

"In the expedition against Port Hudson this regiment bore a conspicuous part. At its surrender they were the first to enter the fort, where they remained until August 4th. This regiment performed important duties also at Brashear City and many other places; and Aug. 28, 1863, having served eleven months, arrived home and were mustered out of service. One hundred and twenty-five of this regiment, who left Massachusetts Dec. 27, 1862, never returned. Some fell in battle and some by lingering disease in that unhealthful climate. Ten of the number were our own

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citizens, young men just entering the years of manhood, and belonging to Company D.

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"On the 4th of July, 1862, the President of the United States called for three hundred thousand men to serve for three years, unless the war sooner closed. The proportion for Massachusetts to furnish, either by volunteers or draft, was fifteen thousand men. Recruiting at once commenced in earnest. The Thirty-fifth Massachusetts, having recruited to its full number at Camp Stanton, Lynfield, was organized and mustered into service Aug. 21, 1862, and left the State on the following day, very imperfectly fitted out, owing to the urgency of the demand for fresh troops at Washington. The regiment was placed under the command of Col. Edward A. Wild, whom those of that regiment who are present to-day only remember to honor and respect. The soldiers were at first armed with Enfield rifles of very poor quality, and quite dangerous to handle.

"Sixty-two of the citizens of Randolph enlisted in Company E of this regiment, while others enlisted in other companies of the same regiment, some of whom had seen service and re-enlisted. At the first election of officers, Horace Niles was chosen captain, Jonathan W. Ingell first lieutenant, William Palmer second lieutenant, all of whose names appear on these tablets which have been so beautifully decorated with flowers to-day.

"The adjutant-general says in his report that among the many good regiments Massachusetts had sent forward, few, if any, surpassed the Thirty-fifth. Its commander, Col. Wild, was a man highly intelligent as well as brave, and who had a full appreciation of the magnitude of the war. In a letter written by Col. Wild, after leaving Massachusetts, he says, 'The regiment arrived at Washington August 23d, at once crossed the Potomac and encamped beyond Arlington Heights. On the 6th of September the regiment was transferred to the command of Maj.-Gen. Burnside, from which time to September 14th we made continued short marches and bivouacs until the battle of South Mountain. We entered the fight at half-past four in the afternoon, and it lasted until after dark. In this battle, which occurred but three weeks after leaving Massachusetts (the first ordeal of the Thirty-fifth), their behavior was excellent. The men were always ready to do anything they were ordered. Three days afterwards came the battle of Antietam. Here again the Thirty-fifth bore a conspicuous part. Their behavior was excellent throughout. I cannot picture to you the scenes of that day. The position this regiment held for some time, though subjected to slaughtering cross-fires, was with a steadiness that veterans might be proud of until they were ordered to retire a little to a more sheltered spot.'

"I need not remind you on this occasion that in these two battles the loss was severe. I need not tell you of the intense feeling of anxiety manifested in this community on receiving news of this battle. Many of your hearts were wrung with sorrow as each telegram announced the result. Two-thirds of the officers and one-third of the men were killed or wounded. The authorities of this town sent at once two of our citizens, George N. Johnson and Dr. E. A. Allen, to aid and render relief to the wounded and suffering, and to tenderly care for the dead. Their services were faithfully performed and gratefully appreciated. We remember to-day the names of those whose lifeless forms were forwarded by them from the field of battle to their sorrowful homes, and the sad and solemn ceremonies observed by this whole community in yonder church before conveying them to their final resting-place. Capt. Horace Niles, whose name stands at the head of this list, died of wounds received in this battle Sept. 27, 1862, just five weeks after he left this State for the seat of war. But he was not the only one who fell. I have not the time to call each by name, or to speak of them individually. Seventeen others, whose names are found on these tablets, laid down their lives upon the altar of their country, who belonged to Company E, of the Thirty-fifth. This regiment afterwards performed important duty in Maryland, Virginia, Kentucky, Tennessee, and Mississippi. It has an honorable record of taking part in the battles of South Mountain, Antietam, Fredericksburg, Jackson, Campbell Station, siege of Knoxville, Spottsylvania, North Anna, Cold Harbor, Weldon Railroad, Vicksburg, Fort Sedgwick, Petersburg, and several others.

* * * * * * * *

"While I have spoken particularly of the Fourth and Thirty-fifth Regiments, there are many other names recorded on these tablets, and whose graves you have visited to-day, who faithfully performed equally as meritorious services in different organizations, each and all of whom fell while fighting for the preservation of the Union. From the commencement to the close of the war the town of Randolph, then including Holbrook, furnished nine hundred and nineteen men as its proportion required under the different calls of the President, leaving a surplus of thirty-one over all demands; eighty-one of these fell in battle, or died of disease contracted while belonging to the Union army. While the last living

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link of the Revolution has long ago separated from us, it is not so with the Rebellion of 1861. Our neighbors, our friends, our relatives went forth from us to become soldiers and martyrs, but some of them returned. Let us not, therefore, forget those who assemble on these memorial days, having faithfully performed their duty to their country, who fortunately escaped the perils of the camp and the dangers of the conflict, and returned to their peaceful homes, putting off the soldier's armor and again entering upon the duties of civil life."

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The tablets alluded to by the orator in the foregoing quotations are large and handsomely designed slabs of marble, placed on either side of the platform in Stetson Hall. Each bears this inscription:

"A. D. 1867.
Erected by the town of Randolph to perpetuate the memory of its patriotic citizens who voluntarily entered and fell in their country's service during the war of the GREAT REBELLION."

Above these words are inscribed on the slab at the right of the stage the following names:

Horace Niles.	William F. Gill.
William Palmer.	Frederick M. Wortman.
George Henry.	Ephraim T. Cole.
John Dunton.	Sidney A. Mann.
Richmond Blencowe.	Cornelius Desmond.
Seth C. Bean.	Stephen C. Yeaton.
Levi A. Brundage.	John A. Law.
Theodore Compass.	Charles D. Hodge.
Richard H. Cox.	John A. Kennedy.
Joel King.	Adoniram J. Townsend.
James Jones.	Frederick Nightingale.
Henry Keily.	Cornelius Murphy.
Edward McMahon.	John H. Baker.
Albert M. May.	Elbridge G. Simpson.
Daniel Rieardon.	Herbert C. Blood.
John H. Gill.	Otis Crooker.
George S. Sloan.	George H. Croak.
Joseph V. Sloan.	Philip Donahoe.
Warren C. Turner.	John W. Heath.
Charles E. Hunt.	Maurice Twohig.

The companion tablet on the left of the platform bears the following names:

J. Wilson Ingell.	John Foley.
George Washburn.	John D. Flynn.
Matthew Clark, Jr.	Alvan Faunce.
Cornelius Clark.	Henry Keily, 2d.
William H. Shed.	George W. Mann.
George B. White.	Thomas O'Halloran.
Edward McLaughlin.	J. Frank Poole.
Charles L. Thayer.	George Smith.
W. Leander White.	Henry Snow.
Seth M. Harris.	John P. Turner.
John Q. A. Sylvester.	C. Payson Thayer.
Daniel O'Niel.	Nelson L. Thayer.
William M. Hobart.	Thomas F. Whitmarsh.
John F. Riley.	Michael Kelliher, Jr.
Philemon White.	Garrett G. Barry.
Thomas E. Willis.	James Hogan.
Edward K. Hobart.	Job D. Harris.
William F. Hill.	Patrick Hand.
Jerome R. Hodge.	Loring Taunt.
Alson W. Thayer.	Charles Weathee.
Zenas M. Hayden.	

Post No. 110, Dept. of Massachusetts, G. A. R., was formed Oct. 29, 1869, the first meeting being held on that date in Good Templar Hall (the old meeting-house) on North Street. The charter members were fifteen in number, viz.: Edmund Cottle, Hiram C. Alden, Charles H. Greeley, James W. White, Richmond T. Pratt, Samuel R. Hodge, Joshua Horton, James F. Dargan, Francis A. Belcher, S. Melvin Clarke, Joseph W. Thayer, Nelson Mann, George C. Spear, Samuel White, and Warren Thayer, Jr. At this meeting the following officers were elected for the remainder of the year: Commander, Edmund Cottle; S. V. C., Richmond T. Pratt; J. V. C., James F. Dargan; Adjutant, Hiram C. Alden; Quartermaster, Charles H. Greeley; O. D., James W. White; O. G., Samuel R. Hodge; Surgeon, Samuel White; Chaplain, Warren Thayer, Jr. Another election of officers was held Dec. 31, 1869, but the roster was unchanged. At a meeting held Feb. 4, 1870, the name "Capt. Horace Niles" was adopted.

From this time the growth of the Post was vigorous, and new members were admitted at nearly every meeting. May 30, 1870, was the first Decoration Day observed, the Post parading with a band and an escort of firemen and some of the societies of the town. June 17, 1870, Hiram C. Alden was elected Commander. He appointed Warren Thayer, Jr., as his Adjutant, and at the meeting of July 1, 1870, appointed the first charity committee. Aug. 19, 1870, a code of by-laws, drawn by George C. Spear, Charles Miller, and Warren Thayer, Jr., was adopted for the better governing of the Post, and in February, 1871, the first fair for the benefit of the Charity Fund was held in Stetson Hall, and additional by-laws to govern that fund were adopted. Dec. 15, 1871, Royal W. Thayer was elected Commander. He held that position four years. His Adjutants were Warren Thayer, Jr., to Dec. 20, 1872; William A. Croak, to Dec. 17, 1875. At the latter date Galen Hollis was elected Commander. He held the position for five years. His Adjutant was William A. Croak. In company with the Good Templars the Post moved their quarters to Alden's Hall, North Street. Dec. 3, 1880, William A. Croak was elected Commander. He appointed Horace A. Drake his Adjutant. Dec. 2, 1881, Commander Croak appointed Lorenzo E. Wilbur his Adjutant. June 20, 1882, the Post, in company with

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the Knights of Honor, moved into Shankland's Hall, on Main Street, the two societies hiring it together. To this date (January, 1884) the Post has borne on its roll one hundred and forty-seven names. Of this number some have died, some have been transferred to other Posts, and the usual per cent. dropped. The membership is now fifty. Since the formation of the Post there has been expended for relief, by the direction of the various relief committees, a little over four thousand dollars. Of this sum three thousand one hundred and twenty-three dollars and twenty-two cents was drawn from what is known as the relief fund, being money given the Post as donations, or raised by the fairs which have been held yearly for the benefit of the fund. This money can be spent in no other way. The remainder was drawn from the Post fund, and is money contributed by the members which they can spend as they please. The Post had on hand in its relief fund, on Jan. 1, 1884, nine hundred and forty dollars and twenty-three cents, in the hands of three trustees, viz.: Hiram C. Alden, Horace A. Drake, and Samuel White. There is also a fund known as the "Grandmother Spear Fund," amounting to fifty dollars. This grew from the one dollar note given the Post by an old lady (eighty-nine years), Mrs. Capt. Otis Spear. This is kept as a separate fund for the present. The Post fund is ample for all present wants. The officers for the year 1884 are: Commander, William A. Croak; S. V. C., Horace A. Drake; J. V. C., William R. Roberts; Adjutant, Lorenzo E. Wilbur; O. D., Myron W. Hollis; O. G., Marcus M. Poole; Quartermaster, Galen Hollis; Surgeon, Lewis A. Hunt; Chaplain, Francis A. Stanley.

Public Buildings.—The town hall (known as Stetson Hall) is a handsome and commodious edifice, located nearly opposite the Congregational Church, in the centre of the town. It is built of wood and cost ten thousand dollars. It is named in commemoration of the late Hon. Amasa Stetson, who presented it to the town, and was dedicated in 1842. Within it is to be seen a life-like portrait, by Frothingham, of Charlestown, of the generous donor of the building. In the lower portion of the edifice is located the high school, which is partly supported by the income of a fund of ten thousand dollars, left for the purpose by Hon. Amasa Stetson, and partly by taxation. Mr. Stetson was born in Randolph, March 26, 1769, being the son of John and Rachel (Paine) Stetson. He married Rebecca Kettell, of Boston, Aug. 21, 1798. Beginning life as a poor boy, he learned the trade of a shoemaker, and, upon going to Boston, where he associated himself with his brother Samuel in the shoe business, succeeded, by strict economy and close application, in laying the foundation of his large fortune. In the war of 1812 he was appointed by President Madison to the office of commissary for the district of Massachusetts, and was also elected by the Democrats to the State Senate. During his life he manifested his liberality by his donations to his native town, and also to the town of Dorchester, his adopted home, where he presented the Rev. Mr. Hall's church with a handsome clock costing seven hundred dollars. In the town of Stetson, Me., which was named for him, he had a church built for the use of all denominations. His death occurred Aug. 2, 1844. He was aged seventy-five years, four months, and six days, and was buried at Dorchester. He died without issue, leaving a fortune of over five hundred thousand dollars. In addition to his previously mentioned donations to Randolph, he gave the town one hundred dollars to build a face wall around the old North Cemetery, where his parents lie buried.

The Turner Public Library occupies a handsome stone building just north of the Congregational Church. It was completed and occupied early in 1875. The building, independent of the land, cost forty thousand dollars, and the lower rooms on the ground floor are occupied by the national and savings banks and by a grocery store. The library was the gift to the town of Seth, Royal W., Mary B., and Abby W. Turner, and Anne M. Sweetser. Following are the essential portions of the deed of gift:

"*Know all men by these presents*, that we, Seth Turner, Royal W. Turner, and Abby W. Turner, of Randolph, in the County of Norfolk, and Anne M. Sweetser, of Boston, in the County of Suffolk, widow, all in the Commonwealth of Massachusetts, heirs-at-law of Royal Turner and Maria, his wife, late of said Randolph, deceased, in consideration of one dollar to us paid by the Inhabitants of the Town of Randolph aforesaid, the receipt whereof is hereby acknowledged, do hereby remise, release, and forever quitclaim unto the said Inhabitants of Randolph, a certain lot of land, with the new stone building thereon, containing ten thousand four hundred and ninety-seven and one-half feet, and bounded and described as follows, viz.: [Description given at length.]

* * * * * * * *

"Said grantors hereby also give to said grantees the sum of ten thousand dollars ($10,000), which shall constitute a fund for the purpose hereinafter set forth.

"TO HAVE AND TO HOLD the same to the said inhabitants of Randolph forever, but upon the following conditions and trusts, viz.:

"FIRST.—Said land and building, together with the fund aforesaid, shall be under the control of a Board of Trustees consisting of fifteen (15) members, of which Board the Selectmen of said town for the time being—not exceeding three (3) in number—shall be *ex officio* members; and should said Board of Selectmen at any time be composed of more than three members the town shall, at a meeting called for that purpose, designate which of them (not exceeding three, as afore-

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said) shall act as said Trustees. The Board of Trustees so constituted shall manage and improve said real estate and fund for the uses and purposes of a Free Public Library for said Town of Randolph forever, subject to such reasonable rules and regulations as said Trustees shall from time to time adopt.

[The second condition designates the manner in which the trustees (exclusive of the selectmen) shall be chosen, and vacancies filled, etc. The third proviso is that the trustees "may in their discretion apply the whole or any part of said fund in furnishing the library, reading, and trustees' rooms in said building, and the purchase of books therefor"; and the fourth section permits the leasing of a portion of the building, the proceeds to go to the library.]

* * * * * * * *

"FIFTH.—Said Town of Randolph shall defray the expenses of keeping said building, with the books, furniture, and fixtures belonging to said library, at all times properly insured against loss by fire, for an amount to be determined by the trustees, and shall also keep said building in thorough repair.

"SIXTH.—Should said building be destroyed by fire, the proceeds of any insurance thereon shall be applied to rebuilding the same.

"SEVENTH.—If at any time hereafter said land and building should, from any cause, cease to be used for the purposes herein designated, the same shall revert to the grantors, or their heirs."

The Hon. Seth Turner, upon his death, left by a provision in his will the additional sum of ten thousand dollars, the income of which is to be applied to the uses of the library, and to be known as the Turner Fund. This sum has been paid by the executors of the will to the trustees of the library, who are as follows: J. White Belcher, acting president; Royal W. Turner, treasurer; Gilbert A. Tolman, secretary; Rev. John C. Labaree, Rev. Joseph C. Foster, D.D., Royal T. Mann, John B. Thayer, Rufus A. Thayer (the three latter being selectmen of Randolph, and trustees *ex officio*), Benjamin Dickerman, Daniel Howard, John V. Beal, Nathaniel Howard, John B. Thayer, J. Winsor Pratt, Edwin N. Lovering. Dr. Charles C. Farnham is librarian, and Miss Margaret W. Boyd assistant librarian. The number of volumes Jan. 1, 1884, was eight thousand three hundred and forty-five.

The Hon. Seth Turner died at his home on Main Street at about 1 o'clock A.M., April 8, 1883, after gradually failing in health for several months. On the evening previous to his death, while bathing, he fainted and fell, coming in contact with the bath-tub. He was found in an unconscious state, and so remained until he died. He was born in Randolph, July 29, 1821. He received his education at the Randolph Academy, then a flourishing institution, and entered the Randolph Bank as clerk at its organization in 1836. His father, Col. Royal Turner, was cashier, and when the latter became president (at the death of his predecessor) Mr. Turner succeeded his father as cashier. Col. Turner died in 1861, at which time Mr. Turner was elected president of the bank. A few years later he was elected president of the Shoe and Leather Bank, of Boston, a position which he retained until about two years prior to his death, when, on account of the manifold duties devolving upon him, his health became impaired and he tendered his resignation, which was accepted. In politics he was a stanch Republican, and was twice elected to the Legislature, also to the Governor's council in 1873, 1874, and 1875. He was one of the trustees of the Thayer Academy at South Braintree, treasurer of the Randolph Savings Bank, secretary of the Stetson School Fund, and at different times held many other important positions of trust in various financial institutions. He was not only locally popular and respected, but his name was widely and favorably known in the principal financial circles of the country. His funeral, which was conducted by the Rev. J. C. Labaree, was very largely attended, and resolutions of tribute to his memory were passed by several of the institutions with which he had been identified.

Banks.—The Randolph Bank was incorporated in 1836 with a capital stock of $150,000. Subsequently it was reorganized under the National Bank Act with a capital stock of $200,000, and at the present time has a surplus exceeding its capital. Its present officers are: President, Royal W. Turner; Cashier, Charles G. Hathaway; Directors, David Burrell, J. Winsor Pratt, E. Everett Holbrook, Thomas White, J. White Belcher, Benjamin Dickerman.

The Randolph Savings Bank was incorporated in April, 1851. The amount of deposits Jan. 1, 1884, was $800,952. The officers are J. White Belcher, president; Royal W. Turner, first vice-president; Thomas White, second vice-president; Hiram C. Alden, treasurer; Trustees, J. White Belcher, Royal W. Turner, Thomas White, Alfred W. Whitcomb, Richard Stevens, Sidney French, Charles Harris, Nathaniel Howard, J. Winsor Pratt, Daniel Howard, Charles H. Howard, John T. Flood, George B. Bryant, Benjamin Dickerman, Jonathan Wales, Wales B. Thayer.

Newspapers.—On Saturday, March 14, 1857, appeared a "specimen number" of the *Randolph Transcript and Norfolk County Advertiser*. It was a small four-page sheet, five columns to a page, and was sold for "one dollar per year . . . in advance in all cases." Samuel P. Brown, the editor, in an editorial headed "Our Terms and Intentions," said that the "specimen number" was issued as a sample of "the paper which it is proposed to publish weekly in this place, if it is recognized by the public as sup-

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plying a want which we are told exists here." There was little or no local news in the "specimen number," its reading-columns being mostly filled with miscellaneous selections. Among other paragraphs was one relative to the inauguration of President Buchanan, and another giving a list of the members of his cabinet. As usual with old newspapers, the advertisements of the *Transcript* are more interesting to one who glances over its faded and time-stained pages than is the reading matter. The local "ads." are those of B. G. Veazie, who apparently not only dealt in newspapers, stationery, etc., but also in "some of the best three- and one-cent cigars;" James Maguire & Co., boot manufacturers; P. Gifford, tailor; C. Morton, Jr., dealer in dry-goods, etc.; Seth Mann, 2d, insurance agent; E. A. Allen, M.D.; George Fowkes, harness-maker; Daniel Howard, boot manufacturer; J. Litchfield, Jr., "dealer in groceries and ready-made clothing;" J. Clark, market; S. White, dealer in papers, periodicals, and "confectionary;" Darius Payne, auctioneer; A. Townsend, dealer in dry-goods; James E. Nash, jeweller; William Cole, Jr., expressman; J. L. Brown, painter. An advertisement headed "Randolph Liquor Agency" announced that the selectmen had "appointed Dr. E. A. Allen as town agent for keeping and selling spirituous and intoxicating liquors for medicinal, chemical, and mechanical purposes only." Two petitions to the selectmen for the laying out of new streets were also published.

Apparently Mr. Brown met with encouragement in his new venture, for "Vol. I., No. 1," of the *Transcript* appeared promptly on the following Saturday,—March 28, 1857. This was the first newspaper venture, so far as known, ever made in Randolph.

On April 2, 1859, Mr. Brown changed the name of his paper to the *Randolph Transcript and New England Advertiser*, and also increased the yearly subscription to one dollar and fifty cents. It continued to be published by this title until April 7, 1860, when the original name was once more placed at the head of the first page From June 14, 1862, only small supplements were issued for seven weeks, but not numbered in the volumes, which again began regularly on Aug. 2, 1862, with No. 12, Vol. VI.; but on August 23d of that year Mr. Brown announced its discontinuance. On August 31st of the same year it was revived, under the name of the *Randolph Advertiser*, and printed on a small sheet at fifty cents a year. It was enlarged April 4, 1863, and on October 10th of the same year it was discontinued. Its valedictory was as follows:

"Six years and six months we have published this paper, though never a source of profit. In taking leave of our patrons, we will say that as much has been done by some of them for the encouragement of a local paper as is done in any place. They have been more than just,—they have been generous. By words and deeds they have cheered and helped us, and we shall never forget them. As to the community generally with whom we have come in contact, we have had from it our share of commendation and condemnation; probably of the former as much as we deserved—the latter we will forget, or try to, as much as cannot be made beneficial for us all to remember."

Mr. Brown, on Jan. 7, 1865, issued a new series of the *Transcript and Advertiser*, and on July 8th enlarged it. The price per year at that time was one dollar and fifty cents. On October 1st the paper changed hands, Mr. Joseph Jones becoming editor and proprietor. He changed the name to the *East Norfolk Register*, and fixed the price at two dollars per annum. July 5, 1867, Elmer W. Holmes succeeded Mr. Jones; March 19, 1869, Stillman B. Pratt and David S. Hasty became editors and proprietors, under the firm-name of Pratt & Hasty; April 22, 1871, E. Marchant assumed control; Aug. 19, 1871, it passed to Ichabod N. Fernald; Jan. 20, 1872, E. Marchant again took charge; Oct. 5, 1872, Charles M. Vincent became editor and proprietor, and remained as such until March 15, 1873, when he was succeeded by Mr. Daniel H. Huxford, who changed the name to the *Norfolk County Register and Holbrook News*, and who still remains "at the helm." Under his management the *Register* has been twice enlarged, being now a handsomely-printed thirty-six-column sheet, and has become prosperous, newsy, and entertaining. A well-managed "Holbrook department" is one of its features.

Societies.—Freemasonry in Randolph dates back to the beginning of the present century. Rural Lodge, the pioneer Masonic organization of the town, was organized June 8, 1801, and of Masonry 5801, A. L. From the original charter (signed by John Boyle, Senior Grand Warden; John Soley, Junior Grand Warden; and John Proctor, Grand Secretary) the following extract is made:

* * * * * * * *

"Know ye, therefore, that we, the Grand Lodge aforesaid, reposing special trust and confidence in the prudence and fidelity of our beloved brethren above named, have constituted and appointed, and by these presents do constitute and appoint them, the said William P. Whiting, Thomas B. Wales, Jonathan Wales, Jr., Thomas French, Jr., Joshua Niles, Elihu Bates, Isaac Walker, Eleazer Beals, Ephraim Wales, John Turner, Theophilus Wentworth, Isachar Snell, and William French, a regular lodge of Free and Accepted Masons, under the title and designation of the Rural Lodge, hereby giving and granting unto them and their successors full power and authority to convene as Masons within the town of Randolph, in the

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County of Norfolk and Commonwealth aforesaid, to receive and enter Apprentices, pass Fellow Crafts and raise Master Masons, upon the payment of such moderate compensation for the same as may be determined by the said lodge. Also, to make choice of a Master, Wardens and other office-bearers, annually or otherwise, as they shall see cause; to receive and collect funds for the relief of poor and distressed brethren, their widows or children, and in general to transact all matters relating to Masonry which may to them appear to be for the good of the craft, according to the ancient usages and customs of Masons."

The lodge was temporarily organized on the evening of the day when the members received their charter, as follows: W. M., William P. Whiting; S. W., Jonathan Wales, Jr.; J. W., Thomas French, Jr.; S. D., Joshua Niles. At this meeting a committee was chosen to purchase jewels and other necessary articles for the lodge. The next meeting was held June 23d, and the lodge completed its permanent organization. A short time after a controversy arose respecting the building of a hall, and as a result a majority of the members withdrew in January, 1802. This action decreased the lodge to some seven or eight persons. During 1803 some four new members joined; but just as the lodge seemed to have new life imparted to it it again became embarrassed by the un-Masonic action of the Master, and Jan. 31, 1803, he was expelled. At a meeting held April 4, 1803, a new code of by-laws was accepted, and the members who had previously withdrawn rejoined the lodge, "having become satisfied that the lodge would now act in harmony." A new choice of officers was made, as follows: W. M., Jonathan Wales, Jr.; S. W., Thomas French, Jr.; J. W., William French; Treas., Jacob Niles; Sec., Simeon Alden.

In November, 1803, the sentiment of the lodge appears to have been in favor of a removal to Quincy, and a petition to that effect, presented to the Grand Lodge, called forth the following dispensation:

"*To all the Fraternity to whom these presents shall come:*

"Know ye, that on a petition preferred to the Grand Lodge of Massachusetts, on the evening of the 12th day of December, 5803 (1803), by the officers and members of Rural Lodge, for permission to hold that lodge in future in the town of Quincy, in the County of Norfolk, which by the within charter was established to be held at Randolph, in said county;

"It was unanimously voted to grant the prayer of the petitioners, and that Rural Lodge should hereafter hold their meetings in the town of Quincy only.

"By order of the Most Worshipful Grand Master.

"Attest. "JOHN PROCTOR,

"*Grand Secretary.*"

Thus Rural Lodge went to Quincy, and there it has since remained and prospered.

On the evening of Jan. 22, 1819, a few of the brothers of Rural Lodge, residing in Randolph, met at the residence of David Jacobs for the purpose of making some arrangements for the formation of a lodge in their own town. At this meeting Brother Simeon Alden was chosen moderator, and Brother Royal Turner scribe. A committee was chosen to present a petition to the Most Worshipful Grand Lodge of Massachusetts for a charter. On June 9, 1819, a charter was granted by the Grand Lodge to the following charter members: Royal Turner, Ephraim Wales, Luther Thayer, Jr., Robert Shankland, Samuel French, Isaac Spear, Leonard Alden, Timothy Dorman, Samuel Thayer, Jr., Horatio B. Alden, William French, and Joshua Niles, with full powers and authority to convene as Masons in Randolph under the name of Norfolk Union Lodge. The above lodge met June 22, 1819, at the hall of Brother Silas Alden, in the building now occupied by the post-office, printing-office, and periodical store, and chose the following officers: W. M., Royal Turner; S. W., Ephraim Wales; J. W., Luther Thayer. The lodge continued to meet at the above hall until 1824, afterwards meeting in the hall of Brother Seth T. Thayer, hall of Brother David Jacobs (now Howard House), Shankland's hall, Hiram Alden's hall, hall on North Street (old meeting-house), and the present hall (Jones's block).

The following brothers have served as Worshipful Masters since the organization of Norfolk Union Lodge: Royal Turner, 1819–20; Timothy Dorman, 1821; Luther Thayer, 1822; Aaron Prescott, 1823–25; Ephraim Spear, 1826; George Clark, 1827; John Johnson, 1828; B. L. Wales, 1829; John Wales, 1830–32; Robert Shankland, 1833–34; B. L. Wales, 1835–37; B. L. Wales, 1855–56; J. White Belcher, 1857–63; John B. Thayer, 1864–66; Cyrus Morton, 1867; Henry H. Packard, 1868–70; Frank Morton, 1871–72; Samuel A. Bates, 1873–74; Frank Morton, 1875; J. Tisdale Southworth, 1876–77; N. Everett Buck, 1878–80; Carroll A. Thayer, 1881–82; Henry A. Belcher, 1883.

Of those who served as Masters previous to 1837 all but one, Bradford L. Wales, are now deceased. From 1833 to 1837, owing to the continued persecution of Masonry caused by the so-called Morgan excitement, but a few regular communications were held, and in December, 1837, the charter of Norfolk Union Lodge, in common with those of many other Masonic lodges, was surrendered to the Most Worshipful Grand Lodge. During the next eight years many of the members passed away, but in 1855 the true spirit of Masonry, which had lain dormant in the hearts of the few remaining members, kindled with a new life, and seven members petitioned the Grand Lodge for the return of the charter; and at the December meet-

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ing of the Grand Lodge in that year the charter was returned, and a new era commenced in the history of Norfolk Union Lodge. At the communication held in January, 1855, Bradford L. Wales was chosen Worshipful Master; Isaac Spear, Senior Warden; E. S. Conant, Junior Warden. From 1857 to 1866, under the administration of Brothers J. White Belcher and J. B. Thayer, many names were added to the roll of membership; but many others, who were called to serve their country in the late Rebellion, left to return no more.

From 1866 to the present time the lodge has prospered, having on its roll of membership two hundred and eighty-four names since the organization of the lodge, with a present membership of seventy-five. Of the Masters who have served since 1855, the lives of all but one (Cyrus Morton) have been spared, and they are to-day active members and workers in the lodge.

Rising Star Lodge, No. 76, I. O. O. F., was organized May 24, 1845, on which date the first meeting was held in the office of John King, Esq., a lawyer. This meeting was a preliminary one, and was called to organize the lodge, choose officers, and adopt a constitution and by-laws. The second meeting was held on June 3, 1845, at which time Rising Star Lodge was instituted, and the following officers installed by officers from the Grand Lodge of Massachusetts: N. G., Hiram Alden; V. G., John King; Sec., R. W. Turner; Treas., Caleb Stevens; W., Samuel Clark; C., William D. Daggett; O. G., Joseph S. Rollins; I. G., Samuel M. Soule; R. S. N. G., Levi Mann (2d); L. S. N. G., J. P. D. Wilkins; R. S. V. G., Levi Mann; L. S. V. G., Seth T. King; Investigating Committee, Levi Mann (2d), Caleb Stevens, Samuel M. Soule; Scene Supporters, George Jennings, William T. Cooper.

Below is a list of the Noble Grands of the lodge since its institution, with their terms of service:

Name.	From	To
Hiram Alden	June 3, 1845	Oct. 7, 1845
John King	Oct. 7, 1845	Jan. 6, 1846
Caleb Stevens	Jan. 6, 1846	April 7, 1846
	July 17, 1854	Jan. 15, 1855
	Jan. 22, 1866	July 9, 1866
	Jan. 3, 1876	July 10, 1876
Levi Mann (2d)	April 7, 1846	July 7, 1846
	Oct. 6, 1846	Jan. 5, 1847
J. P. D. Wilkins	July 7, 1846	Oct. 6, 1846
Daniel Howard	Jan. 5, 1847	July 6, 1847
	Jan. 15, 1855	July 2, 1855
	Sept. 12, 1864	Jan. 22, 1866
	Jan. 14, 1867	July 15, 1867
M. H. Mecuen	July 6, 1847	Jan. 3, 1848
Samuel Clark	Jan. 3, 1848	July 3, 1848
Ralph Houghton	July 3, 1848	Jan. 1, 1849
Barnard Greene	Jan. 1, 1849	July 2, 1849
	July 14, 1856	Jan. 5, 1857
Orlando Pendergrass	July 2, 1849	Jan. 17, 1850
	July 11, 1853	Jan. 2, 1854
	July 12, 1858	Jan. 3, 1859
	Jan. 6, 1868	July 6, 1868
William Jacobs	Jan. 17, 1850	July 1, 1850
	July 20, 1857	Jan. 4, 1858
Leonard Poole	July 1, 1850	Jan. 6, 1851
Loring W. Thayer	Jan. 6, 1851	July 7, 1851
Richard Stevens	Jan. 5, 1852	July 19, 1852
Zenas Snow	July 19, 1852	Jan. 3, 1853
H. C. Whitemore	Jan. 2, 1854	July 17, 1854
S. O. Thayer	July 2, 1855	Jan. 14, 1856
George N. Johnson	July 7, 1851	Jan. 5, 1852
	Jan. 14, 1856	July 14, 1856
	Jan. 7, 1861	Jan. 6, 1872
Enos S. Maloon	Jan. 5, 1857	July 20, 1857
	July 2, 1860	Jan. 7, 1861
	Jan. 12, 1863	Sept. 12, 1864
William S. Handly	Jan. 4, 1858	July 12, 1858
	July 14, 1862	Jan. 6, 1862
W. H. A. Tucker	Jan. 3, 1859	July 11, 1859
P. Gifford	July 11, 1859	July 2, 1860
	July 9, 1866	Jan. 17, 1867
Danforth Thayer	Jan. 6, 1862	July 14, 1862
John G. Pool	July 15, 1867	Jan. 6, 1868
I. N. Linfield	July 6, 1868	Jan. 4, 1869
J. B. Hathaway	Jan. 4, 1869	July 12, 1869
Israel P. Beal	May 12, 1869	Jan. 3, 1870
	Jan. 6, 1873	July 7, 1873
M. M. Alden	Jan. 3, 1870	July 11, 1870
Royal M. Thayer	July 11, 1870	Jan. 2, 1871
Ephraim Mann	Jan. 2, 1871	July 10, 1871
Warren M. Babbitt	July 10, 1871	Jan. 1, 1872
George S. Wilbur	Jan. 1, 1872	July 1, 1872
	July 12, 1875	Jan. 3, 1876
J. D. F. Lyons	Jan. 1, 1872	Jan. 6, 1873
John Y. Clark	July 7, 1873	Jan. 5, 1874
George W. Hawes	Jan. 5, 1874	July 6, 1874
	Jan. 4, 1875	July 12, 1875
James W. White	July 6, 1874	Jan. 4, 1875
A. G. Dean	July 10, 1876	Jan. 1, 1877
S. Edgar Burrell	Jan. 1, 1877	July 2, 1877
	Jan. 5, 1880	July 12, 1880
Daniel H. Huxford	July 2, 1877	Jan. 7, 1878
Fred W. Dyer	Jan. 7, 1878	July 1, 1878
Wales French	July 1, 1878	Jan. 13, 1879
A. L. Chase	Jan. 13, 1879	Jan. 5, 1880
A. W. Hamilton	July 12, 1880	Jan. 3, 1881
William A. Croak	Jan. 3, 1881	Jan. 9, 1882
Henry H. Shedd	Jan. 9, 1882	July 10, 1882
John E. Nickerson	July 10, 1882	Jan. 1, 1883
Joseph Belcher	Jan. 1, 1883	July 9, 1883
Edwin B. Hooker	July 9, 1883	Date.

The present officers, for the term beginning Jan. 7, 1884, are: N. G., Edwin B. Hooker; V. G., Chas. H. Thayer; Rec. Sec., Frank N. Deane; Per. Sec., A. L. Chase; Treas., Chas. E. Lyons; Warden, Thos. Stetson; Conductor, Geo. W. Hawes; O. G., H. H. Bromade; I. G., M. Norton Hunt; R. S. N. G., S. Edgar Burrell; L. S. N. G., H. H. Shedd; R. S. V. G., Geo. A. Payne; L. S. V. G., H. L. Spear; R. S. S., Chas. Middleton; L. S. S., Saml. A. Foster; Chaplain, Elmer L. Willis.

The lodge is now in a very prosperous condition, numbering over one hundred members. It owns the building which it occupies.

Randolph Lodge, No. 524, Knights of Honor, was instituted March 22, 1877. The present officers are: P. D., Ira E. Beals; D., Weston P. Alden; V. D., George B. Bryant; A. D., Nelson E. Knights; C., Gustavus Thayer; G., Cyrus N. Thayer; R., Daniel B. White; F. R., Minot W. Baker; T., Charles H. Belcher; G., William W. White; S., George B.

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Nichols. It has a membership of fifty-six, and is in good working condition.

Union Lodge, No. 435, Knights and Ladies of Honor, was instituted May 13, 1881. It is now officered as follows: P. P., Mrs. Geo. W. Holbrook; P., Mrs. Geo. W. Hawes; V. P., Mrs. Royal W. Thayer; S., Mrs. M. W. Baker; F. S., M. W. Baker; C., Miss Helen M. Houghton; T., Mrs. Wate Lyons; G., Mrs. H. H. Bromade; G., Mrs. Nelson E. Knights; S., Cyrus N. Thayer.

Webster Council, No. 451, Royal Arcanum, was instituted March 17, 1880. The Regents have been as follows: 1880, Charles E. Higgins; 1881, Daniel H. Huxford; 1882, George H. Wilkins; 1883, William A. Croak. Present officers: R., Henry L. Spear; V. R., L. Morton Packard; O., Joseph Belcher; P. R., William A. Croak; S., Walter H. Lyons; C., Edward H. Bromade; T., Franklin W. Hayden; G., William B. Brown; C., Lewis S. Paine; W., Walter M. Howard; S., Frank E. Fay; M. E., Dr. Frank C. Granger; R. to G. C., Wm. A. Croak; Alternate, George H. Wilkins.

In addition to these, there are several other temperance and social organizations in the town, all of which are flourishing and doing a good work.

The Randolph Choral Society merits a word by itself. Music has always flourished in Randolph, and the choral society has enjoyed upwards of thirty years of useful life. The members have practiced generally some of the best music by the best masters, —such, for instance, as Haydn's "Creation," Mendelssohn's "St. Paul," Mozart's "Twelfth Mass," and Haydn's "Seasons." The society visited both the great "Jubilees" held in Boston in 1869 and 1872, with one hundred members. At that time the late Dr. Ebenezer Alden was president and Mr. John B. Thayer, a widely-known musician, chorister. Mr. Thayer filled the latter office acceptably for upwards of twenty years. Dr. Alden was succeeded in the presidency by Mr. Alfred W. Whitcomb. The present officers are: President, Hon. Winslow Battles; Vice-President, John B. Thayer; Conductor, L. F. Brackett; Secretary, George C. Spear. The present membership is about seventy.

Business.—Randolph was one of the pioneer "shoe towns" of the State, and the business of manufacturing boots and shoes still remains her chief industry. It dates back to the beginning of the century, and one cannot help being impressed, on looking backward over the years, with the vast improvements and changes which have taken place. Machinery has done it all. Machinery has swept away the little shoemakers' shops which were formerly scattered all through the region, and has caused to be erected in their stead the great factory buildings of the present day. Formerly, the work went to the workman; now, the workman goes to his work. In the old days a man who had learned the trade of shoemaker knew all about the details of manufacture, and could turn out, with his own hands, a complete article of footwear. To-day the workman of the shops knows only his particular branch, and is practically ignorant of all others. He is a small cogwheel in a great machine, instead of being, as formerly, the thorough master of all parts of his trade. Years ago it was customary for shoemakers to travel miles to Randolph after "stock." They would load up with the roughly cut "raw material," and take it away to their respective homes for completion. Sometimes, when it was more convenient, several of these shoemakers would jointly occupy the same apartment, and work as a separate "gang," which was the nearest approach to the factory system of the present time. To Randolph came workmen from widely scattered towns, often many miles distant, seeking for work to be done at their homes. It is an interesting fact that at the period to which allusion is made the present flourishing "shoe city" of Brockton (then the little village of North Bridgewater) paid tribute to Randolph, and, together with the remaining villages of the old town of Bridgewater, as well as the Abingtons, Hanson, Halifax, Weymouth, Braintree, and other towns, sent thither her shoemakers for employment. The quality of the leather used in shoemaking then was as much superior to that now employed as the clumsy appearance of the manufactured product was inferior to the stylish footwear of the present year of grace. Everything was done by hand. The men did the heavier work, while in almost every house the "women folks" turned an honest penny by "fitting" or "siding" boots, *i.e.*, sewing up the side-seams of the legs with waxed thread, holding the boot, meanwhile, fast in a pair of wooden "clamps." As there were no railroads, shipments were slow and uncertain. It was common enough for a man to load boots into sacks and carry them into Boston on horseback.

Mr. David Burrell, still hale and hearty at eighty-two, and himself one of the pioneer boot and shoe manufacturers of the town, said to the writer, recently, that he well remembered that during the war of 1812, when the presence of British cruisers off the Atlantic seaboard made shipments by water unsafe, men would load ox-teams with boots (the latter being placed in empty molasses hogsheads), and in that primitive fashion make their slow way southward into Georgia and others of the Southern States. The same

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octogenarian, when asked to name the first shoe manufacturer of the town, gave the name of Capt. Thomas French as being, if not the earliest, certainly one of the very first. He had a tannery, located on the site of the present residence of Mr. Jonathan Wales, and manufactured shoes to some extent. Other early manufacturers were Isaac Thayer, Silas Alden, Eleazar Beal, Alden & Tolman, Howard & Niles, Seth Mann & Co., Burrell & Maguire, John Alden, Hiram Alden, Luther Thayer, Oliver Leach, William Abbott, David Parker, Levi Mann, Mann & Odell, Charles McCarty, Wales Wentworth, James Littlefield, James A. Tower, Samuel French, Henry Bass, John Wales, John Belcher, Ezra Thayer, Alexander Strong, Daniel Howard, Alfred W. Whitcomb, Matthew Clark & Co., Mann & Sawin, Jonathan W. Belcher, etc.; while of more recent date are J. Warren Belcher, Howard & French, F. Clark & Co., Charles H. Howard, and George H. Burt & Co. Other firms there were, and are; but as the present article does not attempt to serve the purposes of a gazetteer or of a directory, no attempt will be made to make the list scrupulously complete.

More than passing mention should be made, however, of the present firm of George H. Burt & Co., which is considerably the largest in the town at the present time, employing some three hundred hands, occupying two connecting factories (the largest being one hundred and sixty-two feet in length), and manufacturing from twenty thousand to twenty-four thousand cases of fine calf boots per year. The business was begun by Alexander Strong in 1849, and he continued a partner in the business, either active or silent, until his death. His son, Edward, was also identified with the business for many years, withdrawing some two years ago. Mr. Sidney French was the firm's agent in charge of the factory until about 1871, when Mr. George B. Bryant, the present agent, succeeded him. The concern has other factories in the "shoe towns" of Marlboro' and Brookfield. The pay-roll at the Randolph factory is from twelve thousand to fifteen thousand dollars per month.

Mr. Charles H. Howard, who manufactures fine boots and shoes, is quite an old established manufacturer, and like the other principal remaining manufacturers, Howard & French and F. Clark & Co., does a prosperous and increasing business.

The following interesting boot and shoe statistics are taken from the census of 1880:

Number of establishments	26
Employés (male) over sixteen	649
" (female) over sixteen	82
Total wages paid during year	$300,843
Capital invested	153,600
Stock used	$721,450
Value of product	1,163,300

The boot and shoe shipments for 1883 were 38,000 cases.

The firm of J. W. Pratt & Co. is an old and prosperous one. Calf shoe-laces are a specialty, while a large business in leather remnants is also done. Over one hundred thousand dollars' worth of work is annually turned out.

Messrs. George C. Spear & Co., who deal exclusively in leather remnants, have built up a heavy and growing trade, their goods being exported to a considerable extent.

Fire Department.—For years the town has maintained an efficient fire department. The old hand-machines—"Fire-King," "Fearless," and "Independence"—have, however, been replaced by two steamers, an extinguisher, and the requisite hose and hook-and-ladder companies. In years past nearly all the prominent men of the town had belonged to the department, and had "run wid der machine" to fires with youthful ardor, in order to assist at "breaking her down" according to the fashion of the times. The present department is in a high state of efficiency. Mr. C. A. Wales is chief engineer.

Statistics.—It has seemed most convenient and appropriate that certain statistical information respecting the town be grouped under a single general head. The subdivisions will be clearly indicated.

The following-named persons have served the town as selectmen from its incorporation in 1793 to the present time (January, 1884):

Joseph White, Jr., 1793–98, 1800–4.
Dr. Ebenezer Alden, 1793–94.
Micah White, Jr., 1793–1817.
Samuel Bass, 1795–98, 1800, 1802–4.
Thomas French, 1799,[1] 1805–11.
Zacheus Thayer, 1801.
Jonathan Belcher, 1804.
Joseph Porter, 1807.
Nathaniel Spear, 1808.
Jonathan Wales, Jr., 1812–17.
Jacob Whitcomb, Jr., 1813.
Joseph Linfield, 1814–17, 1822–25.
Seth Mann, 1818–24, 1828–30.
Royal Turner, 1818, 1821–24, 1828.
Zenas French, 1818–21.
Luther Thayer, 1819–20.
Horatio B. Alden, 1825–27.
Thomas Howard, 1825–27.
Lewis Whitcomb, 1826–28.
John Porter, 1829–30.
Henry B. Alden, 1829–34.
Joshua Spear, Jr., 1831–32, 1835–38.
David Blanchard, 1831–32, 1834, 1852.
Zeba Spear, 1833–34.
Jonathan White, 1833.
Zenas French, Jr., 1835–49.
Samuel Thayer, 1835–38.
Benjamin Richards, 1839–44.
Isaac Tower, 1839–51.
Aaron Prescott, 1845.
Jonathan Wales, 1846–50.
Bradford L. Wales, 1851–53.
Archibald Woodman, 1852.
John T. Jordan, 1853.
J. White Belcher, 1853–55, 1861–72.
Seth Mann (2d), 1854–57, 1859–60, 1862–64, 1872–73, 1876.
Thomas White, Jr., 1854–55.
Jacob Whitcomb, 1856–60, 1867–68.

[1] Resigned May 2d.

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Ephraim Mann, 1856–57.	John T. Flood, 1873–82.
Horatio B. Alden, Jr., 1858–61, 1868–72.	James A. Tower, 1874–75, 1877–79.
Lemuel S. Whitcomb, 1858, 1861–63.	Sidney French, 1876, 1880.
John Adams, 1864–66.	Daniel Howard, 1877–79.
Nathaniel Howard, 1865–67.	Royal T. Mann, 1880–83.
John Underhay, 1869–71.	John Berry Thayer, 1881–83.
	Rufus Albert Thayer, 1883.

The following-named persons have served the town as town clerk and treasurer up to the present time (January, 1884):

Samuel Bass, 1793–98, 1800–6.	Bradford L. Wales, 1839–43.
Zacheus Thayer, 1799, 1807–8.	Eleazer Beal, 1844–53.
Jonathan Wales, Jr., 1809–22.	Hiram C. Alden, 1854–63, 1865–76, 1880–83.
Royal Turner, 1823–28.	
Henry B. Alden, 1829–34.	Henry Stevens, 1864.
Alvin Kidder, 1835–38.	Charles C. Farnham, 1877–79.

In 1840 there was published a plan of Randolph, from surveys made by E. Beal, Jr. In the right-hand upper corner of this map was some letter-press giving a few facts respecting the town. Under the head of "employments" was the following array of statistics, which is not without interest at the present day:

"The chief manufacture is that of boots and shoes. In 1837 there were made 200,175 pairs of boots, and 470,620 pairs of shoes and brogans, of the estimated value of $944,715. There were then employed in this business 804 males and 677 females. The occupations of the heads of families (1839), some of whom are females, are as follows: The whole number of families in town is 677; of these, 464 are boot and shoe makers; 60, farmers; 48, merchants; 45, laborers; 23, carpenters; 6, millers; 5, butchers; 4, stone-cutters; 4, tailors; 3, wheelwrights; 3, blacksmiths; 2, harness-makers; 2, painters; 2, curriers; 1, landlord; 1, cabinet-maker; 1, brick-maker; 1, cooper; 1, basket-maker; 1, sailor. Of the mechanics, 40 are engaged during the summer in farming. Of these mechanics and laborers, 58 are emigrants. Fifty of the families, taken as they rise, number 250 inhabitants, whose average age is 23 years."

Under the caption "literary," the old map said, "Randolph Academy was incorporated in 1833, and its average number of scholars is from 80 to 100. The Athenæum has 202 volumes. The Philoalethian Society has 230 volumes. The Female Reading Charitable Society has 228 volumes. The schools for different parts of the town are 10. The number of scholars in 1838, from 4 to 16 years of age, was 840; and in 1839 the scholars were 911. The amount raised by tax for public schools the latter year was $1900, and the sum for 1840 is $2000." The academy, the Athenæum, and the societies—even that with the ponderous name—have for a long time been extinct.

CENSUS OF 1880.

Number of families	930
Number of dwellings	771
Number of native born persons	3264
Number of foreign born persons	763
Number of persons who cannot write, aged ten years and upwards	153
Number of persons who cannot read, aged ten years and upwards	106

POPULATION.

Year.	Number.	Year.	Number.
1800	1021	1855	5538
1810	1170	1860	5760
1820	1546	1865	5374
1830	2200	1870	5642
1840	3213	1875	4064
1850	4741	1880	4027

TOWN DEBT.

Year.	Amount.	Year.	Amount.
1870	$78,626.26	1877	$17,564.13
1871	67,373.96	1878	36,555.24
1872	59,909.42	1879	39,055.24
1873	39,940.90	1880	41,138.00
1874	37,506.66	1881	24,328.64
1875	29,315.15	1882	24,736.51
1876	21,619.45	1883	19,751.09
1884 (as estimated Feb. 1, 1884)			14,000.00

VALUATION.

Year.	Real.	Personal.	Total.	Tax Rate on $1000.
1870	$1,454,190	$1,426,800	$2,880,990	$17.00
1871	1,485,020	500,950	1,985,020	20.00
1872	1,378,000	971,050	2,349,050	13.00
1873	1,382,960	642,765	2,500,105*	13.00
1874	1,420,420	622,600	2,611,860†	14.00
1875	1,441,840	619,390	2,652,795†	14.00
1876	1,453,900	650,610	2,558,926†	12.60
1877	1,464,030	665,125	2,552,041.54†	12.00
1878	1,467,680	646,120	2,449,422.80†	12.00
1879	1,461,350	628,440	2,460,838.55†	15.00
1880	1,469,550	609,490	2,523,990.08†	14.00
1881	1,468,300	601,320	2,523,702.48†	17.00
1882	1,471,350	584,900	2,495,002.95†	16.00
1883	1,453,800	563,580	2,017,380.00‡	14.20

* In 1873, the year after the setting off of Holbrook from Randolph, there was included in the total valuation here given four hundred and eighty-four thousand three hundred and eighty dollars of bank and corporation stock owned by residents of Randolph, and taxed by the State.

† Including bank and corporation stock.

‡ Does not include bank and corporation stock.

BIOGRAPHICAL SKETCHES.

EBENEZER ALDEN, M.D.[1]

The subject of this sketch was born in what is now the town of Randolph, Mass., March 17, 1788. At the time of his birth this territory constituted the southerly precinct of the ancient town of Braintree, and was organized into the separate township of Ran-

[1] By Rev. Increase N. Tarbox, D.D.

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Edwin F. Adams

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dolph in 1793. An ecclesiastical parish had been formed here May 28, 1731. On the 8th of June, 1881, corresponding in the new style with the date above mentioned, the church at Randolph celebrated its one hundred and fiftieth anniversary with appropriate and deeply interesting services. Had this event occurred in the days of Dr. Alden's strength and activity, no man would have borne a more prominent part in it than he, for this was a field in which he was especially at home. As it was, the manuscripts and published articles which he had left behind became the chief sources of information for those who took the principal parts in this commemoration. Throughout the services his name came up continually as authority for statements made, and was mentioned always with gratitude and love.

Dr. Alden was of the seventh generation from John Alden, of the "Mayflower." The line of succession from this honored founder, as traced by himself and gathered from his volume entitled "The Alden Memorial," is as follows:

Of the eleven children of John and Priscilla (Mullens) Alden, the second was Joseph, who was born in Plymouth in 1624. In early manhood he became a citizen of Bridgewater.

Of the five children of Joseph and Mary (Simmons) Alden, the second was Joseph, who was born in 1667. He was known as Deacon Joseph, and lived in what is now South Bridgewater.

Of the ten children of Deacon Joseph and Hannah (Dunham) Alden, of Bridgewater, the eldest was Daniel, who was born Jan. 29, 1691. This Daniel remained an inhabitant of Bridgewater for a time, and then removed to Stafford, Conn.

Of the eleven children of Daniel and Abigail (Shaw) Alden, the second was Daniel, who was born Sept. 5, 1720. This last Daniel lived in Stafford, Conn., in Cornish, N. H., and in Lebanon, N. H., where he died. He was known as Deacon Daniel.

Of the twelve children of Deacon Daniel and Jane (Turner) Alden, the fifth was Ebenezer, who was born at Stafford, Conn., July 4, 1755.

Of the three children of Ebenezer and Sarah (Bass) Alden, the eldest was Ebenezer, the subject of this sketch, who was born (as previously stated) March 17, 1788.

His mother, Sarah Bass, was also a lineal descendant of John Alden, of the "Mayflower," in the line of Ruth, his daughter, who married John Bass, of Braintree, son of Samuel Bass, deacon of the First Church in Roxbury. By the same line the family was connected with the Adams family of Quincy, the mother of John Adams, the second President of the United States, being a descendant of Ruth, the daughter of John Alden.

Going back now a single step, let us make our departure from the first Dr. Ebenezer Alden. The track over which we have just traveled will serve to show that he came of a religious stock. He was educated at Plainfield Academy, Connecticut, and having pursued his medical studies with Dr. Elisha Perkins, was invited, in due form, to settle in the South Parish or Precinct of Braintree. He was called there in 1781, as the man the people had chosen for their physician, just as the Rev. Jonathan Strong, D.D., a few years later, was called to be their minister. This was a good old New England custom which we have now outgrown. It was just one hundred years from the coming to Randolph of the first Dr. Ebenezer Alden to the death of the second. These two men, in the qualities of their intellects and their characters, were in many respects alike, though the son had enjoyed larger opportunities for general and professional education than the father. When Dr. Alden, Sr., died at Randolph (of typhoid fever), Oct. 16, 1806, his pastor, Rev. Dr. Strong, said of him, "The duties of his profession he discharged with reputation to himself and great usefulness to his employers. His circle of business, though small at first, gradually increased until it became extensive. As a physician he was remarkably prudent, attentive, and successful. During the latter part of his life his advice was much sought and respected by his brethren of the faculty in his vicinity. No physician in this part of the country possessed the love and confidence of his patients to a higher degree. This was evident from the universal sorrow felt at his decease."

His own son, in "The Alden Memorial," says of him, "He was eminently a child of the covenant, his parents and grandparents and theirs on both sides down to the first ancestors who came in the "Mayflower," having been members of the Congregational Church; and, so far as is known, having honored their Christian profession." Not only was he an able physician with a wide and increasing practice, but he was also a medical teacher. Quite a number of young men were prepared by him for the medical profession, some of whom became eminent. He was cut off by a deadly fever just when he was rising into special prominence as a man and a physician. He fell in the very strength of his days, at the age of fifty-one. His son was blessed with a life protracted to an unusual degree.

The childhood and youth of the son were passed, therefore, in a home of intelligence and Christian worth. He grew up amid the associations and traditions of

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the old style of medical practice, when the country physician compounded his own medicines and carried them with him in large variety to suit the various exigencies that might arise. At that time the homes of the people were widely scattered; the roads were rough and hard, and in the plain country towns apothecaries were almost unknown. To do business in any proper and efficient way, the physician must have his medicines and his instruments always with him.

The year after Dr. Alden's birth, *i.e.* in 1789, the Rev. Jonathan Strong, D.D., was settled in the parish as colleague pastor with the Rev. Moses Taft, who had been in office there for nearly forty years, and was now in the feebleness of age. Mr. Taft died two years later, in 1791, when Dr. Strong remained sole pastor till his death, in 1814. Dr. Strong was therefore the minister of Randolph through all the early years of Dr. Alden's life. The Rev. Thomas Noyes, of Needham, in the *American Quarterly Register*, vol. viii. p. 54, says of him, "Dr. Strong's labors were much blessed in three revivals during his ministry, in which he numbered more than two hundred converts. His influence was extensively felt. The *Massachusetts Missionary Magazine* and the *Panoplist* were enriched with his productions. He was one of the editors of the former work, and a trustee of the Massachusetts Missionary Society from its formation till his death." From his earliest years, therefore, Dr. Alden received that bent of character which brought him, all his life long, into close and living sympathy with the church and with all our great religious institutions. It is fair to credit a good measure of this influence to Dr. Strong. In a place such as Randolph was at that time the families of the minister and the physician would be closely united. Especially would this be so when the physician himself was a religious man, and closely identified with the church.

One hundred years ago schools to fit boys for college were rare. This educational work was largely done by settled ministers. Some of them, here and there, had family schools for this purpose. Dr. Nathan Perkins, of West Hartford, Conn., Dr. Samuel Wood, of Boscawen, N. H., and many others, became noted teachers, though they had parish cares also continually on their hands. Young Alden, in preparing for college, pursued his studies under the direction of his minister.

Dr. Jonathan Strong was a native of Bolton, Conn., born in 1764. His father was of the same name, and was a farmer. When the boy was eight years old the family removed to Orford, N. H. Dr. Eleazer Wheelock had just then gone up to plant his Indian Charity School in the woods of New Hampshire, and so to lay the foundations of Dartmouth College. Here young Strong was educated, graduating with honor in 1786. He became a man of much more than usual mark in his generation. Quite a large number of the early graduates of Dartmouth were from Eastern Connecticut, and especially from the towns of Lebanon, Hebron, Bolton, Coventry, Windham, etc., where Dr. Wheelock was familiarly known and much admired. Jonathan Strong went from Bolton, and was graduated at Dartmouth in 1786, and three years after was settled in Randolph.

Young Alden was made ready for college at the age of sixteen, and entered Harvard in 1804, graduating in 1808. After finishing his college course he went to Dartmouth College to study medicine. Using his own language, as copied from "The Alden Memorial," he "pursued his professional studies with Nathan Smith, M.D., at Dartmouth College, where he received the degree of M.B. in 1811; then attended the lectures of Drs. Rush, Barton, Wistar, Physick, and others, in Philadelphia, and received the degree of M.D. from the University of Pennsylvania in 1812. He settled as a physician in his native town."

His father had died in 1806, while he was in college. Had his father been alive, very likely the medical education of the son would have gone on largely at home. Other men resorted to that home for their medical education, and it would have been altogether natural that he should have done the same. As it was, he was fully educated professionally, and entered upon his work under happy auspices at the age of twenty-four.

Six years later, April 14, 1818, he was united in marriage to Miss Anne Kimball, daughter of Capt. Edmund Kimball, of Newburyport. She was born June 14, 1791.

Dr. Alden was now fully launched upon his life-work, and by degrees came to fill the place which the father had left vacant, until at length he more than filled it. By virtue of his superior education, both as a physician and surgeon, and by his native powers and faculties, eminently fitting him for success, he was widely known and recognized as a leading member in his profession. Not only was he thoroughly instructed in matters pertaining to his special calling, but he had also an innate love for studies historical and ecclesiastical. He grew to be a prominent Congregational layman, and his knowledge and experience in this department were often called into use. He was a Pilgrim of the Pilgrims, and he understood well the difference between the Congregationalism that

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came over in the "Mayflower" and that which early prevailed in the Massachusetts Bay and was embodied, in 1648, in the Cambridge Platform. He found great satisfaction in tracing out the way by which the latter style of church polity was gradually displaced in New England and the former brought to the front. The writer well remembers the pleasure Dr. Alden had, between twenty and thirty years ago, in a new edition of John Wise's famous book, "The Church Quarrel Espoused," and what measures he took to promote its circulation. He recognized in the Rev. John Wise—settled 1683–1725 over the Second Church, Ipswich (now Essex)—one of the stoutest defenders of the liberty of the New England churches as against the dominating power of the ministers. It was in 1710 that the above book was first published, and it was largely through this volume and another from the same pen published in 1717, entitled "A Vindication of the Government of the New England Churches," that a healthier direction was given to New England Congregationalism.

Dr. Alden was a bibliophile, and early began to be a collector of rare books and pamphlets, especially those appertaining to the civil and ecclesiastical history of New England. He built up a choice private library at a time when such enterprises were not so common as now. That library still remains, and doubtless contains many specimens, in the shape of pamphlet and bound volume, which the collectors would call precious nuggets.

It was because of such tastes and tendencies as have thus been briefly noticed that Dr. Alden was long ago recognized as a "wise master-builder" in our ecclesiastical and educational departments, and for the last forty or fifty years (until laid aside by blindness and extreme age) he has been an active worker in these connections. It would probably be difficult to find another man who has been identified with so many religious and educational interests for such long ranges of time. The year after his marriage, *i.e.*, in 1819, the first Sabbath-school was organized in Randolph. He was chosen its superintendent, and continued in the office for nearly forty years. In 1827 he was made one of the trustees of the Massachusetts Home Missionary Society. He held this office by re-election and performed its duties for forty-two years, until 1869. In the year 1837 he was chosen one of the trustees of Phillips Academy and of Andover Theological Seminary. This office he retained forty-four years, till his death, though in his later years he was not able to attend the meetings of the trustees. For forty-one years, from 1840 to his death, he was one of the corporate members of the American Board of Commissioners for Foreign Missions. From 1841 to 1874 he was a trustee of Amherst College. From 1842 to 1867 he was a director of the American Education Society.

There was another class of organizations for which he had a lively sympathy, and with which he was in active co-operation. He had a strong love for antiquarian and genealogical pursuits, and especially as they appertained to the origin and growth of New England. In all these connections he was an industrious worker. He early became a member of the American Antiquarian Society of Worcester. He bore a prominent part in the formation and growth of the American Statistical Association. He became a member of the New England Historic-Genealogical Society in 1846, the year after its organization, and soon after its present building was erected in Somerset Street, paid, of his own good-will, five hundred dollars towards the librarian fund. With all the early movements toward the formation of the Congregational Library, now grown to fair proportions, he had the most cordial fellowship and participation.

Then, again, as a prominent member of the medical profession, he was brought into quite another set of associations. He was connected with medical societies, county, State, national, not as a mere looker-on or listener, but as one who contributed interesting papers and valuable information for their meetings. Of an observing and studious mind, he held also the pen of a ready writer, and took special delight in adding to the general stock of human knowledge.

Still, again, he was a bold and aggressive worker in the temperance movement, especially in its earlier days, and before it had become so intermingled with party politics. He was for many years known as a public lecturer upon this subject, and, from his established character as an able physician, his lectures carried with them unusual weight.

Then, in addition to all his other talents and activities, he was a singer, and took a lively interest in church music. Through the whole of his public life in Randolph he was a leader and organizer in this department, and this love continued with him to the last. In the year 1869, at the time of the National Peace Jubilee in Boston, the writer well remembers a brief interview with him as he was about to enter the great building erected for the concerts on the back bay. He was one of the chorus singers, and had his singing-book under his arm, and entered into the whole business with the enthusiasm of youth. He was at that time eighty-one years old. Of the great multitude of singers who made up the chorus for that first jubilee, he was, without much doubt,

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the oldest, but he yet carried with him a large measure of the zeal and energy of his earlier years. He made one of the vastly larger chorus in the International Jubilee of 1872, being then eighty-four years old.

Not long after this his eyesight began to fail him, and little by little the shadows of night gathered about him, until at length he was wrapped in total darkness. His last years were passed in the quiet of his home and in the society of his kindred and neighbors. But with the eye of his mind he still watched the goings-on of the great world, and was interested in all passing events. He died Jan. 26, 1881, aged ninety-two years, ten months, and nine days.

The wife of his youth had passed away ten years before, April 14, 1871. Three children survive him. These are the Rev. Ebenezer Alden, born Aug. 10, 1819, who was ordained a Congregational minister in 1843, and spent five years as a pioneer home missionary in Iowa, being a member of the "Iowa band." Since 1850 he has been the pastor of the First Congregational Church in Marshfield. While he was yet young in the ministry, he had as one of his parishioners no less a man than Daniel Webster, and it fell to his lot in 1852 to conduct the simple funeral services of the great statesman in the Webster mansion at Marshfield. It was like Mr. Webster to prefer that his funeral should be in the plain New England fashion, and should be conducted by his country minister. The second son is the Rev. Edmund Kimball Alden, D.D., who was ordained to the Congregational ministry in 1850, and, after serving for some twenty-six years as Congregational pastor at Yarmouth, Me., Lenox, Mass, and in Phillips Church, Boston, is now one of the secretaries of the American Board. There was another son, Henry Augustus, born Aug. 8, 1826, who became a civil engineer and died June 9, 1852. There were three daughters, of whom Mary Kimball died Aug. 18, 1860, and Anne Kimball died Dec. 28, 1854. The remaining one, Sarah Bass Alden, now occupies the homestead at Randolph, and has had the care of her father in his declining years.

Dr. Alden left a memorandum indicating his general wishes as to the disposal to be made of his property, which was considerable. It was not in the shape of a mandatory will. He constituted his three surviving children his executors, but, confiding in their judgment, gave them certain discretionary powers that they might decide matters according to the circumstances of the case at the time of his death. Almost all the societies and institutions with which Dr. Alden was connected in his life came up before him for remembrance in this final disposition of his property, such as the American Board, the Massachusetts Home Missionary Society, the American College and Educational Society, the Seamen's Friend Society, Amherst College, Iowa College, Phillips Academy, the American Antiquarian Society, the American Statistical Association, the New England Historic-Geneaological Society, the Congregational Library, Stoughton Musical Society, etc.

We have already implied that Dr. Alden was a writer as well as a busy actor, but most of his writings were of a kind to serve the purposes of the passing time, and cannot well be reported in a paper like this. Nevertheless, he has left behind some published works in the shape of pamphlets and books, among which are the following: "Address before the Dartmouth Medical Society," Boston, 1820; "Medical Uses of Alcohol;" "Tribute to the Memory of Deacon Ephraim Wales," Boston, 1855; "Historical Sketch of the Origin and Progress of the Massachusetts Medical Society," 1838; "Tribute to the Memory of Deacon Wales Thayer;" "Tribute to the Memory of Mr. Samuel Whitcomb;" "Early History of the Medical Profession in the County of Norfolk, an Address before the Norfolk District Medical Society," Boston, 1853; "Memoir and Correspondence of Mrs. Mary Ann Odiorne Clark," Boston, MSS., 1844; "Memoir of Bartholomew Brown, Esq.," Randolph, 1862; "Memorial of the Descendants of the Hon. John Alden," 1867; enlarged 1869, octavo, pp. 184.

Some of these publications required a large amount of labor and careful study. For example, "The Early History of the Medical Profession in the County of Norfolk" involved brief biographies of the numerous physicians of the county during the earlier generations, a work to be accomplished only by much correspondence and patient research.

But these few publications would give only a faint idea of all that he accomplished by his pen. In a local paper he published a long series of articles on the history of Braintree and Randolph, going into the business minutely, taking up the several portions of the territory, and tracing the early families in their various localities. Indeed, he was the local historian, the public chronicler of Randolph, and, to a large extent, of the region lying around.

By his intellectual character, as also by his large enterprise and activity, he was a man to come to the front wherever he might happen to live, and bear a large share in human affairs. The totality of life within him was greater than in ordinary men, and it was natural for him to put himself forth in thought

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and action. Hence through the long years of his active life he was intensely busy, aiming to fill his place punctually and thoroughly in all his multiplied relations. Though connected with so many societies and associations, hardly any one was more likely to be present at their recurring business-meetings than he.

In the year 1861, July 3d, occurred in Braintree the fiftieth anniversary of the ordination and settlement of Dr. Richard S. Storrs. The occasion was one of very marked interest, both from the eminent character of Dr. Storrs himself, and from the conspicuous men who took prominent part in the services. Among the last named was Dr. Alden, who followed the Rev. Dr. Park in the exercises of the afternoon. The presiding officer of the day was the Rev. Richard S. Storrs, Jr., of Brooklyn, N. Y., and in introducing Dr. Alden he said, "We have heard of the ministers of Braintree; Dr. Alden will give us, from his knowledge and his personal recollections, a true sketch of the people of the town, and of their former manners and life."

From this address of Dr. Alden we will, in conclusion, select two or three passages, which will illustrate more perfectly than any general description can do the style of the man and his manner of thought. He said,—

"I have been requested to present some 'reminiscences of Braintree fifty years ago,' by which I understand in the olden time; but with a special caution to be very brief—'ten minutes better than an hour'—as if by any necromancy it were possible to bring up not only Samuel (Rev. Samuel Niles), but three generations of his people, and cause them to pass before you like a moving panorama at the bidding of your minister. Nevertheless, as it was my privilege to commence professional life with him and sometimes to prescribe for him, it is but reasonable that I should now consent that he prescribe to me; which I do not only cheerfully, but thankfully, because it affords me opportunity publicly to express the respect I have long entertained for him and for his people."

But in the first place it was needful to give the boundaries of the place which he was going to describe, and these were as follows:

"The ancient Brantry was bounded north by Neponset River and Massachusetts Bay; east by Narraganset; south by the Old Colony and 'terra incognita' long in dispute; west by Punkapog and Unguety—including the present towns of Braintree, Quincy, and Randolph. Monatiquot, or modern Braintree, was bounded north by Merry Mount; east by Iron-Works' line; south by Cochato and Scadin Woods; west by the Blue Hills, extending, in the dialect of Father Niles, 'from Dan to Beersheba.'"

Dr. Alden had in this address a somewhat lengthy and graphic passage on the singing question, as it was discussed in the churches before the middle of the last century. Throughout almost every part of New England the fierce discussion went on, and many churches were well-nigh rent asunder by the violent feelings awakened. The beauty and majesty of ancient New England conservatism are strangely exhibited in this conflict. The effort was to bring the people out of the miserable droning habit of singing four or five tunes only, and that *by rote*, and to teach them to read music so that they could sing all tunes *by note*. Dr. Alden said,—

"The evil became so intolerable that Rev. Thomas Walter, by request of several ministers of Boston and the vicinity, prepared and published, in 1721, a musical manual and tune book. . . . And here is a copy of it, the identical one which belonged to Elisha Niles, Esq., youngest son of the minister and executor of his estate. The names of twenty-two of the most eminent clergymen of the colony are attached to the recommendatory preface. But the name of Samuel Niles is not there. He insisted upon the 'old way' and *his own way*. Nor would he yield the tithe of a hair to any solicitations, lay or clerical.

"Meanwhile some of his people had provided tune books, and were bent on 'making melody to the Lord' *by note*. Then came the 'tug of war.' Original sin, with which the pastor was familiar, and afterwards wrote a treatise upon it, as he did upon 'Indian Wars,' broke out into actual transgression. The people assembled for public worship, but no minister came. They sent him word that they were all 'present before the Lord to hear all things which were commanded him of God.' He responded that he would not preach in the meeting-house unless they would sing *by rote;* and he invited all who were so disposed to repair to the parsonage, where he would preach, and they might sing 'in the old way.' . . . Council after council convened without success to settle the controversy. At length, all parties having become weary, the last council, more fortunate, if not more sagacious than the rest, came to this unanimous, most profound, and successful result, which was adopted, but never, so far as I can ascertain, recorded on the church books: 'Voted that the council recommend to the pastor and church at Monatiquot, that in conducting public worship they sing part of the tune *by note*, and the rest of the tune *by rote*.'"

There were probably a great many churches in New England where the old system of *rote* singing went out at last by some such compromise as in this case.

We might give other interesting passages from this address, but these will suffice as examples of Dr. Alden's manner, and with these we conclude our article.

The following address was delivered at the funeral service by Rev. John C. Labaree, pastor:

"A patriarch among us has fallen. He has died in a good old age, an old man, and full of years, and is gathered to his fathers. We have long regarded him as a venerable man. Yet we are surprised to find how far back we are carried by this one extended life. It covers a period longer than that of our American Republic. When Dr. Alden was born the first President of the United States had not been inaugurated, nor the Federal Constitution ratified.

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"For those primitive times the circumstances of his early life were very favorable. His childhood was largely spent in the noble old mansion of his father's, which till lately formed so familiar a landmark in our town. His education was carefully attended to. He passed from stage to stage in his studies till he returned to his native village to take up the profession of his father, and unfold that strong and striking character which now stands before us in its completeness.

"By nature our honored friend was richly endowed. He would have been a man of mark in whatever calling in life he might have chosen. His mind was clear and acute, broad and masculine; his perceptions were quick, his judgment discriminating, his will strong. To nature's gifts he added a careful and rigorous discipline of his powers. The material which Providence gave him was faithfully improved. His habits of thought were excellent; his study of a subject was systematic and searching; his cross-questioning worthy of a trained lawyer. He went to the heart of a matter and brought his mind to a decision he did not often have to reverse. His improvement of time, his methods of investigation, his orderly and patient arrangement of knowledge, his readiness in recalling what he wished to use, his conscientious care in reaching a conclusion, furnish a fine model for young men, whether in business or literary pursuits.

"But his mental powers were not those to which our friend gave the most interested attention. His mind was directed at an early period to the claims of religion. Always respectful to the subject, he came at last face to face with the personal duty of repentance toward God and faith toward our Lord Jesus Christ. It was a serious hour, a bitter struggle,—one to which he referred, not often, but always with very tender feelings. At that time, as he believed, he learned a lesson, never to be forgotten, of human depravity and divine grace. His long and unalterable devotion to the Saviour and the teachings of Scripture bear witness to the genuineness of the change he had experienced. He united with this church in 1816, at the age of twenty-eight years. From that period the enlargement of Christ's kingdom in the world was the object to which he devoted his talents. His whole life confirmed the interest with which he sang the hymn,

'I love Thy Kingdom, Lord.'

"The church of Christ was to Dr. Alden as a citadel which he was appointed to aid in strengthening and defending. He thoroughly studied its necessities. Its weak points and its grand strategic points were well understood by him. The call for defensive and aggressive warfare he heartily responded to. He loved the work. Nothing else in life was of so much account to him.

"He perceived that if the church of God is to prosper, the utmost care must be paid to the family. By counsel and example he impressed this principle. His own home he sought to make a model Christian home. Its hours of prayer and praise he loved, and held sacred from every interruption. With him it was a strong point that family worship should not be merely formal, but interesting and instructive. And he was accustomed, with great plainness and tenderness, to encourage Christian parents to special fidelity in all the duties of household piety. He also felt the need of some method of religious instruction additional to that generally enjoyed in the family. And the suggestion of the modern Sabbath-school was, therefore, cordially welcomed by him. In 1819 he organized the school in this church. For thirty-nine years he continued its superintendent, and then as a teacher held his place for a score of years longer.

"From the home and the Sabbath-school Dr. Alden followed with special interest the youth who entered on a course of higher education. That the church should pay most careful attention to her future pastors and teachers and educated men was to him self-evident. He entered into the study of methods of education with his accustomed energy and thoroughness. And he was thus introduced to one of the most important spheres of influence which Providence called him to fill. His services as a member of the Board of Trustees of Phillips Academy and the Theological Seminary at Andover, and of Amherst College, are by the nature of the case but little known to the world. They will be alluded to by one especially qualified to speak of them. But we know something of the intelligence and fatherly solicitude with which he followed young men through school, college, and seminary. The day of "prayer for colleges" was always an occasion of much interest in the Randolph Church, and one to which our friend was ever ready to contribute stirring words and fervent prayers that the Lord of the harvest would send forth laborers into his harvest. He had a peculiarly kind feeling for young men who had chosen his own profession. From his wide professional experience he had seen how great are the opportunities for good open to the Christian physician.

"Young ministers were sure of a welcome to his home and heart. He entered into their plans with zest. Were they to remain in New England, or to plant new churches in the growing West, or to seek yet more distant fields of labor among heathen nations, he followed them all with love and prayer. Their trials, their reverses, their progress were watched by him with intelligent sympathy as he studied the missionary reports of the day. These organs of home and foreign work have had few more constant and appreciative readers for the past fifty years.

"The Home Missionary Society and the American Board were objects of his special interest. He gave efficient aid in organizing and maintaining among the churches of the Norfolk Conference the Palestine Missionary Society formed in 1820, one of the earliest auxiliaries of the Board.

"Meanwhile his own home church was never neglected by reason of his many broader fields of influence. He gave to it the energy and enthusiasm of his young manhood, and for sixty years it has been strengthened by his counsels and example and prayers. He loved the sanctuary, and all the ordinances and meetings of the church. Long professional rides were often necessary before services, and again after services were over, but they were always timed so as to give him the calm enjoyment of the house of God. His seat vacant, signified to all that some case was very critical. And for years after he was wholly deprived of sight one of the greatest comforts in his affliction, and which he would not readily forego, was to be led to his familiar seat in the church twice every Sabbath day. The silent influence of such an example has reached many hearts. Those who did not believe as he did, yet cherished a silent respect for his fidelity to his convictions and his strength of purpose.

"By the members of the church, it is not invidious to say, no one of their number was regarded with so great veneration and affection as Dr. Alden. Few were so well qualified to advise and encourage. He possessed a rare knowledge of the Bible, an extensive and accurate acquaintance with theology, a profound personal experience of religious truth, a deep insight into human nature; adding to these attainments his wide intercourse with men, his relation to many societies and institutions, and his rich endowments of mind and heart, and we see that he was fitted in an unusual manner to guide and instruct the church. Many an anxious inquirer has he wisely directed to the Saviour they were seeking. Christian friends, beset with temptations or perplexed with doubts, have often found in him the safe and sympathizing counselor they needed. His visits as "the be-

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A. E. DuBois

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loved physician" were doubly prized by numerous families to whom he was enabled to bring peace of mind as well as healing of the body.

"In his earlier days Dr. Alden did hard but very useful work as a pioneer in the cause of truth. He was an earnest advocate of foreign missions when the subject was but little understood. He introduced the Sabbath-school when there was much prejudice against it. He was an outspoken friend of total abstinence when such a position was extremely unpopular. He aided many a good cause in in its infancy and weakness, which has now grown strong in the hearts of the people. He found them feeble, he has left them vigorous. Their progress gave him great satisfaction. He could see that the world has grown better since first he knew it, and he rejoiced. He did not, indeed, indorse every modern idea of professed reformers; some of them he stoutly refused to accept; yet he spoke of them with charity. Instead of the characteristics which often come with age, he seemed to us to grow more gentle and mellow. He was clothed with increasing wisdom and grace. His words fell with more love and tenderness, and all felt that he was ripening for his home above."

Hon. Alpheus Hardy, of Boston, delivered the following remarks at the funeral service:

"In the death of Dr. Alden a strong and vigorous light has ceased to burn on earth. Its rays were not confined to this town or to this vicinity; it was far-reaching, healthful, and helpful in all its influence.

"It is now nearly thirty years since I first made Dr. Alden's acquaintance. I was invited by his friend and my friend, the late Rev. William A. Stearns, president of Amherst College, to take a seat as one of the trustees of that institution. Trained as I had been to a business life, I hesitated to accept the position, to step within the circle of Christian education, and might not, had not Dr. Alden so kindly and so encouragingly taken me by the hand and given me a warm welcome. We were at once made colleagues on the finance committee, and thus I began to know of his fidelity and conscientious discharge of his duty. There as at Andover, where we were similarly connected on the Phillips Academy board of trustees, he was scrupulously exact in the discharge of every duty. It was not enough that the treasurer reported sundry funds as in hand, but he must see them, and verify every item. He did not accept the position as trustee for the small honor such an election conferred, but to attend the meetings promptly and meet every varied duty as work he had assumed and that must be accomplished. His judgment was sound and leading. His firmness was tempered with kindness. His opinions, if they differed from others, were given with manly courtesy. At Andover, where I met him most frequently, he was ever faithful, shrinking from no toil. Those old rusty ledgers bear his marks of fidelity; he pored over them as conscientiously as over his Bible.

"The Academy, no less than the Seminary, shared his care; his thoughts were for the boys as well as for the more advanced students. He realized that within their ranks were those who were to fill our pulpits, to be our legislators, and exert an influence in the world; in the true spirit of the founders of that school he would have their hearts cultivated, while the head was educated, and would have religion and education go hand in hand.

"It has been reported by the press that he had resigned his position as trustee at Andover; true, but his resignation was not accepted. The board of trustees appreciated his services too highly, and respected him too much to sever his relations; they would have him die as he did in the harness.

"For a professional man he had, largely, business habits, habits of exactness, application, fidelity, frugality, the conditions of success. His views of Christian duty were as broad as the Gospel plan; he drank of its living fountain. He was alive to the elevation and salvation of men in all lands and all climes. I have rarely met a man whose whole being was so permeated with the idea of loyalty to duty. This one thing I must do, and do well, was his constant aim. The tenor of his life was expressed in the spirit of the beautiful hymn, commencing,

"'A charge to keep I have—
A God to glorify.'"

ALEXANDER E. DU BOIS.

Alexander Edson Du Bois was born in Braintree, Vt., March 22, 1801, and was the second child of Joseph and Polly (Spear) Du Bois. Joseph Du Bois was the son of a ship-carpenter of Huguenot descent, and was born in Providence, R. I., Aug. 1, 1775. He was educated as a physician, and practiced his profession for many years in Vermont with marked success. Polly Spear was born in Randolph, Mass., Aug. 7, 1778, and was the daughter of Jacob Spear, who, with others of his townspeople, settled in Vermont while his daughter was very young.

At the beginning of this century our New England villages did not afford the facilities for education which they now do, so that the subject of this sketch had very limited opportunities during his boyhood of gaining knowledge from books. He often worked for the neighboring farmers, and took pleasure in thus being able to add to the family income, as the profession of a country physician was far from lucrative when a fee for a visit was only twenty-five cents, and patients were widely scattered over the hills. At the age of twenty-one he came to Randolph, Mass., and entered the store of Turner & Tolman as clerk. Mr. Du Bois won the confidence of his employers, and in a few years entered into partnership with Col. Royal Turner, and still later carried on the same business himself with good success. He was honest and just in his dealings, and gained for himself a well-deserved reputation as an upright man in every relation of life.

His good judgment and deep interest in all that concerned the welfare of the town made him an excellent citizen. His townsmen's appreciation of these qualities was shown by his election as a member of important committees chosen to advise on questions relating to the varied interests of the town. Mr. Du Bois was one of the committee appointed in 1833 to provide for the establishment of the Randolph Academy, also a member of the committee which presented to the Legislature in 1835 a petition of the citizens to have a bank incorporated in the town. For some

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years he was a fire warden, and was always much interested in the laying out of new streets, and in whatever else tended to promote the growth and prosperity of Randolph. He was made deputy sheriff of Norfolk County in 1839, and held the office a number of years, and also received a commission as justice of the peace. Mr. Du Bois was one of the directors of the Norfolk Mutual Fire Insurance Company. In 1825 he became a Free Mason, and afterwards held various offices in the lodge of which he was a member.

Notwithstanding the limitations of his youth, he by self-education became a man of more than ordinary attainments, and his advice and assistance was much sought in the settlement of estates and in other legal matters. His keen sense of justice and clear insight into human nature, together with his strong persuasive powers, made him an excellent arbiter, and he was often called upon to adjust difficulties between individuals. Mr. Du Bois took a deep interest in young men struggling to establish themselves in business, and was ever willing to give them assistance. His kind and sympathetic nature led him to listen to the needs of the poor, and they found in him a generous helper.

At the age of forty-three he united with the Baptist Church in Randolph, and was ever an active and consistent member of that body. He contributed liberally to the support of the gospel in his own town, as well as to the cause of home and foreign missions and other objects of Christian benevolence. Ever cherishing a deep love for his early home, the Baptist Church in his native town, by his exertions, was repaired and occupied after having been closed for a number of years.

Mr. Du Bois was married Oct. 18, 1827, to Ellen R. Tucker, daughter of James and Betsey (Withington) Tucker, of Stoughton, Mass. Their children were George E., born Feb. 24, 1829, and Joseph N., born Sept. 4, 1832. George E. Du Bois was married Nov. 25, 1856, to Clara P. Fowler, of Danvers, Mass., and died Nov. 3, 1859, leaving one child, Ellen T. Du Bois. For many years he was a boot and shoe commission merchant in Boston. He led an upright, Christian life, respected and beloved by all who knew him. Joseph N. Du Bois died, unmarried, May 6, 1867. He was also in the shoe business, and was kind and generous in his nature, his genial disposition winning for him many friends.

Mr. Du Bois died Oct. 19, 1862, after an illness of a few days. His hope in Jesus was a sustaining power in his last hours.

CHAPTER XIX.[1]

COHASSET.

Pioneer History—Reference to Hingham—Heirs of the Sachem Chickatabut—Deed from the Indians, July 4, 1665—The Pioneers: Beal, Cushing, James, Lincoln, Tower, Sutton, Bates, Kent, Nichols, Orcutt, Pratt, Stoddard—The First Settlement—Its Location—Derivation of Name of Town—Incorporation of Parish—Little Hingham—The Church—Petition for Incorporation of Town—Opposed by Hingham—Town Incorporated, April 26, 1770—Early Votes concerning Schools—Votes concerning the Revolution—Cohasset's Representative at the Boston Tea-Party—Maj. James Stoddard—War of 1812—Shipwrecks, etc.

It is a natural and praiseworthy feeling that leads the good men and women of New England to celebrate the day that marks the birth of each town, to repeat the names of their fathers, and to trace the steps by which each little independent community has risen from the poverty and weakness of former times to the wealth, prosperity, and comfort of the present. The town government is the foundation of the State; attendance on town-meeting and performance of town duties are precious training to the people; and the New England youth who has wandered to the ends of the earth in search of fame or fortune looks forward to the day when he shall cast anchor near the old homestead, and hopes that, at last, his dust shall mingle with the dust of his kindred.

One hundred years ago your fathers met within these walls to receive the charter and to organize the town of Cohasset. The careful antiquarian may remind me that the word "district," instead of "town," was used in the act of the General Court, for the reason that Cohasset was still joined with Hingham in the choice of representative. But in performing municipal duties, and in bearing municipal burdens, in the care of roads, of the poor and of schools, in sharing the counsels of the State, and in upholding the arm of the nation, Cohasset has always shown herself to be every inch a town. And if any lingering doubts remain in your minds as to the style of your loved municipality, you will be glad to know that in 1786 it was enacted that all districts incorporated before 1777 should be, to all intents and purposes, towns.

The history of the founders of Cohasset begins long before this date. For they were also among the founders of Hingham. On Sept. 18 (O. S.), 1635, Peter Hobart and twenty-nine others drew lots for homesteads, and thus organized that settlement, which

[1] The following chapter was contributed by Hon. Thomas Russell, being an address delivered by him at the Centennial Anniversary of the town of Cohasset, May 7, 1870.

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had been begun two years before by a few of Mr. Hobart's townsmen from England. These earliest settlers bore the names of Hobart, Jacobs, Smith, and Cushing. Peter Hobart came, with his friends, from Hingham, in Norfolk County, and, like many of the early settlers, they gave to the new town the name of their old home. In his diary we read this record: "1635, June 8.—I, with my wife & 4 children came safely to New England June ye 8, 1635, forever prazed be the God of Heaven, my God & King." Mr. Hobart was a man of learning, of ability, and of zeal,—a good specimen of the strong men who, in poverty and in danger, laid the foundations of the American Empire.

In the early annals of your parent town we find much to remind us of their hardships. We read of bounties given for wolf-scalps; of the meeting-house surrounded by palisades as a protection against sudden attack; of John Jacob slain by Indians in his wheat-field, in April, 1676; of five dwelling-houses burned during King Philip's war. Such was the welcome of your fathers to these shores. Such were the perils they gladly bore for their faith.

The horrors of King Philip's war have often been sketched. The flames that were kindled at Swanzey and Dartmouth rolled all over the land; the best blood of the youth was poured out in the meadows of Deerfield, by Turner's Falls, and in the swamps of Rhode Island. No town, no home, no man, was safe. Wonderful was the devotion that, unaided and alone, endured the fearful conflict.

As an illustration of the sacrifices of our ancestors, we read that the public debt of the neighboring colony of Plymouth far exceeded the whole amount of personal property in that colony. Well may the historian feel pride in recording the fact that this debt was paid, principal and interest,—paid just as it had been agreed to be paid. Our fathers never dreamed of repudiation. And this contract-keeping people found favor with a covenant-keeping God.

This flourishing town was greatly disturbed by the question of militia elections, and by a quarrel about the location of the second meeting-house. This quarrel I pass by as more interesting to the people of that day than to this generation. What interests us most is, that the meeting-house was finally built in 1681, and that it now stands,—the oldest church edifice in the United States, containing beams that were in the first meeting-house,—fragrant with old memories. We love to believe that some of the earliest comers to Massachusetts Bay have worshiped in this venerable structure, and to know that the first-born of the Pilgrims may have sat within its walls. Such thoughts bring us into the more immediate presence of our fathers. Well for us if we could act as in that presence and be animated by their spirit.

The militia excitement of 1644 and 1645 fills a large space in the annals of Massachusetts Bay, and for seven years disturbed the peace of Hingham. The origin of this trouble was the election of militia captain, and the question involved was the right of the people to choose for themselves, without the control of the magistrates. Mr. Hobart's course was objected to by Deputy Governor Winthrop as tending to "mere democracy." He and his associates were fined for their turbulent opposition to the court. These fines were resisted, and for this resistance Mr. Hobart was once more dealt with by the court. And when, at a great wedding of a Hingham man, Mr. Hobart was invited to preach in Boston, he was forbidden by the magistrate, because, among other reasons, "he was a bold man, and would speak his mind." The people stood by their pastor, paid his fines, and held him always in higher esteem.

It is an honorable record for his many descendants to read of their ancestor, that, two hundred and twenty-five years ago, his views tended to pure democracy, and that, being a bold man, he would speak his mind. Such assertions of equal rights as he made helped to forward the day when a brave son of Hingham should receive the sword of Cornwallis at Yorktown, and to that greater day when another man of Hingham descent proclaimed that slavery in America was forever at an end.

We lose our patience as we read the story of this contest. We smile at the superstitious bigotry of Winthrop, who finds a Providential interposition when some Hingham men made light of the colony's fast, and, attempting to take a raft to Boston, were delayed a month by bad weather. But while we criticsie and smile, we should remember that Hobart and his friends were believed to threaten the powers of the rulers of the province, and that such threats imperiled the right of self-government. We know, also, that they were dreaded because they troubled the churches, and those who troubled the churches were believed to endanger souls. On both sides we find error, on both sides sincerity,—the great manly virtue from which all virtue springs. There have been men of gentler disposition than Peter Hobart, of more enlightened views than Governor Winthrop, of more refined taste, of more graceful speech than any of the Pilgrim Fathers; but those men have no New England for their monument.

Besides this internal strife, your fathers were constantly in danger from the savages and from the

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enemies of England. They sent six men to fight the Pequots in 1637. They armed against the French, the Dutch, and the Spaniards. The mounds in the burial-place at Hingham are believed to be relics of the Dutch fort. Capt. Thomas Andrews and nine others perished in Sir William Phipps' expedition in 1690, one of the party being slain by the enemy and the others dying of smallpox. Maj. Samuel Thaxter and five other citizens of Hingham were taken prisoners at the fall of Fort William Henry in 1757. Two Hingham men had been captured before the surrender of the fort, one of whom was put to death, and one of whom, Jeremiah Lincoln by name, escaped from captivity to lead an honorable and useful life. Knight Sprague, a survivor of this expedition, lived to a great age at Leicester, Mass. Capt. Joshua Barker was among those who served in the attack on Havana in 1740. For these facts I am indebted to the careful researches of that learned antiquarian, your neighbor and friend, Hon. Solomon Lincoln. These wars were a fit preparation for the great war of Independence. The stories of the living and the memory of the dead kept alive a martial spirit in the hearts of the colonists,—even as the stories of '76 and the memories of 1812 prepared for the greater contest of our own day.

An interesting event in the annals of your parent town was the obtaining of a deed of its territory from the heirs of Chickatabut. This powerful sachem, living on the banks of the Neponset, ruled over a great part of what is now Plymouth and Norfolk Counties. He is supposed to have given permission to the first settlers to make Hingham their home. His sons, Wampatuck, Squmuck, and Ahahden, deeded the whole tract which comprises Hingham and Cohasset to Capt. Joshua Hubbard and Ensign John Thaxter, for the inhabitants, in 1665, on the 4th of July. That day was destined to become famous as the date of an infinitely greater charter.

The first mention of this locality in the town records of Hingham is in February, 1647, when division of meadow land was made among the proprieters at Conghasset. Not all of these proprietors, however, were residents of this territory. The first Hingham settlers here are said, by Rev. Mr. Flint, to have borne the familiar names of Beal, Cushing, James, Lincoln, Tower, and Sutton. With these were joined the families of Bates, Kent, Nichols, Orcutt, Pratt, and Stoddard. The first settlement is reported to have been at Rocky Nook, and on the Jerusalem road. The name of your town is said by some to mean "a fishing promontory," by others to mean "a place of rocks." Either name would fit the place, and either name would apply to Cohasset Narrows, in Sandwich. Mr. Trumbull, the best living authority, assures me that neither of these is correct. Unfortunately, he cannot give the true meaning of the word. It is enough that Cohasset now means a place where, for two hundred years, upright men have led honorable lives, and where an honest New England town has flourished for a century.

In 1714 Hingham was requested in vain to remit the school and ministerial taxes to this portion of the old town. In 1715 Hingham voted to grant the request, provided that Cohasset would settle an orthodox minister, and accept this settlement of the matter cheerfully. But the citizens of Cohasset voted that they could not do so cheerfully. In 1717 an act of the General Court was obtained creating a second parish in Hingham; and on July 14, 1718, the act was accepted at a meeting, over which Daniel Lincoln presided. The meeting was called for Cohasset, *alias* Little Hingham. This strange phrase is several times repeated. To lawyers the word *alias* savors of anything but honesty. Yet here it was applied to a community as honest as ever breathed.

In 1719 a fast was appointed for the third Thursday of April, in order to give a minister a call. Mr. Pierpont was called at this time, and Mr. Spear in the spring of 1721. But no one was settled until September of that year, when Nehemiah Hobart became pastor. In 1727 the precinct petitioned the General Court for liberty to apply taxes to schools, and in October, 1728, schools were established. In 1731 it was voted that the two arms of the district should each have its share of school money, Rocky Nook at one end, and the Beech-Woods at the other.

In 1740 the church lost its able and beloved pastor, who was a worthy descendant of Peter Hobart. His place was not filled without long delay, nor without various attempts to fix proper terms. One proposition was to pay £400, old tenor, as settlement, and £350 as salary, corn and rye to be taken at 15*s.* in February, and beef at 10*d.* in November, with money enough for twenty cords of wood. John Fowle was for a short time the successor of Mr. Hobart, and then Rev. John Brown became pastor. This able preacher served faithfully for forty-five years, preaching on the last Sabbath of his life, and dying at the age of sixty-six. Governor Hancock's state visit to him was a great event in Cohasset. Your town is filled with traditions of his quaint sayings. Serving for one campaign as regimental chaplain in the Nova Scotia expedition, he never lost his military spirit, and his love of liberty made him a warm friend of independence. When the mild and conservative Mr. Gay

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asked him what he would do if the British should come into Cohasset Harbor and try to burn the vessels, your minister replied, "I would shoot them!" When, at a meeting in 1775, he had urged recruits to enlist, and an old man had taunted him with calling upon others to do what he dared not do, he raised his staff and threatened to cane the "old Tory" who insulted him. His sermon, preached to volunteers under the old elm in Hingham, was a powerful exhortation to fight for the liberties of America. A stirring sermon on the Boston massacre was published. No one, then, had proclaimed that a clergyman should never exhort men to discharge their duties in this world; no one had denied that patriotism is a duty. Woe to New England if, when liberty, loyalty, and humanity are in danger, her pulpit ever shall be dumb.

In 1750 it was reported at a parish-meeting that the meeting-house had been completed at a cost of four thousand pounds. This was, of course, old tenor, but it was a large sum for the men of those days. The building was sufficiently completed to be used in 1747–48. This is the building in which we now are assembled, and for more than a hundred and twenty years its walls have echoed the prayers and praises of four generations of men.

In March, 1752, it was voted to petition Hingham and the General Court for the setting off of a new town. This project was renewed again and again, more especially when town-meetings became frequent, on account of the questions with the mother-country. But Hingham, while earnest for independence, could not see the importance of self-government to her subject province. Yet her opposition was, after all, a compliment. No wonder that the parent town was loth to part with so fair a territory and with so worthy a people.

Before leaving Hingham, let me refer to a vote in 1768, when impending trouble with England admonished the people to look well to their ways. A committee was chosen in March, composed of the best men in the town, who in May reported resolves: "First, that we will, by all ways and means in our power, encourage and promote the practice of virtue and suppressing of vice and immorality, the latter of which seem daily increasing among us, and the decay of the former much to be lamented." This passed in the affirmative.

Next, they reported, that to promote virtue and discourage vice, it was desirable to lessen the number of licensed houses, so that there should only be six in the town,—three in the North Parish, two in the East, and one in the South. This passed in the negative, for there were men in those days (the race is now extinct) who loved virtue in the abstract, but opposed every practical measure for the suppression of vice.

On March 23, 1767, it was voted by this precinct not to give up singing line by line, conservatism winning a victory over the radical youth of the church; and in March, 1768, the porch was added to this house.

On May 7, 1770, the act of incorporation, which had been signed by Lieutenant-Governor Hutchinson on April 26th, was accepted at a meeting where Deacon Isaac Lincoln acted as moderator and Daniel Lincoln as clerk. It was voted to ask that the style of "district" be changed to "town." I have referred to the general act by which this was finally accomplished.

In December, 1770, it was voted that each child bring one foot of wood to school, or 1*s.* 6*d.*, and the assessors should charge each person that was "behind." Such votes carry us back to primitive times, and remind us that even then the education of children was not neglected. The annual election of "deer-reeves" tells of the time when the beech-woods were alive with game, as the mention of Turkey Hill, in running the bounds of the precinct in 1647, kindles the imagination of sportsmen. But graver matters soon occupied the minds of men who could use fire-arms. On March 7, 1774, it was voted to build a closet in the meeting-house for ammunition. Already the little town was preparing to resist the British Empire, and the same walls that heard your fathers' prayers for deliverance and their resolves to resist oppression sheltered the ammunition which was to enforce these resolves, and to show that those prayers were honest.

On Dec. 25, 1774, the town chose a committee of eleven, agreeably to the Articles of the Continental Association. Jesse Stephenson was chairman of this committee. Thomas Lothrop was placed at the head of a committee to draft a paper to be signed by freeholders in approval of that association. At the same meeting it was voted to pay the province tax to Henry Gardner, and to indemnify the selectmen and constables for so doing. This seems a simple matter, but Mr. Gardner was treasurer under a revolutionary government, and this vote was an act of treason. Thus, day by day, in regular town-meeting, by solemn vote, each little municipality fell into the ranks, and pledged its faith for the contest with Great Britain.

On March 6, 1775, it was voted to pay the share of Cohasset for Deacon Lincoln's attendance on the Provincial Congress, and for Col. Benjamin Lincoln's attendance at the General Court at Salem. It was

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worth while to be united with Hingham in the choice of a representative, since thus you shared the credit of having such a patriot as your spokesman. Again, in November, 1775, your fathers joined with Hingham in sending Col. Lincoln to the Provincial Congress at Concord and at Watertown. Thus, by being united with Hingham as a representative district, your town was honored in sending to the Legislature the able general who was destined to receive the surrender of Cornwallis, to sit in the United States Cabinet, to crush by his vigor the rebellion of Shay, and to continue always the trusted friend of Washington.

On April 28th it was voted to buy five hundred bushels of corn, one hundred pounds of gunpowder, and five hundred flints. On May 29th a Committee of Correspondence was chosen, of which Deacon Isaac Lothrop was chairman. Also a committee, of which Joseph Luther was the head, to call on Maj. Thomas Lothrop to see whether he will call the alarm-list together and settle them in some order. In March next a Committee of Safety was chosen, of which Thomas Lincoln was chairman. In May, Jonathan Beal was elected representative. On June 15, 1776, it was voted (and no other vote was taken) that if the honorable American Congress should declare the united colonies independent of the kingdom of Great Britain, the town would support it with their lives and fortunes. Thus, when Congress made the declaration, they only echoed the voices of the people and renewed their sacred pledges.

On August 22d it was voted to raise fifty-two pounds as bounty for four soldiers required for the Northern army. In September sixty-two pounds were raised as bounty for sixteen soldiers to march to Connecticut. In December forty shillings were added to the pay of volunteers to encourage them to march on the shortest notice. Subsequent additions were made to this sum, and a final addition was voted of three pounds if ordered to march. At a later date the sum of ten pounds was given for three years' enlistments.

The Declaration of Independence was in December copied into the town records.

The town did its full share of service in the war. One full company, commanded by Capt. Job Cushing, was attached to Col. Revere's regiment. Capt. Stowers commanded a company, nearly all from Cohasset, who did guard duty on the coast, and Noah Nichols was commissioned as captain of an artillery company comprising many Cohasset men.

In the early days of the controversy your town was represented at the Boston tea-party by Maj. James Stoddard. Tradition tells, also, of an English brig bound for Boston with supplies for the British army becalmed off these shores, and taken by a boat manned by Cohasset men. Maj. Stoddard was the leading spirit on this occasion, and when one of the boat's crew pointed to the brig's artillery, and proposed to return, the major declared that there should be no going back. The defenses of the brig proved to be "Quaker guns," and she became an easy prize. Her cargo was rum, and if, as is reported, the town was for a few days a little more lively than usual, we must borrow the words of Burke, and "pardon something to the spirit of liberty."

Many of you must remember the veteran Noah Nichols, who was accustomed in his old age to shoulder his fire-lock,

"And show how fields were won."

You have heard his story of Washington ordering him to repair the wheel of a gun-carriage while on a forced march, of his request for permission to stop while mending it, and of the general's abrupt refusal. "It was the hardest thing I ever did," the old man would add, "but I did it."

One of your truest patriots in this contest was Joseph Bates. Marching to join the army around Boston, he declared that he never should return. He fought at Bunker Hill, and when the ammunition of the Americans had failed and they were obliged to retreat, he was seen throwing stones at the well-armed British soldiers as they swarmed into the redoubt. Such was the spirit of our fathers, firm in defeat; cast down, but not destroyed. Well did Washington say, when he heard of the result, the retreat, the British victory, but heard also of the spirit of the people, well did he say, "Thank God, America is free!" When a man is in earnest for the right, whether he stands on a lost battle field in Charlestown, Mass., or beneath a gallows in Charlestown, Va., he knows that failure is only the prelude of success, and that death will at last be swallowed up in victory.

During the war, in 1780, the Constitution of this State was adopted, with its bill of rights, containing the words "All men are created free and equal." These words are often misquoted as occurring in the Declaration of Independence, but the slaveholder who wrote that instrument did not and could not use the word "free." It was inserted in our bill of rights by a wise judge, in order to abolish human bondage in Massachusetts. Prior to this time slavery was held to have a legal existence in Massachusetts, and, as the old records of Hingham show, even the soil of

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Cohasset was trodden by master and slave. But after the adoption of the State Constitution, a fellow-townsman of your fathers by birth, Levi Lincoln, trying the cause of a man held as a slave in Worcester County, procured a decision that broke the shackles of every bondman in Massachusetts. Mr. Lincoln, who was born in Hingham, rose to great eminence at the bar, was chosen to Congress, was appointed attorney-general, held the office of Lieutenant-Governor in this State, and declined appointment as judge of the Supreme Court of the United States. But his greatest honor was that he pleaded the cause of the oppressed, and won a victory for freedom.

This was one of the forward steps that gained for our State its proud position. When the Fifteenth Amendment went into operation, it had no effect in Massachusetts. Here was no law which it could repeal. Other States obtained their freedom with a great price. We were born free.

The war of 1812 found the men of Cohasset ready to stand by the flag, although they were not attached to the administration, and although the town had suffered greatly from the embargo. They forgot that they were Democrats or Federalists, and only remembered that they were Americans. A Committee of Safety was chosen, a coast-guard of seventy-five was formed, and a committee was sent to ask arms and ammunition from the State. Lieutenant-Governor Cobb (in the absence of Governor Strong) refused the request, and recommended the hoisting of a white flag. The men of Cohasset disdained the timid counsels of the executive, and finally procured muskets and a field-piece. The executive of to-day would give no such prudent advice in any similar peril. Governor and Lieutenant-Governor alike would counsel the use of no flag except their country's flag—and that nailed to the mast.

In June, 1814, a British man-of-war having sent a flotilla of barges to burn the shipping of Scituate, sailed for Cohasset on a like errand. Capt. Peter Lothrop, roused by a messenger from Scituate, leaped from his bed, and, without hat or coat, mounting a horse without a saddle, rode through the village and roused the slumbering inhabitants. Marching to White-Head, the militia and other citizens threw up an earthwork, pastor and people working together, and when, on Sunday morning, the British appeared, they found a redoubt held by what appeared to be a formidable force. The enemy withdrew; the fleet of twenty-seven vessels was carried to Gulf River and scuttled. The militia of Hingham and Weymouth, with the artillery of Abington, Hanover, and Scituate, marched to Cohasset, and for three months White Head was occupied by a garrison. And so the community was kept in constant alarm till, on February 21st, came the glad tidings of peace, which was celebrated, with the birthday of Washington, by a dinner at the academy.

The diary of Josiah Willcutt tells of the fishing-schooner "Nancy," captured in September, 1814, two of her crew being set ashore at Plymouth, and the others carried to Halifax jail. In April, 1815, Ezekiel Wallace returned, bringing news that Isaiah Lincoln had died in prison. England alone, among civilized nations, makes war on poor fishermen.

Tradition tells of a brave son of Cohasset who could not bear to see the English fleet insulting our shores. Alone he embarked in his ducking-boat, declaring that he would have one shot at the enemy. He fired his shot with effect, but was taken prisoner, and died in Halifax jail. I have inquired in vain for his name, but I cannot give up my faith in the story of the British fleet assailed by a punt.

To us it seems strange that through this contest the shores of this State were invested by the enemy,—Nantucket flying a flag of truce, Provincetown Harbor occupied by a hostile fleet, and Boston closely blockaded. This can never happen again. The growth of the country forbids it. Our mail-clad ships would forbid it. And, better far, the spirit of the people would guard the shores from foreign insult. There may be different opinions as to the efficiency of our navy as compared with England's, but there can be no doubt about the sailors who would man our navy.

> "Vain are those fleets of iron framed,
> Vain those all-shattering guns,
> Unless THE UNION keep untamed
> The strong heart of her sons."

And that the strength of American hearts is unbroken, the recent Rebellion has shown.

Your good town early responded to the call of the country. In May, 1861, most liberal provision was made for the pay of volunteers and the support of their families. Similar votes were passed as need arose. And under the folds of a noble flag, given by a patriotic citizen, the sons of Cohasset met, from time to time, to enlist for the defense of the Union and Liberty of which that flag is the emblem.

One of your fellow-citizens, Oliver E. Simpson by name, fell in the first great battle at Bull Run. The names of your other martyrs are known to you all—Arnold, Bates, Litchfield, Lincoln, Manuel, Nimms, Riply, Shays, Treat, Thayer. William Bates had the mournful honor of giving two of his sons to his country.

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You are all proud of Gen. Zealous B. Tower, first in his class at West Point, afterwards for a time head of that institution, distinguished in the Mexican war, where he fought by the side of Lee and Beauregard, winning the high praise of Gen. Scott, serving bravely on many a field of the war against rebellion, wounded while fighting for the Union, known and honored wherever courage and loyalty are honored. Such men are the glory of their homes and the strength of America.

But I must not forget:

> —— "Peace hath its victories
> Not less renowned than war."

And of such victories this rugged coast has often been the scene. For when the gales have hurled the Atlantic waves upon Cohasset rocks, and when some vessel has become a wreck, there have never been wanting men who were ready to risk their lives to save the forlorn strangers, and every house has been ready to become a home for the rescued mariner. The days of chivalry have not gone, when every northeasterly storm summons to the shores of New England a host of men ready to brave death in the hope of saving life. To-day you can point out the men who, if to-morrow morning should bring a storm and a wreck, would man the lifeboat and welcome the shipwrecked sailor. If I must ever be subject to marine disaster (which is not wholly improbable), let it be off Cohasset, and let some Doane, or Lothrop, or Tower receive me on the shore.

Grandest of all the scenes of nature is a winter storm upon a rocky coast. But grander far to see, as I saw once, as you have often seen, the will of man triumphant over the strife of the elements. The stranded vessel lies hopeless on the shoal. Her master is lashed to the bulwarks; the freezing sleet has numbed his limbs; every wave dashes over him. All the billows of despair have gone over his soul. Then a man of the sea leaps into his cockle-shell of a boat, sends a token to his children, who may be orphans at night, and guides his frail canoe among the rocks. Now the waves have swallowed him up, but strength and skill prevail; he reaches the ship; he bears the almost lifeless sailor in safety from the parting fragments of the wreck.

Time would fail me if I sought to recall all the marine disasters which this spot has witnessed. Let a few records suffice.

On Feb. 12, 1783, the Danish ship "Gertrude Maria," in a driving snow-storm, struck on a ledge, and finally went to pieces on Brush Island, where the survivors of the wreck found poor shelter for the night. In the morning hardy sailors rescued them with great hazard, losing one boat upon the rocks, and humane friends sheltered them at their homes. This was the reception of men who, fearing that they were about to fall into the hands of savages, had cut the gilded buttons from their coats, lest they should tempt the barbarous people to crime.

The king of Denmark, learning the facts, sent medals of gold and silver to honor the gallantry and humanity of the people of Cohasset; and when, years after, Mr. Hubbard, a citizen of Boston, was carried into the harbor of St. Croix dangerously sick, the health laws were suspended; the rigorous quarantine gave way in token of the hospitality which Capt. Clien and his men had received when wrecked at Cohasset, near the port of Boston. Thus was America honored in distant lands; the humanity of your fathers was repaid to a stranger, and the nations of the world were brought nearer to each other.

Rev. Mr. Shaw was among those who were conspicuous for their humanity. The names of Doane and Tower were not wanting on the roll of honor. The proceeds of one of the gold medals were most appropriately used to add to the communion plate of the first church—appropriately, for when the men of Cohasset rescued and fed and clothed and sheltered the poor wayfarers cast upon these shores, they bestowed their gifts on Him who is commemorated by the communion service:

> "The Holy Supper is kept indeed
> In whatso we share with another's need."

In October, 1849, the British brig "St. John," with immigrants from Galway, struck on the Sea Ledges, a little to the west of the Minot, and immediately went to pieces. More than a hundred of her passengers were drowned. Others were rescued by the humane exertions and heroic daring of the men of Cohasset; and every house was open to welcome those who were thus snatched from the grave. I have already named the founders of your town. Let me name some of those who, in our own day, sustained its honor and the honor of humanity. Studley, Snow, Lawrence, Hardwick, Lothrop, Tower—these were prominent in their efforts to save. I have not been able to procure the names of all. Their modesty will thank me, as the modesty of all would have thanked me if all the names had been withheld.

One affecting incident of the wreck must be familiar to you all. Mr. Lothrop watched a little package that floated in the surf, and grasping it, found, to his surprise, an infant girl. The mother had wrapped up her child with careful hands, and committed her to

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the waves, as once a mother placed her loved child in a little ark upon the water's edge, and prayed that Heaven would save the infant's life. And this child, also, was received into princely hands. But a mother's care and the stranger's daring would have been in vain, had it not been decreed by Him who holds the waters in the hollow of His hand that this child should live and not die.

Another child was brought in this vessel by her aunt to meet the mother who had come to America before. When the mother sought her infant, she found her resting with her head upon the shoulder of her aunt, but the child and the woman alike were dead. The heart-broken mother only survived for three days.

In striking contrast with the heroism and kindness of your people, was the heartlessness of the captain of the "St. John," who, with the crew, left his vessel in a boat only half filled, and who, in his cruel cowardice, neglected to inform the crew of a life-boat that his wrecked vessel was filled with perishing men and women.

Life is filled with just such contrasts. The same waters that witnessed the heroism of Capt. Williams and his officers going down at their posts, unwilling to desert the sinking flag, saw the captain of the "Bombay" leaving the ship whose sides he had crushed, hurrying away as fast as wind and steam could carry him, trembling all over with cruel fear lest in the bottom of his vessel there might be some plank as rotten as his own heart.

On Jan. 19, 1857, the brigantine "New Empire" was wrecked at Little White-Head. The floating ice prevented all approach to the shore. Peter Follen, procuring two cylinders from the Humane House, placed them between his knees, and took a line to the ship, casting in his lot with the shipwrecked men that he might save them all.

Of course the standard jokes about wreckers are related of the inhabitants of these shores. Of one it is said, especially, that when asked what his luck had been for the season, he answered, "I got a good deal of stuff and put it in the barn, but they do steal so *the second time*, that sometimes I almost wish there never would be another wreck."

A much better authenticated story is that of the Swedish brig wrecked on Minot's Ledge, December, 1836; her two decks washing ashore upon Beach Island, three miles distant, her precious cargo strewn all along the shores upon the bottom of the sea. Ninety per cent. of that cargo was recovered; every bar of iron was delivered to the owners, the count answering the invoice; while of forty bales of crash, consigned to one Boston merchant, forty save one were carried to him in the winter, and the remaining bale was restored in June.

In 1798 the last slave ship that sailed from Boston was driven upon the bar at the mouth of your harbor, and so her criminal voyage came to a fortunate end.

Since the erection of Minot Light these disasters are almost unknown in this spot. The whole country recollects the destruction of the first light in April, 1851. A long storm had strewn the shores of New England with shipwrecked vessels. A former gale had shattered one of the iron pillars that upheld the structure. And when the morning light of April 18th broke through the storm, the anxious eyes that looked seaward could see no vestige of the lighthouse. Two men perished in its downfall. The present structure is the pride of the coast. Had it been erected in ancient times, it would have added one to the wonders of the world. As it stands now, firm and erect amid the raging sea, it is not only a noble triumph of human skill, but the fittest emblem of a true man constant for the right against a gainsaying world. Such a symbol might have been borne upon the coat-of-arms of Peter Hobart in 1645, or, in 1829, upon the spotless shield of William Lloyd Garrison.

But it is not in scenes of war or of wreck that the true life of such a town is found. You love Cohasset, because here for generations an industrious, intelligent, and contented people have found a happy home. Here, as among all your neighbors of the South Shore, hard work, "plain living, high thinking," with peace and freedom, have been the habitual life of the people. Your fathers turned early from the hard and scanty soil to reap their richest harvests on the sea. The exportation of lumber to the West Indies has ceased. No more fortunes can be made by selling fish at famine prices in the Atlantic and Mediterranean ports of France and the Peninsula. But still, like your fathers, you draw wealth from the ocean, and with it the more precious treasures of vigor, energy, and enterprise. Nor is agriculture neglected even on these shores. Labor and skill make your rocky fields productive. Your pleasant beaches tempt and refresh the wearied fugitives from the cares and toils of the city. The growth of Cohasset in wealth has been used as an argument to stimulate your neighbors to demand railroad facilities. Well may they desire to share those facilities, when they read that your valuation has increased from three hundred and six thousand dollars in 1840, to nearly one million eight hundred thousand dollars to-day. Your care of schools increases with your wealth, increasing the town appropriation in twenty-five years

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from eleven hundred dollars to four thousand dollars. Three younger churches have grown up around this venerable mother. The last not only bears a pleasant name—"the Beechwood Church"—but its origin carries us back to Puritan days, for it was founded after forty days of prayer by an earnest woman. And while this takes our thoughts back to old times, the first contribution for this church reminds us of a story that can never grow old. For the first gift set apart for its treasury was the smallest coin that ever issued from our mint.

And who and what are the men that are the product of your institutions? You may well boast of Benjamin Pratt, who was born March 13, 1710–11, in a house on what is now called South Main Street. A gifted writer in prose and verse, an eloquent and successful lawyer, he was appointed to the high place of chief justice of New York, and died in 1763, too early to share in the contest for independence, although he heard the argument of James Otis against writs of assistance, and declined a retainer on each side of that great argument. He had collected materials for a history of New England; and those who love to read her story have reason to lament that he did not complete his work. In his youth a fall from a tree made Benjamin Pratt a cripple for life, and this was the reason that he gave up his chosen occupation as a blacksmith and became a lawyer. Rare example of Yankee thrift. Accident ruins the young blacksmith. His parents send him to the greatest master of law, and fit their unfortunate boy to become chief justice of a great State.

In later days Middlebury College was glad to receive a Cohasset man as president, in the person of Rev. Dr. Bates. I have already spoken of the soldier who is your pride. If the grief were not too recent, and if his friends were not so near, I should speak of the skilled and loved physician who served this State faithfully for years, and whose hospitality made so many New Englanders at home in the heart of a Western city.

The true glory of this, as of other New England towns, is found, not in the conspicuous few, but in the honorable and useful lives of the many. And if a stranger desired to see a community who live in the fear of God and the love of their fellow-men; who mind their own business, and yet make the cause of the poor and ignorant their business; whose best men render every precious service to their town without money and without price; a community from which a dying man would be glad to select guardians for his orphan children; a people who stand firm for the faith of their fathers, yet are ready to receive all the truths which lay undeveloped in the creed of those fathers; "Catholic for all the truth of God: Protestant against every error of man;" if a visitor sought such a community, I would take him to a village on the "South Shore" and tell him to seek no farther.

CHAPTER XX.

COHASSET—(*Continued*).

Banks—Civil History—Military.

The Cohasset Savings Bank[1] was incorporated Feb. 28, 1845. The corporators were Paul Pratt, Henry J. Turner, and John Bates, their associates and successors. The first trustees were Henry J. Turner, Daniel T. Lothrop, Job Cushing, Francis L. Bates, Lot Bates, Zenas Stoddard, Thomas Smith, Levi N. Bates, James C. Doane, Abraham H. Tower, Nichols Tower, and Solomon J. Beal.

The names of the presidents from the incorporation to the present time are Paul Pratt, Abraham H. Tower, and Martin Lincoln; Secretaries, Thomas M. Smith, Newcomb Bates, Jr., and Levi N. Bates; Treasurer, Levi N. Bates.

The present officers are Martin Lincoln, president; Capt. John Warren Bates, vice-president; Levi N. Bates, treasurer and secretary.

The present trustees are Martin Lincoln, John W. Bates, J. Q. A. Lothrop, Zaccheus Rich, Newcomb Bates, Louis N. Lincoln, Morgan B. Stetson, Abraham H. Tower, Newcomb B. Tower, Philander Bates, Joshua W. Davis, Alfred Whittington, Loring Bates, and Charles H. Willard.

The first deposit was made March 28, 1846, by Abigail Burtenshaw, widow; amount, $116.

Present amount of deposits, $344,269.46.

Paul Pratt served as president three years, and was succeeded by Abraham H. Tower, who was continued in the office for a period of twenty-five years, when, declining a re-election on the ground of his advanced age and long services, Martin Lincoln was chosen, and has been annually re-elected to the present time.

The office of vice-president having been created by an amendment of the by-laws in 1874, John W. Bates was elected to that office, and has since been annually re-elected.

The following-named individuals have served as

[1] By Levi N. Bates.

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secretaries of the board of trustees, viz.: Zenas Stoddard, Levi N. Bates, Martin Lincoln, and Newcomb Bates, the latter being the present secretary.

The board of investment during the first year consisted of the president and treasurer, and Abraham H. Tower, Daniel T. Lothrop, and Thomas Smith. The present board consists of Martin Lincoln, president; Capt. J. Warren Bates, vice-president; J. Q. A. Lothrop, and Louis N. Lincoln.

The following is a list of trustees from organization of bank to 1884:

Paul Pratt, Aug. 21, 1853.
Henry J. Turner, Jan. 22, 1860.
John Bates.
Laban Souther.
Nichols Tower, Jr., Dec. 28, 1868.
Zenas Stoddard, Sept. 13, 1879.
Josiah Oakes, May 12, 1863.
John Parker, March 26, 1868.
Caleb Lothrop.
Abm. H. Tower, June 19, 1881.
Jacob Tuck.
Abraham Hall, Feb. 17, 1867.
Levi Nichols, April 24, 1868.
Wm. Kilburn, June 27, 1852.
Warren Orcutt, Mar. 24, 1872.
George Ripley, Jan. 13, 1865.
John Pratt, Jan. 13, 1865.
James Pratt, July 4, 1874.
James Wilson.
Henry Doane, Jr., Dec. 7, 1874.
Thomas Smith, Jan. 27, 1860.
Lewis Willcutt, Nov. 30, 1881.
David Wilson.
Henry Snow, Jr.
Charles Pratt, Aug. 2, 1883.
Alfred Whittington.
Henry K. Hall, April 17, 1875.
Martin N. Bates, July 5, 1876
Newcomb Bates, Jr.
John Haskell.
Josiah O. Lawrence, April 26, 1865.
Danl. T. Lothrop, Sept. 2, 1871.
Levi N. Bates.
Nichols Tower, Sept. 28, 1866.
Daniel Tower.
Peter Lothrop.
Newcomb Bates, Aug. 3, 1865.
Jonathan B. Bates, Dec. 5, 1879.
Lot Bates.
Francis L. Bates, May 19, 1882.
Solomon J. Beal.
James C. Doane, Sept. 19, 1878.
Job Cushing, Oct. 5, 1867.
James Willcutt, Dec. 8, 1864.
Martin Lincoln.
Edward Tower, March 6, 1873.
Levi Tower.
Charles H. Willard.
David S. G. Doane.
Job Pratt, Sept. 27, 1882.
Nichols Tower (2d).
J. Q. A. Lothrop.
Thomas N. Tower.
Zaccheus Rich.
Henry W. Beal, Aug. 24, 1876.
Abraham H. Tower, Jr.
Andrew J. Souther.
Thos. M. Smith, Jan. 28, 1881.
Ephraim Snow.
Aaron Pratt.
Loring Bates.
Isaac Hall, April 17, 1879.
Calvin Merriam, April 30, 1872.
Capt. J. Warren Bates.
Edward E. Tower.
Joshua W. Davis.
Louis N. Lincoln.
Morgan B. Stetson.
Elisha Stetson.
Philander Bates.
Charles F. Tilden.
Newcomb B. Tower.
Caleb Lothrop.

The following-named individuals have held the office of trustee for one or more years, viz.:

Paul Pratt.
Capt. Abraham H. Tower.
Capt. Daniel T. Lothrop.
Thomas Smith.
Josiah O. Lawrence.
Job Cushing.
James C. Doane.
Solomon J. Beal.
Zenas Stoddard.
Caleb Lothrop.
J. Q. A. Lothrop.
Thomas N. Tower.
John Pratt.
David S. G. Doane.
Ephraim Snow.
Abraham H. Tower, Jr.
Calvin Merriam.
Thomas M. Smith.
John Parker.
Henry J. Turner.
Levi N. Bates.
James Pratt.
Capt. Martin Lincoln.
Jonathan B. Bates.
Charles Pratt.
Daniel Tower.
James Willcutt.
Henry K. Hall.
Newcomb Bates, Jr.
Charles H. Willard.
Zaccheus Rich.
Edward E. Tower.
Capt. John Warren Bates.
Morgan B. Stetson.
Louis N. Lincoln.
Philander Bates.
Loring Bates.
Newcomb B. Tower.
Joshua W. Davis.
Alfred Whittington.

The first deposit in the bank was made in March, 1846.

The following will show the number of depositors, amount of deposits, and increase or decrease for each succeeding five years:

	Depositors.	Amount.		
Jan. 1, 1847	41	$7,352.69		
"	1852...140	26,810.01	Increase,	$19,457.32
"	1857...377	80,697.84	"	53,837.83
"	1862...473	105,693.20	"	24,995.36
"	1867...622	155,312.77	"	49,619.57
"	1872...881	295,927.45	"	140,614.68
"	1877...962	384,856.93	"	88,929.48
"	1882...825	326,024.05	Decrease,	58,832.88
Dec. 1,	1883...870	344,269.46	Increase,	18,245.41

		Amount.
Accounts open with women	375	$132,784.11
" " guardians	7	3,981.90
" " religions and charities	8	5,075.68
" in trust	78	25,355.02

At each semi-annual meeting during the first twenty-one years semi-annual dividends of two and one-half per cent. were declared. During the next eight and one-half years the semi-annual dividends were three per cent.; and from that time, viz., from July, 1876, with the exception of one year, when the dividends were two and one-half per cent., the semi-annual dividends have been two per cent.

During the above time, at intervals of five years, except between the last two, when the interval was eleven years, extra dividends have been declared, amounting in the aggregate to forty-three per cent., making the average dividends, including ordinary and extra, for the thirty-seven years six and twelve-one-hundredths per cent. per annum.

Konohassett Lodge of F. and A. M.[1] was organized June, 1865, as follows: George Beal, Jr., James H. Bouvé, Zaccheus Rich, M. B. Stetson, A. T. Prouty, H. C. Mapes, C. A. Gross, and Joseph H. Smith, of Cohasset, with J. O. Cole, Howland L. Studley, Henry Merritt, and A. J. Poole, of Scituate, petitioned the Grand Lodge for a dispensation, which was granted by the M. W. Grand Master, C. C. Dame; first communication under dispensation was held June 30, 1865, in the building corner of Main and Brook Streets, known as the James building, at this time,

[1] By James H. Bouvé.

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1883, occupied by the post-office, Gross & Nichols, grocers, and Miss Nichols, dry-goods. In September, 1865, the lodge moved into their lodge-room in Tower's building, opposite the First Church, where it has remained until this time.

Since its organization thirteen members have withdrawn and opened a lodge at Hanover, which is in a flourishing condition; also twenty, and organized a lodge in Scituate. The deaths in the lodge have been but eleven, leaving a membership of sixty-five. The following-named brethren have been honored with the position of Worthy Master, viz.: George Beal, Jr., James H. Bouvé, Zaccheus Rich, Charles A. Gross, A. W. Williams, William J. Newcomb, David Bates, A. A. Seaverns, and George H. Bates, who at present occupies the chair.

The lodge, like all other institutions of the kind, has just passed through a season of quietness from stagnation of business and such like causes, but has now started again with the young men of the town, and bids fair to have a season of usefulness and prosperity.

Henry Bryant Post, No. 98, G. A. R., so named for a prominent citizen of this town who was an army surgeon and also brigade surgeon, and who afterwards died in the West Indies, was organized Jan. 15, 1883, and now numbers twenty-eight members, viz.: Chas. A. Gross, C.; E. E. Wentworth, Sen. V.-C.; O. S. Wilbur, Jun. V.-C.; J. Foster Doane, Adjt.; W. F. Thayer, Q.-M.; Daniel B. Lincoln, Surg.; Robt. B. Pratt, Chap.; Thomas Ward, O. of D.; Thomas Blossom, O. of G.; Willie F. Thayer, Sergt.-Maj.; Joseph Smith, Q.-M. Sergt.; James E. Otis, Chas. H. Williston, Azel W. Drake, John Keating, Ashael F. Nott, Joseph Munnice, Samuel P. Stoddard, James Rooney, Caleb F. B. Tilden, Alonzo L. Palmer, David Lyons, Leander W. Groce, Frank A. Field, Isaac Tower, John Barnes, Joseph S. Butman, Cyrus H. Bates.

Town Officers.—The following is a list of the town officers of Cohasset from its incorporation, in the year 1770, to 1883 inclusive, compiled by Mr. N. B. Tower, the present town clerk:

1770.—Deacon Isaac Lincoln, moderator; Daniel Lincoln, town clerk; Thomas Bourn, treasurer; Deacon Isaac Lincoln, Daniel Lincoln, Joseph Souther, selectmen.

1771.—Thomas Lothrop, moderator; Isaac Lincoln, town clerk; Thomas Bourn, treasurer; Isaac Lincoln, Thomas Lothrop, Dr. Lazarus Beal, selectmen.

1772.—Dr. Lazarus Beal, moderator; Isaac Lincoln, town clerk; Abel Kent, treasurer; Isaac Lincoln, Thomas Lothrop, Abel Kent, selectmen.

1773.—Capt. Thomas Lothrop, moderator; Lazarus Beal, Jr., town clerk; Abel Kent, treasurer; Isaac Lincoln, Thomas Lothrop, Abel Kent, selectmen.

1774.—Deacon Isaac Lincoln, moderator; Thomas Lothrop, town clerk; Thomas Bourn, treasurer; Isaac Lincoln, Thomas Lothrop, Abel Kent, selectmen.

1775.—Deacon Isaac Lincoln, moderator; Thomas Lothrop, town clerk; Ignatius Orcutt, treasurer; Isaac Lincoln, Thomas Lothrop, Abel Kent, selectmen.

1776.—Abel Kent, moderator; Thomas Lothrop, town clerk; Ignatius Orcutt, treasurer; Thomas Lothrop, Abel Kent, Ignatius Orcutt, selectmen; Jonathan Beal, representative.

1777.—Thomas Lincoln, moderator; Thomas Lothrop, town clerk; Ignatius Orcutt, treasurer; Thomas Lothrop, Abel Kent, Ignatius Orcutt, selectmen; Jonathan Beal, representative.

1778.—Capt. Job Cushing, moderator; Thomas Lothrop, town clerk; Josiah Oakes, treasurer; Thomas Lothrop, Abel Kent, Ignatius Orcutt, selectmen.

1779.—Capt. Job Cushing, moderator; Thomas Lothrop, town clerk; Lieut. Josiah Oakes, treasurer; Thomas Lothrop, Capt. Job Cushing, Ignatius Orcutt, selectmen.

1780.—Deacon Abel Kent, moderator; Thomas Lothrop, town clerk; Lieut. Josiah Oakes, treasurer; Thomas Lothrop, Deacon Abel Kent, Capt. Job Cushing, selectmen; Lieut. Stephen Stodder, representative.

1781.—Lieut. Josiah Oakes, moderator; Thomas Lothrop, town clerk; Lieut. Josiah Oakes, treasurer; Thomas Lothrop, Deacon Abel Kent, Capt. Job Cushing, selectmen.

1782.—Maj. Job Cushing, moderator; Thomas Lothrop, town clerk; Lieut. Josiah Oakes, treasurer; Thomas Lothrop, Maj. Job Cushing, Obadiah Lincoln, selectmen; Thomas Lothrop, representative.

1783.—Jerome Stephenson, moderator; Thomas Lothrop, town clerk; Lieut. Josiah Oakes, treasurer; Thomas Lothrop, Deacon Abel Kent, Maj. Job Cushing, selectmen; Thomas Lothrop, representative.

1784.—Uriah Lincoln, moderator; Thomas Lothrop, town clerk; Lieut. Josiah Oakes, treasurer; Thomas Lothrop, Deacon Abel Kent, Maj. Job Cushing, selectmen; Thomas Lothrop, representative.

1785.—Capt. Solon Stephenson, moderator; Thomas Lothrop, town clerk; Lieut. Josiah Oakes, treasurer; Thomas Lothrop, Deacon Abel Kent, Maj. Job Cushing, selectmen; Thomas Lothrop, representative.

1786.—Uriah Lincoln, moderator; Thomas Lothrop, town clerk; Uriah Lincoln, treasurer; Thomas Lothrop, Deacon Abel Kent, Maj. Job Cushing, selectmen; Thomas Lothrop, representative.

1787.—Josiah Oakes, moderator; Thomas Lothrop, town clerk; Uriah Lincoln, treasurer; Josiah Oakes, Uriah Lincoln, Galen James, selectmen.

1788.—Jerome Stephenson, moderator; Thomas Lothrop, town clerk; Uriah Lincoln, treasurer; Josiah Oakes, Uriah Lincoln, Levi Tower, selectmen.

1789.—Uriah Lincoln, moderator; Thomas Lothrop, town clerk; Uriah Lincoln, treasurer; Josiah Oakes, Galen James, Levi Tower, selectmen; Thomas Lothrop, representative.

1790.—Jerome Lincoln, moderator; Thomas Lothrop, town clerk; Uriah Lincoln, treasurer; Uriah Lincoln, Galen James, Levi Tower, selectmen; Thomas Lothrop, representative.

1791.—Capt. Levi Tower, moderator; Thomas Lothrop, town clerk; Josiah Oakes, treasurer; Uriah Lincoln, Capt. Levi Tower, Galen James, selectmen.

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1792.—Elisha Doane, moderator; Thomas Lothrop, town clerk; Josiah Oakes, treasurer; Uriah Lincoln, Capt. Levi Tower, Josiah Oakes, selectmen; Thomas Lothrop, representative.

1793.—Elisha Doane, moderator; Thomas Lothrop, town clerk; Uriah Lincoln, Josiah Oakes, Jerome Lincoln, selectmen.

1794.—Deacon Uriah Lincoln, moderator; Thomas Lothrop, town clerk; Deacon Abel Kent, treasurer; Uriah Lincoln, Josiah Oakes, Jerome Lincoln, selectmen.

1795.—Elisha Doane, moderator; Thomas Lothrop, town clerk; Deacon Abel Kent, treasurer; Uriah Lincoln, Josiah Oakes, Jerome Lincoln, selectmen; Thomas Lothrop, representative.

1796.—Elisha Doane, moderator; Thomas Lothrop, town clerk; Deacon Abel Kent, treasurer; Deacon Uriah Lincoln, Thomas Bourne, Jr., Jerome Lincoln, selectmen; Thomas Lothrop, representative.

1797.—Elisha Doane, moderator; Thomas Lothrop, town clerk; Deacon Abel Kent, treasurer; Deacon Uriah Lincoln, Elisha Doane, Thomas Bourne, selectmen; Thomas Lothrop, representative.

1798.—Elisha Doane, moderator; Thomas Lothrop, town clerk; Deacon Abel Kent, treasurer; Deacon Uriah Lincoln, Elisha Doane, Thomas Bourne, selectmen.

1799-1800.—Deacon Uriah Lincoln, moderator; Thomas Lothrop, town clerk; Deacon Abel Kent, treasurer; Uriah Lincoln, Thomas Bourne, John Pratt, selectmen; Thomas Lothrop, representative.

1801.—Elisha Doane, moderator; Thomas Lothrop, town clerk; Samuel Brown, treasurer; Thomas Bourne, Elisha Doane, Caleb Nichols, selectmen; Thomas Lothrop, representative.

1802.—Deacon Uriah Lincoln, moderator; Thomas Lothrop, town clerk; Samuel Brown, treasurer; Thomas Bourne, Caleb Nichols, Samuel Brown, selectmen.

1803.—Capt. Luther Stephenson, moderator; Thomas Lothrop, town clerk; Job Turner, treasurer; Thomas Bourne, Uriah Lincoln, Caleb Nichols, selectmen; Thomas Lothrop, representative.

1804.—John Pratt, moderator; Thomas Lothrop, town clerk; Zealous Bates, treasurer; Thomas Bourne, Uriah Lincoln, Caleb Nichols, selectmen; Thomas Lothrop, representative.

1805.—Thomas Bourne, moderator; Thomas Lothrop, town clerk; Thomas Bourne, treasurer; Thomas Bourne, Uriah Lincoln, Caleb Nichols, selectmen.

1806-8.—Thomas Bourne, moderator; Thomas Lothrop, town clerk; Thomas Bourne, treasurer; Thomas Bourne, Uriah Lincoln, Caleb Nichols, selectmen; Thomas Lothrop, representative.

1809.—Elisha Doane, moderator; Thomas Lothrop, town clerk; Thomas Bourne, treasurer; Thomas Bourne, Uriah Lincoln, Caleb Nichols, selectmen; Thomas Lothrop, representative.

1810.—Thomas Bourne, moderator; Thomas Lothrop, town clerk; Thomas Bourne, treasurer; Thomas Bourne, Uriah Lincoln, Caleb Nichols, selectmen; Thomas Lothrop, representative.

1811-12.—Thomas Bourne, moderator; Thomas Lothrop, town clerk; Thomas Bourne, treasurer; Thomas Bourne, Caleb Nichols, Levi Tower, Jr., selectmen; Thomas Lothrop, representative.

1813.—Thomas Bourne, moderator; Thomas Lothrop, town clerk; Samuel Bates, treasurer; Thomas Bourne, Caleb Nichols, Levi Tower, Jr., selectmen; Thomas Lothrop, representative.

1814-15.—Thomas Bourne, moderator; Samuel Bates, town clerk; Samuel Bates, treasurer; Thomas Bourne, Peter Lothrop, Levi Tower, Jr., selectmen.

1816.—Thomas Bourne, moderator; Samuel Bates, town clerk; Samuel Bates, treasurer; Thomas Bourne, John Pratt, Levi Tower, Jr., selectmen; Capt. Levi Tower, representative.

1817.—Elisha Doane, moderator; Samuel Bates, town clerk; Samuel Bates, treasurer; Thomas Bourne, John Pratt, Levi Tower, Jr., selectmen.

1818.—Thomas Bourne, moderator; Samuel Bates, town clerk; Samuel Bates, treasurer; Thomas Bourne, John Pratt, Levi Tower, Jr., selectmen.

1819.—Luther Stephenson, moderator; Samuel Bates, town clerk; Samuel Bates, treasurer; Thomas Bourne, John Pratt, Levi Tower, Jr., selectmen.

1820.—James C. Doane, moderator; Thomas Bourne, town clerk; Samuel Bates, treasurer; Peter Lothrop, Thomas Bourne, Levi Tower, Jr., selectmen; Rev. Jacob Flint, representative.

1821.—James C. Doane, moderator; Thomas Bourne, town clerk; Samuel Bates, treasurer; Samuel Bates, Thomas Bourne, Aaron Pratt, selectmen.

1822.—William Whittington, moderator; Thomas Bourne, town clerk; Samuel Bates, treasurer; Thomas Bourne, Samuel Bates, Aaron Pratt, selectmen.

1823.—Nicholas Tower, moderator; Thomas Bourne, town clerk; Henry J. Turner, treasurer; Thomas Bourne, Samuel Bates, Aaron Pratt, selectmen.

1824.—Samuel Whitcomb, moderator; Thomas Bourne, town clerk; Henry J. Turner, treasurer; Thomas Bourne, Samuel Bates, Aaron Pratt, selectmen; James C. Doane, representative.

1825.—Luther Stephenson, moderator; Thomas Bourne, town clerk; Samuel Bates, treasurer; Thomas Bourne, Samuel Bates, Aaron Pratt, selectmen.

1826.—James C. Doane, moderator; Thomas Bourne, town clerk; Samuel Bates, treasurer; Thomas Bourne, Henry J. Turner, James C. Doane, selectmen.

1827.—Caleb Nichols, moderator; Thomas Bourne, town clerk; Caleb Lothrop, treasurer; Thomas Bourne, Henry J. Turner, Samuel Bates, selectmen; James C. Doane, representative.

1828.—Caleb Nichols, moderator; Thomas Bourne, town clerk; Samuel Bates, treasurer; James C. Doane, Nichols Tower, Martin Lincoln, selectmen.

1829.—Henry J. Turner, moderator; Thomas Bourne, town clerk; Samuel Bates, treasurer; James C. Doane, Nichols Tower, Martin Lincoln, selectmen; Henry J. Turner, representative.

1830.—James C. Doane, moderator; Thomas Bourne, town clerk; Samuel Bates, treasurer; James C. Doane, Nichols Tower, Martin Lincoln, selectmen; James C. Doane, representative.

1831.—James C. Doane, moderator; Thomas Bourne, town clerk; Caleb Lothrop, treasurer; Thomas Bourne, James C. Doane, Caleb Nichols, selectmen; Nichols Tower, representative.

1832.—James C. Doane, moderator; Thomas Bourne, town clerk; Caleb Lothrop, treasurer; Thomas Bourne, James C. Doane, Caleb Nichols, selectmen; Thomas Bourne, representative.

1833.—James C. Doane, moderator; Thomas Bourne, town clerk; Caleb Lothrop, treasurer; Thomas Bourne, Caleb Nichols, Caleb Lothrop, selectmen; Thomas Bourne, representative.

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1834–36.—Caleb Nichols, moderator; Thomas Bourne, town clerk; Caleb Lothrop, treasurer; Thomas Bourne, Caleb Nichols, Caleb Lothrop, selectmen; Thomas Bourne, representative.

1837.—James C. Doane, moderator; Henry J. Turner, town clerk; Paul Pratt, treasurer; Thomas Bourne, Martin Lincoln, Laban Souther, selectmen; Thomas Bourne, representative.

1838.—Caleb Nichols, moderator; Henry J. Turner, town clerk; Paul Pratt, treasurer; Thomas Bourne, Martin Lincoln, Laban Souther, selectmen; George W. Collier, representative.

1839–40.—James C. Doane, moderator; Caleb Nichols, town clerk; Paul Pratt, treasurer; Thomas Bourne, Martin Lincoln, Laban Souther, selectmen; Nichols Tower, representative.

1841.—Martin Lincoln, moderator; Caleb Nichols, town clerk; Josiah O. Lawrence, treasurer; Thomas Bourne, Martin Lincoln, Solomon J. Beal, selectmen; Martin Lincoln, representative.

1842.—William E. Doane, moderator; Caleb Nichols, town clerk; Levi N. Bates, treasurer; Thomas Bourne, Martin Lincoln, Solomon J. Beal, selectmen; Martin Lincoln, representative.

1843–44.—William E. Doane, moderator; Caleb Nichols, town clerk; Levi N. Bates, treasurer; Thomas Bourne, Martin Lincoln, Solomon J. Beal, selectmen; Josiah O. Lawrence, representative.

1845.—James C. Doane, moderator; Caleb Nichols, town clerk; Levi N. Bates, treasurer; Thomas Bourne, Martin Lincoln, Solomon J. Beal, selectmen; James C. Doane, representative.

1846–47.—Martin Lincoln, moderator; Edward Tower, town clerk; Levi N. Bates, treasurer; Martin Lincoln, Solomon J. Beal, Abraham H. Tower, selectmen; Solomon J. Beal, representative.

1848.—Henry J. Turner, moderator; Newcomb Bates, Jr., town clerk; Levi N. Bates, treasurer; Abraham H. Tower, Jonathan B. Bates, Lot Bates, selectmen; George Beal, representative.

1849.—Henry J. Turner, moderator; Newcomb Bates, Jr., town clerk; Levi N. Bates, treasurer; Jonathan B. Bates, Lot Bates, Newcomb Bates, Jr., selectmen; George Beal, representative.

1850.—Henry J. Turner, moderator; Newcomb Bates, Jr., town clerk; Levi N. Bates, treasurer; Jonathan B. Bates, Charles Pratt, Newcomb Bates, Jr., selectmen; Thomas Stoddard, representative.

1851.—Henry J. Turner, moderator; Newcomb Bates, Jr., town clerk; Levi N. Bates, treasurer; Jonathan B. Bates, Charles Pratt, Thomas Stoddard, selectmen; Thomas Stoddard, representative.

1852.—Martin Lincoln, moderator; Newcomb Bates, Jr., town clerk; Levi N. Bates, treasurer; Martin Lincoln, Laban Souther, Charles Pratt, selectmen; Thomas Stoddard, representative.

1853.—Martin Lincoln, moderator; Edward Tower, town clerk; Levi N. Bates, treasurer; Martin Lincoln, Laban Souther, Charles Pratt, selectmen; Jonathan B. Bates, representative.

1854.—Martin Lincoln, moderator; Edward Tower, town clerk; Levi N. Bates, treasurer; Edward Tower, Thomas Bates, J. Q. A. Lothrop, selectmen; Edward Tower, representative.

1855.—Edward Tower, moderator; James Hall, town clerk; Edward Tower, treasurer; Edward Tower, Thomas Bates, J. Q. A. Lothrop, selectmen; George Beal, Jr., representative.

1856.—Edward Tower, moderator; James Hall, town clerk; Zenas Stoddard, treasurer; Levi N. Bates, Caleb Beal, Jr., Zenas Stoddard, selectmen; J. Q. A. Lothrop, representative.

1857.—Edward Tower, moderator; Newcomb Bates, Jr., town clerk; Zenas Stoddard, treasurer; Edward Tower, Zenas Stoddard, Caleb Beal, Jr., selectmen; George M. Allen, of Scituate, representative.

1858.—Edward Tower, moderator; Newcomb Bates, Jr., town clerk; Nichols Tower (2d), treasurer; Edward Tower, J. Q. A. Lothrop, George Beal, Jr., selectmen; John Burnham, representative.

1859.—Solomon J. Beal, moderator; Newcomb Bates, Jr., town clerk; Edward Tower, treasurer; J. Q. A. Lothrop, John Wilson, Jr., Solomon J. Beal, selectmen; George Beal, representative.

1860.—Solomon J. Beal, moderator; Newcomb Bates, Jr., town clerk; Abraham H. Tower, Jr., treasurer; James C. Doane, Isaac Hall, Silas Bates, selectmen; Loring Bates, representative.

1861.—Solomon J. Beal, moderator; Newcomb Bates, Jr., town clerk; Abraham H. Tower, Jr., treasurer; J. Q. A. Lothrop, Solomon J. Beal, David Beal, selectmen; George C. Lee, of Scituate, representative.

1862.—Solomon J. Beal, moderator; Newcomb Bates, Jr., town clerk; Abraham H. Tower, Jr., treasurer; J. Q. A. Lothrop, Solomon J. Beal, Fordyce Foster, selectmen; Rev. Joseph Osgood, representative.

1863.—Martin Lincoln, moderator; Newcomb Bates, Jr., town clerk; Abraham H. Tower, Jr., treasurer; Martin Lincoln, Charles Pratt, Ezra Brown, selectmen; Abel Sylvester, of Scituate, representative.

1864.—J. Q. A. Lothrop, moderator; Newcomb Bates, Jr., town clerk: Andrew J. Souther, treasurer; J. Q. A. Lothrop, Solomon J. Beal, Ezra Brown, selectmen; Ephraim Snow, representative.

1865.—J. Q. A. Lothrop, moderator; Andrew J. Souther, town clerk; Andrew J. Souther, treasurer; J. Q. A. Lothrop, Solomon J. Beale, Zaccheus Rich, selectmen; Billings Merritt, of Scituate, representative.

1866.—J. Q. A. Lothrop, moderator; Edward Tower, town clerk; Calvin Merriam, treasurer; J. Q. A. Lothrop, Solomon J. Beal, Zaccheus Rich, selectmen; J. Q. A. Lothrop, representative.

1867.—J. Q. A. Lothrop, moderator; Edward Tower, town clerk; Abraham H. Tower, Jr., treasurer; J. Q. A. Lothrop, Solomon J. Beal, Zaccheus Rich, selectmen; John Manson, of Scituate, representative.

1868.—J. Q. A. Lothrop, moderator; Edward Tower, town clerk; Abraham H. Tower, Jr., treasurer; J. Q. A. Lothrop, Zaccheus Rich, Martin Lincoln, selectmen; Loring Bates, representative.

1869.—J. Q. A. Lothrop, moderator; Edward Tower, town clerk; Abraham H. Tower, Jr., treasurer; J. Q. A. Lothrop, Zaccheus Rich, Martin Lincoln, selectmen; Andrew J. Waterman, of Scituate, representative.

1870.—J. Q. A. Lothrop, moderator; Edward Tower, town clerk; Abraham H. Tower, Jr., treasurer; J. Q. A. Lothrop, Martin Lincoln, Louis N. Lincoln, selectmen; Martin Lincoln, representative.

1871.—J. Q. A. Lothrop, moderator; Edward Tower, town clerk; Abraham H. Tower, Jr., treasurer; J. Q. A. Lothrop, Martin Lincoln, Louis N. Lincoln, selectmen; Moses R. Coleman, of Scituate, representative.

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1872.—J. Q. A. Lothrop, moderator; Edward Tower, town clerk; Abraham H. Tower, Jr., treasurer; J. Q. A. Lothrop, Louis N. Lincoln, Adna Bates, selectmen; Joshua W. Davis, representative.

1873.—J. Q. A. Lothrop, moderator; Newcomb B. Tower, town clerk; Abraham H. Tower, Jr., treasurer; Martin Lincoln, Louis N. Lincoln, Adna Bates, selectmen: James L. Merritt, of Scituate, representative.

1874.—J. Q. A. Lothrop, moderator; Newcomb B. Tower, town clerk; Abraham H. Tower, Jr., treasurer; Louis N. Lincoln, Adna Bates, Philander Bates, selectmen; George Beal, representative.

1875.—J. Q. A. Lothrop, moderator: Newcomb B. Tower, town clerk; Abraham H. Tower, Jr., treasurer; J. Q. A. Lothrop, Louis N. Lincoln, Philander Bates, selectmen; George W. Merritt, of Scituate, representative.

1876.—J. Q. A. Lothrop, moderator; Newcomb B. Tower, town clerk; Abraham H. Tower, Jr., treasurer; J. Q. A. Lothrop, Louis N. Lincoln, Philander Bates, selectmen; Daniel J. Bates, representative.

1877.—J. Q. A. Lothrop, moderator; Newcomb B. Tower, town clerk; Abraham H. Tower, Jr., treasurer; J. Q. A. Lothrop, Louis N. Lincoln, Philander Bates, selectmen; Amos W. Merritt, of Scituate, representative.

1878.—J. Q. A. Lothrop, moderator; Newcomb B. Tower, town clerk; Abraham H. Tower, Jr., treasurer; J. Q. A. Lothrop, Philander Bates, Caleb F. Nichols, selectmen; William C. Litchfield, of South Scituate, representative.

1879.—J. Q. A. Lothrop, moderator; Newcomb B. Tower, town clerk; Abraham H. Tower, Jr., treasurer; J. Q. A. Lothrop, Philander Bates, Caleb F. Nichols, selectmen; Philander Bates, representative.

1880.—J. Q. A. Lothrop, moderator; Newcomb B. Tower, town clerk; Abraham H. Tower, Jr., treasurer; J. Q. A. Lothrop, Philander Bates, Caleb F. Nichols, selectmen; Thomas F. Bailey, of Scituate, representative.

1881.—J. Q. A. Lothrop, moderator; Newcomb B. Tower, town clerk; Abraham H. Tower, Jr., treasurer; J. Q. A. Lothrop, Philander Bates, Caleb F. Nichols, selectmen; Alpheus Thomas, of South Scituate, representative.

1882.—J. Q. A. Lothrop, moderator; Newcomb B. Tower, town clerk; Abraham H. Tower, Jr., treasurer; J. Q. A. Lothrop, Philander Bates, Caleb F. Nichols, selectmen; Louis T. Cushing, representative.

1883.—J. Q. A. Lothrop, moderator; Newcomb B. Tower, town clerk; Abraham H. Tower, Jr., treasurer; J. Q. A. Lothrop, Philander Bates, Caleb F. Nichols, selectmen; Charles E. Brown, of Scituate, representative.

The following is a muster-roll of Capt. Job Cushing's company, in the Thirty-sixth Regiment of Foot Infantry, Continental Army, encamped in Fort No. 2, Oct. 5, 1775:

Job Cushing, capt., engaged May 16th.
Nath. Nichols, 1st lieut., engaged May 16th.
Josiah Oakes, 2d lieut., engaged May 16th.
Eleazer James, sergt., engaged May 18th.
Gideon Howard, sergt., engaged June 1st.
Isaac Burr, sergt., engaged May 16th.
Peter Nichols, sergt., engaged May 16th.
Abraham Tower, corp., engaged May 22d.
Adna Bates, corp., engaged May 22d.
James Bates, corp., engaged May 22d.
Bela Nichols, corp., engaged May 22d.
Levi Tower, drummer, engaged May 18th.
William Stoddard, fifer, engaged May 17th.
Elisha Bates, engaged May 22d.
Jonathan Bates, engaged May 22d.
Josiah Bates, engaged May 23d.
Zealous Bates, engaged May 16th.
Ephraim Battles, engaged May 16th.
Jared Battles, engaged May 16th.
Joshua Beal, engaged June 1st.
Sam'l Beal, engaged May 23d.
Amos Brown, engaged May 16th.
Calvin Cushing, engaged May 22d.
Obed Dunbar, engaged May 23d.
George Humphrey, engaged May 16th.
Benj. Jacobs, engaged May 16th.
Jared Joy, engaged May 16th.
Melzer Joy, engaged May 20th.
John Kilby, engaged May 16th.
Richard Kilby, engaged May 16th.
John Kilby, Jr., engaged May 16th.
Galen Lincoln, engaged May 16th.
Jerome Lincoln, engaged May 16th.
Charles Luneand, engaged May 17th.
Joseph Neal, engaged May 25th.
Caleb Nichols, engaged May 16th.
Daniel Nichols, engaged June 1st.
Ebenezer Orcutt, engaged May 17th.
Ephraim Orcutt, engaged May 16th.
Luke Orcutt, engaged May 27th.
Haugh Oakes, engaged May 16th.
Joshua Oakes, engaged May 16th.
Samuel Oakes, engaged May 16th.
Caleb Pratt, engaged May 18th.
Oliver Prichard, engaged May 18th.
Richard Prichard, engaged May 16th.
Elisha Stephenson, engaged June 1st.
Luke Stephenson, engaged May 16th.
Joseph Sutton, engaged May 25th.
Joseph Souther, engaged May 24th.
James Stoddard, engaged May 17th.
Benjamin Stutson, engaged May 23d.
Reuben Thorn, engaged May 16th.
Jesse Tower, engaged May 24th.
Isaac Tower, engaged May 16th.
James Worrick, engaged May 23d.
John Whitcom, engaged May 23d.
Gershom Wheelwright, engaged May 16th.
Benjamin Woodward, engaged May 16th.

War of the Rebellion.—Cohasset responded promptly to the call for men and money to put down the Rebellion, and in less than two weeks from the opening gun at Sumter, May 1st, a "mass meeting" of her citizens was held. At this meeting it was voted that the payment of ten and fifteen dollars per month to each volunteer be limited to six months, and the treasurer was ordered to borrow money to pay State aid to soldiers' families.

July 21st the town voted a bounty of one hundred dollars (for twenty days). August 12th it was voted to continue it, and August 21st a bounty of one hundred and fifty dollars was voted.

In 1864 one thousand dollars was voted for the

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payment of State aid during that year to soldiers' families.

The town furnished one hundred and ninety men, three of whom were commissioned officers, and expended, exclusive of State aid, $17,401.87. Money expended for State aid to soldiers' families was as follows: in 1861, $103.54; 1862, $2443.86; 1863, $4718.74; 1864, $5626.50; 1865, $3000; making a total of $15,928.74.

The selectmen during this time were John Q. A. Lothrop, 1861–62, and 1864–65; Solomon J. Beal, 1861–62, and 1864–65; David Beal, 1861; Fordyce Foster, 1862; Martin Lincoln, 1863; Charles Pratt, 1863; Ezra Brown, 1863–64; Zaccheus Rich, 1865. The town clerk was Newcomb Bates, and the town treasurer was A. H. Tower, Jr., in 1861–63, and A. J. Souther, in 1864–65. Population in 1861, 1953, and in 1865, 2048.

List of volunteers who have entered the United States service since May, 1861:

Arnold, Daniel P., 38th Regt.
Arnold, George, 38th Regt.
Arnold, Edward H., 38th Regt.
Ainslie, Peter, U.S.N.
Ainslie, Henry, U.S.N.
Beal, Samuel, 1st Co. H. Art.
Beal, James S., 1st Co. H. Art.
Bates, James L., 1st Co. H. Art.
Bates, Lincoln, U.S.N.
Bates, Joseph J., 1st Co. H. Art.
Bates, Bela, 38th Regt.
Barnes, Albert F., 24th Regt.
Bourne, Ezekiel P., 12th Regt.
Bates, Cyrus H., 45th Regt.
Bourne, Elias W., 45th Regt.
Bates, Caleb L., 45th Regt.
Bates, John F., 4th Cav. Regt.
Beal, Robert Y., U.S.N.
Barnes, John, 3d Co. H. Art.
Barnes, John O., 4th Cav. Regt.
Crane, Franklin J., 7th Regt.
Carl, William R., 41st Regt.
Couilard, David J., 3d Co. H. Art.
Clark, John, 3d Co. H. Art.
Conner, Moses, 29th Regt.
Curtis, Alonzo, U.S.N.
Doane, J. Foster, 1st Regt.
Dunster, Samuel K., 24th Regt.
Davis, Joseph R., 11th Mass. Bat.
Davis, Charles F., 3d Co. H. Art.
Dinsmore, John H., Engin'r U.S.N.
Fish, Joseph W., 38th Regt.
Fuller, Warren, 32d Regt.
Fish, George A., 2d Co. H. Art.
Groce, Leander W., Co. H. Art.
Gibbs, Thomas O. S., 44th Regt.
Gross, Charles A., 45th Regt.
Henry, Harrison, 24th Regt.
Hayden, Thomas O., 38th Regt.
Hayden, John G., 1st Co. H. Art.
Hardwick, Henry C., 1st Co. H. Art.
Haskell, Alfred, 3d Co. H. Art.
Harris, Wm. F., Jr., 3d Co. H. Art.
Hayden, Solomon J., Co. D, H. Art.
Kane, Thomas, 3d Co. H. Art.
Linsey, Alexander, U.S.N.
Litchfield, George A., 32d Regt.
Lincoln, Stephen P., U.S.N.
Lincoln, Daniel B., U.S.N.
Leithead, George F., 19th Regt.
Lincoln, Stephen, 45th Regt.
Lincoln, Richard H., 45th Regt.
Lincoln, Alfred W., U.S.N.
Litchfield, Joseph W., U.S.N.
Morey, George T., 1st Co. H. Art.
Morey, Oliver L., 1st Co. H. Art.
Manuel, John L., 1st Co. H. Art.
Minot, Leonard W., 18th Regt.
Morse, William H., 2d Co. H. Art.
Minot, Levi L., 3d Co. H. Art.
Murphy, Thomas, Co. D, H. Art.
Munnies, Joseph F., Co. D, H. Art.
Nott, Dawes, 12th Regt.
Newcomb, Warren, Co. D, H. Art.
Orcutt, John, 20th Regt.
Oakes, B. Franklin, 24th Regt.
Phinney, Isaac, 35th Regt.
Pratt, Charles A., 1st Co. H. Art.
Pratt, Charles H., U. S. Sappers and Miners.
Pratt, Nichols, U.S.N.
Poole, Amos L., 26th Regt.
Pelby, Forrester A., 1st Regt.
Prouty, George H., 32d Regt.
Palmer, Alonzo L., 2d Co. H. Art.
Pratt, William H., 45th Regt.
Pratt, Gustavus P., asst. surg. 19th Regt.
Powers, Henry, U.S.N.
Ripley, Martin T., 32d Regt.
Richards, John J., 1st Co. H. Art.
Randall, William, 44th Regt.
Remington, Wm. H., 3d Co. H. Art.
Rooney, James, Jr., 4th Cav. Regt.
Simpson, Oliver E., 1st Regt.
Stoddard, Zenas, Jr., U. S. Sappers and Miners.
Smith, William L., 2d Regt. D. C. Guards.
Shaw, Robert B., 32d Regt.
Spooner, George, 1st Co. H. Art.
Spear, Thomas F., U.S.N.
Sweeney, James M., 45th Regt.
Sewall, George W., 47th Regt.
Shays, James, 30th Regt.
Studley, Andrew J., 6th Regt.
Treat, John A., 14th Regt.
Treat, Sylvanus F., 14th Regt.
Tilden, Caleb F. B., 1st Co. H. Art.
Tower, John W., 1st Co. H. Art.
Tower, Francis H., 1st Co. H. Art.
Towle, Joseph M., 32d Regt.
Thayer, William F., 1st Regt.
Tower, Geo. B. N., Engin'r U.S.N.
Thayer, Anselm, 32d Regt.
Tower, Thomas, 2d Co. H. Art.
Tower, Levi C., 2d Co. H. Art.
Tilden, Eustice W., 2d Co. H. Art.
Tower, Isaac H., 2d Co. H. Art.
Thayer, Willie F., 4th Cav. Regt.

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Williston, Thomas, 38th Regt.
Whittington, Hiram, U.S.N.
Wells, Charles F., 1st Regt.
Williams, Andrew W., U. S. Sappers and Miners.
Willcutt, Elbridge, U. S. Sappers and Miners.
Whittier, Charles, 1st Co. H. Art.
Whittier, William, 1st Co. H. Art.
Whittier, Leavet, 39th Regt.
Willcutt, Lyman D., 45th Regt.
West, Charles H., 29th Regt.
Wheelwright, Lewis L., Co. D, H. Art.

CHAPTER XXI.

COHASSET—(*Continued*).

ECCLESIASTICAL AND EDUCATIONAL.

BY REV. JOSEPH OSGOOD.

Pioneer History—First Reference to Cohasset in Hingham Records—Various Votes concerning the Town—Divisions of the Meadow Lands with the Proprietors at Conihasset—The First Meeting-House—Subsequent History—Methodist Society in North Cohasset—Second Congregational Church—The Beechwood Church—St. Anthony's Church—Educational Interests.

THE early history of Cohasset is essentially the history of the parish or precinct which was separated from the town of Hingham, solely because the inhabitants were too far from the Hingham meeting-house to attend religious services and because they felt the need of a place of worship nearer their homes.

For fifty-two years from its organization as a precinct, till it was incorporated as a district entirely separate from Hingham, it had only the management of its ministerial and school affairs; while all its other interests were ordered by the town of Hingham, of which it formed a part.

Cohasset in the early period of the Massachusetts Colony formed part of Hingham. The name, spelled Conihasset, is found applied to the locality as early as 1634, on Wood's map of the south part of "New England, as it is planted this year, 1634." In the records of the Colony of Massachusetts Bay, under date of May 22, 1639, is the following entry: "For that it appeareth unto the Court that our people of Hingham stande in great need of hay, it is ordered, that they may make use of so much of the ground neare Conihasset as lye on this syde the ryver where upon the bridge is."

1640, May 13.—"It is ordered, that such land and meadow at Conihasset as shall fall within this jurisdiction shall be confered upon Hingham, and that Mr. Duncan, Mr. Glover, Willi: Heathe, and Willi: Parke, or any three of them, shall have power to dispose thereof to the inhabitants there, according to the number of persons and estates, for the most benefit of the towne, having consideration to such quantities of land and meadow as have been formerly aloted to the said inhabitants, so as such as have fallen short in former distributions may have supply by this."

The first reference to Cohasset in the records of the town of Hingham is under the date of July 6, 1640, as follows: "It is agreed upon by a joint consent that after the new comers which come short, and others of the old planters, accommodations be made up to equal proportions according to their stock and necessities, that the remaining part of Conyhasset shall be divided according to men's heads and stock, 25 pounds in stock to go in equal proportion to a head." Nine men were chosen "to divide Conihasset by equal proportions." The lands to be divided were probably the salt meadows. The division does not seem to have been immediately effected, for in February, 1647, the town voted to divide "the meadow lands among the proprietors at Conihasset." These lands seem to have been arranged in three divisions, and to have been allotted in quantities varying from one-half acre to six acres. These lands comprised about one hundred and seventy acres. Feb. 28, 1647–48, "Anthony Eames, Nicholas Jacob, John Otis, and John Beals were chosen a committee to hire a herdman to keep the dry cattle at Conyhasset." The final division of the lands embraced in the territory of Cohasset was not made till 1672. Then all the uplands were divided into three portions, called the first, the second, and the third divisions. These divisions, as a whole, were further divided into seven hundred smaller portions,—narrow strips of land,—which were assigned by lot to one hundred and three proprietors, residents of Hingham, or heirs of estates there, in pre-arranged proportions. It is probable that the settlement of Cohasset began about this time, and that some of the persons to whom lots were assigned took up their residence on them, and began to cut down the forest and clear lands for farms. Others, doubtless, who chose to remain in the town, sold their portions to the new inhabitants of Cohasset, or exchanged them for the lands which these new settlers relinquished in the old town. Many of those to whom lands had been assigned, however, continued to hold possession of them while they continued to reside in Hingham.

Hence, we have the record, 1713, May 14, "that the proprietors of the undivided lands gave their consent to the inhabitants of Conohasset, to erect a meeting-house on that land called the Plain."

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No record has been found of the building of the meeting-house; but as there is no subsequent record of the building of the house, and as in 1714 Hingham was asked in vain to remit the school and ministerial taxes to this portion of the old town, the meeting-house was probably built in 1713. The house was about thirty-five feet long and twenty-five feet wide, on the Plain, a little to the south of the present house.

In 1720 the parish voted fifteen shillings a year for a man to take care of the meeting-house, sweep it twenty-six times a year, get the "cacements" hung, fasten the doors, and get the glass mended.

The second and present meeting-house was begun in 1746 and finished in 1747. It covers an area of sixty by forty-five feet. It had on the northerly end of the roof a belfry. At different times a tower and steeple have been substituted for the belfry, a porch has been added on the west side, and changes have been made in the interior to adapt it to modern needs.

After the building of the first meeting-house, and probably for some years before, religious services were held occasionally. The inhabitants were too far from the old meeting-house in Hingham to attend service there conveniently, especially as the roads then were very rough, crooked, and rocky. Consequently, they were very desirous to have a minister of their own and religious services in the house which they had just built.

In 1714–15, March 7, they asked the town "to consent that they might be made a precinct, or that they might be allowed something out of the town treasury to help maintain the worship of God, or that they might be allotted that which they pay to maintain the worship of God at the town." These requests were not granted.

In May of the same year twenty-four of the inhabitants of Cohasset presented to the General Court a petition for a precinct. The town opposed the petition.

In July of the same year, 1715, "the town voted to remit the ministerial taxes of the inhabitants on condition that they procure an orthodox minister among themselves and accept the settlement cheerfully. This the citizens of Cohasset voted that they could not do cheerfully."

In September following "the town voted to reimburse to the inhabitants of Conohasset, or to those that should afterwards inhabit in the first and second divisions of the Conohasset uplands and in the second part of the third division, all their ministerial and school taxes so long as they should maintain an orthodox minister among themselves." This vote was not acceptable to the inhabitants of Cohasset.

On the 12th of March, 1715–16, the town voted to remit to the inhabitants of Conohasset their ministerial and school taxes without any conditions. This vote was not satisfactory.

Finally, after further petitions to the General Court, and further opposition by the town, on Nov. 21, 1717, an act was obtained creating a second parish in Hingham, which act was accepted at a meeting held July 14, 1718, "at Cohasset, *alias* Little Hingham."

Having thus secured the right of a distinct corporate existence, the citizens of Cohasset at once addressed themselves to the work of settling a minister.

At the first meeting after the organization of the parish, or precinct, Aug. 11, 1718, it was voted to raise twenty-five pounds, "in such money as passeth from man to man," for the support of the ministry; and at a meeting on the 16th day of the next February, it was voted to settle a minister, and to raise eighty pounds for his support.

In the spring of 1719 a fast was appointed, in order to give a minister a call. Mr. Pierpont was then called, and in the spring of 1721, Mr. Spear. Both appear to have declined.

Mr. Nehemiah Hobart, who had been employed to preach at Cohasset at times before, "preached a fast" there July 13, 1721, and continued to preach afterwards till September 18th, when "he was chosen by a major vote."

A church was formed on the 12th of the following December, and on the 13th Mr. Hobart was ordained as pastor of the church and parish. He continued in his office till his death, May 31, 1740, at the age of forty-three years.

He was born in the First Parish, the son of David Hobart, Esq., and grandson of Rev. Peter Hobart. He was graduated at Harvard College in the class of 1714. "As he had lived beloved, he died much lamented by his people."

After the death of Mr. Hobart the parish heard candidates for more than a year. They finally agreed to settle Mr. John Fowle, and he was ordained Dec. 31, 1741, and was dismissed in the fifth year of his ministry.

Mr. Fowle was born in Charlestown, was graduated at Harvard College in 1732, and died in 1764. A notice of him states that "he was allowed by all good judges to be a man of considerable genius and handsome acquirements; and for two or three years he was a popular preacher. But he had a most irritable, nervous temperament, which rendered him unequal in his

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performances, and, at times, quite peevish and irregular."

After the close of Mr. Fowle's ministry the parish heard candidates. In November, 1746, they invited Jonathan Mayhew to become their minister. This invitation he declined, and the next year he was ordained as pastor of the West Church, in Boston. He was a man of advanced and liberal views, opposed to Calvinism in theology, and to the British policy with regard to the colonies.

He was an ardent patriot at the time of the American Revolution, and was the first, or one of the first Congregational ministers in Boston who openly preached Unitarianism. At the first council called to ordain him over the West Church, in Boston, only two churches were represented, and at the second council which ordained him, when Dr. Gay, of Hingham, preached the sermon, no other church was represented.

At length John Brown was called to the pastorate of the Cohasset Church, and was ordained Sept. 2, 1747, before the new meeting-house was quite completed. He continued as minister of the parish till his death, Oct. 22, 1791, in the sixty-seventh year of his age, having preached until the last Sabbath of his life.

He was the son of Rev. John Brown, of Haverhill, and was graduated at Harvard College in the class of 1741.

Rev. Mr. Flint, in a notice of him, wrote: "The talents of Rev. John Brown were considerably more than ordinary. In a stately person he possessed a mind whose perceptions were quick and clear. He thought for himself, and when he had formed his opinions, he uttered them with fearless freedom. A warm friend to the interests of his country, he zealously advocated its civil and religious freedom. By appointment of government he served one campaign as chaplain to a colonial regiment in Nova Scotia, and for his service a tract of land (now Liverpool) in that province was granted him by the crown. Taking a lively interest in the American Revolution, he encouraged, by example and by preaching, his fellow-citizens at home and abroad patiently to make those sacrifices demanded by the times, predicting at the same time, with the foresight of a prophet, the present unrivaled prosperity of the country."

He preached an "excellent" sermon to a company of New England soldiers under the wide-spreading elm in Hingham, and preached a sermon on the massacre at Boston.

After the death of Mr. Brown, Mr. Josiah C. Shaw was employed as the first candidate, and was ordained as pastor of the parish Oct. 3, 1792. His ministry terminated June 3, 1796. Mr. Shaw was born in Marshfield, graduated at Harvard College in the class of 1789, and died in 1847, at Newport, R. I., where he occupied an honorable business position after leaving his ministry in Cohasset.

After hearing a number of candidates, a call, without opposition, was given to Jacob Flint, who was ordained Jan. 10, 1798, and continued as pastor of the parish for about thirty-seven years. He was born in Reading, Mass., in 1767, graduated at Harvard College in 1794, and died suddenly at East Marshfield, after having conducted the morning service, Oct. —, 1835.

The memory of Mr. Flint was long cherished, and is still cherished by the older people of the town with profound respect and affection.

He was a man of great benevolence of feeling, of a sympathizing heart, and of a cheerful and hopeful spirit. He had a well-trained and scholarly mind, and published a number of carefully-prepared discourses. His two discourses preached on the completion of the first century from the organization of the church have excited much interest, and have been reprinted. His manner of delivery in the pulpit was said to be slow and monotonous. He had an excellent ear and voice for singing. His brother, Dr. James Flint, of Salem, used to say to him that "he ought to sing his sermons, and not preach them."

During his ministry those changes took place in the parish which were going on in almost all the New England parishes at about the same time, by which the old churches and societies were broken up into a number of different and often antagonistic organizations. These changes were deeply painful to him, and saddened the latter years of his ministry.

Mr. Harrison Gray Otis Phipps succeeded Mr. Flint as minister of the parish. He was ordained Nov. 18, 1835, and died, while pastor of the parish, December, 1841.

Rev. Mr. Phipps was a native of Quincy, Mass.; was graduated at Harvard College in 1832, and at the Cambridge Divinity School in 1835.

Mr. Phipps was highly esteemed for his sincerity, for his quiet devotion to his work in the ministry, and for the promise he gave of future usefulness in the work to which he had devoted his life.

After the death of Mr. Phipps the pulpit was supplied by various ministers till the following summer, when Joseph Osgood was engaged to preach four Sundays after the completion of his studies in the Cambridge Divinity School.

He was born in Kensington, N. H., Sept. 23, 1815;

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was graduated at the Cambridge Divinity School, Friday, July 15, 1842, first occupied the pulpit the 17th of the same month, and has continued as minister of the parish ever since, more than forty-one years, having been ordained Oct. 26, 1842.

The Methodist Society in North Cohasset was organized Dec. 17, 1817. There had been preaching there in private houses once in two or once in four weeks. The persons who constituted this society lived partly in Hingham and partly in Cohasset, their residences being mostly on the two sides of the road which separates the two towns. As they were about three miles from both the Hingham and Cohasset meeting-houses, they found it inconvenient to attend these places of worship, and many had ceased to attend religious worship. Their first meeting-house was built in the spring and dedicated in June of 1825. The second and present house was dedicated Sept. 3, 1845, Father E. E. Taylor, who had one season at an early period labored among them, preaching the sermon at the dedication.

In the early years of this religious society the pulpit was probably supplied by the services of a preacher from the Conference. In 1832, and for two years afterwards, it was supplied by Rev. Stephen Puffer, who had charge of the Hingham Methodist Episcopal Church. It was then, in connection with the Hingham Church, and sometimes with the addition of Scituate or Weymouth, placed under the care of ministers sent from the Conference. Of late years it has generally had the entire services of one man, who has continued in charge for three years in succession.

The Second Congregational Church and Society was organized Nov. 24, 1824. The corner-stone of their meeting-house had been laid on the 8th of October preceding.

Rev. Aaron Pickett was installed as pastor Nov. 15, 1826; dismissed May, 1833. Rev. Martin Moore was installed September, 1833; dismissed August, 1841. Rev. Daniel Babcock, installed June, 1842; dismissed June, 1847. Frederick A. Reed was ordained March 9, 1848, and was dismissed March 13, 1866.

Rev. Mr. Reed was born in Boston, Dec. 7, 1821, graduated at Amherst College in 1843, and at the Bangor Theological Seminary in 1846. He died at Harvard, Mass., where he was engaged in the active duties of the ministry, in 1883.

After leaving Cohasset he preached for eleven years in Taunton and three years in Harvard.

Mr. Reed is remembered with respect and affection by the people of Cohasset.

He was a man of literary tastes, and published two books,—"Twin Heroes" and "The Boy Lollard."

Rev. Calvin R. Fitts was installed April, 1868, and was dismissed October, 1870. He died in Sudbury in 1883.

Rev. Moody A. Stevens was installed April, 1872, and dismissed June, 1878.

Rev. Granville Yager was installed in June, 1878, and dismissed Feb. 6, 1883.

Of the ministers who have been ordained or installed as pastors of this church and society, only the two last named are living at the present time, 1884.

Beechwood Church.—In about the year 1862 there began to be stated preaching in the part of Cohasset called Beechwood. The services were in a hall, and were conducted by Rev. Cyrus Stone. (Religious services had been held occasionally in this locality for many years.)

In about eighteen months a church was organized. The corner-stone of the Beechwood meeting-house was laid Oct. 18, 1866, and the house was dedicated Jan. 15, 1867. The house is very near the boundary-line between Scituate and Cohasset, and the congregation is composed of worshipers from both towns.

Services in the church have been sustained in part by missionary aid. Sometimes the church has had a minister of its own, and sometimes it has been under the pastoral care of a clergyman who also had the charge of a church in Hingham.

Rev. Cyrus Stone, Rev. Charles B. Smith, Rev. T. S. Norton, Rev. Austin S. Garver, and Rev. E. C. Hood have been ministers of the church and society. The present minister is Rev. Harlan Page, who was ordained Feb. 6, 1883.

St. Anthony's Church was built by the Roman Catholics in 1875, and services were first held in it July 15th of the same year. The church was built under the direction of Rev. Hugh P. Smyth, who for some time had the pastoral care of the Roman Catholic churches in Weymouth, Hingham, Cohasset, and Scituate. He was succeeded by Rev. Peter J. Leddy, who had the pastoral charge of the churches in Hingham, Cohasset, and Scituate till his death in 1880. Since then these churches have been under the care of Rev. Gerald Fagin, aided by an assistant.

Educational Interests.—It is probable that the town of Hingham before the incorporation of Cohasset as a precinct maintained only one public school. That was kept in a school-house near the old meeting-house. In 1714 Hingham was requested to remit the ministerial and school taxes to the inhabitants of Cohasset. This request was refused.

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Hingham voted "March 13, 1720–21, that a school be kept by Peter Ripley's six months in the year," and "that a school-house be erected by Peter Ripley's by the selectmen."

June 29, 1724, the town voted "that the school should be kept half the time in the old school-house, and the other half at the school-house near Peter Ripley's."

The first reference to school matters in the records of Cohasset is as follows:

"March 31, 1721. John Farrow, Obediah Lincoln, and Joseph Bate are chosen to take care concerning the school, and to take the money from the town of Hingham, and to dispose of it as followeth: One-third part of it to be paid to a school-dame for teaching the children to read, and two-thirds of the money to be disposed of to teach the children to write and to cipher."

The next record is three years later, viz., March 31, 1724. "Voted that the money that came from the town, which is in the hands of John Farrow, Obediah Lincoln, and Joseph Bate, should be disposed of to learn the children to read and write in this precinct."

It is not probable that any school had been established in Cohasset, and it is doubtful if there was any money for schools in the hands of the above-named men, for there is no record of a vote of the town of Hingham to appropriate money for a school in Cohasset. Besides, March 22, 1727, Cohasset "passed a vote to choose a committee to make an address to the town of Hingham relating to the school for our part of the school money or our part of the schooling." Hingham the previous year (May 9, 1726) had "refused to have the school kept any part of the year in Cohasset."

Aug. 14, 1727, Cohasset voted to address the General Court concerning the school, and chose John Jacob agent to prefer the petition to the General Court.

This action seems to have had the desired effect, for Hingham voted May 6, 1728, "to raise eighty pounds for the support of schools, and that the inhabitants of Cohasset and Great Plain shall be allowed to draw out of the town treasury their proportion of what they pay towards the same sum, provided they employ the same for the support of schools among themselves, and for no other use."

This arrangement continued for six years, till March 4, 1733–34, when the town "voted to have one school the year ensuing, and but one." This school was to be kept in three places, viz., in the town part (so called), at the Great Plain, and in the precinct of Cohasset; the time the school was to be kept in each of these three places to be apportioned according to the amount of tax which is paid by each. Sixty pounds school money was voted.

This arrangement was continued for eighteen years, with the exception of one year (1737), when the school money was divided among the three parts of the town.

May 14, 1752, the town voted to have one grammar school, to be kept in the north school-house the whole year, and a "writing and reading school," to be kept seven months of the year in the East Parish (Cohasset), and five months in the South Parish. This continued to be the way in which the schools were regulated as long as Cohasset remained a precinct of Hingham, except that in 1756 and subsequently Cohasset had its just portion of the money raised instead of the seven months' time of the "writing and reading school."

The date of the building of the first school-house in Cohasset must be assigned to the year 1734. It stood on the Plain, between where the houses of the late Capt. Samuel Hall and of Mr. Zenas Lincoln now stand. This was the only school-house in Cohasset till 1792, when it was voted to build a new school-house and remove the old one. The schools, other than the one in the centre, must have been kept in private houses.

Although the precinct voted in 1821 and in subsequent years how the money to be received from the town for schools should be apportioned and spent, and chose men to take charge of it and of the schools, yet we have no record of any money having been appropriated by the town or received by the precinct till 1728. There were probably no public schools in the precinct till that year. "October 13th, John Jacob, Joshua Bate, and John Orcutt were chosen to provide a schoolmaster, and also to provide a school-house for the present." From this time a school was kept some part of the year.

Dec. 30, 1731, "it was voted that the two arms of the precinct and those that are minded to join with them might have the school with them, their proportion, according to what they pay to said school, viz.: the inhabitants of Rocky Nook, Strait's Pond Mill, and Nichols' at one end, and the inhabitants of the Beechwoods at the other end."

From 1734 to 1752 the precinct had its share of the services of the one grammar-school teacher of Hingham, who probably divided his time between the school in the centre and the schools in the two arms.

From the year 1752 till it was incorporated as a

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district entirely separate from Hingham, in 1770, it had the services of a "writing and reading master seven months of each year, or its share of the school money raised by the town."

Although in 1721 the precinct voted that one-third of the school money should be paid to a school-dame for teaching the children to read, there is no evidence that such a school-dame was employed to teach the children till 1768. In that year it was "voted that four pounds of the proportion of the school money that belongs to the centre of the precinct be laid out and improved in three women's schools."

In 1769 it was voted that there be four schools kept by schoolmistresses in the centre, and that eight pounds be appropriated for that purpose. In 1770, when the precinct was separated from Hingham and was incorporated as a district, with the rights and duties of a town, it "voted thirty pounds for the use of the schools, and that the inhabitants of the Beechwoods, so called, and of Jerusalem, so called, be allowed to draw their proportion of the money granted for the school, or schools, provided they improve the same for a writing and reading school."

"In 1785 the town was divided into three divisions convenient for schooling."

The usual amount raised for the support of the schools was from thirty to sixty pounds, but sometimes the amount was nominally much larger, when the Continental money had become greatly depreciated. In 1780 it was twenty-five hundred pounds. An attempt was made to make two districts of the centre division, but it was not effected till some time afterwards. In 1796 two hundred dollars were raised for the support of the schools, of which eighty-six dollars and eighty-four cents were appropriated to the North School, seventy-one dollars and twenty cents to the South, fifteen dollars and twenty-seven cents to the Jerusalem, and twenty-nine dollars and sixty-nine cents to the Beechwoods school.

In 1800 the town raised eleven hundred dollars for all town and parish purposes, including the salary of the minister; three hundred dollars of this amount were appropriated to the schools. A committee of three was chosen to procure schoolmasters and schoolmistresses. The town continued to choose committees for the several divisions till 1829, when it voted that each district should choose its own committee. This continued, with the exception of two or three years, till 1870. Since that time the superintending committee have had charge of the schools and of procuring teachers. In 1873 the town authorized the school committee to choose a superintendent, who has since, under the direction of the committee, had the practical charge and oversight of the schools.

The district system in a strictly legal form never really prevailed in the town.

In 1804 a committee of three was chosen to visit the schools. This was the first general or superintending committee chosen in the town. This committee was not chosen annually, and the duty of visiting the schools seems to have devolved upon the minister, the Rev. Mr. Flint, alone.

In 1818, however, a committee of three was chosen to visit the schools with Mr. Flint, and this custom was continued till 1826, when the State law was passed requiring every town to choose a superintending committee.

At first the committee consisted of eight members, and the town continued to choose a large committee till 1830, when only three were chosen, and this has continued to be the number of the committee, with a few exceptions, to the present time.

It was not unfrequently the custom of the town to devote part of the school money—from twenty to fifty dollars—to the teaching of singing. In 1820 it was "voted that singing is a necessary charge."

In 1792 the first school-house built in the centre, on the Plain, was moved to what became the North district, and a school-house was built in what had been made the South district. The old school-house which had been moved into the North district was burnt in 1819, and in 1820 a new house was built. This was sold in 1857, and the present North school-house was built.

The South school-house built in 1792 was sold in 1859, and the present South school-house was built.

A school-house was built in the Beechwoods in 1794, and was replaced by a new one in 1839, which also was replaced by a new one, the present Beechwoods school-house, in 1852.

In 1795 the town "voted to allow the Jerusalem people seven pounds and ten shillings towards building a school-house, provided that they build one one year from this date." The house then built was sold in 1839, and a new house built, which also was sold in 1851, and the present Jerusalem school-house was built.

In 1828 a committee was chosen to select one-third of the children of the South, and one-third of the children of the North district school, and to form a Centre district. It was also "voted that the town should pay the several districts for their school-houses, and for the future build and support all the schools in its corporate capacity."

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The present Centre school-house, which has been twice enlarged, was built that year.

A small school-house was at one time built and a school established at the junction of King Street and Winter Street, but the school was given up, and the house was removed in 1843. The present school in King Street was established, and a school-house, converted from a dwelling-house, was fitted up for the school in 1874.

In 1873 the Harbor primary school was established, and a building was purchased and fitted up for its accommodation.

The subject of a High School, or a school for the older children, was agitated before 1826. In that year the town voted to establish such a school in the centre of the town for the sole use of such boys and girls as have arrived at the age of fourteen years. Of the seven hundred dollars school money raised, two hundred and twenty-five dollars were appropriated for the support of this school. Although this school had strong advocates, a vote could not be secured to continue it till in 1841, when it was voted to establish a High School by a vote of sixty-one to forty-three.

Two hundred dollars were voted for it, and it was not to continue over four months in the cold season. After that time it was continued annually, as a four months' winter school, till 1851, when it was made a yearly school, and has been continued as such to the present time. When first established as a yearly school it was put under the charge of a master, aided by a female assistant for twelve weeks in the winter.

The next year a female assistant was employed through the year, and such continued to be the arrangement, except that some years an assistant was not employed in the summer, and for some years two assistants were employed in the winter. In 1876 the High School was put under the charge of a lady, Miss Drusilla S. Lothrop, as principal, with a young man as assistant. This arrangement has been continued with success to the present time.

The school was first kept in a building called the Academy, which had been erected in 1797 by certain proprietors for a private school and other purposes. The town-meetings were held in this building, after they had ceased to be held in the First Parish Church in 1832, till 1857, when the present town hall, with rooms in the lower story for the High School, was built.

The winter schools in the several divisions of the town, and afterwards districts, were always taught by male teachers till the High School was established. After that time the plan of putting these schools under the care of female teachars was gradually introduced, with good results. In 1851 the present system was adopted, giving to all the schools forty weeks' schooling and placing them under the charge of female teachers who should continue through the year without change.

This arrangement has continued to the present time, except that the Beechwood grammar school has for some years been taught by a male teacher through the year.

Primary winter schools began to be provided in one or two of the larger districts before 1840. New ones have been established as they have been needed, and at present there are five yearly primary schools in the town.

In September, 1883, an intermediate school was opened.

At present there are in the town one high school, four grammar, two mixed, one intermediate, and five primary schools.

The whole number of pupils in 1882–83 was, in the summer term, three hundred and eighty-three; in the fall term, four hundred and two; and in the winter term, three hundred and eighty-one. The appropriation of the town for the support of the schools the current year (1883–84) is five thousand seven hundred dollars.

An account of the schools in Cohasset would not be complete without reference to the private schools which have had an important part in educating the people. Before the incorporation of Cohasset as a precinct, and afterwards until it became a district or town, dame-schools were doubtless supported by the voluntary contributions of the people, to supply, in part, the utter want of provision made by the town for teaching the children, or such provision was made to supply its deficiencies.

After 1797, when the Academy was built, a good private school, generally under the charge of a liberally-educated man, was kept till a public high school was established. Rev. Mr. Flint and Mr. Wm. Whittington also taught many private pupils. Young women opened private schools and had many children committed to their charge; but since the public schools have been lengthened and improved private schools have been discontinued. At present none are kept in town.

As a part of the educational system of the town, a public library for the use of all the inhabitants was established in 1879. The town voted to give three hundred dollars toward the library, provided the school-teachers would raise an equal amount of money. They obtained more than that amount,

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mostly by subscriptions of from twenty-five cents to five dollars. Afterwards liberal-minded citizens gave larger sums of money; there have been generous contributions of valuable books, and a considerable amount of money was raised from a fair. The town has consented to grant three hundred dollars or four hundred dollars annually for the support of the library, and has provided for it convenient rooms. The library now contains more than three thousand volumes of books, many of which are of great value, affording excellent reading to all who choose to avail themselves of it in the town.[1]

CHAPTER XXII.

DOVER.

BY MRS. G. D. EVERETT.

THE town of Dover lies in the northwestern part of the county, is one of the border towns between Norfolk and Middlesex Counties, and is bounded as follows: on the north by Needham and Natick, on the east by Dedham, on the south by Walpole and Medfield, and on the west by Sherborn and Natick.

Much of the early history of Dover will be found in the history of Dedham, of which it originally formed a part, being known as the fourth precinct of Dedham. The earliest record which throws any light upon the history of Dover is the charter granted by their Majesties, King William and Queen Mary, to the inhabitants of the Province of Massachusetts Bay, in New England; which charter stated that His Majesty King James the First by his letters patent under the Great Seal of England, being dated at Westminster, Nov. 3, 1621, granted to the Council established at Plymouth, in the County of Devon, and their successors and assigns, for the planting, ruling, ordering and governing of New England in America, all that part of America lying in breadth between the fortieth and forty-eighth degrees of north latitude, and in length all the land from sea to sea, provided they are not possessed or inhabited by other Christian prince or State. To have, hold, and enjoy, paying to the king, his heirs or successors, one-fifth part of the gold and silver ore which from time to time should be found or obtained within these lands or territories. And whereas this Council established at Plymouth, for the ruling and governing of New England in America, did by their deed dated March 3, 1628, grant and confirm to Sir Henry Roswell, Sir John Young, Knights, Thomas Southcott, John Humphreys, John Endicott, and Simon Whetcombe, their heirs and assigns, all that part of New England in America which lies between a great river commonly called Monomack, *alias* Merrimack, and a certain other river called Charles River, being in a certain bay commonly called Massachusetts, *alias* Mattachusetts.

Also all the lands within the space of three English miles to the southward of the southernmost part of Massachusetts Bay; and all the lands which lie within the space of three English miles to the northward of Merrimack River; and in breadth from the Atlantic Sea on the east to the South Sea on the west. And that the affairs and business, which from time to time should happen and arise, concerning the planting and governing of these lands, that they might be better managed and ordered, King Charles the First did make and create, by his letters patent, Sir John Roswell, Sir John Young, etc., and others that should be admitted, one body corporate, by the name of the Governor and Company of Massachusetts Bay, in New England; and did grant them and their successors, powers and privileges in this letter patent which may more fully appear; and whereas, several persons employed as agents of our colony, have made application unto us that the colony of Massachusetts Bay, and the province of Main, and the territory called Acadia or Nova Scotia, be incorporated into one real province, by the name of "Our Province of Massachusetts Bay, in New England." We do therefore, will and establish, that thenceforth and forever, there shall be one governor, one lieutenant, a deputy governor, and one secretary, to be appointed and commissioned by us, our heirs, and successors, and eight and twenty assistants and counselors, to advise and assist the governor.

We find the acts and laws governing the colonies during the reign of King William and Queen Mary, and their Majesties King George, Queen Anne, and to the time of King George III., or from 1688 to 1760, were explicit and exacting.

Laws were made for governing the General Court, religious services, school taxes, poor, for commission over the Indians, for breaking the Sabbath, profanity, exporting, importing, cruelty to animals, for marriage and divorce, drunkards, vagabonds, thefts, fortune-tellers, collecting debts, etc.

[1] In the foregoing history of Cohasset certain proper names are spelled in two different ways. The names now spelled Bates, Jacobs, and Stetson, in the early records were written Bate, Jacob, and Stutson. The part of the town formerly called "The Beechwoods" of late years has been called "Beechwood," the name given to the post-office in that locality.

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Each town within the province was to be provided with an able, learned orthodox minister, of good conversation, to dispense the word of God to them. And all agreements and contracts made by the inhabitants respecting their minister or schoolmasters were to be good and valid according to the interest thereof; but if the inhabitants neglect to provide suitable ministers or schoolmasters, upon complaint being made to the Quarter Sessions of Peace for that county, the court was empowered to order a competent allowance for such minister, according to the estate and ability of the town, to be assessed upon the inhabitants by a warrant from the court, directed to the selectmen, to be proportioned and assessed as other public charges. Or if a town was destitute of a minister for six months the court could procure and settle one, and order the charge for his support to be levied upon the inhabitants of the town.

Every town within the province having fifty householders was to be constantly provided with a schoolmaster, who should teach the children to read and write, and every town having the number of one hundred householders should also have a grammar school and some person of good conversation, well instructed in the tongues, to keep such school. Every such schoolmaster or masters to be paid by the inhabitants, under penalty of ten pounds for every conviction of such neglect.

In the year 1635 (history of Dedham) the General Court then sitting at Newtowne granted a tract of land south of Charles River to twelve men. The following year several persons joined them, and an additional grant was made to nineteen persons of all the land south of Charles River and above the fall, not before granted, and a tract five miles square on the north side of Charles River, for the purpose of forming a settlement. The above grants constitute at the present time the towns of Dedham, Norwood, Norfolk, Medfield, Wrentham, Needham, Bellingham, Walpole, Franklin, Natick, Dover, and a part of Sherborn. When the General Court gave large tracts of land to the inhabitants it required them to make new settlements as soon as circumstances would permit.

The early settlers of Massachusetts colony during the first five or six years remained in Boston and the adjoining towns of Roxbury and Watertown. The first twenty-four families who settled Dedham came from Watertown. The early history of Dover (or from 1635 to 1748) and Dedham are identical, and the early records of Dedham must form the only records of many of the adjoining towns, which were all embodied in the town of Dedham.

The affairs of this new settlement required much time and management. Regular monthly meetings were held to transact the business, which for many years was entrusted to seven men, who made all necessary by-laws for the people. The town of Dedham was first known by the name of Contentment, this name being written over the records of several of the first meetings. Edward Allyne was one of the leading men who came in the first company from Watertown, the first records of the town being written by him. These pioneers were surrounded by foes and toil on every hand. The woods abounded with wolves and other wild animals. Indians lurked in the forests with suspicious looks and acts, and their daily bread was to be wrung from the sterile soil.

In 1637 a meeting-house was built, which was thirty-six feet long, twenty feet wide, and twelve feet high, with a thatched roof. It stood where the meeting-house of the First Parish of Dedham now stands. The pitts (as the pews were called in the records) were five feet deep and four and one-half feet wide. The elders' seat and deacons' seat were before the pulpit. The communion-table stood before these seats, and placed so that communicants could reach it from all directions. The officers of the church were pastor, teachers, rulers, and deacons. The pastor to administer the seals of baptism and the sacraments; the ruling elder to admonish, excommunicate, absolve, and ordain; the teachers to pray, preach, and instruct; deacons to regulate the collections for the poor and sing psalms.

All newcomers were required to give to a committee chosen for that purpose an account of their motives for wishing to settle there. These questions to be answered satisfactorily before they could remain: Where they were from? What property they possessed? If there was a probability of their becoming a charge to the inhabitants? Also what were their moral feelings, religious affections, and opinions of Christian doctrines?

In 1664 the town consisted of ninety-five small houses situated near each other, within a short distance of where the court-house now stands. Only four of the number were valued at twenty pounds; the others were valued at from three to ten pounds. There were no saw-mills, and boards must be sawed by hand. They were probably log houses with thatched roofs. Every house was obliged to have a ladder reaching from the ground to the chimney as a means of protection in case of fire, under penalty of five shillings for such neglect. It was a law of the colony that settlers should build their houses near each other for protection, and in 1682 a law was passed that no one should move to a greater distance

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than two miles from the meeting-house without special license, as any one so removing would expose himself in time of danger.

Medfield was the first town settled by the Dedham proprietors, in 1641; Wrentham, in 1673; other towns were incorporated later.

The Indians were often troublesome, disregarding boundary lines, frequently trespassing after boundaries had been established. Richard Ellis and Timothy Dwight were chosen agents to treat with King Philip, the sagamore, for the possession of land six miles square.

In 1671 fears were entertained of an attack by the Indians, and the great gun now in town, with the carriage thereunto belonging, was ordered to be put in repair for service. In 1673 the General Court ordered the town to be put in readiness for war. In 1675 the bloody war known as King Philip's war commenced. A man was found shot in the woods and the murder traced directly to King Philip. He was the chief instigator of the war. He had his summer hunting seat near Taunton, where some of the people furnished him with beef, repaired his muskets, and furnished him with some simple tools such as the Indians could use. These acts of friendship, through Philip's influence, protected them, while other towns suffered from their savage incursions.

In 1672 a new meeting-house was built on the same site as the former one, that being taken down and giving place to a larger one. The new house had three pair of stairs in the corners. Men were seated in galleries on one side, women on the other, and boys in the front gallery. The duty of the tything-man was laborious; he received as much pay many years as the deputy of the General Court. He was obliged to go on errands for the elders, whip the dogs out of the meeting-house, and prevent disorder among the boys.

The business of seating persons in the meeting-house came under the jurisdiction of the elders, the greatest taxpayer having the best seat. The new house was furnished with a bell. One Balch received ten shillings for one year's service in beating the drum to collect the congregation.

The school-house, a building eighteen feet long by fourteen feet wide, and three stories high, the upper story being used as a watch-tower, stood near the church.

In 1691 the town was indicted for not supporting a school.

Sheep were introduced into the town in 1667. A large number of dogs were kept in the plantation to guard against the ravages of the wolves. We find that bounties as high as twenty shillings were paid for their capture, and that Sergt. Ellis was paid certain sums for their capture from time to time. Horses wearing fetters roamed in the woods, and swine wearing great yokes around their necks ran wild.

Absences from town-meeting were punished by fine, the roll of the townsmen being called after the first half-hour had expired. One shilling fine for the first half-hour's absence, and two shillings and sixpence for the whole meeting. Until 1700 the people voted by wheat and beans, wheat denoting the affirmative, and beans the negative.

Many of the first houses built had decayed; the inhabitants had forsaken them and settled on larger tracts of land in the west part of Dedham, on the land now comprised in Dover, which was established some years later as Springfield Parish.

The inhabitants of the westerly part of Dedham presented a petition, March 3, 1728, at a legal town-meeting, requesting that they and their estates might be set off as a precinct, with the following bounds, viz.: Beginning at Bubbling Brook, where it crosses Medfield road; and from thence taking in the lands of Samuel Chickering; from thence to the westerly end of Nathaniel Richards' house-lot, and so down to Charles River, with all the lands and inhabitants westerly of said line; which petition was voted and granted at said meeting.

Again, Nov. 19, 1729, a petition was presented to the General Court, praying to be made a distinct precinct with the above bounds.

The petition was consigned to a committee, who reported that the inhabitants, with their estates, should be freed from paying the minister rate in Dedham, and ordered that the ministerial taxes be paid to the several ministers of the towns where they attended church. This report was accepted by the court.

In 1736 there were about fifteen hundred inhabitants and only one minister, and one schoolmaster employed a few weeks in a place. There was one physician, a few mechanics, no traders or manufacturers.

Another petition was sent to His Excellency William Shirley, Esq., Governor-in-Chief over his majesty's province, praying that they might be freed from paying ministerial rates in the respective places where they had been accustomed to attend public worship, as it was attended with great difficulty and labor. They now desired to be set off as a precinct, with parish privileges, feeling that they could now build a meeting-house, support a minister, and meet together for public worship with some degree of ease and convenience. This petition was signed at Dedham, March 30, 1748, and presented to the General Court, April 5, 1748, with the following names:

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John Draper.	Daniel Wight.
Samuel Chickering.	John Battelle.
Josiah Ellis.	Josiah Richards.
Benjamin Ellis.	John Cheeney.
Joseph Draper.	John Chickering.
Seth Mason.	Samuel Metcalf.
Joseph Chickering.	Jonathan Day.
Eliphalet Chickering.	Nathaniel Wilson.
Jabez Wood.	Ezra Gay.
Oliver Bacon.	Timothy Ellis.
John Bacon.	Daniel Chickering.
Joshua Ellis.	John Griggs.
Hezekiah Allen, Jr.	Thomas Battelle.
Ebenezer Newell.	Jonathan Bullard.
Thomas Merrifield.	Thomas Richards.
Jonathan Battelle.	Jonathan Whiting.
Ralph Day.	Abraham Chamberlain.

This petition was granted Nov. 18, 1748, giving the powers and privileges which precincts enjoy. They then became an incorporated body, styling themselves the West, or Fourth Precinct in Dedham. A warrant for the first precinct meeting was issued Dec. 20, 1748, and as the General Court did not appoint a person to call the first parish meeting, one of his majesty's justices of the peace, Joshua Ellis, warned the inhabitants to assemble in the school-house in Dedham (Third Precinct, near the dwelling-house of Joseph Chickering), January 4th, at ten o'clock in the forenoon, to choose a moderator, precinct clerk, and a committee to call parish, district, or precinct meetings. The inhabitants assembled at the time and place mentioned, and made choice of the following officers:

Joshua Ellis, clerk; Joshua Ellis, Joseph Chickering, Joseph Draper, Samuel Chickering, Samuel Metcalfe, precinct committee.

At the next precinct meeting, holden in the same school-house March 15, 1749, Jonathan Whiting was chosen precinct treasurer; Joshua Ellis, Joseph Draper, Joseph Chickering, assessors and precinct committee.

A vote was also passed to grant twenty-five pounds to defray the charge of three months' preaching and other precinct charges.

Joseph Draper, Ralph Day, and David Wight were chosen a committee to procure a minister to preach with them, also to provide a place for y^e^ precinct to congregate in.

The following committee was also chosen to prepare timber for a meeting-house: Capt. Hezekiah Allen, Joseph Draper, Samuel Metcalf, Daniel Chickering, Jonathan Day. The committee who were appointed to prepare the timber for the meeting-house were also instructed to build the house forty-two feet in length, thirty-four feet in width, and twenty feet in height from the top of y^e^ cel to y^e^ top of the plate.

Capt. Joseph Williams and four others were chosen to select a site for the meeting-house, and Nathaniel Wilson and two others to agree with any person or persons for the price of the land (if need be). This evolved unthought of difficulties with the committee, and after repeated meetings, debates, and petitions for different spots for the new meeting-house, tie-votes and many other obstacles to overcome, it was finally agreed to abide by the decision of a committee of disinterested persons from other towns, who reported that it should be placed upon the easterly side of Trout Brook, in the Third Precinct, not far from ye bounds between Deacon Joseph Ellis and Mr. Eliphalet Chickering, which would be a short distance back of where the present Congregationalist Church now stands.

The report of the committee was accepted Feb. 17, 1750, and the first precinct meeting was held in the meeting-house, March 20, 1754. At this meeting money was granted to finish the outside and lower floor. In 1758 another grant was made for lathing and plastering. During the same year more money was appropriated to build a pulpit; then in 1759 still another grant to finish two galleries and stairs, with this provision, that the galleries should have only common seats. The last grant was made in 1761 to finish pews on the lower floor. Thus, after ten years' struggle with difficulties hard to overcome, the people were prepared to invite a gospel minister to settle with them to dispense the word of God and his sacraments.

The first minister employed in the precinct was Mr. Thomas Jones, who preached thirteen Sabbaths in the spring of 1749; from this time to 1754 nothing decided had been done to establish public worship; consequently the people were warned by the grand jury of Suffolk County to give reasons for this neglect, with this admonition, if this negligence was continued they might expect to be presented.

The sum of £13 6*s.* 8*d.* was voted to defray the expense of preaching for three months, and from this time to Oct. 18, 1758, different ministers were employed for three and four months at a time; then a unanimous vote was given for Mr. Joseph Manning, of Cambridge, to dispense y^e^ word of God and administer y^e^ special ordinances of y^e^ gospel. This invitation was extended to him, with a salary of £66 13*s.* 4*d.*, but these hopes were soon blighted by his declining to accept the call, with this benediction for their future welfare:

"Therefore finally Brethren, Live in Love and Peace, keeping y^e^ unity of y^e^ Spirit in y^e^ Bond of Peace. And may y^e^ God of Peace be with you, may his peace rest upon you. That y^e^

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great Shepherd of y^e^ sheep would in Due time give you a pastor after his own Heart, a faithful Minister of y^e^ New Testament to your Spiritual Edification and abundant Joy and Comfort, is and shall be y^e^ Prayer of your Friend in Christ,

"JOSEPH MANNING.

"CAMBRIDGE, Dec. 4, 1758."

During the next four years different ministers were employed, but no one was called to settle. In 1760 our ancestors were again notified by the General Court of their remissness; again in 1762 they were admonished by the court to choose a minister. Then a unanimous vote was given for Mr. Benjamin Caryl, with a salary of £66 13*s.* 4*d.*

The following is Mr. Caryl's letter of acceptance, which cannot fail to show his prayerful spirit to be directed aright in his duties towards his fellow-men:

"*To the People of Springfield Parish in Dedham, Greeting:*

"CHRISTIAN FRIENDS,—I hope I am, in some measure, sensible of the over-ruling Providence of God in all things, and willing to hear and obey his voice to me therein. Especially would I, at this time, acknowledge and view the Providence of God, both in so far Uniting your Hearts to invite me, to carry on the great work of the Gospel Ministry among you and in inclining my heart to accept your invitation.

"And I desire to bless God, that after so much pains taken to know my Duty, I am so well satisfied with the clearness of my call to settle among you in the work of the Ministry, tho' I hope I am sensible of my own unfitness, unpreparedness, and insufficiency for these things. But being fully persuaded y^e^ Christ as King and head of his Church has appointed and established the Office of y^e^ Ministry to continue in a constant succession to the End of Time, and has promised to be with his faithful ambassadors alway, to the end of y^e^ world, I do, therefore, humbly leaning on Christ's strength, Seriously comply with your desire to take upon me the Office of a Pastor, and to administer Christ's Ordinance among you.

"And as, I hope, I do this with a desire for and aim at the Glory of God and our own mutual good, so let your fervent Prayers to God be that he would qualify me for this work, and adorn me with all needful Ministerial Gifts and Grace, that I may be a workman that need not be ashamed; and that I may be Prospered in my labours among you, if it be his will to place me as a labourer among you; and that we may live in love and peace, as followers of the meek and lowly Jesus, that another Day we may appear before him with Joy and not with Grief.

"Thus asking your Prayers, I Rest Your Humble servant,

"BENJN. CARYL.

"DEDHAM, Sept. 5, 1762."

Accordingly, Mr. Caryl was ordained Nov. 10, 1762, it being more than twelve years after the church was organized before a minister was settled. The Sunday previous to his ordination the church was embodied by Rev. Mr. Belcher, of Dedham, and consisted of fifteen male members. In 1763 the church was dedicated.

The depreciation of the currency is fully shown in the increase of Mr. Caryl's salary from sixty-six pounds to four thousand of the current money during the Revolutionary war. Again, in 1782, his salary was paid in silver money; in amount, fifty-three pounds six shillings and eight pence.

In 1765 the Fourth Precinct consisted of forty-nine houses and three hundred and fifty-two inhabitants.

Picture to ourselves, if we can, the devotion and faith that brought and held this little company of worshipers together, under all the trials and difficulties which were presented. We should see them seated in their much-loved meeting-house, which had cost them so much care and labor, with its bare walls and floor, with uncushioned seats, and only the warmth of their hearts to keep at bay the chilling cold of our New England winters.

The families were seated according to age, sex, and station. The boys to be seated on the stairs of the men's and women's galleries, or, later, between the fore seat and side pews, and were to be under the inspection of the older people and the young men, who were seated in the side galleries. The singers to be seated in the fore seat of the gallery, with a competent person appointed to tune the psalm. The pew next the pulpit was reserved, having a chest built in it to keep the church vessels in.

All were expected to attend divine service, and tythingmen were sent about the town to look after the absent ones, all unnecessary absence to be punished by fine.

The tythingmen were expected to keep perfect order during the long sermons of morning and afternoon, the sermons often reaching fifteenthly and sixteenthly, in the afternoon the sun often sinking low behind the western hills before the congregation was dismissed to go to their distant homes. All this was done as a sacred duty and obligation, to be discharged without question or doubt.

Some years later, feeling that all physical comfort could not be sacrificed for spiritual advancement, it was voted that the school-house near the church should be opened by the head of some family on Lord's-day immediately after the forenoon exercises, and that those of the precinct who had occasion might improve said house for their comfort between meetings, and that said house be shut up from time to time, "when the minister go to y^e^ meeting-house for the afternoon service." A committee of five, consisting of Nathaniel Battelle, Eleazer Allen, Hezekiah Allen, Jr., Peltiah Herring, and John Cheeney, were chosen to open, shut, secure the fire, and keep order in said house.

Application was soon made to the First Church in Dedham for a division and allowance of their right and proportion of all lands that had been laid out for the improvement of the church. In 1773 a vote was

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given to lay stone steps at the meeting-house doors. March 9, 1770, Mr. Lemuel Richards, Mr. Joseph Fisher, and Mr. Asa Richards were chosen to tune the psalm for the year ensuing. Liberty was also given persons in the precinct to take up some of the body-seats and build pews at their own expense. In March, 1779, liberty was given the singers to occupy the front gallery, and seat themselves as suited best for singing.

May 4, 1780, all persons who could produce a certificate that they were of the Baptist persuasion were recorded as such on the precinct books, and exempted from paying the ministerial tax.

During the long pastorate of Mr. Caryl important changes had taken place in the country, but nothing had occurred to mar the peace and prosperity of the church until the evening of Feb. 13, 1810, when the meeting-house was burned to the ground. Their much-beloved pastor was advanced in years, and too feeble in health to cheer them much in this dark hour. The fire was supposed to be incendiary, and a reward of two hundred and fifty dollars was offered by the town for the apprehension of the guilty party.

At the annual March meeting it was voted to rebuild, and the sum of fifteen hundred dollars granted for that purpose. Later, at the April meeting, five thousand five hundred dollars more was granted, also four hundred dollars to purchase a bell for the meeting-house. The building was to be placed where the present Unitarian Church stands, an agreement having been made with Jonathan Upham to exchange lands with the district, giving the district about two acres of land north of the school-house then standing. Stones for the underpinning were carted from Quincy.

The new meeting-house was dedicated June 11, 1811. Mr. Calvin Richards, Mr. Joseph Richards, Mr. Frederic Barden, Mr. Luther Richards, and Capt. Hezekiah Battelle were chosen a committee to make necessary arrangements for the dedication.

An appropriate sermon was delivered by Rev. Mr. Palmer, of Needham, the pastor, Rev. Benjamin Caryl, being too feeble in health to be present at the services, and unable to even visit the new house of worship.

The new house was large and commodious, having sixty-four pews on the lower floor and thirty-two in the galleries. There were galleries on either side of the house and one in front. These letters, in gilt, were on the front gallery: "Built in 1811, gathered in 1762." There were two pews between the front and side galleries, with wood-work finished higher than the adjoining seats, that were set apart for the colored people of the district. No plan had been made for heating the house, and foot-stoves were carried by the different families. Dr. George Caryl, son of the pastor, was invited to select a pew for the use of the minister's family.

Mr. Caryl remained pastor of the church nearly fifty years, the union only terminating with his life.

Rev. Benjamin Caryl was the son of Benjamin, and grandson of Benjamin and Mary Caryl, of Hopkinton, and was born in that town in the year 1732. He graduated at Harvard College in 1761. Mr. Caryl married, Dec. 9, 1762, Mrs. Sarah Hollock, of Wrentham, daughter of Rev. Henry Messenger, of that town. Their children were Benjamin, born Dec. 6, 1764, died Sept. 12, 1775; and George, born April 1, 1767, graduated at Harvard 1788, married Miss Pamelia Martin, of Uxbridge, in 1790, and settled in Dover as a physician, in which capacity he was very successful and highly esteemed. He died Aug. 9, 1822, leaving a widow, three daughters, and a son.

The old parsonage built by Mr. Caryl in 1777, near the small dwelling which to that date he had occupied (the cellar of which may still be seen), is standing and occupied by his descendants, with very little change externally or within since he finished it more than a century ago.

No obituary of Mr. Caryl was ever published, but he left a goodly memory. He was much beloved by all, and is remembered with respect and affection. All are unanimous in testifying that he was a good man and thoroughly orthodox. He was remarkably earnest and gifted in prayer. He kept himself very much at home, seldom attending public meetings abroad. He drew as little from books and writings as any man of his time, but his sermons were fervent, impressive, evidently from the heart, and firm belief in the truth and importance of his message. They were written in a very fine, but perfectly legible hand, and only one (a Thanksgiving sermon) was ever printed. He died Nov. 14, 1811. Immediately after the burial services, November 18th, the inhabitants returned to the meeting-house and appointed Thursday, Jan. 2, 1812, to be set apart for a day of fasting and prayer throughout the district, and chose Deacon Jonathan Battelle and Mr. William Richards a committee to inform the ministers of the Association.

After Mr. Caryl's decease, there was no settled minister until the next summer, when the district united with the parish in a vote, June 2, 1812, to extend a call to Rev. Ralph Sanger to become their pastor and gospel minister, with a yearly salary of five hundred and fifty dollars; also the use and improvement of the church lot; also that Mr. Sanger have

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liberty to be absent two Sabbaths in a year if it be his desire. A committee of three were appointed, consisting of Capt. Samuel Fisher, Mr. James Mann, and Mr. Aaron Whiting, to inform Mr. Sanger of their choice. Mr. Sanger made the following reply:

"*To the Church and Society in Dover.*

"MY CHRISTIAN FRIENDS,—Since I received an expression of your wishes, as contained in the votes of the church and society, it has been my earnest endeavor, as well as humble prayer, to take the important subject into serious consideration. I have considered the warm affection and kind attention which were exercised and displayed toward him whose labor in the Lord was long and precious among you, and whose memory, while he now sleepeth with the fathers, you cherish with truly filial affection.

"I have consulted my friends and have not the happiness to say that their opinions were unanimous. I have consulted others also, whose opinions I value, and found them far from being united. While my mind was undergoing a conflict, from their varying opinions, it recurred to a consideration of your condition—to a consideration of what might be the situation of your affairs in case I should feel myself bound to non-concur with your wishes. The thought was painful. It has not, I trust, been without its weight on my mind. I have considered also your proposals. The form of a part of them now meets my most cordial approbation, and should it so happen that no explicit alteration in other parts shall take place, permit me to understand and expect that I may not materially suffer from the changes which await all human affairs,—changes which no prudence can foresee nor care avoid. I have considered also your tolerant and catholic spirit, your charity and affection for the pious and good of all denominations, your sacred regard for the Holy Scriptures in their nature and simplicity and purity without human addition or diminution. In these points permit me to say that your sentiments perfectly agree with my own. And it is my earnest wish, as well as devout prayer, that while I shun not to declare the whole counsel of God, 'I may never teach for doctrines the commandments of men.'

"From *these considerations*, and under these *expectations*, I am induced to say, 'I accept your invitation.' And, in connexion with this acceptance, I tender you, for all your past attention, my most hearty thanks, confidently trusting that while nothing may in future be wanting on my part, so that there will be no less disposition on yours to continue them. And although our situation, my friends, may not be the most conspicuous, we may not enjoy the stare and gare of the world, still let us do all in our power to enjoy what is infinitely superior,—the cordial love and mutual kind attentions of each other, still may we enjoy the delightful satisfaction of promoting each other's happiness. And, above all, may we enjoy the approbation of our own minds and the serenity of a pious hope,—a hope of obtaining his favor, 'whose favor is life, and whose loving kindness is better than life.'

"Finally, my Brethren, be strong in the Lord and in the power of his might. Praying always with all prayer and supplication in the Spirit, and for me, that I may open my mouth boldly to make known the mystery of the Gospel, for which I am an ambassador. And by our mutual prayers, our kind affections, and our good offices to each other, by our uninterrupted and increasing friendship *here* may we be prepared for that friendship which *death* cannot destroy, which eternity cannot impair.

"Thus prays your sincere and humble servant,

"RALPH SANGER.

"CAMBRIDGE, July 6, 1812."

He was ordained Sept. 16, 1812. His father, Zedekiah Sanger, D.D., preached the sermon at his ordination. Dr. Sanger enjoyed an unbroken pastorate of nearly half a century.

The greatest calamity which befell the society during his ministry was the burning of the church, Jan. 20, 1839. The next morning members of the society gathered around the smoking ruins and made arrangements for an informal parish meeting; and in less than eight months the present house was finished and dedicated.

The family of Dr. Sanger was of good old Puritan stock, and some of his ancestors were among the earliest settlers in Plymouth and Massachusetts Bay. His father, Rev. Zedekiah Sanger, D.D., graduated at Harvard University in 1771, and was settled in Duxbury, Mass.; afterwards in Bridgewater, in the same State, where he performed the active duties of a minister till his death, in 1820. He received the degree of Doctor of Divinity from Bowdoin College, Me., in 1807. His wife was Irene Freeman, and their family consisted of thirteen children, eight sons and five daughters, all of whom reached years of maturity. Of the sons, Richard and Ralph were graduates of Harvard College, and Zedekiah of Brown University, at Providence, R. I. Ralph and Zedekiah became ministers.

Ralph, the subject of this memoir, was born in Duxbury, June 22, 1786, but spent most of his youthful days in Bridgewater. He was fitted for college by his father, as was customary in the earlier days of New England when preparatory schools were few. He entered Harvard in 1804, his brother Richard being at that time tutor in Greek. In 1808 he graduated with the highest honors of his class. The following year he was master of the Latin grammar school in Concord, Mass.; he then returned to his alma mater, and was tutor in mathematics for two years; he then prepared for the ministry under the guidance of his father, who had many students under his care prior to the establishment of divinity schools. In 1813 he removed to Dover and took charge of the First Parish, at that time the only one in town, living in the family of Deacon Jonathan Battelle, and frequently having students from Cambridge under his care.

In 1817 he was married to Charlotte Kingman, of East Bridgewater, Mass., and established his home in the centre of the town, where his six children were born and reared. Ralph, born March 31, 1818, died March 31 (on his birthday), 1850. George Partridge, born Nov. 27, 1819, graduated at Harvard University, 1840, and now United States attorney for East-

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ern Massachusetts, resides at Cambridge, Mass. Charlotte Kingman, born Aug. 17, 1822, married William G. Gannett, Oct. 10, 1848, died Aug. 2, 1871. John White, born March 15, 1824, died at Shanghai, China, 1866; was captain in East India trade. Simon Greenleaf, born March 9, 1827, graduated at Harvard University, 1848, a teacher in Chicago. Irene Freeman, born Aug. 13, 1830, a teacher in Boston. He resided here until July 8, 1857, when his house was destroyed by an incendiary fire. In this year he received the degree of Doctor of Divinity from Harvard University. He then went to Cambridge and lived with his daughter, Mrs. Gannett, until his death, in 1860. But his connection with his parish remained unbroken until his last illness. He died May 6, 1860, in the seventy-fourth year of his age.

Among his people Dr. Sanger always labored earnestly to promote their material, moral, intellectual, and spiritual welfare. He was the means of establishing a town library, took a deep interest in town, county, and State societies for promotion of agriculture, and during his long ministry, which covered a period of nearly forty-seven years, acted as chairman of the school committee. He also represented the town in the State Legislature three years, and was much interested in the project of having a railroad through the town. His perceptions were quick and ideas logical, and he strove not only to do good himself, but endeavored to lead others to follow in his footsteps.

Mrs. Sanger survived her husband twenty-one years, dying at the age of ninety. Together they labored long and faithfully for the good of those around them; both did a work worthy of the noblest ambition, and both rest from their labors in the beautiful cemetery of Mount Auburn. No better inscription could be placed upon their tomb than "Blessed are the peace-makers, for they shall be called the children of God."

After the resignation of Mr. Sanger the society united in extending an invitation, Nov. 8, 1858, to Rev. Edward Barker, a graduate of Meadville Theological School, Pennsylvania, to settle with them as colleague with Rev. Ralph Sanger, with a salary of five hundred dollars. The invitation was accepted Nov. 15, 1858, and Mr. Barker was soon ordained, and commenced in the labor of the ministry. Mr. Barker was pastor of the church a little more than two years, his labor terminating Dec. 17, 1860. After Mr. Barker's withdrawal the pulpit was supplied for a while by Rev. Horatio Alger, of South Natick; but he soon felt that the work was too laborious to be continued in connection with the care of his own parish in Natick, and the society was without a settled pastor until April 1, 1863, when the parish and church concurred in extending a call to Rev. George Proctor, of Billerica. George Proctor was born in Chelmsford, Mass., Sept. 5, 1814, the son of Azariah and Lucy (Hodgman) Proctor. He received his early education in Chelmsford. In 1839 he commenced the study of theology under the instruction of Rev. Rufus S. Pope, who for thirty years was pastor of the Universalist Society in Hyannis. April 1, 1840, Mr. Proctor was ordained and installed pastor of the Universalist Society in Sterling, where he labored five years; from that time until April 1, 1847, he was pastor of a society in Harvard, laboring a portion of the time in Boxboro'; he was then called to Billerica, Mass., where he remained until 1854. He then became pastor of a parish in Oxford; remained there three years, when he was recalled to Billerica, where he labored six years more, making in all a pastorate of nearly thirteen years in that place. April 19, 1863, he commenced his labors in Dover, and remained five years. One of the most gratifying events of his ministry in Dover occurred July 7, 1867, when twenty-two persons were received into the church by baptism and the right hand of fellowship. He was a pastor much beloved and respected by his people.

In June, 1868, the society invited Rev. Calvin S. Locke, of West Dedham, to supply the pulpit for an indefinite period.

Calvin Stoughton Locke was born in Acworth, N. H., Oct. 11, 1829. After the decease of his parents he was placed, in 1834, under the guardianship of Rev. Moses Gerald, of Alstead, N. H., and was reared under the most pronounced Calvinistic theology. He was prepared for college at the Kimball Union Academy, Meriden, N. H., and at Williston Seminary, Easthampton, Mass. He graduated from Amherst College in 1849. After teaching two years in Essex, Mass., he entered the Divinity School of Harvard University and graduated in 1854. December 6th of the same year he was ordained pastor of the Third Parish of Dedham. His ministry in this parish continued until July, 1864, when he opened a private school in West Dedham. After supplying the pulpit at Dover eleven years, he resigned his charge, much to the regret of the society. During his pastorate the society procured new hymn books, renovated the church, obtained a cabinet organ for the Sunday-school, and replaced the pipe organ with a better instrument. Much of this work was due to the labor and influence of the pastor. The society still hold him in loving rememberance. Since his resignation he has and is devoting his time and labor to the private school which he established in 1864.

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In 1880 the parish extended a call to Rev. Eugene De Normandie, of Sherborn, who still divides his labors between the societies of Sherborn and Dover.

The deacons of the church since its formation have been Ralph Day, Joshua Ellis, Joseph Haven, Ebenezer Newell, Noah Haven, Ebenezer Smith, Ephraim Wilson, Jonathan Battelle, Ralph Battelle, Joseph Larrabee, Asa Talbot, Joseph A. Smith.

The Second Congregationalist Church.—This church was organized December 28, 1838. In 1812 Rev. Ralph Sanger was settled as Mr. Caryl's successor by a council of neighboring pastors, who were satisfied with his examination on the received creed of the New England Congregational Churches.

It was discovered, however, ere long that he did not preach clearly evangelical truths, and gradually this became so apparent and unsatisfactory that those who represented and loved the faith of the fathers felt compelled to withdraw. After seeking for a time spiritual homes in neighboring towns, they organized, with others from the old parish, a society for the express purpose of building a sanctuary of their own, on the site of the old meeting-house, which was dedicated June 27, 1839. The sermon on the occasion was preached by Rev. S. Aiken, D.D., of the Park Street Church, Boston. The church was reorganized October 23d of the same year. This reorganization (in legal form the Second Church) was necessary because, according to the ruling of the courts, the original church having withdrawn, those who withdrew from the society could not lawfully carry any portion of the funds with them; thus the old society held the property. The first minister was the Rev. George Champion, who was active in forming the new church, and whose name, with that of his wife, heads the list of membership.

He left Dec. 5, 1841, and was succeeded by the Rev. Rowell Tenney, who supplied eight months. Rev. Alfred Greenwood came September, 1842, and remained till 1843, when Rev. Calvin White supplied the pulpit until June 20, 1847.

Rev. Oramel W. Cooley was ordained and installed May 4, 1848. His connection with the church ceased in the summer of 1850. The Rev. John Haskell was ordained Dec. 2, 1850. Mr. Haskell resigned Nov. 3, 1858.

Until June, 1859, the pulpit was supplied by the Revs. Wright, Carver, Small, Peabody, and others, when the Rev. T. S. Norton was invited to become pastor, and, without a formal settlement, remained until January, 1869. After Mr. Norton, whose pastorate was the longest since 1839, Rev. J. G. Wilson and others occupied the pulpit. Rev. S. C. Strong, of South Natick, also supplied the pulpit. The parish had become weakened by divisions, and the pulpit was supplied mostly by theological students until 1875, when the Rev. John Wood, of Wellesley, was the non-resident minister for about three years, and made himself quite as efficient as if living among the people,—uniting discordant elements, and receiving new accessions to the communion. About this time the Charles River prayer-meeting, which was started during Mr. Norton's ministry, became a regular Sabbath afternoon service, under the care of the church in Dover. In 1878 the Home Missionary Society united the South Natick and Dover societies, and called the Rev. Peirce Pinch to settle over them. He was installed July 25, 1878. This union of churches was dissolved May 18, 1880. By the action of the Home Missionary Society, Charles River and Dover societies were united, and the Rev. J. W. Brownville invited to become pastor over the two societies in June, 1880. Mr. Brownville resigned in June, 1882. Rev. I. N. B. Headly and others supplied until September, 1882, when the Rev. P. C. Headly commenced to supply the pulpit, and is now the resident pastor. The Charles River society withdrew from the Dover society about this time.

The deacons of the church since its formation are as follows: Daniel Chickering, chosen Oct. 31, 1839; died Jan. 17, 1872. Calvin Bigelow, chosen Oct. 31, 1839; died Jan. 24, 1872. James Chickering, chosen May 9, 1872; died Oct. 20, 1875. Prescott Fiske, chosen Nov. 13, 1878, for five years; resigned. Eben Higgins, chosen Nov. 13, 1878, for three years; term expired Nov. 13, 1881. Richard P. Mills, chosen Nov. 5, 1881; removed to Rockport in 1883. James McGill, chosen Dec. 17, 1882. Rev. T. S. Norton, chosen April 28, 1883.

The Baptist Church.—A number of persons professing the Baptist faith, residing in Needham, Natick, and Dover, formed themselves into a church in 1837, to be known as the Needham and Dover Baptist Church. In 1838 a chapel was built and dedicated at Charles River village for the accommodation of all. They were publicly recognized by an ecclesiastical council as a Baptist Church. Other churches having been formed in the neighboring towns, it was thought expedient in 1859 to move the chapel to its present location. The church was well attended for a number of years, the pulpit being supplied almost wholly by students from the Baptist Theological Seminary at Newton. Sherman Battelle, Esq., and Deacon John Kenrick labored many years for its prosperity, but the numbers being small, it was deemed advisable to discontinue public services.

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The first Sunday-school in town was organized April, 1818, by Mr. and Mrs. Leonard Battelle, at Charles River village, over the store of Capt. Newell, for the instruction of the people laboring in the mills. Little is known of this early Sunday-school, as it existed only a few years. Some years later another was organized in connection with the First Parish Church. In 1822, Miss Mary Perry, being then a teacher in the Centre District School, wishing to encourage an interest in religious exercises, invited her pupils to commit passages of Scripture and verses of hymns to be repeated to her Monday morning. Some of the pupils entered upon the duties with pleasure; but as the interest increased, jealousies arose, and some of the people complained that too much time was taken from the public school duties. Miss Perry then invited the scholars to meet her in the school-house Sunday noons. This invitation was accepted, and a larger number was soon in attendance than could be accommodated. In 1824 the school was moved to the church, but the instructors received but few expressions of encouragement or sympathy from pastor or people.

Nearly all of the Sunday-schools in early times were held in school-houses during the warm weather, discontinuing during the winter months, and having but little or no connection with the church.

Revolutionary War.—Amid the cares and labors of a pioneer life our ancestors were early called to defend the rights and liberties of their homes in the wilderness. On the morning of April 19, 1775, as the British troops marched towards Lexington, a messenger, a sharer of the toil of Paul Revere, was sent into the country to arouse the people to defend their homes. Dover, then a precinct of Dedham, was ready to respond to the patriotic call. Sixty-eight brave men went forth, and one (Charles Haven) never returned. Two months later, June 17th, at the battle of Bunker Hill, as Col. Prescott led his thousand men to occupy the heights of Charlestown, we find our noble men among the number, and one (Aaron Whiting), ready to be among the defenders, left his oxen and plow in the field. His wife unyoked the oxen and turned them to pasture, but the plow remained in the unfinished furrow until his return three months later. When Washington reached Boston, a fortnight after the battle of Bunker Hill, he found a large body of volunteers ready to be organized and disciplined as soldiers.

Then in May, 1775, when it was decided by some of the patriots to secure Ticonderoga and Crown Point, we find Nathaniel Chickering, Lieut. Lemuel Richards, Moses Richards, Thadeus Richards, John Jones, and Bariah Smith among the brave to capture these forts. One of the number, John Jones, died at Crown Point, with smallpox, July 4, 1776.

The last precinct meeting warned in "His Majesty's" name was April 21, 1774. From that time until Sept. 29, 1777, the meetings were warned as freeholders and inhabitants of the Fourth Precinct. After that date they were warned in the name of the government and people of Massachusetts Bay. Large sums of money were granted from time to time to defray the expenses of the war.

The town of Dedham declared its independence May 27, 1776.

The following is the form of the oath of allegiance:

"We, the subscribers, each one of us for himself, do truly and sincerely acknowledge, profess, testify, and declare that the Commonwealth of Massachusetts is, and of right ought to be, a free sovereign and independent State. And I do swear that I will bear true faith and allegiance to the said Commonwealth, and that I will defend the same against traitorous conspiracies and all hostile attempts whatsoever. And that I do renounce and abjure all allegiance, subjection, and obedience to the King, Queen, or Government of Great Britain (as the case may be), and every other Foreign Power whatsoever: and that no Foreign Prince, Person, Prelate, State, or Potentate hath or ought to have any jurisdiction, superiority, Pre-eminence, Authority, Dispensing or other Power in any matter, civil, ecclesiastical, or spiritual, within this Commonwealth, except the Authority and Power which is or may be vested by their constituents in the Congress of the United States. And I do further testify and declare that no man or body of men hath or can have any right to absolve or discharge me from the obligation of this oath, declaration, or affirmation. And that I do make this Acknowledgment, Profession, Testimony, Denial, Declaration, Renunciation, and Abjuration heartily and truly, according to the common meaning and acceptation of the foregoing words, without any equivocation, mental evasion, or secret reservation whatsoever. So help you God."

The following names will show the readiness to respond to the call of duty in this trying time: Joseph Cheeny, James Cheeny, and Nathaniel Miller guarded Burgoyne's troops one hundred and fifty days. Ellis Whiting, Michael Bacon, Jonathan Battelle guarded Governor's Island thirty-three days. Capt. Ebenezer Battelle, Lieut. Asa Richards, John Cheeny, Adam Jones, Stephen Gay, Samuel Farrington, John Chickering, Hezekiah Battelle, and Ebenezer Battelle guarded Roxbury fourteen days. Bariah Smith, Ebenezer Richards, Jeremiah Bacon, Jr., Moses Bacon, Josiah Bacon, Jr., guarded at Roxbury and Providence seventeen days. Jabez Whiting, Daniel Chickering, Thomas Leath, John Brown, Jesse Richards, Luke Dean, Elijah Dewings, Nathan Cook, Ichabod Farrington, Abijah Richards, Aaron Fairbanks, John Draper, Thomas Leatherbee, Bariah Smith, and Samuel Chickering guarded in and

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around Boston from eight to one hundred and seventeen days. Many held the soldier's rank and three were officers,—Col. Daniel Whiting, Lieut. Ebenezer Newell, and Capt. Hezekiah Allen. Their names may be read on the moss-covered stones as they sleep beneath the sod in the quiet of our loved and hallowed cemetery. Ebenezer Wilkinson and Daniel Fuller were drafted to serve in the war of 1812.

Civil War.—We would not forget our brave sons and brothers who risked fortune and life to free the slave and defend the flag of our nation, and as they buckled on their armor in its defense tearful eyes and heavy hearts were left behind.

Thirty-three enlisted and sixteen laid down their lives for the country they loved. And as we plant the myrtle and the rose over these patriot graves may our prayers be that the nation's blood may never flow again to wash away the stain of the oppressor or the foe.

The following is a list of the names of the soldiers who served in the civil war:

Henry H. Ayres.	James G. Mann.
Calvin Ayres.	Ellis Marden.
Abraham Bigelow.	William Martin.
Chester A. Bigelow.	Thomas Monroe.
George Bemis.	Robert Mitobell (navy).
James A. Baldwin.	George E. Miller.
Andrew W. Bartlett.	Timothy Ragan.
John M. Brown.	Howard A. Staples.
Joseph A. Copeland.	Lewis Smith.
James Carey.	Frederic E. Smith.
Theodore L. Dunn.	John E. Strang.
Perez L. Fearing.	Ansel H. Tisdale.
George W. Fearing.	Levi A. Talbot.
John Frost (navy).	Benjamin Thomas.
Lewis N. Goulding.	Samuel G. Thomas.
Edwin F. Gay.	Ithamar Whiting.
Henry J. Hanks.	Daniel Whiting.
William G. Hart.	William Whiting.
Willard Hotchkiss (navy).	Albert Woods.
C. Dwight Hanscomb.	George H. Wise.
George R. Markham.	James Welch.
Elbridge L. Mann.	Patrick Wall.

Documentary History.—A petition, signed Jan. 16, 1782, was presented to the General Court, praying that the precinct might be incorporated as a town. It passed in the House, was sent to the Senate, read the first time, and on the second reading was rejected, April 23, 1782. The Fourth Precinct of Dedham voted, March 17, 1784, to apply again to the General Court to be incorporated as a town, and John Jones, Joseph Haven, and John Reed were chosen agents to present the memorial of the inhabitants to the General Court. Humbly showing by their petition the great inconvenience under which they labored, not being an incorporated body; that many of the inhabitants of the precinct were obliged to travel from eight to twenty miles to attend the town-meetings, and by reason of the extra distance, the badness of the ways, and oftentimes deep snows and stormy seasons, there would not be more than three or four of the precinct at the town-meeting when matters of importance were transacted; also, that a considerable number of the precinct, being worried with such unreasonable toil and travel, had determined several years ago never to attend another town-meeting at such inconvenience; and although they were not many in number or opulent, still if they were smaller in number and of less ability, they were under an absolute necessity of being incorporated as a town. This petition passed in the House of Representatives but was rejected in the Senate, as the numbers in the precinct were below the number required for a representative. The inhabitants then met, June 28, 1774, and prepared a draft to be presented to the General Court, to be incorporated into a district with the same boundaries as when a precinct. This petition was accepted, and the precinct was incorporated into a district by the name of Dover, July 6, 1784, with these provisions, that the inhabitants of the precinct pay all the taxes and debts due the town of Dedham; also, relinquish all the rights, titles, and interest in the work-house, school money, and all donations and public privileges in the town of Dedham; also, that the selectmen of the town of Dedham give notice fifteen days at least before choosing a representative, to meet with the town of Dover to choose a representative. The first public meeting of the district was held Aug. 9, 1784, and the following officers chosen: Selectmen, John Jones, Esq., Deacon Joseph Haven, and Lieut. Ebenezer Newell; Treasurer, William Whiting; Theodore Newell, constable and collector. May 9, 1785, the town of Dedham and district of Dover made choice of Nathaniel Kingsbury and Samuel Dexter to represent the town and district in the General Court. March 4, 1790, the district of Dover, in the county of Suffolk, was annexed to the town of Medfield for choosing representatives for the future. In colonial days many of the towns, on account of the smallness of their numbers, did not send representatives. Then each town paid its representative and were fined if one was not sent, delegates often being sent to petition the court to remit the fine.

A petition was presented to the Legislature, Feb. 17, 1836, praying to be incorporated into a town, having ascertained that there were more than one hundred and fifty ratable polls, being the number sufficient to entitle them to a representative of their

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own. This petition was presented by Walter Stowe, Lowell Perry, and Timothy Allen, selectmen of the district. The petition was granted March 31, 1836, and Dover, having been fifty-six years a precinct and fifty-two a district, became a town possessed of all the duties and liabilities of other towns of the commonwealth.

Representatives to the General Court have been as follows:

1836. Rev. Ralph Sanger.
1840. Calvin Richards.
1844. Rev. Ralph Sanger.
1845. Elijah Perry, Jr.
1846. Rev. Ralph Sanger.
1850. " "
1851. Calvin Richards.
1853. Rev. Ralph Sanger.
1858. Henry Horton.
1864. Theodore Dunn.
1869. Abner L. Smith.
1871. Amos W. Shumway.
1877. John Humphrey.

In 1754, Ensign John Jones was chosen to procure a burial-cloth for the precinct. In 1774 the inhabitants voted that they will not drink any kind of India tea, or allow their families to use it. A committee of eleven were chosen to make inquiries if any persons violate their engagements.

In 1786 a pound was built. In 1787 the Farm Bridge was built. In 1794 cattle and swine were allowed to run at large. In 1795 guide-posts were erected in various parts of the town. In 1780 taxes were grievous to be borne, and great hardships endured on account of it. In 1800 it was voted to build a powder-house on the land of Capt. Samuel Fisher. It was built by Obed Burridge, and was sold in 1845. Fifty dollars were voted to support the singing-school in 1830. Census, May 22, 1837, 518. In 1843 it was voted that citizens have the privilege of taking up lots in the burial-ground, not to exceed twenty feet square; it was also voted to lay out walks and set out trees. Elijah Perry, Calvin Richards, and Luther Eastman were chosen a committee to beautify and improve the burial-grounds. In 1845 tythingmen were chosen. In 1862 it was voted to pay two hundred dollars to volunteers who would enlist to fill the quota of the town. In 1876 the population was 645.

Poor.—For many years the poor of the town were boarded in families, wherever they could be accommodated. Later a farm was bought for a home for the poor, which was afterward sold at public auction. In 1865, Joseph Larrabee bequeathed all his real and personal estate to the town, the income to be used for the comfort and benefit of poor persons, who had a legal settlement in Dover. He especially recommended that the trustees use a portion for the aged and feeble who could not fully maintain themselves.

Educational.—Not only were our ancestors interested in religious advancement, but the cause of public instruction received their early attention. In 1759 an order for 7*s.* 4*d.* was granted to Timothy Ellis for mending the windows to the school-house the year before. Also, previous to this an order without date was granted to Thomas Jackson for £31 6*s.* 8*d.*, for his wife Leonora teaching school at Mr. Bacon's house. The first precinct meetings, 1748, were held in a school-house near the dwelling-house of Joseph Chickering. This school-house must have been owned by individuals, as in a precinct meeting, March 6, 1761, the inhabitants wished to remove the school-house to a more convenient place near the meeting-house, but the proprietors would not consent to have it removed. In 1762 the inhabitants applied to Dedham for their proportion of school money due the Fourth Precinct. Voted, March 21, 1763, to build a new school-house, "opposite to y^e^ north side of y^e^ meeting-house, on land of Dea. Joshua Ellis." "Then Dea. Joshua Ellis made an open declaration to y^e^ said precinct, that he did give to y^e^ said precinct the land pitched upon for y^e^ use of a school-house and yard, viz., four rods square; the southerly line of y^e^ said square to bound south on the highway that leads by the north side of the meeting-house." "And the said precinct accepted the same, and voted their thanks to Dea. Joshua Ellis for the said land." An appropriation of twenty-five pounds was made to build the school-house.

Voted, April 4, 1785, to build two new school-houses, one in the west and one in the east part of the town. Appropriated £25 for building each. In 1785 granted to Jeremiah Bacon £3 12*s.* 8*d.*, for keeping school in the centre division for the winter. Also gave an order for £3 June 4, 1786, to Miss Mary Whiting, for teaching in the Centre division. In 1789 gave an order to Paul Whiting for £2 8*s.* 0*d.*, for his wife teaching in the East division. In 1791 paid John Jones 11*s.* 4*d.* in part for his services as school committee. In 1830, Rev. Ralph Sanger, Josiah Newell, and Noah Fiske were elected school committee. In 1838 voted to define school district limits, to be designated as the east, west, and centre districts. "The inhabitants of the south part of the town to draw their proportion of the school money by the scholar."

In 1796 voted to grant fifty-five pounds for schooling. In 1798 voted two hundred dollars for the use of the schools.

The Centre division in 1838 consisted of fifty-two families, and ninety-nine scholars between the ages of four and twenty-one. It being so large it was thought advisable to divide it into two districts, and

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what is now known as the North district was set off. In 1839 it was voted each district choose a prudential committee. In 1841 it was voted to build a new school-house in the West district, the old one being too small for the number of scholars attending; ceiling being so low in that part of the house where the seats and writing-desks were located that a person of medium height could not stand erect. In 1851 voted to have school reports printed. In 1864 voted that the school committee choose a superintendent, with a salary of thirty dollars per year. In 1865 the South district formed a union with Walpole and Dedham. In 1869 the district system was abolished.

The money for schools was divided for many years between the districts in proportion as each district paid taxes for their support.

In 1884 the town appropriated twelve hundred dollars for the support of schools, and that, with the dog-tax and share of State School Fund, gives about sixteen hundred dollars for the maintenance of the four schools.

There are one hundred and five children in the town between the ages of five and fifteen, who attend the public schools. There being no High School, all who wish to pursue their studies attend schools of a higher grade in the adjoining towns.

Women have been elected as members of the school committee, and have served as superintendents for the past eleven years.

The following names will show the interest that has been manifested to procure a liberal education, all having received a college education or were members of a college:

1765. Nathaniel Battelle, Harvard College.
1774. Jabez Chickering, Harvard College.
1774. Joseph Haven, Harvard College.
1776. John Haven, Harvard College.
1788. George Caryl, Harvard College.
1800. Hezekiah Allen, Harvard College.
1803. William Draper, Harvard College.
1803. Jesse Fisher, Harvard College.
1810. Samuel Fisher, Harvard College.
1810. Joseph Haven, Harvard College.
1814. Mason Fisher, Harvard College.
1818. Jesse Chickering, Harvard College.
1833. Fisher Ames Harding, Harvard College.
1840. George Partridge Sanger, Harvard College.
1797. Morrill Allen, Brown University.
1812. Thadeus Allen, Brown University.
1812. Daniel Whiting, Brown University.
8114. Hezekiah Battelle, Brown University.

Post-Office.—The post-office was established in Dover, February, 1838. Previous to this the mail was brought to Dover from Dedham several times during the week on horseback. At the time the office was established there were two mails during the week, Wednesday and Saturday.

The first postmaster, John Williams, was born in Groton. In early life he moved to Dedham, married Sally B. Stone, of that town, and resided there several years. He then came to Dover, established a hotel, where many a weary traveler was refreshed at the bountiful board, as the four-horse coach from Woonsocket Falls tarried on its way to Boston. In connection with the hotel he kept a livery stable and store. He was deputy sheriff many years, and held other offices of trust and responsibility in town. At his decease, February, 1840, Rev. Ralph Sanger was appointed postmaster, and held the office twenty-two years, resigning January, 1862. It was during his term of office that daily mails were established. The mail previous to 1861 was brought by stage from Wellesley to South Natick for several years, then to Needham until the railroad was built through the town.

In January, 1862, Isaac Howe, the third postmaster, was appointed. Mr. Howe was a native of Framingham. He married Betsy Williams, the only child of the first postmaster, and continued the hotel and store several years after the death of Mr. Williams. Mr. Howe resigned January, 1875, when his son, G. L. Howe, the present postmaster, was appointed. There are now two mails daily, A.M. and P.M., from Boston.

Library.—The first library in town was organized during the early ministry of Rev. Ralph Sanger, and was known as the Proprietors' Library Association. It consisted of the best histories, biographies, and miscellaneous reading of the time. The library was kept at Mr. Sanger's house, and quarterly meetings were held for the exchange of books. Mr. Sanger's knowledge of books and timely suggestions were always gladly received. Residents of Natick availed themselves of the privilege of becoming members, and were among the regular attendants at the quarterly meetings, this being the largest and best collection of books in the vicinity.

This early library and the literary influence exerted by Mr. Sanger fostered a taste for reading which resulted in the formation of a parish library in 1870. Mr. Calvin Richards was deeply interested in its formation, and it was largely through his instrumentality that the scattered volumes of the former library were gathered, and that the present one now exists. Feb. 12, 1874, Mr. Frederic Barden presented the First Parish in Dover with one thousand dollars, the interest to be used in purchasing books for the parish library. The parish wished to change the name from the First Parish to the Barden Library, but he modestly de-

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clined, wishing not to have his name at the head of a large or small institution, preferring that it should be engraven on the hearts of his dear friends, for whom he had the kindest remembrance, both for the living and the dead; and, as he expressed himself, "that he took great pleasure in visiting their house of worship, so neatly fitted up, and seeing the young take the books from the library, which he hoped would be a source to help lead them, through virtue and religion, up to God." The library now comprises about seven hundred volumes, and is kept in the vestibule of the church.

Town Hall.—When the Second Church of the First Parish was burned, Jan. 20, 1839, the town-meetings were held in the Centre school-house, and a committee of five, consisting of Capt. Walter Stowe, Capt. Lowell Perry, Jeremiah Marden, Capt. John Shumway, and Joseph A. Smith, were chosen to negotiate with the parish committee, composed of Hiram W. Jones, Daniel Mann, and John Williams, in reference to building a vestry in connection with the meeting-house of the First Parish. The sum of three hundred dollars was appropriated to defray the expense. The vestry was used as a town house from 1839 until 1880 for all town purposes. The question of a new town house was suggested and discussed at different times, as early as 1854, but nothing decided was done until the spring of 1879, when an appropriation of three thousand six hundred dollars was made by the town and a committee chosen to superintend the building of a house suitable for the uses of the town. The committee chosen was Warren Savin, Eben Higgins, William A. Howe. There existed a difference of opinion as to the expediency of building a one-story or two-story building, but a two-story building was erected. It was framed, boarded, and slated, when a cyclone, July 16, 1879, blew it down, making a complete wreck of the building and killing one of the workmen and seriously injuring others. The town sustained a loss of nineteen hundred and twenty-six dollars and eighty-five cents. Meetings were called and the subject again discussed, which resulted in choosing a new committee, this time the selectmen, Capt. John Humphrey, Barnabas Paine, and Asa Talbot. The town made another appropriation for a new building. The wreck was cleared away, lumber sold, a new site selected, and a one-story building erected, capable of seating on the lower floor and gallery about four hundred people. It is neatly finished in chestnut, handsomely frescoed, and in all respects is commodious and substantial, costing the town, completed and furnished, four thousand four hundred and ninety-nine dollars and eight cents. The architect was T. W. Silloway, of Boston. It was dedicated June 17, 1880, a large audience being present. Remarks were made by John C. Coombs, president of the meeting, and a report of the building committee was read by the chairman, Capt. John Humphrey. Prayer was offered by Rev. Horatio Alger, of South Natick; and an address was delivered by Frank Smith, of Dover. Short speeches were made by Thomas W. Silloway, of Boston, Rev. C. S. Locke, of West Dedham, Rev. Horatio Alger and Elijah Perry, Esq., of Natick, Rev. T. S. Norton, of Prescott, and others. The services closed by singing an ode written for the occasion by Rev. C. C. Sewell, of Medfield. Music was furnished by L. W. Colburn and family, of South Natick; singing by the Medfield quartette. The hall was tastefully decorated with potted plants and cut flowers furnished by our summer residents, B. P. Cheney, Esq., and Dr. H. R. Stevens.

Mills.—Dover has been and is largely an agricultural town, yet other interests at different times have been represented in the town. As early as March 10, 1796, a committee was chosen to view the ground for a new road from the house of Lieut. Lemuel Richards to Mill Creek, west of Noannet Brook, to the new slitting-mill, and October 24th of the same year voted to erect a bridge over the waste water running from the saw-mill belonging to Capt. Josiah Newell and George Fisher. In 1815 the first rolling-mill was built in Dover by a company of gentlemen belonging in Boston, Dover, and Medfield. They employed a millwright by the name of Johnstone, an Englishman, who was smuggled into this country some years previously, it being against the laws of England that any skilled mechanics should leave it. This was the first rolling-mill built to run with one water-wheel in this part of the country; two undershot wheels were formerly used, one for each roll, the rolls turning no faster than the wheels, perhaps ten times a minute, while this was a bucket-wheel thirty-six feet in diameter, the buckets being four feet in length, the water flowing over the top of the wheel. The speed of the rolls was increased to forty turns a minute. It had been thought impossible to run a mill for rolling iron with so small a supply of water, yet this mill was capable of rolling as many tons of iron in a year as other mills built at that time, driven by all the water in Charles River. Owing to the increased speed of the rolls, this mill was used for rolling iron some eight or ten years, when the company failed and the land and buildings were sold. Nothing now remains but the stone foundations and wheel-shaft.

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For many years a mill for manufacturing sheathing paper has been in active operation on the former site of the slitting- and saw-mills, known as the Hill Paper-Mills, the business being done by Messrs. Hill & Sons.

In 1865 and for years previous cigars were manufactured by Linus Bliss, but the business was not continued after his decease.

At one time a shoe-manufactory was started, but was soon abandoned.

Early Settlers.—Few towns in the vicinity have as fine scenery or more pleasant drives than the quiet little town of Dover. The old mill, with its broken dams, the little brook rippling through the dams and wheel-pit, and passing off under ground for a long distance, the foundation-stones of the various buildings situated in the low valley grown up to wood and out of sight of human habitation, make it a romantic locality. The view of the Charles River valley, near Sherborn, or Farm Bridge, formed the scene of a fine painting by Inness.

A look from Pegan Hill well repays for the labor of reaching the summit, which is four hundred feet above tide-water.

Looking east upon a clear day, Bunker Hill Monument can be seen with the naked eye. Turn to the northwest, and old Wachusett and the granite hills of Monadnock Mountains are in view. The Peterboro' Hills may be seen, and nearer, Nobscot and Goodman's Hills.

Pegan Hill was once the property of Wataspaquin, one of King Philip's tribe, and was left as a gift to his sons, Anthony, James, and Thomas.

The Natick records relate laying out a road from Thomas Pegan, Jr.'s, house to Thomas Pegan, Sr.'s, house, on Pegan Hill. Thomas Pegan was an Indian who lived on the northwesterly part of the hill, well up towards the top, from whom it took its name (and was formerly written Peegun). The cellar-holes and places where his house and buildings stood are still to be seen, and though their homes were rude and their ideas of life crude, it is evident their tastes were not wholly barbarous, as shrubs and clusters of rose-bushes are remembered by some of the oldest inhabitants to have been seen growing about their doors. And as we follow down the northwesterly side of the hill, and come to the site of the home of Deborah Comechos (now Mr. James Draper's home), and are shown fruit-trees that were planted and cared for by Indian women, we learn that it was not impossible for these warlike people to be taught to love and follow the track of civilization. Hannah Dexter an Indian doctress, was celebrated for her knowledge of roots and herbs, and even the English people came many miles to consult this famous woman. She finally came to an untimely end, being burned to death Dec. 6, 1821. Her grandson, Joseph Purchase, being charged with the crime, was imprisoned, and died in the prison before the law was executed. Deacon Ephrahim, an Indian of good repute and English habits, was deacon, with Col. John Jones, of Dover, for many years in (Parson Lothrop's) Rev. Stephen Badger's church of South Natick.

At a town-meeting in Natick, March 10, 1734–35, we find many of these Indians elected to fill town offices,—Thomas Peegun, moderator; Deacon Joseph Ephrahim, Thomas Peegun, Josiah Speare, selectmen; Jeremiah Comecho, one of the constables; Thomas Peegun, an assessor; Nathaniel Coochuck, surveyor of highways; Eleazer Annepogeni, Nathaniel Coochuck, fence-viewers; and Thomas Peegun, sexton.

The civilization of these Indians was almost wholly due to the missionary labors of John Elliot, who was born in England in 1604, came to Boston in 1631, and on Nov. 5, 1632, was settled as teacher of a church in Roxbury. He soon became much interested to teach these aborigines the way of a better life. He was assisted by his eldest son, who was a minister in Newton, in his labors as missionary and in translating the Bible into the Indian tongue. The town of Natick (which signifies a place of hills) was granted to the Indian converts at the request of the Apostle Elliot, who sent petitions to the General Court in their behalf at several different times.

1669.—"The humble petition of John Elliot, in behalf of the poor Indians of Natik, sheweth, That whereas this honored Court did appoint a committee to fix a line betwixt Dedham and Natik, bounding on each other, viz., the Worshipful Mr. Ting, Mr. Jackson, Deakon Park, and Leiftenant Cook, of Boston, who took pains in it, and the record of their determination is accepted and put into the Court records. Nevertheless, some of Dedham doe invade our line. Upon one side, they forbid the Indians to plant, take away theire raills, which they have prepared to fence theire corne fields, and on another side, they have taken away their lands and sold them to others, to the trouble and wonderment of the Indians, these are humbly to request this honored Court to impower the same worshipful Committee, and request you once more to take pains, and goe to the place, wt. ye have allready done, and request our brethren of Dedham to be more quiet, and let us peacably injoy our owne. So committing this honored Court unto the Lord, and to the word of his grace, I remaine,

"Your humble petitioner,

"JOHN ELLIOT."

Pegan Hill was the scene of a fierce controversy between the Dedham planters and the Indians, which did not cease until the year 1700. Sergt. Richard Ellis, of Dedham, obtained a grant of the south-

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westerly part of it, and had his home erected upon it. Other portions by grant or purchase became the property of the Drapers, Battelles, and Hardings. But, through the efforts of John Elliot and the Indian preacher, Daniel Takawompbait, these strifes ceased, and it is hoped as they listened to the preaching of the Rev. Oliver Peabody and Rev. Stephen Badger that higher and better thoughts took the place of these discordant feelings.

Biographical Sketches.—John Jones, son of John and Mehitable Jones, of Weston, was born Oct. 30, 1716. He moved to Dedham (now Dover) in 1742. He settled on a farm on the banks of Charles River, a promontory in the northern part of Dover, near South Natick, which at the present time is owned and occupied by B. P. Cheney, Esq., as a summer residence. He was married to Hannah Morse, by Rev. Oliver Peabody, at Natick, Feb. 23, 1742–4. He was one of the deacons of Rev. Stephen Badger's church, with Deacon Joseph Ephrahim, an Indian. At one time he was proprietors' clerk for Natick, and living, as he did, so near South Natick (the original Natick), he took an active interest in its welfare as Dedham. He was justice of the peace, and tried many cases and married many couples, a record of which he kept in a book now in the possession of his grandson, Amos Perry, of Providence. He was a surveyor, and many of his sketches remain to show that he had a wide circuit of that business. In 1762 he went to Maine to survey Mount Desert. He was many years clerk and selectman for the Fourth Precinct, and the records of Dover show that he was a valued and useful citizen. He was famous for keeping records and dates. A small book kept by him now in the possession of his grandson, Elijah Perry, of South Natick, contains valuable records not to be found elsewhere. After a long and useful life he died on the farm where he first settled, Feb. 2, 1801, aged eighty-four years.

Rev. Morrill Allen was born on what is known as the old Allen farm, in Dover. Graduated at Brown University, 1797. His health failing, he was advised to work on a farm. He settled in Pembroke, regained his health, and was considered one of the best farmers of Plymouth County. He early commenced collecting the seed of the white pine, bought cheap land, sowed the seed, and saw acres grow up to wood. He retained the charge of his parish to an advanced age. As an agriculturalist, a citizen, and a pastor he was highly esteemed.

Thadeus Allen was born in Dover, May 14, 1786, and spent his youthful days upon the ancestral farm. He occasionally taught school, and during his preparation for college resided for a time at Hanover, N. H., acting as amanuensis to Professor Shurtleff, of Dartmouth College, who gave him valuable aid in his studies. He graduated at Brown University in 1812. Soon after leaving college he entered upon preparatory medical studies, but owing to impaired health was induced to enter trade with his brother Timothy, and the firm of Timothy and Thadeus Allen was established, who carried on an extensive wholesale provision business for some years in Boston. This enterprise ultimately failed, and Mr. Allen organized a private school in 1820, which he conducted for many years. He was an excellent Greek and Latin scholar, and very successful in imparting his knowledge to others. For many years he privately prepared students for college, and gave private instruction to persons whose political or other duties claimed higher qualifications than their previous education had given them. In the year 1857 he represented in part the city of Boston in the Legislature, and was for many years a member of the school committee of that city.

Mr. Allen was thrice married. His first wife, Clarisa Bullard, of Needham, lived but a few months. Again, in 1816, he married Ann, widow of Joseph Hunt, and daughter of John Bullard. By this marriage there were four children,—Joseph Hunt, James Woodward, Clarisa Bullard, and Elizabeth Carter.

Mr. Allen was married to his third wife in 1834, Sophia B., widow of Joseph Frothingham, who lived to make his home pleasant for nearly fifty years. There were no children by this marriage, but she proved a true and loving mother to the children of the former marriage.

In political events he took a deep interest, and was a close and critical student of American political history. He was remarkable for his erect form as he walked the streets at ninety years of age. He passed quietly from life aged ninety-six years. His wife survived him but a few hours, and they were borne in company to the shades of Mount Auburn.

The father of Mr. Allen's second wife, John Bullard, was closely connected with that famous ride of Paul Revere.

The "Sons of Liberty" was an organization embracing the most active spirits in fostering the Revolution. Mr. Bullard was an active member, and a steadfast friend of Paul Revere. His stable and grounds occupied the present site of Bromfield Street, and the "Old Province House," opposite the head of Milk Street, was the Governor's residence. It was natural for the Governor's groom to spend many a leisure hour among the horses in the neighboring

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stable. One day just after dinner he was there, and remarked, "There'll be trouble to pay to-morrow." "What's up?" was the careless inquiry of Mr. Bullard. "Why, the troops march to-morrow with three days' rations." Mr. Bullard became somewhat nervous, and asked the groom if he would not finish the horse he was currying, as he had forgotten an errand on his way from home. "Certainly," was the reply; and Mr. Bullard *sped, not to* Revere's work-shop, lest it arouse suspicion, but visited another "Son of Liberty" and sent him to Revere (who had been selected for the duty), with the authentic message that the British were intending a raid upon the provincial stores at Concord. "It must be so, if Bullard told you, and I'm off at once," said Revere. Hence the famous ride.

Fisher Allen was born in Medfield, on the Allen homestead. When a young man he moved to Dover and bought a farm bordering on Charles River, near Sherborn. He married Rachel Smith, of Medfield. They passed their lives in this quiet home, commanding the love and respect of all who knew them. He died June 21, 1842, aged ninety-five years.

Noah Fiske was born in Holliston, Mass., but spent the greater part of his life in Dover. He was a schoolmaster in his early days, but for several years kept a store in the west part of the town. He was town clerk of Dover many years. He possessed many traits of character worthy of imitation. Few excelled him in kindness of heart, honesty, and unselfishness. He seemed to have no part or interest in the great bustling world, where greed and inordinate ambition take possession of men, but his life was rather an example of "doing unto others as we would that they should do to us." He was remarkable for his entire satisfaction with life and the rulings of Providence, giving daily testimony that he believed all things were ordered for the best. This was surely exemplified in his life, that "an honest man is the noblest work of God."

Fisher Tisdale was born in Dover, in 1774. Few men commanded more respect or affection from the people. He never married, but found great pleasure in storing his mind with knowledge from the best authors. A pleasant word and smile were his greetings for all. He was a constant attendant at church, and led a consistent Christian life. The music to him was no pastime, but a devotional exercise in which he always took part until age disqualified him; then his attitude, folded arms, and bowed head showed his interest in music as in prayer. "Faithful to duty" was his watchword through life. He was blessed with a rare memory, remembering dates and events many years, telling who preached on certain Sabbaths, what the text was, and would often repeat accurately sermon and prayer after the minister. He died Sept. 6, 1856, aged eighty-two years. His quiet courtesy and respectful manner endeared him to all, but he was the most beloved by those who knew him best.

Daniel Mann was born in Dover, March 23, 1777. He resided in the eastern part of the town, where he owned a large tract of land and several houses. He was public-spirited, always ready to aid every good cause. He was especially interested in getting the railroad through the town, and spent liberally of time and money to secure it. He married Rachel Allen, May 20, 1802. His energy of character and upright business principles made him successful in whatever he undertook. He was justice of the peace, and for many years held many offices of trust in the town. He died March 4, 1859, aged eighty-one years.

Calvin Richards, son of Calvin and Lucinda Richards, was born in Dover, Sept. 29, 1807. When a young man he engaged in business in Boston, but his health failing he returned to his native town. After the decease of his father he purchased the old homestead, where he resided until a year previous to his death, when impaired health compelled him to lessen his cares and the farm, which had always belonged in the family, passed into other hands. He married Lucy M., daughter of Daniel Mann, May 27, 1841. He was always interested in the growth and welfare of the town, and was untiring in his effort to aid every plan towards its advancement. He was greatly interested in the education of the young, and served many years as superintendent of the public schools and in the Sunday-school of the church to which he belonged. He held many positions of trust, both public and private, in the town, and was twice chosen by his townsmen to represent them in the Legislature. His benevolence, sound judgment, and integrity of character commanded the respect of all. His power of harmonizing opposing elements was unusual. He died Oct. 4, 1873. "Blessed are the peacemakers."

Josiah Newell was born in Needham, but moved to Dover in 1801, and spent the greater part of his life there. He married Betsy Mann, of Dover, sister of Daniel, Simeon, and James Mann. Their family consisted of nine children (three died in infancy), and six arrived to manhood and womanhood. Mr. Newell owned the water-power in the east part of the town, and for many years was engaged in rerolling Norway iron for Boston, New York, and Philadelphia markets, and was also largely engaged in the manufacture of cut nails. He was a very charitable man, an excel-

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lent neighbor, and largely interested in the religious interests of the town. Both he and his wife were for many years worthy members of the Unitarian Church. They were noted for their regularity in attending divine services. Josiah Newell, Jr., his oldest son, engaged in mercantile business in Boston, died in 1849, aged forty-five years. His youngest son, J. M. Newell, was a very successful merchant in Boston. He died on the passage to Italy, hoping by the sea voyage to regain his impaired health. The four remaining brothers and sisters reside in Newton.

Mr. Newell died at the age of eighty-four years, and with his wife and oldest son are buried in the Dover Cemetery. They are lovingly remembered by many who do not forget their virtues.

Frederic Barden was born in Dover in 1806. At the age of seventeen he commenced his work in life at the "Old Mill," in his native town, where for several years he conducted successfully the rolling-mill and nail-factory. In 1840 he removed to Newton Upper Falls and bought out the iron-manufacturing business of David Ellis, father of the Rev. Drs. Rufus and George Ellis, of Boston, where he continued the business during his life. This business he managed with excellent skill and judgment. He was careful, energetic, and enterprising; prudently economical in his own business, but liberal to the poor, and gave generously to charitable objects. Prompt and exact in all money and business transactions, men soon learned to rely upon his honesty and rejoice in his friendship. Twice Mr. Barden represented his townsmen in the Legislature. He did not seek public notoriety, but was foremost in all that pertained to the permanent good of his fellow-citizens. Politics to him was a field for usefulness, not an open sea for pillage. He was the graduate of no college, except the university of experience, but he possessed the dignity of common sense and integrity, and was a vigilant guardian of the public welfare. His life seemed admirably balanced with good sense and Christian principles. He always showed a special interest in the Bible, and was a member of the Channing Religious Society almost from its establishment, and at the time of his death a deacon of the church. Mr. Barden married in early life Elizabeth, daughter of Capt. Josiah Newell, of Dover, who was his companion and co-worker in all labors of love and charity. Although they were never blessed with children of their own, they took the children of others to their hearts, and thus kept the freshness of young love. The love for their native town never diminished, and as he gave liberally to the library and church, it was, as he expressed it, "Not that he loved the town less, but the church more."

He died, after a short illness, Sept. 25, 1877, leaving a widow to mourn his loss, and many friends to rejoice that he had lived.

Elijah, son of Elijah and Mary Perry, of South Natick, was born Nov. 14, 1807. Married Mehitable, daughter of Deacon Jonathan and Mercy Battelle, Nov. 29, 1832. He moved to Dover and purchased the "Battelle" farm in 1840, where he resided twelve years. He took an active interest in town and parish affairs, serving as superintendent of the Sunday-school, leader in the choir, and holding many offices of trust in the town. He called the first meeting to encourage a railroad through the town, and for several years was one of its directors. He was the first to take action that led to the organization of the Norfolk Agricultural Society, and for some years was one of its leading officers. He was justice of the peace, and represented the town in the Legislature in 1846. He has been and is trustee for several trust estates. He is largely interested in ancient records, and the choice and valuable collection of past events show clearly that he has inherited largely the traits of his grandfather, Col. John Jones.

Miss Mary Perry, a sister of Elijah, was one of the early teachers in the Dover schools, teaching several successive summers, while her brother Leonard taught the winter terms. She was identified with the church choir, and was one of the few who labored to establish a Sabbath-school at that time. She is lovingly remembered by some of her pupils to the present time.

George Chickering, son of Jesse and Dorcas (Smith) Chickering, was born Dec. 25, 1791. Married Hannah Guild, Nov. 30, 1826. Mr. Chickering devoted his life to agriculture and the public interests of his native town. By his thrift and industry he amassed a large property, and was for many years treasurer of the town, discharging his duties with faithfulness and exactness. He was a calm, deliberate, and reserved man, of few words, but of good judgment and great decision of character. His fellow-townsmen learned to respect his integrity and honest purpose. He died Sept. 25, 1857, aged sixty-five years. His eldest son, George Ellis, still retains the ancestral home.

Luther Richards was born in Dover, April 27, 1809, and was a prominent citizen of his native town. He was superintendent of the Unitarian Sunday-school, one of the selectmen, and town clerk for many years. In 1853 he was a member of the Constitu-

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tional Convention. During the last years of his life he resided in Boston, where he was engaged in the leather business. He died July 1, 1874, aged sixty-five years. He was an honest, kind-hearted, and public-spirited man.

Abner L. Smith, son of Ebenezer and Rebecca Smith, was born in Dover in 1823. Mr. Smith always resided in his native town. He was chairman of the board of selectmen nine years, was at one time assessor and member of the school committee, was constable twenty years, and town clerk seventeen years. In 1869 he represented the towns of Dover, Needham, and Medfield in the General Court. He was a quiet, unassuming man, discharging all his duties with scrupulous care and fidelity. He was a most useful and respected citizen.

Melancthon Smith, a brother of Abner L., was for many years a successful dry-goods merchant of Boston, and was at the head of the famous firm of Smith, Sumner & Co., importers, who kept in the old Bowdoin block on Milk Street, corner of Hawley. Mr. Smith amassed a large fortune, and resided at Jamaica Plain, where he died July 10, 1861, honored and respected by all who knew him.

William F., another brother, born in 1826, left home at the age of sixteen years and went to Boston to learn the trade of a mechanic. He was apprenticed to Jabez Coney, and during his five years of apprenticeship paid the strictest atttention to his duties, and soon become a proficient in all the details of the profession. From Boston he went to Springfield, Mass., and was employed as a draughtsman in building cars and engines for the Springfield Car and Engine Company. Mr. Smith moved to Cleveland, Ohio, in 1849, and was employed by Messrs. Harbeck, Stone & Witt as master-mechanic in the construction of the Cleveland, Columbus and Cincinnati Railroad, and after the building of the road he was continued master-mechanic by the directors until within a few months of his death. He was also a partner with Messrs. Carpenter & Wasson in the Fulton foundry at that time. Mr. Smith was an unpretending man, but possessed of wonderful abilities as a mechanic and car-builder, to which profession he devoted an unlimited amount of study. He died at Cleveland in 1878, much respected by the profession and beloved by a large circle of friends.

Capt. Lewis Smith was an honored man; he was town treasurer for many years, and filled other offices of trust. He was accidentally killed by a falling tree at the age of forty-five, deeply lamented by a large circle of friends.

Fisher Ames Harding was the son of John and Julia (Battelle) Harding, and was born in Dover, Jan. 23, 1811. He graduated from Harvard College in 1833. He studied law in Daniel Webster's office in Boston, two years. Went to Chicago in 1835, to Detroit in 1837, where he remained in the practice of law till his death, Aug. 4, 1846.

Conclusion.—It is not difficult to imagine why Dover was called Springfield Parish more than a century ago, when at the present time sixty buildings are supplied with pure spring water, which gushes forth from Pegan and the neighboring hills. It is estimated by good judges that there are at least thirty-five other springs of never-failing water, some of which yield a large supply, and are conveniently situated for easy transportation by rail to Boston and adjoining cities.

The advantage of Dover over many towns in the commonwealth as regards climate, air, and situation was noted, and a record kept by Rev. Ralph Sanger during the first thirty years of his ministry. This record showed that one in four had lived to be between seventy and eighty, one in seven to be between eighty and ninety, and one in twenty to be between ninety and one hundred. The record for the past thirty years would doubtless be as high.

It may be due to the sober and industrious lives of the people or the natural surroundings, or both combined; certain it is few towns can show a higher rate for age or health. At the present time there are living in the town Mrs. Isaac Howe, aged eighty-two; Mrs. Daniel Chickering, aged eighty-four; Mrs. Ann Miller, aged eighty-three; Mrs. Hannah Soule, aged eighty-six; Mr. Micajah S. Plummer, aged eighty-seven; Mr. Moses Draper, aged ninety-one years.

"Your fathers, where are they? and the prophets, do they live forever?" These were the words that formed the text of Dr. Sanger's discourse, preached at the close of a thirty years' ministry. And as we look back to the lives and labors of our ancestors, well may we repeat, "Our fathers, where are they?" Their lives were filled with toil, hardships, and privations. A wilderness to subdue, foes to conquer, and homes to secure, was their allotted task.

Civilization and progress have reared their monuments. Colleges and churches greet us. The broad and beautiful fields are before us. Mechanics and artists have laid their trophies at our feet. What shall we do to honor the life that is now passing?

There is yet a noble work to be done, and as we take up our daily tasks may we leave behind us monuments more pleasing and enduring than chiseled marble or costly temple.

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CHAPTER XXIII.

QUINCY.

BY CHAS. FRANCIS ADAMS, JR.

THE MASSACHUSETTS FIELDS.

DURING the afternoon of Wednesday, Sept. $\frac{18}{28}$, 1621, a large sail-boat, or shallop, as it was called, came into Boston harbor from the southward. The day was fine and the wind light, so that by the time those on board had reached the mouth of the Neponset, which to them seemed to be "the bottom of the bay," it was too late to do much in the way of exploration. They were complete strangers in those parts, and knew nothing of the disposition of the Indians living there. Accordingly they did not deem it safe to pass the night on the main shore, but seeing a sheltered cove on the easterly side of Thompson's, or the Farm School Island, they came to anchor in it. Presently they landed, and rambled over the island. They found no inhabitants. Indeed the place was not only deserted, but there was nothing to show that any one had ever lived there. Calling it the Island Trevore, after one of their number, the party returned on board their shallop and passed the night.

In all there were thirteen of them. Ten were Europeans and three Indians, the latter having been brought along to act as guides and interpreters. Miles Standish, then a man of thirty-four, was in command, and among the others there is reason to believe were Bradford and Winslow, both of them afterwards governor of the Plymouth colony, as they were also its historians. The party had left Plymouth, then a settlement only eight months old, shortly before Tuesday midnight, and, taking advantage of an ebb tide, expected to reach their destination at the Massachusetts, as Boston Bay was called, betimes Wednesday morning. They found they had been misinformed as to the distance. So, the wind being light, the voyage had taken up almost the whole of Wednesday's daylight.

The night passed quietly. The next morning broke clear and fresh, and as the sun rose the whole shore and the seaward slope of the Blue Hills, covered as they then were with primeval forest, must have glowed in the mellow richness of autumnal tints. Opposite to where the shallop lay, and close at hand, rose the bold, rocky promontory since known as Squantum Head. Crossing the narrow channel they landed on the beach beneath the cliff; and, so far as can now be known, it was here on the early morning of Sept. $\frac{29}{30}$, 1621, that a European foot first touched the soil of what is now the town of Quincy.

As soon as those composing the little party felt the pebbles of the beach under their feet, they began to look about for something on which they could make a morning's meal. Presently they found a number of lobsters, which the savages had caught and piled together ready to be taken away, and these they quickly disposed of. They had no time to lose. So, as soon as might be after breakfasting, they arranged to explore the country; for they had come not out of curiosity or a spirit of adventure, but to open relations with the natives with a view to trade. Accordingly two men were posted as sentries on the landward side of the cliff to secure the shallop from surprise, and then Standish, taking with him four others of the company and Squanto, one of the Indian guides, went inland. They had gone no great distance when they met an Indian woman, who was on her way to get the lobsters they had found. They told her that they had eaten them, and gave her something in return, with which she seems to have been well content, for she then pointed out to them where her people were. This would seem to have been on the other side of the Neponset, at Savin Hill or Dorchester Heights; for when she returned thither Squanto went with her, while the rest of the party retraced their way to the starting-point, and followed in the shallop. Their explorations, so far as the territory of what is now Quincy was concerned, were therefore limited to a brief morning's walk, and covered only a portion of the Squantum peninsula.

The remaining adventures of the party it is not necessary here to recount. They do not belong to the history of Norfolk County. It is sufficient to say that Standish and his companions visited the sachem Obbatinewat and induced him to swear allegiance to King James; then, guided by him, they went in search of the squaw sachem of the Massachusetts up the valley of the Mystic, and passed a delightful September day rambling among the Middlesex hills. Presently they returned in safety to Plymouth, full of admiration of the noble harbor and the fair country surrounding it which they had then for the first time seen, and "wishing they had been there seated."

Such was the first recorded visit of Europeans to Quincy, and the name of the peninsula which the party visited still stands as a memorial of the event. That it was then called Squantum is not certain, though the explorers not improbably did at that time give those names of Allerton and Brewster, which they have borne ever since, to points in the bay.

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Squanto was the guide in their walk over the peninsula, and it has ever since been called Squanto's Chappel, and more recently Squantum. It is possible that this was its Indian name, just as Neponset was the name of the river which separated it from the opposite locality known as Mattapan. The word, too, was one familiar enough in the Indian tongue, being an abbreviation of Musquantum, meaning he is angry, he is bloody-minded, and representing one of the Gods, apparently the God of wrath; though by some authorities it is spoken of as the good or kindly God. But, practically, the name of the peninsula upon which Standish landed does perpetuate for all time the memory, not of the Indian deity, but of the Indian guide. It is also in every way proper that this should be so. If ever a human instrument was made ready by special providence for a given work of infinite moment, it was so made ready in the case of Squanto. It is scarcely too much to say that but for his timely intervention the Plymouth colony could not have survived the famine of its earliest winters. The Quincy peninsula is his memorial; but his epitaph is found in the pages of Bradford, who wrote of him, on behalf of the Pilgrims, "He was their interpreter, and was a special instrument sent by God for their good beyond their expectation. He directed them how to set their corn, where to take fish and to procure other commodities, and was also their pilot to bring them to unknown places for their profit, and never left them till he died."[1]

At the time of Standish's visit the territory since called Quincy was occupied by a poor remnant of the Massachusetts tribe of Indians, some forty to sixty in number. The sachem Chickatabot ruled over them. Some years before he had dwelt at Mount Wollaston, which had then been cleared and cultivated, and the shell-heaps still to be found thereabouts indicate that it was a favorite Indian resort. North of Mount Wollaston, and between it and the Neponset, in that region since locally known as "The Farms," was, and still is, a broad, open plain called the Massachusetts Fields, supposed in the more flourishing days of the tribe to have been its gathering-place. It lay close to the water and the beach, which afforded an inexhaustible supply of those shell-fish of which the savages were inordinately fond; and the tradition is that here the Massachusetts Indians met at certain periods of the year and passed their time in games and feasting. Indeed, the name of the tribe is supposed to have been derived from the small savin-crowned hummock, lying between the Fields and Squantum, and bearing in its shape some more or less fanciful resemblance to an arrow's head.[2] It would thus appear that not only was the name of the commonwealth derived from a spot within the limits of Quincy, but it was within those limits also that the Massachusetts tribe found that common gathering-place which was to them what the Isthmian fields were to the Greeks. The eastern slope of the Blue Hills and the shores of Quincy Bay were the cradle, the home, and the grave of the race.

At one period, also, and that not long before the visit of the Plymouth explorers, the Massachusetts were a flourishing and warlike tribe. They occupied the whole of Eastern Massachusetts, north of what is now the Plymouth boundary, including the present counties of Norfolk, Suffolk, Middlesex, and Essex. Nanepashemet was their last great sachem. He had waged war with the Taratines of the Penobscot in 1615, and was killed by them at his home in Medford in 1619. In the days of this sachem, it is said, the Massachusetts could put three thousand fighting men into the field. Yet, prior to 1620, we get from the early records but few glimpses of them, and those broken and

[1] There is another and very absurd derivation of the name Squantum, suggested by the bold face of the rock at its seaward extremity, "from whence," wrote John Adams in 1762, "the squaw threw herself who gave her name to the place" (Works, ii. 136); hence squaw's tumble, abbreviated into Squantum.

[2] Neal, in his history (vol. iii. p. 315), says, "It was customary among the savages to give names to their little nations or clans from some remarkable hill, river, or spring about which they lived. The most probable account of the origin of the name Massachusetts is that which I have received from the Rev. Mr. Billings, of Little Compton, by the hands of a learned gentleman of Boston. His words are these: 'The sachem, or sagamore, who governed the Indians in this part of the country when the English came first hither had his seat on a small hill or upland, containing perhaps an acre and a half, about two leagues to the southward of Boston, fronting Mount Bay, and backed with a large tract of salt-meadow; which hill or hummoth is now in possession of Capt. John Billings, and lies in the shape of an Indian arrow's head, which arrow-heads were called in their language mos, or mons, with an o nasal; and a hill in their language is "wetuset," pronounced according to us "wechuset." Hence this great sachem's seat was called Moswetuset, which signifies a hill in the shape of an arrow's head, and his subjects the Moswetuset Indians, from whence, with a small variation of the word, the province received the name of Massachuset.'"

In the appendix to the "Report of the Proceedings of the American Antiquarian Society" for October, 1867, there is a paper on the name "Massachusetts." The Society referred the question to J. Hammond Trumbull, who, under date of Nov. 2, 1867, wrote as follows: "I should say, then, that 'Massachusetts' was originally an Anglicized plural of a corrupt form (Massachuset), in which he who first used it blended, through ignorance of the language, the description of the place (m'sad-chu-ut) at the 'great hill' (or 'hills') with the tribal name of the Indians who lived thereabouts, M'sadchuseuck, 'great hill people.'"

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distorted. In 1614, Captain John Smith had voyaged along the New England coast in an open boat, trading and exploring. He then saw something of the Massachusetts, and he described them as a "goodly, strong, and well-proportioned people," dwelling in a region which impressed itself upon him as "the paradise of all these parts, for here are many isles, all planted with corn, groves, mulberries, salvage-gardens, and good harbors." He speaks of the Indians, too, as "very kind, but in their fury no less valiant; for upon a quarrel that we had with one of them, he only with three others crossed the harbor of Cohasset to certain rocks whereby we must pass, and there let fly their arrows for our shot till we were out of danger."

There can be little doubt, though it cannot be positively asserted, that in the course of this expedition Smith landed in Quincy and had dealings with the savages, for on the rude map of the coast which he then drew, "from point to point, isle to isle, and harbor to harbor," Quincy and Weymouth Bays seem to be clearly indicated. Neither could the appearance of a European trader in those waters, have been at that time an unusual event, for the harbor was already well known and frequently visited. Indeed, Smith mentions the fact that a French vessel had preceded him only a short time before, effectually spoiling his market, so far as furs were concerned. It had left little in that way for him. But he then saw the tribe of the Massachusetts in the full pride of its savage strength. A "tawny" race of "tall and strong-limbed people," they were the possessors of "large corn-fields," dwelling in plantations which covered the islands in the bay. Apparently they were as prosperous as any New England tribe, and, so far as Europeans were concerned, as peaceably disposed.

Not that the intercourse between the traders and the natives was at that time of a satisfactory, or always of a friendly character. On the contrary, the Indians were, after their nature, cunning, cruel, and vindictive, while the traders were coarse, reckless, avaricious. In their way they were worse than the savages. They were wholly unscrupulous in their methods of dealing, for not only did they rob and cheat, but they sold the savages rum and weapons. Outrageous cases of wholesale kidnapping also were not infrequent. Smith accordingly had his skirmish with them at the Cohasset rocks in 1614, and a year or two later the anchorage off Pattuck's Island was the scene of a terribly tragic incident. It would seem that a French vessel had looked into the harbor. As she lay at anchor under Pattuck's, apparently unsuspecting, the savages conceived the idea of capturing her. Their plot was simple enough, and its very simplicity probably made it the more dangerous. Throwing a quantity of furs into several canoes, they paddled out to the anchored vessel. Their bearing was wholly friendly, and no weapon was to be seen; but beneath their robes, belted about their loins, they carried their knives. Coming quietly alongside, they flung their furs on the deck of the trader; and then in the usual way proceeded to chaffer over the price. Meanwhile, with Indian cunning, they watched their opportunity. Suddenly the signal was given, and they thrust their "knives in the Frenchmen's bellies." The surprise was complete. Most of the vessel's crew seem to have been dispatched out of hand; but the master, less fortunate than the others in that he was only wounded, concealed himself in the hold, whither the savages did not dare to follow him. There for a time he hid. Meanwhile the captors cut the vessel's cable, and the tide swept her on the beach, where she "lay upon her side and slept." Presently the unfortunate master, whether induced by persuasion or compelled by pain, hunger, and despair, came on deck. He, too, was killed. Then, after the sachem had divided among his followers everything which could be taken away, the stranded vessel was fired and destroyed. A number of years later, in 1631, an early settler in Dorchester, while laying the foundations of a house, turned up under a deep covering of soil several French coins. Not improbably they were a part of the plunder taken from the unfortunate trader nearly twenty years before.

When the capture of this French vessel took place the tribe of the Massachusetts were already on the threshold of extinction. Yet never had they been so prosperous or so powerful. Indeed, there is a legend that they held in wretched captivity some two or three Europeans, of whom in the intervals of servile labor they made savage sport. One of these had saved a book, supposed to have been the Bible, in which he often read; and learning at last the language of his captors, he rebuked them and predicted God's wrath upon them. But they laughed at his threats, boasting that "they were so many that God could not kill them."

It was their numbers which in all probability led to their destruction. The filthiness of the Indian and the Indian village does not need to be here described. It is sufficient to say that New England savages lived more like swine than like human beings, and their habitations, reeking with smoke and alive with vermin, were surrounded with every description of decay-

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ing matter. As a race they were not less susceptible to epidemics than were Europeans. It necessarily followed that increase of numbers meant an increase of those conditions which are sure to breed disease, and the breaking forth of pestilence became a mere question of time. In 1615 the tribe was in its most flourishing state; in 1616 a terrible mortality developed itself which raged for two years, and then seems to have worn itself out for want of fresh material on which to feed. It left behind only a crushed and broken-spirited remnant of the Massachusetts. Nowhere does the pestilence seem to have done its work more pitilessly. What is now Quincy seems to have been swept almost clear of inhabitants. Chickatabot was driven from his plantation at Passonagessit, as Mount Wollaston was called, and apparently took refuge at Squantum. Of his followers few survived; for the wigwams were "full of dead corpses," and "they died in heaps as they lay in their houses; and the living that were able to shift for themselves would run away and let them die, and let their carcasses lie above the ground without burial. For in a place where many inhabited, there hath been but one left alive to tell what became of the rest. The living being, as it seems, not able to bury the dead, they were left for crows, kites, and vermin to prey upon. And the bones and skulls upon the several places of their habitations made such a spectacle after my coming into those parts, that as I traveled in that forest near the Massachusetts, it seemed to me a new found Golgotha."

Such were the marks of the great pestilence of 1616–17, as seen by Thomas Morton when he first visited Quincy in the summer of 1622, less than a year after Standish and his party had visited Squantum.[1]

CHAPTER XXIV.

QUINCY—(*Continued*).

MERRYMOUNT.

THOUGH visited by the Plymouth explorers in 1621, the territory of Quincy remained unoccupied by Europeans for nearly four years longer. Chickatabot lived apparently on the southwesterly slope of the Squantum headland,[2] in a sheltered nook which can still be identified. It has already been mentioned that his following did not in number exceed threescore. North of the Neponset the sachem Obbatinewat may have ruled over as many more. South of the Monatoquit, in what is now Weymouth, dwelt Aberdecest with the poor remnant of his people. After the plague, therefore, the country was practically uninhabited. It was given up to wild animals. A few years before considerable portions of the more fertile uplands had been under rude Indian cultivation. With the ravages of the pestilence this ceased, and speedily the cleared ground had become covered with a young growth of forest trees. Of the original aspect of the country nothing now remains except the sea-shore and the wooded sides of the Blue Hills. All else has been transformed. In 1620 the region was an almost unbroken wilderness. The hills and uplands were covered with a heavy growth of native timber, in which the oak, the elm, the hickory, the chestnut, the ash, and the maple were intermixed with pine, hemlock, and cedar. The undergrowth also was heavy, making it difficult to force a way through the forest except by the beaten trail. The lowlands and valleys, where brooks now flow in straight channels cut since the settlement, were then impenetrable tangles through which sluggish streams found a devious way. Densely wooded with swamp timber, over which grapevines and creepers grew in profusion, these tangles were the home of the beaver, the otter, and the mink, and the refuge of deer, the wolf, and the bear. While the shore was alive with birds, the sea swarmed with fish. In the autumn almost innumerable wild turkeys filled the woods, in which grouse and partridge were found in profusion, together with geese, quail, woodcock, and snipe. The beaches, alive with all manner of shore birds, from the duck to the sanderling, seemed underlaid with shell-fish. Lobsters swarmed in the shallow waters.

[1] It is not necessary in a local history to discuss the nature of the great pestilence. It is a subject, moreover, on which the medical authorities have been unable to reach any definite conclusion. See "New English Canaan" (Prince Society edition), 133, n. It is sufficient here to say that, whatever it was, it swept the territory, subsequently organized into the township of Braintree, almost wholly clear of Indian occupants.

[2] Tradition points out the small hummock, already referred to, between Atlantic and Wollaston as the place where Chickatabot dwelt. It is so spoken of in Whitney's "History of Quincy" (p. 29). But after personal examination of the ground, Mr. Henry W. Haynes, the archæologist, was unable to find there any trace of Indian occupation, and he asserted that the utter absence of fresh water made such an occupation wholly improbable. At the cove in Squantum, referred to in the text, he found not only a spring of fresh, clear water close to the shore, but also a large shell heap, numerous Indian implements, and other indications of permanent occupation. He confidently fixed, therefore, the dwelling place of an Indian sachem, presumably Chickatabot, in the immediate neighborhood of the present summer residence of Mr. G. F. Burkhardt.

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Further out were found boundless halibut, cod, and mackerel; while in the spring the streams were so packed with alewives that it seemed to the first settlers that "one might go over their backs dry-shod." Of bass Thomas Morton wrote that he had seen a school of them sufficient to load an hundred ton ship stranded in Black's Creek at the going out of the tide. The region was a sportsman's paradise, and a devoted sportsman first occupied it.

But this did not take place until June, 1625. Meanwhile the neighboring territory on the other side of the Monatoquit—that portion of the township of Weymouth since known as Old Spain—had been twice occupied. In July, 1623, came Weston's party of adventurers, who went away in a body in the succeeding March. They had been succeeded in the following September by the Robert Gorges colony, a small remnant of whom still remained there after their leader went home to England in the spring of 1624. But this is a portion of the history of Weymouth, and relates to Quincy only from the fact that Thomas Morton, a few years later the first settler at Mount Wollaston, apparently came over with Andrew Weston in June, 1622, and passed a large portion of that summer at Wessagusset, as Old Spain was then called, returning to England in September. An eager sportsman, Morton was gifted with a keenly appreciative sense of the beautiful in nature, and he went away deeply impressed by what he had seen of the country on the south side of Boston Bay. He had come to it while it shone with the freshness of June, and, roaming through its unoccupied forest wilderness during the months of July and August, he had gone away just as the full ripeness of the summer was mellowing into autumn. Accordingly it had seemed to him an earthly paradise, and he could not find language glowing enough to do justice to it:

"And when I had more seriously considered of the beauty of the place, with all her fair endowments, I did not think that in all the known world it could be paralleled; for so many goodly groves of trees, dainty, fine, round, rising hillocks, delicate, fair, large plains, sweet crystal fountains, and clear running streams, that twine in fine meanders through the meades, making so sweet a murmuring noise to hear as would even lull the senses with delight asleep; so pleasantly do they glide upon the pebble stones, jetting most jocundly where they do meet, and, hand in hand, run down to Neptune's Court to pay the yearly tribute which they owe to him as sovereign Lord of all the springs. Contained within the volume of the land [are] fowls in abundance, fish in multitudes, and [I discovered], besides, millions of turtle-doves on the green boughs, which sat pecking of the full, ripe, pleasant grapes that were supported by the lusty trees, whose fruitful load did cause the arms to bend; while, here and there dispersed, you might see [also] lilies of the Daphnean tree, which made the land to me seem Paradise; for in mine eye t'was nature's master-piece,—her chiefest magazine of all, where lives her store. If this land be not rich, then is the whole world poor!"

Going back to England he was eager to return to America; for not only was he fascinated with the country as a sportsman and lover of nature, but he confidently believed that a most profitable trade with the savages might be opened. Meanwhile Weston's enterprise came to a miserable end the following spring. Morton apparently, though not wholly without means, was unable to organize an expedition of his own. He might naturally have applied to Sir Ferdinando Gorges, who through all these years was laboring to bring about emigration to New England. But Sir Ferdinando had just before failed completely in his effort to support his son Robert's colony, nor could he have felt very kindly towards any one who had been connected with Weston. Indeed, through Weston, he was then in serious trouble at court; for the former had obtained leave to send certain munitions of war to New England and had then sold them to the French. For this act Sir Ferdinando, as head of the council for New England, had "suffered a shrewd check" from King Charles' ministers, and been ordered to arrest the offender. An associate of Weston's could hardly, therefore, have expected to receive aid from Gorges; nor indeed does Morton now appear to have been in any way connected with him. He had consequently to find other associates. This he succeeded at last in doing, and he is next heard of sailing into Boston Bay in June, 1625, in company with a number of adventurers, chief among whom was a Capt. Wollaston. The party had come over with a body of articled servants, intending to establish a plantation and trading-post. Of Wollaston, the man who gave to Quincy its first English designation, nothing, not even his Christian name, is known. Among the Plymouth people he bore the reputation of being "a man of pretie parts" and of "some eminencie," and it is possible that he may be the same person who Capt. John Smith in 1615 met as Lieut. Wollaston, serving under one "Capt. Barra, an English pirate, in a small ship, with some twelve pieces of ordinance, about thirty men, and near all starved." Whensoever and howsoever he came by his means, in 1635 Wollaston had sufficient to be the principal partner in the company of which Morton was also a member; and, presumably under the guidance of the latter, they found their way into Boston Bay. Wessagusset, and the old stockade and buildings erected there three years before by Weston's people, they found occupied by what remained of the Gorges colony, which had now been there nearly two years. The new-comers had necessarily to go elsewhere. They

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accordingly sat down at a point called by the Indians Passonagessit, and ever since known as Mount Wollaston. The exact site of the house they built—the first house erected in Quincy—cannot be identified; but tradition places it on the southwestern slope of the hill and not far from its summit, at a point where in recent years a few coins and the charred remains of ancient timbers turned up in the soil told that some edifice, of which no record remains, once had stood. In any event, it was in this vicinity that the adventurers established themselves; nor for their purposes was the place badly chosen. They had come to trade. They meant to hold active commercial intercourse with the Indians, and Passonagessit was not only a favorite gathering-point of the Massachusetts tribe, but it stood in plain view of the entrance to the harbor. No ship could come in without being seen from thence. It had but one drawback,—there was no deep water. Then as now Quincy Bay was but a tidal inlet. But further out, among the islands, there was excellent anchorage, and Wollaston and his associates evidently thought that a boat communication between their trading depot and the shipping would answer every purpose.

During what remained of the summer of 1625 the party were busy providing themselves with shelter and laying out a plantation. Passonagessit was almost an island. On its northern side was a salt water creek, flanked with marshes and soon lost in the tangled swamps of the neighboring upland; while to the south and west was a broad basin, which emptied and filled with every tide, and about this lay other marshes reaching nearly across to the creek at the north. These marshes were thick with liquid mud, and nearly impassable from a dense growth of cedar and underbrush. Across them ran a few gravel ridges, affording the only practicable connection between Passonagessit and the upland. The peninsula itself, it has already been seen, had some years before been cleared of forest growth. It had then become the burial-place of the sachem Chickatabot's mother, over whose grave two great bear-skins had been stretched until some wandering explorers presently despoiled it of them. While thus abandoned the place had again become covered with a young forest growth, which was now to be cleared away and the soil made ready for the seed.

The summer could hardly have sufficed for the work of preparation. The winter which ensued seems to have satisfied Wollaston. Before it was over he had evidently made up his mind that there was small profit and no pleasure for him in New England. So, early in 1626, he prepared to go elsewhere. Taking with him a portion of the articled servants, and leaving one of his associates, Rasdell by name, in charge of the plantation, he set sail for Virginia. There, if he did not find a place of settlement more to his taste than Passonagessit, he did find a ready market for those he brought with him, and he is said to have sold them, or rather his right to their labor under his contracts, on terms quite satisfactory to himself. He then sent back orders to Rasdell that he should put another of the associates, one Fitcher, in charge, and himself come to Virginia, bringing with him more of the servants. These also seem to have been sold. It was evident that the plantation at Passonagessit was to be broken up.

This did not meet the views of Morton. How large an interest he himself had in the venture is not known. It was probably small; and he could moreover have been looked upon with little favor by the other partners, for it was he who by his glowing account of the country had got them into their troubles. But Morton liked New England, and he evidently did not desire to go back to old England. At the time it was said that he could not go back there: that, in fact, he had been implicated in a murder, and had fled the country. Later, warrants certainly were out against him. And yet there is no evidence in support of the charges, for though he was afterwards sent back to England under arrest, he never seems to have been tried; and, if he had committed the heinous crimes of which he was accused, they would seem to have been forgotten before he was arraigned to answer for them. But of Morton's earlier life not much is known. He seems to have had an education of some sort; for, though he could not write English, he was fond of quoting Latin, and he had a little knowledge of the law. Indeed, he called himself "of Clifford's Inn, gent.;" but that he ever really studied law, or had any recognized standing at the London bar, is most improbable. An ingrained Bohemian and sportsman, he had come to New England to enjoy himself, and at the same time to make money; and it was of very little consequence to him how he did either one or the other, provided only he did both.

He accordingly saw with much disfavor every arrangement made to break up the plantation. Meanwhile, supplies were running short, and a spirit of general discontent prevailed. Of this Morton took advantage, and gradually instilled into the minds of the few servants who were left the suspicion (for which there was undoubtedly excellent ground) that it would be their turn next to go to Virginia and be sold. He then suggested that, if he were at the head

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of the plantation, they might all dwell there together as equals, and not only enjoy life, but derive large profits from planting and trading. Exclusive of Fitcher, there were but seven men now left. All of these Morton seems to have won over, and at last Wollaston's deputy was thrust out of doors, and left to shift as best he could. He betook himself to Wessagusset, and thence found his way to Plymouth. Neither he nor Wollaston are again mentioned, nor do they seem to have made any attempt to re-establish themselves at Passonagessit.

Morton remained undisturbed at the head of the establishment there, and he proceeded to make good his promises as respects both profit and enjoyment. With the Indians he was evidently the most popular of white men, for not only did he buy their furs on the most liberal terms, but he admitted them to the free life and noisy revels of the trading-post. The English of those days, apart from the Puritan classes, were a rude, roistering, hard-drinking race, loose in the relations of the sexes, and coarse in thought and speech. Morton was no Puritan. It followed accordingly that he and his men soon began to establish trading-post relations with the savages, both men and women, such as were at a later day common enough, but which up to that time had been unknown, at any rate in New England. This recklessness culminated with the spring of 1627 in a proceeding which has passed into history.

May-day was then a great English merry-making. It came on what is now the 11th of the month, so that the season was considerably more advanced than it is under the reformed calendar. There was also about the anniversary much of the coarseness and loose morality of the time. It was by no means the sweet, simple anniversary, devoted to innocent dancing about a pole wreathed with garlands of freshly-gathered wild-flowers, which the modern imagination has been wont to depict. On the contrary, it partook of the Roman worship of Flora; it was a sort of saturnalia. Not without cause, therefore, did the Puritans view it with disfavor. Yet each recurring season the fishermen on the New England coast were wont to erect these poles at their stations, making merry about them as with noisy games and drunken revelry they greeted the return of spring.

It has already been mentioned that Morton was something of a scholar. Up to that time the place where he and his companions lived had apparently been known only by its Indian name. He now resolved to formally christen it, and selected May-day of 1637 for so doing. He says that he translated the name Passonagessit. The new name he fixed on was Maremount, which, while it bore evidence to Morton's latinity, was certainly descriptive of the place, situated as it was close to the shores of the bay. But in that name there is nothing which in any way suggests a translation of Passonagessit, a word supposed to mean simply some spot near to a small peninsula.[1] Morton was a humorist. In selecting a name there is little doubt that he had a play upon words in his mind. Maremount and Merrymount were convertible. With him and in one place it was the former; at another place and among his companions it was the latter.

The new name being decided upon, it was "resolved," as Morton says, to have it

> "Confirmed for a memorial to after ages in a solemn manner, with revels and merriment after the old English custom. [So they] prepared to set up a maypole upon the festival-day of Philip and Jacob, and therefore brewed a barrel of excellent beer, and provided a case of bottles, to be spent, with other good cheer, for all comers on that day. And upon May-day they brought the maypole to the place appointed with drums, guns, pistols, and other fitting instruments, for that purpose; and there erected it with the help of savages, that came thither of purpose to see the manner of the revels. A goodly pine-tree of eighty foot long was reared up, with a pair of buck's horns nailed on somewhat near unto the top of it, where it stood as a fair sea mark for directions how to find out the way to Maremount. . . . They had [also] a poem in readiness, which was fixed to the maypole, to show the name confirmed on the plantation. There was likewise a merry song made, which was sung by a chorus, every man bearing his part, which they performed in a dance, hand in hand about the maypole, while one of the company sang and filled out the good liquor, like Ganymede and Jupiter."

The poem, as he saw fit to call it, which Morton composed for this occasion, and the rollicking chorus to which his company danced round the maypole, are doubtless among the earliest efforts of the New England muse. Yet they certainly are not its earliest effort. Not only were Governor Bradford and his wife given to verse-making, but at least four years before Morton exercised his gifts at Mount Wollaston the Rev. Thomas Morell had wiled away a winter's tedium at Wessagusset in the composition of an elaborate Latin poem. It is not necessary, therefore, to here reproduce Morton's efforts, which can always be found in his book. They are only curious now; and, though at the time the Plymouth people roundly denounced them as scandalous and even lewd, it is not easy for modern readers to find in them much rhythm or any sense. They seem harmless enough, but doggerel.

Had Morton and his companions been content with field-sports and the writing of verses, there is no reason to suppose that they might not have set up a

[1] See New English Canaan (Prince Soc. Ed.) 15, n.

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new maypole at Mount Wollaston with every recurring spring, and sung and danced round it to their hearts' content. Doubtless he would have greatly scandalized his neighbors at Plymouth, and they might have gone even to the length of remonstrating with him because of his carnal practices. But they were a quiet, forbearing people, with little that was aggressive about them, and it is not likely that they would have thought of a recourse to force. Unfortunately for Morton, his maypole and verses were but amusements. He had a very distinct eye to business. Not only was he fully alive to the large profits then and since to be made out of the fur trade, but in carrying on that trade he was restrained by no scruples. The furs came from the interior, brought by Indians. Through Indians only could they be procured, and towards the Indians accordingly Morton adopted a policy which was natural enough for him, but which none the less imperiled the safety of all the settlers on the coast. In exchange for their furs he gave the savages fire-arms and ammunition. Up to that time guns had never been found in the hands of New England Indians. The French on the coast of Maine and the Dutch in New York had begun to traffic in them, and in 1622 the practice had been forbidden by royal proclamation; but in Massachusetts the bow, the knife, and the hatchet were the only weapons ever met with in the savage's hands. Of fire-arms he stood in mortal dread; and to this fact the Plymouth colony had owed its preservation. But now the red men had begun to grow familiar with the new weapons, and they were eager to possess them. When it came to trading, beads and colored cloth and hatchets no longer had their former attraction. They were very well, but two things the Indians coveted more,—weapons and spirits,—fire-arms and fire-water. For these they would give anything they possessed or could procure. The trade in spirits was scandalous; but the English were a drunken race, and they had few scruples on that score. Morton carefully denied that he ever sold the Indians liquor. Yet they took part in his revels, and there cannot be much doubt that they had their share of the good cheer then provided. He does not deny that he used them as huntsmen, putting guns into their hands and teaching them their use. They proved apt pupils also. They knew just where to look for wild animals, and how best to approach them. They were fleet of foot and quick of sight. Knowing how to use the fire-arms, and seeing how deadly as weapons they were, the savages became crazy to own them.

So, in cheap exchange for their furs, Morton gave the Indians all the guns he could spare, and, his avarice being now excited, he sent to England for a larger supply. He proposed to go into the business systematically. His establishment also acquired a reputation—a bad one, it is true, but still a reputation—among the masters of the numerous vessels which then each year traded along the coast. They more and more frequented Boston harbor. Merrymount thus "began to come forward," as Morton himself expressed it, and so elated was he by his success that he even extended his operations to the coast of Maine, where, in the summer following the erection of the maypole, he seems to have established a sort of branch trading-house on Richmond Island, close to the entrance of Casco Bay. Things, indeed, seemed to be moving prosperously with the remnant of Wollaston's company, and those of them who had put their trust in Morton doubtless began to feel that they were justified by the event. They looked forward to an undisturbed life, in which ever-increasing profit would be combined with pleasant license.

They reckoned without their host. To the whole coast from Plymouth up to Portsmouth, Merrymount became not only a nuisance, but a dangerous nuisance. Upon that coast there were not then many inhabited places; but there were a few. Plymouth was the most populous, and at Plymouth there may have been some two hundred souls in all, dwelling in two score houses encircled by a stockade half a mile in circumference. There was a smaller settlement at Weymouth, only a mile or so away from Merrymount, and scattered families lived at Thompson's Island, Shawmut, as the peninsula of Boston was called, and Charlestown and South Boston. There were a few more, traders chiefly, at Hull and upon Cape Ann, and near where Portsmouth now is. These people had come to New England to stay. They were living here with their wives and their children. And now Indians with guns in their hands were prowling through the woods. As yet they were in search of game only; but it could not be long before they realized their new power. Behind the little settlements, and between them, lay the vast, impenetrable wilderness, in regard to which the settlers knew nothing. The Massachusetts Indians were a weak, broken remnant; but who knew what other tribes occupied the interior; nor could any one divine the conspiracies which might there be forming, ready to burst when least expected. The situation was alarming enough at best; the sense of the vast unknown doubtless made it more so, and Morton's proceedings were fast rendering it unendurable. The instinct of self-preservation whispered that something must be done, and that

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quickly. Either the Merrymount trade in fire-arms must be stopped, or the country abandoned.

The remedy for the evil was not equally clear. So far as Morton's immediate neighbors were concerned in case of a trial of strength, he, with his Indian allies, was probably a match for them all. His white retainers were likely also to increase in number, for, as the ill repute of the Merrymount plantation spread, it would inevitably become the place of refuge for all the outcasts and runaways on the coast. The ships which yearly came there were manned at the best with a rude, lawless set of fellows; and such of these as the others would not tolerate were the very ones most likely to find their way to Mount Wollaston. The danger, therefore, was an ever-increasing one. If it was to be dealt with at all, it must be dealt with at once and summarily.

Under these circumstances, how great the common terror was may best be seen from the fact that it brought together all the settlers on the coast. This seems to have been in the early spring of 1628. The result of the meeting was that the Plymouth authorities were asked to take the matter in hand. A letter was accordingly drawn up and sent to Morton, after being jointly signed. It was friendly in tone, but in it Morton was enjoined to forbear his evil practices. An answer was requested by the messenger who bore the missive. The result of the interview was far from satisfactory. Morton sent back word to the Plymouth magistrates that they were meddling in things which in no way concerned them, they having no jurisdiction over him or his plantation; further, he intimated that it was his intention to deal with the Indians as he saw fit.

Yet a second time Morton was sent to. And now they bade him be better advised, for the country could not bear the injury he was doing it. He was reminded also of the royal proclamation of 1622 forbidding the sale of fire-arms to savages. This second admonition led to no more satisfactory results than the first. Morton denied that King James' proclamation was law; and, with many oaths, warned the messengers that if any came to molest him they must look to their own safety, for he would be prepared to defend himself.

This took place in May, 1628, and in the early days of June Capt. Miles Standish was sent up from Plymouth to Boston Bay, to summarily suppress the Mount Wollaston nuisance. He had with him eight men, and he evidently acted in full understanding with Morton's neighbors, who apparently, in attempting the arrest, wanted to take advantage of the fact that nearly all the Merrymount company were then gone into the interior in search of furs. Indeed there were but three in all left at the plantation. Standish found Morton at Wessagusset, whither he had gone, as he says, "to have the benefit of company," and there arrested him. It was not convenient to remove the prisoner at once to Plymouth. He, with a fine assumption of surprise and innocence, asked to know the reason of the violence to which he was subjected, and the names of those who had made charges against him; and when his captors declined to enlighten him on these points, he stood with much dignity on his rights as an Englishman, demanding that he should at once be set at liberty. Paying no attention to this, Standish made his arrangements to pass the night at Wessagusset. The prisoner was well guarded; but a violent thunder-storm came up before morning, and in the midst of it he succeeded in making his escape, getting safely back to Merrymount. There he made preparation for resistance. In the morning Standish and his party appeared. Walking directly up to the door of the house, they demanded to be let in. Their coolness and determination apparently had its effect, for of the three defenders of the place one at least was frightened, while another, in the endeavor to stimulate his courage, had got hopelessly and helplessly drunk. Morton thus had only himself to depend on. None the less he maintained a bold front, and to the demand that he should surrender returned a scoffing reply. Standish then went to work to force in the door; whereupon Morton sallied out, followed by his single tipsy retainer. The struggle that followed was brief and ludicrous. Morton's gun, which he had aimed at Standish, was knocked up by one of Standish's party, and at the same time the staggering follower succeeded in running "his own nose upon the point of a sword that one held before him as he entered the house." This was the only blood spilt, and Morton was now secured and safely carried to Plymouth. Thence he was presently sent to the Isles of Shoals, where he was put on an outward bound vessel and carried to England.

It is not necessary to here discuss the justice or legality of this arrest of Morton. That has been fully done elsewhere.[1] It is sufficient to say that it seems to have been a mere act of self-preservation. Yet it is equally clear that the Plymouth magistrates had legally no jurisdiction over any part of Boston Bay. Their action could accordingly be justified only on the ground of necessity and might, for the limits of their territory, as expressed in such a

[1] See the introductory matter to the Prince Society's edition of the "New English Canaan."

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patent as they then had, lay south of Weymouth. Morton, on the contrary, seems to have had some sort of a patent of his own from the Council for New England. It has not been preserved, and the bounds of his grant are not known; but his title would seem to be the same as that of the Plymouth colony. Both emanated from one source. Meanwhile, just before the arrest, the Council for New England, all the affairs of which were loosely managed, had issued another patent to those who afterwards became the Massachusetts Bay Company. This patent bore date the 19th of March, 1628, and specifically covered all the territory between the Merrimac on the north, and an east and west line three miles to the southward of the southernmost part of Massachusetts Bay, as Boston Bay was then called. Mount Wollaston was clearly within these limits, and thenceforth became subject to the jurisdiction of the patentees; unless there was some saving of rights under the earlier Wollaston grant. This does not appear to have been the case. On the 6th of September, almost three months after the arrest of Morton, Governor Endicott landed at Salem. He represented the new patent and the company of the Massachusetts Bay.

There is reason to suppose that the evil reputation of the Wollaston plantation was at this time well known in London. From several influential English quarters a close watch was kept over events in New England. Accordingly, it would seem probable that Endicott came bringing definite instructions as to the course he was to pursue toward Morton and his following. Whether this was the case or not, he certainly took prompt action. As soon as he landed at Naumkeag—having passed the outward bound Morton in mid-ocean—he must have heard of the action taken by the Plymouth authorities, for the dwellers on Cape Ann had been parties to it. Typical Puritan as he was,—harsh in temper, decisive in action, and merciless in the infliction of punishment,—Endicott doubtless approved of all that had been done, though he probably regretted that a more condign treatment had not been visited on the transgressor. Nor did he delay to do what was still in his power to prevent any harm resulting from the weak leniency of his Plymouth brethren. Taking with him a small party he crossed the bay; and, suddenly appearing at Mount Wollaston, he thoroughly overawed the demoralized settlers there. Not only did he sternly rebuke them for their profaneness and evil doings, but he caused the maypole to be felled to the ground. Then admonishing them to look to it well that there should be better walking, he went back to Salem, leaving Morton's followers and his maypole equally downfallen. "So they now, or others," as Bradford says, "changed the name of their place again, and called it Mount Dagon."[1]

According to Bradford, "some of the worst of the (Merrymount) company" dispersed during this summer, betaking themselves elsewhere, while "some of the more modest kept the house" until Morton should be heard from. The place was not wholly deserted. Among the worst who went elsewhere was, probably, Walter Bagnall, who about this time took up his permanent abode on Richmond Island. He was commonly known as "Great Walt," and seems to have been a rude frontier trader of the most worthless sort. He carried the Merrymount methods with him to his new home, where he prospered greatly, getting together what was for those days considerable possessions in money and goods; until at last, in October, 1631, the Indians set upon him and killed him.[2] The only other follower of Morton of whom there is any record was Edward Gibbons, apparently one of the more modest who kept the house. At a later day Gibbons was a prominent member of the Massachusetts community, rising to the high rank of major-general; and in 1649 he succeeded Governor Endicott in command of the military forces of the colony. But Gibbons' later career was not particularly associated with the town of Braintree. Shortly after the hewing down of the maypole he went over to Salem, where, listening to the preaching of the Rev. Francis Higginson, he underwent a change of heart and became a member of the church. But still the original Merrymount spirit from time to time showed itself in him, and he has left footprints of himself here and there in the early colonial records which call in vain for satisfactory explanation.[3]

It was in the autumn of 1629 that Endicott hewed down the maypole. Six months later, in April or early May, there is reason to believe that another and somewhat mysterious personage took up his abode on the south shore of the Neponset, not far from its mouth. This was Sir Christopher Gardiner. Of him it is not necessary to here speak at length, as his temporary abode within its subsequent limits in no way affected the history of Quincy. It is sufficient to

[1] Dagon was the sea-idol of the Philistines.

"Sea monster, upward man,
And downward fish."

"When the ark was placed in his temple, Dagon fell, and the palms of his hands were broken off." (1 Samuel, v. 2-4.) "It was on a feast-day to Dagon that Samson pulled down the pillars of the temple at Gaza." (Judges xvi. 23-26.)

[2] Prince Society edition of "New English Canaan," 218, n.

[3] See note in Palfrey's "New England," ii. 226.

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say that Gardiner was apparently an emissary of the Council for New England, sent out to keep a watch on the Massachusetts Bay Company. He brought with him to the country a young woman, named Mary Grove, to whom he was not married, and who has since figured largely in American works of fiction. The two for nearly a year lived together, it has been surmised on the savin-covered hummock not far east of the Old Colony railroad bridge across the Neponset, on its Quincy side. The magistrates then learned that two women in England claimed to be married to Gardiner. A warrant for his arrest was accordingly issued; but he, being on his guard, escaped the officers and lay hid in the woods for a month, until the savages carried him a captive into Plymouth. He was sent back to Boston, and subsequently took his departure to Maine, and thence to England. He seems to have been the first European resident in the northern limits of Quincy, for David Thompson, and his widow after him, lived on the island which bears his name; though not impossibly their patent covered also the neighboring peninsula of Squantum. It is also a curious fact that both Gardiner and his companion were members of the Church of Rome, which thus early obtained a footing on Quincy soil,—a hold which was early broken. Nearly two centuries passed before it was again renewed.[1]

When Gardiner fled into the forest in March, 1631, there is reason to believe that the whole region between Neponset and the Monatoquit was left without a single European occupant. His own dwelling was deserted, and the house at Mount Wollaston had a month previously been burnt to the ground. During the summer of 1629—nearly a year and a half before—Thomas Morton had found his way back from England. While there no charge had been brought against him, and he seems to have worked his way into a certain degree of favor with Sir Ferdinando Gorges. Isaac Allerton, the agent in London of the Plymouth colony, was then in some way induced to befriend him; and at last even took him back to Plymouth, to the unspeakable indignation of the people there,—"as it were to nose them," Bradford said. For Morton to remain long in Plymouth was out of the question, nor probably did he have any desire to do so. He wanted to get back to Merrymount. Thither he accordingly went in the autumn of 1629, and there he remained all through the following winter. To Endicott he now made himself as annoying as he could. For a time he seems to have been tolerated; and he even attended a general meeting of the planters at Salem, in which he made all the trouble in his power, refusing to conform to the company's trade regulations. About Christmas Endicott sent over a party to arrest him. But he was on the watch and eluded them, so that they were only able to ransack his house, which contained nothing of value. How many followers he now had does not appear; probably at the most not more than two or three. So he passed the winter, living upon the game he shot. In the spring Gardiner came and established himself not far away; and now probably both he and Morton anxiously looked for the arrival of a long talked-of outfit which was to take final possession of the region around Boston Bay in the interest of Gorges. It was well known that Endicott and his people at Salem had been reduced by disease and famine to the last extremity. A remnant of them barely struggled through the winter. Unless aid came soon the settlement would cease to exist. But instead of a Gorges expedition, on the 17th of June Governor John Winthrop, who had arrived at Salem five days before, came into the harbor, and Morton must have watched his shallop with anxious eyes as it worked its way in front of Mount Wollaston up the channel to the mouth of the Mystic. Its appearance in those waters boded him no good.

Yet he was not at once disturbed. A few days later the whole fleet made its appearance, and discharged its thousand passengers, the first installment of the great migration. Then followed the busy and fatal summer of 1630. The immigrants were crowded together on the hill-side at Charlestown; everything was in confusion, and the confinement and salt food diet of a long sea-voyage was succeeded by exposure on shore, and too great indulgence in the wild fruits and berries of a new country. Dysentery naturally set in, and soon took the form of pestilence. Not until the 23d of August was any meeting of the magistrates held. Morton's arrest was then ordered. He seems to have made no attempt to elude the officers or resist them. He probably realized that it would be useless. So two weeks later, on what would now be the 17th of September, at the second session of the magistrates, he was arraigned.

He can scarcely be said to have had a trial, the proceedings were so very summary. He seems to have made some attempt at a defense, in the midst of which he was bidden to hold his peace and listen to his sentence, which was pronounced by Winthrop. It was sufficiently severe. He was ordered to be set in the stocks, to be sent prisoner to England, to be

[1] A detailed account of Gardiner and his experiences in New England is to be found in vol. xx. of the "Proceedings of the Massachusetts Historical Society."

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deprived of all his possessions, and to have his house burnt to the ground, to the end that "the habitation of the wicked should no more appear in Israel." This sentence also was literally carried out. There was some delay about sending him back to England, the master of one vessel refusing to carry him. At length, in January, 1631, a passage was secured for him on board the "Handmaid," and not until then, and while the prisoner was sailing out of the harbor, was that portion of his sentence which related to the burning of his house put in execution. It would seem to have been vindictively delayed. Then at last the torch was applied to the buildings at Mount Wollaston, and to Thomas Morton, as he looked back from "a farre of abourd a ship, the smoke that did ascend appeared to be the very sacrifice of Kain." The plantation was wholly destroyed. None of Morton's followers remained there; nor did he or any of them ever come back to the place.

CHAPTER XXV.

QUINCY—(*Continued*).

MOUNT WOLLASTON.

For several years after Morton's expulsion the seaward slope of the Blue Hills remained unoccupied. There were as yet no road from Boston to Plymouth, nor, indeed, to Hingham and Weymouth, and what little intercourse there was between these places was kept up by boat across the bay. The Indian trail followed the shore, but it could not be called a path. The eye of the trained woodsmen was needed to detect its devious way as it wound about the headwaters of tidal inlets and across the upland to those points at which alone it was possible to cross the swamps. A forlorn remnant of the Massachusetts tribe, stricken with plague and smallpox, haunted the forest, the mere ghost of a dying race; but between the Neponset and the Monatoquit there were absolutely no white inhabitants. In 1634 a man named Alderman lived at Hingham, or Bear Cove, as it was then called. Having occasion to be in Boston he undertook to return home by the trail. In doing so he lost his way, and for three days and two nights he wandered through woods and swamps without falling in with a habitation or a human being. Then, starved and weary, with torn clothing and bruised body, he struggled out of the wilderness to find himself in Scituate. The Neponset was, in fact, the southern boundary of Massachusetts civilization,—the first of the many similar barriers which that civilization was destined to overleap.

It did overleap it in 1635. The region south of the river was then known to have a fertile soil, but through Morton's doings it had gained an evil name. The course of emigration set along the Charles into the interior, and up the Mystic to the north. The leading men of the Massachusetts Bay Company belonged to the class of English gentry, and they brought with them to America that land-hunger which they inherited direct from both Saxon and Norman ancestry. They were eager to secure vast estates for themselves and their descendants. Accordingly, grants were made to them of five hundred acres here, and one thousand acres, or two thousand acres, somewhere else. In this way the neighboring country was rapidly parceled out, and the peninsula of Boston being "too small to contain many," the residents there were "constrained to take farms in the country."

Then at last people began to look across the Neponset. Accordingly, at the May session of the General Court of 1634, it was ordered "that Boston shall have convenient enlargement at Mount Wollaston," and a committee of four was appointed to fix metes and bounds, and to report the same, with an accompanying plan or map, to the next General Court. This committee did the work assigned to it, though of neither its report or plan is there any record. Yet both papers seem to have been presented to the court and adopted, for in the records of the session held in September, 1634, there is the following brief entry: "It is ordered that Boston shall have enlargement at Mount Wollaston." The Boston records then take up the story, and at a general meeting, on public notice, held on the 8th of December following, a formal grant of land of Mount Wollaston was made to the Rev. John Wilson, the pastor of the Boston Church. He, therefore, was the first Quincy landowner under the Massachusetts charter.

When Mr. Wilson went to take possession of his grant, which lay apparently in the north part of the present township of Quincy, he was confronted by an Indian title. This he had to extinguish. It was the same with the other original grantees. They all held direct from the Indians, as well as from the General Court. But thirteen months seem to have elapsed after the grant to Wilson before further grants were made. Then at last, at a meeting held on the 4th of January, 1636, the point which still bears his name was allotted to Atherton Hough; and at the same meeting, instead of making other individual allotments, a committee of five, clothed with full powers, was appointed to do this work. But having thus ap-

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parently disposed of the whole matter, the meeting went on and ordered one holding laid out which afterwards had a curious significance. Mr. William Hutchinson was to have a sufficient farm at Mount Wollaston, beyond Mr. Wilson's, in the country adjoining Dorchester. Mr. William Hutchinson, thus made a neighbor of the Rev. John Wilson, was the husband of Mistress Anne Hutchinson, between whom and the pastor of the Boston Church a feud was even then developing which a little later was to divide the settlement into hostile factions and bring it to the verge of civil war.

This did not take place immediately, and on the 14th of March, 1636, farms along the bay front were confirmed to William Coddington and Edmund Quincy. On the 30th of February, 1637, it was further agreed "that our brother, Mr. John Wheelwright, shall have an allotment of two hundred and fifty acres laid out for him at Mount Wollaston." In a history like the present it is neither interesting nor profitable to give to each of these allotments its precise place on the map of to-day. It is sufficient to call attention to the fact that Wilson, Hutchinson, Coddington, Wheelwright, and Hough had all been provided for at the "the Mount," and that they were in 1637 neighbors in what is now Quincy. John Wheelwright was the first clergyman settled within the present limits of the town; and, while officiating as such, it was his fate to preach on a fast-day the most momentous discourse ever delivered from the American pulpit. With the Rev. Mr. Wheelwright and his little congregation the consecutive civil history of Quincy may be said to open.

John Wheelwright was born at Saleby, a little Lincolnshire hamlet, about twenty-four miles from Boston, in England. Educated at Cambridge, he was there a companion of Cromwell, and on the football ground it is said that he and the future Lord Protector often encountered each other. After graduation Wheelwright became vicar of Bilsby, a little village not far from the place where he was born. He was not only a rigid Puritan, but essentially a contentious man. All through life he seems to have been engaged in controversy; often with his brother clergymen, and even more frequently in the courts. Having been silenced as a preacher by Laud's High Commission, and driven from his parish in England, early in 1636 he determined to emigrate to America. He had then passed his forty-fourth year, and, his first wife dying, had married Mary Hutchinson, of Alford, a sister of William Hutchinson, who, with his wife Anne, had gone to New England two years before. Wheelwright landed in Boston on the 26th of June, 1636. During the following month he was admitted to membership in the church. It has already been mentioned that the Rev. John Wilson was the pastor of that church, the only one in Boston; with him the Rev. John Cotton was associated as teacher. Boston was then a small, newly built, seaport settlement, numbering a few hundred inhabitants. These dwelt in rude houses, mostly built of logs though some were framed, clustering about a barrack-like structure which served as a meeting-house. In that early and pious community it does not need to be said, though it has ever to be borne in mind, everything centred about the church. Its membership carried with it political rights. The clergyman was the first man in the town. The meeting, the sermon, and the lecture were the events of the week. The affairs of the church accordingly occupied even more general attention than affairs of state, while the two were so interwoven that they did not admit of separation.

At the time Wheelright landed in Boston, Sir Henry Vane was Governor of the Massachusetts Bay Company, having just been chosen to succeed Haynes. Winthrop, the first Governor, had for the time being lost his popularity. It was said that he had been too lax in his administration of the criminal law, and disposed to overlook transgression more than a Puritan magistrate should. The leading men had, some of them, grown jealous of him, while the body of the freemen were probably disposed to try a change. In Vane they found it. Hardly more than a boy, he had been in the country a short time only. He was full of crude ideas, and of impulses which were even more uncertain than they were generous. Within the church Mrs. Hutchinson was making her presence felt. At that time a woman of less than forty years of age, she had followed Cotton, her favorite preacher, to New England, and at Boston found herself in just the position she would naturally have craved as that best suited for the full display of her peculiar powers. She was an intellectual woman, with a great social faculty, and an inordinate love of notoriety and prominence. A born intriguer, she delighted in talking and making her influence felt. Accordingly, she had not been long in New England when she began to hold a series of exclusively female gatherings, and then of gatherings at which men as well as women were present. The original idea of these meetings was that an opportunity would thus be afforded for the recapitulation of the sermons of the preceding Sabbath for the benefit of such as had been unable to be present at their delivery. Gradually these meetings assumed the form of an active re-

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ligious revival. Then they absorbed the whole attention of the settlement.

Though an ardent admirer of the teacher, Cotton, Mrs. Hutchinson showed scant respect to Wilson, the pastor. There was no bond of sympathy between them. A worthy, sincere minister no doubt, and perhaps a forcible expounder of God's word, Wilson was none the less a heavy, unimaginative man. He trod clumsily along in the beaten theological track. There was nothing fine about him. It was inevitable, therefore, both being what they were, that, as the influence of Mrs. Hutchinson increased it would begin to make itself felt in hostility to her pastor. This had already become apparent before the arrival of Wheelwright, and that event brought matters to a crisis. In November, 1636, when he had been four months in Boston, it was proposed at a meeting of the church to associate Wheelwright with Cotton, making him an additional teacher. It was perfectly understood from what source this proposal originated. Next to Cotton, Wheelwright was Mrs. Hutchinson's favorite preacher, as he was also the husband of her sister-in-law. Wilson's friends and the conservative party in the church, headed by Governor Winthrop, took the alarm and openly resisted the proposal. Governor Vane supported it. The weight of opinion was decidedly in favor of Wheelwright, and much feeling was manifested at Winthrop's course; but, according to the rule of the Boston Church, it was sufficient that grave opposition was expressed. The proposal was dropped.

But John Wheelwright was much too active and able a man to remain long without a fixed settlement. The large majority of the Boston Church was in sympathy with him. Among these were a number who had recently received land allotments at Mount Wollaston, which they were then engaged in developing. Population had accordingly begun to find its way across the Neponset. Quincy, Coddington, Hutchinson and Hough dwelt themselves in Boston, but those occupying the land at the Mount, whether as farmers or employés, were far removed from the town, and had now for some time been complaining that they were practically cut off from all religious privileges. Poor men, with families, they were ten or twelve miles from the meeting-house. Accordingly, the gathering of a new church at Mount Wollaston had already been under discussion. It was opposed on the ground that it would defeat the very object for which Boston had received enlargement,—the upholding of the town and the original church. The loss of so many leading men as would inevitably join themselves to the new church, if it was called, could not but seriously affect the old one. To meet this objection it had been arranged, in September, 1636, that those living at the Mount, or having holdings there, should pay a small yearly church and town rate to Boston, which was fixed at sixpence an acre on land lying within a mile of the water, and threepence for land further back. It was a species of non-resident commutation tax. This arrangement imposed in turn on the Boston church a well-understood obligation to in some way provide for the religious needs of the outlying region thus tributary to it. In those early days of sparse settlement the situation was not an unusual one, and it was the custom in such cases to establish branch churches, or "chapels of ease," as they were called. Some elder, or a gifted brother was wont to hold forth, or to prophesy, as it was phrased, at these each ordinary Sabbath, while at stated periods the sacrament was administered in the meeting-house of the mother church.

As soon as Winthrop's dissent had put a final stop to the project of choosing Wheelwright associate teacher in Boston, the friends of the former south of the Neponset took action. At the same meeting of the church its records show that "our brother, Mr. John Wheelwright, was granted unto for the preparing for a church gathering at Mount Wollystone, upon a petition of some that were resident there." This vote was passed on the 19th of November, 1636.

If he entered upon his duties immediately,—and there can be little question that he did,—John Wheelwright ministered to those settled at Mount Wollaston about thirteen months. But there is neither local record nor tradition of him or of his work; nor is it even known where his meeting-house stood, if, indeed, in those early days his scattered flock could boast of a meeting-house. It is not at all impossible that services may have been held during the first winter at the dwellings of different members of the little congregation; while the following summer the pastor preached "abroad under a tree," just as Wilson and Phillips had preached at Charlestown during the first months of the settlement. If a church edifice was then erected, it must have been a very simple and temporary structure, built of logs the crevices between which were sealed with mud, while the roof was covered with thatch. It is not likely that it was more than twenty or twenty-five feet square, and there can be little doubt that it stood at the most convenient point on the old Indian trail, then rapidly widening into a road between Plymouth and Boston.

The single year of Wheelwright's settlement was the year of the Antinomian controversy, the stormiest in the history of Massachusetts. Into the details

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of that controversy it is unnecessary to enter here, for they are part of the history of the State; but, so far as the later town of Quincy was concerned, it admits of little doubt that the whole course of subsequent events then received an influence which has ever since been felt. As the twig was bent, the tree inclined. Wheelwright was a leader among the Antinomians, and his parishioners were among the foremost supporters of that cause. The successful opposition to him as associate teacher was the first overt act in the coming contest. It was a victory for Wilson over Mrs. Hutchinson; and she regarded it as such. She was not so to be put down, and she gave to her tongue loose rein. No longer content with attacking her own pastor, she now boldly assailed the body of the clergy, all of whom had evinced their sympathy with him. To venture on such an attack required no small amount of courage, for the clergy were little less than a sacred caste in the early settlement of Massachusetts. To shake their hold over affairs in church and state was almost impossible. But it is not likely that Mrs. Hutchinson realized this, or ever calmly counted the cost of what she was doing. She went on heedlessly. She had the open sympathy of those immediately around her in Boston. She could count on the support of Governor Vane, and his popularity throughout the colony was so great as to be still a thing not easy to account for. Many others of the magistrates and deputies were with her. Accordingly, she went on step by step, making herself always more offensively aggressive, until at last she boldly declared that not only Wilson, but the whole body of the clergy, excepting only Cotton and Wheelwright, were under a covenant of works. Those two, and those two alone, walked in a covenant of grace.

Mere theological jargon now, in 1663 these words had a deep significance. In so using them, Mrs. Hutchinson did little less than openly express her belief that the whole body of the clergy, two only of their number excepted, were whited sepulchres. He who walked in a covenant of grace was the chosen of the Lord. In him dwelt the spirit of God. He was inspired; he preached the true word; the root of the matter was in him. Not so he who labored under a covenant of works. He might be a very worthy, well-meaning, pious man, doing his best according to his lights; but his lights were of the earth, earthy. God's voice was not in him. It was the blind leading the blind. Thus she undertook to declare who were inspired and who were uninspired; and as she gave utterance to her judgments, incredible as it now seems, nearly the whole of the inhabitants of Boston lent believing ears to her. On one side were her advocates and friends; on the other, almost alone, were Wilson and Winthrop.

Outside of Boston it was not so. The mental contagion had not spread. The other towns, some twelve in number, gradually, under the influence of their ministers, awoke to a consciousness of what was going on, and they rallied to the support of the clergy. Winthrop was deputy-governor, and recognized as Wilson's main support in the Boston Church; accordingly, his popularity underwent a revival and he was brought to the front once more as the exponent of the conservative side against Vane, who was the popular idol of the new movement. Thus matters stood all through the winter of 1636–37. The agitation was continually on the increase, and it seemed as if men were fairly bereft of their senses, as indeed they were. They argued fiercely about the unknowable in language the terms of which they did not understand; and to-day almost the only intelligible thing in the whole dispute is that Mrs. Hutchinson, indulging in wild dreams of ambition on her own account, had persuaded herself and others that she was inspired, and the first movement of her inspiration was to drive Mr. Wilson, whom she did not like, out of his pulpit.

During this time of rising tumult Wheelwright was ministering at the Mount, whither he had removed with his wife and family. In December, at the time of the meeting of the General Court, he attended an angry conference of the clergy, which resulted only in a widening of the breach. For a speech which he then made to the assembled dignitaries, Wilson had been openly called to account by his parishioners in his own church. They were all against him, and after being censured he was publicly admonished by the teacher. It clearly was not in Wheelwright's nature to remain silent in the background during such a controversy; and even if he made an effort at self-restraint, Mrs. Hutchinson had conferred a dangerous prominence upon him when she classed him, with Cotton, as being alone of all the clergy under a covenant of grace. She had thus made him the centre upon which the anger of his brother-clergymen would naturally concentrate. His position was unlike that of Cotton. Cotton was recognized by his brethren as the first and most eminent of their whole order. He was regarded with reverential respect. Him above all they wished to save. But they greatly needed a scapegoat, and a scapegoat they found ready to their hands in the pastor at the Mount. Nor was he a man to avoid the attack. On the contrary, he invited it.

He did so in this way. On the 29th [N. S.]

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(it was the 19th, old style) of January, 1637, a solemn fast was held in view of the trouble then impending over the Protestant world in general, and the colony of Massachusetts Bay in particular. Not only were the churches at home torn with dissension but Indian troubles were impending, and in Germany the thirty years' war was at its height. It is possible that Wheelwright on the morning of that day may have preached to his own people at the Mount; but if he did, he later went to Boston, where, in the afternoon, he attended church services and listened to a discourse from Cotton. When Cotton had finished, Wheelwright was called upon "to exercise as a private brother." He had come prepared. Possibly he only repeated the discourse he had that morning delivered to his own flock, though of this there is no evidence. In any event, he now preached that fast-day sermon for which a few months later he was called to such severe account. As he spoke some person in the audience took careful notes of what he said. His enemies even then were lying in wait for him.[1]

There was nothing in the fast-day sermon which in itself, and delivered at any other time and place, would have excited general notice. Except in parts it is a very dull performance, and, unless delivered with peculiar fire, it would now seem more calculated to put an audience to sleep than to excite those composing it to acts of sedition. Couched in that peculiar scriptural phraseology which it was equally a delight for the Puritan to use and to hear, it belongs to an artificial form of composition which may have its day, but is afterwards sure to be forgotten. In a few years it becomes not less antiquated than last century garments. That the fast-day sermon had a very direct bearing on questions then greatly exercising the minds of those who listened to it is indisputable; but that is expected in all occasional discourses. As a sharp, vehement arraignment of those who walked in a covenant of works, it will not be pretended that Wheelwright ought then to have preached this sermon in Wilson's pulpit. To do so was, to say the least, in very bad taste. But beyond this the sermon is not open to just criticism. It does not seem to have been either intended or calculated to excite sedition, nor is there any reason to suppose that it at the time caused any particular remark. Wilson had been thoroughly exhorted from his own pulpit, and Winthrop had been made to listen to what the mass of the congregation regarded as some thoroughly sound religious doctrine. But the latter was not sufficiently stirred up by the fact to make any mention of it in his diary, and there is no reason to suppose that either his safety or that of the settlement were put in jeopardy.

When hostilities are decided upon a pretext for open war is always at hand. A silent decree of the clergy had evidently now gone forth that Wheelwright was to be disciplined. His position invited attack, and his utterances in private, doubtless, as well as in public, afforded sufficient pretext for it. He had been set up against Wilson in Wilson's own church and by Wilson's people. Accordingly, when the March General Court met, action was taken on a certain sermon which Wilson had delivered before it in December, and for which it will be remembered he had subsequently been formally admonished in his own church by Teacher Cotton. The court now expressed its emphatic approval of this sermon. It then turned from Wilson to Wheelwright, and the matter of the fast-day discourse was brought up. In answer to a summons Wheelwright presently appeared. The notes taken at the time the discourse was delivered were produced, and he was asked if he admitted their correctness. In reply he gave the court his own manuscript.

A bitter wrangle followed which lasted through the sessions of several days. The conservatives at first thought to dispose of the matter behind closed doors. The proposal so to do excited strong opposition, and Wheelwright, while justifying all that he had said, declined to answer further questions. It was then decided to go on publicly, and Wheelwright was again summoned. The room was thronged, for the court itself, magistrates and deputies, numbered some forty persons, and, besides others, nearly all the twelve or fourteen ministers of the province were present. The feeling was intense. Again the sermon was produced and put in Wheelwright's hands. Again he justified it; and, in answer to questions put him, he declared that he meant to include in his animadversions, as being under a covenant of works, all who walked in the way he had described. The matter was then referred to the ministers, who were called upon to state whether "they in their ministry did walk in such a way." There was little room for doubt what the answer would be, for it was an ingenious way of securing at once both evidence of guilt and a verdict upon it. With one voice the ministers responded they considered that they did walk in such a way.

The verdict was thus rendered. But the struggle was not yet over. The doors of the General Court

[1] It has been taken for granted that this sermon was preached at the Mount (Palfrey's "New England," i. 479, n.; Pattee's "Quincy," 186). The correct facts, as stated in the text, were brought out by Bell, in his monograph on John Wheelwright, in the publications of the Prince Society (pp. 13, 15).

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were again closed, and behind them a debate began which lasted two entire days. Vane and Winthrop led the opposing forces, and for a time it seemed as though the party of the clergy would be thwarted. But at last they won over to their side two of the magistrates, and by a narrow majority the fast-day sermon was pronounced seditious. Yet no sentence was now passed upon Wheelwright. The contest had been long and severe, and the parties were so equally divided that it was not thought expedient to then proceed further. Wheelwright was accordingly simply ordered to appear before the next General Court, and he was not meanwhile silenced as a minister. His case was commended to the Boston church to be spiritually dealt with.

This was certainly a forbearing disposition to make of it. Not only was the church of Boston notoriously in sympathy with Wheelwright, but it had already so expressed itself. It had done this, too, in a way not to be mistaken, and which was not forgotten; for hardly had the court by formal vote pronounced the fast-day sermon seditious, than a petition, bearing the names of nearly all the most prominent members of the Boston church, had been presented to that same court. In this paper the case of Wheelwright was warmly argued, and his punishment deprecated. Respectful in tone, the document was singularly well worded and to the point. At the moment it would not seem to have excited particular remark, and, received as a matter of course, it was placed on the files of the court. But priesthoods have long memories. That a long list of influential names was appended to this memorial was now noted down, and a few months later it was made the basis of a proscription.

For the moment the reference of Wheelwright's case to the Boston church seemed to open a door to conciliation; but now the public feeling was too much excited. A collision was inevitable. One party or the other had to establish its supremacy. The party of the clergy was unmistakably in the majority in all the towns except Boston, and this became apparent at the annual charter election. Held on the 27th [N. S.] of May, under a large oak-tree on the edge of what is now Cambridge common, the election of 1637 was a memorable one. Winthrop, amidst an excitement which seemed at times about to result in violence, was then chosen Governor over Vane. Coddington was left out of the magistracy. So, also, was Hough. The overthrow of the friends of Wheelwright was complete.

At first the party now in complete control used its power sparingly, and an earnest attempt was made to put an end to strife. When in the order of business Wheelwright's case came up, he appeared before the court. Among its forty-three members he saw only three faces friendly to him, but he was again allowed to depart until the autumn session. He was merely admonished to bethink himself in the interval of retracting his utterances and reforming his errors if he hoped to receive favor. His answer was characteristic. If he had indeed, he said, been guilty of sedition, he deserved death; but if the court should proceed against him, he would take his appeal to the king. As for retraction, he had nothing to retract.

The dominant party now had recourse to a measure of legislation which there can be little doubt permanently affected the settlement of the future town of Quincy. It passed an alien law. The tide of immigration was then setting strongly towards New England. All the towns were looking for additions to their numbers, and Wheelwright and his friends were confidently expecting the arrival of a portion of the church of a Mr. Brierly in England, who possibly may have been Wheelwright's successor at Bilsby. One party was already on its way, and reached Boston in July. With a view to this coming reinforcement of the minority, the General Court in May passed a law imposing heavy penalties in case strangers were harbored or allowed to remain in the province three weeks without a magistrate's permission. All the magistrates belonged to one party, and were wholly devoted to it. Accordingly, when the body of immigrants from the Brierly church landed in Boston, though they were of one blood with those who met them on the shore, they were confronted with this law. In Boston their friends were in a large majority; yet their friends could not shelter them above three weeks, nor could Boston sell them a habitation, or a vacant bit of land on which to erect one, without incurring a heavy and accumulative penalty. A delay of four months only in the enforcement of the law could be obtained. At the expiration of that time the new-comers had to be without the jurisdiction of Massachusetts. They submitted, for they had nothing to do except to submit. None the less the law remains one of the curiosities of partisan legislation. There can be little room for doubt that the people thus driven away would, had they been permitted to remain in the colony, have settled at Mount Wollaston under the ministration of Wheelwright. Indeed, they could not well have settled elsewhere, so high was public feeling running. Under these circumstances, those at the Mount being forced to deny even a resting-place to their own kin, and obliged, as it were, to thrust them out into the

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wilderness, it was small matter for surprise that when midsummer came there were "many hot speeches given forth," and angry threats were freely made.

Early in August Vane returned to England, and Wheelwright lost in him both a friend and a protector. Nearly at the same time the Pequot war was brought to a triumphant close, and the pastor, Wilson, who during the summer had been with the little army as its chaplain, returned to Boston. He came back flushed with a consciousness of victory and bent on revenge. Cotton, who up to this time had preserved an appearance of firmness, bowed before the coming storm and hastened to make his peace. In the first place a synod of the churches was held. This, the earliest gathering of the kind in New England, proceeded at once to detect and spread upon its record, as then existing in primitive Massachusetts, no less than eighty-two "opinions, some blasphemous, others erroneous, and all unsafe," besides nine "unwholesome expressions." With two exceptions,—Cotton and Wheelwright,—the ministers in the synod were of one way of thinking. The proceedings consequently were not inharmonious. Certain of the Boston lay-members, indeed, expressing both disgust and indignation that such a huge body of heresies should be paraded, got up and left the assembly; Wheelwright, more sensible, discreetly held his peace, taking the ground that abstract errors not directly imputed to him were none of his concern.

A long discussion of controverted points ensued. No one in the assembly had any distinct idea of the subjects under debate. For the most part they were mere theological abstractions of the most metaphysical character relating to justification, sanctification, and the like, and either immaterial or unknowable. At last Cotton, with a degree of worldly wisdom which did much credit to his head, announced that he saw light. Wheelwright was of a less accommodating spirit; thoroughly stiff-necked and disputatious, he would not profess to yield. Accordingly, when the synod dispersed his enemies had gained their end. They had won over Cotton, whom they wished to save; while Wheelwright, whose utter destruction they sought, was left to confront them without a single friend or ally.

Events now moved rapidly to their foregone conclusion. Immediately after the adjournment of the synod the General Court chosen in May was dissolved. It had been elected for the entire year, and to thus end it was unprecedented; but it had evinced a moderation of spirit which did not meet the views of the extremists. The tide of popular feeling was setting strongly towards them, and they meant to avail themselves of it. Measures of severe repression were to be put in force. So the old court was dissolved, and the election of a new one ordered. The result was all the conservatives could have hoped for. Of the thirty-three members of the court now chosen, no less than twenty-one were new; and all, old and new, save three alone, were strongly opposed to the Hutchinson party. Hough was among those left out; Coddington was again returned by Boston.

The court met on the 12th [N. S.] of November. It found Wheelwright still preaching the covenant of grace at Mount Wollaston. Though the clouds were gathering black over his path, he held straight on, rejecting all suggestions of compromise, as he sternly declared that the difference between him and his opponents was a gulf too wide to bridge. So, as Winthrop expressed it, those in the majority "finding, upon consultation, that two so opposite parties could not continue in the same body without apparent hazard of ruin to the whole, agreed to send away some of the principal."

And now the memorial from the Boston church, presented the day after the judgment of the General Court had declared the fast-day sermon seditious, was made to do yeoman's service. It also was pronounced seditious. No less than sixty of the leading men of Boston had affixed their signatures to it. In doing so they now found that they had committed a political offense, and might be visited with fine, imprisonment, and exile. The new court had contained originally three members, deputies from Boston, friendly to the Antinomians. Two of these were incontinently expelled: one because his name was signed to the church memorial, the other because from his place in the court he justified it, though his name was not on it. The tribunal before which he was to be tried being thus purged of all his friends, Coddington alone excepted, Wheelwright's case was called. He appeared, and was asked if he was prepared to confess his errors and submit himself to the court. Protesting his innocence, he refused. Then followed a long and angry parliamentary struggle extending into a second day. Every ill which had befallen the settlement was laid at Wheelwright's door. To such an indictment no defense was possible; and so the court in due time proceeded to its sentence. It was disfranchisement and exile. As it was already the latter half of November, and the winter had set in with unusual severity, it was proposed that the time of the exile's departure should be postponed until March; but meanwhile he was not to preach. He was again, this time in New England, to be a silenced minister.

From this sentence Wheelwright, as he had before

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said he should, took an appeal to the king. A night's reflection probably satisfied him that he had nothing to hope for by pursuing this course, and accordingly the next day he withdrew his appeal, offering to accept a sentence of simple banishment. It so stands recorded. Fourteen days only were allowed him within which he was to settle his affairs and leave the jurisdiction. His parishioner, Atherton Hough, became bondsman for him.

Unlike the other exiles of the Antinomian controversy, Wheelwright did not turn his steps to Rhode Island. On the contrary, after preaching one farewell sermon to his little congregation, he started northward to New Hampshire. It was the end of November, and the deepening snow was thick on the ground. He went alone, carrying with him a sense of burning wrong and endless persecution; nor did he ever again set foot in his old parish. Early in the following spring his wife and children followed him, and for a time the family found refuge in the academic town of Exeter. The subsequent fortunes of Wheelwright are no part of the history of Quincy. It is sufficient to say that he survived his exile more than forty years, and when at last he died he was the oldest minister in New England. But though he outlived every one of his contemporaries, and when he passed away the Antinomian controversy had become a meaningless thing of the past, his brethren took at the time no notice of the patriarch's death, and no monument now marks his grave.

The first clergyman of the church which was afterwards incorporated as the town of Braintree, John Wheelwright was also its most distinguished clergyman. A Puritan, and a contentious one, he was essentially a man of force. Stiff-necked, unamiable, and far from lovable, his proper place was not the pulpit. He should have been a man of affairs, a lawyer and a magistrate. There was about him scarcely a trace of the gentle spirit of Christ. Yet indications have not been wanting that in more than one way the brief connection of John Wheelwright with the young settlement at Mount Wollaston affected its subsequent character as a community through a period of more than two centuries. That it did so negatively has already been pointed out. In consequence of the Antinomian controversy the formation of the town was delayed, and the material composing it made different from what it otherwise would have been. More than this, there can be no doubt that Wheelwright's parishioners sympathized fully in his views. The first teacher of his church, when two years later it was formally gathered, was one of his supporters whose name was blotted from the famous memorial only as late as May, 1640. Since then his parish—both while it was the North Precinct of Braintree and afterwards as the town of Quincy—showed always a noticeable leaning towards a liberal theology. It was never orthodox. In this respect it was in sharp contrast with its sister church of the Middle Precinct, and the ministers of the two, never changing sides, more than once engaged in sharp doctrinal controversy. And so each successive pastor influenced the people, and the tendency of the people operated back in the selection of pastors, until the old order of things passed wholly away. It is, therefore, no improbable surmise that, a little leaven in this case also leavening the whole lump, the seed sown by Wheelwright in 1637 bore its fruit in the great New England protest of two centuries later, when, under the lead of Channing, the descendants in the seventh generation of those who had listened to the first pastor at the Mount broke away finally and forever from the religious tenets of the Puritans.

But though the most prominent and distinctive, Wheelwright was not the only resident or land-owner at Mount Wollaston the course of whose future life was changed by reason of the Antinomian controversy. It will be remembered that, besides Coddington and Hough, the husband of Mrs. Hutchinson also had an allotment just south of the Neponset. The subsequent and most tragic record of the Hutchinson family is one of the familiar pages in New England history. It does not need to be rewritten here. It is sufficient to say that when at last, in the early days of April (March 28th, O. S.), 1638, Governor Winthrop ordered Anne Hutchinson to leave the Massachusetts jurisdiction, she went in a boat across the harbor to the Neponset, and there landed near her husband's farm in what is now North Quincy. She had until the close of the month to leave the province. This was the first stage of her journey. Her plan was to join John Wheelwright's family, who had not yet left their home, and go with them by water to Portsmouth. But her own husband had in the mean time found an abiding-place more to his liking in Rhode Island, where Newport now is; so, changing their plans, the wife and children journeyed by land to Providence, and thence passed across to the island of Aquidneck.

Thither she was shortly followed by William Coddington, the immediate successor of Thomas Morton in the ownership of Mount Wollaston. And, singularly enough, the record of every annual town-meeting in Quincy at the present time bears recurring evidence to the fact of this succession. Since the year 1640, a portion of Coddington's grant has

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been public property, and is spoken of on the first page of the Braintree records as "the school lands." Each year by a formal vote—the reason of which has passed into a meaningless tradition—the town of Quincy, as a tenant of the land thus held, appropriates to school purposes a sum of money as a nominal rent therefor. The memory of Coddington is perpetuated in the name of the school in which the children of the district in which Mount Wollaston lies are taught, and also in the name of the street on which the schoolhouse stands.

Unlike Hutchinson and Wheelwright, Coddington was not banished. Angry with his former colleagues in office, and disgusted at the intolerance they had shown, he voluntarily shook the dust of Massachusetts from his feet. Alone of the exiles he had stood high in the councils of the Massachusetts colony, for through years he had been its treasurer, and it was he who built the first brick house in Boston. He now went to Rhode Island, where, forty years later, he died full of honors. Thus the pastor Wilson, Atherton Hough, and the heirs of Edmund Quincy, alone among those to whom large allotments had originally been made at the Mount, remained in possession of them even as late as the incorporation of Braintree. The Antinomian controversy had unsettled everything. Of these three, Wilson was left victor in the theological arena; but, pastor of the church in Boston all the remainder of his life, he gave small attention to his farm in Braintree, nor was his name in any way further associated with the town. Quincy died in 1637 without having taken part in the Antinomian dispute. His allotment descended to his son, and the family, as will presently be seen, was from generation to generation closely associated with the towns into which the Mount was subsequently formed. From one of those descendants, a great-grandson of the first Edmund, and in his day the successor of Morton and Coddington as the owner of Mount Wollaston, Quincy at a later period derived its name. Atherton Hough, like Coddington, was a warm supporter of Wheelwright; but, unlike him, he accepted defeat quietly, and made his peace with the dominant faction. He remained in quiet possession of his seashore allotment on Braintree Bay, and died in 1650, leaving sons and daughters. The name has since become extinct.

CHAPTER XXVI.

QUINCY—(*Continued*).

OLD BRAINTREE.

THUS in November, 1637, the little settlement at the Mount, as it was still called, was once more thoroughly disorganized. The place seemed to be under a sort of blight. First the magistrates had rooted out Morton and the Merrymount company, obliterating in so far as they could every trace of the earliest settlement; and now they had also sent into exile a pastor and his parishioners, who had not a thing in common with Morton, except that they had sat down in the place from which he had been driven. But it was not long before the scattered settlers again began to show signs of continued existence. They were poor people, for there is no reason to suppose that any one of note or substance, except Wheelwright, had yet actually made his home in this region. Quincy and Hough, like Coddington and Wilson, lived in Boston; and in Boston the Mount was looked upon as a remote, outlying dependency, to be reached conveniently enough by boat across the bay in summer, but in winter practically inaccessible. From time to time large allotments were still made there to leading Boston personages. Benjamin Keayne, for instance, son-in-law to Governor Dudley, had meted out to him on his marriage, in February, 1638, "a great lot of meadow and upland," two hundred acres in extent, in what is now Braintree. Andrew Stoddard, a linen-draper, and at one time constable in Boston,[1]

[1] There is in Winthrop an incident connected with this Stoddard, and his performance of his duties as constable, singularly characteristic of early Massachusetts. The constables, being chosen by the General Court, were among the chief people in their several towns. In 1641, Francis Hutchinson, son of Mistress Anne, and a son-in-law of hers, one Collins, came to Boston and "reviled the church." "They were both committed to prison; and it fell out that one Stoddard, being then one of the constables of Boston, was required to take Francis Hutchinson into his custody till the afternoon, and said withal to the governor, 'Sir, I come to observe what you did, that if you should proceed with a brother otherwise than you ought, I might deal with you in a church way.' For this insolent behaviour he was committed; but being dealt with by the elders and others, he came to see his error, which was that he did conceive that the magistrate ought not to deal with a member of the church before the church had proceeded with him. So the next Lord's-day, in the open assembly, he did freely and very affectionately confess his error and his contempt of authority, and being bound to appear at the next court, he did the like there to the satisfaction of all. Yet for example's sake he was fined twenty shillings, which, though some of the magistrates would have had it much less, or rather remitted, seeing his clear repentance and satisfaction in public left no poison or danger in his example, nor had the commonwealth or any person sustained danger by it." Savage's "Winthrop," ii.* 39–40.

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in 1640 received one hundred acres; and in 1639, Edward Tyng, one of the wealthiest inhabitants of Boston, received two hundred and fifty acres. But these were exceptional grants to non-residents,—constituting them a landed gentry of the province after the English fashion,—and did not add greatly to the population or the prosperity of the region in which the grants lay, though the grantees may have sent out farmers or laborers to improve their lands. But large grants were not the rule. Another system was all this time being pursued towards "the common people," as they were called, who were coming over to New England in crowds. The custom was to allot these four acres a head for each person they brought with them; and in the case of Boston the smaller allotments were made largely at the Mount. Twenty-six such are recorded in 1638, and fifteen more in 1639. Prior to the incorporation of Braintree one hundred and five such allotments in all had been parcelled out to families numbering five hundred and sixty-five persons, showing that the average family, including probably servants as well as children, was between five and six persons. But though these allotments are recorded, it cannot be inferred that all those to whom they were made actually settled at the Mount. On the contrary, the names of only a small portion of them are at a somewhat later period to be found in the town and parish records. The inference is that many received their allotments in one place, and, in those days of abundant land, preferred to settle elsewhere.

Nevertheless, a certain portion of these poorer people did go out and build dwellings south of the Neponset, and at last a decisive movement was made towards the establishment of an independent church there. The chapel of ease arrangement, involving, as it did, dependency on a mother church, no longer sufficed for the spiritual needs of a growing population. The region had also stood as a sort of unoccupied gap of heathendom long enough; for the Dorchester society, to the north, went back to June, 1630, while the societies of Weymouth and Hingham, on the south, dated respectively from July and September, 1635. Without, therefore, waiting for a formal adjustment of all questions with Boston, on the 16th of September, 1639, those dwelling at the Mount, in the words of Governor Winthrop, "gathered a church after the usual manner, and chose one Mr. Tomson, a very gracious, sincere man, and Mr. Flynt, a godly man also, their ministers." In those primitive days the signing of a covenant was essential to a church gathering, and the Braintree covenant had appended to it the signatures of six persons besides those of the pastor and teacher. It was drawn up in the simple but not unimpressive form then in common use, and by virtue of it those entering into the compact—"poor unworthy creatures, who have sometime lived without Christ and without God in the world"—promised thereafter "to worship the Lord in spirit and truth, and to walk in brotherly love and the duties thereof according to the will of the gospel." In witness of which, they made public profession of faith in presence of those assembled, and gave to one another the right hand of fellowship. It was the fifteenth church which had been gathered in the province during the ten years of settlement.

The incorporation of the town followed hard upon the gathering of the church, for, at the following session of the General Court, that of May, 1640, the "petition of the inhabitants of Mount Wollaston was acceded to, and it was granted them to be a town, to be called Braintree." No satisfactory reason for the choice of this name has ever been given, nor is there any bond of connection apparent between the Suffolk Braintree, of New England, and the Essex Braintree, of Old England. The subject has more than once been discussed, but with no satisfactory result. The more probable explanation is also the most natural. In 1632 a company of Essex people had come out with the Rev. Thomas Hooker, afterwards the renowned pastor of the church at Hartford. Winthrop refers to them as "the Braintree company."[1] They first went across the Neponset, where they began a settlement; and then, by order of the General Court, they moved over to Cambridge. When, therefore, eight years later, the place was incorporated as a town, a name was given to it, probably at Winthrop's suggestion, connected with that "Braintree company which had begun to sit down at Mount Wollaston." But there is no reason to suppose that any of Hooker's following had remained meantime on the spot.[2]

The vote incorporating the town contained detailed reference to an agreement which had been effected between certain representatives of those dwelling at the Mount and the authorities of Boston. The vested interests of the latter place in the former had again been asserted, and the question thus raised proved one not easy to settle. There had evidently been much bickering. Appealing to the "enlargement" vote of 1634, it was contended on the one side that Boston and Boston church were being shorn of their

[1] Savage's "Winthrop," vol. i. pp. 87, 88.

[2] See "Thayer Memorial," pp. 39, 40; Lunt's "Bi-Centennial Discourse," p. 66; Adams' "Braintree Address," pp. 26–29.

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proportions; while on the other side a growing population asserted their natural rights. The result was a compromise, the terms of which are by no means free from ambiguity. Under it all the lands in the new township seem to have been released from a liability to taxation as a part of Boston, upon the payment to Boston of a trifle over a shilling an acre on the land "formerly granted to divers men of Boston upon expectation they should have continued still with us," and three shillings an acre for every acre that had been, or thereafter should be, granted to any others not inhabitants of Boston. In other words, the actual settlers in Braintree were to pay into the Boston treasury a sum of money on their holdings in commutation. At the same time further large allotments at the Mount were made, including five hundred acres "for the use of the canoneere of Boston wheresoever he is, or shall be, in the service thereo, from time to time," and "two thousand acres to be set apart for the use of (Boston) in the most convenient place unallotted."

This agreement was made on the 11th of January, 1639, some five months before the General Court acted on the petition to incorporate. And when the court did act, it made a further proviso that, if the inhabitants of the newly created town failed to fulfil the covenant they had entered into, it should be in the power of Boston to recover what was its due by action against the Braintree people, collectively or individually. That the burden thus imposed on Braintree was an unusual and most oppressive one does not need to be said. It was the case of a poor, struggling community being compelled to buy out alien vested interests in the soil, which never ought to have existed. Accordingly, at a later time it proved a fruitful source of heart-burnings and litigation. Nevertheless the arrangement, favorable or otherwise, seems to have been the best that it was possible to effect, and under it Braintree came into existence as an independent political community in May, 1640. Those dwelling in the new town were also made to realize at once that political privileges carried with them corresponding obligations, for by the same court they were assessed twenty-five pounds in a total levy of twelve hundred pounds. In payment of this levy silver plate was to be received at five shillings the ounce, "good old Indian corn, being clean and merchantable," at five shillings the bushel, summer wheat at seven shillings, and rye at six shillings. In which of these several staples the whole or any portion of this earliest tax levy was paid nowhere appears. But that it was paid admits of no doubt; and at the next session of the General Court, held in Boston on the 7th day of the following October, William Cheeseborough and Stephen Kinsley appeared, and took their seats as the first representatives of Braintree.

CHAPTER XXVII.

QUINCY—(*Continued*).

THE NORTH PRECINCT CHURCH.

THE original Braintree settlement was along the shore of the bay, and on the upland and in the valleys adjacent thereto. Only by slow degrees did population work its way back among the hills and interior valleys. In 1708 the church of Braintree was divided, and the original settlement became the North Precinct. In 1792 this North Precinct was set off from the rest of the town, and became Quincy. The present town of Quincy, therefore, was the original Braintree; and subsequently, for more than eighty years, the history of the North Precinct of Braintree is the history of Quincy.

The original Braintree church, then, until 1708 was the one church of the town; from 1708 to 1792 it was the North Precinct church; from 1792 to 1820 it was the Quincy church. The revised Constitution of Massachusetts went into effect in 1820. Under its provisions a complete separation of church from state took place; but the habits of the people were fixed, and several years elapsed before this change in the organic law began to produce its full results.[1] At first people went on attending divine worship in the meeting-house of their fathers. In Quincy it was ten years before another meeting-house was built. Accordingly, the sole church of the Braintree of 1639 was still the sole church of Quincy until 1830.

The society had then worshiped in four successive buildings, the last of which was in 1830 almost new, having been finished only two years before. Built of stone, it was called a "temple," and it replaced an old New England meeting-house which for ninety-six years had stood on the training-field in the centre of the town. Thus, when this meeting-house of 1732 was removed in 1828, the visible emblem which connected the modern with the colonial town may be said

[1] So fixed was the belief that obligatory support of a church was essential to its continued existence that the late Judge Story voiced a very common sentiment when, at the time the amended constitution took effect, he expressed the opinion that in twenty-five years there would not be a church open in Massachusetts in which the old religious services would be held.

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to have disappeared. The connecting link between two chains was broken. The period, therefore, of one hundred and eighty-nine years which elapsed after the gathering of the First Church of Braintree, and before the pulling down and moving away of the third meeting-house in Quincy, must historically be considered by itself. It was not the less one and the same period because during it the colonies were severed from Great Britain, and Quincy was severed from Braintree. So far as the people were concerned who lived at what in 1635 was known as the Mount, these were both political changes. They hardly in any way affected the occupations of those people, or their modes of life and thought, or their social and material condition. The real elements of change in all these respects were not political; nor had they begun to make their presence felt when the eighteenth century came to its close. Thirty years later it was no longer so. The Granite Railway was built in Quincy in 1826; the first Massachusetts railroad company was incorporated in 1830. These events marked epochs. They from top to bottom altered that at the Mount, which French and Indian wars, and wars of independence, and church and municipal divisions had scarcely affected at all.

The long period from 1640 to 1830 was therefore with the Massachusetts towns the primitive period,—that of formation. Though it led directly to the present, it had little in common with the present. Nevertheless, during that period five generations lived on the soil, and were buried in it. Concerning them, there was, as a rule, little more to record. A simple, laborious, unaggressive race, they were born and died; each following generation was much the same as the generation which preceded it. With similar utensils, they cultivated the same fields. They dwelt in houses built on the same model, and preserved the same domestic and social customs. Wealth and population increased slowly. The outer world made itself little felt in the remote village community; and the village community in no way influenced the outer world. Few elements of change existed, and accordingly little change took place. The Quincy of 1820 was only the Braintree of 1640, a little more thickly peopled and a little more prosperous.

The social and material conditions of the town during this period of one hundred and ninety years will be treated in another chapter. Meanwhile the year 1830 brought the early theological period to a close. Up to that time the history of the parish was practically the history of the town, and until 1820 town and parish were legally one. The history of the church must, therefore, first be told.

In September, 1739, the Rev. John Hancock, father of the patriot and then the North Precinct minister, preached two century sermons in the meeting-house removed in 1828, but which then was new. In one of these sermons he said,—"This is the third house, in which we are now worshipping, that we and our fathers have built for the public worship of God." There is reason to suppose that the second of these three houses was built in the year 1666, as the quaint old weather-vane which surmounted it is still in existence, and bears that date. Of the first Braintree meeting-house—that in which Fiske and Flynt, and, possibly, Wheelwright preached,—no record or description remains. Built before 1641, it is alluded to as a landmark on the second page of the Braintree records. It stood on a rising ground just south of the point where the road which connected Boston with Plymouth—the old colonial coast-road—crossed a brook, then and subsequently called the Town River.

At the time this meeting-house was built the road could have been hardly more than a well-beaten trail, for it was not formally laid out until at least seven years later, in 1648. The brook, which for some distance higher up had forced its way through a well-nigh impenetrable tangle from which the larger forest animals had hardly vanished, and which yet swarmed with reptile life, here flowed over a hard gravel bottom between two converging bits of upland. It was a fording-place,—a natural point of crossing. For that reason the meeting-house was put there. It was a point convenient for those living on both sides of the water-course.

The meeting-house stood in the open, and when the "country highway" from Weymouth to Dorchester was formally laid out, in 1648, it here diverged, passing the building at both its ends, for it faced east and west. The diverging ways then shortly turned and joined again. At no great distance from the front of the meeting-house, looking westward, lay the tangled bottom through which the Town River sluggishly crept. Beyond this, and half a mile or so away, rose the rough, heavily-wooded granite hills. To the east there stretched a broad, and comparatively level, upland plain in the direction of Hingham and Weymouth. This also, at no great distance, was broken by the underlying syenite, which thrust itself boldly up in savin-covered heights. About a third of a mile further up the Town River stood the mill of Richard Wright, to whom a monopoly in grinding corn had been conceded; and from this mill, leaving the church on the left, there ran a way to the landing-place on the Town River, near the sea-shore.

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Such in 1640 was the centre of the town, and these were the only thoroughfares in it.

In the humble church edifice, which, nevertheless, was "as fair a meeting-house" as that people could provide, William Tompson, "a very holy man, who had been an instrument of much good at Accomenticus," was formally ordained as its first regular minister. At that time the gathering of a new church was a great event in Massachusetts,—another candle was lighted in the tabernacle. Nor was it a thing of frequent occurrence. That at Braintree, it has been noticed, was only the fifteenth since the settlement, and, while three had been gathered in 1635, one only, that at Concord, had been added to the number in 1636; another, that at Dedham, in 1638; and none at all in 1637. The gathering at the Mount also was a special occasion. A true church—one in which none but orthodox doctrines were to be preached—was to be established in the Antinomian hot-bed. The last vestiges of the banished Wheelwright's teachings were to be eradicated. The event was one of exceptional interest.

There is no record either of those who were present, or of those who took part in the services. Yet it would be not unsafe to surmise that Winthrop and Dudley, the Governor and Deputy-Governor of the colony, were both there; for the former, though without comment, made a note of the event in his diary. Undoubtedly, Peter Hobart, that "bold man who would speak his mind," came over from Hingham; also from Dorchester came Richard Mather, together with his young associate, John Wilson, son of the pastor of Boston, and himself just graduated from Cambridge. The Rev. John Allen may have found his way through the forest paths from Dedham, as Wilson and Cotton sailed across the bay from Boston. Earnest, devout men, they gathered from far and near in the primitive wilderness meeting-house on that September day, and there extended the right hand of fellowship to the little congregation who now covenanted one with another "to worship the Lord in Spirit and Truth, and to walk in brotherly love." The church then founded was destined to centuries of continued existence.

The pastorate of William Tompson extended through a period of nineteen years. He is represented by the writers of his own time as having been "a very powerful and successful preacher," and one "abounding in zeal for the propagation of the gospel;" but he was likewise of a "melancholy temper and crazy body," and his ministry at Braintree can be accounted successful neither for himself nor his people. He belonged to that earliest generation of New England clergymen who had been educated in the English universities and settled over English churches. A graduate of Oxford, Tompson had been the incumbent of a living in Lancashire, from whence he had came to New England, landing in Boston at about the time that the Antinomian Synod of 1637 was sitting. Settled at Braintree in September, 1639, in the following March Henry Flynt was ordained as teacher of his church, which would seem to indicate that the pastor from the very beginning proved unequal to the performance of all his duties; for the teacher in the early New England churches was practically an associate pastor, and it is not likely that a poor community, such as Braintree then was, assumed without reason the support of two ministers. In any event the society seemed not unwilling to allow Mr. Tompson to seek other fields of usefulness, and in 1642 his brother ministers selected him with two others to go forth on a strange sort of missionary service among the Church of England heathen of Virginia. A cry had come up from them for "a supply of faithful ministers whom, upon experience of their gifts and godliness, they might call to office;" and the choice fell upon the Braintree pastor, on the ground that he was one of those who "might most easily be spared," his church having two ministers. He and his associates accordingly set out for Virginia, duly commissioned by the General Court and Governor of Massachusetts.

Their journey was over what is now a familiar route, for they went by way of Newport and New York, or Aquidneck and New Amsterdam as these places were then called. To reach their Virginia destination took them nearly three months; for at first they were wind-bound in Narragansett Bay, and then, in passing through Hell-Gate, their boat was swept upon the rocks and so damaged that they barely succeeded in reaching the neighboring shore. Cotton Mather, in the verses already quoted from, says of Tompson in this emergency,—

> "Upon a ledge of craggy rocks near stav'd,
> His Bible in his bosom thrusting, sav'd;
> The Bible, the best of cordial of his heart,
> 'Come floods, come flames,' cry'd he, 'we'll never part.'"

The shipwrecked missionaries received "slender entertainment" at the hands of Governor William Kieft, the Dutch commandant at New Amsterdam, who indeed had no fondness for New Englanders; but Isaac Allerton, formerly of Plymouth though then of New Haven, chanced to be there, and exerted himself greatly on behalf of his countrymen. Through his assistance another pinnace was procured, and in the dead of winter the three ministers set sail for

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Virginia. They encountered much foul weather, and the difficulty and danger through which they reached their destination caused them to entertain grave "question whether their call were of God or not." Once in Virginia, they were "bestowed in several places" where they "found loving and liberal entertainment;" and the change to another and less rigorous climate seems to have proved most beneficial to Mr. Tompson, who wrote back to his friends that he was better in health and spirits than at any time since he came over from England.

But Virginia has never proved a fruitful field for New England workers, and the civil authorities there now looked askance at this earnest attempt at propagandism. Accordingly they soon put a stop to the public preaching of the new-comers, on the ground that they did not conform to the orders of the Church of England. Yet, if we can believe the report made on their return by the missionaries, the people, "their hearts being much influenced with an earnest desire after the gospel," continued to resort to them in private houses; seeing which, the rulers "did in a sense drive them out, having made an order that all such as would not conform to the discipline of the English Church should depart the country by such a day."

The summer of 1643 accordingly found Mr. Tompson and his associates back with their New England flocks; nor can their Virginia labors have been accounted fruitful, inasmuch as they seem to have made but a single convert. He, Daniel Gookins by name, followed his teachers back to Massachusetts, where at a later day he became a man of note; so that as Cotton Mather tunefully expressed it,

"by Tompson's pains,
Christ and New England a dear Gookins gains."

During his absence a severe bereavement had fallen on the unhappy Braintree clergyman. He had left his wife, who is described as "a godly young woman and a comfortable help to him," in charge of a family of small children, with scanty means of support. She died; and he returned to find his home broken up and his offspring scattered, though it is said they were "well disposed of among his godly friends." Marrying again some years later, the next glimpse which is obtained of Tompson is through Governor Winthrop's diary, and it is singularly illustrative of the time. In 1648 a synod met at Cambridge for the purpose of framing a code of church discipline. Before this representative gathering the Rev. John Allen, of Dedham, delivered a discourse which proved "a very godly, learned, and particular handling of near all the doctrines and applications" touching the matter in hand.

"It fell out about the midst of his sermon, there came a snake into the seat, where many of the elders sat behind the preacher. It came in at the door where people stood thick upon the stairs. Divers of the elders shifted from it, but Mr. Tompson, one of the elders of Braintree (a man of much faith), trod upon the head of it, and so held it with his foot and staff with a small pair of grains,[1] until it was killed. This being so remarkable, and nothing falling out but by divine providence, it is out of doubt the Lord discovered somewhat of his mind in it. The serpent is the devil; the synod, the representative of the churches of Christ in New England. The devil had formerly and lately attempted their disturbance and dissolution; but their faith in the seed of woman overcame him and crushed his head."

The mental and physical benefit which Tompson derived from his sojourn in Virginia was but temporary, and as he advanced in years his infirmities grew upon him. He seems to have had a morbid tendency, which at times verged on insanity. Cotton Mather's explanation of this, and of the course of treatment adopted for its cure, is curiously suggestive. There were then no insane asylums.

"Satan, who had been after an extraordinary manner irritated by the evangelic labors of this holy man, obtained the liberty to sift him; and hence, after this worthy man had served the Lord Jesus Christ in the church of our New English Braintree, he fell into that *Balneum diaboli*, 'a black melancholy,' which for divers years almost wholly disabled him for the exercise of his ministry; but the end of this melancholy was not so tragical as it sometimes is with some, whom yet, because of their exemplary lives, we dare not censure for their prodigious deaths. . . . Accordingly, the pastors and the faithful of the churches in the neighborhood kept 'resisting of the devil' in his cruel assaults upon Mr. Tompson, by continually 'drawing near to God,' with ardent supplications on his behalf: and by praying always, without fainting, without ceasing, they saw the devil at length flee from him, and God himself draw near unto him, with unutterable joy. The end of that man is peace."

The meaning of this is that Mr. Tompson did not commit suicide, and towards the close of his life the cloud lifted from him. He died on the 10th of December, 1666, having resigned his pulpit some seven years before. Both he and his second wife would seem to have been lacking in the quality of thrift, and during the closing years of his life he was wretchedly poor,—so poor, indeed, that in March, 1665, a public collection was taken up for him in the Dorchester church, which amounted to £6 9*s.*, "besides notes for corn, and other things, above 30*s.*" In his own day he had the reputation of one "apt to forget himself in things that concerned his own good," because of his exceeding zeal; and it was intimated that his parishioners made for their minister "somewhat short allowance." Yet this does not seem to have been the case; for, in 1657, an official inquiry showed that

[1] A prong, or fork; obsolete.

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Braintree, then containing about eighty families, allowed Messrs. Tompson and Flynt £55 each, "paid ordinarily yearly, or within the year, in such things as themselves take up and accept of from the inhabitants." These salaries were the same that the Old South congregation in Boston then paid its two ministers, and not an inadequate support for the time. Possibly payments were in arrears, for in 1661, during the incapacity of her husband, there was a hearing at Cambridge on questions at issue between Mrs. Tompson and the deacons of the Braintree church; nor was the matter then disposed of, for in 1668 the widow presented a petition to the General Court, complaining of certain moneys due from the church to her late husband which were then withheld. Not without reason, therefore, Mather wrote of the dead clergyman, when at last he had "labored into rest,"

> "His inventory then, with John's, was took;
> A rough coat, girdle, with the sacred book."

The body of William Tompson lies in the old burying-ground of Quincy, and the original stone, bearing quaint witness to his learning, piety, and force as a divine, still marks the spot. He left by his two marriages numerous descendants, both sons and daughters, but there is no trace of his lineage now to be found in the town over which first he ministered.

Teacher Henry Flynt, who became pastor on the resignation of Mr. Tompson in 1659, survived the latter only one year and four months, dying on the 27th of April, 1668. Born, it is supposed, in Derbyshire, England, he landed in New England in October, 1635, being then about twenty-nine years old. Coming over at the same time, if not in the same vesssel, with Vane, he seems to have been a political sympathizer of his, while theologically he was an ardent admirer of Cotton. Indeed, almost the only fact recorded of him by Mather in the "Magnalia" is that having twin sons born to him in 1656, he named them one John and the other Cotton, in memory of his revered mentor, who had then been four years dead. It has already been mentioned that Mr. Flynt during the Antinomian controversy adhered staunchly to Wheelwright. Accordingly, though his name is appended as teacher to the Braintree church covenant of Sept. 16, 1639, and Winthrop speaks of him as "a godly man" then ordained, it was not until the succeeding May that he made his submission to the General Court, acknowledging his sin in subscribing his name to the church of Boston memorial of March, 1637. As his formal ordination did not take place until March 17, 1640, it has been confidently surmised that the postponement was in order to afford the distinguished young divine ample opportunity for recantation. Of it he at last availed himself. But there is no reason to suppose that he imitated the discreditable zeal which Cotton had already shown in the work of hunting down his former associates; though it was asserted that through the exertions of its new teacher Braintree was "purged from the sour leaven of those sinful opinions that began to spread," and if any such remained there they were very covert. Of Mr. Flynt's later doctrinal views nothing is known; it is simply recorded of him that in his day he bore "the character of a gentleman remarkable for his piety, learning, wisdom, and fidelity in his office." Unlike Mr. Tompson, the Flynts, husband and wife, appear to have been thrifty people, and the teacher died in comfortable circumstances. By his will he left the "great lot" of eighty acres granted to him by the town of Boston in 1640 to one son, and his dwelling-house, with the two lots it stood upon, to another son, both bequests subject to a life-estate in their mother, provided she remained unmarried. Then his will closed with this quaint provision: "For the present, I know not what portion of my estate to assign to my wife, in case God call her to marriage, otherwise than as the law of the country does provide in that case, accounting all that I have too little for her, if I had something else to bestow on my children." Teacher Flynt's wife, whose maiden name was Margery Hoar, had evidently been a good and useful helpmeet to him; and indeed it is recorded on the stone which marks the spot in the old graveyard where side by side they are buried, that, like her husband, descended from an "ancient and good" English family, she was also "a gentlewoman of piety, prudence, and peculiarly accomplished for instructing young gentlewomen, many being sent to her from other towns, especially from Boston." Mrs. Margery Flynt died in March, 1687, having survived her husband nearly twenty years. During that period "God [did not again] call her to marriage."

Henry Flynt left a numerous family, though no descendants of his name now live in Quincy. It was a granddaughter of his, Dorothy, child of the Rev. Josiah Flynt, of Dorchester, who married Judge Edmund Quincy, of Braintree, and became the stock from which sprang a progeny than which none in Massachusetts has been more distinguished. A daughter of hers was that "Dorothy Q." whose name has been embalmed in the familiar verses written upon her portrait by one of her distinguished descendants in the

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Holmes family. From her are descended the Wendells, the Jacksons, the Lowells, and the Quincys; and it is from Josiah Flynt that the last-named family derives that given name which, handed down from generation to generation, is in Massachusetts almost conceded to them as a peculiar patronymic. It was another Dorothy Quincy who in 1775 became the wife of John Hancock. The original Dorothy Flynt Quincy dwelt in the house which Col. Edmund Quincy built in Braintree in 1685, and which still remains one of the most interesting of all our colonial structures, quaintly typical of bygone times. In this house, still looking towards the brook, is the room in which Judge Sewall slept one rainy night in March, 1712. Next to it is the room still known as Tutor Flynt's chamber, for it was long occupied by Dorothy's brother Henry, for more than half a century a tutor at Harvard College and a fellow of the corporation through sixty-five years. To this day, indeed, the grandson of the old Braintree teacher is a tradition of the University. A genuine product of New England soil, his quaint manners and curt, dry sayings are repeated; nor are there many descriptions of Massachusetts life and manners in the last century more humorous and graphic than Judge David Sewall's account of his journey with Father Flynt from Cambridge to Portsmouth in June, 1754.[1] The old man was then in his eightieth year, but he took his "nip of milk punch," smoked his pipe, bore up when tumbled from his seat headlong into the road, and commented on men, women, and things in a way which showed that age had neither dimmed his faculties nor impaired his digestion. He lived until 1760, and left behind him the reputation of "a man of sound learning, of acute and discriminating intellect; firm but moderate; steadfast in opinion but without obstinacy; zealous and faithful in the discharge of his various duties." He lies buried in the ancient graveyard close to the buildings of the college which he served so long.

After the death of Teacher Flynt the church of Braintree, to use the language of a subsequent pastor, "fell into unhappy divisions, one being for Paul, and another for Apollos (as is too often the case in destitute churches), and were without a settled ministry above four years." No definite account of the cause of strife in this case has come down. One party, it is apparent, was anxious to invite young Josiah Flynt, son of the deceased teacher, who, having graduated at Harvard a few years before, was now a minister and a candidate for settlement. Another party was strong in opposition to this choice, but the name of the person favored by it nowhere appears; unless, indeed, it was the Rev. Peter Bulkley, one of that family of divines which furnished its first minister to Concord. The contest was a heated one, in which "many uncomfortable expressions passed about." In the course of it things occurred which led some to suspect that the "sinful opinions" of John Wheelwright were perhaps not so covert in Braintree as had been asserted. That "sour leaven" may still have worked; for Mr. Josiah Flynt was openly charged with uttering "divers dangerous heterodoxies, delivered, and that without caution, in his public preaching." In view of this dissension, more than one day was set apart by the church "to seek the Lord by fasting and prayer," and at the frequent meetings there was much "uncomfortable debate," and at one of them at least "an awful division." A widespread scandal went abroad over these proceedings, and on the 25th of July, 1669, "God sent a very solemn, awakening message to the church" by the mouth of Mr. Eliot, possibly the son of the Indian apostle. But that did not prevent the church from meeting on the 21st of the following January, and acknowledging "several things scandalous and offensive, one to another." Finally it was determined to call a council of sister churches, and even then a debate took place, "wherein much provocation to God and each other did appear."

Wearied as well as distressed by the angry turmoil, Josiah Flynt at about this time received a call from the church at Dorchester, which he accepted; and there he remained until his premature death, in 1680. Meanwhile Braintree continued for nearly two years longer in a "destitute, divided state." At last things came to such a pass that in November, 1671, the County Court interfered. Taking into consideration "the many means that have been used with the church of Braintree, and hitherto nothing done to effect, as to the obtaining the ordinances of Christ among them,"—taking this into consideration, the court ordered and desired Mr. Moses Fiske "to improve his labors in preaching the word at Braintree until the church there agree, and obtain supply for the work of the ministry." Mr. Fiske seems to have obeyed this command in the true church militant spirit. For he says, "Being ordered by the Court, and advised by the reverend Elders and other friends, I went up from the honored Mr. Edward Tyng's, with two of the brethren of this church sent to accompany me, being the Saturday, to preach God's word unto them." The next day, Dec. 3, 1671, he took his place in the Braintree pulpit, and delivered his first discourse, not failing at the close of the after-

[1] Proceedings of Mass. Hist. Soc., vol. xvi. (1878) pp. 5–11.

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noon service to apologize as to his coming. But so well did he on this occasion "improve his labors" that the next day "about twenty of the brethren came to visit him, manifesting (in the name of the church) their ready acceptance of what the learned Court had done, and thanking him for his compliance therewith." On the 24th of February, 1672, Mr. Fiske received a unanimous call from the weary church, and on the 11th of the following September he was formally ordained; or, as he himself phrased it, that was "the day of my solemn espousals to this church and congregation."

At the time of his ordination Mr. Fiske was thirty years old; and his pastorate lasted thirty-six years, until his death, in 1708. It was also an important period in the history of the town and church, for during it not only was the second parish organized, but a small Episcopal society, one of the earliest in New England, was formed. Of the Rev. Moses Fiske himself, his religious tenets or intellectual force, not much has been handed down. One only of his numerous discourses is now known to exist,—that which he preached before the Ancient and Honorable Artillery Company, on June 4, 1694, the day of their annual election. Even this sermon never reached the dignity of print, but, in the original handwriting of its author, rests undisturbed in the archives of the Massachusetts Historical Society.

The manner in which the New England clergy intermarried, continually, so to speak, breeding-in, has often been remarked upon. It was certainly suggestive. According to all known laws of generation and heredity, the result should have been of exceptional interest. That it was not, is probably due to the necessary limitations of theological development. The Rev. Cotton Mather, perhaps, indicated the climax. Mr. Fiske was a case in point. Himself the son of a clergyman, he married successively two daughters of clergymen; three of his own daughters—Mary, Anne, and Margaret—married clergymen; and two of his sons were clergymen. By his first wife, a daughter of Mr. Symmes, of Charlestown, Mr. Fiske had fourteen children. Through a period of nineteen years the unfortunate woman gave birth to infants on an average of one to each seventeen months, and two were born at separate births within a twelvemonth. Naturally, several of them died in early infancy; and at last the mother was herself released by death from incessant child-bearing. Such cases were not singular in early New England, and of Mrs. Sarah Symmes, the grandmother of Mrs. Fiske, it is recorded that "her courage exceeded her stature and she raised up ten children to people this American wilderness." She was the mother of thirteen. By his two marriages, Mr. Fiske had sixteen children. Yet his family was small compared with that of Samuel Bass, the senior elder of his church, who died in 1694, after having sat in the deacon's seat for more than fifty years, and since the first organization of the church. At his death Deacon Bass numbered in his living offspring one hundred and sixty-two souls; while among his contemporaries and the parishioners of Mr. Fiske, Henry Neal was the father of twenty-one children, and William Rawson had at one time twenty living sons and daughters, the fruit of his loins by a single wife.

The simplicity of life and the severe economy habitual in those days is shown in the fact that Mr. Fiske brought up his family of sixteen children, sending three sons to college and marrying off his daughters, on a stipend which never exceeded ninety pounds a year, and which was usually sixty or eighty pounds, payable in part in corn and wood at stated valuations. Even this small salary seems to have been a source of contention, and in 1690 it was grudgingly paid upon the pastor's receipt in full "from the beginning of the world to this day." Yet the parish had then increased greatly both in substance and population. The original meeting-house had long before given place to a new and larger one, built of stone and furnished with a bell; and in 1694 the town made provisions for sweeping out the church and ringing the bell, appropriating twenty-five shillings to pay therefor, the bell, which weighed about two hundred pounds, being uncovered upon the roof until 1714, when a turret was built to shelter it. Until about the year 1700 there were no pews in the meeting-house, the congregation sitting on benches, the men on one side and the women on the other. This thoroughly democratic system continued in use until about the year 1690, when, from habit or other cause, a sort of prescriptive right in particular persons to certain seats had become recognized. Accordingly, in 1694 the town authorized the selectmen to "seat the meeting-house." The task, involving as it did all sorts of questions of preference, must needs have been an ungrateful one, and nothing seems then to have been done; but in March, 1698, a special committee of five, including the two deacons, was appointed to attend to the business. "They did the work," though, as would naturally be supposed, "not to general satisfaction. The first Sabbath in April people took their places, as many as saw good so to do." Then came by degrees the division of the church into pews, each party who obtained a permit fencing off at his own cost the seats assigned to him.

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After the year 1700 the pew permits seem to have been granted in constant succession.

The parish then numbered about one hundred and forty families, representing an entire population of not far from eight hundred souls; but those composing this population no longer dwelt together in the neighborhood of Mount Wollaston and about the stone meeting-house. They were scattered over a wide extent of territory from the Dorchester line to the present town of Randolph. This fact led to those bitter contentions in the church which, recalling the evil days preceding Mr. Fiske's pastorate, saddened its closing years. In point of fact, town and parish were passing through a natural stage of growth. That was being enacted on a small stage in Braintree which, when enacted on the larger stage of nationality, forms the most interesting part of history. A process of differentiation was going on, and, before it was complete, it called forth a great deal of human nature.

The struggle seems first to have assumed definite shape about the year 1695. The old meeting-house was then pronounced inadequate to the growing needs of the parish. It was small, inconveniently situated, and out of repair. Those dwelling in the south part of the town complained that it was "very irksome, especially in winter, to come so far as most of them came to meeting, and through such bad ways, whereby the Lord's day, which is a day of rest, was to them a day of labor rather." Accordingly, the first proposition was that a new and larger church edifice, sufficient for the whole town, should be built at a more central point. This did not meet the views of old Col. Edmund Quincy and others, who lived in the northern limits; consequently they went to work to prevent anything being done at all, and at a private meeting held at Col. Quincy's they "did agree among themselves to shingle the old house, pretending to be at the whole charge themselves." But, none the less, "several pounds were afterwards gathered by a rate upon the whole town."

The project of a new and common meeting-house having been defeated by means such as this, the organization of a separate church was next agitated. This was opposed, for the reason that such a secession from the parish would throw the burden of the minister's salary on a smaller number. Accordingly, in 1704–5 party feeling ran high. Two church meetings were held in January, whereat there was "much debate and some misapprehension about church discipline," by reason whereof there was "much sinful discourse" in the town. "Nine of the church withdrew from the Lord's table," and one of Parson Fiske's adherents pathetically remarked, as he noted down these events, "the disorders among us call for tears and lamentations rather than to be remembered."

Getting no satisfaction, but, on the contrary, being "squib'd and floured by several of the other end of the town," those of the south part in the winter of 1705 began to talk "very hotly of building a meeting-house by themselves;" and on the 2d of May, 1706, the frame of the new edifice was raised. In the autumn of that year it was so far finished that they might comfortably meet therein. The matter had been "hitherto carried on in a way of great contention and disorder;" but a final difficulty, and the most serious of all, now presented itself. The people of the south had organized themselves into a new church, but the people of the north wholly declined to release them from their share of the burden of supporting the minister of the old church. An angry town-meeting was held to consider this matter on Nov. 25, 1706, and the seceders certainly made what seems now a fair and even a liberal proposition. They offered to maintain their own church, and also to pay £20 of Mr. Fiske's salary. Even this was not satisfactory, and the town insisted that their "south end neighbors and brethren should not be released from bearing their usual part of the charge for the support of the Rev. Moses Fiske, which they were forward in the day of it to vote for and agree to."

The matter was then carried before the General Court; but there no immediate action was taken, and in the spring of 1707 the contention and disorder were greater than ever. A council of churches was suggested, and agreed to on the 27th of April. Accordingly, on the 7th of May delegates from nine neighboring parishes met in the Braintree meeting-house and heard the aggrieved brethren. Those composing this council do not seem to have succeeded in pouring oil on the troubled waters; and, on the 10th of the following September, the Rev. Hugh Adams was formally ordained as first pastor of the South Church, which forthwith petitioned the General Court to be regularly set off as a distinct precinct. This prayer was dated in the true theological spirit of the time,—"From (Naphtali, if your honors please so to name our neighborhood, or) South Braintree;" the significance of which grim Puritan jest is found in Genesis (xxx. 8):—"And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali." Nevertheless, the dwellers in the south did not prevail on this occasion, for five days later, after an oral hearing, the General Court voted that, during the exercise of his ministry by Mr. Fiske, "the whole

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town" was obliged to raise annually whatever sum was voted for his support. Meanwhile, steps were to be taken towards forming a second precinct, the inhabitants of which, during Mr. Fiske's ministry, were "to take care by subscription to raise a maintenance for the minister there."

It is, of course, obvious now that the separation proposed was a mere question of time. Considering how universal and even obligatory church attendance then was, the cause for present wonder is that through more than sixty years the people of so large a territory were content to travel, summer and winter, such distances over their primitive roads to reach the common meeting-house. It is doubtful whether even the intense religious sense of their time, backed though it was by both spirit and letter of law, would have induced them to do so. But they came to gratify a social, as well as a spiritual craving. Outside of a hard, secluded, week-day life the Sabbath and the meeting-house were all they had. In their widely-separated houses there were no newspapers, fewer books, and fewer still strange faces; and so they eagerly went to church, not minding weather or distance, because there they met friends and relatives, while between the services they heard the parish news. Perhaps, too, whispers might reach them there of events in that great outside world from which they in their homes were as much excluded as though they lived encircled by a Chinese wall.

The separation of old Braintree into several church precincts also foreshadowed a further political separation not less desirable. But the slow course of growth and sequence of events in that period of New England life is strikingly shown by the fact that sixty years of development preceded the separation of the parishes, and nearly ninety years more had passed away before the original town was divided. And it is a curious fact, as will presently be seen, that, while the North Precinct in 1706 offered such resistance as it could to the earlier dismemberment, in 1792 it was the same North Precinct which demanded to be set off, and which, though itself the original town, left name and records with its younger sister, so it might be at liberty to order its affairs in its own way.

Though foiled in its efforts for independence before the General Court of 1707, the South Precinct had not long to wait. The court had held it liable for its share of the support of the pastor of the old church during the ministry of Mr. Fiske only. Mr. Fiske's second wife, Anna, died on the 24th of July, following this decision. The widow of Daniel Quincy, a peculiar interest attaches to Mrs. Fiske as the mother of that John Quincy, of Mount Wollaston, from whom the North Precinct subsequently took its name as a town. A youth of eighteen, John Quincy graduated at Harvard College during the summer in which his mother's death took place. Parson Fiske did not long survive his wife. At the time of her death he seems to have been in feeble health, and a few days later he was stricken with "a sore malignant fever, and on the 10th day, being Tuesday, about one of the o'clock, P.M., he died, willingly, patiently, blessed God, and forgave all his enemies. . . . He was, with suitable solemnity and great lamentations interred at Braintree in his own tomb the 12th day." Of him an humble but devout parishioner wrote that he was "a diligent, faithful laborer in the harvest of Jesus Christ; studious in the Holy Scriptures, having an extraordinary gift in prayer above many good men, and in preaching equal to the most, inferior to few; zealously diligent for God and the good of men,—one who thought no labor, cost, or suffering too dear a a price for the good of his people."

His death was timely in one respect. It settled once for all the vexed question of parish division. On the 3d of November following a town and parish-meeting was held, at which it was voted that thenceforth "there should be two distinct precincts or societies in this town, for the more regular and convenient upholding of the worship of God." The ill feeling which had existed between the sections gradually passed away. Yet, as late as 1710, the good offices of neighboring ministers seem to have been called for, and on the 19th of February their "advice for reconciliation" was read from the pulpit. As usual in the Massachusetts of that time, a special fast was thereupon ordered "on account of the late disturbances;" and then at last, on March 19th, the Sabbath, the reconciliation was made complete by the clergymen of the two precincts exchanging pulpits, and preaching each to the other's congregation.

The pulpit of the First Precinct was then filled by Rev. Joseph Marsh. His pastorate and that of the Rev. John Hancock covered, respectively, sixteen and eighteen years, and the two carried the history of the church into its second century. It was an uneventful period the world over; that of the two first Georges and Louis XV. The Massachusetts colony had now struggled through the more interesting early period, and was unconsciously preparing itself for the career which a century later was to open before it. Meanwhile the royal Governors—Shute and Dummer, Belcher and Burnet—ruled a community numbering about an hundred thousand souls, and squabbled incessantly over petty questions with intractable General Courts. Locally, it was the period in which Judge

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Edmund Quincy and Col. John Quincy flourished in Braintree, and largely directed the course of the town's affairs; while of men destined to a later prominence, John Adams and John Hancock were born, the former at the foot of Penn's Hill, on Oct. 19, 1735, and the latter on the 12th of January, 1737, in a house which stood on the lot which, now the site of an academy, still bears his name. The house is yet standing—an almost perfect specimen of the colonial dwelling—in which lived the Rev. Moses Fiske, after whose death it was bought by the Rev. Joseph Marsh, his son-in-law; and in that house during the pastorate of John Hancock, John Adams and Josiah Quincy, Jr., went to school to the son of Mr. Marsh.

The Rev. Joseph Marsh himself was ordained as pastor of the First Precinct on May 18, 1709. A graduate of the college in the class of 1705, during the winter of 1708–9 he was preaching, by request of the General Court, at Tiverton, the inhabitants of which place had failed to "comply with the law and provide themselves with a minister." He first ministered in Braintree on Sunday, Oct. 31, 1708, less than three months after Mr. Fiske's death, and seems at once to have impressed himself on the people there as "a person of singular accomplishments, both natural and acquired." Accordingly, in November they gave him a call, and on the 16th of December, after extensive preparations had been made to properly receive him at his predecessor's house, "he came at night attended with the most of the inhabitants of this precinct." His salary was fixed at seventy pounds a year, and one hundred pounds additional was voted to him on his settlement, "and that to be paid for said settlement." Then on the 4th of May a special fast was kept "in order to ordination," which took place two weeks later. On the 30th of the following June the young pastor married the daughter of his predecessor, and in April, 1710, he bought the Fiske homestead, where he lived until his death, in March, 1726. He was then in his forty-first year.

Again the pulpit was but a short time vacant, for, on June 29th, John Hancock, the son of a father of the same name, was called to fill it. John Hancock, the father, was minister at Lexington, and so high was his professional standing and so great his influence that he was commonly known as "Bishop" Hancock. The son may have enjoyed a certain advantage from the father's fame, for when called to Braintree in 1726 he was but twenty-four, though he had graduated in 1719. The salary voted to him (one hundred and ten pounds) was larger than had been given to any of his predecessors, and he received a further sum of two hundred pounds upon his settlement. But the vote giving these larger sums was expressed in ominous words, for it ran that the sums were payable "in good and lawful bills of public credit on this Province." The colony was embarked on that troubled sea of depreciated paper money which was destined to long outlast the Hancock pastorate.

The ordination of Mr. Hancock took place on the 2d of November, 1726, and was a great occasion, for the pastors of seven sister churches took part in it, while the elder Hancock preached the sermon. The ceremonies were held in the old stone meeting-house of 1666. It must even then have been in poor repair, for during the winter of 1730 "cart-loads of snow" were blown into it, and had to be shoveled out. As usual, it was not difficult to get the parish to vote the building of a new meeting-house; the trouble came in the choice of location. Two meetings barely sufficed for the discussion of the question. The site first proposed was "at Col. Quincy's gate."[1] This was rejected. The site of the old stone church was next proposed, and rejected. Finally it was decided by a majority vote that the new edifice should be "at the ten milestone, or near unto it;" and at the next meeting an exact site was fixed "on the training-field," a few hundred yards south of the tenth milestone from Boston. The new house, large and commodious for the time, was in point of fact a bald, oblong wooden structure, of the kind common to all New England towns. It was entered by doors at the two sides, and in front of it stood a tower, surmounted by an open cupola in which hung the bell, now increased in weight to two hundred and ninety pounds. This edifice was dedicated on the 8th of October, 1732, "in peaceable times;" but the old stone house, though then abandoned, stood for sixteen years more, until in February, 1748, it was sold at auction and removed. It brought £100 in money of the old tenor. Meanwhile, nine years before, on Sept. 16, 1739, "being Lord's day, the First Church of Braintree, both males and females, solemnly renewed the covenant of their fathers, immediately before the participation of the Lord's supper." A century of church life was complete.

On this occasion, in his discourse which is still extant, the pastor described himself as having been with his people almost thirteen years "in weakness,

[1] The point where the Old Colony railroad now passes under Adams Street, between the old Quincy and the old Adams houses.

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and in fear, and in much trembling." He continued with them five years more. These were the years of "the great awakening," during which Whitefield, Tennent, and Davenport held forth continually to excited audiences, and New England was lashed into such a state of religious frenzy as was never known on the continent before or since. It is scarcely probable that Braintree wholly escaped the contagion of the craze; but when, shortly after reason had resumed its way, Hancock died, the brother clergyman who preached his funeral discourse spoke of him "as a wise and skillful pilot," who had steered "a right and safe course in the late troubled sea of ecclesiastical affairs;" so that his people had "escaped the errors and enthusiasm which some, and the infidelity and indifferency in matters of religion which others had fallen into." These words were in themselves no poor tribute to the preacher cut off "in the midst of his days and growing serviceableness."

It was in 1728, the third year of the Hancock pastorate, that the first Episcopal church edifice in Braintree was finished, and on Easter Monday of that year services were performed in it. Dr. Ebenezer Miller, a Harvard graduate of 1722, was its rector, and for a century and a half thereafter descendants of his name continued to live in the town. Though it had no church of its own until 1728, this society had long been forming. Indeed, as early even as 1689 a little company of church-people held services in Quincy, and in one house, at least, prayers of the Church of England were daily read. In 1701 the Society for the Propagation of the Gospel in Foreign Parts was formed in London, and, for some reason now unknown, Braintree was early selected as a promising field in which to labor. In 1702 one zealous in the cause wrote to a leading church dignitory: "Braintrey should be included; it is in the heart of New England, and a learned and sober man would do great good and encourage the other towns to desire the like. If the church can be settled in New England, it pulls up schisms in America by the roots, that being the fountain that supplies with infectious streams the rest of America." Accordingly, "an annual encouragement of fifty pounds and a gratuity of twenty-five pounds for present occasions" was granted by the society to Mr. William Barclay, "the minister of the Church of England at Braintree in New England." At the same time a collection of books to form the basis of a church library was sent out, the twenty volumes or so of which, bearing the quaint seal of the mother-society, are still on the shelves of the Quincy rectory. Thus, in 1704, Christ's Church in Braintree was fully organized, several of the names found earliest in the town records, such as Veazie, Saunders, and Bass, being those of its wardens and vestrymen.

The movement did not pass unnoticed. The time was gone by when it could be suppressed with a high hand, for not only had the rigor of the primitive church discipline relaxed, but under the royal Governors the Episcopalian ritual had for years been familiar in Boston; though on the 25th of December those of the antique faith still took occasion to "dehort their families from Christmas keeping and charge them to forbear." Accordingly, in Braintree, when it came to a question of increasing the minister's salary to ninety pounds, Col. Edmund Quincy pressed hard the argument that the churchmen were now "scheming to get a foot in the town," but that they must "pay their proportion," and now was the time to suppress them.

By 1704 Mr. Barclay had returned to England, and for several years thereafter only a skeleton organization of the church was maintained. In 1713 the case was pronounced desperate by the Rev. Thomas Eager, who had apparently been sent out to look over the field, and who mentioned, as obstacles in the way of any growth of the church, that its members were taxed for the support of the regular precinct minister, and that they had no place of worship of their own. They feared censure as conventiclers if they assembled for worship in a private house. Yet he claimed to have at times as many as thirty attendants at services, with twelve regular communicants. Mr. Eager seems to have remained in Braintree nearly two years, and the account he gave of the dwellers there was not a flattering one. "The people are very great strangers to truth," he wrote, "and I do really believe that I have not passed one day since my arrival without one false report or other being raised upon me." He declared that the whole province had been much disturbed on account of his coming, and people "have not failed to affront and abuse me wherever they meet me. Atheist and papist are the best language I can get from them." On the other hand, Governor Dudley gave the society a no less "sorrowful account" of Mr. Eager, writing to it that "the church is greatly hurt by him. During the few months of his stay here he was frequently in quarrels and fightings, and sending challenges for duels, that at length the authorities at Brandry was quite ashamed and discouraged."

But there was ground for the complaint of Mr. Eager as to the taxing of his people for the support of the precinct ministers. The matter had already been before the Governor and Council on the com-

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plaint of William Veazie, the churchwarden, who, in 1696, had been fined "for plowing on the day of Thanksgiving."

"June 2 (1713), Mr. Veisy, of Braintry, and constable Owen are heard; about his distraining for a rate of twenty-six shillings toward Mr. Marshes Salary, when the Governor and Council had ordered him to forbear till the General Court which order was sent by Veisy himself, who would not let Owen take a copy of him, and provoked him; whereupon Owen took a cow of Veisy, prised at four pounds, offered Veisy the overplus before witnesses, which Veisy refused. The Governor put the Vote whether the Cow should be returned, which passed in the Negative. I[1] said, the Governor and Council had not Authority to rescind the Laws by nulling an execution. Mr. Secretary seconded me. Then the Governor put it whether he should be bound over to the Sessions, which was Voted. Governor directed fifty pounds. But 'twas brought to ten pounds, and five pounds each Surety.

"It was afterwards thought advisable to dismiss this Bond, Chide him, and let him go, which was done next day, upon his Submission and petition to be dismissed."

Mr. Eager was succeeded by the Rev. Henry Lucas, who, after a short rectorship, removed to Newbury, and for several years thereafter the organization lay dormant. It was not until 1726 that any steps were taken toward building a church edifice. Ebenezer Miller, son of Samuel Miller, of Milton Hill, was then a recent graduate of the college, and student of divinity. As such he early manifested a strong leaning towards Episcopacy, being, it has been said, the first graduate of Harvard who took that turn. To him the members of the Braintree society went, and two agreements were entered into,—one for the building a church edifice, the other for sending young Miller to England, there to receive orders. Both agreements were carried out, and in 1728 an unpretentious wooden building on the main street of the town, a few hundred yards only south of the old stone meeting-house, was ready for occupancy. In course of years, after the old English custom, the ground about it became covered with stones marking the resting-place of some who had worshiped within those walls; and these stones still remain a memorial of the site upon which stood one of the earliest offshoots in Puritan Massachusetts of the established Church of England.

Having been made Master of Arts by Oxford, and licensed to preach the gospel in July, 1627, Mr. Miller was the next month appointed minister to Braintree, in New England, and in September chaplain to the Duke of Bolton. He thus came back to his people well recommended, and he arrived among them in time to open his mission on Christmas day, 1727. Accordingly, Judge Sewall, in Boston, made the following entry in his journal: "Monday, Dec. 25, 1727. Shops open, and people come to Town with Hoop-poles, Hay, Wood, &c. Mr. Miller keeps the day in his New church at Braintey: people flock thither."

The vexed question of taxation was now at last settled. It had again been brought before the Governor and Council in the spring of 1727. Lieutenant-Governor Dummer was then acting as Governor during the interim between the Shute and the Burnet administrations, and in reference to this question he wrote a sharp letter to Col. Edmund Quincy. In it he said that he was "surprised to find this matter driven to extremity, especially after the hopes you have raised in me that your people were thoroughly disposed to make those of the Church of England amongst you easy in all these matters." He further requested Col. Quincy to bring the matter before the parish committee, and personally to use his "utmost influence that those people may obtain the relief they look for, as I think common justice entitles them to." Accordingly, at a meeting of the North Precinct held on 29th of the next month (May, 1727), the Episcopalians appeared and presented their case. There is no record of what was said in debate, but the meeting finally voted to remit future taxes, and also "to reimburse the petitioners whatever sums they might have been assessed for Mr. Hancock's ordination charge and settlement."

A question which for twenty-five years had been a cause of hard feeling, and which had given rise to a bitter sense of oppression, was thus properly disposed of. It was not without ground of pride, therefore, that Mr. Hancock recorded "it was done before ever any act of this nature passed in the government." That it was settled in a way so creditable seems to have been largely due to Mr. Hancock's influence, who then gave evidence that he was possessor not only of some Christian spirit but of much good judgment. He always cultivated friendly relations between the two societies, as well as personally between himself and Mr. Miller; and before Dr. Miller came the Precinct church "admitted to their communion all such members of the church of England as desired to have occasional communion with them, and allowed them what posture of devotion they pleased; and they received the sacrament standing."

Through thirty-six years Dr. Miller remained the rector of Christ's Church, devoted to his parish, and accounted one of the ablest defenders of Episcopacy in New England. At the close of his ministry the society numbered fifty families and as many communi-

[1] Chief Justice Sewall; Sewall Papers, V. Mass. Hist. Coll., vi. 386–87.

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cants. Indeed, he and his immediate successor so raised the Braintree church that for a time it seems "to have exercised a maternal care over those of the same communion in the vicinity who were weaker than itself." Revisiting England in 1747, Mr. Miller was then made a Doctor of Divinity by Oxford. On the 11th of February, 1763, "to the very great loss of this church, his family and friends, he departed this life."

Not much more remains to be said of Christ Church during the period now under consideration,—that to 1830. It had already seen its best days, for the Revolutionary troubles were at the time of its first rector's death already impending. Indeed, a posthumous attack made on him just after his death, because of his connection with a project for establishing an American bishopric, led to one of the angry paper controversies which paved the way to war. The Rev. Edward Winslow, a Bostonian by birth and a graduate of the college in the class of 1741, succeeded Dr. Miller. He was inducted into the living in July, 1764, and his connection with the society lasted through thirteen troubled years, until 1777. He left behind him in Braintree the reputation of being an earnest, faithful rector and an honest man; but he was in his ministry at a time of great political excitement, and his was the vanquished side. And yet it may fairly be inferred that, for a time at least, the society did not languish under his charge, for the families belonging to it increased in number from fifty to sixty-eight, and in the year 1773 it was found necessary to enlarge and remodel the church building. During his ministry also a subscription was made "to provide a decent glebe" for the rector, and with the means thus obtained a piece of land was bought and a house built, the rent of which at a later period sufficed to keep the abandoned church in decent repair while the almost lifeless society awaited the return of better days.

Episcopacy has ever been an exotic in Massachusetts; and the cultivation of exotics is expensive for those engaged in it. The mother English society was always most liberal in dealing with its sickly Braintree offshoot, and, until the Revolutionary troubles took the shape of actual war, it annually sent over sixty pounds sterling for the support of the minister. Naturally the society was inclined to a friendly feeling toward the hand which fed it. To it the Apthorps, the Borlands, the Cleverlys and the Millers—indeed, all the gentry of the neighborhood, with the exception of the Quincys—belonged. The gentry were apt to be Tories, and as early as 1765, John Adams noted in his diary that most of the churchmen in Braintree were favorers of the Stamp Act. Ten years later they had not changed their views, and when the news of the Quebec Bill arrived Mrs. Adams wrote that they "hung their heads," and, "no matter how much provoked by those of the other side, they would not discuss politics." Before that "parties ran very high, and very hard words and threats of blows upon both sides were given out." A few days later there was something very like an actual outbreak in the town, the North Precinct of which had the reputation of being a nest of Tories. The stock of public powder was removed from it by an organized mob, and Mrs. Adams again wrote, "The church parson thought they were coming after him, and ran up garret." The popular feeling was now so strong that it was no longer safe for Mr. Winslow to read the prayer for the king. Yet he seems to have struggled on, vainly hoping for better days, until his salary was stopped and many of his people had moved away. Then, taking very properly the ground that his ordination oath compelled him to conform literally to the Prayer-Book, he, "with sad and silent musings," resigned his charge. Going to New York, which was in British occupation, he died there in 1780, before the close of the war. He was buried under the altar of St. George's Church, in that city.

The English society had spent, it is said, over thirteen thousand dollars in the attempt to build up the Braintree church, and it was now less than ever able to stand alone. The ritual was again in as great public odium as it had been a whole century before. To a certain extent Mr. Joseph Cleverly faced the storm in Braintree, and filled, as best he could, the place which Mr. Winslow had left vacant. A native of the town, and coming of a family long resident there, he had graduated at Harvard College in 1733, and, though never in orders as an earnest Episcopalian, he now served Christ's Church for several years, reading prayers and services, and being referred to in its records as the society's teacher. He lived to extreme old age, dying in 1802.

After Mr. Cleverly's death the society for many years continued in what might fairly be called a state of suspended animation. It did not wholly die, for the church edifice and the rectorship were there, and the rent collected from the latter sufficed to keep the former from tumbling down. The parish committee secured the assistance of clergymen and readers, so that from time to time church services were performed, and a few kindly-disposed ladies exerted themselves to keep up a Sunday-school, at which the children not only of that society but of the precinct were taught

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the catechism. But, as a religious force affecting town life, Christ Church hardly made itself felt between the close of the Revolution and the year 1825. It had lived on support from without, and that support was withdrawn. Accordingly, with one period of faint revival between 1822 and 1827 under the fostering charge of a faithful and able rector, the Rev. B. C. Cutler, it continued to languish until long after 1830. At last the increase of wealth and the change in modes of life of the whole outside community brought in new and influential families, introducing elements in which the Episcopal form of worship found natural support. But the town had then lost its individuality. During the first hundred years of its existence the history of Christ Church in Braintree and Quincy is most interesting as showing how wholly alien Episcopacy was to the New England civilization; how practically impossible it was for it there to take root and to flourish; and how, supported for a time at great effort and cost from without, when that support was withdrawn, it languished and died away, having, so far as could be seen, in no way influenced the growth of the native community. Like Catholicity, it was a wholly alien institution; and, again, like Catholicity, it got a secure hold on the soil only when a new element was infused into the town's blood.

Returning to the history of the original precinct church, around which the whole religious life and mental activity of the town still centred, the Hancock pastorate, ending with premature death in May, 1744, was followed by an interim of a year and a half. During that period the church twice invited Mr. Benjamin Stevens to occupy the vacant pulpit, but he declined to do so. At last, on the 16th of September, 1745, the Rev. Lemuel Briant, of Scituate, was unanimously chosen pastor, and on the 11th of the following December he was formally ordained. The salary of the new minister was fixed at "fifty pounds per year in bills of credit on this province of the last emission" during the first two years of his settlement, to be thereafter increased by a further annual sum of "twelve pounds and ten shillings in bills of the like emission." This salary was considerably smaller than had been paid either to Mr. Hancock or to Mr. Fiske, but it was payable in bills of credit of the last emission. How clergymen and the few others who, in Massachusetts, were dependent on fixed incomes contrived to live in those days must always remain a mystery. At the time of Mr. Hancock's death, bills of the tenor in use when he was settled passed in circulation for about sixteen per cent. of their nominal value; in other words, silver was worth nearly forty shillings "old tenor" per ounce, instead of six shillings seven pence, as it should have been. In 1645 there were in circulation bills of the "new tenor," of the "middle tenor," and of the "old tenor." Those of the two former, being of greater value than the latter, were hoarded. Apparently, in 1788, Mr. Briant's salary of sixty pounds "new tenor" was equivalent to about fifty-four pounds in silver, or to six hundred pounds in "old tenor," and in purchasing power was not less than what had been paid to his predecessor.

A graduate of Harvard College in the class of 1739, Mr. Briant, when he came to Braintree, was in his twenty-fourth year. His pastorate was brief, for he died before he was thirty-three; but it was as troubled as it was short. Intellectually he was certainly a remarkable man; there is reason to suppose also that he was a somewhat eccentric one. An advanced religious thinker and a born controversialist, he seems to have paid little regard to conventionalities. Had he lived he might have held his ground, and succeeded in advancing by one long stride the tardy progress of liberal Christianity in Massachusetts; on the other hand, it is not improbable that he was too far in advance of his day, and that premature decline alone saved him from the loss of his pulpit, and theological ostracism. Yet his career, so far as it went, was indisputably an interesting one.

In the year 1749, Mr. Briant published a sermon on moral virtue. He seems before to have preached it several times in different pulpits, and it had excited a good deal of remark. In his native town of Scituate, especially, it had produced so great an impression that the minister of that place had felt moved to controvert its teachings. This he had essayed to do by means of a series of discourses, in regard to which it was at the time remarked the main difficulty was to discern the "difference between his doctrine and that of Mr. Briant." The progress of religious thought has since been so great, that it is not easy now to see in the Briant sermon anything to excite remark. In it moral and religious truisms seem to be set forth in plain, strong English, which at times rises into eloquence; while it throughout possesses the better quality of plain speaking. The writer said what he meant; and he said it in a way not to be misunderstood. He drew his text from Isaiah lxiv. 6,—"All our righteousnesses are as filthy rags,"—and he proceeded to vigorously denounce the absurdities to which a lifeless, conventional religion had led. The distinctness with which he gave utterance to the truth that was in him startled those who had quietly settled down in the faith that Calvinism was not only the foundation of all things, but that it was a good founda-

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tion. Once more accepted formulas had been challenged, and declared to be pernicious cant.

Formulas, and religious and educational formulas in particular, rarely lack defenders. Several of his brethren at once entered the lists against Mr. Briant, and the theological rancor with which they did it was expressed on the title-pages, even, of the sermons in which they thought to confute him. The Rev. Mr. Niles, of the Middle Braintree Precinct, for instance, called his discourse a vindication of certain gospel doctrines and teachers "against the injurious reflections and misrepresentations" of the "Rev. Mr. Lemuel Briant;" and the Rev. John Porter, of Bridgewater, improved on this by entitling a sermon "The absurdity and blasphemy of substituting the personal righteousness of men in the room of the surety righteousness of Christ, in the important article of justification before God." Mr. Briant was not a man to be summarily suppressed. He was young, it was true, but his church was with him, and he had a vigorous pen. Accordingly, in 1750 he published, in the form of a letter, some "friendly remarks" on Mr. Porter's effort, to which, in the printed form, had been appended an "attestation," as it was called, signed by five other clergymen, in which they expressed their hearty concurrence with their brother, Porter, and dolefully lamented the "dreadful increase of Arminianism and other errors in the land."

This reply of Mr. Briant's must have been very irritating to his opponents, for he met them in a way they could not understand. They were narrow-minded men of no great intellectual strength, and, after the manner of such, they could not grasp a new idea even when it was plainly set before them. Because it was new, was with them sufficient proof that it must be unimportant or erroneous. Nevertheless, they were men thoroughly in earnest and of implicit belief. Briant in his reply trifled with them. Hardly troubling himself to conceal his contempt, he permitted a vein of irony to run through his answer, which, while it must have bewildered as well as exasperated his opponents, was out of place. The subject-matter under discussion should at least have made the discussion serious. As it was, he very distinctly, to use a modern word, chaffed his reverend critics.

Naturally they were not slow to respond, and, as is the custom of men of their calibre, they forthwith proceeded to identify themselves with the sacred cause of which they were the self-appointed and incompetent advocates. They accused Mr. Briant of levity in the treatment of religious truths, and of prevarication; and they proceeded in their labored way to show that he was an Arminian and unsound. The Rev. Mr. Foxcroft, the colleague of Dr. Chauncey in the First Church of Boston, Mr. Briant had in his letter referred to as "a verbose, dark, Jesuitical writer," and, accordingly, Mr. Foxcroft now returned the compliment by accusing Mr. Briant of being not merely Arminian, but Socinian even. To this contribution to theological debate Mr. Briant speedily replied in a piece dated April 15, 1751, which he entitled "Some more friendly remarks on Mr. Porter and Company. In a second Letter to him and two of his abettors, namely, Mr. Cotton, appendix writer, and Mr. F—xcr—ft, marginal noter." The title alone is sufficient. In pointed controversy his opponents were no match for Mr. Briant, and he now fairly convicted them of having brought serious charges against him on the strength only of conjecture and suspicion; but the discussion had drifted away from great doctrinal issues to mere personalities, and it ceased to be of importance.

Yet it did not end then. Referring, in one of his notes to Winthrop, to some forgotten controversy of earlier days, Mr. Savage has alluded to what he calls "the exquisite rancor of theological hate." Mr. Briant seems to have stirred those waters to their depth, nor did they subside during the short remainder of his life. At the time of his second letter he was not yet thirty, but he was already drawing towards that decline which, only two years and a half later, caused him to sever his connection with his parish. The closing months of his short pastorate must have been very trying to him. Among his brethren he was not without sympathizers, and he counted the celebrated Dr. Jonathan Mayhew, of the West Church in Boston, as his intimate friend; but his controversial methods must have startled even those who believed as he did, and prevented their rallying to his support. Nor were his own people undivided. The majority sustained their pastor, but some were greatly disturbed by his liberal views. Through their agency an Ecclesiastical Council was called to consider the case of the Braintree church. Mr. Briant declined to acknowledge the authority of the Council, or to be present at its sessions. It adjourned; but met again in January, 1753, and, Mr. Briant still declining to appear, it proceeded to take cognizance of his case. Eight causes of complaint had been preferred. They related to all grades of offense from the sermon on moral virtue to whispers of "scandalous immoralities."

In their findings the Council expressed its opinion that there did exist grounds of complaint against the pastor, but it added the belief that the "aggrieved brethren," as the minority of the society was termed,

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had gone too far in their charges. The members of the Council concluded its report by giving "their best advices" to the two parties; thus, in the words of Mr. Briant's most eminent successor, effecting "as much as Councils ever effect,—that is, nothing at all, except, it may be, to increase the difficulty in which they intermeddled." But these findings of a responsible tribunal could not be overlooked. Accordingly, they were referred to a committee of the North Precinct church composed of its most respected members. At its head was John Quincy, then one of the most prominent men in the public affairs of the province, and others of its members bore names which had appeared on almost every page of the town records since the records began. The report of this committee was dated April 14, 1753, and, breathing a high order of the true Protestant spirit, it wholly justified the pastor. As to the immoralities charged on Mr. Briant, the committee reported that they had "never been proved in any one instance."

On the 22d of the following October a precinct-meeting was held to take action on the pastor's request for dismission. His health was failing. As was usual in the town- and precinct-meetings of that period, John Quincy served as moderator, and it was presently voted that the pastor's request be granted, his parishioners apparently having considered that it was hopeless "to wait patiently some time longer to see if it may not please God in his good Providence to restore our reverend pastor to his former state of health." Mr. Briant did not survive his dismissal quite one year, dying at Hingham in the early autumn of 1754. At the time of his death he was but thirty-two, and of all those who have served as pastors of his church, his remains and those of his eloquent successor a century later, William Parsons Lunt, alone do not moulder in the old First Precinct graveyard. Briant was buried in the neighboring town of Hingham in September, 1754, while Mr. Lunt, in March, 1857, a tired wayfarer, was laid, decently, reverently, beneath the sands of the Syrian desert, as he journeyed towards the Holy Land. A little heap of stones alone marked his resting-place.

There is high authority to the fact that, in his religious views, Lemuel Briant was a man half a century in advance of his time. During the controversy of 1749–53, John Adams was a growing lad, for he entered Harvard in 1751. It was an open question with him whether he would prepare himself for divinity or the law, and in the minds of the college students of those days theological disputes had all the active interest which new scientific or philosophical theories now have. His own town of Braintree was the theatre in which the debate went on; one precinct was arrayed against the other. Under these circumstances young Adams could not but have taken a lively interest in it. More than sixty years then passed away, during forty of which the New England mind was wholly drawn off from problems of theology, and concentrated on questions of civil rights first and of government afterwards. Then, at last, during the earlier part of the present century, an established order of things was brought about, and once more religious issues come to the front. Growth had meanwhile been going on, quietly, slowly, giving no outward sign, and all at once it revealed itself in the Channing protest against Calvinism. New England Unitarianism assumed its shape. Then Dr. Morse, of Charlestown, sent a pamphlet setting forth the tenets of the new church to the ex-President, who was now verging on his eightieth year. In reply he wrote as follows, under date of March 4 and May 15, 1815:

"I thank you for your favor of the 10th, and the pamphlet enclosed, entitled 'American Unitarianism.' I have turned over its leaves and find nothing that was not familiarly known to me. In the preface Unitarianism is represented as only thirty years old in New England. I can testify as a witness to its old age. Sixty-five years ago my own minister, the Rev. Lemuel Briant, Dr. Jonathan Mayhew, of the West Church in Boston, the Rev. Mr. Steele, of Hingham, the Rev. John Brown, of Cohasset, and perhaps equal to all, if not above all, the Rev. Mr. Gay, of Hingham, were Unitarians. . . .

"In short, sir, I have been a reader of theological, philosophical, political, and personal disputes for more than sixty years, and now look at them with little more interest than at the flying clouds of the day."

Mr. Briant died in the autumn of 1754, and the last French war, that which resulted in the English conquest of Canada, had then already begun. At the time of his death Washington was reconnoitering on the Ohio, and Lord Monkton was preparing for the removal of the Acadians; Braddock's defeat took place in the following July. The Revolutionary struggle followed close on the French war. The rapid sequence of great events outside materially affected even the First Precinct church of Braintree. A long period of doctrinal quiesence ensued, which amounted at last almost to torpidity. It was on the 22d of October, 1753, that Mr. Briant was dismissed, and just one year later, on the 8th of October, 1754, the parish extended a call to the Rev. Anthony Wibird.

Mr. Wibird, a graduate of Harvard in the class of 1747, was at the time of this call in his twenty-eighth year. He at first declined, apparently on the ground that the salary voted would not suffice for his support. It was small, being but eighty pounds a year, with a

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further sum of one hundred and thirty-three pounds, six shillings, and eightpence, "lawful money," for "a settlement." This it will be noticed was not so much as Mr. Fiske had received nearly a century before. Subsequently the parish modified its terms, offering a salary of one hundred pounds a year, with no sum at settlement, and this proposition Mr. Wibird accepted. Accordingly, on the 5th of February, 1755, he was ordained. His pastorate, the longest in the annals of the parish, covered forty-five years, outlasting the century. During it the colonies separated from the mother-country, and the North Precinct of Braintree became the town of Quincy. What with French and revolutionary wars and reigns of terror, the downfall of the old and the upbuilding of the new, the world in those days moved rapidly; but amid all the turmoil without,—stamp-acts, tea-riots, Bunker Hill fights, Declarations of Independence, and elections of Presidents,—the Rev. Mr. Wibird seems to have pursued the even tenor of his way. His colleague during the closing years of his ministry wrote of him that "he was a learned man, though in his habits somewhat eccentric, and withal of great dignity, and beloved and respected by his people." He was, as his name implies, a genuine New Englander, also; and traditions still linger among the grandchildren of his parishioners touching the dry, quaint humor with which he observed on men and and things. He was never married, nor was anything bearing his name ever put in type, though he was once chosen to deliver the annual election sermon. He was about seven years older than John Adams, who saw a good deal of him during the years while the former was picking up a practice at Braintree, and in 1759 the active-minded young lawyer wrote of the divine that his soul was lost in "dronish effeminacy," though he had "his mind stuffed with remarks and stories of human virtues and vices, wisdom and folly, etc." On yet another occasion he remarked upon Parson Wibird's popularity, "He plays with babies and young children that begin to prattle, and talks with their mothers, asks them familiar, pleasant questions about their affection to their children; he has a familiar, careless way of conversing with people, men and women; he has wit and humor."

Before Mr. Wibird's pastorate closed he was, through bodily infirmity, disabled from preaching, so that on Feb. 5, 1800, exactly four months before the pastor's death, the Rev. Peter Whitney was ordained as his colleague. Like all his predecessors in that pulpit, except Tompson and Flynt, Mr. Whitney was a Harvard graduate, belonging to the class of 1791, and at the time of his ordination he was thirty-two. His pastorate lasted through forty-three years, and during it the separation of church and state took place in New England. Quincy town and precinct were divided. Intellectually, Mr. Whitney was in no way remarkable; a worthy, easy-going divine of liberal tendencies, while Dr. Storrs, of the Middle Precinct, held his church and its people firmly to the strict faith of the fathers, the old North Precinct—the church of Wheelwright and Briant—was allowed to drift, as it was fit and proper that it should, quietly and easily in Channing's wake. The change to Unitarianism was then almost unnoticed, and in 1827 Mr. Whitney was able to record that "for the last thirty years this society has been more united, perhaps, than any other in our country. No 'root of bitterness' has in any measure sprung up to trouble them; none of that ill-will which sectarianism so often produces has been found among them; nor have any of those sources of division arisen which in so many of the towns of New England have cut the happiest societies asunder."

These words were written at the very time when the old epoch had come to a natural close, and the new one was about to begin. The silence of the West Quincy hills was now broken by the sharp ring of the sledge on the drill, and loud blasts told of quarries from which gangs of busy men were taking huge blocks of stone to be carried off on the newly-devised railway, which, opened only the year before, was daily examined by curious visitors from far and near. Forces destined in a few years to wholly revolutionise the town were thus already actively at work. Though the mass had not yet been celebrated in Quincy, and, indeed, no new religious society had been organized there for more than a century, the church and the town were no longer one. The separation had taken place seven years before. Most significant of all, the old church edifice of 1732, in which three whole generations of townspeople had worshiped together as one civil and religious family,—this plain, wooden meeting-house was even then being removed to give place to that more pretentious temple of stone which was in a few years to be known only as the church of one, and not the most numerous, of the half-dozen religious societies into which the people of the town had divided.

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CHAPTER XXVIII.

QUINCY—(*Continued*).

LIFE IN THE COLONIAL TOWN.

In speaking of the town of Braintree, then newly incorporated, Capt. Edward Johnson, in his "Wonder-working Providence," remarked: "Some of Boston retain their farms from being of their Town, yet do they lye within their bounds, and how it comes to pass I know not." It will also be remembered that at the time of the incorporation two thousand acres had been "set apart at the Mount" for the use of Boston, "in the most convenient place unallotted." For several years thereafter Boston continued to make allotments in Braintree, until in January, 1644, a tract of three thousand acres was granted to John Winthrop, Jr., and others for the encouragement of some iron-works then projected. Thus a quarter of the entire township, large as it was, had been either reserved to Boston, or set aside as common lands, or given away in large private allotments. It has already been remarked that the actual settlers in Braintree seem as a rule to have been poor persons who received small grants of land. On these fell the burden of the town's charges.

Those charges, it is true, were in the earlier period practically limited to the support of the clergyman; but a contribution of £60 a year for that purpose was a heavy burden in itself, and naturally the exemption of the Boston allotments from their share of the charge was from the beginning a source of contention. The arrangement was one which could not possibly last. Accordingly, an order was passed, as early as 1641, that no house or land in the town should be sold to any one not an inhabitant until it had first been offered to "the men appointed to dispose of town affairs;" and in case they did not see fit to purchase, it could then be sold "only to such as the townsmen shall approve on." Nor could any one not received as an inhabitant build within the town limits without permission. In the case of Braintree this rigorous restriction of non-resident ownership and new settlement had probably a four-fold object. In the first place, it was an outgrowth of the Antinomian excitement and its alien law. All elements of civil and religious discord were to be excluded. Above all things, the peace of the church was not to be disturbed. Church and town were one; and it was thus reserved for the members of the church to say who might be inhabitants of the town. So important was this exclusive power centred in church-government and church-membership, that it is not too much to describe it as the corner-stone of the earliest Massachusetts polity. Its formal recognition on the first pages of the Braintree records was fit and proper. It hedged the Lord's people securely in against intruders.

The legal inhabitancy of the town, moreover, carried with it certain rights and privileges in the common lands, then supposed to be of value. Further on these will be more particularly referred to. Then came in the question of the support of the poor and the helpless, under that system of English law and custom which the settlers had brought over with them as their rule of conduct. Every one had a right to insist on being kept by some one from starving and freezing. That right was established by legal residence. From the beginning, therefore, it has been matter of deep concern with all Massachusetts towns to prevent the poor and dependent from becoming legal inhabitants within their limits. This is still the case. The order of 1641 was intended to provide against this danger. Finally, it was also intended to meet in a certain degree the vexatious question peculiar to Braintree of non-resident ownership. The people of the town wished to purchase among themselves all lands and tenements offered for sale, so that neither land nor tenement should in future be held by any one who did not actually live in Braintree and share in its parish burdens.

The evil of non-residency could not be remedied in this way. Accordingly, in 1647 another attempt was made to correct it. Upon a commutation payment of £50 in five equal annual instalments, "to be made in merchantable corn, as wheat, rye, peas, and Indian, at fifty shillings in each of them," Boston agreed that all land owned by its inhabitants in Braintree should, when laid out and improved, be accounted as Braintree lands, and as such be liable to all common town charges. But this agreement, also, failed to settle the question. The unsurveyed and unimproved lands next became the bone of contention. Inhabitants of Boston, going back to the loose grants freely made in earlier times, claimed ownership. A vexatious and endless litigation seemed imminent. On a greatly reduced scale, it was the question which during that century and the next involved England and France and Spain in war upon war. A wilderness was in dispute, with a paper title set up against actual occupancy. Fortunately the parties to the conflict were not in a position to go to war; but in January, 1698, seventy freeholders of Braintree formally and in writing covenanted one with another "to defend our ancient rights, and oppose in a course of law those and all those that shall by any means

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disturb, molest, or endeavor to dispose" any of their number; and they promised to bear as a common burden all charges which might arise out of the law-suits expected to ensue.

This determined front naturally brought about a compromise, and in the year 1700 a body of the Braintree freeholders agreed to purchase all the waste land within the town limits a title to which was claimed by inhabitants of Boston, paying therefor £700. In order to effectually prevent a repetition of the non-resident experience, it was at the same time, and at a public meeting, further voted that no purchaser of these lands should make any conveyance of them to any outsiders, "thereby to let them have a foothold or interest in said purchase or any other way." The purchase-money was raised by voluntary subscription through the efforts of an association consisting of one hundred inhabitants of Braintree, and the Boston claims finally extinguished. It was noticeable, also, and characteristic of the time and of the people, that the committee of the town of Boston appointed to execute the deed for these lands, and to receive the purchase-money therefor, was further instructed to lay out "the said money in some real estate for the use of the Public Latin School."

Thus ended a controversy the importance of which to Braintree cannot be exaggerated. It involved a vital question,—that of a fixed rent charge to be forever paid by the actual occupant of land to a technical owner. English and Irish experience had sought to repeat itself on new soil. From the time of King James' grants to the Virginia companies in 1606 downwards, one grantee after another of large tracts of American wilderness had thought to secure forever some annual return from them, just as English adventurers and court favorites had secured similar returns from the grants of William the Conqueror, Henry VIII., and Elizabeth. The idea was to transplant the feudal system to America. The future increase, at least, in land value was to be appropriated. A succession of organized efforts were made to bring this about. These efforts also were authorized by the king, and the greatest names in England were associated with them. For instance, on Sunday, the 29th of June, 1623, eleven men met together in a room at Greenwich, near London. King James was present with them. A small map of New England was laid upon a table. On that map the whole coast from the St. Croix to Buzzard's Bay had been divided off by lines into forty parts not unequal in size. The eleven men then drew two lots each, the lots representing divisions on the map. They thus parceled out New England. One duke, two marquises, six earls, a viscount, three barons, and nineteen knights were parties to the arrangement. King James drew the lot for Buckingham, who chanced not to be present. The region in which Braintree and Quincy lies fell to Lord Gorges. The Earl of Warwick drew Cape Ann.

This and many other similar attempts were made to introduce into New England the system which Strongbow had introduced into Ireland four centuries and a half before. That these attempts failed was, it may safely be asserted, the making of the New England people. The occupants of the soil became the owners of it. Paying no rent, what they would under another system have been forced to pay as rent remained with them; and it represented that slow increase of substance which built up the community. The increased value which the laborer's toil gave to the land belonged to the toiler, and not to his landlord.

This is not the place to discuss in detail the cause of the failure of these attempts. That failure was probably due to natural economical influences; for it clearly was not due to any prejudice against the system itself in the minds of the early settlers. The allotments at "the Mount" afford conclusive evidence on that point. Landlordism depends on a monopoly of land; and it was the abundance of cheap lands, combined with the want of accumulated capital, which made such a monopoly impossible in America. But while this is true of the country as a whole, it is not true of Braintree. The net of the law was thrown over the people there in 1637, when provision was first made for a church, and again in 1640, when a town was incorporated. From that net the people had to extricate themselves. The agreement of Jan. 10, 1698, was accordingly their declaration of independence of landlordism. The contract of 26th January, 1700, was the recognition of that independence. The long struggle between the paper claimants of the soil on the one side and its actual occupants on the other side runs through sixty years of the town records. It was only an episode in the history of an insignificant New England village, and as such is beneath the notice of history. Yet it had great historical significance. In a natural way, all unconsciously to those composing it, a single member in a community of towns was asserting itself in the line of common development.

Meanwhile the freeholders had been called upon to pass through another experience in the same matter of title. At the time this seems to have occasioned no little alarm; but it reads now like a burlesque on those national claims then so freely asserted and bloodily argued. In August, 1665, certain inhabit-

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ants of Quincy, on behalf of the whole, took of the Indian descendants of Chickatabut a deed of the Braintree township, duly signed and sealed, with delivery "by turf and twig." It was probably done in excess of caution, as a muniment of title in the controversy with Boston then going on. Among the eight grantees was one Richard Thayer. By virtue of this Indian deed, Thayer, in 1682, laid claim for himself to the whole township, and actually petitioned the Privy Council to have the property put in his hands. In his petition he claimed to have long enjoyed quiet possession by virtue of his Indian deed, but that more recently, "under pretence of an imaginary line," the Massachusetts colony had usurped jurisdiction and dispossessed him. The General Court had then, he asserted, disallowed the deed, and refused to give him his appeal to the king. Accordingly, having now been driven from his property "to his bitter Ruin," he made his appeal in person.

The Privy Council in due course referred the paper to the Committee of Trade and Plantations, and it was by them sent to Joseph Dudley and John Richards, the agents of the colony in London, to report thereon. Massachusetts at this time was not in favor at court, and it was impossible to know what secret influences might be at work behind a distant and all-powerful tribunal like the Privy Council. The freeholders of the town seem, accordingly, to have been greatly stirred up when tidings reached them of this new assault. An address to the king was at once prepared and "subscribed by an hundred and thirty-four hands out of this small town, consisting of ninety or a hundred families at the most." The remonstrance which accompanied this address seems to have been final, for, in January, 1683, Dudley and Richards filed their answer, in obedience to the order of the Council, and it seems to have ended the Thayer claim. But the remonstrance of the town was a highly characteristic document. It was not only illustrative of the people and times, but it is still entertaining reading. It was drawn up apparently by Col. Edmund Quincy, that "true New England man," who died Jan. 8, 1698. Thayer's history, character, and belongings are there described with much particularity. It is declared untrue that he

"went into New England" in 1641; but it is agreed that "his very poor father, with eight poor children, of which this Richard was one, came two-and-forty years ago, in exceeding mean and low condition, and was suffered to sojourn, as a poor man and stranger, in a remote and obscure part of the town untill he adventured to purchase only four acres of land, which at that time and in that place might be bought for a very small matter, yet more than the poor man was able or willing to pay. The grantor, yet living with us, now saith he is not paid for it to this day. . . . His father's shoppe, who was a cobler, would now hardly contain him with his arms a kembow. And of a mushrome hee's swolne in conceipt to a Coloss, or giant of State, and dreams of a Dukedome or petty province, since at first essay hee hath gotten a Maister-shippe. The vast tract of land he makes such a puther about is a mere Utopia, or, if more, a derne solitary desert, and his share therein can hardly reach the five hundredth part. . . . The body of the town are of one soule as to satisfaction with the present Government (that of Charles II.), and looke at themselves as basely traduced by Thayer's reports. Whose cards, had they been good, hee had the less need of cheating, fraud, and falsehood to helpe him out." As to his complaint of the "utter ruin" brought on himself and family, the remonstrants asserted vigorously that he had brought it upon himself, "having expended that little estate he had in contention and litigation," so making himself "one of the forlorn hope among men of desperate fortunes, . . . and can find nothing for his living but by this way of lying and romancing about his vast dominions and territories of lands, plantations, and towns to prosecute his fictitious claims, while his wife and family live in sordid poverty at home."

The town spoke in this way of Richard Thayer not without reason. The authorities had become acquainted with him and his ways during King Philip's war, when, in company with several others, he was impressed from Braintree. There was a sort of advanced station, or picket-post, in Bridgewater, of which Thayer had charge, and he soon proved himself a timorous braggart. He evidently belonged to a class peculiar neither to that time nor to New England,—noisy, scheming men of great pretension and small performance. As a soldier, he kept the country in a state of continuous alarm, and was always scouting to no purpose. Nor did he forget at the end of the war to bring in what in those days was looked upon as an exorbitant bill for extra services, which the military committee of the town promptly disallowed.

Returning to the question of the town lands, the matter of title being disposed of, it remains to speak of the commons. In the original Braintree there were three of these, comprising some fifteen hundred acres in all, and known as the South and North Commons and the ministerial lands. When it is said that the settlers of Massachusetts were as a body common people of the purest English blood, much naturally follows. The English are a tenacious race, not easily adapting themselves to new conditions. They brought to New England, therefore, together with their language and families and household stuffs, a mass of customs and usages which dated back to the Saxon days of Kings Ceawlin and Ine, but were little applicable to the new surroundings. Of these usages and customs many yet remain in the more remote towns, strange relics of the almost forgotten communal system of early German life. Antiquarians from time to time come across them, and when they do so they

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are apt to expatiate, as if it were matter of surprise that the first settlers, in bringing with them their Saxon tongue, also brought their Saxon village ways. Yet such was the fact. They not only brought those ways, but, after their natures, they were slow to see that in many respects such ways did not fit into their new life. In the matter of town commons, for instance, the original settlers came from a country in which all the land was occupied to a country in which, except in choice localities, land hardly repaid the cost of fencing. The cultivator could certainly afford to pay no rent. Consequently the Braintree commons, like those of most other towns, early proved a source of quarrel and vexation. The privilege of taking stone, timber, and thatch off of those commons, as well as pasturing cows upon them, was long regarded as valuable. It was one of the advantages pertaining to legal inhabitancy. As early as 1646 a vote was passed, and now stands upon the record, authorizing legal inhabitants to take timber off the commons for any use in the town, but imposing a penalty of five shillings a ton on any sold out of the town. For years votes of a similar character were from time to time recorded, especially in regard to stone for building material. Then, not satisfied with the commons they had within their own limits, with genuine Anglo-Saxon land-hunger, a number of the Braintree freeholders petitioned the General Court in 1666 for a grant of six thousand acres elsewhere. The reason they assigned was that the town lands were worn out, and could not afford them a comfortable support; but it was, in fact, an outbreak of the general and indiscriminate land-appropriation fever which then and ever since has prevailed in America. The petition was granted, and the six thousand acres assigned. Nothing more was then done in the matter for half a century, when another generation had the curiosity to look the title up, and, finding it still good, they got the grant located in Worcester County; and at last, but not until 1757, the town of New Braintree was organized from it.

Meanwhile, year by year the townsmen were called upon to take action either to defend or to improve the town lands. In 1662 a part of them were fenced in, and litigation ensued. Then, in 1682, a committee was instructed to lease a portion to Benjamin Tompson, the schoolmaster, and son of the first minister, for a term of twelve years. Then, in 1699, it was again voted that the town "would stand by the persons who have the town Lands leased to them, in defending them from Mr. Tompson, their late Schoolmaster, they paying rent of said Land to the Town Treasurer for the present school." Tompson also had given to him "a piece of land to put a house upon on the common." The lands were then leased to others, and the rent applied to the support of the school. But this plan of improvement failed in its turn. The lessees complained bitterly of trespasses and encroachments, finally throwing their lease up. In their memorial they particularly referred to one open way which had been recently laid out through these lands; and they add that, "although we repeatedly attempted to fence against the same by a sufficient stone wall, yet we were as often prevented by certain unknown evil-minded persons, who, as fast as we built up the wall by day, did in the night-time throw the same down again."

Under these circumstances both the lessees and the town were discouraged. However it might be in England, the remains of the communal land system, beyond the limits of a training-field and graveyard, were not productive of satisfactory results in Massachusetts. It was accordingly proposed that the commons should be sold; and this question divided the town for years, just as it has since divided the Parliament of Great Britain and the Congress of the United States. The problem which Burke and Benton debated on a large scale was, on a smaller scale, and before they were born, discussed in the Braintree town-meetings. John Adams has told the rest of the story:

"In 1763 or 1764 the town voted to sell their common lands. This had been a subject of contention for many years. The south parish was zealous, and the middle parish much inclined to the sale; the north parish was against it. The lands in their common situation appeared to me of very little utility to the public or to individuals; under the care of proprietors where they should become private property, they would probably be better managed and more productive. My opinion was in favor of the sale. The town now adopted the measure, appointed Mr. Niles, Mr. Bass, and me to survey the lands, divide them into lots, to sell them by auction, and execute deeds of them in behalf of the town."

This was accordingly done, and an element of discord and jobbery was once for all removed from town affairs. Perhaps the most singular circumstance connected with the subsequent fate of the North Common was that a large portion of it, including that region immemorially known as Mount Ararat, in which the leading stone-quarries have since been developed, was afterwards bought by John Adams himself. Towards the end of his life he deeded it back to the town in endowment of an academy. It has always been locally known as "the common," and the rents received from it for pasturage and rights of quarry have again in this way been appropriated to school purposes.

Like most primitive settlements which are not themselves seminal,—like Boston, Salem, and Ply-

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mouth,—Braintree grew up naturally at certain more favored or fertile points on the line of a main thoroughfare which connected places beyond its limits. In this case the thoroughfare connected the Massachusetts and the Plymouth colonies, and the line followed by it was dictated in advance by the lay of the land, the points of ferriage or fording, and the course of the brooks. The construction of a great coast road from Newbury, on the Merrimac, to Hingham—the northern and southern limits of the Massachusetts Bay colony—had been ordered by special vote of the General Court in November, 1639, two months after the Braintree church was gathered. Those deputed to lay out the new road were empowered to do so wherever it might "bee most convenient, notwithstanding any man's propriety, or any corne ground, so as it occation not the puling downe of any man's house or laying open any garden or orchard." Its width was not specified, except in the common lands or where the lands was wet and miry; it was there to be six, eight, and even ten rods wide. At first designed to connect all the outlying coast towns of the Massachusetts Bay with Boston, it naturally was almost immediately continued along the shore to Plymouth. South of Boston it doubtless followed almost exactly the old Indian trail, seeking the fords, avoiding morasses, clinging to the uplands, and skirting the rough, wooded heights. This trail in due course of time was succeeded by the blazed way, axe-marks on the bark of trees supplying for the settler those more subtle indications which had pointed out his path to the savage. The earliest Europeans, like Alderman, of Bear Cove, in 1634, made their journeys on foot, and groped their way from tree to tree. The blazed trail was shortly succeeded by the bridle-path, which was little more than the blazed trail made passable to horsemen, so that only at certain points was the rider forced to dismount and lead his steed over difficult ground. The highway was beginning to take shape. Naturally, these incipient roads were far from straight, and in following them many fences and gates had to be passed. They were, in fact, little more than a succession of farm lanes running through cleared and fenced lands, and open only through the commons. Gradually these farm lanes were fenced in and the bars and gates removed, until at last the lanes were more or less straightened out, and made public ways.

Such being the general process, the date of the laying out of any particular street, or the fact that originally it passed the gate or house of Goodman This or Deacon That, is of interest only as affecting titles or to those dwelling upon it. In history it is mere cumbersome detail. That only is of interest now which bears on the progress of early development; and the genesis of the Massachusettss town roads can best be studied in the history of one of them. The main thoroughfare through Braintree, connecting it with Boston, is fairly typical.

In a direct line the centre of the North Precinct was but little more than seven miles from Boston stone; and the devious character of the colonial ways is well illustrated by the fact that the great coast road of 1639 increased this seven miles to ten. It followed in some degree the line of the bay shore in order to avoid the difficult Blue Hill formation, and yet it was forced to make a long detour to go around the creeks and marshes which everywhere indent the coast. But the Neponset River was the great obstacle to be overcome; and for more than twenty years that puny stream seems to have defied every colonial effort at reliable crossing. Indeed, the futile attempts to effect one afford perhaps as clear an insight as can be obtained into the process through which the road development of New England was gradually worked out.

The matter of a reliable public-way crossing of the Neponset first received the attention of the General Court in 1684, the year in which Boston had "enlargement at Mount Woolliston." Mr. Israel Stoughton was then granted liberty to build a mill, weir, and bridge at the river's lower falls. Five months later, at the next session of the court, an exclusive mill privilege on the Neponset was granted to Stoughton, who, on the other hand, agreed to "make and keep in repair a sufficient horse-bridge over the said river." The building of this bridge was an important event in the history of the colony,—as important as was the building of the St. Louis bridge across the Missouri in the history of the nation more than two centuries later. Indeed, the earlier effort at construction taxed much the more severely of the two the resources of the community which attempted it. Father of a son more famous than himself, and whose name in connection with the quaint and venerable hall which perpetuates his memory is a household word among the graduates of Harvard College, Israel Stoughton was a man of enterprise and substance. In the summer of 1634 he built on the Neponset the mill at which was ground the first bushel of corn ever ground by water-power in New England. This prototype of all the busy water-wheels in New England stood at the foot of Milton Hill, on the Dorchester side of the stream, in the midst of a wilderness; for it was four miles from any settlement on the north, while to the southward

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Wassagusset was the nearest inhabited place. There was no road to it, and in 1634 the bridge at Stoughton's mill was probably little more than a succession of logs thrown from rock to rock across the stream, affording passage to people on foot alone. In the autumn of that year the blazed trail seems to have been converted into a bridle-path; for the town of Dorchester then ordered a road made to the mill, and voted the sum of five pounds with which to make it. This amounted to a little over one pound a mile for a road through a wilderness, and it was intended to make a trail passable for horses, so that those having corn to be ground could get access to the mill by land as well as water. Such was the beginning of the Plymouth road through Dorchester.

Mount Wollaston was now annexed to Boston, and a number of allotments made there. The need of a land route between the two places began to make itself felt. Accordingly, in 1635, John Holland, a wealthy and enterprising Dorchester man, was authorized to keep a ferry between what is now Commercial Point and a creek on the opposite shore, charging four pence for the carriage of each passenger, or three pence each in case there was more than one passenger. There were not passengers enough to make the business of carrying them a paying one, and this ferry was soon discontinued. The next attempt was made at a point higher up the stream, and by Bray Wilkins, who then dwelt on the Neponset, but subsequently moved to Salem, where he lived into the next century, dying at the age of ninety-two. Ten years before his death, Bray Wilkins, being then eighty-two, rode down to Boston, with his wife on the pillion behind him, to pass election week. He then visited Dorchester, and had an experience which led to his afterwards playing a wretched part in the hideous witchcraft mania. This was years later; and now, in 1638, at the age of twenty-eight, he was ambitious of being a ferryman. Accordingly, he got permission to set up a house of entertainment and to ply across the Neponset, between the landing at the head of what is now Granite Bridge, on the Dorchester side, and the tongue of upland which, under the name of "the ridge," makes out across the marshes to the river's bank on the opposite shore. This, from the rate of fare established for it, was known as the "penny ferry." It was intended for the conveyance of foot passengers, and, indeed, owing to the flats in the river's bed, could have been used only when the tide was partially up. Like its predecessor further down the stream, it soon proved a failure, and was discontinued.

After this time there was no ferry at all across the river, as no one could be induced to undertake the charge of one unless he was furnished with a house, land, and boat at the public cost. This method of overcoming the difficulty was not in accordance with the usages of the time; and so the Court, in apparent despair, referred the matter to Mr. John Glover, who lived on the south side of the river, in what was then a part of Dorchester. From the position of his farm Glover stood much in need of the ferry, and accordingly he kept up an agitation of the matter; so now the Court empowered him to grant the ferry to any one who could be induced to take it for a term of seven years, "or else to take it himself, and his heires, as his owne inheritence forever."

Four years more passed away, and the problem of crossing the Neponset was still unsolved. Mr. Glover did nothing. Yet the difficulty was one sure in time to force its own solution, for the river had to be crossed by every one journeying over the great coast road. Under the order of 1639 any town guilty of a default in the construction of so much of this road as lay within its limits rendered itself liable to a fine of five pounds. In view of its long neglect to build a bridge, measures were taken to enforce this penalty against Dorchester. The town then petitioned the court for a remission of the fine. This was allowed in May, 1652, but only on condition that the bridge should be constructed according to law, within three months, "and, if not, the said fine to take place according to the court order, the making of such bridges over such rivers being no more than is usual in the like case."

Dorchester was stimulated by this pressure to some action, but it seems to have been very loth to go into bridge-building. Accordingly, the town bethought itself of the clause in the exclusive grant to Israel Stoughton, in 1634, one condition of which was that the grantee should "make and keep in repair a sufficient horse-bridge" over the river. Israel Stoughton himself was now dead, but his widow owned and worked the mill; so proceedings were begun against her. She then, in her turn, had recourse to the General Court, and petitioned to be discharged from her liability. Some investigation was had, as a result of which her request was granted in part; and, in view of the fact that near the mill there was a good fording-place with a gravel bottom, she was excused from building a horse-bridge on condition that she maintained a good foot-bridge, with a sufficient hand-rail. Satisfied with this concession, the widow Stoughton seems to have adopted a policy of masterly inactivity, and the next spring the attention of the Court was called to the fact that, so far from a new foot-

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bridge having been built, the old bridge during the winter had been wholly ruined. Then at last the matter was taken in hand energetically. It was time, also. Massachusetts now numbered a population of over twenty thousand, dwelling in more than a score of towns, while Plymouth had five thousand people in five towns; and a little river only seven miles from Boston, on the main road between the two colonies, was still unbridged, and in times of freshet must for days together have been impassable. The construction of a cart-bridge "neere Mrs. Stoughton's mill" was now, therefore, pronounced both a necessity and a county matter, and ordered to be undertaken at once. A committee of six, among whom was Deacon Samuel Bass, of Braintree, was accordingly appointed, with full powers to locate a bridge and to contract for its building, the cost of it to be duly apportioned among the several towns. The committee seem to have done their work so effectually that nothing more was heard of a bridge across the Neponset. Indeed, for a whole century and a half the travel between Boston and the south shore followed the old Plymouth road across Roxbury Neck through Dorchester, and over Milton Hill by the bridge at Stoughton's mill.

The first attempt to fix the line of road through Braintree was in 1641; but not until 1648 was the final location made. Running close at the base of the hills, crossing brooks at the points where uplands were nearest each other, the coast thoroughfare divided when it came to the church. Meeting again beyond, it took the shortest line to the foot of the hills, always avoiding the swamps. Then crossing a spur of the granite hills by a sharp ascent and decline, it approached the Monatiquot, which, like the Neponset, proved an obstacle not easily overcome. As early as 1635 a ferry had been established across the Monatiquot between Mount Wollaston and Wassagusset, the toll being one penny for each person and three pence for each horse. The ferryman was one Thomas Applegate, of whom not much is known, except that he was married to a wife, Elizabeth, who would seem to have been an unamiable woman, inasmuch as in 1636, "for swearing, railing, and reviling," she was sentenced by the magistrates to stand with her tongue in a cleft-stick. Applegate did not long have charge of the ferry, for, in March, 1636, six months only after he was licensed, Henry Kingman, of Weymouth, was put in his place. A year later Kingham was authorized to keep a tavern in connection with his ferry, the toll on which was in March, 1638, raised to two pence a person. Meanwhile Applegate would seem to have remained in Kingman's employ, for this year in crossing the ferry he upset a canoe of which he had charge, and into which he had crowded nine persons, three of whom were drowned. For this misadventure he was summoned before the General Court, and Richard Wright, a prominent personage at "the Mount," was commissioned "to stave that canoe, out of which those persons were drowned." The matter ended with the appearance of Applegate and five others before the March General Court of 1639, which discharged them with an admonition not in "future to venture too many in any boat." But in consequence of this mishap the use of canoes at ferries was interdicted.

At its September session the General Court of 1639 changed the location of the Kingman ferry, and at the same time reduced the toll to a penny. Two months later the act providing for the construction of the coast road was passed, and, as the road was laid out in 1641, the ferry undoubtedly was a link in it. Subsequently John Winthrop, Jr., established his iron-works in that neighborhood, and a stone bridge was in 1644 built across the little river, twenty years before one was built at the Milton Falls.

The section of the coast road within the limits of Braintree was about five miles in length, the church being not far from midway. It was the backbone upon which the growing settlement formed itself. At first it had but three lateral branches,—two to points upon the shore, Squantum and Hough's Neck, and one to what subsequently became the Second Precinct of the town. Wright's mill, upon the town brook, stood a short distance from it, and with this the way from Hough's Neck connected, crossing the coast road. From this simple beginning the system of modern town-ways gradually developed, the lane and farm-way regularly, at the proper time, becoming the village road and town street, fierce contests sometimes arising over questions of prescriptive right. But from 1641 to 1803 the old coast road remained the single thoroughfare from Braintree, and Quincy, to Boston. Then, at last, the needs of an increasing community began to make themselves felt, and a bridge across the Neponset nearer its mouth was projected. Chartered in 1802 and located in 1803, the turnpike road of which this bridge was a part followed nearly a straight line from the point where it crossed the Neponset to the centre of the town. The way in which it was laid out and built—disregarding the lay of the land, crossing the marshes, cutting through hills, and filling the bog-holes—was in strong contrast with the method pursued a century and a half before. It even dimly foreshadowed the coming railroad era. Gates and bars and crooked

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farm-ways disappeared before the "pike," and the colonial lines of travel underwent a change which only prepared the way for the greater change brought about by the railroad only two-score years later.

During Braintree's first century it is very questionable whether the roads were kept in any state of systematic repair at all. That they were very bad, and at the season of the year when the frost comes out of the ground well-nigh impassable, may safely be inferred. There was no tax imposed for constructing or keeping them in order, and such work as was done upon them was done in kind. At certain seasons of the year every one was called upon to labor on the roads, bringing with him his horse and his oxen, if he had them, his cart and his tools. The principles of road construction were wholly unknown, and the labor and time expended were largely thrown away. The change to another system took place about the year 1760, and John Adams was instrumental in bringing it about. He afterwards recounted his experience in the matter. In March, 1761, being then a young lawyer in Braintree, he found himself suddenly chosen surveyor of highways. He was at first very indignant, and remarked that "they might as well have chosen any boy in school;" but after thinking the matter over, he concluded that it was best for him to accept the situation quietly, and at least give the town an energetic administration of the office.

"Accordingly, I went to ploughing and ditching and blowing rocks upon Penn's Hill, and building an entire new bridge of stone below Dr. Miller's and above Mr. Wibird's. The best workmen in town were employed in laying the foundation and placing the bridge, but the next spring brought down a flood that threw my bridge all into ruins. The materials remained, and were afterwards relaid in a more durable manner; and the blame fell upon the workmen, not upon me, for all agreed that I had executed my office with impartiality, diligence, and spirit."

Yet this not unusual outcome of amateur, though official, zeal seems to have set the Braintree road surveyor reflecting, for he goes on to say,—

"There had been a controversy in town for many years concerning the mode of repairing the roads. A party had long struggled to obtain a vote that the highways should be repaired by a tax, but never had been able to carry their point. The roads were very bad and much neglected, and I thought a tax a more equitable method and more likely to be effectual, and, therefore, joined this party in a public speech, carried a vote by a large majority, and was appointed to prepare a by-law, to be enacted at the next meeting. Upon inquiry I found that Roxbury and, after them, Weymouth had adopted this course. I procured a copy of their law, and prepared a plan for Braintree, as nearly as possible conformable to their model, reported it to the town, and it was adopted by a great majority. Under this law the roads have been repaired to this day, and the effects of it are visible to every eye."

The closing words of this extract are perhaps the most suggestive portion of it. Some idea may be formed of what the condition of the roads must have been before 1760, when their condition prior to the year 1820 is confidently spoken of as a vast and indisputable improvement.

But during the whole colonial period down even to the year 1830, the use the roads were put to in a country town was comparatively light. There was then no internal commerce worthy of the name. There were no lines of regular stages running through Quincy prior to the year 1800, and the pleasure travel over the roads amounted to nothing at all. Journeys were made chiefly on horseback. In the winter-time, when the ground was hard with frost or covered with snow, the clumsy carts and sleds, drawn mainly by oxen, were kept busy bringing loads of cord-wood down from the wood-lots, or carrying corn, potatoes, and other farm produce to market in Boston. Manure was hauled only from the barn-yard to the neighboring field; lumber and material were carted only when some dwelling or out-building had to be raised. The quarry teaming did not begin until after 1825, and the stage-coach period was wholly of the present century. The first of these coaches which ran from Boston was that to Providence in 1767, making part of the inside line to New York; and the Massachusetts south-shore towns—Weymouth, Hingham, Scituate, and Plymouth—had a packet or, later, a steamboat service until after the railroad was opened. As late as 1823 the stage-coach travel through Quincy was limited to some three trips a week to and from Plymouth and the intermediate towns. Locally, when the Neponset turnpike was opened, Col. James Thayer began to run a baggage-wagon, in which he also carried passengers, from Quincy to Boston. Simon Gillett purchased the route in 1823, and shortly after put upon it a regular stage passenger-coach, the "John Hancock" by name. This was an epochal event, and the "John Hancock" made four trips a week, carrying passengers inside and out. It left Quincy betimes in the morning so as to reach Barnard's, in Elm Street, at nine o'clock, from which place it started at four P.M. on its return trip. It was years later that daily trips were made; and, indeed, it was not until 1840 that the stage-coach movement began to tax the capacity of the highways.

During the first hundred and seventy years of the settlement, therefore, the country roads in Braintree, however poorly made or kept in repair, were quite equal to the light work exacted of them. Of what that work was we get glimpses here and there in such records as that of Tutor Flynt's journey to

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Portsmouth in 1755, and John Adams' drive with his wife to Salem in 1766 to visit their "dear brother Cranch." There being then no stages at all in the colony, "a single horse and chair without a top was the usual mode of conveyance. A covered chair, called a calash, was very seldom used." In the case of Tutor Flynt, he and his companion, leaving Cambridge after breakfast, "oated" and had "a nip of milk punch" at Lynn, and then towards sunset "reached the dwelling of the Rev. Mr. Jewett, of Rawley, and Mr. Flynt acquainted him he meant to tarry there that night." They reached Portsmouth the following evening. John Adams, some ten years later, leaving Braintree in the morning, dined in Boston and passed the night at Medford, getting to Salem at noon the following day. The streets of Salem he found "broad and straight and pretty clean." The houses he thought the most elegant and grand he had seen in "any of the interior towns." A few years later, while riding the circuit, he described how he

"Overtook Judge Cushing in his old curricle and two lean horses, and Dick, his negro, at his right hand, driving the curricle. This is the way of traveling in 1771,—a judge of the circuits, a judge of the superior court, a judge of the King's bench, common pleas, and exchequer for the Province, travels with a pair of wretched old jades of horses in a wretched old dung-cart of a curricle, and a negro on the same seat with him driving."

An eye-witness gives a not dissimilar description of Dr. Chauncey, pastor of the First Church in Boston, as he drove about the town making his parochial visits at a period about fifteen years later. "In a heavy, yellow-bodied chaise, with long shafts, a black boy perched on the horse's tail, the old divine was seated, in his dignified clerical costume, with three-cornered hat, gold cane, and laced wrists, bowing gracefully to citizens as he passed. His grinning young driver in the meanwhile exchanged his compliments with young acquaintances of his own color by touching them up with his long whip from his safe perch."

This was after the Revolution, but the simple ways of the fathers were still in vogue. It has already been mentioned that when Bray Wilkins, in 1692, at the age of eighty-two, came from Salem to Boston to pass election week, his wife, scarcely younger than himself, rode on the pillion behind him. But this method of conveyance was not peculiar to those of Bray Wilkins' condition in life. A few years later, in November, 1700, the widow of Col. Edmund Quincy died. Judge Sewall went out to Braintree to her funeral from the old Quincy house, and he describes how, "because of the Porrige of snow, the Bearers rid to the Grave, alighting a little before they came there. Mourners, Cous. Edward and his Sister rid first; then Mrs. Anna Quincy, widow, behind Mr. Allen; and cousin Ruth Hunt behind her Husband." A few years later, in 1712, Judge Sewall also describes a journey he made from Plymouth, where he had been holding court, to Boston. It was early in March:

"Rained hard quickly after setting out; went by Mattakeese Meeting-house, and forded over the North River. My Horse stumbled in the considerable body of water, but I made a shift, by God's Help, to set him, and he recovered and carried me out. Rained very hard, that went into a Barn awhile. Baited at Bairsto's. Dined at Cushing's. Dryed my coat and hat at both places. By that time got to Braintry, the day and I were in a manner spent, and I turned in to Cousin Quinsey. . . . Lodged in the chamber next the Brooke."

When Judge Sewall thus turned in at its gate on that rainy March day, the Quincy house had already been standing for twenty-seven years. It still remains, a noticeable specimen of the best domestic architecture of colonial times. Its comparatively broad hall in the centre of the house, the easy, winding staircase with carved balustrade, the low studded, but fairly large, rooms opening to the south and west, the broken line of the floors and ceilings which tell the story of increased size, the little ship-like lockers and other like attempts to economize space while space is everywhere wasted,—all these things bespeak the dwelling-place of gentry. Time has only hardened into something very like iron the solid timbers of hewn oak still bearing upon them the marks of the axe; and one room yet has on its walls the quaint Chinese paper which tradition says was hung there in 1775 in honor of Deborah Quincy's approaching marriage to Hancock.

Nor in the last century was the Edmund Quincy house the only specimen of this order of dwelling in Braintree North Precinct. Col. John Quincy occupied another such house at Mount Wollaston, which he had built in 1716, and which stood there, though reduced to baser uses, until the year 1852. Here during his long public life he often entertained parties of ladies and gentlemen who came across the bay to visit him from Boston, and there are traditions of strawberry parties held on the Half-Moon before yet the upland top of that now submerged gravel ridge had been wholly washed away. The Vassall house, sequestered as Tory property after the Revolution and bought by John Adams in 1785, was another of these gentry residences. Built about 1715, as the summer resort of a West India planter, it still contains one room paneled from floor to ceiling in

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solid St. Domingo mahogany. Originally it was a small dwelling, constructed on a plan not unusual in the tropics, with kitchen and all domestic arrangements behind the house and in a separate building. In itself it contained only parlors and sleeping-rooms; but gradually it was added to, until the original house is now lost in the wide front and deep gabled wings of the later structure. In this house John Adams died; and in the same room in it were celebrated his own golden wedding, and the golden weddings of his son and his grandson.

These houses and houses like these were the homes in Braintree of the landed gentry, during the long time in which there was in the community little property other than land. They were the manor houses of the period. Close to them stood the stable, the barn, the corn and wood and cart-sheds, the cider-mill, and all the other buildings belonging to the farm, which lay behind and around them. Nor were those farms merely the costly luxury of gentleman-farmers. On the contrary, the owner of the house drew from the farm around it his chief support. He lived upon its produce, for the more prolific soil of the West had not then beggared New England agriculture. From wood-lot to orchard the fruits of each acre were carefully gathered, and what was not sold was used in rude abundance at home. Yet the primitive simplicity of the life in those early homes can now hardly be realized. They had none of the modern appliances of luxury, and scarcely those now accounted essential to proper cleanliness or even decency. As dwelling-places during the less inclement seasons of the year, these houses were well enough, though the life was simple and monotonous to the last degree; but in winter there was little comfort to be had in them. John Adams during the last years of his life used to wish that he could go to sleep in the autumn like a dormouse, and not wake until spring. The cold of the sitting-rooms was tempered by huge wood fires, which roasted one-half the person while the other half was exposed to cold drafts. The women sat at table in shawls, and the men in overcoats. Water left in the unventilated bedrooms froze solid, and entries, which could not be heated, had the temperature of ice-houses.

Such were what might be called the mansions of the colonial gentry, and such in Braintree they continued to be until long after 1830. The gradual introduction of coal and new appliances for heating then revolutionized modes of life. The dwellings of the farmers were of another class, excellent specimens of which still remain in Quincy in the old Adams houses at Penns-hill, and in the so called Hardwick house, once the home of Parsons Fiske and Marsh. It was the simplest form of domestic architecture. A huge stack of brick chimney was the central idea in it, and about this the house was built. It was one room only in depth, and two stories in height. The front door opened on a narrow space, with rooms on either side, while directly opposite the door, and some four or five feet away, were the crooked stairs, supported on the chimney. Behind this outer shell was a lean-to, the sloping roof of which, beginning at the rear eaves of the house, descended to within a few feet of the ground. In this were the kitchen and wash-room, and here, on all ordinary occasions, the family took their meals and the household work was done. Of the front rooms, one was the ordinary sitting-room and the other the best parlor, which, formal, unventilated, and uncomfortable, was entered only upon the Sabbath or great occasions, such as a funeral or a wedding or a birth. About these houses, which stood as a rule facing towards the south and as near as might be to the road, though rarely square with it, were the out-houses, sheds and barns necessary for carrying on farm or household work.

The wearing apparel and household furniture, as revealed through the Braintree inventories, speak also of a modest and almost Spartan simplicity. There seem to have been a few beds,—possibly one of feathers, but generally of wool or of corn-husks,—some bolsters, blankets, and coverlids; but, except in the cases of the more wealthy, there is no mention of bed linen. Col. Edmund Quincy's two carpets were appraised at one pound. There was a table, and possibly two; a few chairs, perhaps half a dozen, and, in the case of the rich, a scattering of cushions and covers to chairs, but stools were chiefly in use. Knives and forks are not mentioned until a comparatively recent time, but pewter and earthenware is generally valued at from a few shillings to as many pounds. The kitchen utensils seem to have consisted of a brass and iron pot or two and some pans. In the house there would be a Bible, and possibly a few other books; an old musket and sword; a looking-glass now and then. The dress was of home-spun, and worn and reworn until there was nothing left of it. A hat would descend from father to son, and for fifty years make its regular appearance at meeting. The wearing apparel of a whole family would thus be stored away for generations, fashions never changing; and accordingly it is a noticeable fact that wearing apparel constitutes the first, and generally one of the largest items of the inventories.

The food and drink in use in Braintree during the first century or two of town life were as simple as the

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furniture. Indian corn-meal was the great standby; and even as late as the earlier years of the present century flour was bought by the pound, and used only in the houses of the gentry. As bread made wholly of meal soon became dry, rye was mixed with it; and from long use rye was not uncommonly preferred to wheat. Fresh meat was rarely seen, but the well-to-do in the autumn of each year were in the custom of salting down a hog or a quarter of beef, bits of which were boiled in the Indian porridge. Marshall notes in his diary that, in January, 1704, a hog weighing two hundred and sixty pounds cost him fifty shillings, and a quarter of beef, seventy-four pounds, cost him twelve shillings; and he at the same time mentions that provisions were then "more plenty and cheap than is frequently known, beef for six farthings per pound, pork at two pence the most, the best two and a half pence, Indian [meal] two shillings per bushel, mault barly at two shillings." Naturally the constant use of salted meat created thirst; and this thirst, the necessary consequence of what it is the custom to call a simple mode of life, led to that intemperance which was the bane of New England. The use of tea and coffee as beverages was not general until about the middle of the last century, and prior to that time the people drank water, milk, beer, cider, and rum. The excessive use of the last, and its demoralizing consequences, it will be necessary to speak of presently, and at length. Meanwhile it will be noticed that Marshall in his short price-list mentions "mault barly" as the staple next in importance to corn-meal. A brewery was one of the earliest Braintree institutions, second only to the mill. The first was established by Henry Adams, the town clerk, shortly after 1640, and was afterwards carried on by his son. Later, cider seems to have supplanted beer as the every-day and all-day beverage, and the quantity of it drunk by all classes down to a late period in this century was almost incredible. In the cellars of the more well-to-do houses a cask of cider was always on tap, and pitchers of it were brought up at every meal, and in the morning and evening. To the end of his life a large tankard of hard cider was John Adams' morning draught before breakfast; and in sending directions from Philadelphia to her agent at Quincy, in 1799, Mrs. Adams takes care to mention that "the President hopes you will not omit to have eight or nine barrels of good late-made cider put up in the cellar for his own particular use."

There were no shops, in the modern sense of the word, in Braintree or in Quincy prior to 1830. At the village store the more usual and necessary dry and West India goods, as the signs read, from a paper of pins to a glass of New England rum, could be obtained. For everything else people had to go to Boston, which they did on foot, on horseback, in chairs or carts, and by water. Marshall in his diary speaks of going to Boston as no unusual occurrence. In October, 1705, his father died; in September, 1708, he lost an infant son; and in October, 1710, his mother. In each case he speaks of going to Boston the next day "to get things for the funeral." He was himself a mason and plasterer, but like most men of his time he seems to have turned his hand to anything by which he could earn a few shillings, for he was a farmer, a carpenter, a tithingman, a constable, and a coroner. The boot-maker, the cobbler, the mason, and the carpenter were all recognized mechanics, and earned a living by their trades. The usual wages of skilled labor were from sixty-five cents to a dollar a day. The busiest man in the town was the blacksmith, for not only were all the horses and oxen shod at his forge, but he was the general wheelwright, and maker and repairer of farm tools. Everything made of iron soon or late passed through his hands, and his shop, standing on the main street, was a central point in the movement of the town. For the rest, the peddler and the fishman were the chief purveyors both of news and of merchandise, and their horns were regularly heard on Braintree roads during the first two centuries of town life.

It has already been stated that at the time the original church was gathered the town numbered about eighty families, representing a population of not far from 500 souls, living mainly within the limits of what afterwards became the North Precinct. When Braintree was incorporated, in 1640, the English emigration had already ceased, and for many years hereafter the coming of new families into the town was systematically discouraged. In 1682 the population was limited to "about ninety or a hundred families at the most." In 1707 there were seventy-two families in the North Precinct, and seventy-one in the rest of the town, or about 800 souls in all. During the next seventy years this population increased threefold, so that in 1776 the three precincts returned 2871 inhabitants. This was a stationary period, so that Quincy in 1800 had increased its proportion of this number only to 1081; which figures were again barely doubled in 1830, when they amounted to 2201. Thus in one hundred and ninety years the population increased only from 500 to 2200, or a little more than fourfold; while during the next half-century alone it was destined to multiply fivefold. As respects wealth, it appears to have been much the same; though the contrast be-

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tween the two periods was perhaps even more striking in wealth than in population.

There are few data upon which to base an estimate of the accumulated wealth of Braintree prior to the division of the town, in 1792. According to the census of 1876 the population of Quincy the year previous was 9135, and its valuation was in excess of seven millions of dollars, showing an accumulation of $600 to each inhabitant, irrespective of sex or age. It does not need to be said that these figures are very far from representing the real facts of the case. The appraisal was simply for purposes of taxation; a sworn probate appraisal would have shown very different results. In 1830, with a population of 2200, the valuation was $813,000, or about $370 per head. The figures of the earlier periods are of no value as a guide. Turning now to the basis of the annual town levy, it is possible to make a comparison of periods. In 1876 the total amount raised by taxation in Quincy was $116,000; in 1830 it was $4556.24. The increase was twenty-fivefold in a period of forty-six years.

In 1657 the amount paid to the two ministers was £110, and besides this there were other sums, of which no record remains, disbursed on account of the poor, the sick, and the insane. At the beginning of the next century the salary of Mr. Fiske was £90 a year. After the two precincts were divided the salary of Mr. Marsh, of the First Precinct, was £70; but Mr. Hancock's was £110. Then came the period of extreme currency disturbance, and Mr. Briant was to receive £62, which in the case of Mr. Wibird was, in 1755, raised to £100. This was before the division of the town; but, approximately, it may be said that the total North Precinct levy was in 1656 not far from £100, and a century later it had not increased to over £150.

In 1798 the question of a suitable salary for a colleague to Mr. Wibird was much discussed. A committee gave it "as their most mature judgment" that it would be best for the town to pay its minister annually such a sum "as will enable him to maintain himself and family comfortably and with such decency as will do honor to the society that supports them." And the opinion is then expressed that the sum of $500 will afford a minister and his family "a decent support." Accordingly, in 1799, Mr. Whitney was settled in the town on a salary of $550. In the following year the entire amount raised for town and parish purposes was $3000. In 1810 it was $3200, and in 1820 it had increased to $4000. These figures reveal most strikingly the stability and evenness of the scale of expense through the long period covered by them. Between 1640 and 1820 the minister's salary increased from $300 to $750, and the total town and parish levy from $350 to $4000. The increase through the first period of one hundred and eighty years was less than twelvefold; while in the second period of forty-six years, it has been seen, it was over twenty-fivefold.

That, except during periods of war, the Braintree community increased its belongings steadily does not need to be said. Any community, every available member of which is brought up to do something, while its more active members work all day long every day in the week except Sunday, wasting nothing, utilizing everything, schooled from infancy in the severest economy and eternally striving to better its condition,—any community such as this, dwelling in a region not actually ice-bound or a desert, must accumulate from generation to generation. So the Braintree people accumulated. As each generation passed away it left more acres under cultivation, more houses, barns, and farm-buildings, more furniture and household comforts, more cattle, tools, and appliances. Yet this was all. Prior to 1830 there was no personal property in the modern sense of the word. Whatever the people had was in sight. There were no bonds or stocks locked away in safes. A few persons,—and they were very few,—having ready money amassed in trade, may have held some bank or turnpike shares; but the people of country towns had as yet scarcely begun to be educated in this respect, and their whole idea of property was the ownership of land and buildings. Money was made in trade; and the moneyed man was he who, having amassed some ready cash, put it into goods, or loaned it out to others on good security, usually bond and mortgage.

Thus the whole accumulation of the hundred and ninety years from 1640 to 1830 in a community like that of Braintree and Quincy was at home and on the surface. It showed for all it was worth. Accordingly, when John Adams returned to Braintree in 1788, after a ten years' absence in Europe, he spoke of the increase of population as "wonderful," and was amazed at the plenty and cheapness of provisions; but he added "the scarcity of money is certainly very great." And again John Quincy Adams coming back to Quincy to his father's funeral, after years of absence, spoke with deep feeling of the changes he noticed as he sat in his father's place in the old church, but he added "it was a comforting reflection that the new race of men and women had the external marks of a condition much improved upon that of the former age." Yet it may well admit of question whether the entire accumulation of that village community in those two centuries, lacking only ten years,

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amounted to over a million and a half of dollars. Allowing for the goods and money which the original settlers brought over with them, this estimate supposes an average annual accumulation in the case of Braintree of only some $7000 a year. For an industrious community of from 500 to 2000 souls this seems small. And yet it is difficult to see how in the aggregate it could have been larger. In 1830 there were not over 400 families in the town. The official valuation of their wealth, well understood to be an underestimate, exceeded $800,000. Supposing it was in reality $1,500,000, the amount above stated, each family would on the average have had property of some sort worth $3750. In view of the fact that absolutely no one in Quincy was then more than well-to-do, and many families had nothing, living from hand to mouth, it does not seem possible that this average could have been exceeded.

In referring to the Braintree community prior to 1830, constant mention has been made of the class of landed gentry, whose presence influenced in a marked degree the character and development of the town. This class, it has been observed, was the legitimate offspring of the old English land-owners; and in early Braintree there was one family more curiously typical of it than could elsewhere be found in New England. In fact, the record of the Quincy family is probably unique even in the larger field of American history. Dwelling at the close of two centuries and a half on the same land which the original ancestor in this country bought of the Indian sachem who ruled over the Massachusetts Fields when Standish first landed at Squantum, the Quincys have in every generation maintained the same high public level. Never perhaps rising to the topmost prominence, either official or intellectual, the family record has yet in both respects been exceptionally uniform and sustained. That record is part of the history of the town which took its name from one member of the family.

As their name implies, the Quincys were of Norman stock. The probability is that an ancestor came over with William the Conqueror and fought at Hastings; and a century and a half later the signature of a "Saer de Quincy" was affixed to the great charter of King John. When in the early years of the seventeenth century the Puritan movement spread through England, Edmund Quincy and his wife, Judith, were living on an estate which the husband had inherited from his father, another Edmund Quincy, and which was at Achurch, near Wigsthorpe, in Northamptonshire. Himself a Puritan, when another Edmund Quincy was born in 1627, the local record shows that the child was "baptized elsewhere and not in our Parish Church." In 1633, being then in his thirty-second year, Edmund Quincy came to New England, a companion of John Cotton, landing in Boston on the 4th of September. He was almost immediately made a freeman, and his name is found afterwards not infrequently in the records of Boston. He died in 1637, shortly after the allotment at the Mount had been made to him. He and Governor William Coddington were of nearly the same age, and the grant of land to the two lay undivided for two years after Quincy's death. It may, therefore, be surmised that they were personal friends, and not impossibly it was Edmund Quincy's premature death which alone, in the Antinomian frenzy, prevented his sharing Coddington's troubles, and perhaps his exile. Though he died young, he left his name to a son and the name of his wife to a daughter. From a descendant of the latter sprang the Sewall family, and in her memory also the stormy, western cape of Narragansett Bay was called Point Judith.

The second Edmund Quincy, born in England in 1628, unlike his father, lived to a full old age. He is the "Unckle Quinsey" of Judge Sewall's diary, whose death is recorded on the 8th of January, 1698, as that of "a true New England man, and one of our best Friends." It was he who built the house at Braintree, and between the years 1670 and 1692 he repeatedly represented the town in the General Court. A magistrate and the lieutenant-colonel of the Suffolk regiment, he reproduced the type of the English country gentleman in New England; and just as the former had gone up to the Long Parliament ripe for rebellion against Charles I., and half a century later had joined William of Nassau in the overthrow of James II., so Edmund Quincy, when Andros was "bound in chains and cords, and put in a more secure place," became naturally one of that Committee of Safety which carried on the government of the province until the charter of William and Mary was granted.

This Edmund Quincy left two sons,—Daniel, the child of his first wife (Joanna Hoar), sister of the president of the college, and Edmund, whose mother (Elizabeth Gookin) was the widow of John Eliot, Jr. Daniel Quincy was the father of that John Quincy, of Mount Wollaston, in whose honor the town of Quincy subsequently received its name. Of him it will be proper, therefore, to presently speak at length. Edmund, his younger half-brother, inherited the father's house and farm, and presently married Dorothy Flynt, already referred to as the common origin of that remarkable progeny, in which lawyers, statesmen, orators, poets, story-tellers and philosophers seem to vie

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with each other in recognized eminence. More distinguished than either his father or grandfather, the third Edmund Quincy passed nearly his whole life in the public service. Graduating in 1699, in 1713–14 he represented Braintree in the General Court, and became afterwards a member of the Council. Colonel of the Suffolk regiment, he was made one of the judges of the Superior Court, and in 1737, at the age of fifty-six, he was selected as the agent of the province to represent it before the English government in the matter of the disputed New Hampshire boundary. Reaching London in December, in the following February he was a victim of prevention, for he died from inoculated smallpox. He was buried in the graveyard which held the dust of Milton and Bunyan. The General Court of Massachusetts caused a monument to be there erected to him as lasting evidence that he was "the delight of his own people, but of none more than of the Senate, who, as a testimony of their love and gratitude, have ordered this epitaph to be inscribed."

Judge Edmund Quincy had two sons, Edmund and Josiah. A portion of the land at Braintree came into the possession of Josiah, and it was he who perpetuated the family, though the old mansion passed into other hands. A Boston merchant and successful privateersman in his earlier life, the first Josiah Quincy passed his later years at Braintree, dwelling for a time in a house which stood on the "Hancock lot." This house was burned in May, 1759. In it John Adams, when a man of twenty-three, was wont to spend many evenings, and it was by mere chance that he did not marry one of its daughters. The methods of passing the time there did not always commend themselves to him. "Playing cards the whole evening. This is the wise and salutary amusement the young gentlemen take every evening in this town. Playing cards, drinking punch and wine, smoking tobacco, and swearing. . . . I know not how any young fellow can study in this town."

In his turn Josiah Quincy was colonel of the Suffolk regiment, and he was also through many years a warm personal friend and correspondent of Dr. Franklin. A man of active, inquiring mind, his only experience in public life was in 1755, the year of Braddock's defeat, when he served as a commissioner of the province in arranging joint military operations with the sister province of Pennsylvania. He left three sons, the youngest of whom, named after himself and known in history as Josiah Quincy, Jr., rose rapidly to distinction, and had he not died at the early age of thirty-one, could hardly have failed to be one of the prominent political characters of the Revolution. With John Adams he defended Captain Preston after the so-called "Boston Massacre," and in 1774, when scarcely thirty years of age, he was the confidential agent in London of the patriot party. Dying on shipboard, almost in sight of his native New England coast, Josiah Quincy, Jr., left behind him an infant son, whose long and honorable life, beginning before the Revolution, outlasted the war of the Rebellion. But President Josiah Quincy, of Harvard College, though he lived all his life on the family-place at Quincy, always identified himself with the city of Boston. His history and fame are not part of the record of the town which bore his family name.

Recurring to the other seventeenth-century branch of the family, Daniel Quincy, the son of the second Edmund and father of John, on the 9th of November, 1682, married Anna Shepard, the granddaughter of the Rev. Thomas Shepard, of Cambridge. The following quaint and striking account of her wedding is contained in the pages of Sewall:

"Cousin Daniel Quinsey Marries Mrs. Anna Shepard Before John Hull, esq. Sam'l Nowell, esq. and many Persons present, almost Captain Brattle's great Hall full; Captain B. and Mrs. Brattle there for two. Mr. Willard began with prayer. Mr. Thomas Shepard concluded; as he was Praying, Cousin Savage, Mother Hull, wife and self came in. A good space after, when had eaten Cake and drunk Wine and Beer plentifully, we were called into the Hall again to Sing. In Singing Time Mrs. Brattle goes out, being ill; Most of the Company goe away, thinking it a qualm or some Fit; But she grows worse, speaks not a word, and so dyes away in her chair, I holding her feet (for she had slipt down). At length out of the Kitching we carry the chair, and Her in it, into the Wedding Hall; and after a while lay the Corps of the dead Aunt in the Bride-Bed: So that now the strangeness and horror of the thing filled the (just now) joyous House with Ejulation: The Bridegroom and Bride lye at Mr. Airs, son-in-law to the deceased, going away like Persons put to flight in Battel."

There were two children born of this marriage, a daughter, Ann, in 1685, and a son, John, in 1689. The year following Daniel Quincy died. He seems always to have lived in Boston, where he followed the trade of goldsmith, and in Boston his son was born; but circumstances seemed to draw the Quincys towards Braintree. When William Coddington left Massachusetts he gradually disposed of his property there, and in 1639 the greater part of his allotment at Mount Wollaston passed into the hands of William Tyng, a Boston merchant. Thomas Shepard had married a daughter of this William Tyng, and the farm at Mount Wollaston, in 1661, passed by inheritance into Mrs. Shepard's hands. In 1677, five years before Anna Shepard married Daniel Quincy, her father, Thomas Shepard, had died, but her mother, William Tyng's daughter and the owner of Mount Wollaston,

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lived until August, 1709. Mrs. Daniel Quincy, it has already been seen, married the Rev. Moses Fiske in 1701, and died in July, 1708; accordingly, Mrs. Shepard surviving her daughter, left the farm at Mount Wollaston to her grandson, John Quincy, who had graduated from Harvard College one year before.

Coming into possession of the property at this early age, young John Quincy, in 1715, married Elizabeth Norton, daughter of the Rev. John Norton, third pastor of the Hingham Church, and on Tuesday, October 4th, of that year, Judge Sewall records that he gave him "a Psalm-book covered with Turky-Leather for his Mistress." It was at this time that he built his house at Mount Wollaston, and went to Braintree to live, being then major of the Suffolk regiment. Two years later, in 1717, he was first sent to represent the town in the General Court, and he continued to represent it at intervals through forty years, his last term of service being in 1757. From 1719 to 1741 his service was consecutive, and from 1729 to 1739 he was Speaker of the House. Paul Dudley was then chosen to the place, but Governor Shirley negatived him, and John Quincy was rechosen. In 1742 he became a member of the Council, and again in 1746, continuing in it until 1754. He then became again a delegate for three years. He was now sixty-eight years old, and seems to have retired from active life to pass the remainder of his days at Mount Wollaston. We there get a glimpse of him through the memoranda of John Adams, who, on Christmas-day, 1765, says he "drank tea at grandfather Quincy's. The old gentleman inquisitive about the hearing before the Governor and Council; about the Governor's and Secretary's looks and behavior, and about the final determination of the Board. The old lady as merry and chatty as ever, with her stories out of the newspapers." The hearing here referred to which excited the old councilor's interest was that before Governor Barnard on the memorial of the town of Boston, at the time of the Stamp Act riots, that the courts of law should be opened.

For a number of years John Quincy was colonel of the Suffolk regiment, but in 1742 he lost that position through the intrigues of Joseph Gooch. John Adams has left a lively description of this affair, in which at the time he felt a boy's keen interest; for his own father was in the regiment, and was offered a captain's commission by Gooch,—an offer which "he spurned with disdain; would serve in the militia under no colonel but Quincy." Early appointed a magistrate, for years and years the name of John Quincy —or Col. John Quincy, Esq., as the form of those days went—appears in the Braintree records as moderator of every town-meeting. In the parish also he was the leading man. Not only, after the usage of the period, was he noted for "a strict observance of the Lord's day, and a constant attendance upon the public ordinances of religion," but he presided at the parish meetings, and it was he who served as chairman of the committee which in 1753 investigated the charges against Mr. Briant. John Adams describes him as "a man of letters, taste, and sense," as well as "an experienced and venerated statesman;" but it is a curious fact of one so prominent that not a letter or paper of his, or even a book known to have belonged to him, now remains in the possession of his descendants. After his death and through a period of forty years his estate, and everything belonging to him, fell into complete neglect. Yet if, as chairman of the committee, John Quincy wrote the report on the charges against Mr. Briant, that document alone, in its pure, simple language and broad, liberal tone, is evidence enough that John Adams' tribute to him was not undeserved. One passage in it may serve as a sample of the whole, for it breathes the true spirit which inspires every large-minded searcher for truth; and it was a large-minded man who wrote it. Referring to the charge that Mr. Briant had at his ordination made a profession of faith, the committee in its report denies the fact; but then does not fear to add that, even "if he had made any such profession, it could not destroy his right of private judgment, nor be obligatory upon him any further than it continued to appear to him agreeable to reason and Scripture." And, again, it had been charged that Mr. Briant had recommended a certain book doctrinally unsound "to the prayerful perusal of one or more of his parishioners." The committee replied that his so doing "was worthy a Protestant minister; and we cannot but commend our pastor for the pains he takes to promote a free and impartial examination into all articles of our holy religion, so that *all may judge, even of themselves, what is right.*" A country parish in which such sentiments as these were officially set forth in the year 1753 was well advanced on the path which led to revolution, both political and religious.

Among those of his own day John Quincy "was as much esteemed and respected as any man in the province." Enjoying what was then looked upon as an ample fortune, "he devoted his time, his faculties, and his influence to the service of his country," studiously avoiding "an ensnaring dependency on any man, and whatever should tend to lay him under any disadvantage in the discharge of his duty." He filled almost every public office to which a native-born

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New Englander could in the colonial days aspire. Colonel in the militia, Speaker of the House, member of the Council, he also negotiated Indian treaties, and in 1727 the remnant of the Punkapog tribe, abused and defrauded, petitioned that he might be appointed their guardian. For nearly twenty years he held this trust, then resigning it "by reason of his distance" from his wards. Finally, in all positions he approved himself "a true friend to the interest and prosperity of the province; a zealous advocate for and vigorous defender of its liberties and privileges."

This detailed sketch of John Quincy is a necessary feature in the history of Old Braintree. He was a typical man. He represented, perhaps more completely than any other member even of the remarkable family to which he belonged, a political and social element in New England life which has since disappeared. He belonged to the class which in England produced John Hampden,—the educated country gentlemen, the owners of the broad acres on which they dwelt. Following no profession, but going up to Parliament year after year, they were the loyal, ingrained representatives of the communities of which they were a part. Of these men Washington was a Virginia offshoot. He represented them in their highest phase of development under Southern surroundings,—plain, true, straightforward, self-respecting, gifted with that perfectly balanced common-sense which in its way is one sort of genius. Favorable circumstances, always availed of, brought Washington to the front, and have made of him an American immortality. Yet in America at that time, as in the Stoke-Pogis churchyard, there were doubtless many men who contained within themselves the possibilities of a Hampden, a Milton, or a Cromwell. That John Quincy did, cannot be asserted; for of him now nothing remains except a name and a few dates. His grave, even, is not marked, nor its place known. But he none the less was a good specimen of the sturdy, common-sensed, high-toned class of English gentlemen in the shape New England reproduced them in colonial days. What under other circumstances he might have proved, it would be idle to surmise. Born and dying a colonist in a small provincial community thickly crusted over with theology, and in freedom of thought and fancy hardly removed from the childish stage, he and those of his time had scant room for development. The stage was small; and its atmosphere was icy.

Yet in one respect John Quincy was singularly fortunate. Though not a line of his writing remains, though his public services are forgotten, though his grave is unknown and his only son died childless, yet his name survives. When, in 1792, the original town of Braintree was subdivided, the Rev. Anthony Wibird "was requested to give a name to the place. But he refusing, a similar request was made to the Hon. Richard Cranch, who recommended its being called Quincy, in honor of Col. John Quincy." Nor was this the only form in which the name was perpetuated. Col. Quincy had two children, a son named Norton in honor of his mother's family, and a daughter, who became in time the wife of William Smith, of Weymouth. Among the children of this couple was one who, in October, 1764, married John Adams. In July, 1767, as old John Quincy lay dying at Mount Wollaston, this granddaughter of his gave birth to a son, and when, the next day, as was then the practice, the child was baptized, its grandmother, who was present at its birth, requested that it might be called after her father. Long afterwards the child thus named wrote of this incident: "It was filial tenderness that gave the name. It was the name of one passing from earth to immortality. These have been among the strongest links of my attachment to the name of Quincy, and have been to me through life a perpetual admonition to do nothing unworthy of it."

In the year 1791, Miss Hannah Adams, the historian, in writing to John Adams, made reference to the "humble obscurity" of their common origin. Her correspondent, in reply, while acknowledging the kinship, went on to energetically remark that, could he "ever suppose that family pride were any way excusable, [he] should think a descent from a line of virtuous, independent New England farmers for a hundred and sixty years was a better foundation for it than a descent through royal or noble scoundrels ever since the flood." The "virtuous, independent New England farmers" here described were to the full as important a social and political element in colonial days as the gentry. They represented the free yeomanry of England under the new conditions, just as the gentry represented the landholders. But it has already been noticed that the New England farmer, as a rule, did not pay rent. He was the owner of the land on which he lived and a freeholder,—the equal of any one. This holding of the fee it was which gave him his individuality. He ceased to be the cultivator of another's ground, and himself had a stake in the country. Accordingly, he became an influence second to none other in the shaping of New England development. His influence, too, was immensely conservative. Not quick of thought, he was the reverse of receptive of new ideas; and, when money entered into the question, he

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was mean. Accustomed in his struggle for subsistence to extort everything he got from a niggard soil, he watched public expenditure with a cold, saving eye, and in town-meeting could be safely counted upon to raise his voice against anything which was likely to impose a burden on his farm. Subsequent history showed this clearly. Questions of taxation appealed to him at once, and a freedom from all imposts not voted by himself most nearly embodied his idea of independence. In the sphere of his narrow village life, far removed from great cities, he saw around him but two classes of men to whom he in any way looked up; these were the clergy and the gentry, the minister and the squire. So far as means and mode of life were concerned, these were not very different from himself; they, as well as he, led simple lives. All mingled in the streets, at church and in town-meeting, with an equality which was not the less mutually respectful because it was real. In the gentry and clergy, therefore, the farmer saw nothing to which he might not aspire for his own child. There was no privileged class, no suggestion of caste, or rank, or nobility. If the small farmer chose by dint of severe economy to send his son to college, that son would be a minister and might marry into the gentry. Accordingly, the farmer was very apt to send one son at least to college.

As Edmund and John Quincy were in Braintree typical of the gentry, so Deacons Samuel Bass and John Adams were typical of the farmer class. Through the whole colonial period the deacon was held in high respect; on the Sabbath he sat on his own bench before the pulpit, and on the week-day he and the magistrate and the officers of the militia were the titled men of the village. Speaking of a kinsman of his, Oxenbridge Thacher used to say, "Old Col. Thacher, of Barnstable, was an excellent man; he was a very holy man; I used to love to hear him pray; he was a counselor and a deacon. I have heard him say that of all his titles, that of a deacon he thought the most honorable." Braintree's first deacon, Samuel Bass, has already been referred to as the progenitor of a numerous offspring, for at the time of his death he had seen one hundred and sixty-two descendants. Born in 1601, he came over to New England in 1632, and first settled at Roxbury; from whence, in 1640, he removed to Braintree, there purchasing lands which for over two centuries remained in the hands of his descendants. He was received into the communion of the church in July, 1640, and chosen deacon, which office he held until his death, in 1694. A small two-handled cup of plain silver in the communion service of the first church yet bears his name and title inscribed upon it as one of its givers. Active also in civil life, Deacon Bass represented the town in no less than twelve General Courts between 1641 and 1664. In 1645 he was on the committee to see that the town-marsh should "be improved to the Elders' use," and for several years he was one of three, empowered by the court to "end small cases in Braintree under twenty shillings." In 1653 he received fifteen votes out of a total of forty-one for the position of ruling elder in the church, and two years later he was one of the commission appointed by the General Court to build a cart-bridge over the Neponset. Thus—

> "His virtues walk'd their narrow round,
> Nor made a pause, nor left a void;
> And sure the eternal Master found
> His single talent well employ'd."

In 1657 a son of Deacon Bass, John by name, married Ruth Alden, the daughter of John and Priscilla Alden, of Plymouth and "Mayflower" fame. By her he had a daughter, Hannah, born in June, 1667. This Hannah Bass presently married Joseph Adams, of Braintree, and on the 8th of February, 1692, she gave birth to John Adams, afterwards in his turn deacon of the First Precinct church. This John Adams, therefore, was the great-grandson of the original Deacon Bass, and one of the hundred and sixty-two descendants born to him before his death. John Adams was in his turn a typical New England yeoman. He lived on his farm, through which ran the main street of the town, dying in 1761, "beloved, esteemed, and revered by all who knew him," having had seven children, the eldest of whom, also named John, he had sent to college. The life of the elder John Adams well illustrates what has been called "the sturdy, unostentatious demeanor of those who filled the minor places of usefulness" in early New England. For nearly forty years his name regularly appears in the records of the town. He passed through all its grades of office; for in 1722, he being then by occupation a "cordwainer," or maker of shoes, was chosen "sealer of leather." In 1724 he was tythingman, and in 1727 constable, or collector of taxes. In 1734 he was an ensign in the militia, and also selectman; and a little later, having become lieutenant, he volunteered to take care of the town powder, providing a chest for it in his own house, which he thus converted into a magazine. Between 1740 and 1749, being still Lieut. Adams, he is nine times selectman. It was in one of the earlier of these years that his military life came to an end as the result of Joseph Gooch's intrigues to supersede Col. John

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Quincy. Lieut. John Adams, it will be remembered, refused "with disdain" the offer of a captaincy from Gooch. But in May, 1747, he had taken his place among the deacons on the bench before the pulpit, and in 1752 he reappears in the records among the selectmen as Deacon John Adams, and is chosen through four successive years, and again in 1758; fourteen years in all, did he fill the office, "almost all the business of the town being managed by him." He was now in his sixty-seventh year, and his name appears but once more in the records, and then only in connection with a way through his land. Three years later he died in a season of epidemic. Long after, in referring to him, his son wrote that he could not adequately express the exalted opinions he had "of his wisdom and virtue," and that he was "a man of strict piety and great integrity; much esteemed and beloved wherever he was known, which was not far, his sphere of life being not extensive."

While the individuals whose lives have been sketched represented the gentry and yeomanry of the province, it must not be supposed that those classes made up the whole of that community. This was not the case. They were its distinctive types only. The body of that community, like those of all communities, was composed of laboring people; and, while in Braintree the richest were poor, there is ample evidence that the poorest did not live in abundance. On the contrary, besides the ordinary laborer who simply made his living, there was a curious pauper class, traces of which appear all through the records, who lived in hovels on the waste land, picking up a living in unknown ways. They were the vicious, the shiftless, and the intemperate. Left to take care of themselves, the law of the survival of the fittest worked upon them slowly, perhaps, but in that rugged climate it worked with certainty. They died out. When Quincy was set off, in 1792, one of the first things the selectmen did was to warn fourteen adults, seven of whom had families, to "depart the limits of the town." Throughout the records of the whole colonial period, down even to the year 1830, the heavy proportion which the expense of maintaining the poor bears to all other public charges is most noticeable. It was far heavier than it now is, and it showed a continual tendency to disproportionate growth. And yet the charity of those days was cold. Indeed, anything colder could not well be conceived. It acknowledged in the poor and the unfortunate a right to live; and that was all. On this point the record is instructive.

It opens with the town-meeting of Dec. 24, 1694, when the earliest specific appropriation ever recorded in Braintree was made. The first item of it reads "Five pounds for John Belcher's widow's maintenance; thirty shillings to Thomas Revell for keeping William Dimblebee." But the unfortunate Dimblebee had already gone to his rest, and this payment was for service performed, as a little further on seven shillings is appropriated "for Dimblebee's coffin." Before this entry of 1694 there is one other which throws a gleam of ghastly light on a subject which of late years has been somewhat discussed. It has been the fashion to assert that for certain reasons, traceable to local peculiarities of life or thought, insanity is in New England on the increase, and the census tables have been confidently appealed to in support of this theory. Those advocating the theory have seemed to forget that social statistics are of recent invention, and that the charitable systems of some communities are more perfect than those of others. To compare the showing as respects insanity of a community which now carefully gathers the demented together, and tenderly cares for them in hospitals, with the showing of that same community before its demented were cared for at all, is sufficiently absurd: yet even this is far less absurd than it is to compare the record of such a community with that of some other community which still leaves its insane tied in attics and cellars, or wandering in the streets; and then to argue that the first community, because it cares for the insane and numbers them, is afflicted with an epidemic of insanity from which the last community, because it neither cares for or numbers them, is exempt. It is a mistake to suppose that our age has been fruitful of new social or physical evils. There is a world of truth in Macaulay's remark, when treating of these questions, that the social and physical ills which so shock us now are, with scarcely an exception, old; "that which is new is the intelligence which discerns and the humanity which remedies them."

Here is the first record relating to the treatment of the insane poor of Braintree town, under date of 1689:

"It was voted that Samuel Speer should build a little house, seven foot long and five foot wide, and set it by his house to secure his sisters, good wife Witty being distracted, and provide for her, and the town by vote agreed to see him well payed and satisfied which shall be thought reasonable."

The wretched maniac was chained like a dog in a kennel which stood by her brother's house. Then again in 1699, in language hardly less significant of cold, merciless brutality, it was

"Voted, That John Bagley, of Roxbury, should have four pounds for keeping Abigail Neal, Providing he give the Town no further trouble."

Poor Abigail Neal was not in this way to be gotten rid of; and the next year Dr. Bayley had to be voted

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eight pounds more, accompanied again with the condition that he should "take up therewith and give the Town no Farther Trouble." The year following Abigail cost the town thirty-eight shillings; and at last, in 1707, it was bargained with one "Samuel Bullard, of Dedham or Dorchester," that he should take the unfortunate creature and keep her for eighteen pence a week; and if he cured her he should have ten pounds, but if he failed to cure her, only twenty shillings. The records contain no further trace of Abigail Neal. But at the same time "Ebenezer Owen's destracted daughter" had to be cared for, and the selectmen accordingly in 1699 are instructed to treat with Josiah Owen "and give him Twenty pounds money provided he gives bond under his hand to cleare the Town forever of said girle." Mary Owen was no more to be so disposed of than Abigail Neal, and in 1706 forty shillings a year was voted Josiah Owen for her care.

Such in those days—"good old days"—was the provision made for the insane,—eighteen pence a week for care, or twenty pounds provided bond was given "to clear the town forever of said girl." The poor were treated with consideration not much more tender. In old Braintree there was no almshouse until shortly before the division of the town. One was finally built in the Middle Precinct in 1786, and Capt. Jonathan Thayer was chosen its first overseer, being allowed £3 12*s.* for a year's services as such. Down to that time, therefore, providing for the needs of the poor at their homes had been one of the most important and irksome duties of the selectmen. It was also a fruitful source of jobbery. John Adams describes how the moment a selectman was elected he was importuned for "the privilege of supplying the poor with wood, corn, meat, etc." He then had to visit them; and, if he found they had a legal residence in another town, return them to it. The amount spent for their care was not large, but it was enormous compared with what was spent for other town purposes. In 1770, for instance, it was £90 in a total town expenditure of £245. This also seems to have been the normal proportion. Nor did it decrease after the division of the town. Quincy then adopted the practice of putting the care of its poor up at public auction, to be knocked down to those who would undertake it at the lowest price. In 1813 this price averaged "$1.42 each per week, exclusive of sickness and funeral charges." In 1806, also, it was voted that "the medical care of the poor be let out by the selectmen to the physician who will undertake that charge at the lowest price." Naturally this method of dealing with pauperism put a premium on its increase. Accordingly, during the six years between 1808 and 1813, both inclusive, out of $18,200 levied by taxation to meet necessary town and parish expenses, $6205, or more than one-third of the whole, went to the support of the poor. They cost more than the church or the schools. The matter was then vigorously taken hold of, and reformed. Nevertheless, the evidence all points to the conclusion that, in proportion to the total of all expenses, the cost of maintaining the poor prior to 1820 was several times what it now is in any well-regulated town. In Quincy it amounted to nearly one-half of the town expenses, those of the parish being deducted. It now amounts to less than one-tenth. Undoubtedly carelessness and want of system in extending relief had much to do with this excess; but, making all due allowance for this, it is difficult to avoid the inference that there is proportionally much less extreme poverty in the modern than there was in the colonial New England town. Pauperism has distinctly decreased. This is not generally supposed to have been the case; should it prove to be so, a partial explanation, at least, of the fact will probably be found in the more temperate habits of the people. This subject will have presently to be considered by itself. Meanwhile it is only necessary here to say that if rum, gin, and cider were now sold as publicly and used as freely in Quincy as they were there sold and used sixty years ago, the increase of pauperism and vice could doubtless be studied clearly enough in the tax-rate and the returns of the almshouse.

In Braintree and Quincy, as in all the other Massachusetts towns, these social problems, of which pauperism was one, were, until a comparatively recent date, disposed of in what is commonly known as the plain, practical, business-like way. Unfortunately the problems were complex; so the plain, practical way of disposing of them proved not to be the right way. Insanity and pauperism could not be hustled out of sight by a town-meeting vote; nor could they be disposed of beyond the current year to those who would undertake the job of dealing with them at the lowest rate. Though excellent for certain purposes, it had yet to be made plain that the town-meeting was not adapted to every purpose, and least of all could it work to results through what is now known as a scientific method. As a means for dealing with complex social problems it is, therefore, not a success. It can no more do that, than it could make discoveries in chemistry or astronomy. But poverty, intemperance, ignorance and vice are found everywhere. The town government is found only in New England; and it is the object of a work like the present to deal

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rather with those institutions which are peculiar to New England than with the problems common to all mankind.

When John Adams was minister of the federated States at the English Court, a certain Maj. Langbourne, of Virginia, one day dined with him, and in the course of their table-talk noticed, rightfully enough, the difference of character between Virginia and New England. John Adams then goes on:

"I offered to give him a receipt for making a New England in Virginia. He desired it; and I recommended to him town-meetings, training-days, town schools and ministers, giving him a short explanation of each article. The meeting-house and school-house and training-field are the scenes where New England men are formed. . . . The virtues and talents of the people are there formed; their temperance, patience, fortitude, prudence, and justice, as well as their sagacity, knowledge, judgment, taste, skill, ingenuity, dexterity, and industry."

In saying this Mr. Adams spoke from actual observation. He, and his ancestors before him, had for a century and a half been a part of that which he described. He thoroughly understood New England. But there was one institution he did not mention, which, for good and ill, was hardly less influential an element in early New England life and action than the most potent of those which he did mention. That omitted institution was the country tavern.

Of the Braintree town-meetings and church-going there is little that needs to be said. They were like other Massachusetts town-meetings and church-goings, and these have been frequently described. During the first twenty years after 1640 formal or stated meetings of all the freemen do not seem to have been held, or, if they were, no record of them was made; but from time to time a few of the more prominent church members met at the dwelling-place of one of their number and passed certain votes, some of which were recorded in a book. Not until 1673 was provision made for holding general meetings at specified seasons. For over sixty years these were then held in the old stone church, but in 1736 it was voted to hold half of them in the North Precinct and the other half in the Middle Precinct meeting-house. The last-named edifice, therefore, served not only as a town-hall, but for a time at least as a magazine, for in 1746 the selectmen were instructed to build a "Closite on the Beams of the Middle Precinct meeting-house (if it be allowed of) as a suitable place to keep the powder." There was nothing sacred about the early New England church building. That the meeting-house and the furniture in it underwent hard treatment at secular meetings scarcely needs to be said. Not only were those gatherings frequent, but the deliberations and debates which took place at them were sometimes long and exciting, while among those assembled there was not a little disorder and drunkenness. The Middle Precinct meeting-house stood directly opposite the Eben Thayer tavern, where a sort of open-house was kept on all election and other public days, and in 1766, John Adams records that a certain candidate on the ticket with himself was defeated because "the north end people, his friends, after putting in their votes the first time, withdrew for refreshment." Accordingly, it is small matter of surprise that the record contains formal votes forbidding those attending the meetings from standing on the seats.

The rude and almost stern equality which, as matter of common usage, prevailed at those town-meetings was well illustrated by an incident which occurred in 1758. It was the duty of the annually elected town constable to collect all taxes. The office, therefore, was avoided; for not only did it entail much work, but there was a dangerous liability attached to it. Under the law as it then stood the constable had to account for all taxes included in the levy which he had failed to collect, as well as for those he actually received. Nor without reason, therefore, was it argued in the town-meeting of 1766 that "collecting taxes had laid the foundation for the ruin of many families." So much was the office avoided that as early as 1709, the church bell being cracked, one Daniel Legaree offered to mend it "on condition of his being free from being chosen constable;" and the town formally accepted the offer, providing further that "if anything should happen whereby [the bell] should be melted or broken, that [Legaree] will return the same weight of the same metal that he receives." At the March town-meeting of 1761, John Adams says, "when I had no suspicion, I heard my name pronounced in a nomination of surveyors of highways. I was very wroth, because I knew no better, but said nothing. My friend Dr. Savil came to me and told me that he had nominated me to prevent me from being nominated as constable. 'For,' said the doctor, 'they make it a rule to compel every man to serve either as constable or surveyor, or to pay a fine." This was quite true; nor could John Adams well have failed to know it. He had probably thought that, as a college graduate and student of law, he would be exempted from the common rule. If he did think so, he should have known better. There were no exemptions allowed; and, indeed, it was one of the rough town-meeting jokes to elect men constables who had never served, and make them pay the fine. For instance, in 1734, Josiah Quincy, then a young man of twenty-five, was elected; and the

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record reads "Mr. Josiah Quincy refused to serve, and paid his fine down, being five pounds." In 1728, Moses Belcher was chosen; and he declaring non-acceptance, William Fields was next chosen. Fields also declaring his non-acceptance, "John Adams being by a majority of votes chosen, he declared his acceptance." In 1735 no less than twenty-five pounds were paid in as fines for non-acceptance, and those fines were looked upon as a considerable source of revenue to the town. Col. John Quincy's only son, Norton, graduated in 1736, and two years later, at the town-meeting of September 11th, he was chosen constable. Another meeting was held a week afterwards. Col. Quincy was then a man of nearly seventy, and for almost fifty years he had been the most prominent personage in the town. He was looked up to with that respect which, in the popular mind, always accompanies advancing years associated with high public office. Apparently the old man thought the choice of his son as town constable an act derogatory to him; so he went into the meeting, and, as the record says, "desired his son might be excused from serving constable." Among those to whom he addressed his request there could not have been many who remembered a time when he had not, as a matter of course, presided at town-meetings. They were not wanting in deference to years and standing; and, if they would defer to any one, they would surely defer to him. But, clearly, they thought that Col. Quincy was now demanding for himself and his an exemption from public service which amounted to little less than a denial of equality. Such an assumption of superiority was inconsistent with the spirit of town government. And so, the record proceeds, "after reasons offered," the request to be excused was "passed in the negative," and the town treasurer was directed "to call on said Norton Quincy for his fine." Apparently the old man felt this slight, as he regarded it, deeply, for his name does not again appear in the town records, though it was nine years yet before he died. But young Norton Quincy accepted the rebuke in the true spirit. He paid his fine; and the next year when the town again chose him constable, he quietly accepted the office and performed its duties. Later he was chosen selectman, serving as such for many years during the Revolutionary period.

Once, when in Amsterdam, John Adams defined the New England man as a "meeting-going animal;" and again he derived his experience from Braintree, where, as he long subsequently wrote, it was notorious that he had himself "been a church-going animal for seventy-six years, from the cradle." In Braintree the dogs even seem to have gone to church, for in 1730, by a solemn town vote, Mr. Joseph Parmenter, precinct clerk, was paid twenty shillings "for taking pains in beating dogs and keeping them out of the meeting-house on Sabbath days." But the Braintree church-going differed in no wise from the ordinary New England church-going, of which sufficient has been written and said.[1] For generations all those dwelling in the town as regularly as the Sabbath day came gathered towards the plain, wooden structure, standing on the training-ground. Until the year 1827 the old horse block, for the convenience of the pillion-riding good-wife, stood close to the main entrance. In the galleries sat the boys. Before the altar were the deacons. And here doubtless in the early days not unfrequently in midwinter was it so cold that "the Sacramental Bread was frozen pretty hard, and rattled sadly as broken into the plates."

A glimpse of the interior of the church on a Sunday is obtained through the memoirs of the wife of President Quincy. She came to Quincy as a summer home in 1798, living in the house which Col. Josiah Quincy had built in 1770, and which still stands at the end of the long avenue of elms which her husband set out in 1790. She was wont to describe the Quincy of 1800 as being still a retired village, in which few changes had taken place since the Revolution.

"There were only two churches, both ancient wooden edifices,—the Episcopal and the Congregational. The pews in the centre of the latter, having been made out of long, open seats by successive votes of the town, were of different sizes, and had no regularity of arrangement, and several were entered by narrow passages, winding between those in their neighborhood. The seats, being provided with hinges, were raised when the congregation stood during the prayer, and, at its conclusion, thrown down with a momentum which, on her first attendance, alarmed Mrs. Quincy, who feared the church was falling. The deacons were ranged under the pulpit, and beside its door the sexton was seated, while, from an aperture aloft in the wall, the bell-ringer looked in from the tower to mark the arrival of the clergyman. The voices of the choir in the front gallery were assisted by a discordant assemblage of stringed and wind instruments. In 1806, when the increased population of the town required a larger edifice, the meeting-house was divided into two parts; the pulpit, and the pews in its vicinity, were moved to a convenient distance, and a new piece was inserted between the fragments."

In mentioning the muster-field among the great formative influences of New England, it may well be questioned whether John Adams did not give to it an undue importance. Certainly there are in the

[1] See Mr. Young's description in the volume of "Commemorative Services of the First Parish in Hingham," Aug. 8, 1881.

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Braintree records few traces of it as an active educational force. Whatever else they were, the New Englanders were not a military race. On the ocean they were at home, and the hardy mariners who, as Burke expressed it, pursued their gigantic game "among the tumbling mountains of ice," and "drew the line and struck the harpoon on the coast of Africa,"—these same men, skillful, alert, and venturesome upon their element, have never failed to assert a brilliant supremacy in maritime warfare. But, though repeatedly in the course of its history engaged in conflicts the brunt of which was sturdily assumed, New England proper has never yet produced any considerable military genius. Church and Peperill, Putnam, Allen, Knox, Stark and Lincoln are names of only local note, while during the war of the Rebellion the great leaders from the New England stock were born and bred far in the interior of the continent. Not one New England soldier achieved renown.

As a people they do not take kindly to camp life. When forced to it, they have always fought in a dogged, intelligent sort of way, just as they fought at Lexington and Bunker Hill; impelled, as it were, by a consciousness that the situation was one of their own making, and they proposed to see the thing through. But to disband a New England army has never proved a difficult or delicate task. Once the work in hand was done, the camp quietly and joyously dissolved of itself. An army of Yankee mercenaries sounds like a contradiction in terms. Accordingly, though the Suffolk regiment existed as a military organization through a century of colonial life, and the Braintree companies were always a part of it, there is no reason to suppose that it was ever an effective force. Commissions in it were eagerly sought, and were intrigued for, and the titles of captain, lieutenant, and ensign are continually met with in the records; but, except in time of military excitement, the training-days were few and far apart, and partook apparently more of the character of a rough country jollification than of war. Certainly, when Washington took command of the provincial army at Cambridge, neither its discipline nor its equipment bespoke a martial race. It was little more than a mob of intelligent men, organized by localities, and, as sportsmen, accustomed from youth up to the handling of guns.

The first commander of the Braintree company was Capt. Robert Keayne, whose name is more familiarly connected with a great litigation carried on between him and "one Sherman's wife," springing out of a quarrel over "a stray sow," which was brought to Keayne in 1636, and which he had "cried divers times, and divers came to see it, but none made claim to it." Mrs. Sherman then appeared on the scene, and the quarrel ensued which by degrees enlisted the sympathies of the whole community on one side and the other, resulting finally in the separation of the Massachusetts Legislature into two bodies, and the introduction of the Senate as a feature in American polity. Capt. Keayne was presently succeeded in the command of the Braintree company by William Tyng, the Boston merchant who bought Mount Wollaston of Coddington. Capt. Tyng represented Braintree in the General Court, and died in 1654 the richest man in the province. To him succeeded Capt. Richard Brackett, who was deacon and town clerk as well, holding his military commission until he reached the ripe age of seventy-three. He resigned in 1684; and to trace his successors thereafter is matter of hardly local interest, even though shortly after 1700 the town had so increased that it had two companies, one containing seventy-two families and the other seventy-one, "both enumerated by exact computation."

The training-field may have been overestimated as a factor in the making of New England, but to overestimate the influence of the school in that making would be difficult. It stands next below the church in the earlier period, and above it in the more recent. Prior to 1830 it was below it. There are entries in the Braintree records which indicate that a public Latin school was established in the town at a very early period, though the exact date cannot be ascertained. It was probably designed to prepare youths for college in the days when any might be admitted who were "able to read Tully, or such like classical author, extempore . . . and decline perfectly the paradigms of nouns and verbs in the Greek tongue." Yet this Latin school could hardly have been a public school in the modern sense of the term, and was probably only Teacher Flynt's side of his wife Margery's institution for "instructing young gentlewomen." If this was so, he in it fitted for Harvard not only his own son Henry, but also Benjamin Tompson, the son of his colleague, afterwards the first regular schoolmaster of the town. The school-house, which must have been a structure of the humblest possible description, stood at the side of the main street and almost under the eaves of the church. Nor does it seem to have been built until the year 1680, so that for forty years prior to that time all the teaching the children got must have been at home, or in the house where the temporary teacher lodged. At last, in 1679, the town agreed with Benjamin Tompson that he should be schoolmaster, receiving for his services

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"the rent of the town's land, made up to thirty pounds." Tompson had graduated at Harvard eight years before, and was seeking to make his way as a physician. That calling afforded him a scanty support, and so he eked out a living by teaching. Yet even this school was not wholly free, for part of the agreement between the town and Tompson was that every child should carry in to him half a cord of wood, besides the quarter money, every year. From a subsequent vote, in 1700, it would seem that this "quarter money" was a shilling, which was accounted for by the schoolmaster to the selectmen as part of his salary. In 1701 the fee for tuition was fixed at "five shillings a year, and proportionably for any part of it." Again, in 1715, it was voted that each parent, master, or guardian of a school child should, on that child's next appearance at school, deliver to the master three feet of wood for the use of the school.

But in 1715, Mr. Tompson had ceased from teaching. He died at Roxbury in 1714, leaving "behind him an uneasy world, eight children, and twenty-eight grandchildren;" and on his tombstone he is referred to as "ye Renowned Poet of N. Engl." In Braintree he had served as town clerk, as well as physician and school-teacher; and, after being engaged with it in a long controversy, which in 1700 he compromised on payment of five pounds, he seems to have moved away about 1710. The building in which he taught is said to have measured some twenty feet by sixteen, and that which elsewhere replaced it in 1715 was of the same dimensions. The old school-house was then sold "for three pounds paid into the treasury." The new building sufficed for the needs of the North Precinct until as late as 1763.

The history of the Braintree schools, no less than that of the church, shows in a striking way how the chrysalis stage of development lasted to the year 1830. During all that long period the same identical system was pursued, the difference being only in degree. The precinct grew and became a town, and the town increased in population; but not until 1830 was the strain from within sufficiently strong to rend the integument. About the year 1720 the practice of exacting payment for each child taught was abandoned, and the whole expense became a charge on the town. The master was then paid thirty-four pounds a year, and the town was noted for the excellence of its school in which boys were fitted for Harvard, no less than forty-seven having gone there from the First Precinct before the year 1740. In 1792 this school certainly had not improved on its earlier record, and the sum of seventy-five pounds was appropriated for its support. In 1793 a new school-house was built "on the training-field" and opposite the church, the cost of which was estimated at ninety pounds. The school-room was twenty-eight feet long by twenty wide. In 1815 this building was burned, and in 1817 another was constructed, to serve both as town-hall and school-house, which cost a little over $2000, and measured fifty-five feet by thirty. Up to 1800 all children whose parents desired them to be taught had to find their own way to the centre. In a town the size of Quincy their so doing implied a daily walk measured in many cases by miles. For the smaller children this was generally found to be too severe, and provision was made for local or "dame" schools, for which specific sums varying from $4 to $40 were annually appropriated. Yet in the year 1820 the whole amount voted for the support of the centre school, "including ink and fuel," as well as the pay of both a male and a female teacher, was but $692. It is now, therefore, small matter for surprise that a committee then reported the school-room so crowded that the scholars, 204 in number, "were obliged to wait one for the other for seats, notwithstanding the master gave up his desk, and used every other means in his power to accommodate them." Still the town had not yet reached the stage of differentiation. With the innate conservatism of a community accustomed to majority government, it clung to the primitive customs; and the committee went on to submit a plan for certain alterations, at an estimated cost of $200, by which 250 scholars were to be brought together in one room and under one master, "with an assistant when necessary." Then in 1825 the master was censured for not attending more faithfully to his duties; whereupon he replied that he was not paid enough ($450 per annum) to support him, but if the town would increase his salary to $500 he would devote all his time to the school. This increased the appropriation to $745, leaving $245 with which to pay the female assistant and defray all other school charges. At last, in 1829, the condition of affairs had become intolerable, and provision was made for the district system. The chrysalis stage was over.

Of the old town school of Braintree, and the system of instruction pursued in it, it is needless to speak at length. Both have often been described. They were wholly primitive. No print, or black-board, or map, or motto adorned the grimy, blackened walls within the narrow limits of which were crowded scores of children of both sexes and of every age. They sat in twos and threes on benches behind rude rows of desks cut and hacked and mutilated by the jackknives of successive generations. The larger scholars, among whom were full-grown young men and women, sat at

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the rear, the sexes on opposite sides, while the smallest of the little children occupied low benches close to the teacher's chair. Great logs of wood blazed in the fireplace, or later in stoves one of which was at each end of the room, and before these they read and ciphered and wrote. The period was one neither of refinement or sentiment, and both at home and in the school the rod was freely used. The children were neither taught much nor were they well taught; for through life the mass of them could never read with real ease and rapidity, nor could they write a legible hand. But, after a fashion, they could read and they could write, and for those days that was much. In itself the standard was not high, but it was the highest of its time. It is well in matters of teaching as in other things to talk of the good old times, and of the thoroughness of its simple methods; but examination only serves to make those living in the present thankful that the times have changed. Brutality, ignorance, and coarseness have not yet vanished from the world, nor are they soon likely to vanish from it: but it is safe to say that if the Braintree village school of 1790 should for a single fortnight be brought back to the Quincy of 1880, parents would in horror and astonishment keep their children at home until a town-meeting, called at the shortest possible legal notice, had been held; and this meeting would probably culminate in a riot, in the course of which school-houses as well as school would be summarily abated as a disgrace and a nuisance.

But if in the matter of schools constant effort has in the lapse of time worked a vast improvement in Quincy, the improvement as respects the tavern has been yet more marked. None the less during the colonial period the tavern, and the tavern-going habits of the people also, were a marked feature in New England life, and exerted a powerful political and educational influence. In the days before railroads, mails, and newspapers the tavern was the common gathering-place of the town, where the news was circulated and the events of the day discussed. The modern caucus is a substitute for it. Here the politics of the village were arranged, and here the questions at issue between the colonies and the mother-country were debated. From his early life John Adams detested the public houses. He declared that in them "the time, the money, the health, and the modesty of most that were young and many old were wasted; here diseases, vicious habits, bastards, and legislators were frequently begotten." Yet of their potency as a political educator and influence he was a living witness. More than thirty years afterwards he thus described one of these colonial tavern debates:

"Within the course of the year before the meeting of Congress, in 1774, on a journey to some of our circuit courts in Massachusetts, I stopped one night at a tavern in Shrewsbury, about forty miles from Boston, and as I was cold and wet, I sat down at a good fire in the bar-room to dry my great coat and saddle-bags till a fire could be made in my chamber. There presently came in, one after another, half a dozen, or half a score, substantial yeomen of the neighborhood, who, sitting down to the fire after lighting their pipes, began a lively conversation upon politics. As I believed I was unknown to all of them, I sat in total silence to hear them. One said, 'The people of Boston are distracted.' Another answered, 'No wonder the people of Boston are distracted. Oppression will make wise men mad.' A third said, 'What would you say if a fellow should come to your house and tell you he was come to take a list of your cattle, that Parliament might tax you for them at so much a head? And how should you feel if he was to go and break open your barn, to take down your oxen, cows, horses, and sheep?' 'What should I say?" replied the first; 'I would knock him in the head.' 'Well,' said a fourth, 'if Parliament can take away Mr. Hancock's wharf and Mr. Rowe's wharf, they can take away your barn and my house.' After much more reasoning in this style, a fifth, who had as yet been silent, broke out, 'Well, it is high time for us to rebel; we must rebel some time or other, and we had better rebel now than at any time to come. If we put it off for ten or twenty years, and let them go on as they have begun, they will get a strong party among us, and plague us a great deal more than they can now. As yet, they have but a small party on their side.' . . I mention this anecdote to show that the idea of independence was familiar even among the common people much earlier than some persons pretend."

This is a reminiscence long after the event; but it only confirms what he wrote in 1761, describing what he then daily saw going on before his eyes:

"If you ride over this whole province you will find that taverns are generally too numerous. . . In most country towns in this country you will find almost every other house with a sign of entertainment before it. If you call, you will find dirt enough, very miserable accommodations of provision and lodging for yourself and your horse. Yet, if you sit the evening, you will find the house full of people drinking drams, flip, toddy, carousing, swearing; but especially plotting with the landlord, to get him at the next town-meeting an election either for selectman or representative."

Later in life Mr. Adams was wont often to say that it was in silently listening to these tavern talks among farmers as he rode the circuits that he first came to realize that American independence was both inevitable and close at hand. But the school, though effective, was dangerous. The intemperance of the colonial period is a thing now difficult to realise; and it seems to have pervaded all classes from the clergy to the pauper. Cider was the beverage of the soil; but the people of New England had inherited a love of strong drink direct from their Saxon ancestry, and cider failed to satisfy it. They craved something more potent. Their West India trade soon supplied it. Here is an extract from a sermon of Increase Mather's delivered in March, 1686, before a criminal awaiting execution for murder:

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"It is an unhappy thing that later years a kind of strong Drink called Rum has been common amongst us, which the poorer sort of People, both in Town and Country, can make themselves drunk with. They that are poor and wicked too, can for a penny or two pence make themselves drunk. I wish to the Lord some Remedy may be thought of for the prevention of this evil."

One hundred and ten years later, speaking of the work on his farm in Quincy, John Adams describes how one of the hands got drinking, and he adds:

"A terrible drunken distracted week he has made of the last. A beast associating with the worst beasts in the neighborhood, running to all the shops and private houses, swilling brandy, wine and cider in quantities enough to destroy him. If the ancients drank wine and rum as our people drink rum and cider, it is no wonder we read of so many possessed with devils."

Not until after 1830 did the great temperance movement make its influence felt, and for a century and a half, therefore, it is not too much to say that rum was the bane of New England. Braintree seems to have been scourged by it, even more than most of her sister towns. At the very time the town was incorporated, at the May General Court of 1640, Martin Sanders, who a year before had been "alowed to keepe a house of intertainment" at the Mount, and whose name was one of the eight subscribed to the church covenant there, was "alowed to draw wine at Braintree." In 1731 the third church was "raised," and the North Precinct records state that "after considerable debate at the meeting, concerning the raising of the new meeting-house, the question was put whether the committee should purchase Bread, Cheese, Sugar, Rum, Sider and Beer at the cost of the precinct, and it passed in the affirmative." In 1754, Tutor Flynt made his journey to Portsmouth. He was seventy-eight years old, an instructor in the college, and he had for his companion an undergraduate of twenty. At every public house at which they stopped this venerable preceptor took a "nip" of punch; and when, "in full view of Clark's Tavern" near Portsmouth, the old gentleman was tumbled headlong out of the chaise, nearly breaking his neck, he was revived by "two or three bowls of lemon punch, made pretty sweet," which, as they "were pretty well charged with good old spirit," made him "very pleasant and sociable." In 1758, Samuel Quincy and John Adams were admitted to the province bar. After the oath had been administered on motion of Gridley and Pratt, the leading lawyers of their day, the two young men "shook hands with the bar, and received their congratulations, and invited them over to Stone's to drink some punch, where the most of us resorted, and had a very cheerful chat." It is not easy to imagine leading counsel of to-day drinking with students in a tap-room. Again, in 1778 Count d'Estaing came to Boston with the French fleet. Mrs. Adams visited it and could not sufficiently express her admiration of the bearing of officers and men, which she said ought to make Americans "blush at their own degeneracy of manners." What delighted her most was, that "not one officer has been seen the least disguised with liquor since their arrival."

So bad had the condition of affairs grown about the year 1750 that John Adams declared that several towns within his knowledge had "at least a dozen taverns and retailers." Suffolk County he asserted was worse than any other, and in Braintree within a circuit of three miles there were "eight public houses, besides one in the centre." Within three-quarters of a mile on the main road there were three taverns, besides retailers, or those who supplied the "neighborhood with necessary liquors in small quantities and at the cheapest rates." These houses, frequented as they were by a "tippling, nasty, vicious crew," had become "the nurseries of our legislators," for there were many who could "be induced by flip and rum to vote for any man whatever." Aroused to the necessity of doing something to restrain this growing evil, the young village lawyer had an article looking to some reduction of the number of licensed houses inserted in the warrant for the May town-meeting of 1761. A full debate was had upon it and a vote passed, which is chiefly curious now as indicating what that condition of affairs was for which this measure was regarded as one of reform. The vote reads as follows:

"*Voted*, That, although Licensed Houses, so far as they are conveniently situated, well accommodated, and under due Regulation for the Relief and Entertainment of Travellers and Strangers, may be a useful Institution, yet there is Reason to apprehend that the present prevailing Depravity of Manners, through the Land in General, and in this Town in particular, and the shameful neglect of Religious and Civil Duties, so highly offensive in the sight of God, and injurious to the peace and Welfare of Society, are in a great measure owing to the unnecessary increase of Licensed Houses.

"*Voted*, That for the future, there be no Persons in this Town Licensed for retailing spirituous Liquors, and that there be three persons only approbated by the Selectmen as Innholders, suitably situated, one in each Precinct.

"*Voted*, That the Persons who are approbated as Innholders for the coming year, oblidge themselves by written Instruments, under their Hands and Seals, to retail spirituous Liquors to the Town Inhabitants, as they shall have occasion therefor, at the same price by the Gallon or smaller Quantity, as the same are usually sold, by Retail, in the Town of Boston, and upon the performance of the above condition there be no Person or Persons approbated by the Selectmen as Retailers."

It hardly needs to be said that these measures of reform produced no result. The Revolutionary

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troubles then shortly ensued, and John Adams was called away to larger fields of usefulness. Long afterwards, referring to this experience, he wrote:

"Fifty-three years ago I was fired with a zeal, amounting to enthusiasm, against ardent spirits, the multiplication of taverns, retailers, and dram-shops and tippling-houses. Grieved to the heart to see the number of idlers, thieves, sots, and consumptive patients made for the use of physicians, in those infamous seminaries, I applied to the Court of Sessions, procured a committee of inspection and inquiry, reduced the number of licensed houses, etc. But I only acquired the reputation of a hypocrite and an ambitious demagogue by it. The number of licensed houses was soon reinstated, drams, grog, and sotting were not diminished, and remain to this day as deplorable as ever. You may as well preach to the Indians against rum as to our people."

When John Adams made his futile attempt at temperance reform, and for seventy years thereafter, the town in which he lived was as respects intemperance no better and no worse than her sister towns. In every store in which West India goods were sold, and there were no others, behind the counter stood the casks of Jamaica and New England rum, of gin and brandy. Their contents were sold by the gallon, the bottle, or the glass. They were carried away, or drunk on the spot. It was a regular, recognized branch of trade; and when during the Revolution Mrs. Adams sent a list of current prices to her husband she always included rum, looking upon it as just as important a farm staple as meat, or corn, or molasses. Three shillings a gallon, or ninepence a quart was a high price; and John Adams wrote back to her from Philadelphia, "Whisky is used here instead of rum, and I don't see but it is just as good."

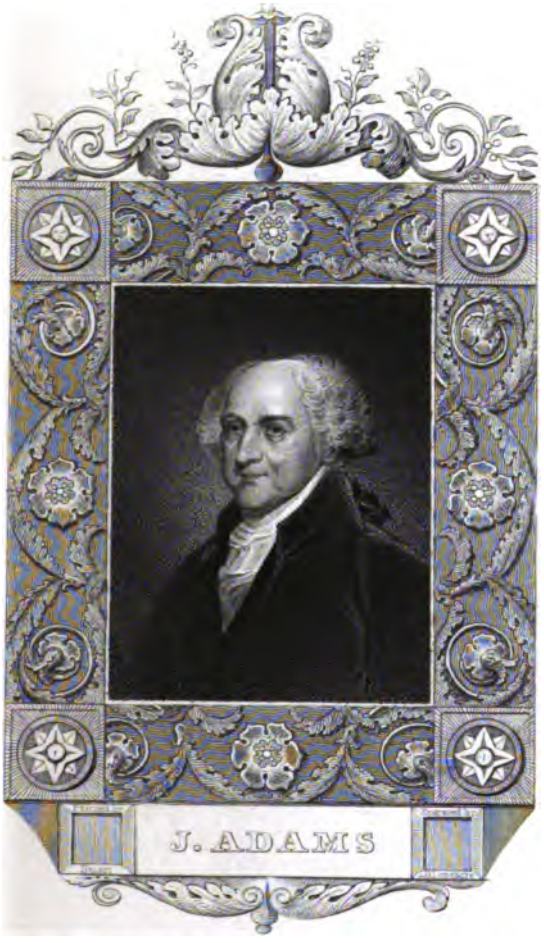
Rum or whisky for home and farm consumption were here spoken of; for among laboring men rum was served out as a regular ration, and during the early years of the present century a gallon of it a month was considered a fair allowance for each field hand. It was used especially during the haying season and at hog-killing; for the latter it was mixed with molasses and known as "black-strap," while, compounded for the former with cider, the result was called "stone-wall." Even as late as 1838 it was voted in Quincy town-meeting that "the paupers be allowed a temperate use of ardent spirits when they work on the road or farm."

For consumption at home and on the farm, rum was bought from the retailers, and they thus constituted one distinct class of licensed sellers. The inn-holders were another class; and upon the main street of the North Precinct, in its most thickly settled part, there were three taverns standing at convenient points. They were buildings of a type still not uncommon in the more remote and older New England towns. Two stories high, they faced the road, and before them was the hitching-rail; while stables and covered standing-sheds stretched away on either side or to the rear. A piazza or gallery ran along the front, on which sat in summer those who most frequented the house; while in winter they gathered around the bar-room fires. The village topers were as much recognized characters as the minister and the magistrate. They remained so in Quincy down to the beginning of the railroad period. The children all knew them, nor as they reeled through the streets did they attract more than a passing glance. Prematurely old, they drank themselves into their graves, and another generation of the same sort succeeded them.

At a later period great numbers of the more energetic youth of the town went out to California and the West, a portion of the New England migration. It was astonishing and lamentable to note the destruction then wrought by this inherited vice. Failure was the rule; and in the majority of cases the failure was due to drink. In this matter it is easy to charge exaggeration, and neither the gravestone nor the registry bear witness to the facts. Those who remember the old condition of affairs also are fast passing away. Yet any man of middle life who has talked of his townspeople and of their families with a Massachusetts man or woman born near the close of the last century, has been exceptionally placed if he has not heard the same old tale of lamentation. As the name of one after another is recalled, the words "He drank himself to death" seem so often repeated, that they sound at last not like the exception but the rule. It was certainly so with Braintree and Quincy.

Where there is drunkenness there is vice and crime. It of course does not follow that in communities where there is no intemperance crime is unknown. The experience of all ages and many countries demonstrates the falsity of this proposition; but none the less the other proposition is true. In New England the enforced industry, the religious training, and the law-abiding habits of the people during the colonial period modified to some extent the evils of intemperance. The New Englander was neither an Irishman nor an Indian; and so he did not in his cups become fighting drunk like the first, or sodden drunk like the last. The habits and traditions and inground training of a race assert themselves even through liquor. Consequently, a Donnybrook fair was in Yankee inebriety as unknown a feature as a Mohawk war-dance. When they were sober the people were not quarrelsome or lawless or shiftless; and consequently when they were drunk they did not as a rule fight or ravish or murder. But that the earlier generations in Mas-

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sachusetts were either more law-abiding, or more self-restrained than the latter, is a proposition which accords neither with tradition nor with the reason of things. The habits of those days were simpler than those of the present; they were also essentially grosser. The community was small; and it hardly needs to be said that where the eyes of all are upon each, the general scrutiny is a safeguard to morals. It is in cities, not in villages, that laxity is to be looked for. Of course, it hardly needs to be said that in old Braintree and early Quincy the thought of robbery or violence scarcely entered into the heads of the people. They did not require bolts to their doors nor bars to their windows; neither, under similar circumstances, do they require them to-day. On the other hand, now and again, especially in the relations between the sexes, we get glimpses of incidents in the dim past which are as dark as they are suggestive. Some such are connected with Quincy,—incidents which for long years have caused houses to be looked upon as haunted, and have given to old and once honored names a weird-like, uncanny sound. The illegitimate child was more commonly met with in the last than in the present century, and bastardy cases furnished a class of business with which country lawyers seem to have been as familiar then as they are with liquor cases now.

Nor was the physical health of the people what it has since become. People did not live so long. This is opposed to the common belief, because exceptional cases of old age in each family are always remembered, while the average death is ignored. Some grandparent, uncle or aunt, who nearly completed a century, will cause a whole race to be reputed long-lived, though half those belonging to it died before forty. As might have been expected, the drinking habits of the last century generated a class of diseases of their own, besides *delirium tremens*. Men broke down in middle life, dying of kidney and bladder troubles, or living with running sores which could not be closed. It is singular to find how common it was for fathers to die at an age between forty and fifty. Rheumatism was more prevalent then than now. A closer and more scientific observation has given new names to old ills, tracing them back to their sources; but, referring to the frequent cases of Bright's disease brought to his notice during the latter part of his life, the last and shrewdest medical practitioner in Quincy of the old, country-doctor school was wont to remark that he had known the new disease for fifty years, but they "used to call it dropsy, and the patients died." Not only were visitations of the smallpox periodical, but in 1735 the diphtheria raged fearfully, and again in 1751. Indeed, in this latter year more than a hundred and twenty died of it in the neighboring town of Weymouth out of a population of only twelve hundred. In 1761 an epidemic raged among the old people of Braintree, carrying off seventeen in one neighborhood. In 1775, during the excitement of the siege of Boston, a chronic dysentery prevailed to such an extent that three, four, and even five children were lost in single families, and Mrs. John Adams, writing from amid the general distress, could only say, "The dread upon the minds of the people of catching the distemper is almost as great as if it were the smallpox."

Notwithstanding such facts as these, it ever has been, and probably always will be, the custom to look back upon the past as a simpler, a purer, and a better time than the present; it seems more Arcadian and natural, sterner and stronger, less selfish and more heroic. As respects New England and Massachusetts, this idea is especially prevalent among those of the later generations, and, indeed, has been almost sedulously inculcated as an article of faith. The growing laxity of morals, the decay of public spirit, the vulgarity of manners and the general tendency of the age to deteriorate, have from the very beginning of New England been matters of common observation. Each generation has observed these symptoms with alarm; and each generation has in turn held up its fathers and mothers before its children as models, the classic severity and homely, simple virtues of which they might well imitate, but could scarcely hope to equal. Those fathers and those mothers were not for days like these.

Yet a careful study of the past reveals nothing more substantial than filial piety upon which to base this grateful fiction. The earlier times in New England were not pleasant times in which to live; the earlier generations were not pleasant generations to live with. One accustomed to the variety, luxury, and refinement of modern life, if carried suddenly back into the admired existence of the past would, the moment his surprise and amusement had passed away, experience an acute and lasting attack of homesickness and disgust. The sense of loneliness incident to utter separation from the great outside world, the absence of those comforts of life which long habit has converted into its necessities, the stern conventionalities and narrow modes of thought, the coarse, hard, monotonous existence of the old country town would, to one accustomed to the world of to-day, not only seem intolerable, but actually be so. He would find no newspapers, no mails, no travelers, few books,

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and those to him wholly unreadable, Sunday the sole holiday, and the church, the tavern, and the village store the only places of resort. Last week's politics at home and last month's abroad, the weather, the crops, the births, the deaths, and the Sunday sermon would be the subjects of droning talk. Braintree had been settled more than a century and a half, and the town of Quincy had for three years been set off from it before a post-office was established in the North Precinct. That it was established here even then was probably due to the fact that John Adams was Vice-President. His brother-in-law was appointed postmaster. The postage on a letter from Quincy to Boston was then six cents; to Springfield, it was ten; to New York, fifteen. Before 1830 not a single copy of a daily paper found its way regularly to Quincy. As regards books the case was not much better. A library, in the sense in which the word is now used, was a thing unknown. Harvard College possessed one, it is true, and by 1830 the Boston Athenæum had reached a certain degree of growth; but in Quincy, only after 1800 was there even a poor collection of ordinary standard books of the day, which, owned by a social club, were allowed sluggishly to circulate among its members. After 1788, John Adams had a valuable private collection, which he subsequently left to the town; but the works in it were little adapted for general reading, and the restrictions put upon its use were such as made it available only to scholars. Had it been otherwise, it would have made no difference. Before 1830 the people of the town, as a whole, never having been accustomed to books and reading, did not really know what a library was or how to use it. Two generations of newspapers, railroads, and book-stores were needed to convert the New Englanders of the interior into a really reading race.

Going back to the earlier period, the Bible, and that alone, seems to have been found everywhere; while in the houses of the gentry might be seen copies of Shakespeare and Milton, a few volumes of the classics, the "Spectator" and the "Tatler," the philosophical works of Locke and of Bolingbroke, a number of sermons and theological works now wholly forgotten, and, if the owner was a lawyer, a doctor or a minister, a few professional books. As a young man, on a Sunday, John Adams, in the old house at the foot of Penn's Hill, read Baxter's "Enquiry into the Nature of the Human Soul," and, for amusement, "Ovid's 'Art of Love' to Mrs. Savil."

The sensations of John Adams when he came back to this vegetating existence after having for thirty years been part of great events have already been alluded to. He longed to hibernate as a dormouse. Yet he at least knew what he went back to, and expected nothing else. It would be otherwise with a visitor bred to modern usages. In his case an illusion would be dispelled. If his experience chanced to fall on a Sabbath, he would pass a day of veritable torture. Were the period during the last century, in order to escape the tedium of the dwelling, if for no other reason, he would be forced to spend weary hours in a building scarcely as weather-proof and far less comfortable than a modern barn, in which the only suggestion of warmth was in that promise of an hereafter which was wont to emanate from the orthodox pulpit. The remaining hours of the dreary day he would pass seated in a wooden, straight-backed chair, roasting one-half of his person before a fire of blazing wood, while the other half shivered under the weight of an overcoat. In his bedroom he would find no water for washing; for if exposed overnight, it would be solid ice in the morning. If among personal virtues cleanliness be indeed that which ranks closest to godliness, then, judged by nineteenth century standards, it is well that those who lived in the eighteenth century had a sufficiency of the latter quality to make good what they lacked of the former. Prior to 1830 there certainly was not a bath-room in the town of Quincy, and it is very questionable whether there was any utensil then made for bathing the person larger than a crockery hand-bowl. The bath-room is a very modern institution; nor was the ordinary laundry wash-tub, of which it is an outgrowth, by any means in family requisition each Saturday night. In 1650 it is recorded that those dwelling in certain portions of the British Isles did "not wash their linen above once a month, nor their hands and faces above once a year." As compared with these the New Englander was cleanly, but even his ewers and basins were strictly in keeping with a limited water supply.

When the temperature of a bedroom ranges far below the freezing-point, there is small inducement for the person who has slept therein to waste any unnecessary time in washing or dressing. So when Monday morning came, the visitor of the good old days would huddle on his clothes and go down, blue and shivering with cold, to the sitting- and breakfast-room, in which he would find a table spread with a sufficiency of food, neither well cooked nor well served. The salted meat and heavy bread made of Indian meal and rye he would wash down with draughts of milk or hard cider, though in a few houses tea might be offered him. All day he would look in vain for a newspaper, or a letter, or even a distant echo from the outside world. Weary with the

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monotony of in-door life, the visitor might wander forth and watch for a time the hands on the farm as they hauled and split wood, husked corn, or tended the stock. Then he would find his way through the village. On the bare and dreary road he would meet only an occasional chaise or traveler on horseback, and an ox-cart or two loaded with cordwood or produce; a few children might be on their way to or from the half-warmed school-house in which they huddled together on the long, hard benches, shivering for hours. Coming at last to the tavern, and driven into it in search of warmth and comfort, he would understand at a glance why the New Englander was intemperate. There, gathered around the great fire in the bar-room, would be a half-dozen or more rough, sinewy Yankees smoking their pipes, drinking flip, and talking politics. The room might be dirty, the language coarse, the air foul with tobacco, and scenes of drunkenness might occur, but here was an escape from tedium, and a natural craving for society and excitement was gratified. It was the one form of sociability open to the average New Englander through the long, comfortless winter hours of enforced idleness.

With the tavern the circle would be complete, unless the stranger also stopped at the village store. There again he would find the occupationless lounger seated on the stools or leaning against the counter; and there also rum would be on sale, drawn by the glass or by the bottle from the barrels on tap at the rear of the room. The resources of the town would now be exhausted. It would only remain to return to the point of commencement, and, seated in the wooden chair, resume "Baxter on the Soul" or the "Tatler," or "Paradise Lost," before the great wood fire. And so it went on as generation followed generation across the little stage. No change came; nor was change either expected or desired. To use Burke's supremely happy phrase, it was the existence of a people "still, as it were, in the gristle, and not yet hardened into the bone."

CHAPTER XXIX.

QUINCY—(*Continued*).

THE NORTH PRECINCT ANNALS.

As generally understood, the political record of an old New England town is the narrative of the connection of that town with the great current of external events. Yet, when so treated, it cannot but lose in great degree both its individuality and its significance. The events of large historical moment which have occurred within the limits of any town are necessarily few, and those few belong to general history. In most cases they are already familiar, and to go over them in a purely local connection is but to repeat a story which has been sufficiently told. This is not the function of the town historian. His function is to develop, in so far as he can, whatever of individuality there may have been in a particular unit of a remarkable system. Having a general family resemblance, just as the individuals composing a community resemble each other generally, each of the Massachusetts towns in the early days had also characteristics and peculiarities of its own. In making a portrait of the individual, the attempt of the artist should be to impress on his canvas the traits peculiar to that individual,—not those which he had in common with all his neighbors. So in dealing with the New England town, its historian should cut loose as far as possible from the general current of political events, and labor to bring into prominence that which made the town as a unit not altogether like its fellow units.

That which lends an especial interest to these towns was the complete freedom of their growth from all paternal or fostering care. For them there was no prophet, no chief, no lord, no bishop, no king. Those dwelling in them were all plain people. As such, they were neither guided nor protected from above. They stood on their own legs, such as they were; and there was no one to hold them up. Accordingly, each town as an organized political body worked out its problems in its own way. Neither were those problems simple. On the contrary, it has already been seen that in the course of the first hundred and ninety years of muncipal life Braintree and Quincy had to deal in a practical way with almost every one of those questions which are wont to perplex statesmen. Religious heresies, land-titles, internal improvements and means of communication; education, temperance, pauperism, and the care of the insane; public lands, currency, taxation, and municipal debt,—all these presented themselves, and the people assembled in town-meeting had to, and did, in some fashion work out a solution of them. Nor, being wholly unaided, did they fail to do so. There was fortunately no inspiration in New England, nor did any saviours of society appear. It is needless to say that the solutions worked out were often rough, and superficial, and wrong. None the less they were the best of which those people were capable, and so best for them. They were working out their destiny in their own way, and paying for their experience as they

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went along. Their so doing marked an epoch in history.

It is in the towns and town records of Massachusetts, therefore, that the historical unit of America is to be sought. The political philosopher can there study the slow development of a system as it grew from the germ up. The details are trivial, monotonous, and not easy to clothe with interest. Yet the volumes which contain them are the most precious of archives. Upon their tattered pages, yellow with age, the hardly legible letters of the ill-spelled words are written in ink grown pale with age, but they are all we have left to tell us of the first stages of a political growth which has since ripened into the dominant influence of the new world. Nor is it too much to imagine that when the idea of full human self-government, first slowly hammered into practical shape in the New England towns, and as yet far from perfected, shall have permeated the civilized world and assumed final shape, then these town records will be accepted as second in historical importance to no other form of archives.

The first page of the first town book of Braintree bears the date of 1640. It is only legible in part, for, as was naturally to be expected, it is worn and mutilated by rough handling through two hundred and fifty years. Yet there is a singular fitness in the opening heading. It is in these words, "The Schoole Land." Then follows the memorandum of a conveyance that year made, under which a portion of the tract originally allotted at "the Mount" to William Coddington passed into the hands of the town as common lands, and was by it devoted to be the support of a school. The first recorded act of Braintree, therefore, was to make a provision for common-school teaching; nor is the fact already alluded to unworthy of second mention, that the land thus set apart has even to the present time paid an annual rent for the purposes to which it was then dedicated. The second entry, made in the following year, is for the encouragement and protection of home enterprise. A monopoly in grinding corn is secured to Richard Wright so long as the mill he had built remains in the hands of him and his heirs, "unlesss it evidently appear that the said mill will not serve the plantation, and that he or they will not build another in convenient time." The site of this mill, and the stones which went into its foundation walls, are still pointed out. Next a right of way is recorded. Then follows a provision setting a precedent for all that legislation against aliens coming in to the land which has from time to time found a place upon the American statute book. This has been already referred to. Strangers are forbidden to build house or cottage "within the libertys" of Braintree without the consent of those "chosen to dispose of the towne's affairs;" and a heavy money penalty is imposed on every sale of lands to any except "such as the townsmen shall approve on." Next, though an interval of more than two months intervenes between it and the last order, is a regulation which foreshadows all future municipal ordinances in relation to fire departments; every house-owner is ordered "to have a ladder to stand up against his Chimney" as a security against fire.

But it has already been mentioned that in the earliest colonial period town-meetings in the modern sense of the word were not regularly held, and no record was made of the action taken by the selectmen, who seem to have been agreed on in some informal way. Acknowledgments, transfers of land, and permits to take stone and timber from the commons were entered of record in the town book; and yet a dozen pages of it were not filled in as many years. The machinery of government was organized slowly, and only under the pressure of actual need. Nothing was done that did not have to be done. But at last, in March, 1673, when the town was already a third of a century old, it was voted that thenceforth on the first Tuesday of March and the last Tuesday of October there should be general meetings of "the whole inhabitants" to make choice of their town officers and to agree upon all things that might concern the common welfare. Even then, for twenty years more, no record of these meetings was kept, nor were the names of the town officers entered in the book. Their election seems to have been held matter of common knowledge, and they met at each other's houses. This continued to be the case until after the Revolution of 1688, during which Braintree heartily sympathized in the movement which overthrew Andros. It was in 1693 that the list of town officers first appears, and from this time forward the machinery of town government was complete. The officers chosen were five selectmen, a town clerk and a commissioner, two constables, five tithingmen, and eight viewers of fences. The next year surveyors of highways and field-viewers were also chosen, and the first specific appropriation was made. It amounted to £9 13*s.* in colonial money, the pound being $3.33, and it is instructive in its details. It reads as follows:

"five pounds to John Belcher's widow's maintenance, and thirty shilings to Thomas Revill for keeping William Dimblebee, and twenty-five shilings for the ringing of the bel and sweping the meeting-hous in the year 1694, and eight shilings for mending the pound, seven shilings to William Savill for dimblebe's cofin, and eight shilings to constables for warning

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the Town, and five shilings for the exchang of a Town cow to Samuel Speer, and ten shilings to Thomas Bas for dept for ringing the bell formerly, this to be raised by rate."

In a general sketch such as the present it would not be profitable to enter into the petty details of legislation through monotonous years. They repeated each other. Regular votes were passed in relation to the church, the commons, the school; and at times the dissent of certain freemen from the action had was noted. One Samuel Tompson especially seems to have opposed all outlays of an educational character. Certain large issues always loomed up as the engrossing questions of the time, upon the solution of which the common mind was fixed. Now it would be the matter of title and determined resistance to the pretensions of Boston land claimants; then the division of the town into precincts would force itself to the front. The village theatre of 1700 was in fact exactly like the national theatre of 1850, excepting only that it was not so large. As the tariff and bank issues in the latter were succeeded by the disunion issue, so in the former the question of title was followed by the demand for parochial division. The title question has already been sufficiently referred to, but a few words more may be given to the division of the town into precincts as illustrating the methods of the time. It has already been stated that the freemen of the two sections were so wrought up over this issue that they by no means abstained from angry words, and almost came to blows. For a time the battle raged over the amount of the minister's salary. Then an overt act was resolved upon, and the frame of a new meeting-house was raised. Finally a joint committee of eight, four being selected from each of the two precincts, was sent to "discourse with Mr. Fiske one with another, and bring report to the town whether there can be any proposals made that may and shall be complied with on either side that may be for the peace and satisfaction of both parts of the town." It was a committee of representative men, for Edmund Quincy served upon it, and it went on an errand of peace; but, as registered, it has now a warlike ring. Upon it were a lieutenant-colonel, two captains, one cornet, two sergeants, besides "Lieut. Deacon Savel." One only bore no military designation, plain "John Ruggles, senior." This was in March, 1708.

Apparently the committee did not "discourse" in vain, or perhaps the Rev. Mr. Fiske proved a successful peacemaker; for steps were soon taken towards effecting a peaceful division. By December matters had been so far advanced that a special town-meeting was called, as the warrant ran, "then and there to consult and consider about, and if possible to fix upon a suitable and reasonable line of division, distinction, or limitation. . . . That said line be lovingly agreed upon and settled (if it may be)." Edmund Quincy was chosen moderator, and then ensued an angry and exciting debate, for the record reads that "after the warrants were read there were some immediately that did declare against the dividing of the town, and that they did refuse to Joyne with said Inhabitants in that affair, and requested that it might be entered with their names in the Town Book." The names were then recorded; and it is a significant fact that three at least of those names belonged to persons then active in organizing the Episcopal church. They apparently desired no settlement of religious disputes which did not cover their own case. But the division of the town into separate parishes was none the less effected, and this absorbing issue was disposed of.

Town government was now thoroughly organized in Braintree; and, for purpose of illustration, the record of a single year will not be uninstructive. Take, for instance, that of 1710–11. During those twelve months, from March to March, three town-meetings were held, one in March, one in May, and one in November. At the March meeting town officers were chosen, and a special committee was appointed "to go and search the records at Boston with reference to the grant of the six thousand acres of land by the General Court to the town of Braintree." Twenty shillings were also voted to Joseph Bass as a suitable compensation for two years' service as town treasurer. At the May meeting the delegate to the General Court was chosen, and also a sealer of leather. At the November meeting a levy of thirty pounds was ordered to defray the town charges for the current year. Provision was then made for the increase of the town herds, and an appropriation of six pounds was made therefor. The schoolmaster, "Mr. Adams," was then "impowered to demand a Load of wood of each boy that comes to school this winter." From this impost it will be noticed that girls were exempted. It was then further voted that "twelve pounds be raised for John Penniman, of Swansey, provided that the Town be forever cleared of him." Finally, a further order was passed by the North Precinct freeholders that Mr. William Rawson should have "liberty to build a Pew for himselfe and Family where the three short seats of the women's be, and so to joyn home to the foreseat of the women's in the old Meeting-house at the southwest end." To this same Mr. Rawson, it may be added, there had ten years before been conceded "the privilege of making a seat for his family between or upon the two beams over the pulpit, not darkening the pulpit."

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It is a noticeable fact that there is no trace whatever of the Indian wars to be found in the Braintree records. The entries just referred to were of the year 1710. The Indian wars were then over, and the questions which occupied the public mind were those usual to periods of peace. It does not need to be said that Braintree could not have escaped its share of the burdens of that severest New England trial when, and when only in its whole history, the enemy was at almost every door. The long struggle with the French was carried on at a distance. So far as Massachusetts was concerned, it entailed heavy drafts for men and money; but no camp-fire smoke was seen or hostile shot heard within the colony's limits. The forays of the Revolution were limited to the coast and one short march to Concord. The war of 1812 caused for Massachusetts nothing more than needless alarms along the sea-coast. The war of the Rebellion was fought at a distance. Not so the Indian wars. The struggle then, where it was not actually over the hearthstone, was at the threshold. Braintree was one of the more fortunate towns. Though a few wretched Indians lingered within its limits down even to the middle of the next century, the great plague of 1616 had within Braintree limits done its work thoroughly. Rum and smallpox finished the little it had left. Accordingly, Braintree was never called upon, even in King Philip's war, for anything more than men and money.

The first draft of this kind was in August, 1645. A war with Passacus and the Narragansetts was then threatening, and Maj.-Gen. Gibbons, he who had been a companion of Morton's at the Mount Wollaston of the old Maypole days, was sent out in command of a force of two hundred men. Braintree, Weymouth, and Dorchester were ordered to furnish three horses, with saddles and bridles, "to be at Boston by seven o'clock in the morning, the 18th of this 6th month," to accompany Gen. Gibbons; and it was Mr. Tompson, of the Braintree church, who was selected "to sound the silver trumpet along with his army." Among the commissary stores of this expedition,—"Bread, tenn thousand; beif, six hogsheads; fish, tenn kintalls," etc.,—"strong water, one hogshead; wine at your pleasure; beere, one tunn." These preparations proved too much for the savages. They succumbed before a blow was struck.

Again in 1653, the commissioners of the confederacy of New England colonies "conceived themselves called by God to make a present war against Ninigret, the Niantic sachem," and the next year it fell to Massachusetts to raise one hundred and eighty-three soldiers, foot and horse, to go forth in that cause. Braintree's quota was four men. Simon Willard, of Concord, was in command, and he mustered his force at Dedham on the 9th of October, 1655, and led it off through Providence to the shores of Long Island Sound. In fifteen days he was back at Dedham, having accomplished a military promenade.

Twenty years later came King Philip's war, and Braintree is said now to have received a scratch from the wildcat's claw. An insignificant Indian raid occurred, and four persons were killed,—"three men and a woman. The woman they carried about six or seven miles, and then killed her and hung her up in an unseemly and barbarous manner by the wayside leading from Braintree to Bridgewater." In consequence of the alarm occasioned by this raid a sort of frontier post was established on the Bridgewater road, and Richard Thayer, who had been "impressed" as one of the Braintree contingent, was put in charge of it. This individual has already been mentioned as a claimant of Braintree lands under an alleged Indian grant. It has also been stated that as a military commander Richard Thayer seems to have been instrumental in spreading many false alarms. He claimed the credit of capturing one John Indian, who was "so feeble and weake that he came creeping under the fences, and not able for any action, being without arms." But his participation in this last exploit was by others denied. Nevertheless he afterwards brought in that bill for services and disbursements at this time, amounting to thirteen pounds, which has already been mentioned, and which the "Military Committee of Braintree" disallowed. In 1675 the town was called upon to furnish nineteen men for active duty, seven of them mounted. These figures now have an inconsiderable sound, and convey but a slight idea of the stress of war. Yet a call for nineteen men was to Braintree of 1675, with its eighty families, as heavy a draft as a call for 325 men from Quincy in the Rebellion of two centuries later. The largest number who went out from the town in any one year of that Rebellion was 304 in 1861.

In 1690 came the French war, and Braintree was called upon to furnish thirteen men for the ill-fated Quebec expedition under Sir William Phipps. The fate of these men was hard. The town records tell it in a way not to be improved upon:

"The 9th of August there went soldiers to Canada, in the year 1690, and the smallpox was abord, and they died six of it; four thrown overboard at Cape Ann, Corporal John Parmenter, Isaak Thayer, Ephraim Copeland and Ebenezer Owen, they; and Samuel Bas and John Cheny was thrown overboard at Nantaskett."

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Two more of the thirteen, making eight in all, died shortly after reaching home. Yet, according to the Rev. Cotton Mather, "during the absence of the forces the wheels of prayer in New England had been continually going round." From the beginning this expedition had not been popular in Braintree. The young men had refused to be impressed, and Col. Edmund Quincy, on whom had fallen the duty of supplying the contingent called for, had been forced to write to old Governor Bradstreet, then the head of the provisional government, that there were among those impressed in Braintree "but two or three who will go. I can do no more, without there be some sent for, and made example to the rest. To behold such a spirit is of an awful consideration."

The French and Indian war was followed by a long period of quiet; and after the division of the Braintree church had been effected there was little for the town to agitate itself over. Accordingly for many years the records contain not much that is noticeable. The town organization, so far as offices were concerned, was complete after 1700, and an amount was annually appropriated to meet necessary expenses. This sum steadily increased, though its increase was caused probably as much by the fluctuating value of colonial paper money as by the needs of a wealthier community. In 1701, for instance, the rate was forty pounds; about 1725 it averaged year by year over ninety pounds; in 1750 it was in the neighborhood of one hundred and sixty pounds; and when the Revolutionary troubles began it had grown to two hundred and fifty pounds. The minister's salary was not included in any of these levies, as after an early period the precinct rate was kept separate from the town rate. Townways were now laid out more frequently. The old coast road of 1639 was still the sole land route to Boston, but in February, 1715, "a Town Driftway (not to by open) one rod and halfe wide" was laid through Col. Edmund Quincy's farm, on the line of what nearly a century later became the direct turnpike road across the Neponset. This action of the selectmen, though requested by Col. Quincy, seems to have led to a question between him and the town. He was then the leading inhabitant of Braintree, serving as delegate to the General Court, acting as moderator of the town-meetings, and referred to in the records as the Hon. Col. Edmund Quincy, Esq. He now made a claim against the town, and at a meeting held on the 23d of March, 1719, it was "propounded by the moderator whether the town would choose a committee to treat" with him as to compensation for any damage he might have sustained on account of the way laid out through his lands. The motion was rejected. The warrant for the next town-meeting contained an article for the townsmen "to consider of, debate upon and agree about an answer to the petition of Edmund Quincy, Esq.," relating to a driftway through his land. And now a committee was appointed. Six months later, at a meeting held on the 28th December, Col. Quincy was chosen moderator, and this committee made its report. It was brief, but significant. They "were of opinion That the Records on the Town's Book Relating to an highway or Town driftway through the Lands of the said Quincy, etc., as may appear on Record baring Date February the 15th, 1714–15 be erased, made void, and be as tho' it had never been. And it was then voted that the report of said Committee should be accepted with the Town." Subsequently, March 17, 1731, this way was regularly laid out and accepted.

Other questions, which through this period continually occupied the attention of the town in a mild way, related to the six thousand acre grant, the unauthorized taking of stone from the commons, the growth of the timber upon them, a political division of the town, and, above all, the obstruction caused to the passage of alewives up into the Braintree ponds by the dam in the Monatiquot at the old iron-works. The freemen seem never to have been able to agree as to what should be done with the land grant, so they wrangled and debated over it, never reaching any definite conclusion. It was their land question of the day; but, like most such questions, it is devoid of interest now. As respects the stone on the commons, there is an entry in the record of a special town-meeting held to consider the subject, on the 30th December, 1728, which is characteristic, and has in it a touch almost of humor. The meeting came together and chose a moderator. The record then proceeds as follows:

"After which they proceeded to act upon the first article or clause in the warrant, and after sundry votes were passed Preliminary or Introductory to an order or by-law concerning the stones, which seemed by those votes to be the thing designed, a vote for confirmation of what had passed was called for; but it passed in the negative, and so the whole affair was brought to a non pluss. The other articles in the warrant were discoursed on but no vote passed thereon. After which some persons declaring their judgment that it was improper or at least unnecessary to Record the votes that had passed, seeing the things could not be effected; a vote was asked whether the votes that had passed should be put on record, and it passed in the negative."

One Capt. Peter Adams had acted as moderator of this meeting in the absence of Major John Quincy, and it is apparent that he had not proved equal to the position. At the next town-meeting, held a month later, the question of dividing the town was brought

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up. It was voted to appoint a committee of eight to consider the subject, and to report at an adjourned meeting. Of this committee Major John Quincy was chairman, and upon it were several other prominent men. They presented their report on the 25th February following. It was unanimous and consisted of eight articles, looking apparently towards the proposed division. The reception it received was, considering the names that were attached to it, quite singular. The townsmen had evidently come to the meeting prepared to take the matter into their own hands. The report having been read before the meeting, the record proceeds as follows:

"After which, upon a motion made, the question was put whether the agreement of the committee should be voted article by article, and it passed in the negative.

"The question was then put whether all the articles thereof should be voted upon at once; it passed again in the negative.

"The question was then again put whether they would accept of the Report of the said Committee. It passed again in the negative.

"After this, upon a motion made, the Question was put whether they would Reconsider their last vote, viz., of non-acceptance, and it was voted in the affirmative.

"Then again the Question was put whether they would accept of the Report of the Committee, and it passed in the negative.

"Upon which, the meeting was dismissed."

At another town-meeting held in the following May the report was again brought up, and the question was put whether the town would reconsider its former action; and again it passed in the negative. It is almost needless to add that nothing more was heard on the subject of dividing the town. The people had emphatically shown that they were not ready for it, and the leaders, who seem to have worked the plan up, were obliged to abandon it. It was more than sixty years before the project was revived in a practical form. In 1730 the warrant contained an article to see whether the town would "comply with a motion or desire of the House of Representatives (Recommended to all such as have a Regard to New England's welfare) to raise money for the supply of Francis Wilks and Jonathan Belcher, Esqrs., agents for the said house in the Court of Great Britain; to enable them to sollicite the affair and perpetuate the peace and tranquility of this country and prevent the mischief that is likely to ensue on the want thereof." The action of the town upon this matter showed that the leaders of public opinion had not lost their heads. The article was "discoursed upon and the meeting being sensible that they could not (as a town) Raise money upon that Head the thing was Dismissed and the Inhabitants left to subscribe as they pleased."

Col. John Quincy at this time became Speaker of the provincial House of Representatives, which was engaged in its long and tedious dispute with Governor Belcher over its right to audit public charges before money which had been appropriated should be paid out of the treasury. That Braintree fully sympathized in the stand taken by the representatives on this subject became manifest the following year, when the advice and direction of the several towns to their members was desired. At a special town-meeting held on the 27th of September, 1731, it was

"Then Voted, that the thanks of this meeting be Returned to the honorable House of Representatives for their faithful service in asserting and defending the Just Liberties of this Province (as we esteem they have hither done and which we highly approve) and Desire that they would continue strenuously to endeavour the maintaining and defending the same."

But the matter which alone during this period seems to have stirred the town to its lowest depths was a controversy with Mr. Thomas Vinton, who in 1720 had purchased the land on which the Monatoquit Iron-works stood. The attempt to manufacture iron there had some time before been finally abandoned as unprofitable. The dam which furnished water-power was still standing, and it seems now to have obstructed for no sufficient cause the passage of fish up the river during the spawning season. At the May town-meeting of 1736 the subject was brought up, and, after a warm debate, a committee was appointed to treat with Mr. Vinton for the surrender of his rights in the river. At a special meeting called a month later to receive the report of this committee, its chairman, Lieut. Joseph Crosby, stated verbally

"That they had been with Mr. Thomas Vinton and had asked of him on what terms he would quit his Claim to the River aforesaid; To which (they said) he made no answer. And Mr. Vinton being present at the meeting the moderator [Benjamin Neal] put the Question to him whether he would part with his Right in the River. To which he made answer that he would not sell his Right therein on any tearms whatever. The moderator then put the Question to the meeting whether they would defend their Rights in said River against the claims of all persons whatsoever. It passed in the affirmative; against which John Hunt entered dissent. Then the Question was put whether they would raise money to defray the charge that may arise in defending their Rights. It passed in the affirmative; against which Ensign John Hunt and Benjamin Ludden dissented.

"Then voted that One Hundred Pounds shall be assessed on the Town (if need be) to defray the charge of defending their Rights abovesaid.

"Then the Question was put whether they would chuse a Committee to Take care that the River be kept clear of all obstructions to the passage of the Fish and to prosecute in the Law all such as shall hinder or obstruct their passage in said River. It passed in the affirmative."

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The committee now appointed was especially authorized to submit the whole matter in dispute to a reference of "indifferent men," if Vinton would consent to so doing. He would come to no terms; and apparently the committee was afraid to do anything. In any event, their action certainly was not energetic enough to meet the views of the townsmen, and another meeting was held on the 23d of August. A vote was then passed that "all such things as obstruct the Passage in Monaticut in any part thereof be removed." It was further voted not to continue the former committee, nor to add to it other "meet persons," but a wholly new committee was chosen, at the head of which was "The Honble. Leonard Vassal, Esq." This committee appears to have had recourse at once to high-handed measures. They pulled the dam down. In consequence of this action another meeting was held on the 14th of September, at which Mr. Benjamin Neal, a member of the committee, was chosen moderator. It was then voted that the committee should be empowered to defend all individuals against any action which Mr. Vinton might bring, "excepting any charg Mr. Vinton shall or may recover of any persòn or persons by making out a Riot."

Three weeks later still another special meeting was called, and a vote was passed offering Vinton three hundred pounds in bills of credit if he would quitclaim to the town all his right in the river, and discontinue legal proceedings against those who had been concerned in the pulling down of the dam. "Mr. Vinton being present, declared his acceptance of the Town's offer, and promised to comply with their demands concerning a Deed of his Right in said River." It was then voted that, after the committee had done what they should see cause to do about clearing the river, Mr. Vinton should be at "liberty" to take away the remainder of the stuff at any time at his leisure.

Yet another meeting was held before this matter was fully disposed of. There seems to have been a strong feeling that the town had dealt too liberally with Vinton. Accordingly, the meeting had hardly come to order and chosen its moderator when "Peter Marquand appeared and declared that he had no warning to the meeting, and therefore desired his desent might be entered against the meeting and all that might be therein transacted." Nevertheless, the town proceeded to tax itself to the amount of the three hundred pounds which it had agreed to pay Mr. Vinton. But its action did not pass without a strong protest from the minority. No less than twenty-four persons insisted upon having their names recorded in opposition.

Not content with thus removing obstacles in the way of the passage of fish, the town a few years later tried its hand at the artificial development of an infant industry, thus foreshadowing the national protective policy of a century later. At the March meeting of 1755 a formal vote was passed for the encouragement of the "Bank Codfishery to be sett up and carried on within this town." Those concerned in this business, whether inhabitants of Braintree or elsewhere, were to have their poll-taxes remitted to them for the space of three years. A proviso was added that all such persons from other places should be subject to the approval of the selectmen; and, if not approved by them, might be "warned out of Town according to Law." Fortunately for the town, the bounty thus offered does not seem to have been sufficient to build up an artificial industry. Accordingly, as the years went by, the people were not drawn on from point to point in the singular process of taxing profitable industry to keep alive some industry which is not profitable.

In the record for the year 1757 there is a passage which shows in a curious way how thoroughly the parliamentary system had become a part of political habit. In the rough town-meeting they evinced as much respect for precedent as was shown at Westminster. They had their customs, with all the force of law. The question was on the election of selectmen. The record is as follows:

"The votes being called for, brot in and examined, it appeared that Col. Josiah Quincy, Mr. Jonathan Allen, Mr. Benjamin Porter were chosen by a majority of votes. Capt. Richard Brackett and Capt. Eben Thayer, Junr., were chosen according to the usual custom of said Town as having more votes than any others, and were Declared Selectmen by the Moderator according to the custom of said Town. Upon which and much Dispute Respecting the Legality of the aforesaid choice, Messrs. William Penniman, Samuel Bass, Peter Adams, Jonathan Rawson, Ebenezer Adams, John Adams, John Hunt, Samuel Bass, Junr., Josiah Capen, and John Clark entered their Dissent against the proceedings of the said meeting. After much Debate Respecting the Legality of Capt. Brackett and Capt. Thayer's choice as selectmen, the Question was put by the Modr. whether the Town would then confirm said choice. Voted and passed in the affirmative."

The last struggle with the French and Indians was at this time already two years old. Braddock had been defeated before Fort Duquesne in July, 1755, and in May, 1756, war between Great Britain and France had been formally declared. Pitt was in office. The massacre at Fort George occurred in 1757; in 1758 Cape Breton was captured by the English, and on the 17th of September, 1759, Wolfe and Montcalm both fell on the Heights of Abraham. The next year the conquest of Canada by the English was complete. John Adams was then a young man, keep-

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ing school at Worcester. He describes how Amherst with his little army of four thousand men passed through the town on his way from Louisburg to Crown Point. "The officers were very social, spent their evenings and took their suppers with such of the inhabitants as were able to invite them, and entertained us with their music and their dances. Many of them were Scotchmen in their plaids, and their music was delightful; even the bag-pipe was not disagreeable." Then came the siege of Fort William Henry, during which almost every day couriers came down from the frontier bearing earnest appeals for men and supplies.

While the colony thus resounded with warlike preparations, Braintree pursued the absolutely even tenor of its ancient ways. In the records of the town there is no trace of these great events. The usual town-meetings were held, but even less than the usual interest attached to them. Questions of commons and ways were discussed, fines were imposed or remitted, schools were provided for, and from £60 to £150 was annually ordered to be levied to meet the current expenses of the town. But of the stress of war in the form of calls for men, supplies, and money there is no indication. Yet these must have come and been felt, and that severely. A partial examination of the provincial muster-rolls has shown that between 1756 and 1760 more than two hundred Braintree men did military service. Some were impressed; the greater number volunteered. Twenty-eight took part in the unfortunate Crown Point expedition of 1756, serving during that season only. Hutchinson says that "when the main body of the enemy went back to Canada, the provincial army broke up and returned to the government in which it had been raised. Many had deserted and more had died while they lay encamped. Many died upon the road, and many died of the camp distemper after they were at home." Upon the rolls Joseph Blanchard, of Braintree, appears as a deserter.

The next year the capitulation of Fort William Henry spread a panic all through New England. Those living west of the Connecticut were ordered to destroy their wheel carriages and to drive in their cattle. The authorities hoped to hold the line of the river. Nearly the whole military force of the colony was called to arms. From Braintree, Capt. Peter Thayer's company was marched as far as Roxbury. They lay there in camp for some days, and then, the alarm having subsided, returned home. Some seven or eight Braintree men are known to have been in the garrison at Fort William Henry at the time of the surrender.

The next year, in response to the strong, personal appeal of Pitt, Massachusetts put forth what she then supposed to be her utmost efforts. A levy of seven thousand men was ordered. Forty-five hundred only could be raised by voluntary enlistment, and the remainder had to be drafted. They composed part of the force which operated against Ticonderoga, and at their head Lord Howe was killed. Among them were at least thirty men from Braintree; and during the same season twelve more enlisted on the ship of war "King George." The next year (1759) witnessed the fall of Quebec, and brought the war to a practical close. While Wolfe, with his regulars, moved against Quebec, the provincial levies relieved the garrisons of Nova Scotia. To this force Braintree contributed a quota of some forty men, while more took part in the operations under Amherst which resulted in the fall of Ticonderoga and Crown Point.

The terms of enlistment during this war were short, and the name of the same man often appears more than once on the rolls. But during these three years it is probably safe to say that Braintree furnished, apart from the promenade of Capt. Thayer's company in August, 1757, one hundred different men for actual service. The population of the town was then about two thousand, of whom some five hundred were males above sixteen. From this it would appear that at least one man in each three capable of bearing arms was put into the field.

With the close of the French war a new generation came on the Braintree stage. The last recorded appearance of John Quincy at the town-meetings was in September, 1758. The rebuff he then met with at the hands of his fellow-townsmen has already been noticed. Deacon John Adams, though a selectman in 1758, was not again chosen to that office, and he died two years later. But this year, though his name does not appear on the records, the younger John Adams has asserted that he was chosen surveyor of highways. From this time forward his presence in the town made itself most distinctly felt. Upon the smaller stage it was just as it was on the larger one a little later. The active, inquiring mind was at work impelled by all the nervous energy of youth. Accordingly, in the town-meeting of May, 1761, we find him engaged in his crusade against intemperance, persuading the town to regulate its licensed houses and restrict their number. Then in 1765 he induced it to abandon the old system of repairing highways, and to do it by means of a tax. A committee, of which he was a member, made a report outlining the new system. The old question about the commons is still undecided, and comes up in dreary shape before each succeeding town-meeting. A few years

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later he takes hold of it, and then at last the matter is disposed of. An apparently interminable discussion is brought to an end, and all the commons are sold.

Meanwhile a new set of questions begins to loom up. The report in favor of selling the north commons was presented at the town-meeting of April 1, 1765, just ten days before Parliament passed the Stamp Act. When the news reached New England it caused prodigious excitement everywhere. In Braintree John Adams took the matter up at once. He says,—

"I drew up a petition to the selectmen of Braintree, and procured it to be signed by a number of the respectable inhabitants, to call a meeting of the town to instruct their representative in relation to the stamps."

The town met in the Middle Precinct meeting-house on the 24th of September. Norton Quincy was chosen moderator. Mr. Adams then goes on,—

"I prepared a draught of instructions at home and carried them with me. The cause of the meeting was explained at some length, and the state and danger of the country pointed out; a committee was appointed to prepare instructions, of which I was nominated as one. We retired to Mr. Niles' house; my draught was produced, and unanimously adopted without amendment, reported to the town, and accepted without a dissenting voice. These were published in Draper's paper, as that printer first applied to me for a copy. They were decided and spirited enough. They rang through the State and were adopted in so many words, as I was informed by the representatives of that year, by forty towns, as instructions to their representatives."

These instructions were printed in the *Boston Gazette* of October 14, 1765, and in comparing them with some of an opposite nature coming at the same time from the town of Marblehead, a correspondent of the *Evening Post* picked out at the time one paragraph as "worthy to be wrote in letters of gold." It was the following:

"We further Recommend the most Clear and explicit assertion and vindication of our Rights and Liberties to be entered on the Public Records that the world may know in the present and all future Generations, that we have a clear knowledge and a just sense of those Rights and Liberties and that with submission to divine Providence, we never can be slaves."

Accordingly, these instructions are spread upon the Braintree records. As they have been reprinted it is unnecessary to repeat them here, though the form in which they appear in the works of John Adams[1] is quite inaccurate when compared with the original.

It was certainly a vigorous, stirring production, well calculated to attract the public eye. There was in it an easy reference to the principles of English constitutional law which showed that the man who wrote it was master of his subject. He appealed to Magna Charta, laying down the principle as "grand and fundamental," that "no freeman should be subject to any tax to which he has not given his own consent in person or by proxy." The courts of admiralty were then arraigned:

"In these courts one judge presides alone! No juries have any concern there! . . . What Justice and Impartiality are we at Three thousand miles distance from the fountain to expect from such a Judge of Admiralty. We all along thought the Acts of Trade in this Respects a grievance. But the Stamp Act has erected a vast number of sources of New crimes which may be committed by any man and cannot but be committed by multitudes and Prodigious Penalties all annexed and all these to be tryed by such a Judge of such a Court. What can be wanting after this but a weak or wicked man for a Judge to render us the most sordid and forlorn of slaves? We mean the slaves of a slave of the Servants of a Minister of State."

The authorship of this paper brought the young Braintree lawyer into great popular prominence. Accordingly, it was upon the 18th of the following December that the town of Boston retained him to appear with Gridley and Otis before the Governor and Council in support of the memorial praying that the courts of law might be opened. It was a week later, on Christmas day, that he and his wife "drank tea at Grandfather Quincy's" at Mount Wollaston, and found the "old gentleman inquisitive about the hearing." A few days after, referring to the dangers of the times, he wrote in his diary, "Let the towns and the representatives renounce every stamp man and every trimmer next May!" He probably felt some anxiety at the time in regard to the action of Braintree. The North Precinct, he afterwards declared in a letter which has been printed, was at that time "a very focus of Episcopal bigotry, intrigue, intolerance, and persecution." The church influence there was certainly very great, and one of its prominent members was on the board of selectmen. So intense was the popular feeling, that politics had now fairly taken possession of the pulpit. For instance, the Rev. Ebenezer Gay, of Hingham, had preached a Thanksgiving sermon in which he inculcated distinctly submission to authority and a recourse to "prayers and tears, not clubs." This discourse greatly disturbed the Hingham people, who got so far as to believe that their worthy pastor had the stamps in his house, and they even threatened to go and search it for them. This feeling was not allayed when, the next Sabbath, Parson Smith, of Weymouth, preached a sermon in the Hingham pulpit in which he recommended obedience to good rules and a spirited opposition to bad ones, interspersed with a good deal of animated declamation upon liberty and the times. A month later Parson Wybird alarmed his parishioners by announcing the following as the

[1] John Adams' Works, vol. iii. pp. 465–8.

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text of his discourse: "Hear, O heavens, and give ear, O earth! I have nourished and brought up children, and they have rebelled against me." John Adams goes on:

"I began to suspect a Tory sermon on the times from this text, but the preacher confined himself to spirituals. But, I expect, if the tories should become the strongest, we shall hear many sermons against the ingratitude, injustice, disloyalty, treason, rebellion, impiety, and ill policy of refusing obedience to the Stamp Act. The church clergy, to be sure, will be very eloquent. The church people, are, many of them, favorers of the Stamp Act at present. Major Miller, forsooth, is very fearful that they will be *stomachful* at home (England), and angry and resentful. Mr. Veasey insists upon it that we ought to pay our proportion of the public burdens. Mr. Cleverly is fully convinced that they, that is the Parliament, have a right to tax us; he thinks it is wrong to go on with business; we had better stop and wait till Spring, till we hear from home. . . . Etter is another of the poisonous talkers, but not equally so. Cleverly and Veasey are slaves in principle; they are devout, religious slaves, and a religious bigot is the worst of men."

Major Miller was then one of the board of selectmen. He and all the others mentioned were prominent churchmen, and their names will presently be found as those of political "suspects" in the town records.

As the day in March approached when town officers were to be elected, Braintree was alive with excitement and intrigue. The church party was anxious not to lose the degree of influence it still had, and its members accordingly professed to have seen new light. Mr. Cleverly, for instance, was not so clear as he had been that Parliament had a right to tax the colonies; indeed, he was inclined to think it had not. For selectmen he proposed a combination ticket,—Col. Josiah Quincy and Major Ebenezer Miller, the former being a stanch patriot. At last the day for the town-meeting came, and John Adams, who long afterwards spoke of it as "the first popular struggle of the Revolution in the town of Braintree," thus at the moment described what took place:

"My brother Peter, Mr. Etter, and Mr. Field, having a number of votes prepared for Mr. Quincy and me, set themselves to scatter them. The town had been very silent and still, my name had never been mentioned, nor had our friends ever talked of any new selectmen at all, excepting in the South Precinct; but as soon as they found there was an attempt to be made they fell in and assisted, and although there were six different hats with votes for as many different persons, besides a considerable number of scattering votes, I had the major vote of the assembly the first time. Mr. Quincy had more than one hundred and sixty votes. I had but one vote more than half. . . . Etter and my brother took a skillful method. . . . Many persons, I hear, acted slyly and deceitfully; this is always the case. . . . Mr. Jo. Bass was extremely sorry for the loss of Major Miller; he would never come to another meeting. Mr. Jo. Cleverly could not account for many things done at town-meetings."

This was the meeting at which the popular party achieved only a partial victory, owing to the fact that "the north end people," after voting for "Cornet Bass" once, "withdrew for refreshment," and during their absence in the bar of Ebenezer Thayer's tavern, just across the road, another vote was taken and their candidate defeated. A fortnight later, on the 18th of March, the newly chosen selectman met Major Miller, who, though a Tory then and afterwards, was a worthy man and useful member of his church and town. The successful candidate gave this account of the interview:

"Went to Weymouth; . . . on my return stopped at Mr. Jo. Bass's for the papers. [This was the tavern at the centre of the North Precinct.] Major Miller soon afterwards came in, and he and I looked on each other without wrath or shame or guilt, at least without any great degree of either, though I must own I did not feel exactly as I used to in his company, and I am sure by his face and eyes that he did not in mine. We were very social, etc."

Six weeks later Mr. Adams wrote:

"May 4. Sunday. Returning from meeting this morning, I saw for the first time a likely young buttonwood tree, lately planted on the triangle made by the three roads, by the house of Mr. James Bracket. The tree is well set, well guarded, and has on it an inscription, 'The Tree of Liberty, and cursed is he who cuts this tree!' . . . I never heard a hint of it till I saw it, but I hear that some persons grumble, and threaten to girdle it."[1]

On the 16th of May, 1766, news of the repeal of the Stamp Act reached Boston and was the cause of general rejoicing. For some reason the event was not noticed in Braintree, which John Adams pronounced "insensible to the common joy," declaring that a duller day he did not remember to have passed. Yet there was a town-meeting held, and Ebenezer Thayer was chosen representative. Two more town-meetings were held that year, at each of which the question of granting compensation from the treasury of the province to the sufferers by the August riots of 1765 in Boston came up for discussion. Like many other towns, Weymouth for instance, Braintree at first instructed its representative to vote against the proposed indemnity. The inhabitants desired "at all times to bear their testimony against such unlawful and abusive practices, but as they were in no wise accessory to the mischief committed they did not judge that they could be justly charged with the damages." At another meeting, held in December, Mr. Thayer was instructed to vote for indemnity. The

[1] Apparently this tree was planted in a vacant grass-plot which then stood where the roads united diagonally opposite to where the Episcopal Church now is. Dr. Pattee (p. 378) says that it died a natural death eight years later.

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record of this meeting would also seem to indicate that the new method of repairing the ways by tax had not yet worked a full measure of reform; for the town petitioned to be relieved from a fine of ten pounds imposed upon it by the Superior Court "for not keeping their roads in repair."

In the following March, Norton Quincy and John Adams were again elected selectmen, and Major Miller appears at the head of the fence-viewers and surveyors of highways; but the next year John Adams, who was then in active law practice in Boston, asked to be excused from further service. Not only did the town excuse him, but it passed a formal vote thanking him "for his services as selectman for two years past." There is no other case of such a vote of thanks, and the occasion for it does not appear. Mr. Adams may have declined to receive pay for his services, but if he did, the fact was not stated. Though fast rising into professional eminence, he was at the time a man of only thirty, and there seems no reason why a town which for generations had seen colonels and judges and counselors serving it as selectmen should have been especially grateful to the son of Deacon Adams because he filled for a brief period the office to which his father had been thirteen times elected. It would seem probable, therefore, that, for reasons which do not now appear, his services were known to have been of peculiar value.

After the repeal of the Stamp Act there was a lull in the agitation. Yet the troubled waters did not grow wholly calm before, in 1767, Parliament passed the Import Act. The popular alarm over that measure is next reflected in the record of town-meetings. The warrant, for instance, for that in Braintree at which John Adams declined re-election as selectman, contained an article for the town to agree upon "some effectual Method to promote Economy, Industry, and Manufactures, thereby to prevent the unnecessary importation of European commodities, which threaten the country with poverty and Ruin." This article of the warrant was referred to a committee which reported at once that, in view of the decay of trade, the scarcity of money, and the heavy public debt, the town should use its utmost endeavors towards the suppression of extravagance, idleness and vice, and to promote industry, economy and good morals.

"And in order to prevent the unnecessary exportation of money, of which this Province has of late been so much drained, it is further voted, that this Town will, by all prudent means, discontinue the use of foreign Superfluities, and encourage the Manufactures of this Province, and particularly of this Town."

This was in March, 1768, and a few months later the rumor crept abroad that regiments of British soldiers were to be brought from Halifax and Ireland to overawe the Massachusetts Colony. Boston again took the lead in agitation, and a formal committee from its town-meeting waited on Governor Barnard, asking, in view of the well-authenticated character of the rumor, that the General Court should be called together. It was not supposed that this request would be complied with; but the refusal to comply with it gave the popular leaders a pretext for taking the next step to which they now saw their way. The town of Boston by circular letters invited all the other towns to choose delegates to a convention. As Hutchinson said, this act "had a greater tendency towards a revolution in government than any preceding measure in any of the colonies. The inhabitants of one town alone took upon them to convene an assembly from all the towns, that, in everything but in name, would be a house of representatives." This was the exact state of the case. The appeal was direct to the New England town system. In that system, acting through town-meetings called in a perfectly legal way, the popular leaders saw the material for perfect political organization. The units being of one mind, the way was open to a reorganization of the whole. The slow growth of a hundred and thirty years was now to produce its results. Without having recourse to any suddenly improvised political machinery, with no noise or confusion, but acting quietly through their accustomed local organizations, the people of Massachusetts were in the most natural manner conceivable about to take the management of their affairs into their own hands.

In this work Braintree only did its share. John Adams had removed to Boston, and was now busy with his law books. Yet both this year and the year after he drew up the Boston instructions to its representatives. When the Braintree town-meeting was held, on the 26th of September, Col. Josiah Quincy and Ebenezer Thayer were chosen to represent the town in the proposed convention. A letter of instructions to them was at the same meeting read and approved and ordered to be spread on the records, two pages of which are covered by it.

These instructions—and during this period many of them are to be found in the records of the towns—are no longer interesting reading. They relate to issues long since decided, and set forth principles which few now care to dispute; but historically, they are of the utmost value. Generally well written, though in the somewhat turgid style of the day, they almost always show a clear idea both of what was wanted and of the means through which it was proposed to get it. That such papers should have ema-

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nated at once from so many towns in the province shows more clearly than anything else the generally high standard of political thought which then prevailed. Nor were these papers the work of a few leaders in advance of the people. The whole popular column was moving together. The instructions, prepared by committees, were read and understood in town-meeting. Those of Weymouth were cast in the same mould as those of Braintree. It was one voice, and it emitted no uncertain sound. It was the voice of an intelligent people moving by an accustomed path towards a given end which they distinctly saw. Hence there was nothing strange, irregular, or mob-like in their action. Even when engaged in a revolution they elaborately argued every measure, and took each new step in careful conformity with law and precedent.

Between September, 1765, and September, 1776, there are seven of these state papers, as they may properly be called, entered at length on the Braintree records, filling eighteen closely-written folio pages. First are the town instructions to its representative in relation to the Stamp Act; last is the Declaration of Independence. Between these come the instructions to Col. Quincy and Ebenezer Thayer, delegates to the Boston convention of September, 1768; the resolutions of March 1, 1773, in response to the circular report of the committee of correspondence of the Boston town-meeting of Oct. 28, 1772; the report and resolves on taxation without representation of March 11, 1774; the brief instructions of Jan. 23, 1775, to Deacon Joseph Palmer, town delegate to the Provincial Congress held at Cambridge; and, March 15th, the full covenant for non-importation, non-consumption, and non-exportation then recommended by the Continental Congress.

Of these several papers, the resolves of March 1, 1773, are the most noticeable. They appear to have been drawn by Gen. and Deacon Palmer, an active freeman of the town, who then and for several years after was prominent in the North Precinct. Though born in England, and emigrating at thirty years of age, Gen. Palmer was an ardent patriot, and in 1774 represented Braintree in the Provincial Congress. He was at the head of the committee to which the Boston report was referred. Hutchinson says that the responses of "some of the towns were very high and inflammatory." Perhaps he so classed those of Braintree. Though they began in a measured way, they were certainly explicit, and clearly revealed the advance of public opinion. From them to a declaration of political independence was but one step, and not a long one. Yet these resolves were passed more than two years before the fight at Concord bridge. They were in these words:

"We, your Committee, &c., report,—

"1st. That we apprehend the state of the rights of the colonists, and of this Province in particular, together with a list of the infringements and violations of those rights, as stated in the Pamphlets committed to us, are in general fairly represented, and that the town of Boston be hereby thanked for this instance of their extraordinary care of the public welfare.

"2d. That all taxations, by what name soever called, imposed upon us without our consent by any earthly power, are unconstitutional, oppressive, and tend to enslave us.

"3d. That as our Fathers left their native Country and Friends in order that they and their Posterity might enjoy that civil and religious Liberty here which they could not enjoy there, we, their descendants, are determined by the grace of God that our consciences shall not accuse us with having acted unworthy such pious and venerable Heroes, and that we will, by all Lawful ways and means, preserve at all events all our civil and religious rights and priviledges.

"4th. That by the divine constitution of things there is such a connection between civil and religious Liberty, that in whatever nation or government the one is crushed the other seldom or ever survives long after. Of this History furnishes abundant evidence.

"5th. That all Civil officers are, or ought to be, Servants to the people, and dependent upon them for their official support; and every instance to the contrary, from the Governor downward, tends to crush and destroy civil liberty.

"6th. That we bear true loyalty to our Lawful king, George the 3d, and unfeigned affection to our Brethren in Great Brittain and Ireland, and to all our Sister Colonies, and so long as our mother-country protects us in our Charter rights and privileges, so long will we, by divine assistance, exert our utmost to promote the welfare of the whole British Empire, which we earnestly pray may flourish uninterruptedly in the paths of righteousness till time shall be no more.

"7th. That Mr. Thayer, our Representative, be directed, and he hereby is directed, to use his utmost endeavors that a Day of Fasting and Prayer be appointed throughout the Province for humbling ourselves before God in this day of darkness, and imploring divine direction and assistance."

Events now moved rapidly. On the 18th of December of this year (1773) the tea was thrown into Boston Harbor, Deacon Palmer's son from Braintree aiding in the work. On the 1st of the following June, Governor Hutchinson sailed away from Boston into his life-long exile, and the same day the Port Bill went into effect. During June also the General Court appointed five delegates to represent the province in the first Continental Congress; and August 10th, John Adams set off with his colleagues for Philadelphia, having previously moved his wife and family back to Braintree from their home in Queen Street, Boston. On the 22d of August Braintree appointed Deacon Palmer, Col. Thayer, and Capt. Penniman its delegates to the county convention, and likewise its committee of correspondence; a larger body of six, at the head of which was Norton Quincy, was likewise instructed to act as a sort of committee of public safety.

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For this latter committee there was then supposed to be special need in Braintree. The town powder was stored in a small building on the common in the North Precinct, and some anxiety was felt as to its safety. Owing to the presence of the Church of England people, the North Precinct was looked upon as a Tory hot-bed. Party feeling there certainly ran high, "and very hard words and threats of blows upon both sides were given out." In the course of the month of September, Gen. Gage sent two companies of soldiers over to Charlestown, and secured some ammunition stored there. This led to a tumultuous gathering next day at Cambridge, and the excitement soon spread through the neighboring towns. Mrs. John Adams then tells the story of what occurred in Braintree:

"The report took here on Friday, and on Sunday a soldier was seen lurking about the Common, supposed to be a spy, but most likely a deserter. However, intelligence of it was communicated to the other parishes, and about eight o'clock Sunday evening there passed by here about two hundred men, preceded by a horse-cart, and marched down to the powder-house, from whence they took the powder, and carried it into the other parish, and there secreted it. I opened the window upon their return. They passed without any noise, not a word among them until they came against this house, when some of them, perceiving me, asked me if I wanted any powder. I replied, 'No, since it is in such good hands.' The reason they gave for taking it was that we had so many Tories here they dared not trust us with it; they had taken Vinton [1] in their train, and upon their return they stopped between Cleverly's and Etter's and called upon him to deliver two warrants. Upon his producing them, they put it to vote whether they should burn them, and it passed in the affirmative. They then made a circle and burnt them. They then called a vote whether they should huzza, but, it being Sunday evening, it passed in the negative. They called upon Vinton to swear that he would never be instrumental in carrying into execution any of these new acts. They were not satisfied with his answers; however, they let him rest. A few days afterwards, upon his making some foolish speeches, they assembled to the amount of two or three hundred, and swore vengeance upon him unless he took a solemn oath. Accordingly, they chose a committee and sent it with him to Major Miller's to see that he complied; and they waited his return, which, proving satisfactory, they dispersed. This town appears as high as you can well imagine, and, if necessary, would soon be in arms. Not a Tory but hides his head. The Church parson thought they were coming after him, and ran up garret; they say another jumped out of his window and hid among the corn, whilst a third crept under a board fence and told his beads."

The powder was removed on Sunday, September 4th, and the alarm caused among the church people by such proceedings was naturally great. Their sympathizers were almost wholly confined to Boston, and accordingly exaggerated rumors soon began to get currency there of the dangers to which Mr. Winslow and the members of his society were exposed. Lexington and Concord were still six months in the future, and public feeling had not yet reached the pitch of intolerance to which it subsequently rose. These rumors accordingly scandalized the law-abiding sentiment of Braintree, and early in October the matter was brought to the notice of an adjourned town-meeting. The following preamble and vote were then passed:

"WHEREAS, a report has been spread in the Town of Boston and other places that a considerable Number of People in this Town had entered into a combination to Disturb and harrass the Reverend Mr. Winslow and other members of the church of England, with a letter to oblidge them to leave the Town. And no evidence appearing to support the charge, Therefore

"Voted, That said report is Malicious, false and injurious, and calculated to defame this Town, and that we protest against all such combinations as being subversive of good Government. We being as ready to allow that right of private judgment to others which we claim for ourselves.

"Voted, The relation Mr. Peter Etter made respecting his conduct is satisfactory to the Town."

Peter Etter was a German by extraction, and one of the company that undertook the development of glass-works in Braintree in 1752. He continued to be an inhabitant of the town after that enterprise failed, and took an active part in public affairs. Though apparently a churchman, he seems to have been on excellent social and political terms with John Adams, who used, with his wife, to take tea with him; and apparently it was well known in the town that on public issues he did not sympathize with his rector. It was not so with all. Major Miller evidently stood well with his townsmen. He had served acceptably in many offices, and was on the board of selectmen as late as 1772. But he belonged to the church and the gentry,—the class of the Apthorps, Borlands, and Vassalls,—and at the very meeting which passed the votes just quoted all persons in the town who felt "aggrieved by the conduct of others respecting our public affairs" were enjoined to go to a committee of observation, then appointed, who were "desired, if possible, to remove the grounds of uneasiness (if real), and direct all inquiries."

Three years passed away before the persecution of

[1] The Vinton here mentioned was Capt. John Vinton, of Braintree Middle Precinct. He was then deputy sheriff, and as such had in his hands a number of the newly-issued warrants for summoning juries, in pursuance of the act of Parliament for new modeling the government of Massachusetts. Though an official under the colonial government, John Vinton was at a later time an earnest patriot, and held a commission in the Revolutionary army. (Vinton Memorial, pp. 57–61.) Joseph Cleverly and Peter Etter were both members of the Braintree Episcopal church, and they lived on the old Plymouth road, near Penn's Hill, and were accordingly neighbors of Mrs. Adams. It has already been seen (*ante*, p. 332) that Etter was a warm political friend of John Adams.

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the Tories in Braintree became open and pronounced. Meanwhile they were certainly treated with no little forbearance. Even after the Declaration of Independence had been read from the North Precinct pulpit and entered in the records of the town, Mrs. Adams, on the 29th of September, 1776, wrote to her husband: "The church is opened here every Sunday, and the king prayed for, as usual, in open defiance of Congress." In reply, he expressed his surprise at "prayers in public for an abdicated king," and declared that nothing of the kind was heard anywhere in the country except New York and Braintree. "This practice," he added, "is treason against the State, and cannot be long tolerated." Outwardly, and in other respects, Mr. Winslow was probably more discreet, but it has already been observed that he felt bound by his ordination oath to conform literally to the ritual, and he did so until at last the long-suppressed popular feeling found open expression. In June, 1777, a town-meeting was called for the purpose of agreeing upon a list of those persons dwelling in Braintree who were "esteemed inimical" to the popular cause. The selectmen presented the following names: Rev. Edward Winslow, Maj. Ebenezer Miller, John Cheesman, Joseph Cleverly, James Apthorp, William Veazie, Benjamin Cleverly, Oliver Gay, and Nedabiah Bent. The following names were then added: Joseph Cleverly (second), William Veazie, Jr., Henry Cleverly, and Thomas Brackett. All of these persons it was then voted were "esteemed inimical," and William Penniman was chosen to procure evidence of their disloyalty and lay it before the court.

The coming event had cast its shadow before, and on the 2d of April, Mrs. Adams wrote: "The Church doors were shut up last Sunday in consequence of a presentiment; a farewell sermon preached and much weeping and wailing; persecuted, be sure, but not for righteousness' sake." The action of the town two months later was in the nature of a formal indictment of the whole society, for among the names of those recorded as "inimical" were its rector, its wardens, and all its leading members. Yet Mr. Winslow alone would seem to have left the town, following the British army to New York. In any event his occupation in Braintree was gone. Against the other members of the society proceedings do not seem to have been pressed, and afterwards they all of them become good citizens of the United States, their names again appearing in the Braintree and Quincy records, and, at last, on the stones in the graveyard. Later a certain amount of property in Braintree was seized and sold because of Tory ownership, but it belonged chiefly to non-residents. In consequence of one of these seizures John Adams bought the old Vassall house, in which he passed the last twenty-five years of his life, and from which both he and his wife were buried. But the Tory persecution in Braintree, though it doubtless made the lives of those suspected miserable enough at the time, seems, so far as actual residents in the town were concerned, to have resulted only in the expatriation of Samuel Quincy, the Borlands, and the Rev. Edward Winslow. The other suspects quietly accepted the situation.

Returning to the autumn of 1774, after the seizure of the powder on the 4th of September Braintree was alive with rumors and military preparation. Returning from a visit to Salem, Mrs. Adams stopped at her house in Boston, and thence wrote to her husband on September 24th:

"'In time of peace prepare for war' (if this may be called a time of peace) resounds throughout the country. Next Tuesday they are warned at Braintree, all above fifteen and under sixty, to attend with their arms; and to train once a fortnight from that time is a scheme which lies much at heart with many."

She then goes on to speak of a conspiracy among the negroes in Boston, which, it was supposed, had just been discovered, and she adds,—

"There is but little said, and what steps they will take in consequence of it I know not. I wish most sincerely there was not a slave in the province; it always appeared a most iniquitous scheme to me to fight ourselves for what we are daily robbing and plundering from those who have as good a right to freedom as we have. You know my mind on this subject."

In the form of covenant "very unanimously" adopted in the Braintree town-meeting of 15th March following the date of this letter there appears this clause,—

"We will neither import, or purchase any slave imported since the first day of December last, and will wholly discontinue the slave trade; and will neither be concerned in it ourselves, nor will we hire our vessels, nor sell our commodities or manufactures to those who are concerned in it."

The two utterances taken together are significant, for Mr. Adams had returned from Philadelphia in October, 1774, and it was he, doubtless, who draughted the covenant. Immediately on his getting back to Braintree the town had chosen him as an additional delegate to the Provincial Congress, Messrs. Thayer and Palmer having been previously elected. He had passed the winter at home, and as soon as the covenant was adopted he came forward with another report as chairman of a committee on minute-men. It was voted to raise three companies, one in each precinct, to be composed of forty-one men each, including officers. Provision had already been made in January for military drill, and payment for attendance thereat; and now the minute-men in prompt attend-

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ance were to receive "one shilling and four pence per day for one day in every week, and the selectmen were directed to supply the officers of the three companies with money to pay off said men day by day;" and if there were no funds in the treasury they were to borrow on the town's credit. On the 19th of April occurred the affair of Lexington and Concord, and on the 24th the adjourned town-meeting directed the selectmen to "dismiss Mr. Rice, their Grammar School master as soon as their present engagements are expired." It was evidently thought that there was no money for anything but men and munitions; and ten days later Mrs. Adams wrote to her husband: "Mr. Rice is going into the army as captain of a company. We have no school. I know not what to do with John." This John was her oldest son, John Quincy, then a boy of seven, who, eighteen months later, she again refers to as having "become post-rider from Boston to Braintree."

It was the general belief, after the affair of Lexington and Concord had tightened the lines around Boston, that the need of supplies would oblige Gen. Gage to send out parties along the shore. As one of the salt-water neighborhoods, the North Precinct was accordingly in great and perpetual terror of forays. On the 4th of May, Mrs. Adams wrote: "There has been no descent upon the sea-coast. Guards are regularly kept." The widow of Josiah Quincy, Jr., who had died only a few weeks before, was then at the house of her father-in-law in the North Precinct,—the house, already referred to, in which President Josiah Quincy, of Harvard College, subsequently lived and died. On Saturday, April 29th, Mrs. Adams went to see her there, "and in the afternoon, from an alarm they had she and her sister with three others of the family, took refuge with [Mrs. Adams] and tarried all night." A little later Col. Quincy arranged with Deacon Holbrook, of the Middle Precinct, for a place of retreat, if he needed one; and Mr. Cranch, who lived at Germantown, did the same with Maj. Bass. Mrs. Adams herself secured a refuge at the house of her husband's brother.

So things went on from day to day, the now inevitable conflict drawing always nearer. At last, on Sunday morning, May 21st, Braintree had a veritable alarm,—the enemy was actually at its door. Three sloops and a cutter had come out from Boston Harbor and dropped anchor in Weymouth fore-river, not far from Germantown. Before six o'clock alarm-guns were heard, and shortly after the bells began to ring. Then the minute-men fell in at tap of drum on the training-field. The panic was great, especially in Weymouth, and men, women, and children came flocking over the Plymouth road and down Penn's Hill to Braintree. The wildest rumors were circulated. Three hundred men had been landed! They were marching into Weymouth village! They were coming to Germantown! Meanwhile the companies of minute-men came rapidly in, showing sufficiently well what a hornet's nest the region was. They came from distances of twenty miles and more. Those from Braintree were naturally among the first on the ground. Young Elihu Adams, also a son of Deacon John Adams, and who afterwards died of dysentery contracted in camp during the siege of Boston, was in command of the Braintree company, and also one of the party which went out to drive the marauders away from Sheep Island, where they were foraging. This they succeeded in doing without loss to themselves.

Through all these events Mrs. Adams wrote that her house, being on the main road, was a scene of lasting confusion. "Soldiers coming in for a lodging, for breakfast, for supper, for drink, etc. Sometimes refugees from Boston, tired and fatigued, seek an asylum for a day, a night, a week." Meanwhile her husband was writing: "Let me caution you, my dear, to be upon your guard against the multitude of affrights and alarms which, I fear, will surround you;" but a little later he exclaims, "Oh, that I were a soldier! I will be! I am reading military books. Everybody must, and will, and shall be a soldier!"

All this was in May. At last, on the morning of Saturday, June 17th, a heavy cannonading to the northward awoke the town at early dawn. The British ships of war in Boston Harbor were firing at the breastwork which had been thrown up the night before on the crest of Bunker's Hill. The only records which have come down to us showing how that day was passed by those dwelling in Braintree are found in a letter from Mrs. Adams to her husband and in the later recollections of her son. Restless with excitement and suspense, unable to shut out the noise of the distant cannon, the mother, then a woman of a little more than thirty, taking with her the child of eight, went out to the neighboring Penn's Hill, and, climbing to its summit, looked towards Boston. It was a clear June day of intense heat, and across the blue bay they saw, against the horizon, the dense black volume of smoke which rolled away from the burning houses of Charlestown. Over the crest of the distant hill hung the white clouds which told of the battle going on beneath the smoke. There was withal something quite dramatic in the scene; for, as the two sat there silent and trembling, the child's hand clasped in that of the mother, thinking now of what

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was taking place before their eyes, and now of the husband and father so far away at the Congress, they dreamed not at all of the great future for him and for the boy to be surely worked out in that conflict, the first pitched battle of which was then being fought before them.

The next day the mother wrote,—

"The battle began upon our intrenchments upon Bunker's Hill Saturday morning, about three o'clock, and has not ceased yet, and it is now three o'clock Sabbath afternoon. Charlestown is laid in ashes. It is expected they will come out over the Neck to-night, and a dreadful battle must ensue. Almighty God, cover the heads of our countrymen, and be a shield to our dear friends! How many have fallen we know not. The constant roar of the cannon is so distressing that we cannot eat, drink, or sleep. My bursting heart must find vent at my pen. 'The race is not to the swift, nor the battle to the strong; but the God of Israel is He that giveth strength and power unto his people. Trust in him at all times, ye people, pour out your hearts before him; God is a refuge for us.'"

There were no services held that Sunday in the North Precinct church, nor had there been on the Sunday before. "They delight in molesting us on the Sabbath," wrote Mrs. Adams. But at last, on the 25th of June, "we have sat under our own vine in quietness; have heard Mr. Taft. The good man was earnest and pathetic; I could forgive his weakness for the sake of his sincerity." Nor did her own pastor fully meet the spiritual needs of this lady, for presently she speaks of him as "our inanimate old bachelor," whom she "could not bear to hear;" and then says that he "made the best oration (he never prays, you know) I ever heard from him." Two companies of soldiers were now stationed in the town,—that of Capt. Turner, at Germantown, and that of Capt. Vinton, at Squantum. Presently they were engaged in small affairs in the harbor; but, before this, their presence led to a town-meeting episode which showed how the lessons of history were ingrained in the people. The descendants of the Puritans bore freshly in memory the fact that Cromwell had with his soldiery dispersed the Long Parliament. The town was to choose a representative. Col. Palmer and Mr. Thayer, dwelling in different precincts, were opposing candidates, and Captain Vinton's company was largely composed of men from Mr. Thayer's precinct. The meeting was held on the 12th of July, and again Mrs. Adams tells what took place:

"There was a considerable muster upon Thayer's side, and Vinton's company marched up in order to assist, but got sadly disappointed. Newcomb insisted upon it that no man should vote who was in the army. He had no notion of being under the military power; said we might be so situated as to have the greater part of the people engaged in the military, and then all power would be wrested out of the hands of the civil magistrate. He insisted upon its being put to vote, and carried his point immediately."

During the night of the 9th of July a body of three hundred volunteers put out in whale-boats from Germantown, and crossed over to Long Island, where they seized some cattle, sheep, and prisoners, and brought them off without being discovered from the vessels lying near. Their emulation being fired by this achievement, a few days later another party put off from the Moon Island, opposite Squantum, in open day, and fired the house and barn which the previous party had spared. Though exposed to a sharp fire from the enemy's ships, the whole force returned in safety, and only one of the covering party on the Moon was killed. Then all the companies guarding the south side of the bay were ordered to go to Nantasket, and cut and bring away the ripened grain. While there, and under the eyes of several men-of-war, they crossed over in their whale-boats and set fire to the light-house. Returning, they were fired upon and pursued, but got back without loss. Gen. Gage thereupon sent a force of carpenters, under guard of thirty marines, down to repair the building, and caused a new lamp to be set up. In consequence of this, on Sunday evening, the 29th, a body of men went off from Squantum in the whale-boats, surprised and overcame the guard, killing the lieutenant in command and one man, and completely destroyed the buildings. Returning with their prisoners they were hotly pursued, but escaped with the loss of one man killed. Two days after he was buried from Germantown. These were the only military operations undertaken during the siege of Boston from Quincy Bay; and though, as Mrs. Adams wrote, they were in themselves but trifling affairs, yet they served "to inure our men and harden them to danger."

The summer was hot and dry. There was meat to be had in abundance, but at one time it seemed probable that the corn crop would prove a failure, and famine might thus be added to war. Tea, coffee, and sugar became very scarce, but "whortleberries and milk we are not obliged to commerce for." The camps about Boston, swarming with raw, untrained levies, were not properly policed, nor were the food and mode of life such as the men were accustomed to. As a matter of course sickness ensued. The state of continual excitement and alarm in which the people of the neighboring towns had long been living naturally predisposed them to disease, and when the camp sickness took the form of dysentery it soon became epidemic and spread rapidly. Then followed some weeks of terrible trial. It was a time of pestilence. In Braintree Mr. Wibird was stricken down, and all through August and September the Sabbath services were not observed. There was almost no house

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which did not count some dead, and two, three, and even four funerals would take place in a day.

"The small-pox in the natural way was not more mortal than this distemper has proved in this and many neighboring towns. . . . Mrs. Randall has lost her daughter. Mrs. Bracket hers. Mr. Thomas Thayer his wife. I know of eight this week who have been buried in this town. . . . In six weeks I count five of my near connections laid in the grave. . . . And such is the distress of the neighborhood that I can scarcely find a well person to assist in looking after the sick. Mr. Wibird lies bad, Major Miller is dangerous, and Mr. Gay is not expected to live. . . . We have fevers of various kinds, the throat distemper, as well as the dysentery prevailing in this and the neighboring towns. . . . Sickness and death are in almost every family. I have no more shocking and terrible idea of any distemper, except the plague, than this. . . . So mortal a time the oldest man does not remember."

So wrote Mrs. Adams to her husband. His brother Elihu, who had just taken a commission in the army, was among the earliest victims. Returning home at that time, John Adams had started back to Philadelphia on the 26th of August, and between that day and the 8th of September there were eighteen persons buried in the Middle Precinct alone. The disease was supposed to be contagious, so that watchers and nurses could be obtained only with difficulty, and the sustained physical strain upon the well soon made them sick. Mrs. Adams' own house was a hospital. A servant was first taken down; she herself was then seized; another servant followed, and then one of her children; a third servant fell sick, and had to be moved to Weymouth, where she afterwards died. Thither Mrs. Adams followed her to be by the bedside of her own mother, and from thence, on October 1st, she wrote, in an agony of grief, to her husband,—

"Have pity upon me! have pity upon me, O thou my beloved, for the hand of God presseth me sore. Yet will I be dumb and silent, and not open my mouth, because Thou, O Lord, hast done it. How can I tell you (O my bursting heart!) that my dear mother has left me! After sustaining sixteen days' severe conflict, nature fainted, and she fell asleep. At times I was almost ready to faint under this severe and heavy stroke, separated from *thee*, who used to be a comforter to me in affliction; but, blessed be God! his ear is not heavy that He cannot hear, but He has bid us call upon Him in time of trouble."

Ten days after this letter was written Col. Josiah Quincy watched, from an upper window of his house, the ship that bore Gen. Gage down the harbor on his way home to England. The pane of glass is still preserved on which he then scratched a record of the incident. But six months more were to pass before the evacuation of Boston. During that time the apprehension of attack along the Braintree shore was continual; but those dwelling there had become accustomed to it, and took the alarms more quietly. Col. Quincy wrote,—

"Although we have five companies stationed near us, yet the shells thrown from the floating batteries and the flat-bottomed boats which row with twenty oars, carry fifty men each, and are defended with cannon and swivels, keep us under perpetual apprehension of being attacked whenever we shall become an object of sufficient magnitude to excite the attention of our enemies. Our circumstances are truly melancholy, and grow rather worse than better."

Towards the end of October the sickness abated, and as the winter came on the situation became in every way more endurable. Money, it was true, had already become scarce. Paper currency was at a discount of ten per cent., and a silver dollar was a great rarity. Prices had begun to rise. Those of foreign goods had doubled. Molasses was an article in common household use; its ordinary price had risen from twenty-five cents a gallon to forty. Of the domestic products, corn was sixty-five cents a bushel, rye eighty, hay twenty dollars a ton, and wood three dollars and a half a cord. Meat was abundant. The condition of the people was, therefore, in no way unbearable, and though Boston was in a state of siege only ten miles away, with the exception that the greater part of the able-bodied men were away in camp, life went on in Braintree much as usual.

This continued until March, the war and its incidents being, meanwhile, the great subject of discussion. Rumors of what was going on in camp and in Congress were abundant. Among others, there came a story, which was industriously bruited about, that Hancock and John Adams had both left Philadelphia, and sailed for England from New York on board an English man-of-war. In other words, they had proved traitors. In the morbid condition of the public mind, even this absurd story gained credence. Angry disputes took place in Braintree taverns, and "some men were collared and dragged out of the shop with great threats for reporting such scandalous lies." Norton Quincy, then one of the selectmen, seems to have been especially excited over the calumny. Though a man of indolent temper, he went so far as to offer his own life as a forfeit for that of the husband of his niece, should the report prove true. But, a mere war rumor, it was soon forgotten. Indeed, the beginning of new military operations soon drove all such wild ideas out of the people's heads.

On the 3d of March the sound of heavy cannonading from the direction of Boston warned the people of Braintree that new movements were going on. The militia were all mustered, and marched away with three days' rations. Scarcely a man was left in town, and the place of those serving as sea-coast guards was filled by others from the interior.

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"I have just returned," wrote Mrs. Adams, "from Penn's Hill, where I have been sitting to hear the amazing roar of cannon, and from whence I could see every shell which was thrown. . . . I went to bed about twelve, and rose again a little after one. I could no more sleep than if I had been in the engagement; the rattling of the windows, the jar of the house, the continual roar of twenty-four pounders, and the bursting of shells. About six this morning there was quiet. I rejoiced in a few hours' calm. I hear we got possession of Dorchester Hill last night."

Three days later, she speaks of the militia as all returning, and of her great disappointment that nothing more was effected than the occupation of Dorchester Heights. "I hoped and expected more important and decisive scenes. I would not have suffered all I have for two such hills." A fortnight later the evacuation of Boston had been decided upon. "Between seventy and eighty vessels of various sizes are gone down and lie in a row in fair sight of this place, all of which appear to be loaded." The fear of marauding parties was so great at this time that the shores had to be guarded nightly. Under date of the 18th of March, when an adjourned town-meeting was to have been held, the following entry appears in the records:

"The inhabitants being obliged to guard the shores to prevent the threatened damages from the ships which lay in the harbor with the troops aboard, the meeting was adjourned to 25th instant, at one o'clock P. M."

Three days later, Col. Quincy reported as follows to Gen. Washington:

"Since the ships and troops fell down below, we have been apprehensive of an attack from their boats, in pursuit of live stock; but yesterday, in the afternoon we were happily relieved by the appearance of a number of whale-boats, stretching across our bay, under the command (as I have since learned) of the brave Lieut.-Col. Tupper, who in the forenoon had been cannonading the ships, with one or more field-pieces, from the east head of Thompson's Island, and I suppose last night cannonaded them from the same place, or from Spectacle Island. This judicious manœuvre had its genuine effect; for, this morning, the Admiral and all the rest of the ships, except one of the line, came to sail, and fell down to Nantasket Road, where a countless number is now collected."

At the same time Mrs. Adams wrote,—

"From Penn's Hill we have a view of the largest fleet ever seen in America. You may count upwards of a hundred and seventy sail. They look like a forest. . . . To what quarter of the world they are bound is wholly unknown; but it is generally thought to New York. Many people are elated with their quitting Boston. I confess I do not feel so. 'Tis only lifting a burden from one shoulder to the other, which is perhaps less able or less willing to support it. . . . Every foot of ground which they obtain now they must fight for, and may they purchase it at a Bunker Hill price."

And in reply, John Adams exclaimed,—

"We are taking precautions to defend every place that is in danger, the Carolinas, Virginia, New York, Canada. I can think of nothing but fortifying Boston Harbor. I want more cannon than are to be had. I want a fortification upon Point Alderton, one upon Lovell's Island, one upon George's Island, several upon Long Island, one upon the Moon, one upon Squantum. I want to hear of half a dozen fire-ships, and two or three hundred fire-rafts prepared. I want to hear of row-galleys, floating batteries built, and booms laid across the channel in the narrows, and *Vaisseaux de Frise* sunk in it. I wish to hear that you are translating Braintree commons into the channel."

Though the body of the English fleet took its departure for Halifax during the month of March, a few vessels lay at anchor in the outer harbor or cruised about the bay for several weeks longer. They seemed reluctant to give up all pretence of maintaining a hold on Boston. At the end of May, Mrs. Adams wrote: "We have now in fair sight of my uncle's [Norton Quincy's house, at Mount Wollaston] the 'Commodore,' a thirty-six gun frigate, another large vessel, and six small craft." At last military movements were made under orders from the patriot authorities looking to the occupation of the islands. In consequence of these the last remnant of the fleet, "'Commodore' and all," put to sea upon the 14th of June, and "not a transport, a ship, or a tender [was next day] to be seen." Braintree, in common with her sister-towns on Boston Bay, was thereafter allowed to rest in peace.

So far as Massachusetts was concerned, the war of independence now entered upon a new stage. Neither any longer was the enemy on the hearth-stone, nor was the struggle a novelty. The glow of excitement which stimulated and made easy the first patriotic movement had passed away. In its place came a consciousness of the drag and drain of a seemingly endless war. In this respect the experience of one generation is but a repetition of that of another. The ugly details of the past are forgotten, while whatever there was of heroic about it stands out clean cut and prominent. On the other hand, the selfish, venal spirit of the present makes itself painfully apparent, and is supposed always to be of recent development,—one of the characteristics of a race degenerate. A careful examination of the record reveals a different story. The years between 1860 and 1865 will lose nothing by contrast with those between 1776 and 1782. In each case the conflict opened on a people wild with patriotic ardor. All were burning to do something; many could not do too much. Money was poured out like water; regiments formed as if by magic. Self-sacrifice was the order of the day, and life in the presence of trial assumed an unknown charm. For the time being a whole people had become heroic.

Then came the reaction. The realities of war be-

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gan to be felt. Enlistments fell off in 1776, as they did in 1862. It grew harder to procure men just in proportion to the more pressing need of men. Values were unsettled. Prices rose. The poorer and more selfish natures began to show the baseness of which they were capable. The voice of the croaker was loud in the land. The contractor grew rich; the patriot poor. It seemed as though the war would never end; not a few were forward to express the wish that it had never begun. The weak, the craven, and the mean longed for quiet and the flesh-pots.

Even while the town clerk of Braintree, in obedience to the mandate of the Provincial Council, was entering the Declaration of Independence on the records, "there to remain as a perpetual memorial,"—only three months after the last British ship had been driven from Boston Harbor,—even thus early Mrs. Adams wrote as follows to her husband:

"I am sorry to see a spirit so venal prevailing everywhere. When our men were drawn out for Canada, a very large bounty was given them; and now another call is made upon us. No one will go without a large bounty, though only for two months, and each town seems to think its honor engaged in outbidding the others. The province pay is forty shillings. In addition to that, this town voted to make it up six pounds. They then drew out the persons most unlikely to go, and they are obliged to give three pounds to hire a man. Some pay the whole fine, —ten pounds. Forty men are now drafted from this town. More than one-half, from sixteen to fifty, are now in the service. This method of conducting will create a general uneasiness in the Continental army."

She then goes on to speak of the rage for privateering which prevailed, and adds that "vast numbers" were employed in that way. Before entering further into the burden which the war then imposed on Braintree, it will be well to try to form some idea of the strength which was there to bear the burden. What was the population of the town during the Revolution?—and what was its wealth? The census of 1765 gives the population at 2433, that of 1776 at 2871, and that of 1790 at 2771. During the war, therefore, taken as one period, Braintree must have numbered a population of close upon 2800 souls. Of these, 700 would have been males above sixteen years of age; for the war lasted eight years, and in the course of it a new arms-bearing generation grew up. Experience has always shown that, for the practical purposes of war, men above forty years of age are useless. As members of a home-guard and during short periods of service, they can be made more or less effective. But the bivouac, long marches, and unaccustomed fare break them down. They are not equal to campaign exposure. Consequently not more than two-thirds at most of the men above sixteen in any community are properly capable of bearing arms. Those above forty years of age, and the halt, the lame, and the blind must be exempted. During the years 1776 to 1782, therefore, the whole arms-bearing population of Braintree did not exceed 475 at the outside. It probably fell considerably short of that number.

As respects available wealth, it is far more difficult to fix on any safe basis for estimate. This subject has already been considered. It has been stated that the Braintree people during the colonial period had substance, but very little of what would now be called quick capital. In other words, they had nothing which could readily be turned into money. They owned the houses in which they lived, their farms, farm buildings, and stock. They had clothes and some furniture. A few had money out at interest; and others were in debt. To this general rule of no available means there were, of course, in an old town like Braintree a few exceptions. Such were Col. Quincy, Major Miller, Gen. Palmer, and, possibly, Mr. Thayer. John Adams was not an exception to it. He had nothing except his house in Queen Street, Boston, and the farm at Penn's Hill. The farm his wife tried to manage. Few men were more capable, and yet in September, 1777, she wrote to him, "Unless you return, what little property you possess will be lost. . . . As to what is here under my immediate inspection, I do the best I can with it. But it will not, at the high price labor is, pay its way." This was the common experience. The Penn's Hill farm also affords a basis on which to make an approximate estimate of the wealth of the town. One part of that farm consisted of thirty-five acres of arable land, with a house, barn, and other buildings. With this part went eighteen acres of pasture. Bought in 1774, the cost of the property was £440, or $1465. In 1765 there were 327 houses in Braintree, occupied by 357 families. At the time of the war the number of houses may have increased to 400. That bought by John Adams was one of the better sort. Judging by the sum paid for it, an estimate of $300 to a house and a family would seem to be liberal, for in the town there were some paupers and many poor people, who, living only, never accumulated anything. The owners of farms were accounted the rich men. The sum of $400,000 would thus represent the aggregate accumulated wealth of Braintree in 1776.

Such being the strength,—450 men capable of bearing arms, with an accumulation of $400,000 behind them,—it remains to consider the burden. This is no less difficult correctly to estimate than the other. The rolls show, for instance, that Braintree furnished 1600 men for military duty in the course of the war,

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besides a large number (of which there is no record) who served on the water. And, again, in one single year (1781) it assessed itself $600,000 to buy beef for the army and pay the town expenses. But the $600,000 were paid in paper currency, and the term of service of the men was apt not to exceed three days. Such figures only serve to falsify. During the Revolution Braintree did not contribute either 1600 men or a million dollars, for the simple reason that her inhabitants did not number the one or have the other. The drain was doubtless heavy enough, but it was at least limited by the total resources.

In considering, then, the Braintree enlistments, those for short periods must be left out of the account. A service of one or two days in guarding the shore may have been a summer picnic, with an agreeable spice of danger, but in no sense was it war. The men engaged in that service were not soldiers. They were mere members of a *posse comitatus*. The shorter enlistments also were of not much more value. Indeed, experience has shown that in actual war there is no more cruel way of wasting blood and treasure than sending to the field men enlisted for a few weeks or months. Almost never are they of any real service.

A Mr. Partridge, of Duxbury, one of a committee who waited on Washington in October, 1776, asked him whether enlistments for one year would not suffice. He exclaimed in reply, "Good God! gentlemen, our cause is ruined if you engage men for only a year. You must not think of it. If we hope for success we must have men enlisted for the whole term of the war." This course was too Spartan; the weaker, the more wasteful, and more murderous one of short enlistments was pursued. Accordingly, men were enlisted in Braintree for the Canada expedition in 1776, for the Rhode Island expeditions in 1777 and 1778, and for the Penobscot expedition of 1779; others went down to garrison the castle in the harbor. Furnishing and equipping these men went far toward exhausting the town; but it was playing at war. It was the three-year Continentals who did the work. They were at Long Island, and they were at Stony Point; they forced Burgoyne's intrenchments, and captured Rahl's Hessians; they bore the heat of Monmouth, and stormed the redoubt at Yorktown. This was war. The question is always,—How many of these men did the town put into the field? Picnics and summer promenades do not count.

So also as regards taxes and supplies. That the stress on the towns during the Revolution was great is indisputable. They were called on for money and they were called on for men, for clothes, and for meat. But the figures are apt to be expressed in Continental currency. There was no financial, as there was no military, folly which the New England people did not commit during the Revolution. Throughout they showed that the town-meeting is ill adapted to war. They tried to make patriotism a substitute for the provost-guard. They issued false money. They regulated prices. They mobbed those who preferred not to exchange good merchandise for worthless paper. It was not in them to do what Frederick II. did in Prussia,—take the men they needed and the supplies they needed and finish up the work in hand. That would have been war. What they did was to campaign interminably under town-meeting inspiration.

As regards the actual money contributions of Braintree to the war of independence, the records are suggestive, but exasperatingly vague. They are full of votes alluding to reports and statements at the time made, but since lost. There are almost no exact figures. Even when supplemented by the State archives they fail to piece out the story. One thing is apparent: the zeal of the early 1775 soon vanished. Not only in the years which followed could few recruits be obtained from among the townsmen, but they would not submit to a draft. In September, 1777, and again in June, 1780, the Braintree town-meeting formally voted to indemnify the militia officers for any fine they might incur by omitting to draft men when required so to do by the General Court. Committee after committee was then appointed to fill up the quota by going out to hunt up men in other towns. The inhabitants were finally divided into classes, and each class was called upon to somewhere secure its recruits. The poorest and worst material in the community was thus collected together and swept into the ranks. A large portion of the heroes of '76 were men of this stamp. In 1781, for instance, Capt. Joseph Baxter, one of the town recruiting committee, had a long wrangle with the selectmen of Boston over a wretched bounty-jumper named Williams. Both parties claimed him as one of their quota. The Boston agents had given him fifteen guineas, and Capt. Baxter "was drove to the utmost extremity to prove the justness of his claim to said Williams, but finally obtained him." The records of the year 1780 indicate the most severe stress. They read as follows, the meeting being held in the Middle Precinct meeting-house on the 27th of June. The motion was

"To make an offer to such persons as will engage to go into the service.

"After a considerable debate on the matter, it was

"*Voted*, To give each man One Thousand Dollars as a

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Bounty, also Half a Bushel of Corn for Every Day from the Time they march to the time they are discharged or leave the army; and also half a bushel of Corn for every Twenty miles they shall be from home when discharged; and also

"*Voted*, That the town will pay them the forty shillings per month promised by the State, in hard money, if the soldiers enable the town to Receive the said 40/ from the State. Unless it will best sute the soldiers to Receive it from the State themselves.

"*Voted*, The Selectmen should give Security to the persons that shall engage pursuant to the foregoing vote; and also the Selectmen Procure the Corn at Harvest, and Store it for the men until they return.

"General Palmer generously gave into the hands of the moderator One Thousand and Eighty Dollars, to be equally divided among the thirty-six men that shall first engage in the six months' service as a Reinforcement to the Continental Army. For which the thanks of the Town were voted him.

"The Familys of such men as shall engage for the Term of six months shall be supply'd by the Selectmen with Corn, wood, or such other articles as they stand in need of, which is to be charged and Reducted from the wages of that person, which is to be paid him in Corn upon his Returning home."

At an adjourned meeting held the next day it was further voted to exempt from tax all notes issued by the town for money loaned it to procure men. Two days later the town again met, and then

"The Committee Reported that they had Inlisted thirty-one men, and that there was a prospect of Inlisting the other five men which is wanting to complete the first 36 men called for, and likewise a part or all the nine men Required.

"General Palmer generously made the same offer to the nine men as he did to the 36 men,—that was thirty dollars each; for which the Thanks of the Town was again Voted him."

At an adjourned meeting, held on the 5th of July, it was,

"after a Long Debate, Voted that the officers' pay, including the State's pay, be made equal to a Private."

At another adjourned meeting on the 10th,

"the Votes that was past on that day (5th) Concerning the officers' pay being all disannul'd and void, *Voted*, To give each officer that shall go from this Town for the three months' service Four Hundred Dollars, being the same sum as was *voted* the soldiers as a Bounty; also Voted the officers the same pay from the town, Exclusive of their other pay, as the Soldiers receive. Cap. Newcomb appeared to go upon the encouragement."

The calls for men were incessant until 1782. A new crop of fighting material had then matured, for the boy not yet twelve when the skirmish at Concord bridge took place was eighteen at the surrender of Yorktown. Between 1775 and 1782, as nearly as can now be estimated, Braintree sent into the field about 550 men, enlisted for periods of six months or over. The number of men, as well as the length of enlistment, varied with the different years. In 1775, for instance, besides militia to guard the coast, the town sent not less than 150 men, enlisted to the close of the year, into Washington's army about Boston. In 1776 about 120 men were furnished. In 1777 some seventy were enlisted for three years. In no year were less than forty sent, except in 1781, when the enlistment appears to have been for four months only. Under this system the same men in the course of a seven-years' war may have enlisted several times. It is impossible, therefore, to even estimate the portion of Braintree's 650 arms-bearing men who actually served in the Continental army, though it is probably safe to say that the number did not fall below 300. For shorter terms and in the militia every man in town capable of bearing them bore arms. The average force of Continentals which the town kept in the field would seem to have been about seventy men. There is no record of the number of those who were wounded, or who died in battle or in camp. Neither do the figures which have been given include those who served on the sea. Indeed, it is only through incidental mention in the letters of Mrs. Adams that we even know that privateering was all the rage among the young men of Braintree. Yet not only did she so describe it in 1776, but five years later, in December, 1781, she sent to her husband at the Hague the names of no less than twelve Braintree boys captured in the British Channel on the privateer "Essex," from Salem, and then confined in Plymouth jail. "Ned Savil," "Job Field," and "Josiah Bass" were unmistakable North Precinct names, and doubtless many score of others saw service in this same way. Nor was it a service lightly to be spoken of. The supplies and munitions of war picked up by the Yankee privateers went far toward keeping Washington's army in the field.

So far, therefore, as men were concerned, it seems probable that the Revolutionary land and sea service combined kept at least a fourth part of the effective arms-bearing force of Braintree continually employed from 1775 to 1782. They were drawn away from all peaceful occupations, and, in place of being producers, they became consumers. What the consumption of the war amounted to now remains to be considered. During the three years prior to Lexington and Concord—that is, between 1772 and 1774—Braintree raised annually by taxation the sum of £150 provincial money, or $500, to meet current town expenses; the precinct or church levy being a distinct charge. In 1776 the sum of £1176 was raised under three separate votes. This, too, was in hard money, for even as late as December of that year silver was but ten per cent. premium. The next year the amount raised was £1500. Indian corn was still

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only five shillings a bushel, its ordinary price being four shillings; but rye had doubled, selling for twelve shillings, while rum had gone up from three to eight shillings, and molasses was not to be had. In May, 1778, the sum of £4000 was ordered to be assessed immediately, for in April a requisition in kind of shirts, shoes, and stockings had been made on the town. A similar requisition for blankets had been made in January, 1777. In June, 1779, another requisition of shirts, shoes, and stockings was made, the town to furnish "a number of these articles equal to one-seventh Part of the Male Inhabitants above the Age of sixteen years;" from which possibly it might be inferred that Braintree then had some ninety men in service. In January the selectmen had been ordered to procure one thousand bushels of grain for the town, and in November a levy of £6000 was voted "toward defraying the charges of the same." The currency was now fast losing its value,—how fast may be inferred from the fact that in place of the former allowance of two pence a head for killing old blackbirds, in May, 1780, the sum of thirty shillings was voted, while the three shillings a day for labor on the highways became seven pounds ten shillings. Indeed, there were no longer any quotable prices. Calico was from thirty to forty dollars per yard, molasses twenty dollars a gallon, sugar four dollars a pound. In May, 1780, the selectmen were ordered to secure corn, so as to be prepared to give those who enlisted half a bushel of it a day instead of money. In July a requisition came for shirts, shoes, stockings, and blankets, and another for horses; in September a third for 23,400 pounds of beef, and in December yet a fourth for 44,933 additional pounds of beef. In August it was voted to raise £120,000, and in October £60,000 more. At the same time the selectmen were directed to "wait on Col. Quincy and know of him whether he will lend the Town a sum of hard money." He apparently did so; though exactly how it was used or what became of it was subsequently a matter of curious inquiry and repeated investigation.

But the paper money delusion was now over. The issues were discredited, and but half of the £200,000 assessment of 1780 was ever collected. In 1781 the sum of £1400 in specie was raised, and the town as usual was called on for beef and clothing in kind. In 1782 only £700 were raised, but the requisitions for men and supplies still came in. In March, 1783, the old record-book, which had served for fifty-two years, was full, and when he bought a new one the town clerk noted on its first page that its price was "Five Silver Dollars."

In view of these requisitions in kind, and the utter confusion of the currency, it is impossible to say what the real money cost of the Revolution was. When peace at last came Braintree was heavily in debt. But its notes had shared the fate of the paper currencies in which they were payable. Some of them were paid; some were compromised; some were repudiated. The annual tax levy, which before the war was only £150, after it became £1000. The cases of individual hardship must have been many. Fortunately there were in those days few who lived on fixed incomes. Indeed, the minister was almost the only such person who could be suggested. All others were dependent on their labor or the produce of their fields. Taxes and the increased price of labor more than used up the whole profits of industry. During the entire Revolutionary period the people were eating into their accumulated substance. Braintree, it has been seen, kept an average of seventy men in the Continental army, besides militia, and practically, of course, had to pay and supply them. This could not have been done at less than three shillings per day for each man. Consequently, at the lowest computation, the war of independence could not have cost the inhabitants of Braintree less than $100,000 in money. It has been seen that $100,000 was probably equivalent to at least one-fourth part of the entire accumulation since the settlement of the town. That one-fourth part of the whole substance of the community should have been thus consumed in distant military operations seems incredible; and the statement of the fact should cause in subsequent generations a realizing sense of the obstinate spirit of independence which nerved the patriot side. In 1786 the population was not yet so large as it had been ten years before, in 1776, and a long period of terrible depression followed the return of peace. The stress had indeed been great and the loss of men and means oppressive; but none the less Braintree had been fortunate,—the war had never once crossed the boundary of the town.

The military contribution of Braintree to the war of independence was limited to men and supplies. She furnished no officer who rose to high command, or evinced marked soldierly qualities. Deacon Joseph Palmer was commissioned brigadier-general, but, though a man of active nature and full of enterprise of a certain sort, Palmer was then sixty years of age. His campaigning days were past. Full of zeal, he was at Bunker Hill, and subsequently very active during the siege of Boston, but his largest experience was as commander of the Massachusetts

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contingent in the unfortunate "secret expedition" of September, 1777, planned to drive the British from Rhode Island. It is claimed that the wretched failure of the expedition was not to be laid at Gen. Palmer's door; but Mrs. Adams could not refrain from saying in a letter to her husband,—"I know you will be mortified, but if you want your arms crowned with victory, you should not appoint what Gen. Gates calls dreaming deacons to conduct them."

During the later years of the struggle John Adams was absent from the country. In November, 1777, he had come home and then, while still at Braintree, been selected to represent the Congress in Europe. All arrangements having been made, the frigate "Boston" reported in Boston Harbor to carry him abroad, and in February it lay at anchor in Nantasket Roads. On the morning of the 13th, Mr. Adams left his house at Penn's Hill, and accompanied by his son John Quincy, now a boy of ten, drove down to Norton Quincy's, at Mount Wollaston, on the Germantown road. His wife did not accompany him; most probably she did not feel equal to so doing. Hardly had he got to Norton Quincy's when a boat from the frigate pulled up to the beach. In it was Captain Tucker, of the "Boston." Coming up to the house he joined Mr. Adams, who, after writing a few hurried lines to his wife, walked down to the shore, and, bidding good-by to Norton Quincy, the party was rowed across the bay to the frigate. As the father and the young lad drew away from the familiar land, they could not but have cast homesick glances back to it; for it was midwinter, and the British were masters of the sea. But "Johnny," his father wrote, behaved "like a man."

Mr. Adams returned home the next year, reaching Braintree on the 2d of September. A week later a town-meeting was held for the purpose, among other things, of choosing delegates to the convention which was to meet at Cambridge, on the 1st of September, for the purpose of framing a State Constitution. It was voted to send only one delegate, and "the Honble. John Adams, Esq., was chosen for that purpose." While yet engaged in the work of drafting the Constitution Mr. Adams was again sent abroad, and left Braintree on the 13th of November. On the 22d of the following May "the freeholders and other inhabitants of Braintree qualified to vote in the choice of a Representative"—so the record ran—met in the Middle Precinct meeting-house and made choice of Richard Cranch to the General Court; at the same time "the male Inhabitants of said Town of the age of Twenty-one Years and upwards" were assembled to consider of the form of government agreed on by the convention. "The Form being Read, The Town thought proper to choose a Committee to take the same under consideration and Report upon the adjournment." A committee of fifteen was accordingly selected, with Gen. Palmer at its head. This was by no means the first time in recent years that the inhabitants of Braintree had met to consider questions of fundamental law. And, indeed, nothing could be more characteristic than the formal and deliberate manner in which they uniformly approached the subject. They seemed fully impressed with its importance. In February, 1778, the Articles of Confederation and Perpetual Union then drawn up by the Continental Congress had been submitted. The Braintree record states that in the town-meeting these articles were "distinctly and Repeatedly read and maturely considered." They were approved except in one point. The action of the town upon this was significant, as showing how jealous the ordinary New Englander was of his local independence, and what a vast educational work then remained to be done before a stable Federal Constitution had any chance of adoption. It was provided in the Articles of Confederation that Congress should "have the sole and exclusive right and power of determining on peace or war." For this necessary provision the town of Braintree formally submitted the following absurd substitute: "The United States in Congress Assembled shall first obtain the approbation of the Legislative Body of each of the United States, or the major part of them, before they shall determine on peace or war."

At this same time the General Court submitted a draft of a State Constitution which had been prepared by it for approval by the people. It was considered in a Braintree town-meeting held on the 13th of April. Having been read, it was referred to a committee of fifteen to take the same "under Consideration and Report upon the adjournment." Capt. Peter B. Adams, a younger brother of John, was chairman of this committee. A month later it reported that those composing it "did not approve" of the proposed government, and "it being put to the members present, thirteen was in favor of the form, seventy-four against it."

Gen. Palmer's committee had the Constitution of 1780 under consideration for two weeks. It then reported "sum alterations and amendments, which being read to the Town was Voted and excepted." Gen. Palmer was then chosen a delegate, in place of John Adams, to attend the convention which was to perfect the draft. The first election under the Constitution was held on the 4th of the following September, and

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in Braintree 106 votes were cast for Governor, of which John Hancock received 95, and James Bowdoin 11. Richard Cranch was four weeks later chosen the first representative. The following year only 62 votes were cast, and in 1782 only 94. In the last-named year the vote between Hancock and Bowdoin was a tie; but in 1783, Benjamin Lincoln received 87 votes to 14 cast for Hancock. The war was now over, and the people of Braintree, in common with the rest of the State, were feeling the full effects of the reaction which followed it. There had been a complete financial collapse; business and enterprise were dead, and labor was in comparatively little demand. The utmost discontent prevailed, and an inferior set of political leaders made their appearance. It was the time which preceded Shay's insurrection. Yet, so far as the record shows, the town of Braintree had now fallen back into the old accustomed ways. The regular town-meeting was held, and the usual action taken at it. The great question of the day related to finances. They were in extreme confusion. The valuation for work done on the highways had fallen from £7 10s. a day in 1780 to three shillings now, and in the collection of taxes a dollar in silver was ordered to be accepted in lieu of $120 in Continental currency. The schools had been reopened, and though the Committee of Safety was still in existence, its work had ceased. But there was one subject, besides the town debts and the badness of the times, which now worried Braintree. The General Court had passed an act determining the legal limits of the Sabbath. Accordingly the warrant for the March meeting of 1783 contained an article "that the town may advise thereon and act as they shall think most agreeable to the Sacred Law of God." When the meeting had assembled, Deacon Holbrook, of the Middle Precinct, was chosen moderator, and a vote was passed "that it should be deemed a disorder for any person to go upon the seats in the meeting-house with their feet." Finally the article relating to the Lord's Day was referred to a committee of seven, of which Joshua Hayward was chairman. The report of this committee was presented at an adjourned meeting, and, after two readings, was accepted and approved. No extract can do justice to it. As the criticism of a town-meeting upon a solemn legislative act, it is unique and characteristic:

"That it is the humble opinion of your Committee that a strict and religious observation of the Lord's day is one of the greatest caracteristicks of a Christian People, that the supreme monarch of the Universe hath an indisputable Right to ordain Laws binding all his rational beings in an absolute Sovereign manner, that this Great Governor of the world hath revealed to man, that he hath made a special Reservation of one whole natural day out of seven for himself, which (according to the sacred Scriptures, and the confesion of the most Learned part of the world) consists of twenty-four hours, wherein all our secular consearns ought in the most desent and devout manner be folded up to give way to the more important service of divine worship and adoration, and all our Laws and conceits of things ought to be regulated by scripture and not according to the Philosiphy of the heathen or the supersticious opinions or traditions of man, and when the Laws of any Kingdom or State co-operate with and are agreeable to the Commands of the great Law giver, then and only then may such communetees expect to enjoy divine favours and blessings, prosperity in this and eternal happiness in a future state of existance; your Committee acknowledge it was surprizeing to them that our honourable Court should at this day when we are just amerging from the horrors of a most barbarous and unparraled war curtail a part of the forth Commendment by tolerating secular concerns or servile Labour to be carried on six hours of the same to the great disturbance of every sober and Consciencious Person in this State for no other Reasons saith the Honourable Court than that because their are defirant opinions among the sober and Consciencious Persons of the same Concerning the commencement of the sabath and lest they should be thought to lay unnecessary restrictions on the subject.

"A very slender excuse indeed to whom ought we to hearken to the Great Governor of the world or to the Voice of the sober and consciencious People, a semmilar excuse once was given by a King of Gods antient People for his disobedience of a special command because he feared the people but the inspired Profits Introgative was hath the Lord as great dilght in burn offerings and sacrifice as in obeying the Voice of the Lord behold to obey it better than sacrifice and to hearken than the fat of Ramba. We cannot conceive that the diference of opinion or the fear of the People ought to cause an abolition of that sacred command ye fourth Commandment but that it ought to have it due extent at one end or the other, perhaps in some future day this sober and Consciencious party may request an other part of six hours more to be abolished and so on, untill that Great and moet Interesting command becomes null and void, not by the traditions of men, but by the Law of the State, to draw to a close in as concise a manner as a thing of so great weight and Importance will admit of your Committee are of opinion that a Remonstrance be preferred to the aforesaid honourable Court when assembled that there may be a revision of and amendment of the above cited Law that their be no part of the fourth Commandment abolished by Law but that it may have its full extent as revealed to us in the Sacred Scriptures that thereby the Blessings of him who hath ever held an holy jealousy over his Sabath may decend on this Continent and on every State of the same is the sincere wish of your Committee."

The next formal instructions approved by the town were three years later, when, in the summer of 1786, the State was seething with that spirit of discontent which a few months afterwards culminated in Shay's rebellion.

There can be no question that individually the people of Braintree then felt very poor. Those who could had borrowed at usurious interest to pay taxes, and now no one had any ready money. The town debt apparently was not large. A few thousand dollars in hard money would have discharged the whole of it. There was, for instance, an amount of

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£150 due to the estate of Col. Quincy, which ran along for sixteen years, from 1775 to 1791. There was another of £84 due to Capt. John Vinton, which was adjusted, in 1786, only after "extraordinary trouble and expense." Another note of £84 was in the hands of Deacon Moses French. In 1791 the treasurer was authorized to borrow a sum not exceeding two hundred pounds for the purpose of discharging the town debts. Each of these settlements was attended with much vexatious litigation. The lenders had first taken the selectmen's security for the repayment of their loans, and afterwards time-notes of the town treasurer. The currency had then depreciated. The collectors had been unable to get the taxes in, and had defaulted. One owed the town a balance of nearly two hundred and fifty pounds. This was in 1785. Again, in 1791, John Vinton, as one of the bondsmen of Gaius Thayer, then collector, came forward in town-meeting and announced that Thayer was likely to fall short in his payments, and he was then in the hands of an officer on two executions issued by the town treasurer; and the town thereupon voted that the assessors should "consult any gentleman learned in the law respecting the aforesaid difficulty." Under these circumstances Braintree seems to have shared to the full in the general discontent, and in May, 1786, after choosing its representative, a committee of nine was appointed to prepare instructions for him. This committee was further directed to present these instructions to the town "for their approbation previous to their being delivered to the representative." Accordingly, at the adjourned meeting three weeks later the instructions were submitted, and, in the words of the record, "were debated upon untill it was dark in the house, and the inhabitants Dispersed without passing any Vote whatever." Ten days later a special town-meeting was summoned to further consider the instructions, and a new committee of five was appointed. The town was now clearly bent on action, for it gave its committee thirty minutes only in which to consider the subject. At the end of that time the moderator called the meeting to order, and the committee submitted its report. The town's representative was thereupon instructed to use his efforts to secure the following results:

1st. To remove the Court from Boston.

2dly. To Tax all Public Securities.

3dly. To Tax money on hand and on Interest.

4thly. To Lower the Sallery of place men.

5thly. Make Land a Tender for all debts at the Price it stood at when the debts were contracted.

6thly. To take some measure to prevent the growing Power of attorneys or Barristers at Law.

This was in July. In September following, three months before Shay's outbreak, these instructions were more fully matured at another town-meeting. In their final shape they breathed the full communistic spirit of the time, and contrast singularly with the better papers of ten years before. A new set of men had come forward in town affairs who could neither write English nor grasp principles of political action. They accordingly now indulged in the following rhetorical bombast:

"The clouds are gathering over our heads pregnant with the most gloomy aspects, we abhor and detest violent measures. To fly to Clubs or Armes, to divert the impending Ruin the consequences of which would render us easy victims to foreign and inveterate foes. No as Loyal Subjects and Cytizens inflamed with true Patriotism we feel ourselves chearfully willing to lend our aid at all times in supporting the dignity of Government, but in as much as there are numerous Grievances or intolerable Burthens by some means or other lying on the Good Subjects of this republic. Our Eyes under Heaven are upon the Legislature of this Commonwealth and their names will shine Brighter in the American annals by preserving the invaluable Liberties of their own People than if they ware to Cary the Terror of their Armes as far as Gibralter."

Then followed in ten specifications a statement of the grievances complained of, and the remedies suggested therefor. These it is needless to repeat. What the people peculiarly objected to was paying their debts. The machinery through which debts were collected was consequently peculiarly obnoxious to them. In regard to it they expressed themselves as follows:

"2dly. That the Court of Common Pleas and the General sessions of the Peace be removed in perpetuam rei Memoriam.

"6thly. We humbly request that there may be such Laws compiled as may crush or at least put a proper check or restraint on that order of Gentlemen denominated Lawyers, the completion of whos modern conduct appears to us to tend rather to the distruction than the preservation of this Commonwealth."

Yet in this matter, also, the town-meeting would seem to have served as a safety-valve. The discontent, for which some ground did exist, there found expression, and the people felt better for it. The spirit of dissatisfaction at least had its say. Afterwards, when the time for decisive action came, the town arrayed itself on the right side. In December came news of the disturbances in the western counties and the adjournment of courts confronted by bayonets and hickory clubs. On the 12th of January Governor Bowdoin's appeal to law-abiding citizens was issued, and the Suffolk militia were called out. In a few hours a company was organized at Brackett's Corner, in Braintree North Precinct, and on the 19th of January it marched away, as part of Col. Badlam's regiment, towards the Connecticut.

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It was composed of thirty-eight men besides the officers, and upon the roll are found all the old Braintree names. On the 22d of the following February these men were disbanded at Northampton, and the expense incurred by the State on their account was £154 9*s.* 4*d.*

The vigorous action of the authorities had put down the rioters; but the depth of discontent may be inferred from the popular odium which seems to have attached to the authorities for so doing. Take Braintree, for instance. In April, 1786, Governor Bowdoin had received there 41 votes,—all that were cast. One year later, having in the mean time actually saved civil government to the State, he received 40 votes, and Gen. Lincoln, his military agent in the work of suppression, 3, while his opponent, Hancock, had 181. Yet time, in which to let matters adjust themselves, was all that now was needed. Twelve months later, when John Adams returned from England, after nine years of absence, he spoke of the increase of population as "wonderful." As compared with what he had seen in Europe, he was amazed at the plenty and cheapness of provisions, though the scarcity of money was certainly very great. The industries of the country he found in a much better condition than he expected. Politically the state of affairs was less to his taste, and he wrote that "the people in a course of annual elections had discarded from their confidence almost all the old, staunch, firm patriots who conducted the Revolution, and had called to the helm pilots much more selfish and much less skillful." The Braintree records bear testimony to the correctness of his judgment.

For the next few years no matters of considerable importance would seem to have engaged the attention of the town. The people were hard at work repairing the losses of war. The question of the annexation of Squantum and that portion of Dorchester south of the Neponset again came up. The division of Suffolk County was agitated. How best to take care of the poor was a standing subject for debate. One party wished to build a poor-house and provide for them in it. In 1785 this party carried their point, and the town ordered that an almshouse should be built "in the form of a Barrack, to be thirty-three feet in length and sixteen feet wide." But the other party succeeded in having this vote reconsidered at another meeting, held during the same month. The next spring, the almshouse people found themselves again a majority, and they not only voted the building but clinched the matter by adding that this vote should not be reconsidered at any future meeting unless one hundred and seventy-three members of the town were there present. This was a new principle introduced into the conduct of town business. No such restriction on the power of a town-meeting had ever been attempted before, and it is a matter of surprise that no one recorded his dissent to it now. But under this vote the almshouse was built and the town poor moved into it, the overseer receiving £3 10*s.* for his services the first year, and his successor £6 for the second year.

The need of a reorganization of the schools also began to make itself felt. In 1790 an attempt was made to divide the town into districts. A committee was appointed to consider the matter, but its report, when it made one, was rejected, and the town decided to go on in the old way. It accordingly appropriated £150 for "schooling" during that year, and ordered

"that there be a Gramer School keept nine months, three in each precienct beginning in the North and so on to the Middle and South, which will include all the time to next march, such a Master to be agreed with as will be willing to Teach english as well as Latten, and also to teach wrighting and Cypering."

That at this time the town felt unusually poor may be inferred from the fact that the warrant for the March meeting of the following year contained an article "to see if it be the minds of the Town that all Town Officers that may be chosen this year serve without any pay from the Town." Though the tenth and last article in the warrant, this was first taken up, and, "after a considerable debate," a division was called for. Whereupon, the record says, "the House divided. 98 against paying and 99 for paying; so it was Voted that the Town officers should be paid."

The action of April, 1790, adverse to the division of the town into school districts, seems to have caused great discontent in the North Precinct. Those living there felt that they were numerous enough and sufficiently prosperous to have a school of their own. They naturally did not like sending their children, during three of the nine months' yearly schooling, two miles away to the Middle Precinct, and, during another three months, four miles away to the South Precinct. Yet the only alternative to so doing, under the arrangement which the town had voted, was to give the children but three months' schooling a year; and this was what the vote really meant. Accordingly, the question of political separation, first agitated eighty years before and which had now slept for over thirty years, was again discussed. There was an article relating to it in the town warrant for May 10, 1790. After considerable debate, it was then dismissed. In the latter part of that year one hundred and twenty inhabitants of the North Pre-

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cinct, and fifteen inhabitants of that portion of Dorchester and Milton lying immediately south of the Neponset, joined in a petition to the General Court that the regions in which they lived might be incorporated together as a distinct town. The petition came before the Senate for its action in January, 1791. While it was still pending a Braintree town-meeting was called to consider it.

The struggle between the precincts took place over the choice of moderator, and the record says that "after a long dispute it was finally voted to chuse the moderator by ballot and Maj. Stephen Penniman was chosen by 93 votes out of 152." In other words, the Middle and South precincts were united against the North, and outnumbered it. A committee of six was then chosen to appear before the Legislature by counsel to oppose the division of the town, and its representative was instructed to use his influence to the same end. Nor did the other precincts desist from their opposition to the inevitable so long as opposition to it could be made. The dislike to anything which looks like political dismemberment seems ingrained. In the case of New England it is difficult to say which the people most objected to—the surrender of local independence through consolidation or the supposed loss of local influence through separation. Action towards either has never failed to awaken a conservative feeling, which saw nothing but political disaster in not keeping things exactly as they then were. This was the experience of Braintree in 1791; and in September of that year another town-meeting was held which voted to put forth one last effort before the legislative committee in behalf of the ancient limits. It was unavailing. On the 22d of February, 1792, one hundred and fifty-two years lacking only three months, after its original incorporation as Braintree, the North Precinct was set off, and ordered to be called by the name of Quincy. The act, also, was signed, as Governor of the State, by John Hancock, who had himself been born, brought up, and married in the territory thus made a town.

It has already been explained how the name of Quincy chanced to be selected. At the time the choice was not wholly satisfactory. Governor Hancock was then at the height of that personal popularity which he enjoyed in Massachusetts to a degree which no other public man has since equaled, and there were those who did not forget that he was a native of the North Precinct. They wanted the new town to be named after him. Richard Cranch, who, it will be remembered, had selected the name of Quincy, was at this time, and in the absence of John Adams, the leading citizen of the town, for Gen. Palmer had been overtaken by financial disaster, and was now dead. Born in England in 1726, Mr. Cranch came to Massachusetts before he had yet attained his majority. In 1851 he became interested in the Germantown land speculation, and nine years later he married the eldest daughter of Parson Smith, of Weymouth, whose sister, Abigail, two years later, in 1764, became the wife of John Adams. Consequently, Mr. Cranch and John Adams were brothers-in-law, and their wives were granddaughters of Col. John Quincy. Hence, probably, the selection of the name. Mr. Cranch, after representing Braintree repeatedly in the General Court, had been in the State Senate. Subsequently he was a judge of the Court of Common Pleas, as well as Quincy's first postmaster; but his name is now chiefly remembered through his son and among lawyers, in connection with that series of reports which contain the early decisions of Marshall.

Mr. Cranch was the justice of the peace designated by name in the act incorporating the new town to warn its first town-meeting. It was held on the 8th of March, 1792, and the usual officers were chosen. Maj. Ebenezer Miller was put at the head of the board of selectmen, showing that his former Church and Tory proclivities were not remembered against him. At the meeting in May for the choice of a representative the question of the town name was brought up, and a strong effort made to have it changed. After what is reported to have been a long and somewhat heated discussion, it was voted by a narrow majority not to take up the article in the warrant relating to that matter. This settled the question; and the name of Quincy, thus preserved, has since been multiplied and made familiar in connection with other and larger towns in regions which had then been hardly explored.

The political history of Quincy as recorded in the town-books during the thirty-eight years which next ensued shows few points of general interest. It was a period of peace. The people had in a great degree made good the losses of the war, and they were intent on bettering their condition. Year after year the town offices were filled, the regular appropriations made, new roads laid out, and local questions discussed. One generation went off the stage; another came upon it. Richard Cranch and Ebenezer Miller gave place to Benjamin Beale and Thomas Greenleaf. An almshouse was built on the old Coddington farm in 1815 at a cost of $1973.18; and when in the same year the town hall and school-house was burnt down, it was presently rebuilt at a cost of $2100. Through long years the question of where the new

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building should stand—whether "adjoining the burying-ground," or "adjoining Mr. Quincy's sheds," or "north of Mr. Burrell's house," or "opposite the engine-house"—was earnestly discussed. Finally it was placed next the burying-ground. It was then only eight years since this had been inclosed. In it lay the bones and dust of four generations that had lived and died in the North Precinct. It stood by the side of the Plymouth road, an open and uncared for common, in which the swine ran at large and cattle grazed. Nor was there in this apparent desecration anything offensive to New England eyes. The gravestones were rooted up by hogs and trodden down by cows; the children played among them: but it had been so from the beginning, and that it should be so now wronged no one's sense of fitness. On points such as these the fathers were the reverse of refined, and another generation had to grow up with a nicer sense of decency before the graveyard was fenced in. At last, in 1809, a number of the inhabitants bought up the rights of passage, herbage, and pasturage on the bit of ground in which their ancestors lay, and, through John Quincy Adams and Josiah Quincy, deeded it to the town to be thereafter "set aside as exclusively a place of human burial."

But incidentally the records of eighty and ninety years ago are apt to be suggestive. They reveal conditions which seem to have a middle-age flavor. For instance, in 1792 it was voted "to have Hospitals in town for the purpose or benefit of those who chuse to have the smallpox." And again, in 1809, at a special town-meeting, the subject of vaccination was discussed, and, after prolonged debate, the majority decided against it. Piracy, or, as it was more delicately called, privateering, had strong attractions then for the more adventurous spirits. The United States was at peace with the world, but England and France were at war; accordingly, on August 12, 1793, just as the French reign of terror began, Benjamin Beale, Richard Cranch, and Moses Black were made a standing committee "to see that there be not any privateers fitted out from this place by any of the Citizens of the United States or others against any of the beligerent powers, in order that a strict neutrality be kept between us and them." Having thus disposed of international questions, local affairs next occupied the attention of the town, and the hours were fixed at which "for the future the Bell tole on Sunday for beginning divine service." A few years later, in 1804, the singers are granted twenty-five dollars "to procure a bass viol for the use of the congregation;" and in 1818, Mr. Daniel Hobart is "authorized and directed to keep the boys in order in the meeting-house on Sundays." All, be it remembered, by formal votes of the town-meeting.

The separation of the precincts had thus once more united town and parish, and the political and religious organization fell naturally back to just what it was a whole century before. The town again regulated every detail of church management. In 1810 the selectmen were "authorized to appoint a sexton and to mark out his duty;" and two years later it was made a part of the sexton's duty "to ring the bell at twelve o'clock at noon and nine o'clock at night." The bell, by the way, gave the town a great deal of trouble, and was long a matter for town-meeting debate and investigation. In 1810 the old bell was discarded, and a new one ordered of Col. Paul Revere. The result was not satisfactory, and in August a town-meeting was warned to consider the matter. A committee of three was then appointed "for the purpose of examining the new bell to see if they can find out where the fault is in it respecting the sound." Another and larger bell was then ordered; but when it was cast its weight became a matter of grave alarm, and yet another committee had to be appointed to ascertain if the belfry was strong enough to support it. Not until 1817 was the subject finally disposed of.

The church singing was also matter of grave discussion. The introduction of "the bass viol" in 1804 had only led to new demands from the choir, and in 1821 the question was agitated whether it would not be well to have the selectmen hire a "professed Master of Sacred Musick." A committee was appointed to consider the subject, at the head of which was T. B. Adams, son of John Adams, then a man of fifty and a judge of the Court of Common Pleas. Presently this committee made a report, in which occurs the following quaint and suggestive passage:

"The Association [of singers] is voluntary and not exclusive of any who belong to the Town, and no one has authority to select and discriminate between the qualified, or such as by instruction might become so, and such as have neither capacity to learn or voice to execute in a choir of singers. This is admitted to be an embarrassment and an obstacle to the advancement of the *Singing Society* in improvement, which they all feel, without being able to apply the needful remedy; and as that portion of the services and solemnities of the Sanctuary which depends on their performance is considered by many not merely an act of devotion which may be done indifferently *or any how so that the Psalm be sung*, but as a very delightful exercise, calculated to impose solemnity, and to excite or inspire sentiments becoming the temple of worship, they are peculiarly desirous that an opportunity be given of calling to their aid the talent and abilities which are liberally possessed by the youth of both sexes in our Congregation."

This presentation of the case seems to have been decisive. The town accepted the report, and voted two hundred dollars for the purpose in question, the

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same to be expended by a special committee composed of the selectmen and "Capt. Josiah Bass, Thomas B. Adams, Esq., and Edward Miller, Esq." Edward Miller was the son of Maj. Ebenezer Miller, and the family had for the time being, under pressure of the "suspect" vote of 1777, abandoned the ancestral place of worship, wisely identifying itself with the people among whom its lot was cast.

The salary of the minister also engaged the attention of the town hardly less during this period than it had a century and a half before, in the days of Parson Tompson. Mr. Whitney had always received five hundred dollars a year, to which the town by annual vote had been in the custom of adding a further sum of one or two hundred dollars. In 1808 Mr. Whitney asked to have his salary increased to eight hundred dollars, but the request was not complied with. In April, 1811, he addressed another letter to his parishioners on the subject, which is interesting in several ways. It will be remembered that in 1657 a committee appointed to inquire concerning the maintenance of ministers in the towns near Boston had reported that in Dorchester Mr. Mather was allowed one hundred pounds per annum; in Dedham, Mr. Allen was allowed sixty pounds; in Roxbury, Mr. Elliot and Mr. Danforth were each allowed sixty pounds; and in Braintree, Mr. Flynt and Mr. Tompson each fifty-five pounds. There were then eighty families in Braintree. In 1811, one hundred and fifty-four years later, Quincy numbered about two hundred and fifty families. Mr. Whitney then wrote to them as follows:

"Taking the two parishes in Dorchester, one in Dedham, the Town of Milton, two parishes in Hingham, and the offer they have made in Braintree, the average amount of the sallaries they give is nine hundred and twenty-seven dollars per annum. . . . The sum I propose is eight hundred and sixty dollars paid punctually at the end of every quarter; or eight hundred and eighty dollars at the close of the year. It will be recollected that the proposition I made to the town three years since was only eight hundred dollars. In exceeding that sum at the present time I have been influenced by two considerations. One is, as has been already observed, the information I have received from some of my brethren, whose salary is nine or ten hundred dollars per annum, that they can but barely live on their annual income. The other is that you may have an opportunity of exceeding Braintree in the salary you give your minister; for I think no inhabitant of Quincy would deem it respectable to be surpassed in this respect by that town."

The last argument was ingenious, but the town failed to respond. The committee to which Mr. Whitney's letter was referred reported in most affectionate language that the pastor's request was wholly reasonable, and that his "sallary was inadequate to his suitable maintenance;" but in view of "the uncertain and fluctuating state of our public affairs, the great embarrassment, under which we at present suffer, and the threatening prospect of still greater," a postponement of the question was recommended. A vote of three hundred dollars additional salary for the current year was then passed.

The "threatening prospect" in public affairs here alluded to was the impending war with Great Britain of 1812–14. Quincy was a Federalist town. John Adams, true to his old patriotic and Revolutionary instincts, was an earnest supporter of the Madison administration, which his son, John Quincy, was then representing at St. Petersburg; but his townsmen were on the other side. Warm passages used to occur. Nearly seventy years afterwards a Quincy boy of that time gave the following entertaining account of one such passage. It is merely necessary to premise that the gentleman referred to in it was a near neighbor of Mr. Adams', and in his time the most useful citizen of Quincy. Of him more will be said presently:

"I remember very well at a social dinner-party in time of the war, when the political element ran perhaps as high as ever it did, that I had the honor as well as pleasure to stand behind the President's chair as waiter. Directly on his left was seated Thomas Greenleaf, a violent Federalist, who was bearing down upon the old gentleman with more zeal than discretion. The President bore it as long as he could, when he raised his left hand and, instead of bringing it down on Mr. Greenleaf's head, which he might perhaps have done with as much propriety, he brought it down upon the table near him with a force that made the plates and glasses rattle, and exclaimed in a voice that could not be misunderstood, 'Tom Greenleaf, hold your tongue! you are always down on me when there is no occasion for it.' The scene which followed reminds me of that passage which says, 'There was silence in Heaven for half an hour.'"

But at this time Mr. Greenleaf represented much more nearly than the old ex-President what was the prevailing political sentiment in Quincy. At every annual election from 1812 to 1815, Governor Strong polled nearly three votes to his opponent's one. His smallest majority was in 1812, when he had one hundred and twenty-seven votes to fifty-nine cast for Elbridge Gerry. The second war with Great Britain accordingly left no more marks than the old French wars on the town record-book; and, indeed, owing to the disloyal and almost treasonable action of the State government, the local militia were called out but twice, marching once to South Boston and once to Cohasset. An absurdly large town bounty, in addition to the State pay, was voted to those called into service in June, 1814; but one short experience sufficed, and in December this vote was "so far repealed as not to operate in future." Yet at this time the uneasiness was great in the seaport towns. The British ships of war were always hovering on the coast, and in the

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autumn a flotilla ascended the Connecticut, destroying more than a score of vessels. Edmund Quincy, in his life of his father, has vividly reproduced the sensations in those days of the dwellers on Quincy Bay:

"A general sense of personal insecurity prevailed all along the sea-board. . . . In these apprehensions the family at Quincy had good reason to share. For the estate bounds on the ocean, and the fears of boat attacks and foraging parties which had haunted the roof thirty years before returned again to disturb its repose. Every ship enters and leaves the port of Boston in full view of the windows of the house, and it may well be believed that a sharp lookout was kept up in the direction of the light-house. The first naval spectacle discerned from that post of observation, however, was a memorable and an auspicious one. It was the entrance of the 'Constitution' into the harbor, on the 29th of August, 1812, after the capture of the 'Guerriere.' . . . Toward evening the frigate (recognized as the 'Constitution') came in under full sail, and dropped her anchor beside Rainsford Island,—then the Quarantine Ground. The next morning a fleet of armed ships appeared off Point Alderton. As they rapidly approached, the 'Constitution' was observed to raise her anchor and sails, and go boldly forth to meet the apparent enemy; but, as the frigate passed the leader of the fleet, a friendly recognition was exchanged, instead of the expected broadside. They joined company, and the 'Constitution' led the way to Boston. It was the squadron of United States ships, then commanded by Commodore Rodgers, unexpectedly returning from a long cruise.

"A few days afterwards, Hull, who had just taken the 'Guerriere,' came with Decatur to breakfast at Quincy. . . . This breakfast is one of the earliest of my own recollections. I was a very little child, but I remember perfectly well sitting on Decatur's knee, playing with his dirk, and looking up at his handsome face, the beauty of which struck even my childish eyes, and which I still seem to see looking at me from out the far past. . . . There was a current belief that the British, should they propose making an attack on Boston, would land on my father's estate or thereabouts, and so take the town in flank. . . . The opinion was sufficiently prevalent with the authorities to induce them to station a body of militia on the left bank of the river Neponset, separating Quincy from Dorchester, which was selected as the first point of defence should such an invasion be attempted. This circumstance materially increased the uneasiness inseparable from the exposed situation of the family at Quincy. As I have already related, every ship that enters or leaves the harbor can be seen from the windows of the house. And as the triumphant entry of Hull in the 'Constitution,' after his victory over the 'Guerriere,' had been discerned from that post of observation, so was the departure of Lawrence in the 'Chesapeake' on his fatal quest of the 'Shannon,'—doomed to 'give up the ship,' but only with his life; and with the telescope 'the meteor-flag of England' could be seen from time to time flying at the masthead of men-of-war that prowled about the mouth of the harbor, so that it was no idle fear which suggested the probability of a midnight visit from a party of foragers or pillagers to that solitary shore.

"One Sunday there was an alarm that the enemy had landed at Scituate, a dozen miles away. The news was announced in the meeting-house during Divine service. The congregation was dismissed at once, and the village was all astir with excitement. The bell rang, the drums beat to arms, and the volunteer companies marched to meet the enemy. It is unnecessary to say that they did not find him. . . . I suppose it was on the Sunday following this false alarm that the militia companies, in uniform, attended service to return thanks for their escape from the assaults of their enemies; though it may have been after some more real and nearer danger. But the circumstance made a deep impression on my young mind by the delightful variety it gave to the usual monotony of Sunday.

"My father, too, opposed as he was to the war, yielded to no one in determination to defend the soil of Massachusetts should it be invaded by an enemy. He assisted in the formation of a fine troop of volunteer cavalry, called the Boston Hussars, consisting chiefly, if not entirely, of Federal gentlemen, of which he was elected captain. . . . He used to be concerned lest the enemy might land between Quincy and Boston, and thus cut him off from his command."

It was at this time that the town appointed a committee to confer with similar committees of the towns of Hingham and Weymouth, to devise "some measures for the safety and protection of this and those towns against the assaults of the enemy." But the enemy did not come, and the actual contribution of Quincy to the burden of the war of 1812 was practically limited to the sum paid in bounties and a special State tax of nine hundred dollars. One coasting schooner also, owned in the town, while on her way from the Penobscot to Quincy, was boarded off Gloucester from an ambitious privateer out of that port, and, after some "ferocious conduct" on the part of the captors, was carried into Marblehead. What individuals from among the youth of Quincy may have served on the Niagara frontier or fought in the naval battles of Hull, Decatur and Bainbridge nowhere appears. The official record of the town in this war is unpleasantly meagre.

The sum raised by taxation for town expenses in 1815 was $4000, and this included the expenses of the church. The growth of the appropriation was very slow. In 1792 it had been £350, or $1160, of which £75 had been on account of the schools. Of these there was now one,—the grammar school at the centre,—while the germs only of outlying district schools were to be found. By 1800 the annual appropriations had increased to $2100, and thence to $3300 in 1810. In 1820 they were $4000. Four years later the town was separated from the parish, and accordingly the appropriation for that year fell to $2800. In 1829 it was $3500. Perhaps a fourfold increase in forty years.

Up to 1824 the great items of expense were the church, the schools, and the town poor; after 1824 they were the schools and the poor. These have both been elsewhere referred to. It has been seen that the cost of maintaining the town poor then was out of all proportion to what it has been since. In 1812, for instance, $1000 was raised for that purpose, while only $785 was raised for the schools and $800 for the church. In 1813 the poor cost $1665, or as much as both the schools ($800) and the church

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($850) combined. A reform was then instituted, and in 1819 the schools cost $1000, while the church cost $850, and the poor had been reduced to $770. In 1824 their cost had been still further reduced to $628, while that of the schools had risen to $1150; but the poor yet occasioned one quarter part of the whole tax levy. Meanwhile the highway tax did not appear in the estimates at all, for it was still, as in 1766, paid in kind, or, as the vote of April, 1825, read, "For each Day's work one Dollar, for each yoke of oxen one dollar per Day, for each Horse and Cart one dollar per Day, for each plow fifty cents per Day, and for each ox-Cart twenty-five cents per day." In 1829 the total assessment was $3668. Of this, $1563 was on account of the schools, the master at the centre grammar school receiving $500, for which sum regularly paid he had, it has already been seen, agreed four years previously to "give up all other business and devote his whole time to the school." The school committee was further allowed $5 for "ink and brooms," which were all the "incidentals" then recognized, and $60 for fuel. The district schools were allowed from $30 to $120 each. For their services as selectmen, assessors, and overseers of the poor, Messrs. Souther, Wood, and Taylor received respectively $70.28, $30.14, and $25.68. For the repair of highways $600 was deemed sufficient. One thousand dollars, or nearly a fourth part of the whole, was appropriated to the support of the poor.

Such were the simplicity and economy of a town which now counted a population of 2200 souls, and which was at last rapidly growing in wealth, for its assessed valuation in 1830 exceeded $800,000. The burden of taxation, when compared either with population or wealth, was scarcely a sixth part of what it afterwards became, and the amount appropriated for the education of each child in the public schools, which half a century later was sixteen dollars a year, was then but three. Without entering into any comparison of the schools or the roads of 1830 with those of 1880, it may confidently be asserted that the years between 1810 and 1830 were in Quincy the golden period of the old Massachusetts town government. Never before had it been so strong, so pure, and so systematic as then; never had it done its work so well. It was, in fact, an absolutely model government "of the people, by the people, for the people."

That this was so was due in part to the condition of the town itself, and partly to the influence of one man. In 1810 the population of Quincy was still thoroughly homogeneous; and it had not ceased to be so in 1830. It was the original Massachusetts stock; the people were the children of the soil. They still followed the old, simple vocations. They were either the tillers of the soil, or the citizens and tradespeople who did the work and supplied the wants of those who tilled the soil. They were a single religious society, and worshiped in one meeting-house. Each knew the others; they were almost members of the same family. The political family had not become too numerous. It numbered about 1300 in 1810, and about 2200 in 1830. As respects worldly condition those composing it were not far separated. No one was rich, and most of those who took any part in town affairs were well to do. There was no alien element; that is, no one lived in the town and had interests outside of it. The town partook also of the spirit of that era of good feeling which followed on the war of 1812. The old Federal party was then absorbed in the party which supported the administration of Monroe, until at last during the six years 1825–30 the opposition in Quincy never threw more than nine votes on election day, and in 1828–29 it was limited to a single vote. The largest vote the town ever threw before 1831 was 217 in 1824, when Governor Eustis was chosen. It then gave a heavy majority to the defeated Federalist candidate; a parting salute, as it were, fired over the grave of that political party. Then followed the Presidential election of 1825, and every vote cast (140) was for the Adams electoral ticket. Nor did the Jackson Democracy obtain any foothold in the town during the next four years, for in November, 1828, the electoral ticket defeated in the country at large had 140 votes in Quincy out of a total of 143, and in the following April, Governor Lincoln had 142 votes to one solitary ballot cast for Marcus Morton.

These circumstances were all favorable to a good administration of affairs. The people were well to do; but they looked closely to their taxes, and they had a traditional horror of waste. Corruption in public office was practically unknown. The scale of town expenses was so limited that no item was too small to escape notice. The sum of five dollars unnecessarily spent, or spent for an unaccustomed purpose, might lead to a town-meeting discussion. Prior to 1810 all business had been done in a loose, unsystematic way. The annual appropriations were made by *viva voce* vote; the treasurer received the money which the constable collected; and the selectmen drew it out and paid it over to the minister, the schoolmaster, and those who acted for the town's poor. No reports or estimates were made; no papers were placed on file. Everything was done on a general understanding. A cruder, less organized system could not be imagined. All that could be said was that it was

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natural, and, like most natural things, it worked well under the circumstances. As the town increased some one was needed to organize such a degree of system as the new condition demanded. That some one appeared in Thomas Greenleaf.

Mr. Greenleaf was Boston born, and graduated at Harvard in 1790; he came to Quincy to live in 1803, and remained there until his death in 1854. He speedily began to take an active interest in town affairs, and he showed how useful in a local way a man of character, fair parts, and good business capacity can always be. He belonged to the class of colonial country gentry; and, indeed, he and his neighbor, George W. Beale, both dying at much the same time, were the last representatives of that class in Quincy. Mr. Greenleaf was a man of property, and, it has already been seen, a strong Federalist. In 1808, and for thirteen consecutive years thereafter, he was chosen to represent the town in the General Court. He then became a leading man in Quincy, and so continued until towards 1840, when the growth of the Democratic element superseded him. In his day he organized the town's business, and he did it admirably. Everything was systematized. The change began about 1812. The charge of the town poor had then grown to be a scandal. Mr. Greenleaf took hold of the matter, and caused an almshouse to be built. He was chairman of the building committee. The sum of $2000 was appropriated for the purpose, and when the building was completed Mr. Greenleaf reported, with a pride which he did not attempt to conceal, that though no allowance had been made for omissions in the estimates and much extra work had been done,—amounting to twenty per cent.,—yet, notwithstanding this, the new almshouse was completed, and every bill paid, with $84.48 of the appropriation still unexpended. Under his close business management the cost of maintaining the poor was then reduced by more than one-half, and his reports on the subject are as interesting to-day in presence of that still unsolved problem of pauperism as they were seventy years ago.

Having reduced the care of the poor to a system, Mr. Greenleaf turned his attention to other matters. Insensibly, but steadily, the method of conducting the town business in all its branches was brought into order. In March the annual town-meeting took place. Over this Mr. Greenleaf presided as moderator. The full list of town officers was then chosen, and the various articles in the warrant were referred to special committees. The meeting then adjourned. In April another meeting was held, and the committees on the almshouse, the schools, the town lands and the town finances presented their reports, which were in writing, and entered into every detail. They were all spread on the record. Another adjournment was then had, and in May the appropriations were voted. Everything was thus made public and of record; and everything was open to criticism and debate. As a system, under the conditions then existing, it did not admit of improvement. The so-called democratic system which later succeeded it was a degradation of government.

It is needless to say that under the regime which has been described the town prospered greatly. A debt of some $2000 was incurred on account of the war of 1812 and for building the almshouse in 1814, but it was speedily paid off out of the surplus which a better management saved from the regular appropriations for the care of the poor. In 1816 the town hall and school-house was burned down. The amount appropriated for a new building was $2400. Mr. Greenleaf was chairman of the building committee; and again he in due time reported, with overflowing pride, that the work was done, all the bills paid, whether included in the original estimate or found to be necessary as the work went on, and that an unexpended balance of $362.61 remained in the hands of the treasurer. In doing this work a new town debt had been incurred; but good financial management soon paid it off without increase of taxation.

Thus, as the end of the provincial period drew near, there was in Quincy a condition of general good feeling and prosperity such as the town had not before known. It showed itself in various ways. John Adams was then closing his long life. The wife who had watched the smoke of Bunker's Hill from the heights on the Plymouth road beyond the old Braintree farm-house had died in 1818; and the son who then stood, a little boy, by her side was at the head of the national cabinet and soon to be chosen President. The meeting-house of 1732 still stood on the training-field; but it was old and out of repair. The townspeople began to talk of a new church edifice more in keeping with their increased numbers and wealth. Under these circumstances, John Adams, in June, 1822, moved, as he expressed it, "by the veneration he felt for the residence of his ancestors and the place of his nativity, and the habitual affection he bore to the inhabitants with whom he had so happily lived for more than eighty-six years,"—thus moved, he deeded to the people of the town a tract of quarry-land, from which the material for the building they wished might in part be derived. A special town-meeting was called in July to take action on this matter, and a committee was appointed

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J. Q. Adams.

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to wait on the ex-President and express to him the gratitude with which his townsmen received his gift. They were instructed to say that, highly as the inhabitants of Quincy estimated the advantages that would result from the gift itself, they valued it more as coming from one who by his patriotism had shed honor on his native place, and "to whom, under the smiles of Providence, we are so largely indebted for our independence and prosperity as a nation." So gratified was the old man by this cordial expression of kind feeling that he at once added to his former gift not only a deed of further lands, but the whole of his private library, consisting of some three thousand volumes. Again the town met and spread upon its records further and even warmer expressions of gratitude and veneration.

Immediate steps were taken towards building the new church, but not until April, 1826, were arrangements so far perfected that a building committee was appointed. Thomas Greenleaf was its chairman. But during that summer, and before any work of construction was begun, John Adams died. He was over ninety, and his life thus covered one-half of the whole settlement of the town, lacking only two years. The old order of things, like the old church which was symbolical of it, was about to pass away. A new generation, with other customs and modes of thought, was fast coming to the front, and it was fit and proper that the transition should be strongly marked. It was strongly marked. On the 4th of July, 1826, the town celebrated with special rejoicings the fiftieth anniversary of independence. It was celebrated, as its sturdiest supporter had fifty years before predicted it would be, as "a day of deliverance, with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations." On that fair, glad day—in the midst of peace and prosperity and political kind feeling, with the sound of joyous bells and booming guns ringing in his ears, with his own toast of "Independence forever" still lingering on the lips of his townsmen—the spirit of the old patriot passed away. But he had lived to see with his own eyes that "ravishing light and glory" the distant rays of which had reached him in 1776, and he had found that the end was indeed "more than worth all the means."

Warned of the approaching event, President John Quincy Adams had left Washington on the morning of the 4th of July, and at Baltimore he received word of his father's death. He reached Quincy on the morning of the 13th, the funeral having taken place on the 7th, in the presence of a great concourse of people. The following Sunday when the church bell rang he went to the old North Precinct meeting-house, and a few hours later he thus recorded his feelings:

"I have at no time felt more deeply affected by [my father's death] than on entering the meeting-house and taking in his pew the seat which he used to occupy, having directly before me the pew at the left of the pulpit which was his father's, and where the earliest devotions of my childhood were performed. The memory of my father and mother, of their tender and affectionate care, of the times of peril in which we then lived, and of the hopes and fears which left their impressions upon my mind, came over me, till involuntary tears started from my eyes. I looked around the house with inquiring thoughts. Where were those I was then wont to meet in this house? The aged of that time, the pastor by whom I had been baptized, the deacons who sat before the communion table, have all long since departed. Those then in the meridian of life have all followed them. Five or six persons, then children like myself, under the period of youth, were all that I could discern, with gray hairs and furrowed cheeks, two or three of them with families of a succeeding generation around them. The house was not crowded, but well filled, though with almost another race of men and women."

CHAPTER XXX.

QUINCY—(*Continued*).

MODERN QUINCY.

THE original migration from Old to New England ceased before 1840. No steady westward movement of population across the Atlantic again set in until the beginning of the present century, nor, even when it did set in, did it gain any great volume until after the year 1830. It was accordingly remarked by Palfrey in his "History of New England" that probably there was no county in England where in 1825 the strain of English blood was so free from all foreign admixture as it was among the people of Cape Cod. Up to the year 1800 the same thing might have been said of Quincy. The original settlers bore all of them English names. There were scarcely any exceptions to this rule, and such exceptions as there were—some eight or ten in two hundred and forty—indicated a French and possibly a Norman origin. Such were Decrow, Durant, Despard, and Deza; Lamont and Lagaree; Marquand and Quincy. All of these names are recorded before 1728. A few Scotchmen, the prisoners of Dunbar, may have been landed in Boston in 1651, and been sent out to the iron-works; but, if such was the case, they did not leave a single "Mac" behind them in Braintree. In 1752 there was a small infusion of German blood,—"poor, suffering Palatines." But these people mostly went away ten years later to join more prosperous communities of their own race at the eastward,

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and the Hardwicks (Hardwig), Brieslers (Briesner), and a few more only remained to perpetuate the German face under Anglicized names. There were a certain number of negroes in the town,—sixty-six, according to the census of 1765,—the descendants of slaves owned by the Quincys, Vassals, Apthorps, and Borlands; and in 1800 the vacant space made by the removal of an old stairway in the church was by vote "appropriated for the use of the black people to sit in." In a few years more they had wholly disappeared. When, in 1792, the North Precinct of Braintree was set off as Quincy, the names appended to the petition were all English names,—names, nearly every one of which have appeared in the town-book for a century,—Cleverly, Newcomb, Brackett, Adams, Crane, Vesey, Spear, Savill, Bicknell, Quincy, Marsh, Beale, Glover, Crosby, Baxter, Sanders, Field, Faxon, Hayden, Bass, Tirrell, and Nightingale. They were Johns, Samuels, Benjamins, Fredericks, Daniels, and Ebenezers. Their wives were Marys, Anns, Elizas, with here and there a Mehitabel, a Patience, and an Abigail. Old, familiar English patronymics all. An Irishman or an Irish name was as strange and as much a matter of wonderment as a Frenchman or a German, and more than an African or Indian. No mass was ever celebrated in Old Braintree; and it may well be questioned whether from the day when Sir Christopher Gardiner took flight in March, 1631, down to the year 1800 a single Roman Catholic ever dwelt in the town. Indeed, when John Adams was writing his "Dissertation on the Canon and the Feudal Law in Braintree" in 1765, he referred to a certain thing as being "as rare an appearance as a Roman Catholic, —that is, as rare as a comet or an earthquake."

Nor had there as yet been anything to cause the influx of a new population. Even down to 1825 the industries of the town had not multiplied. It was still the old farming community already described, —a community made up of those who tilled the soil, and those who supplied the tillers' wants. More than a century and a half before an iron foundry had been established in "the Woods," as what is now West Quincy was called, but it had soon collapsed, and only beds of cinders and slag and old bits of petrified foundation on the banks of Furnace Brook marked where the experiment had failed. Even the tradition of it had died away, and as late as 1710 the region thereabout was the haunt of deer and the bear. Again, shortly after 1750, the poor refugees who settled at Germantown had sought to gain a living by making glass. But such glass as they made was of the coarsest description, for which even then there was but small demand; and this attempt soon shared the fate of the iron-works. The little capital ventured in it was lost.

But these were premature attempts at the introduction of strange industries. It was not so with ship-building. The dwellers along Quincy Bay, in common with all other sea-board Yankees, took naturally and kindly to the water, and from an early day the ship-yards throve at Braintree. In 1696 the "Unity" was launched at what is now Quincy Neck, and later the Haydens, Southers, and Josselyns were noted shipwrights. Their yards were at Bent's (now Quincy) Point, and there, in September, 1789, was launched the "Massachusetts," pierced for thirty-six guns, and intended for the Canton trade. This was supposed to be the largest ship, up to that time, built in the State. Her company for her first and only voyage from Quincy numbered seventy hands all told, forty-two of whom were seamen; but her voyage was not a success, and she was sold in China to go under the Danish flag. But none the less, the Bent's Point yards in 1825 were prospering, and they continued to prosper down to the days of Deacon George Thomas, who built clippers the names of which were famous in the California and China trade. Indeed, from force of habit apparently, Deacon Thomas went on building great wooden ships until he was more than fourscore years of age, and his country had ceased to boast a commercial marine.

The stone deposits of the town had, up to 1825, not been developed at all; but from that year the change dates. On behalf of the Bunker Hill Monument Association, Gridley Bryant, of Scituate, then bought a quarry in West Quincy, the stone of which had already been examined and approved by Solomon Willard, and which has since been known as the Bunker Hill Quarry. The fame of Quincy granite was now to spread far and wide. Not that the existence and durable character of the stone had not long been known; but up to this time it had only been worked on the surface. The coarse, rough, glacier-tumbled boulders which lay scattered over the north and south commons had alone been used. King's Chapel was built of this material between 1749 and 1752, and later the famous old Hancock mansion on Beacon Hill. At that time they had so little conception of the extent of this syenite formation, that in Braintree much alarm was felt lest the use of the stone for buildings in other towns would exhaust the supply. For years the subject was discussed at each town-meeting, and new measures of ever-increasing stringency were devised to avert the threatened dearth. In 1753, immediately after

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King's Chapel was finished, a vote was passed forbidding the removal of any more stones at all from the commons until otherwise ordered. If the drain went on unchecked there would not be enough stone in Braintree for the township's own use! The difficulty seems to have been that, with the tools then in use, they were unable to work into the rock. The King's Chapel stone, it is said, was broken into a degree of shape by letting large iron balls fall upon the heated blocks. At last, upon one memorable Sunday in 1803, there appeared at Newcomb's Tavern, in the centre of the North Precinct, three men, who called for a dinner with which to properly celebrate a feat they had just successfully performed. The fear of the tithingman had not restrained them, and they had split a large stone by the use of iron wedges. Their names were Josiah Bemis, George Stearns, and Michael Wild. It was indeed a notable event, for the crust of the syenite hills was broken.

Quarries were then opened, but at first only slowly and in a small way. The men did not yet know how to work the rock, nor had they the necessary tools and appliances. Such stone as was taken out was roughly dressed for use as door-steps, foundations, and gable walls. There were two problems still unsolved: one related to handling and dressing the rock, the other to its carriage. Both of these problems Willard and Bryant solved. Neither of these two remarkable men were Quincy born. Willard came of Maine stock transplanted to Petersham, in Worcester County; and Bryant was of that Scituate family which seventy-five years before had furnished Braintree its active-minded minister. While Willard laid open the quarry and devised the drills, the derricks, and the shops, Bryant was building a railway.

This famous structure was an event not only in the history of Quincy, but in that of the United States, and in every school history it is mentioned as the most noticeable incident in the administration of the younger Adams. In Braintree a feebler effort in a similar direction had already been made, but without success; for in 1824, Joshua Torry, an enterprising citizen of the town, had planned a canal from the neighboring tidal basin nearly to the centre of the town. A committee reported strongly in its favor, and work was even begun upon it; but it proved too expensive an enterprise for that time, and had to be abandoned. Still the idea bore fruit; for the next spring another and more feasible project was devised of converting the old Town River, as it was called, into a canal up to the point where John Adams, as surveyor of highways, had, in 1760, built across it his historical bridge. It was an attempt at slack-water navigation. A charter for a joint-stock company was secured, and the people went into the project with spirit. In 1826 the work was finished at an outlay of ten thousand dollars. The scheme did not prove a success. The canal, it is true, was used; but the business afforded no profit, and years afterwards the affairs of the company were wound up with a total loss of its capital.

The Granite Railway was both a more famous and a more successful scheme. Its projector, Gridley Bryant, has given his account of how he came to construct it and of the obstacles he had to overcome:

"I had, previous to [the laying of the corner-stone of Bunker Hill Monument] purchased a stone-quarry (the funds being furnished by Dr. John C. Warren) for the express purpose of procuring the granite for constructing this monument. This quarry was in Quincy, nearly four miles from water-carriage. This suggested to me the idea of a railroad (the Manchester and Liverpool Railroad being in contemplation at this time, but was not begun until the spring following); accordingly, in the fall of 1825 I consulted Thomas H. Perkins, William Sullivan, Amos Lawrence, Isaac P. Davis, and David Moody, all of Boston, in reference to it. These gentlemen thought the project visionary and chimerical; but, being anxious to aid the Bunker Hill Monument, consented that I might see what could be done. I awaited the meeting of our Legislature in the winter of 1825–26, and after every delay and obstruction that could be thrown in the way, I finally obtained a charter, although there was great opposition in the House. The questions were asked, 'What do we know about railroads? Who ever heard of such a thing? Is it right to take people's land for a project that no one knows anything about? We have corporations enough already!' Such and similar objections were made, and various restrictions were imposed; but it finally passed by a small majority only. Unfavorable as the charter was, it was admitted that it was obtained by my exertions; but it was owing to the munificence and public spirit of Colonel T. H. Perkins that we were indebted for the whole enterprise. None of the first-named gentlemen ever paid any assessments, and the whole stock finally fell into the hands of Colonel Perkins. . . . I surveyed several routes from the quarry purchased (called the Bunker Hill Quarry) to the nearest tide-water, and finally the present location was decided upon. I commenced the work on the first day of April, 1826, and on the seventh day of October following the first train of cars passed over the whole length of the road."

At the time Bryant's work excited an almost unequaled interest throughout the country. It was, in fact, a pioneer American undertaking, the originator of which had closely studied that English railway literature which was then coming into existence. Although Stephenson had already, in a rude way, introduced locomotive steam-power on the Stockton and Darlington road, Bryant made no attempt at anything of that sort. Indeed, had he done so he would have ruined his enterprise. His views were confined to horse-power, and he built an improved tramway rather

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than a modern railroad. The really memorable thing about it was his ingenuity in devising the appliances necessary to its successful operation. These were very remarkable, including as they did the switch, the portable derrick, the turn-table, and the movable truck for the eight-wheel railroad car. All these contrivances subsequently passed into general use; and the movable truck having six years later (in 1834) been patented by other parties, became the subject of a litigation which occupied the courts for five years and cost, it is said, some $250,000. Though the claim of Bryant as its inventor was sustained, he had no legal right to royalty on its use, nor did he ever receive anything from it. He died quite poor in 1867.

The Granite Railway, including its branches, was four miles in length, and cost fifty thousand dollars. It began at the quarry end with an inclined plane, by means of which eighty-four feet vertical fall was here accomplished in three hundred and fifteen feet of gradual descent. The road then dropped gently down to tide-water level by grades of sixty-six, thirteen, and twenty-six feet to the mile. As the traffic was all in the direction of these grades, single horses could of course move with ease just as heavy loads as the structure would bear; the only difficulties being to retard the loaded cars going down and to draw the unloaded cars back. The road was constructed of stone sleepers, or ties, eight feet apart, upon which were laid longitudinal wooden rails, protected by strap-iron plates three inches wide and one-fourth of an inch thick. The wooden rails were subsequently replaced by stone. This railway was operated, always by horse-power, for about forty years. At last, it having then been for a time in disuse, its franchise was purchased by the Old Colony Railroad Company. The ancient structure was completely demolished and a modern railroad was built on the right of way. This was formally opened for traffic on Oct. 9, 1871, forty-five years and two days after the original opening in 1826. There is a certain historical fitness in the fact that, through the incorporation of the Granite Railway into the Old Colony Railroad, the line which connects Plymouth with Boston has become the original railroad line in America.

After 1825 the granite business of Quincy developed rapidly. Three years later the old 1732 meeting-house in Quincy gave place to that more modern structure which is still the central building in the town, the large monolith columns of which mark the advance which the Quincy stone-cutters had then already made. In the same year the Tremont House in Boston was built; the present United States Court-House, then the Masonic Temple, followed in 1831, and the Court Street Court-House four years later; then came the Boston Custom-House, begun in 1837 and completed in 1849, with its thirty monolith columns, each forty-two tons in weight. As they were finished these were carried to Boston over the Plymouth road, for the turnpike bridges would not support the weight; and as the carts made specially to carry them, drawn by a long train of oxen and horses, passed slowly through the town, they were for years objects of deep popular interest and local pride.

It is needless to go on enumerating the buildings thereafter constructed of Quincy granite. For years it was regarded as the best known material for construction, and it was chiseled into the most delicate shapes. A new school of taste then grew up which saw that the stone was not only hard and cold, as well as durable, but that it was wont to outlive its usefulness. The great Boston fire of 1872 showed also that, growing brittle when exposed to heat, it would shatter under streams of water. A change accordingly came about. The stone passed out of use for architectural display, and was adopted in monumental work. At the present time nearly three-quarters of the Quincy granite dressed is used in cemeteries; and there is something about it, whether it be hardness or durability or its coldness of color, which seems to make it specially appropriate for these modern cities of the dead.

Meanwhile, the quarry business speedily revolutionized the town. Its influence was everywhere felt,—in habits, and modes of life and thought, and in politics. One by one the old traditions gave way. Business was no longer done as formerly. Firms grew up possessing large means and employing many laborers, and a steady tide both of wealth and population set in. As compared with the figures of similar growth which has gone on during the same time at the great commercial centres of the country, the figures representing the growth of the Quincy granite business are not large. Boston and St. Louis, New York, Chicago, and San Francisco have accustomed the minds and eyes of modern Americans to industrial strides of a wholly different scale. These cities deal in workmen by the thousand and in products by the million. Against such exhibits no New England town can have anything to show which would cause surprise. The figures amount at most to the modest statistics of a prosperous trade. It is so with Quincy granite. In the hard, slow work of producing it no large fortunes have been made, no crowded communities have grown up. On the eastern slope of the Blue Hill range, where in 1825 the Milton and

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Quincy woods still stood, there is now a village containing a population larger than was the population of Quincy then. The creaking of the derrick, the blows of the sledge, and the click of the hammer are everywhere heard from the week-day morning to its night; and from year's end to year's end the blocks of split and chiseled syenite pass out in a steady stream. Yet in the great aggregates of modern life it all represents but the labor of a few hundred men, and the well-earned return on the not large capital of a dozen enterprising firms.[1]

But stone working was not the only new industry which about 1830 began to make its influence felt in Quincy. For more than a century and a quarter there had then been one tannery in the town, and at a later day there were several. The earlier tanneries were strange, primitive establishments. The vats were oblong boxes sunk in the ground close to the edge of the town brook at the point where it crossed the main street. They were without either covers or outlets. The beam-house was an open shed, within which old, worn-out horses circled round while the bark was crushed at the rate of half a cord or so a day by alternate wooden and stone wheels, moving in a circular trough fifteen feet in diameter. In the early years of the last century the prices were as primitive as the methods; for while green hides sold for three pence and dry hides for sixpence, the manufactured article brought but twelve pence. Then and long afterwards the dress, especially of the working classes, was largely composed of leather, out of which as a material leggings and breeches, coats and shirts, were made, as well as shoes and gloves. Working in leather was therefore one of the common vocations in all New England towns.

Consequently, as markets and means of communication developed, it was natural that the Quincy people should drift into shoemaking. They did so as matter of course, and as early as 1795 the business had taken root. Noah Curtis was its founder, and in that year he made nine hundred and fifty-one pair of shoes, paying for such as were hand-sewed two dollars a dozen pair. Not until 1822 was the Southern trade opened. By 1830 the Curtises had built up a large and profitable business, and the census of seven years later showed that in 1837 no less than forty-six thousand pair of boots and shoes were manufactured in the town. In 1856 the Curtises alone made forty-eight thousand pair of boots, giving employment to four hundred hands. For a time it seemed not improbable that Quincy might vie with Brockton, Lynn, or Marlborough as a great centre of this industry; but the war of the Rebellion dealt a heavy blow to its trade, and the rapid development elsewhere of machine-made work left the old-fashioned Quincy methods far behind. Accordingly, after 1860 the business as a whole did not grow in Quincy as it grew elsewhere.

Nevertheless, the presence in the town of this industry, together with that of stone-cutting, greatly influenced its character. The population underwent a radical change. A new race, of different blood and religion, had come in. The native New Englander seemed to pass out of the fields into the shops, and men of foreign blood took his place. In 1830 the Congregational meeting-house, though then called "the Stone Temple," and the Episcopal Church were still the only buildings in the town in which religious services were held. Mass had once or twice been observed in dwelling-houses. In 1831 a Universalist society was organized, and in 1832 they built a church. In 1834 another church was built by an Evangelical Congregational society; and a third by the Methodist Episcopals in 1838. The Roman Catholics were still without a building. There were now many of that faith in Quincy, but they were emigrants and they were poor; the narrow but traditional prejudice against them and their faith, also, was strong and hard to be outgrown. About the year 1839 an occasional Mass was celebrated in the small West Quincy school-house; but those were the years when, under the combined Native American and anti-Catholic feeling, Massachusetts was in a dangerous mood. The Mount Benedict Monastery in Charlestown had not very long before been destroyed by a mob; and now in West Quincy those of the district who held other religious views expelled the Catholics from the school-house. Fortunately, better counsels and a kinder feeling prevailed, and after a short time the services were renewed there; nor were they again disturbed. In the autumn of 1842 St. Mary's Church in West Quincy was consecrated, and eleven years later, in 1853, St. John's Church was finished, standing almost on the spot where the Episcopal Church, removed twenty-one years before, had stood for a century. Another Catholic chapel was erected in the North District of the town in 1874. In 1842 there were about one hundred Catholics in Quincy; in 1884 there were more worshipers in the three Catholic churches than in all the other eight churches of the town combined.

If the multiplication of sects and churches after

[1] By the State census of 1875 there appeared to be thirty-seven establishments in Quincy in the granite business in all its branches. They represented a capital of $588,200, a yearly product valued at $775,884, and employed 617 men.

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1830 was considerable, that of schools was still more so. In the matter of education the state of things had, indeed, then become such that it was obvious a change of system must be made. The old centre grammar school could no longer be made to suffice. Its condition and methods have already been described, and in 1827 the school committee, of which Thomas Greenleaf was then chairman, reported the whole number of children in all the schools as four hundred and sixty-one. Of these, twenty-five only—nineteen boys and six girls—were over fourteen years of age, so early even at that late period did the schooling stop. In order to relieve the centre of an excessive attendance, two winter schools under masters—called in the reports "men's schools," to distinguish them from the old dames' schools for children—had been opened, the one at Penn's Hill, or the South District, the other at Bent's Point, or the Oldfields District. This measure had failed to bring the wished-for relief. The increase of scholars from the other districts was such that the centre school throughout the winter had an average attendance of one hundred and forty. Crowded into a single school-room, these seven-score children of all ages were taught by one master, who was paid five hundred dollars a year, aided by one female assistant, who was paid one hundred and twenty dollars. Under these circumstances the committee of 1827 suggested, not "for immediate adoption, but for deliberate consideration," the idea of building a second school-house. That, it stated, would "afford an immediate and effectual relief for many years." Accordingly, after two years of "deliberate consideration," the town, in 1829, voted to build three new school-houses, one at the North, or Farms District, one at the East, or Oldfields District, and one at the South, or Penn's Hill and Woods District; the last, being a combined arrangement, was to be of stone and cost as much as the other two together. In the spring of 1830 the new buildings were finished, and the committee reported that, including the land on which they stood, they had cost respectively $1142.59 for that of stone, and $523 and $422.02 for the others of wood. This failed to satisfy the town. A pernicious idea had gained footing that it was desirable "to bring the school to every man's door;" and instead of concentrating children so that they might be divided according to age and taught by several teachers in graded schools, the mistaken policy of neighborhood schools of all ages under one teacher was adopted. Accordingly, the next year, after a sharp struggle, in which the town divided by a vote of eighty-four to seventy-eight, it was decided to build two more school-houses. The neighborhood school system was thus definitely fixed upon.

That this should have been so was in some respects unfortunate, but it was probably necessary. It was a mistake naturally incident to government through town-meeting. Town-meetings are not inspired. Having fortunately no infinite wisdom to guide and dwarf them, they go stolidly on, working their way in perfectly human and commonplace fashion through almost infinite waste and failure to a certain degree of success. The process is slow and expensive. Accordingly, the policy as respects its schools fixed on by Quincy in the town-meeting of March 8, 1831, remained its policy for over forty years. From an educational point of view it was altogether wrong. The school was near the child's home, but at the school the child learned the least possible. The grading of scholars was out of the question, and incompetent teachers wasted their time trying to impart a little knowledge to many children of various ages. A more wasteful system could hardly have been devised. From the money point of view it did not cost much, for in 1827 the annual appropriation was $3 for each scholar, and the neighborhood system only increased it in 1831 to $3.67. In 1840 it had fallen to $2.89, and it was only $3.81 in 1850. Not until 1868 did the annual cost per scholar increase to over $10. The town had then grown up to the neighborhood system, for its population was about 7000, and there were 1534 children in the schools. They had for years been more or less graded, and a somewhat better instruction was possible.

Yet even then the teaching in the public schools had little to commend it. It was almost wholly confined to verbal memorizing, and that singular mental exercise known as parsing, or the mechanical application of certain rules of grammar to words and sentences. These rules never had any meaning to the scholars, nor did the knowing how to parse in any way affect the scholar's mode of speaking or writing his mother-tongue. It was the same with arithmetic. It was taught by rule. This was that old-fashioned schooling, so called, which is still commonly supposed to have been simple, but, in some unexplained way, peculiarly thorough. Accordingly there are not a few who lose no opportunity to refer to it with respectful regret. In point of fact, in no true sense of the word was it either simple or thorough. By force of constant iteration, emphasized by occasional whippings, the child did indeed have certain rules and formulæ so impressed on the memory that they never afterwards faded from it; but so did the horse, the dog, and the

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parrot. One and the same method of instruction was applied to all, human and brute. It was purely a matter of memorizing and imitation; the observing and reasoning faculties, it was supposed,—if, indeed, any thought was given to them,—would develop themselves. Since the days of the "Learned Schoolmaster," Benjamin Tompson, school methods in Quincy had become more elaborate and far more expensive; the child learned more, such as it was, because it went to school more hours, and there were more teachers and better text-books. But, so far as intelligence of method and system was concerned, there had been little change and no considerable improvement. Nor were the results anything to be proud of. The average graduate of the grammar school could not read with ease, nor could he write an ordinary letter in a legible hand and with words correctly spelled.

Nor in these respects were the schools of Quincy worse than those of its sister-towns. This was at one time confidently asserted, and the friends of every system which breaks down under investigation always assert that such system was notoriously defective at the precise point where the investigation took place. In the case of the Quincy schools it was nothing of the sort. They were quite as good as the average of Massachusetts town schools. This appeared very clearly as the result of careful inquiries made by agents of the State Board of Education in 1879. It was then found that in a very large proportion of the towns in Norfolk County the educational methods in use in the schools were the same that had been immemorially in use. They were quaintly primitive. Children were still taught to spell orally and in classes, and the writing was limited to what was done in the copy-books. Accordingly, when told to write a letter of a few lines, many pupils showed at once that they had never been taught even the mechanical part of a written exercise, while certain of the teachers actually would not permit their schools to be subjected to so unheard-of a test. Their scholars were taught to parse, and say the multiplication table. Writing letters was no part of school work. Out of eleven hundred scholars in two hundred and twelve schools who used in composition the adverb "too," no less than eight hundred and fifty-nine spelt the word incorrectly. The three words "whose," "which," and "scholar" were given out for written spelling, and while there were fifty-eight different wrong spellings of "which," there were one hundred and eight of "whose," and two hundred and twenty-one of "scholar." For thoroughness and magnitude these examinations were probably never surpassed. They included the schools of twenty-four towns, returning five thousand scholars. The tests, of the simplest and most ordinary description, were confined to showing the results actually obtained in reading, writing, and ciphering. There was no escape from the conclusions reached, for the fac-similes of the examination papers spoke for themselves.[1]

In 1873 doubts as to the value of the results obtained through the methods then in use had for some time been forcing themselves on the minds of those then composing the Quincy school committee. They referred in their reports to the condition of "immobility" which seemed to prevail. There were now twenty-seven schools in the town, in which thirty-two teachers were at work on twelve hundred scholars. The annual cost of teaching each scholar exceeded fourteen dollars. Since 1830 the number of those taught had thus increased much less than three-fold, while the cost of teaching them had increased over fifteen-fold. Under these circumstances it was obvious that a great waste of public money was steadily going on. The cost of the article purchased had been immensely increased, without any corresponding improvement in its quality. It was perfectly true the schools had been humanized. Boys were no longer forced as a punishment to clasp hands across the top of an over-heated stove until holes burned in their clothes; nor were they made to whip each other, while the master stood over them and himself whipped that one who seemed to slacken in his blows.[2] Scenes like these, worthy of Dotheboys Hall, were reminiscences of the past. But there was no reason to suppose that the children when they left school read more fluently, or wrote more legibly, or computed with more facility than had their fathers and mothers before them. Under these circumstances the committee came to the conclusion that if the town was not spending an undue amount on its schools, yet certainly not more than fifty per cent. of what it did spend was spent effectively. The whole thing needed to be reformed; but the members of the committee did not feel themselves qualified to reform it. They therefore stated the case to the town, and asked for authority to employ a specialist as a superintendent.

In the spring of 1875 the desired authority was given. The result was that reform in school methods which, known as the "Quincy system," within the next few years excited far and wide an almost unprecedented interest and discussion. It was the work of

[1] See Report of Examination of Scholars in Norfolk County, in the Forty-third Annual Report (1880) of the Massachusetts Board of Education.

[2] Quincy *Patriot*, Feb. 21, 1874.

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the superintendent then employed, F. W. Parker. Mr. Parker was by birth a New Hampshire man, who had taught school in Ohio before the war of the Rebellion, and during it served in the army, attaining the rank of colonel. He had then gone to Germany in order to study the most improved educational methods. Returning to America, he fell in with James H. Slade, then one of the Quincy school committee, and was by him suggested as superintendent. The choice was a most fortunate one. There were many qualifications of a superintendent which Mr. Parker did not possess. He lacked business method. He could not always accommodate himself to circumstances in dealing with men. His practical judgment was often bad. He was apt to try to do the right thing at the wrong time. He was impatient of opposition. But, on the other hand, he was possessed with an idea, and he was indefatigable in his efforts to put it in practice. He knew how to infuse his own spirit into his teachers, and he possessed in a marked degree the indescribable quality of attracting public notice to what he was doing. The essence of his system was simple, nor was it in any respect new. It was a protest against the old mechanical methods. There was to be something in the schools besides memorizing and the application of formulas. The child was no longer to be taught on the same principles that dogs and parrots were taught. The reasoning and observing faculties were to be appealed to. The object always to be kept in view was a practical one. A race of men and women were to be produced who might indeed not be able readily to commit things to memory or to repeat rules out of a grammar; they would not be disciplined in the ancient way, but they would be accustomed to observe and think for themselves, and at least to read and write English with ease and decently.[1]

Mr. Parker's labors attracted almost at once the notice of educators. He was, of course, severely criticised by the adherents of the old system, who vigorously asserted that what was good in his methods was not new, and that what was new was not good. The assertion that the results produced by the old system were not satisfactory was angrily denounced as a slur on the well-earned fame of Massachusetts. Even if such things were true, it was said, they ought not to be published to the world, for they gave comfort to the enemies of common schools. The educational journals referred to the arguments of Mr. Parker's friends as "monumental displays of ignorance," and it required the unanswerable facts of the Norfolk County investigation to satisfy them that the earlier condition of affairs in the Quincy schools was both correctly stated and not exceptional. All this noisy discussion did but spread far and wide the fame of Mr. Parker's efforts, and strangers soon began to come to Quincy to see what the thing amounted to. Then they came to study it. Finally, the town schools became an educational curiosity for the display to the world of the new system. Visitors trooped to Quincy by hundreds, and at times they crowded the school-rooms. It became, indeed, a serious hindrance to instruction, and had to be regulated by the committee.

For five years Mr. Parker held the position of superintendent. In the spring of 1880 he was chosen one of the school supervisors of Boston, and subsequently he became the head of the Cook County Normal School of Illinois. But he did not leave Quincy until the reforms he had instituted there had become firmly established. He was succeeded by one of the grammar-school teachers whom he had himself educated in his system. The schools of Quincy were then full of life and promise, and the educational advantages of the town were considerable. A high school had been established in 1852, and the Adams Academy had been opened in 1872. The last was the institution endowed by John Adams half a century before. During the intermediate time funds had been slowly accumulating, and the academy building was placed, as the founder directed it should be, on the exact site of the house in which John Hancock was born.

Nor were the means of acquiring a higher education in Quincy now limited to its schools and academies. The way to self-culture had been thrown wide open to every one who wished to tread it, for a free access to books was no longer the exclusive privilege of the rich or the educated. In 1871 the sum of two thousand five hundred dollars was voted towards the establishment of a free public library, provided an equal sum could be raised by private subscription. At that time the town practically had no collection of books in it which was open to all. The Quincy Lyceum, which dated from 1829, and after it the Adams Literary Association, had, to a limited extent, supplied the need; but their means were small and their organization incomplete. Accordingly, as it had been in the beginning so it remained down to the year 1846, when, for those who could afford to buy, the railroad made the bookstores of the city

[1] The leading features of the so-called Quincy system were set forth at the time in a paper entitled "The New Departure in the Common Schools of Quincy," which was printed in pamphlet form, and passed rapidly through six editions, exciting much public discussion.

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accessible. But, so far as the bulk of inhabitants were concerned, they neither had any books within their reach, nor did they know how to use them. The purpose of John Adams in giving his library to the town had wholly failed of accomplishment. When he did it he had his own youth in mind. He had been brought up in the Braintree of former days, a country lad wholly cut off from the means of a larger education. He had thus been compelled to break out his own way to success, and his wish in old age was to remove the obstacles which had impeded him from the path of future generations of his townsmen. Out of narrow means he accordingly endowed an academy, and he gave to it his own library, the collection of a lifetime. His motives were generous, but he could not foresee the changes of the future. The books were, many of them, most rare and valuable; but students were few, and they found what they wanted more easily elsewhere. For popular use the collection was almost ludicrously inappropriate. The scholar and the public man would feel at home in it, but to the average frequenter of the modern public library it was much what a rare edition of Shakespeare or of Milton is to one as yet untaught to read.

This the town did not realize at the time the gift was made, and votes were passed for the appointment of a librarian, and the arrangement of the books so that all who wished so to do might consult them. The collection then remained uncared for, and accessible to every one for nearly thirty years. During that time it suffered irreparable injury. Not only were many volumes taken from it and never returned, but it was freely robbed of the autographs which gave a peculiar value to it. Whole title-pages were torn out; and that copies of some of the choicest works ever issued from the press remained unmutilated was pure good fortune only.

Such was the situation in 1871 when the move in behalf of a modern public library was made. The two thousand five hundred dollars from private subscription necessary to secure the town endowment was soon raised, and in the autumn of 1871 there was opened in Quincy one of those institutions, undreamed of in former times, which may without exaggeration be called the universities of the poor. The crying need which existed for something of the kind at once became apparent. The public library was thronged with young people, and during the next twelve months nearly forty-five thousand volumes were borrowed. Accordingly, it at once assumed a foremost place among the educational influences of the town. For over two years a room was provided for it in the Adams Academy, but in 1874 the rapid growth of the school under Dr. Dimmock's management made a removal necessary. The Second Congregational society had some years before outgrown that first church building of theirs which stood close to the site of the original stone meeting-house of 1666, and being vacant it was now leased by the town. To it the library was removed, and there it remained until the Crane Memorial Hall was ready to receive it in 1882.

The gift of this building to Quincy was one of those incidents, both interesting and peculiar, which are somewhat characteristic of New England. It came in a wholly unexpected way. In one of their annual reports the Library trustees had called attention to the fact that of the several modern divisions of the original town, Holbrook, Randolph, and Braintree each had buildings for their libraries given to them as memorials, and a hope was expressed that sooner or later "private munificence may supply a public need," and Quincy would enjoy the same good fortune. This was in February, 1879, and there was then no reason to look for such a gift either immediately, or, indeed, from any particular quarter. No one had intimated a disposition to do anything of the kind.

A few months later, but within the year, a gentleman with whom he then had no acquaintance came into the Boston office of the chairman of the trustees, and, after introducing himself, opened the conversation by asking if Quincy would like to have a public library building. Very much surprised, the chairman turned to his visitor and asked if any one thought of giving the town such a building. The other replied that he was not authorized to say who he represented, further than that it was the family of one Quincy born, but now dead, who many years before had moved away from Massachusetts. Nothing further was then said, nor was anything more heard of the matter for several months. Meanwhile some reports of the Library and its catalogue were sent to the representative of the unknown family, and early in the following winter he again came to the office of the chairman of the trustees. He now said that the family in question lived in New York, but that they disliked to have the matter discussed, or to be mentioned in connection with it, until their minds were fully made up as to what they proposed to do. In reply Mr. Otis, the gentleman who appeared for them, was assured that the matter should not be mentioned, but the chairman, Mr. Adams, said that business often called him to New York, and he would be glad to meet there the parties in question, if they cared to see

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him. No name had yet been given. At length, in February, 1880, a gentleman called on Mr. Adams in New York, and, giving his name as Crane, said that he had come to see him in relation to the proposed memorial building in Quincy. He then explained the connection of his father's family with Quincy, and the desire his widow and children had, though they had never lived in the town, to there erect some lasting memorial to him. The result of the interview was that Mr. Adams the next day carried back to Quincy the formal offer of a memorial library hall, which a fortnight later was acted upon and accepted at the annual town-meeting.

Steps were at once taken to secure as a site for the proposed building that lot of ground which Mr. Crane had pointed out as in his opinion best adapted for it. During the following summer plans were matured, and the corner-stone of the new edifice was laid on the 22d of February, 1881. It was formally dedicated on the 30th of May, 1882. It commemorates in a typical way a man who was himself singularly typical of New England and of Quincy. Born of old Braintree stock, Thomas Crane had gone to the centre grammar school, and worshiped in the old North Precinct meeting-house until he became a man. He had then in the year 1827 gone away, as so many others went then and later, seeking his fortune. A stone-cutter by trade, he settled in New York City, and there married and had children. A plain, straightforward, energetic man, he gradually amassed a fortune, and at last died in New York, April 1, 1875, in his seventy-second year. Though he often came back to Quincy as a visitor, he never was an inhabitant of the town from the time he left it in 1827. The members of his family had few associations with it. Yet when the husband and father died, their thoughts turned to Quincy as the place where he would most have desired to have his memorial stand. It seemed proper also that it should stand there. Of all the many young men who early and late had gone out from the town, Thomas Crane had been the most successful. Dealing all his life in the granite which underlaid Quincy, his success had been due to the possession of those qualities which made New England. He was honest, he was religious, he was energetic and enterprising and patient. His life was wholly unassuming, and when he died few in Quincy remembered that such an one had ever lived there. His name is now and will long be a household word in the place where he passed his youth, and from which he went forth; nor could a better example of native strength and homely virtues be held up before its children for imitation.

There is a degree of individuality in the business history of Quincy since the year 1830, and consequently a certain interest attaches to it, owing to the fact that it centred mainly in that granite which underlaid the soil. The town dealt in its native stone. The religious development had also a certain character of its own. It was liberal. Indeed, the utter absence of Calvinism, or strong orthodoxy, in the tenets of those inhabiting the North Precinct and Quincy is so marked, and so unusual for a Massachusetts community, that it cannot escape notice. When the Unitarian movement took place under Channing's lead, it has already been seen that it excited no surprise among those who recalled the teachings of Lemuel Briant. On the contrary, the tendency in Quincy then was towards Universalism. Thomas Crane, for instance, feeling a strong religious craving which the teachings of Mr. Whitney did not satisfy, found what he needed, not in the Braintree church, where Dr. Storrs still held up the rigid belief of the fathers, but in the broader Christianity of "Father" Hosea Ballou. The young stone-cutter would walk twenty miles of a Sunday to listen to his favorite preacher. No orthodox church ever struck root in Quincy. In matters of education the individuality of the town was less marked. The schools were much like the schools elsewhere, and the sudden development of the "Quincy system" came from without, and was largely a matter of chance. None the less, it was something that such a movement was possible. It showed a mental receptiveness, a faculty of accepting new ideas and responding to them, which was in keeping with the whole religious and political record of the community which John Wheelwright had first taught. The soil was kindly to the reformer, and his labors brought forth speedy fruits. Politically, also, the later history of Quincy was not without its individuality and significance. The old and new elements were always at work in it. Sometimes the one would attain a mastery, and its influence would forthwith appear unmistakably in town-meeting, and stamp itself on the records; then the other would by degrees assert itself, and the ancient order of things would, to a certain extent, be restored. The old political habits and traditions could not be destroyed; and yet the rapid infusion of foreign elements would through long periods of time seem to obliterate them. Absorption and education went on continually; the new affected the old, and the old gradually influenced the new. Indeed, the process which upon the large scale was working itself out all over the continent, might in Quincy be studied in detail. Here was one of the individual units of which the other was the aggregate.

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After the formation of the United States government, all through the administrations of Jefferson and Madison, including the war of 1812, it has been seen that Quincy politically was a strong Federalist town. Down even to the year 1824 it stood firmly out. In 1823, Dr. Eustis was elected Governor over Harrison Gray Otis, the candidate of the old Federalists; but Quincy none the less gave Mr. Otis a majority of sixty-six in a total vote of two hundred and four. Nor did it change under defeat, for the next year it gave sixty-three majority against Governor Eustis, though his election in the State was a foregone conclusion. Then came the Presidential campaign of 1825, and the Federal party disappeared forever. In Quincy all were Adams men, and they so remained until long after the election of Gen. Jackson. Then the Jackson democracy began to make its presence felt. Its growth at first was very slow. In November, 1830, ex-President J. Q. Adams was brought forward as a candidate for Congress in the Plymouth district to succeed Mr. Richardson, of Hingham, who declined re-election. In Quincy Mr. Adams received seventy-six votes to ten cast for the Jackson candidate. At the next State election Marcus Morton, the Democratic candidate for Governor, had fourteen votes, while Governor Lincoln received two hundred and eleven. Then gradually a change came. A new element had found its way into the town. The old agricultural interest was no longer the only interest. In 1837 more than five hundred hands were employed in the quarries. The greater portion of these were not Quincy born. Many of them were foreigners, especially Irish, and Catholics. More yet were Americans, from New Hampshire. These last were a sturdy, rough, floating population, with no knowledge of town traditions, and a strong general disposition to vote the Democratic ticket. They did not live in Quincy, but came down from the North in the spring to get a summer's work; and at the season of their coming stage-coach after stage-coach from Boston would be loaded down with them and their baggage. In March they voted for Isaac Hill, or his Democratic nominee, in New Hampshire, and in November they voted for Marcus Morton in Quincy. They were a foreign voting element; but there was also a new domestic voting element which had now to be taken into account. The shoemaking population had greatly increased. This was of a wholly different type from the stone-working population. The day of great shoe-factories and machine-made work was yet distant. The men and women who made shoes as a trade worked mainly at their homes. As an occupation this lacked the manliness and robust, out-door vigor of stone-cutting. The shoemaker worked day in and day out in the little ill-ventilated cobbler's room attached to the dwelling, which in winter was heated by a stove and smelt of burnt leather. He stuck to his last; and, in doing so, he talked a great deal of politics and political issues, thoroughly canvassing all men in public life from President Jackson down to Mr. Greenleaf, the traditional moderator at town-meeting. The shoemaker was, as a rule, not a Federalist; but he did not vote the Democratic ticket in the same way the quarryman voted it. His was not that rough and somewhat turbulent independence. Intellectually he was of a finer, keener type; physically he did not sustain the comparison well. He was apt to be round-shouldered and hollow-chested, thin and long-limbed. He lacked the muscle of the stone-cutter. In politics he was inclined to admire what he called "smartness" rather than grasp, and though he would not vote for a convicted knave, he felt a good deal of inner kindness for the successful rascal, and an absolute contempt for the well-intentioned dolt. He loved political intrigue and combination, and could be depended upon by the wire-puller; though he soon saw through the merely loud-voiced demagogue.

Such were the political elements which between 1830 and 1840 began to mingle and contend for mastery in the Quincy town-meeting. First were the old colonial, native stock, living by agriculture, slow, conservative, and generally disposed to show much deference to the opinions of the gentry. Next came the quarry-men, composed of noisy, muscular, hard-living native Americans, with small reverence. Then the foreign-born Catholics who instinctively sided against all settled political traditions. Lastly, the shoemakers, mainly Americans, but disinclined to the old ways and the old leaders, and disposed to manage things by intrigue and combination without much regard to precedent. It is almost needless to say that in the presence of such elements as these the downfall of the local gentry influence was a mere question of time. The spirit of democracy was afloat in the land, and the movement which had carried Jackson into the Presidency on the larger theatre, on the smaller was destined soon to drive Thomas Greenleaf out of the management of town affairs. The growth year by year of the vote cast for Marcus Morton marks the advance of the tide. In 1829 he received one ballot only, and in 1832 he had but twenty. In 1835 he had got up to forty-two, and the next year to one hundred and forty-eight. Two years later the revolution in public opinion was complete, and Marcus Morton polled two hundred and sixty votes to one

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hundred and seventy-two for Governor Everett. The size of the vote showed also the rapid increase of the population under the new business development. In 1830 only one hundred and thirty-six ballots were cast in the election for Governor; in 1840 the number had increased more than five-fold, aggregating seven hundred. This, it is true, was a Presidential election, and a very exciting one,—the famous hard-cider and log-cabin campaign. But the Presidential election of 1828 was also an exciting one, in which a Quincy man was a candidate. Yet in 1828 only one hundred and twenty-three votes were cast, or scarcely a sixth part of those cast in 1840.

In the town, as in the nation, the process of absorption and amalgamation were now to be gone through with. The inrush of foreign elements had been too rapid. It tended to unsettle everything. Nor did it soon stop. Up to this time the agriculturalists—the farm-hands—had been mainly Americans. The Irish now began to take the place of these men in the fields, while the new generation of Americans either found employment in shops and mechanical pursuits or became shoemakers. The more adventurous and enterprising went to the cities, or sought their fortunes in the West. But the result of it all was a complete change in the character of the town. It was a change also for the worse. The old order of things was doubtless slow, conservative, traditional, but it was economical, simple, and business-like. The new order of things was in all respects the reverse of this. The leaders in it prided themselves on their enterprise, their lack of reverence for tradition, their confidence in themselves; but they were noisy, unmethodical, in reality incompetent, and altogether too often intemperate.

Accordingly, neither the business record nor the moral record of the town were now creditable. There was, as respects the first, no absolute corruption; the method of doing business was simply loose. The town debt was an illustration. It was a small affair, amounting to only a few thousand dollars, when, in 1837, Congress passed an act for the distribution of the surplus national revenue. Under the operation of this act no less a sum than $5148 fell to the share of Quincy, and was regularly appropriated to the payment of the town debt. It should have sufficed to extinguish it; yet the very next year the debt was larger than ever. The surplus was muddled away. The expenses exceeded the appropriations; the deficiencies were not provided for, the treasury was falling into a system of yearly arrears. So also as respects the moral question. In 1835, and again in 1836, a movement was made in the direction of temperance reform. There was an article in the warrant of each of those years to see if the town would instruct the selectmen not to license places for the sale "of Rum, Brandy, Gin, or other Spirituous liquors." There was a sharp struggle, and the proposition was rejected by a majority of two only in a total vote of 158. At the election of that year 138 votes were thrown for Governor Everett to 42 for Marcus Morton. The next year Morton's vote increased to 148, and the proposal not to license was defeated by 32 majority; nor was it again renewed. The growth of sentiment, on the contrary, was distinctly in the other direction. Three years later, in 1839, Morton received 326 votes to 231 cast for Everett; the Jackson Democracy were in full ascendancy. And now the seventeenth article in the warrant for the annual meeting was "to know if the Town will allow a temperate use of ardent spirits to the Paupers when they work on the road or farm," and by a vote of 86 to 76 it was so ordered. The same year the mysterious disappearance of the contents of a cask of rum stored at the almshouse was made the subject of a jocose paragraph in a formal report made to the town by one of its committees.

The schools also felt this influence. A change for the worse is reflected in the reports of the school committee. This committee dates from 1827, when the law passed the year before took effect, and from that time to the present the annual reports are consecutive. The first was signed by Mr. Greenleaf, as chairman, and was a well-expressed, sensible paper. The following is an extract from a report made some ten years later:

"The school in the Centre District has been less satisfactory. The Committee think well of the literary qualifications of the Master, and were satisfied with the course of instruction pursued in the School and believe that a large portion of the Scholars have made improvement, but the behaviour of a part of the School at the examination was very unbecoming. About half a dozen of the largest Boys distinguished themselves not for their good behaviour, but for their bad behaviour, for which conduct they received the unqualified censure and disapprobation of the Committee."

But the slow phase of transition through which Quincy was now passing is marked more distinctly on the record in the support it accorded to John Quincy Adams than in any other one thing. It is hardly necessary to repeat that the phase referred to was not peculiar to Quincy. It was a popular movement which originated in the West, and spread all over the country. Andrew Jackson was its political exponent. His methods were its methods. The nation was its field, therefore; but its spirit and peculiarities can be most closely studied in the town. It is needless to

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say, also, that J. Q. Adams was no less obnoxious to the new spirit than the new spirit was to him. He had met it before in the country at large, and been forced to succumb to it. He was now to meet it in his own town. Unlike his father, Mr. Adams had never been closely identified with his birthplace. Indeed, from the time he sailed to Europe, in November, 1779, to the time when, in 1829, he came home a defeated President,—a period of half a century,—he was an almost complete stranger in Quincy. Yet he had a strong hold on the old native population. They saw in him one of themselves. Accordingly, in 1825 the town gave the Adams electoral ticket a unanimous vote, and in the campaign of four years later his victorious opponent received only three ballots in Quincy. Between 1830 and 1836, Mr. Adams was four times elected to Congress from the Plymouth district, of which Quincy was then a part. At each election he had almost the entire vote of the town.[1] In 1833 he was the candidate of the Anti-Masonic party for Governor, and in Quincy he had 149 votes to 97 for the two other candidates. In 1836 the change began, and two years later Morton, for Governor, had 98 majority over Everett in a vote of 432. Notwithstanding this, Mr. Adams still held the town, receiving 183 votes to 76 cast for three other candidates. Two years later, in the Harrison campaign, Quincy was closely contested. Mr. Adams, owing to his anti-slavery course in Congress, was peculiarly obnoxious to the Democrats. The Harrison ticket had a majority of five votes in the town out of a total of 695, but Marcus Morton for Governor ran 48 votes ahead of John Davis. Mr. Adams, though receiving more votes than Governor Davis, yet fell three behind his own opponent, William M. Jackson, who had 349 votes. In 1842 there was a general collapse of the Whig party. John Tyler was President, and the Democracy were altogether in the ascendant. In Quincy Morton had a majority of 29, and Mr. Adams was again beaten, Ezra Wilkinson receiving 289 votes, or four more than he. Philosophizing over this result in his diary, he remarked that "the people are a wayward master." In 1844 took place the exciting struggle which preceded the Mexican war, and Polk was elected over Clay. In his district Mr. Adams had two opponents, and as the election drew near he looked forward "with scarcely doubting anticipation" to his own defeat. In Quincy the vote was close, but the Democrats maintained their ascendancy, though "consisting," as Mr. Adams wrote, "of transient stone-cutters from New Hampshire." Mr. Bancroft received eight votes more than Governor Briggs. But this time Mr. Adams had the satisfaction of running considerably ahead of the Presidential ticket, receiving 345 votes to 312 cast for Isaac Hull Wright, his Democratic opponent. The election of 1846 was the last in which Mr. Adams was concerned. That was a year of Whig triumph, and even in Quincy the Whig candidate had a large majority. As for Mr. Adams, he seemed to have outlived the opposition to him, and his parting majority from Quincy was a gratifying one. It spoke of earlier times. He received 232 votes to 213 cast for five different opponents.

Like the others, this last vote in Quincy was significant. To a certain degree only was it personal. The town was entering upon a new and distinct phase of transition which already began to show itself in the election returns. In November, 1845, the Old Colony railroad was opened to travel, and from that time Quincy became a suburb of Boston. Not, of course, that the change made itself felt at once. The people went on in their accustomed ways; but none the less, from the beginning of 1846 the country village (for it still was a country village then) and the city were in quick and easy connection. The rest was a mere question of time; and, indeed, it was twenty-five years before the transition was complete. The successful organization of a suburban land company in the northern part of the town in 1870 marked the event. Boston had again, just two hundred and forty-five years later, had enlargement at Mount Wollaston, and Quincy became a species of sleeping apartment conveniently near to the great city counting-room.

In 1875 the population was returned at 9155, or a little more than fourfold what it was (2201) in 1830, and the order of change from the agricultural village to the suburban town can be briefly recapitulated. Upon the original yeoman and farm-hand basis the quarry-men had first came in from outside; while at the same time the young townsmen had gone out of the fields into the shop, abandoning the plow and the scythe for the awl and the last. Then came the Irish laborer, working in the quarries, on the roads and as farm-hand, bringing with him the Catholic Church, and combining with the stone-cutter to vote the Democratic ticket. Last of all appeared the dweller near the city, having store, office, or counting-room in Boston, and regarding Quincy simply as a place convenient, at which his family lived

[1] The exact votes at each election were as follows: Nov. 1, 1830. Adams, 76; Baylies, 2; Thompson, 10. April 1, 1833. Adams, 164; Lincoln, 39; Doan, 11. Nov. 10, 1834. Adams, 125; Brewer, 1. Nov. 14, 1836. Adams, 175; Lincoln, 9; Burrell, 1.

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and he slept. This last class to a very great degree absorbed the descendants of the original settlers, and the whole mass gradually resolved itself into the modern town community. But certainly the change from Parson Tompson and teacher Flynt and Judge Quincy and Deacon Bass to the modern stone-cutter, clerk, and merchant was noticeable. Nor as an historical study were the characters of the several periods devoid of interest, though the stage was small.

The final change in the character of the town thus began with 1846. Less than two years later John Quincy Adams died. The annexation of Texas had then been effected, and the war with Mexico was over. A new political question had forced its way to the front, and slavery was the impending issue. Quincy was never a pro-slavery town. The quarrymen and the Irish voted the Democratic ticket; but the old native element had always sympathized with Mr. Adams during his long struggle in Congress, and among his townsmen his teachings had not been lost. Many of them were Democrats; but they were the old Jackson Democrats, who had grown up opposed to the local Federalist and gentry rule of men of the Thomas Greenleaf type, and once they were satisfied that Democracy meant the spread of African slavery, their revolt was a foregone conclusion. But they were slow in coming to that conviction, for these men were closely identified with the leather interests, and the Quincy boot-makers dealt largely with the South. The break came in 1848. The conscience Whigs of Massachusetts then refused to vote for Gen. Taylor, and the Barn-burners of New York refused to vote for Lewis Cass. The two factions met at Buffalo in August of that year, and nominated a separate ticket with Martin Van Buren at its head. The political effect of this in Quincy was singular, and showed how the Congressional action of J. Q. Adams had sunk into the minds of the people there, though the majority of them had twice voted against him. In November, 1848, the Democratic party practically disappeared in the town. The Whig party, which had always supported and elected ex-President Adams, for the time being retained its strength. It cast 246 votes for Gen. Taylor, having cast 314 for Mr. Clay four years before. But the Democratic strength fell from 324 to 212, while the new liberty party rose from 68 to 170. Horace Mann, Mr. Adams' successor in Congress, received a majority of 458, in a total vote of 558. A week later came the State election, and the Democratic vote fell to 34, while the Free-Soil ran up to 250, just failing of a plurality.

The work of political disintegration had now fairly begun. The Whig organization was crumbling away, while the Democratic, except in its foreign vote, was honey-combed with anti-slavery sentiment. The Free-Soilers, as they were called, held the balance of power. So things went on until 1854. Then the general collapse came, and in Quincy it was complete. As usual, the result of political disintegration was at first in no way what those who had been engaged in bringing it about either anticipated or desired. For more than a dozen years they had been working to break up the old parties, neither of which could in the least be depended on when any question of slavery was at issue. Both were afraid of it, and the Democracy were at heart false upon it. To break up the old organizations and form a new one on an anti-slavery basis was the darling wish of the agitators. Prominent among these was Charles Francis Adams, who, all his earlier life a resident in Boston and one of its representatives in the Legislature, had upon his father's death become a citizen of Quincy. Mr. Adams in 1848 broke away from the Whig party, and was a candidate for the Vice-Presidency on the ticket with Van Buren. He was now laboring to build up the Free-Soil party, and in 1853 he had in Quincy been made the victim of a wretched political intrigue among the foreign Democratic voters of the town.

A convention was then to be held to revise the Constitution of the State. Quincy was entitled to two representatives, and it was understood in the town that the Democrats and Free-Soilers would unite, each party naming one delegate. The Free-Soilers were true to their part of the agreement, and on the first ballot a Democrat was chosen. Mr. Adams was the candidate of the Free-Soilers; but the Irish faction had been worked upon by certain utterly false stories as to his course in the Legislature, and they refused to vote for him. It was simply a case of bad faith and village intrigue. Mr. Adams was accordingly defeated. But in the town this act of the foreign voters excited deep feeling; nor was it forgotten.

The incident occurred in March, 1853. The following November the proposed revision of the Constitution was rejected in Quincy by an overwhelming majority, and eighteen months later the town was swept from its moorings by the Native American uprising of the year 1854. The old party lines disappeared. In Quincy the Know-Nothing (as it was called) candidate for Governor, a man never before heard of in politics, received 549 votes to 130 for three other candidates. The foreign vote stood helpless and alone. The old party leaders were not so much sent to the rear, as they were left out of sight

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and mind in the senseless rush. The slavery issue was forgotten in the presence of race prejudice. It was but one phase of political disintegration. The old collapsed; the new crystallized. But for the moment it seemed to the anti-slavery workers as if their labors had resulted in chaos; they had endeavored to inspire the popular mind with the spirit of liberty, and instead they had evoked a demon of hate.

Nowhere did this spirit of intolerance rage more strongly than in Quincy. It required four whole years to allay it, and now in 1857, when the Know-Nothing candidate for Governor was overwhelmingly defeated in the State at large, in Quincy he had more than one hundred plurality. The quarrymen and the shoemakers were united against the Irishmen. At last, in 1858, the anti-slavery issue asserted its supremacy. Even then Quincy, reflecting its unassimilated constituency, came but slowly back to its moorings. The foreign, as distinguished from the local element, still preponderated, though they could not act together. Accordingly, in the great Lincoln campaign of 1860, when the Republican ticket received a majority of forty-four thousand in the State, in Quincy it had only a plurality. Again in 1862, the year of deepest discouragement during the war, Quincy was one of those towns in which Governor Andrew fell behind, his Whig and Democratic opponent receiving eighty-four more votes than he. Yet in the State Andrew had over twenty-eight thousand majority. This did not happen again, and in the crucial election of 1864 Quincy at last squarely ranged itself on the loyal side, the Lincoln ticket receiving a majority of two hundred and thirty-four in a total vote of less than a thousand. Indeed, all the other elements were then united against the foreign vote and that large faction, composed of the croakers, the fault-finding and the otherwise-minded, which never fails to make its presence felt under the wearisome pressure of war.

First and last Quincy did its full share in the work of educating New England and the North up to the point of facing and overcoming the Rebellion. It also was not wanting later. Yet, as in the war of independence so now, the largest contribution of the town was neither in men nor in money, though as respects both the calls were honored. As John Adams was the great contribution of Braintree North Precinct to the Revolution, so his grandson, Charles Francis Adams, was the great contribution of Quincy in the Rebellion. When the war broke out Mr. Adams represented the Quincy district in Congress. He had been elected in 1858, on the final subsidence of the Native American flood, and in 1860 he was re-elected on the Lincoln ticket.[1] In March, 1861, his first Congressional term was just completed. He was then nominated by Mr. Lincoln as minister to Great Britain. In May he left the country, and he remained abroad until the summer of 1868. His services in London are part of the Quincy war record, but they do not belong to local history.

In other respects the record of Quincy in the Rebellion was in no way remarkable. The town did its share. It freely contributed money and supplies, and it sent out men. But of the men it sent out, whether to the army or the navy, there were none who rose to distinction. At the close of the Rebellion as before it, Deacon Joseph Palmer, the Revolutionary brigadier-general, was still Quincy's ranking officer.[2] During the war, that is, between the years 1861 and 1865, the population of the town was about 6750, while its valuation was returned at a little less than four millions of dollars. It could number probably 2200 men capable of bearing arms. First and last it sent into the field almost one entire regiment, or 954 men, 757 of whom enlisted for the full term of three years. Of the whole number, 39 were killed in battle and 18 died in rebel prisons. In all 105, or one in every nine who went out, lost their lives. Still others were maimed. But a Quincy lad, a member of one of the families the name of which is most often found in the more recent records of the town, fell in the very first action of the war. On the 10th of June, 1861, occurred the affair at Big Bethel, Va., and young Theodore Winthrop was killed. For days after the country rang with his name; nor is it yet forgotten. At the same time Francis L. Souther, of Quincy, was mortally wounded. A mere boy, he was a member of the Hancock Light Guard, as the Quincy company was called, and had gone with it when the Fourth Regiment of Massachusetts militia was rushed off to Fortress Monroe. His companions presently sent his body home, and it was buried in his native town. Afterwards many others were killed or died, and war's mortality became a thing of course. But it was the sudden tidings of young Souther's death, coming in

[1] In neither of these elections did Mr. Adams receive a majority vote in Quincy. In both he received more votes than any one else on the ticket with him, but while in the election of 1858 he had a plurality of fifty-nine votes, in that of 1860 his opponent, Leverett Saltonstall, had seventeen votes more than he, 465 to 448, with 7 scattering.

[2] The highest commission issued to a Quincy man in the Rebellion was that of colonel. There were three colonels, Packard, Walker, and Adams, the two former of infantry and the last of cavalry. The service of Col. Adams was the longest, covering three years and a half. At the close of the war he was among the large number who received the brevet of brigadier-general.

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those early days of June, 1861, which first caused the people of Quincy to realize that their young men had gone out to actual battle.

The money cost of the Rebellion to the towns of Massachusetts, apart from what their inhabitants then or later contributed in national taxes, was not large. In the case of Quincy it amounted to less than $50,000, including the subscriptions of citizens to bounty funds. In 1861 the town owed $35,000; in 1865 it owed $57,000. The whole increase of debt due to the war was not equal to one per cent. of the valuation. Neither was the rate of taxation between 1861 and 1865 peculiarly high, or the increase of it rapid. Indeed, the era of extravagance and heavy expenditure followed the Rebellion rather than marked its progress. Nor was the excessive taxation subsequently imposed the result of an effort to clear off burdens due to the war. On the contrary, the debt yearly grew larger, so that while between 1861 and 1865, the war period, the rate of taxation increased but one-third, and the debt but $35,000, in the four years of peace which followed the rate of taxation increased eighty per cent., while the debt was $16,000 larger in 1869 than it had been in 1865. Indeed, compared with that of the Revolution, the burden of the Rebellion, whether in men or in money, was for Quincy light and easy to be borne. In the Revolution there was no general government or system of national taxation to fall back upon. The States had to meet the requisitions directly; and the States made their calls upon the towns. Accordingly, it has been already seen that Braintree then sent into the field first and last two men out of every three capable of bearing arms, while a fourth part of the whole wealth accumulated through a century and a half was consumed in the struggle. During the Rebellion not two men in five did military duty, nor was the accumulated wealth diminished at all. On the contrary, even allowing for an altered standard of value, in 1865 the town was unquestionably richer than it was in 1860.

The close of the Rebellion left Quincy a town of nearly 7000 population, and from that time forward the increase both in numbers and in wealth was rapid. The last vestiges of village life now passed away, and the suburban town assumed shape. This change could not take place without bringing up new problems for solution. The first and most important of these related to municipal government. It was one thing to manage the affairs of a small village community through the machinery of town-meetings; it was quite another to manage those of a place numbering a population of 12,000. In 1830 the annual appropriation for necessary town expenses was $4500. It has been seen how this sum was voted by a small body of men, all knowing each other well, having a community of interest, and acting under a usage which had the force of law. Forty-five years later, in 1876, the annual appropriation was $116,000, and the articles in the warrant had swollen from half a dozen in number to nearly forty. The character of the town-meeting also had changed. In place of the few score rustics following the accustomed lead of the parson and squire, and asserting themselves only when they thought that their traditions or equality were ignored,—in place of this small, easily-managed body, there was met a heterogeneous mass of men numbering hundreds, jealous, unacquainted, and often in part bent on carrying out some secret arrangement in which private interest overrode all sense of public welfare. To maintain in these meetings that degree of order which is necessary for transacting business in a methodical way was not easy. The multifarious affairs of a year were to be attended to in a single day. Town officers were to be elected; the appropriations were to be considered and voted; the policy of the town on all disputed points was to be decided. These points also included everything,—education, roads, health, temperance; for in the course of growth the functions of municipal government had expanded and branched out until simplicity had become a tradition. The poll-lists contained the names of more than two thousand voters. For these to come together as one legislative body and pass upon numerous and difficult questions in a few hours would at first seem impossible. The suggestion of such a scheme of municipal government as a new idea of his own would cause any political thinker to be looked upon as a foolish theorist. The thing is deemed practical simply because it is habitually done. But to adapt the old village system to the new town conditions was the problem which Quincy, in common with many other Massachusetts towns still clinging to the ancient ways, found forced upon it. Nor is the town-meeting in its actual working fully understood. Since De Tocqueville fifty years ago made it the fashion, much has been written and said of this New England institution. It has been often described and infinitely lauded; but it may well be doubted whether one in ten of those who have philosophized over town-meetings ever attended one, much more ever took part in one. Yet without having done so it is as difficult to understand the practical working of the system as it is to describe war without ever having served in an army or seen a battle. The ideal town-meeting is one thing; the actual town-meeting is apt to be a

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very different thing. To the historical theorist who should attend one, it would not improbably be the rude dispelling of a fanciful delusion. He would come away from it rather amazed that civilized government was possible through such a system than understanding how New England was built up by it.

That the town-meeting, as a practical method of conducting municipal affairs, should break down under the stress to which a dense city population must subject it, is a matter of course. It did so in Athens and in Rome before it did so in Boston; for Demosthenes and Cicero as well as James Otis and Josiah Quincy were town-meeting orators. Just in the degree in which civic population increases, therefore, the town-meeting becomes unwieldy and unreliable, until at last it has to be laid aside as something which the community has outgrown. It becomes a relic, though always an interesting one, of a simpler, and possibly better past. Moreover, the indications that the system is breaking down are always the same. The meetings become numerous, noisy, and unable to dispose of business. Disputed questions cannot be decided; demagogues obtain control; the more intelligent cease to attend. In all these respects, the experience of Quincy has afforded interesting matter for study.

Between the years 1840 and 1872 the town-meeting there fell to its lowest point of usefulness. It has already been said that prior to 1840 it might have been seen in its most perfect form. But during the later Jacksonian period Thomas Greenleaf, and the class of men of which he was a type, lost their hold. They were supplanted by others altogether inferior. The business of the town had then for years been done in an orderly and intelligent way. Everything of importance was at the annual meeting referred to committees for consideration; and these committees made reports upon which the town acted at its adjourned meetings. No method of government could have worked better, for the townsmen were accustomed to it. This it was which De Tocqueville lauded so highly. But there was another and far from uncommon phase of the system which might at any time have been studied in Quincy during the score of years between 1850 and 1870. Had De Tocqueville then visited the place on a town-meeting day he would have gone into a large hall the floor of which, sprinkled with sawdust and foul with tobacco-juice, was thronged by a mass of noisy men, standing in groups or moving incessantly to and fro, and in and out. There were no rows of seats in the room, and but one bench, which ran along its sides. The men all wore their hats, and many of them had pipes or cigars in their mouths; while the air reeked with odors, tobacco-smoke being among the least objectionable. Quite a number of those present had plainly been drinking. On a platform at the further end of the hall was a desk, behind which were the moderator and the clerk. The town business for the whole year was being disposed of and the appropriations voted. Amid a continuous sound of voices and moving feet the moderator would bring up in succession the articles in the warrant. The custom of referring them to committees had fallen into disuse, and been abandoned in 1852. After that year everything was disposed of in a single day and on the spot. It was supposed to be a more prompt, more energetic, more popular way of dealing with business. Accordingly, the disposition which might be made of any subject was very much matter of chance. Certain questions the town, or individuals in the meeting, might be on the watch for. These had been discussed outside, and were or were not to pass unchallenged. But orderly debate was impossible. Now and again some one would uncover and address the moderator. For an instant there would be silence. If the speaker then knew what he wanted to say and how to say it, he would be listened to, always provided he spoke briefly and to the point. If he told a funny story or made a broad joke he would be uproariously applauded. The comic performer was a dangerous antagonist in town-meeting. If, on the other hand, the speaker was long, or dull, or pointless, his voice was soon lost in the hubbub of those moving and talking about him. For the moderator to preserve order and quiet was simply impossible. The audience was numerous, and almost no one was seated. Tired and restless, those composing it were also excited and noisy. Many of them wanted what they called "fun," and there was a great deal of horse-play going on. The Dutch auction in the choice of tax-collector was in this respect the episode of the occasion. The office was put up to the lowest bidder. Some one would offer to make the collections for five cents on the dollar, and then would follow bid upon bid, each lower than the other, until at last, amid shouts of laughter and applause, the prize would be struck off at three mills on the dollar or less. Finally the warrant would be disposed of, the appropriations voted, and the meeting stand adjourned. Then at last the moderator and the clerk would get together, and from their notes and memories manufacture a record. A few days later the town would for the first time know what it had done at its annual meeting.

Such a meeting as that described would also be looked upon as a usual and orderly one. The busi-

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ness would have been transacted in a regular way. All meetings were not so. Occasionally there would be an organized faction there bent on putting through some job. For instance, in 1844 the town was profoundly agitated over the great question of where the new town hall should stand. Should it, moreover, be built of wood or of Quincy granite? After numerous town-meetings and many reconsiderations, the party in the Centre came to a quiet understanding with the quarrymen that, if the site of the hall was fixed in the Centre, the building should be of stone. The quarrymen would have the contract. Accordingly a town-meeting was held on the 18th of April, and this programme was carried out. All previous action was reconsidered, and then by a vote of 325 to 229—numbers unprecedented—the questions of site and material were decided. The wrath of the Point and the South at this political bargain and sale was intense; nor did it fail to find speedy expression. Two days later another town-meeting was called. And now the Point, the South, and the West combined in revenge against the Centre and the North, and voted themselves three fire-engines, with hose complete, and directed the town treasurer to borrow money to pay for the same. A debt of forty years' duration was due to that town-meeting episode.

When the affairs of any community are managed in this way, it scarcely needs to be said that they soon fall into confusion. Want of method may be democratic, but it is not business-like. Quincy proved no exception to the rule. In 1870 government by town-meeting was there plainly breaking down. A general laxity in ways of doing public business had crept into all the departments. The school committee, the surveyors of highways, the overseers of the poor, the engineers of the fire department were in the custom of asking for such appropriations as they thought sufficient. If in the hurly-burly of town-meeting these were voted, it was well and good. Those who had the disbursements to make would then keep within the sum allotted them, provided they were under no special temptation to exceed it. If the whole amount asked for was not voted, it would be spent all the same; and the town found itself liable for the bills its agents had contracted. There was no great amount of jobbery and scarcely any corruption, except in the small and more contemptible way; but the soil was being rapidly prepared both for jobbery and corruption. The growth of a municipal "ring," the members of which would live on taxpayers just as parasites live on dogs, was a mere question of time. The laborer who worked on the roads, the pauper who lived at home while the town paid his rent, the tradesman who supplied the pensioned poor, all began to feel a direct interest in the growth of bad government. As yet the evil had made no great headway, but the sense of official responsibility and obedience to instructions was already relaxed. Officers were disposed to do what seemed in their own eyes "about right," regardless of rule; and the town good-naturedly condoned the offense. The result was that the finances fell into confusion. Every year a liberal appropriation would be made to reduce the town debt, but each year saw that debt grow larger. It rose in this way from $8000 in 1844 to $112,000 in 1874, and a committee then reported that it represented an outlay incurred neither for educational or war or other special purposes. It was a pure deficiency debt. The money time and again raised to pay it off had been regularly diverted, and applied to those ordinary purposes, the amount spent on account of which regularly exceeded the sums appropriated by the town.

Such were the facts. It remained to find a remedy. This remedy was found not in a representative city government, but in a return to the old and correct town-meeting methods; and in this matter the experience of Quincy might be of value to her sister-towns, for many of them have already found themselves, and others yet will find themselves, in the same position. The younger John Quincy Adams had then for years been chosen by common consent as the moderator of all town-meetings at which he was present. Mortified at the way in which business was done and at his own inability to preserve order, he announced a reform. In 1870, when the town came together at the annual meeting, after the polls for the choice of officers were closed the hall was ordered to be cleared and seats brought in. Then, after the vote was declared, the articles in the warrant were taken up, but not until every voter was uncovered and seated, and pipes and cigars extinguished. Order was thus established, and deliberation became possible. This was a great step gained; but more was necessary. The warrant had now grown to thirty, and even forty articles, all of which were acted upon in the single evening of a day which had been occupied with voting. The townsmen were tired, excited, noisy, and in no mood to do business. Accordingly, in 1874 a new step was taken, and the town went fairly back to that old system which had been abandoned more than twenty years before. When at the annual meeting officers were elected, it was also voted to refer all the business articles in the warrant to a large committee, which was to subdivide itself, investigate everything, and at an adjourned meeting report its

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conclusions in the form of votes properly drawn up. These the town would then consider.

The result of this return to business-like methods was remarkable. The town-meeting at once showed itself equal to the occasion. After 1874 every question was again fairly considered and acted upon intelligently, with full opportunity for debate; the appropriations were carefully made, and all officers required to keep the expenses within them; a responsible government was established. Then, as if by magic, the finances assumed shape. The debt which for nearly half a century had defied every effort to extinguish it, now fell in nine years from $112,000 to $19,000, and then shortly disappeared. Deficiencies were met by special appropriations; exceptional outlays were distributed over a series of years; rigid accountability was established. This was done through an intelligent development of the ancient village system; and it is probably safe to assert that never in the two centuries and a half of town history had that system worked so well, or to such general satisfaction, as during these years when Quincy had grown in wealth and population to city limits.

Nor did the reform in town methods stop here. It extended itself into other fields. The work done at this time in the schools has already been described. But while Mr. Parker was busy in one way there, another man was busy in a very different way elsewhere. In the days of John Adams it has been seen that Braintree did not enjoy a reputation for temperance. His labors in that field of reform, and the poor results derived from them, have been referred to. As time passed on the state of things hardly seems to have improved; and the large foreign element which the working of syenite brought into the town tended to make it distinctly worse. The Washingtonian movement made some headway before 1840; but, even then, when a temperance convention was to be held in Quincy, the use of the stone church was refused it. Mr. Adams being invited to deliver an address before that convention, accepted; and then, to their dismay, the parish authorities found that they had shut the ex-President out of his own church. It was too late to retract, and the address on temperance was delivered elsewhere. It was at this time that the town voted (117 to 81) "to discontinue the use of ardent spirits at the almshouse;" but still, and for several years to come, the post-office was in the bar-room of the principal tavern, and thither, among drinking men, daily went women and little girls and boys to have letters and papers handed to them across a counter which reeked of rum. Then came the period of anti-slavery education, and the minds and thoughts of all were absorbed in that. At last, when the Rebellion was suppressed, it is not too much to say that, through its peculiarities of position, population and labor, Quincy was a stronghold of the liquor interest. Indeed, peace was scarcely established, and the wave of sectional feeling had not yet begun to subside, before the town was again Democratic. In 1867 it gave J. Q. Adams 650 votes, to 348 which it cast for the Republican ticket. For a town to be Democratic on State issues and Republican on national issues—and that was the position of Quincy—meant then but one thing. It meant intemperance. The foreign vote combined with the Democratic vote, and, having the ascendency, decreed that unrestrained sale of spirits against which John Adams had so manfully contended.

Where such an evil exists, some man is very sure soon to rise up and protest against it. In Quincy that man appeared in the person of one descended from the oldest of North Precinct stock, for the name of Faxon is met with on many pages of the town records, and can be found on not a few head-stones in the old graveyard. Henry H. Faxon was a man of many peculiarities. Into these it is not necessary to enter. It is sufficient here to say that he became deeply interested in the cause of temperance. Perhaps it would be more correct to say in the cause of total abstinence; for in the virtue of temperance, whether in drink or speech, he had but limited faith. Very imperfectly educated, Mr. Faxon was not conspicuous for dignity of bearing; and as a public speaker his deliverances were more noted for directness and frequency than for eloquence or correctness of speech. He was known to address the audience forty times at a single annual town-meeting, and hardly once in those forty times did his remarks fail to elicit laughter, cheers, or hisses. That he was deficient in judgment it is hardly necessary to say. Yet, though often exciting unnecessary opposition and ridicule by his methods and the way with which in place and out of place he advocated the reform he had come to have at heart, he clung to it with a tenacity sure to produce results. Many at first doubted his sincerity, but he showed that he was in earnest by the freedom with which he contributed his labor, his time, and his money. His attacks on individuals were so open, public, and fearless that from the mouth of any one else they would have been sure to lead to blows. Once they did so in his case; and he was often threatened. Much of his security lay probably in the fact that he was not malignant. Indeed, he was good-natured in his enmities. He did not lose his temper, and become ugly and bitter under defeat; nor did he follow up wrongs or slights in any spirit of revenge.

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He had apparently none of that brooding desire to "get even," as it is expressed, with a successful opponent, which is always the characteristic of small, vindictive, and sour-tempered men. Under these circumstances, while in town-meeting, and not without cause, his opponents laughed and jeered at him and hustled him, yet he laughed and jeered in return. So Yankee met Yankee; but his work went on. It was a long, hard fight. Not only was a sentiment of reform to be roused, but a strong business and political combination had to be broken down. The town had become in a certain way a liquor-selling centre, and, as usual, the thing had worked its way into local politics. The reputation of the place suffered. John Adams noted down in 1760 that to be "as litigious as Braintree" had become a common expression; so now it was said that other towns were "as intemperate as Quincy." It was spoken of as "a hard place," and the stone-cutting population was held accountable for it. The evils of the thing also were keenly felt in many households. Mothers and fathers saw their young sons falling into drunken ways. But it had always been so, and the political combination which favored the continuance of the system was very strong. The Democratic leaders controlled the foreign vote, and the liquor interest had a complete understanding with the Democratic leaders. The foreign vote was thus juggled into perpetuating a system under which those whom it represented suffered more than any others in the community.

So things went on year after year. But as wealth and population increased it grew plain that it was not only a question of temperance. The cause of good and honest municipal government was also involved. The condition of affairs in this respect already described was rapidly growing from bad to worse. No reform in town-meeting methods would suffice unless the dominant combination was broken down. Then Mr. Faxon found new and potent allies, and suddenly the town was revolutionized. In March, 1881, a Democratic and liquor licensing board of selectmen was, as usual, chosen. That same year, largely through the efforts of Mr. Faxon, the law of the State was changed so that the question whether "licenses be granted for the sale of intoxicating liquors in this town" was presented squarely to the voters. The result was astonishing. In 1882 there were 1057 who voted "No," to 475 who voted "Yes." When the thing was presented in this plain way the issue was understood, and the foreign vote broke from Democratic control. At the same time the friends of good government and temperance came together. The town-meeting had been reformed, and now the bar-room was closed. But the length of the struggle against the last is worthy of record. It largely exceeded a century; for in 1760, John Adams described himself, to use his own words, as discharging his venom "against the multitude, poverty, ill government, and ill effects of licensed houses, and the timorous temper, as well as criminal design of the selectmen" who licensed them; but not until 1882, one hundred and twenty-two years later, did his local successor in that crusade close, at least for the time being, the last of those houses in Quincy.

In the "Memoirs of John Quincy Adams" there is a striking passage wherein he records his boding thoughts as he wandered about his native town one day near the close of October in the year 1844. He was then an old man, for it was hard upon seventy years since he had, as a boy, served as post-rider between Braintree and Boston. Anxious, despondent, overworked, he at this time had just received the tidings of those earlier elections which indicated the choice of Polk as President, foreshadowing the annexation of Texas and the spread of slavery. He looked upon his own re-election to Congress as improbable. Engaged in bitter political controversy, nearing his own end, he foresaw more clearly than others the terrible trials which did indeed then remotely impend over the country. It was the month of October, and the time and the solitude quickened his feelings. He thus described them:

"I took a walk round the garden, nursery, and orchard. The desolation of the season cast a gloom on my spirits. The fruit has been gathered from all the trees. The ground is strewn with sere red and yellow leaves; it is wet and gathered in clods. Most of the large trees are mere stems, stripped of all their leaves. I hastened in from this prospect. Again, as the sun went down, I walked up the hill to Charles' house,[1] to see the sunset. But, although it was not quite five o'clock, the sun was already behind Mount Ararat. I went further over the hill, and surveyed the village, the surrounding country, the harbor and bay of Boston, the State-House of Boston itself, and the shaft of Bunker Hill Monument; and memory returned to the fact that this day eighty years ago[2] my father and mother were united in marriage. What an *ordo seculorum* commenced for me from that day! What was then the condition of the people who constituted the town of Braintree? What is the condition of the three towns of Quincy, Braintree, and Randolph now? And what will be the condition of the occupiers of the soil of these three towns in eighty years from this day? The recollection of the past is pleasing and melan-

[1] This was the house, still standing, on President's Hill, built in 1841 by Charles Francis Adams, and in which he lived for several summers. It was the custom of President Adams when at Quincy to watch the sun rise and set from the piazza of this house every fine day; but when he wrote it was vacant, his son having moved to his winter residence in Boston.

[2] Oct. 25, 1764.

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Thomas Adams

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choly; the prospect of the future—oh, how gloomy it is! Not a soul now lives who was then in the bloom of life. Not a soul now living will be here in 1924. My own term—how soon it will close! And to whom will all this belong in eighty years from this day? Will prayer to God preserve the branches and shoots from my father's stock?"

One-half of the allotted period thus sadly forecast is already gone. Nor was it without reason, in the autumn of 1844, that to the trained eye of the old statesman the future seemed gloomy, for over it clouds both thick and black were then already gathering. His were no idle forebodings, for better than any one else he realized what those clouds portended. What he feared came about. At last that slavery question on which his whole mind was intent ripened into war,—a civil war which involved his native place and his family, even as it and he had been involved in his own early youth. But all in good time each new danger was met and overcome by those who succeeded him, just as he and his had met and overcome their dangers in the past. And now that forty years have elapsed, it may fairly and truthfully be said that Quincy has not before met better days. There is also a stability and permanence in the town which in America is not always seen. It adheres to the ancient ways. The inhabitants yet meet in their own hall and manage their own affairs as did their fathers for generations before. And just as, a century and a half ago, John Quincy by common consent presided over each town-meeting that was held, so now does a descendant five generations removed, but still bearing his name. Never in the history of the town were those meetings more orderly, more intelligent, or more prone to do right. Never was the town so populous, so rich, or so temperate. It is now more than two hundred and sixty years since Miles Standish first set foot on the Squantum beach, and six years only are wanting to complete a quarter of a millennium of continuous municipal life. Two centuries and a half is no small portion of recorded history, and there are few forms of human government to which a longer existence is given. It is hardly to be expected that the old simple village system, even in its most developed shape, can in Quincy long outlast that period. But none the less, whatever the future may have in store, it may fairly be said that never did the town contain within its limits so many prosperous, well-to-do, contented, self-governed, and well-governed human beings as are contained within them to-day. Never was the standard of virtue, temperance, education, and public spirit so high. Never did Quincy face the coming years with such confidence in its own ability to master each new difficulty as it shall arise. As in 1844, "the recollection of the past is pleasing;" but in 1884 "the prospect of the future" cannot be said to be "gloomy."

BIOGRAPHICAL SKETCHES.

THOMAS ADAMS.

Thomas Adams, for many years sheriff of Norfolk County, was born in Quincy (then Braintree), April 19, 1804. He had but the educational advantages of the farmers' boys of the period of his youth, but what they supplied him was retained and used with profit during his life. He married Mehetabel, daughter of Joseph and Relief (Baxter) Field, April 4, 1826. (She was born Jan. 3, 1804.) He early became identified as a political worker with the Whig party, and received the appointment of deputy-sheriff, for which office he possessed great qualifications, and whose duties he discharged to the perfect satisfaction of the people. He was continued a long time as deputy, and so much were his services demanded, that he relinquished all other business, removed from Quincy to Roxbury in 1842, and was prominent in official relations. Marked and decided in his character, positive and energetic in his nature, he showed such adaptability to the duties devolving upon him, that when placed in nomination for high sheriff he was elected by a very flattering vote, which also continued him for many years in this office. Probably no resident of the county was better fitted for this position than Mr. Adams. He was popular, quite humorous, could both tell and enjoy a good story, had a large circle of friends among the best men of both political creeds, and united with a gentlemanly bearing and fine personal presence undaunted courage and rapidity of execution. He felt all the dignity of his office and sustained it well, but ever softened the sharp edges of his duty by his kindness and humanity toward those upon whom he was forced to execute his power. To this end he often took responsibilities from which weaker men would have shrunk. Ex-Governor Gaston relates the following instance of his kindness of heart: "One Saturday a man was remanded to his custody until Monday. Mr. Adams turning to him, asked, 'Do you want to be with your family over Sunday?' The man answered 'Yes.' 'Go home, then, and be here when court opens,' said Mr. Adams. The man went joyfully, and was prompt in his attendance at the opening of court on Monday."

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Such characteristics as these did not fail to give him a large personal following of friends. Outside of his official duties, he was an able business man, a valued member of the Sagamore Club, an excellent citizen, and acquired wealth. He was very hospitable. and was noted for his kindness in aiding young men both by his counsels and monetary assistance. During the Rebellion he filled numerous contracts for horses for the government. For this he was well qualified, as he had a great love for and skill in selecting fine horses. He was the original inceptor, and became one of the incorporators and directors of the Rockland Bank, now Rockland National Bank, Roxbury, with which he was identified until his death, which occurred Jan. 2, 1869. Mrs. Adams, who survives him, is an amiable lady of gentle and unassuming manners, possessing the same kindness of heart toward the poor and unfortunate as Mr. Adams, and is noted for her benevolence and charity.

JAMES A. STETSON, M.D.

James A. Stetson, M.D., son of Maj. Amos Stetson, was born in Braintree, Dec. 28, 1806. He acquired a classical education and was graduated at Columbia College, New York, and afterwards studied medicine at the Harvard Medical School. He came to Quincy about 1830, not long after his graduation, and established himself as a physician. His agreeable manners and well-founded medical knowledge soon made him popular among all classes, and at the time of his marriage he had built up a fine practice. He married, Nov. 10, 1842, Abigail F., oldest daughter of Josiah Brigham, of Quincy. Their children are Josiah B. and James H. Josiah B. is a teacher of vocal and instrumental music in Boston. James H. is a salesman and commercial traveler, and is in the employ of a Boston wholesale firm.

As a physician Dr. Stetson was skillful and successful, possessing great judgment and decision which always inspired confidence in him; kind, charitable, and faithful, he was ever ready to attend the calls of the poor, and never required a fee if he thought they were unable to pay for his services.

At the time of his decease, which occurred March 15, 1880, he was the oldest practicing physician in Norfolk County, having been the representative physician of Quincy for about half a century. He had a very extensive practice, and not until failing health, some ten years before his death, warned him that his labors were too engrossing and fatiguing, did he commence to relinquish his work to younger physicians.

Politically Dr. Stetson was a Democrat, and at one time he was elected to represent the town in the General Court, but aside from that, we believe held no public office. His religious belief was that of the Unitarians. As a physician, citizen, and friend, Dr. Stetson won all hearts by his unpretentious goodness, unassuming manners, fidelity, and probity. Probably no man ever lived in Quincy who had a larger circle of strong personal friends. He was a highly respected member of the Massachusetts Medical Society, and kept himself well versed in everything pertaining to the advancement of his chosen profession. He was well read in the current literature of the day, and always deeply interested in the progress of art and discoveries of science. His clearness of mental vision gave strength to all his convictions. His opinions were not hastily formed, but were tenaciously held, and, when occasion offered, fearlessly expressed, whether upon social, political, or religious subjects. If his prejudices were sometimes strong, they were not invincible, for he was open to argument, and candid in weighing the reasons of his opponents. His independence of nature made him superior to the love of popularity and to the pursuit of it, and kept him through life (with one exception) from taking public place or official position. He was impatient of all that was vulgar and pretentious, intolerant of deception, prevarication, and meanness. His dislike of ostentation led him to veil beneath a somewhat cold exterior a generosity of character and a tenderness of feeling which were among his most striking traits, and which will be borne witness to by all who were admitted to the intimacy of his friendship. He was a sincere Christian, one of the firmest of friends, and one of the most thoroughly honest and upright of men.

HENRY HARDWICK FAXON.

Henry Hardwick Faxon, son of Job and Judith B. (Hardwick) Faxon, was born in Quincy, Mass., Sept. 28, 1823. He is a descendant in the eighth generation of Thomas Faxon, who came, with his wife, daughter, and two sons, from England to America previous to 1647, and settled in that part of Braintree now Quincy. He consequently represents one of the oldest New England families in this section.

Job Faxon was quite an extensive farmer, owning and managing, in connection with his farm, a stall in Quincy Market, Boston, for many years, and leaving at his death an estate of forty thousand dollars.

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J. A. Statum

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Henry H. Fayon.

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Henry passed his youth on the farm, with merely common-school advantages for education. He was apprenticed to learn the shoemaker's trade when about sixteen, and during his five years' experience became thoroughly conversant with the manufacture of all parts of a boot and shoe. In 1843, in company with his brother John, he began manufacturing boots and shoes principally for the Boston and Baltimore markets. About 1846 he changed his business, opening a retail grocery and provision store in Quincy, which he conducted for about seven years. During the last three years of that time he carried on a bakery, and also was a real-estate and merchandise auctioneer. His temperament was too active, however, to be confined within the comparatively narrow limits of country trade, and he became a retail grocer at the corner of South and Beach Streets, Boston, the firm-name being "Faxon, Wood & Co." Two years later he, with his brothers, moved to Commercial Street, changing the title of the firm to "Faxon Brothers & Co.," and the business to wholesale transactions exclusively. In 1861, retiring from the firm, Mr. Faxon went to New Orleans and made large purchases of molasses, shipping it to his former partners. Returning to Boston the next year, he engaged in speculating on Chatham Street, and subsequently located on India Wharf. Here he operated largely in chicory, kerosene oil, raisins, spices, and everything in the way of staple merchandise upon which he could realize a profit. At this time Mr. Faxon had given no special thought to temperance matters, and was not himself a "total abstainer." Anticipating the rise in the price of liquors on account of an increase of duty, he purchased several hundred barrels of whiskey and rum, and held them for the expected advance. The result proved the accuracy of his judgment. This is the transaction upon which Mr. Faxon's bibulous opponents have founded the essentially false charge, so often heard, that he "made his money selling rum," the intention being to convey the impression that the temperance campaigner was at one time in his life distinctively a liquor-seller.

Relinquishing speculation, he dealt in real estate on a large scale, and it was in this that he made the bulk of his fortune. He purchased for the most part at auction, and through careful management cleared great amounts of money. He is now the largest real-estate owner in Quincy, where he has about one hundred tenants, besides having nearly the same number in Boston and Chelsea. He married, Nov. 18, 1852, Mary B., daughter of Israel W. and Priscilla L. (Burbank) Munroe. They have one child, Henry Munroe, born May 22, 1864.

Mr. Faxon was chosen to represent Quincy in the State Legislature, as a Republican, in 1864 and 1871. With these exceptions, Mr. Faxon has never held public office, save his present peculiar one of "Special Police," to enforce the laws relative to the sale of intoxicating liquors in Quincy. A man of rare judgment, of irrepressible energy, he has "hewed to the line" of an unshaken purpose. His life is of a type rarely found elsewhere than in America—a noteworthy manifestation of that tireless, ceaseless, sleepless effort, ending only at death, which seems to characterize our people, and which strikes thoughtful foreigners with astonishment. As a business man, Mr. Faxon seemed to know intuitively the state of future as well as current markets; and the boldness of his operations, and the manner of his purchases, though unerringly clear to himself, seemed to others audacious, even wild and reckless, and astounded his associates by their successful issues. As a legislator, Mr. Faxon looked keenly to the best interests of his constituents. His attention was first attracted to the temperance question while a member of the Legislature. He voted for all measures tending to restrict the sale of intoxicating liquors.

This action on his part was met with fierce denunciation by the advocates of license, which caused Mr. Faxon to thoroughly investigate the liquor traffic in all its phases. He soon saw the enormity of the evil, and its destructive effects upon society. He immediately adopted the principles of prohibition, and has since devoted himself untiringly to the temperance cause. It is in connection with this movement that he has become so widely and prominently known. He became at once one of the acknowledged leaders of the temperance forces of Massachusetts, and inaugurated a bold, aggressive policy of active and vigorous war on intemperance wherever intrenched. "Through the pulpit, the Sunday-schools, the press, the conventions, the polls, he has assailed the traffic in intoxicating liquors with an uncompromising spirit. He has treated with defiant scorn that political policy which has so often betrayed the friends of prohibitory legislation. Consequently he has encountered much opposition, personal abuse, and misrepresentation of motives; but his courage, consistency, and perseverance are unyielding. His entire freedom from sectarian bigotry, and his Christian integrity, place the purity of his motives beyond question, and render ineffectual the attacks of those who find his sincerity unsuited to their political purposes."

Mr. Faxon has applied the same methods to his temperance work that were so successful in his business career. He has never attempted to use his

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principles as levers to elevate himself to office, but has persistently refused to be a candidate for any position. To use his own words, "I want it distinctly understood that it is not for office or honor that I take so active a part in politics, but for the satisfaction of doing what I consider my political duty." He has no affiliation with any third-party movement, holding the Republican party as the most reliable medium for reform, and constantly endeavoring, through it, to accomplish the reforms so imperatively demanded by the interests of society; but he has often been severely censured by its leaders for ignoring party lines. He says, "I do not care for parties, but only for the principles which govern them; and I have been free in the past to condemn the action of the party to which I am allied, and to bolt nominations, and defeat its candidates, when the good of the people demanded it. I am content to stand between the two great political parties, with my prohibition club, and, in case of an emergency, knock the life out of one or both, unless they accept the issue."

Mr. Faxon has used his wealth without stint in aiding the temperance cause, and this has sustained the Reform Clubs in various parts of Massachusetts. During the year when the Reform Club movement was at its height his gifts averaged fifty dollars per day. In Quincy, his home, he has done a noble work. Faxon Hall, a permanent memorial to his name, was erected in 1876, for the Reform Club of Quincy. This, with its furniture, cost eleven thousand dollars, of which he paid more than four-fifths. His zeal and independent political ability have placed him at the head of the prohibitory forces of Massachusetts, and made him a prominent factor in State politics. A State Republican Convention without him and his prohibitory resolutions would be a grateful surprise to politicians. He keeps a keen eye on the legislative proceedings, and is personally in attendance at nearly every day's session, working with unremitting zeal to advance temperance legislation. He is the *bête noire* of the politicians of both political parties, who have pretty well settled it that Mr. Faxon is a disturber of the peace, often upsetting the calculations of machine politicians. Probably the most effective bombshell ever dropped in their ranks was the tabulated position of each member of the State Senate and House of Representatives on the temperance question, which was published by him first in 1880, in the Boston *Herald*, and in numberless pamphlets, as a guide for temperance voters. This was a keen stroke of policy, and resulted so well that it was continued, with the regularity of an almanac, for three years, when, in consequence of the small number of "Yea" and "Nay" votes (which form the basis of the report) taken during the legislative session of 1883, Mr. Faxon was forced to suspend its issue.

Mr. Faxon has formulated his political creed in the following:

"It may appear presumptuous in the writer to dictate, as some express it, to the great party of the State and Nation; but if the Republican party hopes for success in the future, it has got to adopt certain principles, and carry them out without fear or favor.

"1st. The colored voter in the Southern States must be protected. For every negro hung, shot, or deprived of his rights, hang or shoot the white rebel guilty of depriving him of such rights.

"Having given the negroes the right of suffrage, it is the imperative duty of the government to see that they are defended, if it takes a standing army to do it.

"I do not believe that any person, *with very rare exceptions*, should have the right to wield the ballot until he or she can read it, and understand its importance.

"Thousands of politicians in the country admit this fact, but they dare not express it from the platform or over their signatures, for fear it will hurt their political futures.

"2d. The naturalization laws must be enforced and obeyed, so that the rights of native-born and honest naturalized citizens shall not be trodden upon by foreign-born tramps and criminals, who have cast odium and reproach upon those who are upright.

"If I understand it correctly, there are many foreigners made voters through the instrumentalities of false oaths, and other devices, who have not the requisite qualifications entitling them to the right of citizenship. The laws, if enforced, will protect the honestly-naturalized equally with the native-born citizen. No man can find fault with that doctrine.

"3d. *The payment of poll taxes.* The power to procure by purchase the votes of a low class of bummers and drunkards, ought to be stopped by legal enactments.

"It is dangerous for the welfare of any community to be controlled by a class of voters who have not ambition enough to pay their own poll taxes. I will venture to make the assertion that nine-tenths of those whose poll taxes are paid by charity spend yearly for *rum and tobacco* thirty times as much as their taxes amount to.

"4th. The Republican party must adopt the principles of temperance, however heavy the burden may be to bear. There are more than seventy thousand voters in this Commonwealth who are in sympathy with the cause, and are determined to press it, in some form or another, into their political creed; and there is a proportionate number in many other States in the Union.

"5th. Women must have the power to wield the ballot; and that privilege will have to be advanced and obtained through the Republican party. The mothers and daughters of Massachusetts have the undeniable right to a voice in this matter, and it will be an honor to any organization or party that shall aid women in their desire to help control the affairs of government."

Mr. Faxon considers the press a powerful agent in temperance work. In the campaigns of the past three years he has sent out an average, for each working-day, of over one thousand printed documents containing facts, statements, and appeals to temperance voters. He has compiled, and scattered broadcast, many copies

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of a volume which has cost him much labor, entitled "Extracts from the Public Statutes: containing all legislation relating to the liquor traffic, with a digest of the decisions of the Supreme Court bearing upon these matters, with full table of contents and indexes." This is a most valuable work. He uses the columns of newspapers unsparingly, and often occupies the supplement to the Boston *Herald* with his "temperance broadsides." His headquarters for "Temperance Republican" work is at No. 36 Bromfield Street, Boston. He receives far more editorial attention than any other temperance reformer,—bitter denunciations, slurs, misrepresentations, as well as commendations and approvals,—and he is probably more hated and feared by professed politicians than any other man in the political arena. Their attacks never disconcert him, however, but are received with perfect good nature and unruffled temper. He keeps a number of scrap-books, in which he methodically and carefully preserves all criticisms *pro* and *con*, all sorts of information concerning politics and politicians, proceedings of conventions and legislative bodies, and other articles, from which to draw ammunition in the future.

As a speaker, Mr. Faxon is ready, outspoken, and blunt, never falling in line with any "cut-and-dried" policy or plan, but speaking freely, and directly to the point, under all circumstances, even when silence would seem to others the more advantageous. It has been said frequently by his political enemies, as well as friends, "If Faxon only knew better when to talk and when to hold his tongue, with his ability as a campaigner, backed by his wealth, he might easily ask and receive from the Republican party of Massachusetts any office in its gift—even that of Governor." Mr. Faxon, however, prefers his independence. He says, "I don't care a straw for any office; I won't take one. It would tie my hands to be an office-holder, and I want to be left free. As for talking, I propose to speak my mind *when* and *where* I please, and if any one doesn't like it, he needn't stop to listen."

As a writer, Mr. Faxon has an earnest, direct style. He keeps his object well in view, and never digresses except to add precept to precept, and to more completely and forcibly round out his argument. Many of his expressions are epigrammatic combinations of strength, terseness, and philosophy. We extract a few, at random, from various published articles: "A man cannot override instinct." "Human nature will stick out strongest wherever the dollars are the thickest." "Prayers avail but little in converting rum-sellers, but the law-gun, fully charged, put in the hands of honest officials, will do effective business." "In turning the thumb-screw of political sentiment, great care should be exercised in applying the power." "Place very little faith in the thief who steals your watch, and says he has repented, unless he returns the watch." "Out of the grog-shops 'come misery, woe, poverty, and death." "The power that commands votes is the power which politicians respect." "Laws are never enforced by those who break them." "If you want political purity to prevail, prayers and teaching must be the rifles, and unremitting work the ammunition, handled by men of unflinching integrity, who will fire into political sin at short range." "The grog-shops make bad voters, as surely as the churches make good ones." "Catering to a mob never advanced the interests of any class or institution inaugurated to benefit the community."

Mr. Faxon's benefactions are by no means confined to the State Temperance Alliance, Reform Clubs, and other temperance organizations.

A few words must be said about the much-talked-of "Quincy system" of dealing with liquor selling, and Mr. Faxon's connection therewith, as its author and "policeman" under it. In March, 1881, Mr. Faxon caused this article to be inserted in the warrant calling the annual town-meeting: "To see if the town will appoint, or instruct the selectmen to appoint, special police officers to enforce all laws bearing upon the sale of intoxicating liquors, and appropriate money therefor." This was adopted by the town, and we continue in Mr. Faxon's language:

"In 1881 there were forty-two licenses granted, while several dispensers of the ardent were selling in defiance of the law. By a nearly unanimous vote at the adjourned meeting, held in April, the selectmen were instructed to appoint the writer, as a policeman, to enforce all laws pertaining to the sale of intoxicating liquors. The appointment was made after some delay, and the arduous duties of the 'rural policeman' commenced. I was appointed, as I supposed, to do my duty; but soon found that the honorable board which made the appointment thought I was doing *too much duty*, and I was accordingly displaced. At the next March election the board of selectmen was voted out of office, and an entire new board elected. In May, 1882, I was reappointed by the newly-elected selectmen, and commenced my duties at once. I knew that it would be an arduous task; but having 'put my hand to the plow,' I had no intention of 'looking back.'"

The obstacles thrown in his way by his opponents were numberless. Everything was done to evade the law. False swearing was resorted to in the courts, and Mr. Faxon was arrested for assault and battery; but, with his great personal courage and untiring energy, these actions only infused greater zeal into his operations. He made a vigorous fight, employed detectives, spared neither pains nor money, made midnight raids on suspected places, fearlessly discharging

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his sworn, and to him sacred, duty, and pursued all illegal dealers with a rod of iron. The results were eminently satisfactory. Many violators of law have been complained of and prosecuted, each case being carefully worked up by having the testimony of witnesses taken at the trial in the lower court, and recorded, with all attendant circumstances, for use in the upper court in case of need. Owing to the perfect system adopted in their management, Mr. Faxon is very successful in securing convictions. Quincy is not now a wholesome place for rum-sellers, and shows, by its vastly improved condition, the value of Mr. Faxon's services as a police officer, in which position he is still continued. It is generally admitted that very little intoxicating liquor is now being sold in the town, while the traffic is surrounded with great dangers and difficulties. During the time that Mr. Henry H. Faxon has served the town of Quincy as a special police officer to enforce the liquor laws, there have been many inquiries made as to whether he was intending at any time to charge the town for his services. To set the matter at rest Mr. Faxon has sent the following letter to the selectmen:

"To the Honorable Board of Selectmen:

"*Gentlemen*,—For several years I have served the town as policeman, specially appointed to enforce the laws relating to the sale of intoxicating liquors. Appropriations have been made each year to pay for such duties. In order to relieve the town of any embarrassment as regards my compensation, I will state that I have made no charge whatever. I did not accept the position, with its many perplexities, for a money consideration, but for a higher reward—that of benefiting the citizens in their business and social relations. I have also derived the satisfaction of knowing that the laws of prohibition can be carried out if officials are honest and earnest. Confident that my fellow-townsmen have fully realized the blessings resulting from the enforcement of the law, I trust that in the coming campaign they will not be indifferent in advancing every principle which pertains to good government. Yours truly,

"Henry H. Faxon.

"Quincy, Jan. 28, 1884."

Mr. Faxon has contributed to the cause of prosecuting illegal liquor selling in Quincy about five thousand dollars in money, in addition to unremitting toil and attention to the prosecution of cases. He has paid all his own counsel fees, and, whenever he has been assisted by brother officers, has invariably compensated them for special duties performed.

Mr. Faxon is never idle. He keeps his own books, looks after his large real-estate holdings, has a very extensive correspondence, and drafts, and often entirely prepares, his temperance articles; yet such is his system and method that there is no delay, but everything receives prompt attention. Not of a very strong physique, by his care in avoiding excesses he keeps in good health, and will doubtless continue to be a potent factor in the temperance politics of Massachusetts for many years. With his positive nature, he has strong friends as well as bitter enemies. The Boston *Herald* editorially says this of him:

"There is no denying that Mr. Faxon is a very live man. We have frequently had occasion to class him with the political humorists; for when he is not stirring up the wicked Democrats he is pretty likely to be making himself troublesome to the Republican machine politicians. As an independent political campaigner, the gentleman from Quincy is a success. He has a party of his own, is hampered by no committee, and when in need of the sinews of war he can draw on a bank which had not failed up to latest advices. We have had occasion to approve Mr. Faxon's persistency in urging upon citizens of every party the need of diligently attending the primary meetings, if they wish to defeat incompetent and corrupt candidates for office. In one respect the Bromfield Street campaigner is phenomenal among politicians: he wants no office, and seems actuated by no hope of reward except that satisfaction which comes from a conscientious endeavor to make the world a little better than one has found it. Mr. Faxon backs up his talk by his money, and is liberal where many of the extreme prohibitionists are penurious. . . . Mr. Faxon makes a very keen point when he says that 'a good record never sends a man into oblivion, but hundreds have been buried beyond hope for want of one;' and, further, 'the obituaries of dishonest men need a liberal amount of whitewash.' There is a pithiness about a genuine Faxonian sentence that appeals to the 'plain people' to whom the sagacious campaigner addresses his many circulars and documents. He never loses an opportunity to fire into the 'wicked Democrats,' and the readiness with which he goes for an opponent's scalp is in refreshing contrast to the timidity of most politicians. A few more such independent, aggressive, caucus-attending politicians scattered through the State would do much to break up the rule of the machines. Faxon is right in continually reminding the voters that they have a duty to perform, as citizens of a self-governing community, in attending the primary meetings, where selfish but practical politicians are always to be found. That is where he is a genuine civil service reformer. Campaigner Faxon's documents are compiled with remarkable accuracy. His sincerity is shown by the fact that, although doing much for the political advancement of other men, he never asks of his beneficiaries offices for himself or 'soft' places for his friends. To politicians who have weak spots in their records which they wish to conceal, Faxon is as annoying as an electric light is to a burglar. Taken altogether, Faxon is an independent, energetic, go-it-alone politician, who will leave no successor to carry on his peculiarly successful methods of campaigning. There is but one Massachusetts and but one Faxon."

AMOS CHURCHILL.

Amos Churchill was born at West Bolton, Canada, Dec. 31, 1816, of American parents temporarily residing there. His father, Amos Churchill, was born in Connecticut, Oct. 19, 1770. He came of an old family of high repute across the Atlantic, the English Churchills, who have often stood high in the councils of royalty, and various members of which have been

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Amos Churchill

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William Field

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knighted for deeds of valor. He was a tanner by trade, married Deborah Thornton, a native of Rhode Island, and settled first in Fairfax, Vt., afterwards in Canada, where he resided some years engaged in farming and shoe manufacturing. He returned to Fairfax, where he died at the age of eighty-six. He had ten children, of whom Amos was the youngest. He was a hard-working man, honest, industrious, and a worthy member of society. Amos, his son, had but limited educational advantages, such as were given to farmers' sons in the early part of the century, but faithfully and dutifully he remained at home working on the farm until he was of age. He then went to Medford, Mass., and learned the trade of stone-cutting, pursuing it as a journeyman for three years in Medford. He married Sept. 27, 1842, Lucretia, daughter of Alexander and Sally (Bean) Rowe, of Camptown, N. H. (Alexander Rowe was born in Moultonborough, N. H., Feb. 17, 1780, and attained the age of eighty years. His wife, Sally Bean, was born in Sandwich, April 9, 1787, married Mr. Rowe in 1805, and died at Camptown, July 28, 1840. Lucretia was born Jan. 4, 1824, being their youngest daughter and seventh child.) The young couple commenced housekeeping in Westford, Vt., where they resided for two years engaged in farming. About 1845 they came to Quincy, Mass., and for twenty years consecutively Mr. Churchill worked at his trade of stone-cutting in the employ of others, being for the last few of these years in charge of Williams & Spellman's Granite-Works. He was industrious and prudent, and saved money. About 1865 he formed a partnership with Charles R. Mitchell, to quarry and manufacture granite, under the firm-title of "Mitchell Granite-Works." This partnership continued four years, when Mr. Churchill purchased the whole interest of the firm in the quarrying, cutting, and polishing departments, which he has continued to carry on, either alone or in partnership with others, until the present. His productions, whether in the rough or finished work, stand high in the esteem of dealers, and are to be found in all sections of the country; but they principally go to New York, some shipments, however, having been made to England. In the gradual advance from hand labor to the diversified and expensive machinery now used, Mr. Churchill has been prompt to avail himself of every mechanical and other appliance as auxiliaries to improve the quality or expedite the labor, and steam-engines, hoisting-engines, lifting-jacks, polishing machines, bush-hammers, etc., have been purchased, together with all kinds of machinery required in his trade. By diligence and steady devotion to business, applying himself to labor from early morning to long after the close of the day, through a succession of years, Mr. Churchill has been the architect of his own fortune. He has loved his chosen field of labor, and he still may be found attending to all details of his extensive business, which has far outgrown the expectations if not the ambitions of his early manhood. He stands high in public esteem; his word is unquestioned in all business transactions; he owes nothing of his wealth, position, or business standing to extraneous causes or hereditary possessions. It has been the work of his own hands, of his industry, energy, and frugality, and his life is an example to the rising generation of what may be accomplished by them if they give the same determination, energy, and labor to accomplish success.

Mr. Churchill is a social companion, does his part in all matters of public improvement, is Republican in politics, is a member of Rural Lodge, F. and A. M., of Quincy, and of South Shore Commandery, of East Weymouth, and is to-day one of Quincy's highly valued and representative citizens. He has one child, Ellen B. (Mrs. J. H. Emery), who resides in Quincy and has two children, Alice J. and Florence R.

WILLIAM FIELD.

William Field, son of Guilford and Nancy (Howard) Field, was born on Common Street, Quincy, Mass., July 11, 1807. The Field family is an early colonial one of well-established standing in old New England days. The various branches of this family are occupying positions of responsibility, trust, and honor in many localities at the present day. Guilford Field, born probably in Quincy, died suddenly in August, 1819, when William was but twelve years old. He married Nancy Howard, of Braintree, whose parents died when she was young, leaving her to be brought up by her grandparents. On her mother's side she was descended from Nathaniel Wales, who settled in Dorchester in 1635 (see biography of Hon. Nathaniel Wales, Stoughton). Her grandfather once offered her a bag of gold if she would lift it, which she could not do. She died, at the advanced age of eighty-two, Nov. 3, 1853. William was early inured to labor, his parents being poor, and used to work at a very early age, "doing chores" at different places. After his father's death he lived with Jonathan Beals, on Adams Street, for one year; then in 1821 he began to work in the granite quarries, then commencing to attract attention, and has from that time until the

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present been identified with every step of the development and growth of this truly gigantic industry. For over sixty years has Mr. Field been connected with the ledges, the men, the machinery, the labors, and the successes of the granite industry. He has seen the associates of his early toil fall one by one into the long sleep of death, and is to-day, hale and vigorous despite his years, the oldest granite man in Quincy, the sole survivor of the pioneer quarrymen. He learned stone-cutting, which he followed for eight years, working during this period on stone for the Bunker Hill Monument, New York Exchange (from "Wigwam quarry"), and for various other places and works of note. The last seven years of this time he was engaged as foreman in the cutting and quarry departments for William Packard, and was also his paymaster. Having a thorough familiarity with all departments of the granite business and having accumulated some property, in 1839 he, with others, formed the "Franklin Granite Company," he to superintend the work which was done in Quincy and send it to their yard, which was in New York City. After eighteen months Mr. Field formed a partnership with Eleazer Frederick (the company ceasing to do business), and purchased its Quincy works, and has ever since conducted business on his own account. He did a large amount of building in Boston for fifteen or twenty years, and afterward made a specialty of monumental work. This partnership continued until the death of Mr. Frederick in 1879. The firm has always been and now is "Frederick & Field," the present members being William Field, Mrs. Frederick, E. Frederick Carr, and William A. Field. They employ from seventy-five to one hundred workmen, and from small beginnings and work done by hand the business has now attained large proportions, amounting to from seventy-five thousand to one hundred thousand dollars per annum, and using labor-saving machinery, run by steam-engines of expensive character, for hoisting, polishing, cutting, drilling, etc. We mention as worthy of special note that they furnished material for the New Orleans Custom-House, the foundation of Plymouth memorial monument, the canopy over Plymouth Rock, basement of Custom-House, San Francisco, Cal., which was freighted around Cape Horn, soldiers' monuments at Holyoke, Mass., monument for the great wine merchant, Nicholas Longworth, Cincinnati, Ohio, and are now constructing the monument on the site of the battle of Monmouth, Freehold, N. J., soldiers' monuments in Manchester, N. H., Lawrence, Mass., vault for late John Anderson, the great tobacconist, of New York (said vault is in Greenwood Cemetery), and many other large family monuments and vaults.

Mr. Field's business career has been very successful, and justly so. He has spared no pains to preserve the reputation, so long ago acquired by him, of furnishing honest material and excellent and artistic workmanship. He has been president of the Quincy Contractors' Association since its organization. Mr. Field married (Feb. 15, 1829) Louisa, daughter of Daniel T. and Rebecca (Smith) Dickerman. She was born in Easton, Mass., Oct. 27, 1811. For more than half a century have they walked life's pathway hand in hand, and lived to see generation after generation of descendants rise up to do them honor, and reflecting credit upon the instructions and pleasant life of Mr. Field's home. Their children were William Q., died in infancy. Louisa R., married, first, William Carver, who became sergeant in Company K, Eighteenth Regiment Massachusetts Volunteer Infantry, and was shot through the body, living ten weeks after being wounded, in November, 1862, while crossing the Potomac River; they had two children, William Oscar and Maria L. (Mrs. William Ross, of Braintree); second, Charles A. French, and resides in Brockton. William H. died, aged two years. William Augustus, now in business with his father, married Electa E. Burnham, and has two children, Ida Bell and Maria Louise Field. Elizabeth Ann, married Daniel Vining, of North Weymouth, and has one son, Elmer E. Vining. Harriet Amanda, married Henry Arnold; has one child, Harry Field Arnold. Daniel Howard, deceased. Emma Helen, died unmarried. Charles Henry, married Mary J. Emerson; resides in Quincy, and has one child, Edgar Howard Field. Arthur Kingsbury, deceased.

Mr. Field is Republican in politics, but is content to remain outside of official honors and preferment. He is of sanguine temperament, and is honored by the esteem of those who know him best. Having amassed sufficient wealth for his old age, he is passing on towards the "twilight" in a home cheered by an intelligent and agreeable wife and the ministration of devoted children.

ELEAZER FREDERICK.

Eleazer Frederick was born in Tyngsborough, Mass., April 9, 1806, the tenth child of George and Rhoda (Reed) Frederick, the parents of twelve children. Their early training was rigid and puritanic, and educational advantages those of a district school, the boys working on the farm between school

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E. Frederick

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terms. His father was a man of sterling integrity and great perseverance, whose life was passed quietly on the farm, with the exception of enlisting in the war of 1812, when he walked from Tyngsborough to Boston.

The subject of this memoir learned his trade of stone-cutting in his native town, which he left at his majority, walking to Charlestown to work on Bunker Hill Monument, and paying the requisite sum to become a member of that association. He afterwards worked in Boston and Quincy. Having mastered his calling of journeyman, he began to look for a broader field in which to work, taking charge of stone-yards in Norfolk, Va., Baltimore, Md., South Boston, Mass., and other places.

He settled in Quincy, Feb. 1, 1838, and with Horace Beals, William Field, and others formed the Franklin Granite Company, Mr. Frederick investing one thousand dollars, part of what he had saved by the exercise of the most rigid economy.

This company had two yards, one in New York, and one in Quincy. Horace Beals managed the New York, and Mr. Frederick the Quincy business. Owing to various causes the business did not prove a success, and the company dissolved in eighteen months, Mr. Frederick and the others losing the capital invested.

Undaunted by this reverse, in 1839 he started business again, taking William Field as partner, he being a superior quarryman and having charge of that part of the work. The first quarry was hired of Mr. Thomas Greenleaf, which was worked a number of years. The second (being the present quarry owned and worked by the firm) was hired of Capt. Josiah Bass, and purchased from his heirs in 1854. The partnership thus formed, under the name of Frederick & Field, continued nearly forty years. Mr. Frederick brought to bear on the business the qualities which, sooner or later, command success, namely, a clear mind, indomitable courage, and practical knowledge of all departments of his business. His contracts, financial management, and personal supervision formed much of the basis on which the firm built its prosperity. His early training and strong constitution stood him in good stead in the arduous duties to which he was called, as press of business in the daytime and frequent absences from home, traveling for the firm, compelled him often to work far into the night writing and estimating. He supplied his early lack of advantages by making himself educated in his special calling. Ably seconded by Mr. Field, Frederick & Field's small business of 1839 grew in size and importance. Machinery of all kinds was added to facilitate the working and handling of stone, abler artists and artisans employed, the granite of other States purchased and worked, Scotch granite, marble, and bronze figures furnished when required by contracts, till at the time of Mr. Frederick's death, Sept. 12, 1878, their work had found its way into most of the States of the Union.

Mr. Frederick always kept in the van of the march of improvement in tools and machinery used in the business, and was always among the first to adopt any such, though not prone to waste time and money on useless inventions. He always kept abreast of the times in which he lived, and though in the course of his long career the methods of doing business, tools, machinery, etc., used changed greatly, he never allowed himself to cling to old methods and appliances which he had become accustomed to when his judgment showed him that the new methods and appliances of to-day were better.

His death was not only a great blow to his family, but a heavy loss to the firm and business, which owed so much of its financial success and high reputation to his persevering industry and ability.

The business, consisting at first of building work only, gradually changed its character, till now monumental work forms a chief part of it.

Among the buildings now standing we mention C. F. Hovey & Co.'s store, part of State Street Block, Boston, part of stone for San Francisco Custom-House, and basement of *Tribune* Building, New York. Many granite fronts furnished by the firm went down in the Boston fire, and many more are now standing we have not space to mention. Among the monumental and other work furnished by the firm we may remark the entrance posts, etc., and curbing around the pond, Public Garden, Boston, soldiers' monuments at Leominster and Holyoke, Mass., Springfield, Ohio, and Manchester, N. H. (which latter was the last contract of note entered into in Mr. Frederick's lifetime, and which he did not live to see completed), and private and public vaults and monuments in great number. The Lovejoy monument is worthy of note as being the largest all-polished monument ever furnished in Quincy.

Since the death of Mr. Frederick the business has been continued by William Field, E. F. Carr, W. A. Field, and Mrs. E. Frederick, under the old firm-name of Frederick & Field.

Eleazer Frederick married, Oct. 25, 1825, Mary Gould, of Tyngsborough, Mass., and had two daughters,—Mary Maria, born Jan. 15, 1827, and Sarah Jane, born Oct. 26, 1828.

Mary Maria Frederick married Horace Baxter

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Spear, the present cashier of the National Mount Wollaston Bank of Quincy, and has three children,—Horace Frederick, born Jan. 20, 1863; Lucy Maria, born Sept. 7, 1864; Joseph Gould, born March 8, 1867.

Sarah Jane Frederick married Joseph Carr, dry-goods merchant, and has had four children,—Mary Jane, born Dec. 22, 1850; Alice Maria, born Jan. 26, 1853; Eleazer Frederick, born Aug. 8, 1855 (now a member of the firm of Frederick & Field); Joseph Gould, born July 26, 1860, died March 7, 1861.

Mary Jane Carr married John Lyman Faxon, architect, Nov. 9, 1882, and has one child.

E. Frederick Carr married Alice Maria Taylor, Oct. 22, 1879, and has had three children, two now living.

In politics, Mr. Frederick was a Democrat. He was a public-spirited citizen; every enterprise for the public good found in him an earnest and liberal support. In 1860 he was one of three who applied to the Legislature for an act of incorporation for the introduction of gas into Quincy, to be known as the Citizens' Gas-Light Company, of which he acted as president and treasurer for several years. Soon after the Mount Wollaston Bank was established, Mr. Frederick was chosen one of the directors, and continued a member of that board till his death. He was a Mason of high standing, belonging to Rural Lodge, Quincy, and Boston Commandery, Knights Templar. He also belonged to the Ancient and Honorable Artillery Company, the National Lancers, and Mechanics' Association, and was at one time a member of the Odd-Fellows.

He was of a genial, social temperament, and retained the happy faculty of entering into the spirit of the young, with whom he always delighted to mingle even to his last illness. His scope of interest was large, allowing him keen enjoyment with the merrymakings of young and old. He always took great interest in his employés, some of whom were with him over thirty years.

He was an indulgent, affectionate husband and father, and his loving devotion to his grandchildren was remarkable.

The most fitting memorials to his worth and ability are the respect and affection with which his memory is cherished by those he left behind him, and the business which his efforts did so much to raise from obscurity to prosperity and success.

PATRICK McDONNELL.

It is surely well to record for the encouragement of others a brief synopsis of the life of one who, a foreigner, far from the land of his nativity, constantly surrounded by more than ordinary temptations, has resisted them successfully, accumulated wealth, a firm position in society, and who may be justly considered one of the best representatives of the land of his birth.

Patrick McDonnell, son of Thomas and Mary (Cunniff) McDonnell, was born at Loobanroe, County Roscommon, Ireland, June 10, 1817. His father, a farmer in comfortable circumstances, died when Patrick was six years old, and Patrick remained with his mother until he was eighteen. Then, after a year's visit to a sister in Birmingham, England, he was apprenticed by his mother to her brother, Patrick Cunniff, to learn the carpenter's trade, she paying seven pounds for five years' service. This service was not given, however, for in a few months Mr. Cunniff concluded to emigrate to America, and Patrick told him, "Give me the money my mother gave you and I will go with you." Mr. Cunniff did this, and June 10, 1835, they landed at Perth Amboy, and came to New York City. Seeing a kindly looking old gentleman on the street, young Patrick asked him, "What part of the country could a poor emigrant boy, 'an exile from Erin,' do the best in?" The old man answered, "If he was industrious, and careful, and temperate, there was no doubt that Massachusetts presented one of the best places for success." Patrick started for Massachusetts, taking packet for Albany, where he arrived with one pound in gold in his possession. While walking along he met a gentleman who said, "Halloo! young man, do you want to work?" "Yes, sir." Patrick was soon engaged at ten dollars per month. He worked one month, became lonesome and started for Boston, where some of his native townsmen were resident. After crossing the ferry he walked to Hartford, looking steadily for work on the way in vain. From Hartford he reached Worcester by walking and short rides on the stages. There was a railroad from Worcester to Boston, and he availed himself of it, and on reaching Boston was welcomed heartily by a friend. For nine days he made his stopping-place with this friend, while he diligently canvassed the adjacent towns for employment. He went on the first day to Dorchester, and was told by Capt. William Clapp, a large tanner and farmer, that if a young lad who had been at work for him and had gone away did not return in ten days, he would employ him. When the nine days' search in Roxbury, Quincy, etc., was of no avail, he returned

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Patrick McDonnell

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to Capt. Clapp, who said he would take him on trial, and pay him what he was worth. At the expiration of the month, Capt. Clapp engaged him for five years at twelve dollars per month. At the end of his first year's service Capt. Clapp invited him to his parlor, and presented him with a Bible, which Mr. McDonnell still preserves with care, and at various times thereafter he received tokens of his regard. The five years passed in this good Christian family, which gave him truly a home, impressed the teachings of morality and temperance indelibly on the young man's mind. He attended faithfully to his religious duties at St. Patrick's Church at Roxbury, and was during these five years a teacher in the Sunday-school.

In 1841, Mr. McDonnell came to Quincy, where he has since made his residence, and worked two years for John Mulford in his tan-yard; then he learned the stone-cutter's trade, working for various persons. After finishing his trade he began work for Newcomb & Chapin, Quincy Point, cutting stone, receiving a dollar and a quarter per day for four months, and ten shillings sixpence per day for eight months (the highest price then paid). He was industrious and temperate, did his work well, remained with them eleven years, walking three miles every day to and from work, carrying his dinner, and saved about five thousand dollars which he, as it accumulated, invested in village lots and erected tenements thereon. He then went to work for Thomas Drake, with whom he had finished his trade, but in three months entered into partnership with him. This partnership continued about a year, when, in 1857, Mr. McDonnell went into business in a small way, with only one apprentice, in a little shed on the common near where his sons are now established. Here he remained six years, when he leased the ground now occupied by his sons for twenty years from the town of Quincy and increased his business rapidly, so that when he retired in 1881 he employed seventy hands and probably did a more profitable business than any other man in his line in Quincy. His economy, incessant devotion to business, and strict business habits have secured him a handsome property. He owns and rents twenty tenements in Quincy and Milton. He married, June 1, 1843, Mary Hughes, who attended school with him in Ireland. Their children are Emily E. (Mrs. Wm. Garbarino), Thomas, John Q., Mary A., James S., Ellen G., and Margaret F.

Mr. McDonnell has taken great pains in the education of his children. John Q. attended Quincy high school for three years, and his father wished him to go to college, but as he had not that inclination, Mr. McDonnell took him into his yard and instructed him thoroughly in stone-cutting. Thomas H. and James S. are graduates of Commercial College, Boston. Ellen G. attended the normal school at Bridgewater for two years, became quite proficient in music, attending the Boston Conservatory of Music, and for the past three or four years has been organist in St. John's Church, Quincy. She is a young lady of superior talent and ability, and has decided to enter upon a religious life. She is to take the veil in Europe. Margaret F. attended Notre Dame Academy, Boston, for two years. When Thomas and John Q. were of age they were admitted partners with their father, and the firm became McDonnell & Sons, in 1871. In December, 1883, they established a branch of their business in Buffalo, N. Y. They are enterprising men, and are doing well. As an illustration, we quote from the *New York Scientific Times and Mercantile Register* of May, 1883: "Quincy leads any town or city in the country in the quarrying and working of granite, and produces an article of a nature that is unequaled by any in the world. There are many large concerns in this town engaged in quarrying, but none are more worthy of selection as a representative house than McDonnell & Sons. This house was established in 1857, and its present members are T. H. McDonnell and J. Q. McDonnell. They own and work one of the largest quarries in the place, and are wholesale dealers in Quincy granite. Their operations include every branch of the granite-working trade, including the manufacture of monuments, curb-lots, posts, etc. Polishing is also an important part of their business, and their work of this character is very fine. In all, they give employment to a hundred men and over, many of whom are as well-skilled workmen as money can procure. The work done by this house bears the highest reputation everywhere, and in many quarters gives them the preference over all others. Their cemetery work is of unusual excellence, and your correspondent was shown a specimen of it in the lot of the McDonnell family, at the St. Mary's Catholic Cemetery, that would not be out of place in the best art museum in the land. This is a monument of dark blue Quincy granite, surmounted by a statue of the Virgin Mary, of Westerly granite. The whole is in the purest Corinthian style, and about forty feet in height. The bas-relief of the statue is a full Corinthian cap of intricate design, and elegantly carved, while the statue itself is beautiful in expression, execution, and design. The attitude is a peculiarly graceful and devotional one, and would excite admiration anywhere. The entire monument is without blemish, and its finish and polish of a most artistic nature. It is acknowledged by all to be the best piece

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of work ever done in Quincy, and were it located in Mount Auburn or Greenwood it would attract universal attention." This monument was designed and executed by Mr. McDonnell before his connection with the firm ceased, and is well worthy of the praise bestowed upon it. We mention some other especially fine works of this firm. During 1857, his first year in business, they furnished one front of State Street Block, Long Wharf, Boston. In 1858, the coping for the cemetery lot of Dr. Bigelow (president of Mount Auburn Cemetery Corporation); since then they have furnished the monument for Mr. Jared Sparks, at Mount Auburn; the Birchard monument, erected by ex-President Hayes, Fremont, Ohio; monument and coping for T. W. Parks, Greenwood Cemetery, Brooklyn, N. Y.; coping for Marshall O. Roberts, Woodlawn Cemetery, New York; monument for the Seventy-seventh New York Regiment, in square opposite Congress Park, Saratoga Springs; vault for J. C. Buckman, Mount Auburn; Bates monument, Spring Grove Cemetery, Cincinnati; and the largest monumental cross ever made in the United States (weight twenty-five tons), for R. M. Shoemaker, also in Spring Grove Cemetery, Cincinnati.

Mr. McDonnell began housekeeping in Quincy in a small house, for which he paid six hundred dollars out of the savings of his Dorchester life. Some years since he purchased the lot and dwelling where he now resides, and has expended several thousand dollars in reconstructing it, and to-day has one of Quincy's most attractive residences, with spacious surroundings and costly appurtenances, which affords him a pleasant home.

Mr. McDonnell was a Democrat in politics until six or eight years ago, when his devotion to temperance drove him from that party, and he is now an independent voter. Through his frank and affable manners, Mr. McDonnell is popular with all classes. A true son of Ireland, he has never forgotten the fact, as is manifested in the attachment felt for him by his fellow-countrymen, to many of whom he is adviser and friend. Yet he is an American, and thoroughly identified in sympathy and principle with the land of his adoption. While tolerant in his views, his sincerity of character is exhibited in his support of the religious principles of his fathers and his strict adherence to the Roman Catholic Church. He attributes his success to the good lessons and moral training received at Capt. Clapp's, his strictly temperance habits (never allowing himself to go to a rum shop, or to keep liquor in the house), and the influence of his religion.

He has been quite a traveler, visiting his old home in Ireland in 1870, and since then California, Canada, and other parts of America. Everywhere and in all places he has put himself on the strong temperance platform, and by voice, example, and published newspaper articles he has warned his countrymen against the use of liquor as their most terrible enemy.

While in Europe Mr. McDonnell made a three months' tour through England, Ireland, and Scotland. His townsman, Charles Francis Adams, gave him a personal letter to Mr. Motley, then minister to England, which caused him to take much interest in Mr. McDonnell, to whom he extended many courtesies, but would not allow him to go to Rome or Paris on account of the war then raging in France.

Mr. McDonnell ascribes his success in life largely to the fact that he never incurred debt of any kind, being always prepared to cancel all liabilities.

WILLIAM ALLEN HODGES.

William Allen Hodges is of good Puritan stock, both parents descending from old Plymouth Colony families, his paternal ancestor, William Hodges, settling in what is now Taunton about 1640, and enrolled among the inhabitants subject to military duty there in 1643. He was a land proprietor and prominent in local affairs. He died April 2, 1654, leaving two sons, John[2] and Henry. Both of them are mentioned as proprietors of land in Taunton in 1675 (see history of Hodges family elsewhere in this volume). This John[2] married Elizabeth Macy, May 15, 1672. Of their numerous children, John[3], the oldest, was born April 5, 1673. He married and became a resident of Norton. His son Edmund[4] married and had thirteen children. He always resided in Norton, where his wife, Mary, who survived him, died April 30, 1800. Their son, Tisdale[5], was born in Norton, Mass., Dec. 7, 1753. He was a man of well-to-do circumstances, was a captain of "Troopers," and during his latter years moved to Petersham, Worcester Co., where he died. He married Naomi, daughter of Capt. Jos. Hodges, of Norton (who was killed in an Indian fight near Fort Schuyler, in the old French war). Capt. Tisdale Hodges was a man of advanced opinions and liberal ideas. He had seven sons, to whom he gave a better education than was usual in those days, sending some to college. Jerry[6], son of Capt. Tisdale and Naomi Hodges, was born in Norton in 1787. He received a good education, both literary and medical; held a commission as surgeon's mate in the United States army, and was a man of marked

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Wm. C. Hodges

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ability. He married Mary Tucker. (Her grandfather, Samuel Tucker, was one of the first settlers of Milton, an energetic man, of great courage, quiet and unostentatious in his ways, and who served his day and generation well.) They had eleven children. Dr. Hodges died in March, 1858. His widow, born in 1793, resides in Petersham, being now over ninety years old.

William A. Hodges[7], son of Dr. Jerry and Mary (Tucker) Hodges, was tenth in a family of eleven children, and born at Petersham, Mass., May 15, 1834. His youth, until fourteen, was passed with his parents, with common-school advantages. In February, 1848, he commenced life for himself, going first to Boston, and afterwards to Milton, where he served an appenticeship of three years at the trade he has always followed, that of a baker. After his apprenticeship he worked as journeyman at Milton, Roxbury, and elsewhere until 1858. In that year he went to California, where he remained two years, engaged in mining and baking. Returning to Massachusetts, he again engaged with his former employers at Roxbury, continuing with them until 1862, when he took a trip to the West in search of a location wherein to establish himself. He remained in McGregor, Iowa, five months, then returned to Roxbury and his former employers. In May, 1866, he came to Quincy, and purchased an interest in the business of a baker, which was carried on in the shop which he now occupies. After eighteen months he became sole proprietor, and by energy, attention to business, and care in producing good articles he has much increased it, enlarged the buildings and capacity of production, and made money. As a citizen, Mr. Hodges is enterprising and public-spirited;. as a friend, strong, warm, and faithful; as a man, he is held in the highest esteem. Believing in the principles of his fathers, and which were given by Thomas Jefferson and enunciated in the Constitution of the United States, Mr. Hodges has been a Democrat of the most unswerving order. His devotion to principle, coupled with his personal popularity, has brought him into prominence in local politics. In this field he is a sharp fighter, "takes off his gloves," and gives as hard blows as he receives. In every year since 1872 he has been nominated for some official position, and has nearly always obtained an election. In 1872 he was elected selectman of Quincy. In 1873 he was chairman of the board. In 1874 again elected selectman (without opposition). He resigned his office six weeks after his election, with the full determination of devoting himself entirely to business, but in the fall (1874) he was placed in nomination by the Democrats to represent Quincy in the State Legislature, and was elected. The next spring (1875) he was elected selectman. In 1876 he was "alternate" to the Democratic National Convention at St. Louis which nominated Tilden for President. In the fall of 1876 he was nominated by the Democratic Senatorial Convention of the First Norfolk District as its candidate for senator, and was the first candidate placed in the field after the State had been redistricted. The district was so strongly Republican that the nomination was merely complimentary, no Democrat having a possible chance of an election. In 1877 he was elected selectman by a very large majority, and became chairman. In 1878 he was again elected selectman, and was chairman. The death of Mr. Barker, senator elect, caused a new election for senator. In this contest Mr. Hodges was the Democratic nominee, and was elected (April, 1878) to fill the vacancy. In 1879 he was not in candidacy for selectman, but in the fall of that year was nominated by the Democrats of the Second District as their candidate for councilor. This was also a complimentary nomination. In the spring of 1880 he was again elected selectman and chairman. In the fall of 1880 he received the complimentary nomination of county commissioner from his party. In the spring of 1881 he was again re-elected selectman, and was chairman. In the fall of 1881 the Democratic State Convention made him its candidate for State treasurer. In 1882 he was again nominated for State treasurer. In 1883, under the bright outlook for Democracy, Democratic political managers were looking for a man strong enough by force of character, experience in office, and personal popularity to make a successful campaign in this senatorial district, and Mr. Hodges was the one declared to be the most advisable to select, and he was placed in nomination by the Senatorial Convention and elected.

Mr. Hodges married, Sept. 15, 1868, Annie M., daughter of George F. and Maria (Stetson) Wilson, of Quincy. They have three surviving children,—Francis Mason, Mabel Stetson, and Edward Tisdale Quincy.

Mr. Hodges is a member of Rural Lodge, F. and A. M., of Quincy, St. Stephen's Lodge of Royal Arch Masons, and a life member of the Boston Commandery. In all official relations he has discharged his duties fearlessly and to the best interests of his constituents according to his best judgment.

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DANIEL BAXTER.

Daniel Baxter, son of William and Abigail (Newcomb) Baxter, was born in Quincy, Mass., Jan. 24, 1803, and on his eighty-first birthday slept within twenty feet of the spot where he was born. The place where he now lives was formerly owned by his father, a native of Quincy, who was a butcher, storekeeper, etc. William Baxter moved from Quincy to Paddock's Island, Boston Harbor, about the 1st of May, 1809, and remained there until the fall of 1812, when he removed to Quincy, and continued his business as a butcher. While on the island Mr. Baxter engaged in butchering, ran a sloop in the coasting trade, and was an active, energetic man. He died in Quincy, June 8, 1829, at the age of sixty-one years. Mrs. Abigail Baxter died July 4, 1819, aged forty-seven years. Daniel's education was confined to very limited attendance at the schools of that early period, boarding at Hull for three winters and attending school, and he tells interesting stories of the dangers he and his sister experienced in crossing from and to the island in the inclement winter weather. When he was sixteen he carried the meat which his father had butchered to Weymouth, Hingham, Cohasset, and Scituate to sell. He remained with his father until he was twenty-one, when he commenced business for himself, going to Brighton market, purchasing cattle and butchering them, and for nearly forty years continued this and the sale of the meat on the same route in Weymouth, Hingham, etc., that he had sold for his father. Mr. Baxter has been economical, prudent, and a hard worker. He laid up money which he carefully invested in land and other good investments, and to-day is one of the large real-estate owners in Quincy, and the only capital he has ever inherited was seven hundred and fourteen dollars left him by his father. He early in life showed his aptitude for trade, when but a lad of twelve years, by buying a quart of molasses, making candy and peddling it, making a profit of seventeen cents, which was not ill spent. He married, Jan. 22, 1829, Abigail, daughter of Noah Curtis, and has had fourteen children, the following now living: Abigail (Mrs. John Chamberlain, resides in Quincy), Daniel W., Ann W. (Mrs. John Wood, lives in Quincy), Caroline (Mrs. George H. Tobey, lives in Chicago), Elizabeth (Mrs. Charles A. Follet, resides with her father), Wm. Henry, Mary F. (Mrs. Parker Hayward, lives in Braintree), Adeline W. (Mrs. Frank C. Waterhouse, lives in Wollaston). Mrs. Abigail C. Baxter died July 3, 1879.

Mr. Baxter commenced housekeeping at Quincy Point, and lived there six years, when his desire to occupy the old home of his father in Quincy induced him to remove thither, and he built the house where he now resides in 1858. Mr. Baxter has filled many positions of public trust; was for fourteen years selectman, and chairman over half of the time; has served on school committees, as assessor, surveyor of highways, and overseer of the poor. When the Quincy Stone Bank was organized he was the youngest one of the incorporators and directors. He was a director for over forty years, and is now the only surviving member of the original board. He has been connected with the Quincy Savings Bank as director for more than a quarter of a century, and is a stockholder in various corporations. He has always been conservative, believing in conducting public affairs as he would his own business, owing no man anything; in all positions he has been careful, prudent, and saving, and has so managed his means that in his old age he has a handsome competency, and the satisfaction of having discharged all duties, public and private, to the best of his ability and with honest intent. He has been a busy man all his life. He is an example of what industry, common sense, and care will do for any one in the battle of life. He has just passed his eighty-first birthday, and it is well to note in connection therewith, that his youngest sister and her husband, Mr. and Mrs. Paul Wild, celebrated the sixty-first anniversary of their marriage in 1883.

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Daniel Baxter

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CHAPTER XXXI.[1]

STOUGHTON.

Stoughton—Named in Honor of Governor William Stoughton—Territory allotted to Dorchester in 1637—Known as the "New Grant"—Dorchester South Precinct—A Part set off to Wrentham in 1724—Incorporation of Stoughton—Original Territory—Second Precinct set off in 1740—Incorporation of Third Precinct in 1743—The First Town-Meeting—Incorporation of Stoughtonham—The Revolution—Votes of the Town in 1723, 1724, 1725, 1726—Committee of Correspondence—Revolutionary Bounties, etc.

AMIDST the pealing of bells, the roll of drums, the thunder of cannon, and the inspiring strains of martial music the one hundredth anniversary of American independence is ushered in, the most memorable day of the nineteenth century. A whole country from the rugged shores of Maine to the golden sands of California, multitudinous cities born since the event they to-day celebrate, prosperous towns created with astonishing celerity, small villages remote from the whirl and excitement of business, all join in celebrating the occasion. The anthem of liberty wakes echoes in the hut of the squatter in Western wilds not less than in the luxurious homes of crowded cities.

This universal commemoration is not solely because the Revolutionary fathers by their immortal declaration just one hundred years ago trampled the British yoke beneath their feet, not alone because the heroic struggle they carried on against fearful and almost hopeless odds was finally crowned with success, but for the reason that the Union has survived until all its founders have mingled their dust with the soil many of them had stained with their blood; because the country has grown and prospered year after year as no other country has ever grown and prospered; because it has withstood and risen triumphantly from that supreme shock and trial of nations, a desperate civil war, in which the sons of those sires who, then united, hurled the British invader from our shores, now, arrayed against each other, fought the one side to destroy, the other to uphold the old flag with ancestral valor, for when Greek meets Greek then comes the tug of war.

Fifty years before the birth of the nation the Great and General Court of the Colony of Massachusetts Bay enacted a law for the incorporation of the town of Stoughton. It is, therefore, felicitous that on the day we celebrate the centennial of the Republic you can also pause midway between the first and second centennial of your town to commemorate its history and dwell upon its associations. Taking its name from Governor William Stoughton, it included originally a much larger section than it at present comprises. The territory embraced at the time of incorporation, together with a part of Wrentham, had in the year 1637 been allotted to Dorchester, and was known as the "New Grant" from that time until Dec. 15, 1715.

From that date until December, 1726, it was called the Dorchester South Precinct, a part having been set off to Wrentham in the year 1724. The town of Stoughton was incorporated on the 22d day of December, 1726. At that time Samuel Adams, the pioneer of the Revolution, was four years old, and John Adams was not born till nine years later. It included the present towns of Canton, Sharon, and Stoughton, and nearly if not quite all of Foxborough and about one-quarter of Dedham. In those days the law of subtraction rather than annexation prevailed. The act of incorporation is entitled an "Act for dividing the towns of Dorchester and erecting a new town there by the name of Stoughton." The preamble sets forth that "The town of Dorchester within the county of Suffolk is of great extent in length, and lies commodious for two townships, and the South Precinct within the bounds of Dorchester is competently filled with inhabitants who have made their application to the said town and also addressed this Court that the said lands may be made a distinct and separate township." Then follows the act of incorporation, to which is attached a condition, making it incumbent upon the inhabitants to procure within the space of twelve months from the publication of the act a learned orthodox minister of good conversation, and make provision for his comfortable and honorable support, and likewise to provide a schoolmaster to instruct their youth in writing and reading. And it is further enacted that they shall pay such taxes as are assessed to Dorchester which properly belong to the new town. The Second Precinct, constituting what is now Sharon and Foxborough, was incorporated July 2, 1740, leaving what is now Canton and Stoughton, the Old Dorchester South Precinct, or First Parish.

The Third Precinct, or Parish, represents what is now Stoughton, and was incorporated Nov. 9, 1743. The chief reason set forth in the petition for an act of incorporation is the remoteness of a place of worship, it being nearly seven miles. The first town-meeting was held in Stoughton, Jan. 2, 1727, to choose town officers, and I notice that George Talbot was chosen

[1] The following chapter was contributed by the Hon. Halsey J. Boardman, of Boston, being an address delivered by him at Stoughton, July 4, 1876. It is an invaluable contribution, and fittingly forms the first chapter in the history of the town.—EDITOR.

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one of the selectmen and assessors. On the 20th of June, 1765, the present towns of Sharon and Foxborough were incorporated under the name of Stoughtonham. The town of Canton was incorporated by an act passed Feb. 23, 1797, which contained among other provisions that, whereas in consequence of the division only one selectman will remain in said Stoughton, "Be it enacted that Jabez Talbot, the selectman remaining within said town be, and he is thereby invested with all the powers which a majority of said selectmen would have had so far as relates to certain purposes specified." I doubt not the trusts confided to Jabez Talbot were well administered, as a thorough knowledge of administration affairs has been conspicuous in this family.

A classified list of the persons taxed in the ancient town of Stoughton for the year 1776 shows that one hundred and forty-two lived in what is now called Stoughton. Samuel Capen, Samuel Paul, Robert Swan, and Nathaniel Wales are familiar names in the list.

In the year 1773 the dawning of the spirit of independence became manifest. The custom prevailed of having the wishes of the people expressed at the town-meetings recorded by the town clerks and transmitted to the General Court or Continental Congress. At a town-meeting March 1, 1773, a letter from the Boston Committee of Correspondence sent to the town was received and read, and the town sent in reply a lengthy communication, setting forth that in their judgment their rights as men, as Christians, and as British subjects have been greatly infringed upon and violated by arbitrary will and power, and they are apprehensive that in future time this may prove fatal to them and their posterity, and to all that is dear to them, reducing them not only to poverty but slavery. They remonstrate against it, and propose to unite in all constitutional methods to regain the rights that have been ravished from them. They further instruct their representative to exert himself for these ends, and that a petition be presented to the king for redress, at the same time expressing unswerving loyalty to him and invoking the Divine blessing upon him.

At a town-meeting on the 26th of September, 1774, choice was made of Thomas Crane for representative to the Great and General Court to be holden at Salem. He was instructed by vote to adhere firmly to the charter of the province as granted by their Majesties William and Mary, and to do no act acknowledging the validity of the act of the British Parliament for altering the government of Massachusetts Bay. They then state that, as they have reason to believe a conscientious discharge of his duty will produce a dissolution of the House of Representatives, they therefore instruct him to meet with other members in a General Provincial Congress, to act upon such matters as come before them in a manner most conducive to the true interests of the town and province, and most likely to preserve the liberties of all North America.

At a town-meeting, Jan. 9, 1775, the town made choice of Thomas Crane to represent them in a Provincial Congress to be held at Cambridge the 1st of the February following. At the same meeting the town voted not to lend their town moneys to Henry Gardner, of Stowe; but at an adjourned meeting, Jan. 16th, same year, their patriotism increased to such a degree that they reconsidered their former vote and voted to lend all their province money to Henry Gardner, of Stowe, as is recommended by the Provincial Congress. Among other votes passed at this meeting was one to the effect that they approved of the resolves of the Continental Congress and their association; another to appoint a committee of inspection of nineteen persons, and that this committee use their interest that the resolves and the association of the Continental Congress be closely adhered to. At town-meeting, May 25, 1775, the town voted that Messrs. Peter Talbot, Christopher Wadsworth, and Benjamin Gill be a committee of correspondence, to correspond with the several towns in this province, the six following months.

It is evident by the frequency of the meetings and the vigor of the proceedings during the years 1775–76 that they fully believed the "price of liberty was eternal vigilance." They even foreshadowed the Declaration of Independence and promised in advance their co-operation, for at a meeting on the 22d of May, 1776, forty-two days before the Declaration of Independence was proclaimed, they voted "that if the Honorable Continental Congress should for the safety of this Colony declare us independent of the Kingdom of Great Britain, we, the said inhabitants, will solemnly engage with our lives and fortunes to support them in the measure;" and believing that faith should be accompanied by works, they voted on the 8th of July following to raise a sum of money to be levied upon polls and estates to give to each man, to the number of thirty-eight, that shall enlist in the service of the northern department against Quebec, "the sum of six pounds, six shillings, eightpence, as an addition to their bounty," or what we called in the late war a town bounty. Col. Gill, Capt. Endicott, Samuel Tucker, Ezekiel Fisher, Capt. Billings, Aaron Wentworth, Esquire Crane, Dr. Holmes, John Hart-

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well, John Withington, Capt. Swan, William Shaller, Wm. Capen, and Lieut. Johnson each offered to pay the poll-tax for two men that would enter the service as aforesaid. July 22, 1776, it was voted to assess six pounds, six shillings, eightpence for each non-commissioned officer and soldier that shall enlist and march to join the army against Canada; but if they render service at or near Boston, then they are not to have said sum or any part thereof.

On the 30th of September, 1778, action was taken relating to the formation of a new Constitution of the State. A resolution was passed sturdily declining to empower the House of Representatives to enact a plan of government, alleging as reasons that they were totally unacquainted with the capacities and patriotism and character of the members that compose the said House and Council, excepting our own member; also because they were not elected for that purpose, and the present embarrassed state of public affairs calls for the steady attention of every member of said House. They resolved to choose one or more members to unite with representatives from other towns for the sole purpose of adopting a plan of government. They further resolved that it appeared to them absolutely necessary for the liberty and safety of this State that the plan of government, when formed and published, should not be established till the people of this State have time and opportunity to thoroughly examine the same, and shall consent that it be established by the said State Convention.

On the 18th of February, 1777, it was voted to give fourteen pounds to each soldier enlisting for three years or the war. Numerous meetings were held during this and the following year. On the 28th of May, 1778, most elaborate instructions were given to Thomas Crane, their representative, but as the cry among the ancient Romans was that Carthage must be destroyed, so the central purpose in all their instructions was a vigorous prosecution of the war. Esquire Crane was also directed to oppose the Constitution then offered, because it had no bill of rights for its foundation, and was therefore inconsistent with the happiness and safety of the public. The citations I have made give but a very imperfect idea of the spirit of patriotism and of self-sacrifice that is so conspicuous in your town records of the Revolutionary period. The intelligent comprehension of the principle of government, the jealous guardianship of liberty, their self-reliance, the stern determination to resist oppression on the one hand and to secure and enforce all proper restraints on the other, are remarkable. Steadfast purpose and unfaltering will breathe forth upon every page.

The history of nations shows that republics are a short-lived family. The republics of Greece and Rome, of Holland and France, of South America and Mexico, have chiefly been conspicuous in their failure. Our country is so large that, whatever superiority of race on the part of early Anglo-Saxon settlers there may be, the rapid immigration invited from all parts of the world would largely neutralize it. In the face of the long list of failures, so unvarying that they seemed inevitable, what gave the founders of this republic courage to make another experiment? Liberty is seductive; but liberty without law is merely license; the result is chaos; and any attempt at self-government ignobly fails when laws are not strictly enforced. A small population in a compact territory affords the most favorable chance for self-government; but how difficult to govern in the same way is a mighty nation, extending over a large territory, pursuits divers, interests conflicting, no intimate interchange of sentiment one section with another. But even the small population in a compact territory has failed to perpetuate a republican form of government; how much less likely to succeed would the large nation be. Granted that the framers of the Constitution were wise, that they gave most careful research and study to the great problem before them; granted that their work was as admirable as human skill could make it, still that would not have insured success. The reason must be found elsewhere, and is this: that the development of the people has kept pace with the foreseeing wisdom of the fathers. This country has existed as a republic largely because of the general diffusion of education, the enlightenment of the masses, and the circulation of the press; so that it is possible for every citizen to become acquainted with current events, and daily watch the progress of national affairs. He is enabled to take a comprehensive view of public questions, and thus overcome tendencies to bigotry and prejudice. In this way the grand consummation has been reached, and in the words of the martyr Lincoln, "a government by the people and for the people" has become possible. It has been demonstrated that it can endure the trying ordeal of success and prosperity. It has successfully encountered the enervating tendencies of wealth and luxury. It has resisted effectually the disintegrating influences of conflicting interests, showing a cohesive power without a parallel; and in our late civil war, a devotion hitherto apparently dormant, and therefore unsuspected, was displayed pre-eminently; bravery and self-sacrifice in the field, courage on the toilsome and weary march, and heroic endurance in rebel prisons. How fully were realized and exemplified the

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memorable words of Sir Philip Sidney, "glorious is it in a noble cause to bear its suffering and misery." And the bones of Northern men that have whitened on battle-fields along the Mississippi, upon lonely mountain sides on the low lands where the magnolia blooms, "grieving if aught inanimate ever grieves over the unreturning brave," and in the gloom of the wilderness where thousands, like the "Light Brigade at Balaklava," rushed into the very jaws of death, bear testimony to the priceless value of our national life.

One grand element that has contributed to the example of self-government we present is the race to which we belong. I confess the multitudes that have come, and still are coming, from across the ocean through our open gates constitute no small part of the forty-four millions that to-day live under the national flag. Yet Plymouth Rock receives homage from every State, and the nucleus there formed has assimilated in no small degree to itself the foreign elements that have clustered around it. The Puritans, of whom so many of you are lineal descendants, had ingrafted upon their robust natures and strong wills a love of liberty, and what they esteemed a pure religion, that no danger could appall nor sufferings lessen. With rare fortitude they endured hardships cheerfully that lay in the pathway of achievement. I have too much respect for their judgment to suppose that they courted hardships. I do not for a moment presume they voluntarily chose the sterile lands of Cape Cod for agricultural purposes. They showed the good sense to elect the fertile valleys of the Hudson; but a chance breeze and a bribed captain landed them on the icy shore of Plymouth. Grim winter extended its cold arms to receive them; thirty savage tribes and an unbroken wilderness offered an impassable barrier to any overland route to their place of destination; but their courage never faltered, for

> "Amid the storms they sang,
> And the stars heard, and the sea;
> And the sounding aisles of the dim woods rang
> To the anthem of the free."

And their religious enthusiasm inspired them in dangers, in disease and death. How marvelous was the courage of the early reformers!

When Martin Luther was summoned before the Diet of Worms, and friends told him—what he well knew—that if he went, it would be at the peril of his life, he answered, "Were there as many devils as tiles upon the housetops, I would go." And when Catholicism combined to crush out Protestantism from the Netherlands, William of Orange gave utterance to the immortal words that rather than suffer it they would tear up the dikes and give Holland back to the ocean. Theodore Parker will not be suspected of fondness for Calvinism; yet he declared that out of the rugged doctrine of John Calvin had developed the grandest virtue of the human race. And what soldiers its disciples made! I claim that the army of Oliver Cromwell was the finest the world ever saw; an army that was always successful, so that upon sight of the enemy they raised a shout of joy, for battle to them meant victory. Uniting perfect discipline with religious zeal, they fought under a firm conviction of duty. Marshal Turenne expressed the delight of a true soldier when he learned that it was the fashion of Cromwell's pikemen to rejoice greatly when they beheld the enemy; and the banished cavaliers could not repress an emotion of national pride when they saw a brigade of their roundhead countrymen, outnumbered by foes and abandoned by allies, drive before it in headlong rout the finest infantry of Spain, and force a passage into fortifications pronounced impregnable by the ablest marshal of France,—snatching victory from the very jaws of defeat. To such men liberty to act according to their own conscience was dearer than life; and the qualities that made them eminent in war also made them conspicuous in peace. According to Macaulay, when they were disbanded, the royalists confessed that in every department of honest industry these warriors prospered beyond other men; that none was charged with theft, that none was heard to ask an alms, and that if a baker, a mason, or a wagoner attracted notice by his diligence and sobriety, he was in all probability one of Cromwell's old soldiers.

War is demoralizing, and in no respect more strikingly than in its effect upon the soldiers engaged. Moral firmness alone can transform the inmates of camps and the veterans of battle-fields into the peaceful and industrious citizen, and our own soldiers, both in the Revolution and the late war, clearly betrayed their ancestral traits in their return to the vocations of daily life.

The Puritans and their descendants, by virtue of this quality of courage, of fortitude, of intelligent industry, prospered in spite of sterility of soil. Their thrift prevailed over natural disadvantages. They grappled with the forests, and with brawny arms overthrew them, and such was their persuasive energy that they converted sand and rock into fertility. And when the West disclosed its vast superiority of soil, instead of deserting the homes of their fathers for the fairer promise towards the setting sun, they supplemented the sinewy arm by the active and in-

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ventive brain, and manufactories sprang up filled with cunning machinery, so that the hum of industry filled the land. "Where once the rank thistle nodded in the wind and the wild fox dug his hole unscared," evidences of civilization appear on every side.

While race has contributed to the permanence of our institutions, education, as I have before indicated, in the broadest sense is the great bulwark. Like the primeval rocks to the sea, it underlies and overtops them. By it the experience of the past has been fully utilized and an approximation to the true standard of self-government been reached, for, as it means a government by the people, therefore whatever broadens their knowledge increases their capacity for statesmanship. By education all things that come to us in life take deeper root; they widen their significance. We learn to use that which otherwise would be valueless, as the best appliances in tools and machinery are valueless without the skill to detect and employ them. Instances are recorded of self-taught men who have, unaided, forced their way into the laboratory of nature, who read the unwritten language of things, who discover truths in the melody of birds, in the sighing winds, who read it in the beauty that trails along the tall grass, and is radiant in leaf and flower; men who go beyond the surface of things, beyond the defined limits of human knowledge into untrodden space, and, as has been said, sharpen their eyes until they see into the earth and lengthen their arms until they reach the stars. But these exceptions are rare; few of us have time or inclination to investigate. We act upon what is told us, what we read, what we learn. The tables of education must be spread for us, or we are likely to lose our intellectual nourishment. Our fathers recognized its importance. After providing for their spiritual welfare by securing a good orthodox minister, they gave next their attention to the schoolmaster, and the modest school-house found place wherever the early settlers dwelt.

The third element that secures to us a republican form of government is a love of liberty, freedom to manage our national affairs whether they relate to civil or religious questions, and by common consent, since our fathers recovered from the mania of hanging Quakers and drowning witches, religious toleration has prevailed. Love of liberty is to the republic what the spirit is to the body, animating and inspiring it. Not stronger among Americans than among other races. We cannot forget the frantic struggle of Poland and Hungary to be free. We cannot forget how France in her ill-fated but heroic efforts has floated again and again upon a sea of blood. We remember with sorrow the misfortunes of Lafayette, Kosciusko, and Kossuth; we admire individual gallantry like that of Arnold von Winkelreid, of glorious memory, who threw himself on the spears of his country's enemies,—

> "'Make way for liberty!' he cried;
> 'Make way for liberty!' and died."

And we are inspired by the burning words of Roger De Lisle,—

> "Oh, liberty, can man resign thee,
> Once having felt thy glorious flame;
> Can tyrants' laws or bolts confine thee,
> And thus thy noble spirit tame?"

words which not only kindled the torch of freedom in France, but wherever the spirit of independence dwelt. But while Americans may not either in deeds or literature have created the sensation that other races have, yet they have been eminently practical; their success has been due to the fact that they have never lost their head in their struggles for liberty. Victories did not unreasonably elate nor defeat unduly depress.

I am mindful that your anniversary and the nation's anniversary occur at a season of depression and want; that while commercial gloom settles over our large cities, in the country villages the wheels of manufactories are stopped and labor begs in vain for employment, but we realize to-day how much greater trials our fathers endured and how bravely they endured them, and we know that they received their reward in blessings that crowned their days. We know that behind the black cloud that overhangs us the imperial sun walks in splendor, and we know that we dwell in a country that has all the elements of success and prosperity, and therefore the future must be secure. And over your past it is fitting that you should rejoice; that you should have accomplished so much; that such energy has been displayed; that religion and education should have received such generous support from your hands. Splendid promise so often results in splendid failure, that when a great work or a good work is fairly accomplished congratulation is in order, and not till then. And it is said the ancients wisely praised not that ship that started with flying colors from port, but only that brave sailor that came back with torn sheets and battered sides, stripped of her banners, but having outridden the storm. Doubt not that in days of disaster relief is at hand. Judge the future by the past. Distrust not humanity because man is false and shouts for reform while he practices knavery, for if the heart of the people was not right and honest, professions of virtue would not

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be necessary and successful in securing trusts only to betray them.

The season is auspicious for your festivities. The benediction of a summer sky bends above our heads, and the perfection of midsummer splendor lies at our feet. All nature is in harmony with the occasion. Her deep green and rich bloom lend us the choicest decorations. Though one hundred years have gone, we believe that our national life is but just begun; that the republic shall endure when the very stones over our graves have crumbled to dust; that the flag that waves above us to-day shall float as long as the earth bears a plant or the sea rolls a wave; and when a century hence the people of this ancient town meet to celebrate their own anniversary, the second centennial of the republic, while they proclaim the valor and the patriotism of the fathers of freedom in this land, they will also remember with pride this generation, and your children's children will be cheered and inspired by your deeds and your memories "as after sunset the dew revives the world."

CHAPTER XXXII.

STOUGHTON—(*Continued*).

Ecclesiastical History—Universalist Church—Congregational Church—Methodist Episcopal Church—Roman Catholic Church—Methodist Episcopal Church, North Stoughton—Baptist Church, East Stoughton.

Universalist Church.[1]—There are tablets in the church belonging to the parish in Stoughton, one on either side of the pulpit, which present its history in brief. Perhaps these tablets may be a sufficient history for some; they at least suggest all that need be said in a more extended account as may properly be presented at the beginning of this article. The one on the right of the pulpit reads as follows:

"First Parish.
Church organized Aug. 10, A.D. 1744.
First Church, completed May 23, A.D. 1745.
Second Church, dedicated June 2, A.D. 1808.
Altered A.D. 1848.
Remodeled and enlarged A.D. 1870."

On the left of the pulpit appears the ministerial succession of the church:

"Pastors.
Rev. Jedediah Adams.
Ordained Feb. 19, A.D. 1746.
Died Feb. 25, A.D. 1799.
Rev. Edward Richmond, D.D.
Ordained Dec. 5, A.D. 1792.
Resigned Jan. 15, A.D. 1817.
Rev. Ebenezer Gay.
Ordained Jan. 7, A.D. 1818.
Resigned July 9, A.D. 1822.
Rev. William L. Stearns.
Ordained Nov. 21, A.D. 1827.
Resigned March 30, A.D. 1831.
Rev. M. B. Ballou.
Settled April 17, A.D. 1831.
Resigned April 1, A.D. 1853.
Rev. James W. Dennis.
Settled April 1, A.D. 1854.
Died Dec. 12, A.D. 1863.
Rev. A. St. John Chambré.
Installed April 1, A.D. 1864.
Resigned April 1, A.D. 1872.
Rev. Joseph K. Mason.
Ordained Dec. 10, A.D. 1873.
Resigned Dec. 25, A.D. 1875."[2]
Rev. H. B. Smith.
Settled April 24, A.D. 1876.
Resigned Nov. 30, A.D. 1879.
Rev. C. R. Tenney.
Settled Sept. 1, A.D. 1882.

The history of the parish antedates that of the church. It begins Nov. 9, 1743, with a petition to "his Excellency, William Shirley, Esq., Capt[a]-General and Governour-in-Chief in and over his Majesty's Province, to the Honorables, his Majesty's Council and Representatives, in General Court assembled," for a division of the First Precinct of the town of Stoughton. This petition was urged by George Talbot, Simon Stearns, and Ralf Pope, the reason for it being, as set forth by the petitioners, "the vast difficulties both with regard to the public worship of God and the management of the affairs of the Precinct to which we belong, on account of the great distance many of us live from the place of public worship, it being almost seven miles." The "place of public worship" here referred to was what is now the Unitarian Church at Canton Corner. The prayer of the petitioners was granted on the day on which it was preferred, and thus—what is now Canton being the first, and what is now Sharon being the second—was the Third Precinct in Stoughton incorporated. The first meeting of the new precinct was held Dec. 12, 1743, at the house of Capt. George Talbot. Capt. George Talbot was elected clerk, and he, with Simon Stearns and Ralf Pope, constituted the first prudential committee. At this meeting a vote was passed to raise forty pounds for preaching "the present year and the year ensuing as far as it will go." At a meeting held December 26th it was voted to build a

[1] By Rev. C. R. Tenney.

[2] The tablet is not lettered from this point. When complete what follows will be the history.

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meeting-house, forty-five by thirty-five, on land given for the purpose by Daniel Talbot. The church was incorporated Aug. 10, 1744. About a month later a call was extended to Mr. Thomas Jones to become pastor. The precinct seems to have concurred with the church only so far as to hire Mr. Jones for three months. When the church was completed does not appear, but it was ready for a service of baptism May 23, 1745. On the 6th day of September following it was unanimously voted to call Mr. Jedediah Adams, of Braintree (now Quincy), to the pastorate of the church, three hundred pounds old tenor being allowed "for his settling with us, as also for a salary, yearly, of one hundred and eighty pounds." Later twenty cords of wood per year were added to the salary, and it was voted that the pay should vary with variances in the price of corn and meat in the Boston market. Mr. Adams' pastorate began Jan. 5, 1746, though the ordination did not take place until February 19th.

There is not very much to be noted during the pastorate of Mr. Adams except the general and very even prosperity of the precinct. In 1765 the Third Precinct became the Second, the Second having become a separate town—Sharon. At a meeting held April 10, 1782, move was made for another division of the town, and Thomas Crane, Maj. Robert Sevan, Capt. Jedediah Southworth, Capt. Peter Talbot, and Capt. James Pope were appointed a committee to consult as to the necessary measures to be taken. By their recommendations petitions were presented to the town and to the General Court, but were refused. At the same meeting a committee was appointed to "inspect y^e^ conduct of y^e^ people on y^e^ Lord's days, and call those by name in time of divine service, that profane the Lord's day." If the precinct could manage the Court it could manage its own members. The money with which the people now had to deal was perplexing to them; one treasurer's report they were not able to understand until it was translated into silver currency. Then a balance of over twenty-four hundred pounds became only thirty-two pounds, one silver dollar being worth seventy-five of those in circulation. In 1785 the precinct received a bequest of land, enlarging the church lot from Christopher Wadsworth. At about this time a committee, consisting of Samuel Talbot, Jedediah Southworth, and Joshua Morse, recommended that for the future the town raise all the money for the purpose of schooling and that none be raised by the precinct. It seems that in 1792 Mr. Adams' health began to fail, for it was voted at the March meeting of the precinct "to be in a way to settle a minister." On May 28th it was voted to give Mr. Edward Richmond a call to the work of the gospel ministry. Mr. Richmond's letter of acceptance shows him to have been a man of pious sentiments and feeble health. He invokes the blessing of God upon himself and people, and the indulgence of frequent exchanges in his ministry. The ordination was appointed to take place on the 28th of November. Thanksgiving being appointed on the next day, the ordination was postponed until December 5th, when Rev. Edward Richmond became the colleague of the aged Mr. Adams. Final settlement was not made with Mr. Adams until 1795, when forty pounds were offered him for a discharge in full for his services as a minister. Though the amount due him was much more than this, yet, "consulting ye best interest of ye parish, and wishing to have them in peace and harmony," he satisfied himself with the offer. Mr. Adams lived, and was practically senior pastor of the parish, until Feb. 25, 1799. Then, in his eighty-ninth year, and the fifty-third of his pastorate, occurred his death. Having received the honors of Harvard University in 1733, and having constantly added by "natural inquisitiveness" to his store, he must have served his charge with a large knowledge, as well as with a pure character. His colleague wrote of him at the time of his death; "Constitutionally mild and benevolent, he was easily formed to a candid and liberal mode of thinking. His manners soft, modest, and unassuming, received the finishing touch of genuine politeness. It may be truly said of him that he was learned without pedantry, polite without affectation, moral without austerity, pious without superstition, and devout without enthusiasm."

It is a pity that during the pastorate of Mr. Adams no *church* record was kept so as to be now available; only the incorporation of the church, and the first church covenant, the covenant of the Congregational Churches in general, with the names of twenty-four signers, are in the old church book. The church record, as preserved, really begins with the call of Rev. Mr. Richmond, dated May 28, 1792. In 1795 Lieut. Roger Sumner and Lieut. John Holmes were chosen deacons of the church. In 1799, probably on the incorporation of Canton, the second precinct became the parish in Stoughton. In 1797 the treasurer's report is for the first time in dollars and cents. The church is looking after absentees, and clothing those unable suitably to clothe themselves for attendance upon divine service. Now denominational difficulties begin to arise, the Methodists claiming the money of some taxables in the regular precinct church. A movement is made for the protection of the ancient buttonwood-trees still standing on the church green.

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Thus early the spirit of the "Improvement Society" appears. A church member, Jeremiah Vose, is dealt with mercifully for intoxication and profanity. At the parish meeting a man is chosen "to see that the women stow *clost* in the seats in the meeting-house on Sunday."

In 1798 and 1799 resort was had to law by other denominations, Methodists and Baptists, to secure the money of some taxes in the parish church. Dr. Peter Adams, Capt. Samuel Talbot, Capt. John Pope, Mr. Samuel Shephard, and Lieut. John Atherton were chosen to defend the parish. Their defense seems to have been successful, only as much being allowed these other denominations as the committee on public worship was willing to allow. In 1800, Mr. Richmond, reminding the parish of the depreciation in the value of money since his settlement, asks with manliness and modesty for an increase in his salary. In spite of this request the salary was not permanently advanced until 1816, though from year to year money was voted him in addition to it. In 1801 a new meeting-house began to be talked about. It was difficult for the parish to agree as to the house, and before 1805, when the job was given into the hands of Mr. Richmond, builder, of Middleborough, the pews were sold three times. The fourth sale stood, and plans were made for a house fifty-eight by fifty-eight feet, to be built at a cost of seven thousand five hundred dollars. A quarter of an acre of land was now given the parish by Mrs. Abigail, widow of Lemuel Drake. Upon this the main body of the church now stands, the most of the former bequest by Lieut. Daniel Talbot being included in the yard in front of the church. The church lot, containing one acre and twenty-three rods, was now complete. In 1802 the singing of the psalm or hymn, "in separate parts," by the deacon at the service of communion was discontinued, and the regular singers—the present musical society—were invited to assist at such service. In 1803 the church stopped after sacramental lecture, and received from Mr. Ephraim Copeland, of Boston, "an elegant quarto Bible for the use of the sanctuary. It was then voted that in future a portion of sacred Scripture be read as a book of publick worship." In 1805 the parish received a farm, the bequest of Lemuel Drake. This property is still held by the society, and is known as the Chemung lot. In 1806, July 2d, 3d, and 4th, the meeting-house was raised. In 1807 the bell and clock were placed, and it was voted that the bell should be rung, as now, at nine o'clock Sunday mornings for regular church services, and tolled on the death of members of the parish. In 1808, Rev. Nehemiah Coye (Methodist) demanded the taxes of members of the parish. It was finally voted that the taxes of Stephen Briggs and Jacob Monk be paid over to said Coye, and that the taxes of these gentlemen be remitted, and they be left out of the parish bills in the future so long as they remain steady members of the Methodist society, and help support a regular Methodist minister. In this year the church passed a vote inviting the sisters to stop when any business was to be transacted after divine service. This courtesy seems almost to have been induced by service rendered. The ladies had made a generous contribution toward furnishing and trimming the new pulpit. The church was formally accepted by the parish May 23d, and dedicated June 2d. Before the dedication it was desirable that the green should receive attention. It was voted that the people be notified when to work, that the work be done gratis, and "that the parish be at the cost of their grog." About this time it was voted "to give up the pews over the westerly stairs to the blacks or people of color until March." For several years, now, things go on pleasantly and prosperously. In 1813 a sermon of Mr. Richmond's was asked for publication, and a committee was appointed to ask him not to preach politics in the pulpit either on Sundays or days of thanksgiving or fasting. In 1815 Watts' Hymn-Book was displaced by Belknap's. In 1816 the society seems, for the first time, to have a stove for the church,—a present from William Austin. In December, 1816, difficulties growing beyond hope of adjustment, Mr. Richmond sent in his letter of resignation. The reason for this action was, he said, that it had "long been evident that the labors of others were more acceptable." It is doubtless true that some of his parishioners desired a change in the pastorate, yet this desire cannot have been as general as he imagined. But a short time before twenty pounds had been permanently added to his salary, and now his resignation was accepted reluctantly,—at the first vote it was not accepted. Finally a committee, appointed to consult with Mr. Richmond, "with great reluctance" advised the acceptance of his resignation, and he was dismissed. The council which was called to ratify his dismission, expressions of the society recorded and traditionary, together with such works of his as are now available, bear testimony that he was a man of character and ability. Whatever dissatisfaction existed was not on account of these things. Neither was it on account of Mr. Richmond's theology, though in the unsettled condition of opinion in those times there may have been some who objected to him on this score. The opposition was chiefly

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political, without doubt, and had been growing since the time when he was asked not to preach politics. January 15th Mr. Richmond's pastorate came to an end. In September of the same year, Mr. Ebenezer Gay, of Walpole, was called; after some discussion and variation of the conditions of the case, Mr. Gay accepted it, and was ordained Jan. 7, 1818. The church voted that strangers of regular standing in any denomination be invited to stay to communion. In May, 1819, the church voted it "inexpedient any longer to require of candidates for admission a particular confession of antecedent immoralities." There was an article in the warrant this year to "see if it is the will of the parish that Mr. Thaddeus Pomroy be debarred from preaching again in the meeting-house in Stoughton until he makes acknowledgment for once and again insulting and disturbing the society in said house."

In 1820 dissatisfaction with Rev. Mr. Gay begins to appear. Repeated endeavors were made to have him dismissed until 1822, when conditions were made with him and his pastorate immediately terminated. The reason for dissatisfaction was his strict Calvinism. Opposition to liberal views was carried so far under him that formal complaints were made against those who revealed sympathies for Methodism, and a Universalist, Mr. Samuel Bird, was excommunicated. The church was not used to such severe interpretations and applications of theology. According to those whose opinion is of worth in the matter, it had inherited no such theology from the mother church, now the Unitarian in Canton. The first pastor, a member of the liberal Adams family in Quincy, and predisposed, as Dr. Richmond has shown us from his very make up, "to a candid and liberal mode of thinking," did not certainly cultivate in the church any such views. And Dr. Richmond himself was liberal, becoming afterwards, if he was not now, a professed Unitarian. The church had not been used to such theology as that presented by Mr. Gay. That was the reason, doubtless, why he was dropped so quickly. And that he was thus dropped is another evidence that the church had not been schooled to such views. In 1821 seventy-eight members were reported as in good and regular standing in the church. On July 3, 1822, nine of these were present at a meeting at which a majority of seven voted to separate themselves "and hold public worship in such places as Providence may from time to time direct." These, with others who were gathered to them, and led by Rev. Mr. Gay, first held their services in a hall over what is now Swan's store, corner of Washington and Wyman Streets, and were the beginning of the present Congregationalist society in this town. Mr. Gay carried the church records with him to his new movement. They were recovered some years afterwards by the First Church. It was some time after the separation before the parish settled upon a pastor. There seems to have been a short pastorate, beginning in 1824 and continuing a little past the annual parish meeting, in 1825, which has found no mention on our tablet. The minister was Mr. Ephraim Randall. During this time some who had gone away showed a disposition to return, and a committee was chosen to confer with them. A vote was passed in 1825 to raise three hundred dollars for the ensuing year, three-fourths to be for Unitarian and one-fourth for Universalist preaching. In 1826 it was voted to have eight months Unitarian and four months Universalist preaching. In 1827 it was voted to inform the Unitarian association of "the penniless condition of the church," and ask for help. October 8th, Mr. Wm. L. Stearns was invited to settle over the parish for five years, at four hundred and fifty dollars per year. Mr. Stearns accepted the call, and was ordained November 21st. The next year the parish received help to the amount of one hundred and fifty dollars from the Evangelical Missionary Society. For the first time apparently the church was insured this year,—amount, three thousand dollars. On Dec. 13, 1830, a vote was passed to dismiss Rev. Mr. Stearns from the pastorate, "his religious sentiments not agreeing with the majority of the society." Mr. Stearns was Unitarian, the prevailing sentiment was Universalist, and Rev. Massena B. Ballou, who still lives in town, and who had been invited to the pastorate before Mr. Stearns' settlement, was again called, and immediately became pastor. The Unitarians now separated themselves from the parish, and started a society of their own. It was not long, however, before they were back in the old church. The history of the parish under Mr. Ballou's administration shows steady prosperity. In 1832 a new bell was purchased, Lemuel Gay, Jonathan Linfield, and Wm. S. Belcher being the committee to obtain it. In 1834, voted that the inhabitants of East Stoughton have their proportion of the preaching. April 23, 1835, a new and distinctively Universalist covenant, or "church agreement," was adopted, and shortly after a constitution for the government of the church. Brother Robert Porter, Jr., and Brother Albert Johnson were elected deacons.

In 1830 the church devotes the interest of its funds to the purchase of a Sunday-school library. At this time fifty-three members had joined the church and signed the covenant. In 1840 the church gave

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its fund of two hundred and forty-four dollars to help pay a little parish debt. In 1841 Deacon Johnson requested dismission from the deaconate, and Thomas Capen was elected in his place. In the next year, on motion of Amasa Southworth, a vote was passed opening the house to temperance meetings when it should be sought for them. In 1843 candidates were elected to General Convention, and the church began to feel the strength of membership in a larger organization. In 1848 the parish found itself strong enough to remodel the church, at an expense of fifteen hundred dollars. The upper part was finished off to hold meetings in, and the vestry, called from that time Chemung Hall, was created. This year the pews began to be let at auction. In 1853, as he writes at the time, "after an agreeable and happy connection of twenty-two years," Mr. Ballou closed his pastorate with the parish. The reason for his withdrawal was poor health. The committee appointed to draw up resolutions in view of Mr. Ballou's resignation bore unqualified testimony to his usefulness in the ministry, and his manly, Christian conduct everywhere. In their loss of a pastor, they had the best comfort possible to them, in the fact that the friend would remain with them,—their neighbor still and fellow-worker. Eighty-four years old, Mr. Ballou is still a valued member of the parish, interested as ever in its work, and comforted by its faith. In 1854, Rev. J. W. Dennis was called to the pastorate. Brother Albert Johnson was chosen deacon, and it was voted to celebrate communion the first Sunday in each month. In 1855, Mr. Dennis seems to have been kept from his pulpit by sickness. A record in the parish book is something of an index to the feeling which existed toward him at the time. An article was in the warrant "to see if the parish will authorize their treasurer to pay Rev. J. W. Dennis his salary for the quarter ending June 30th. Voted '*yes*' *unanimously*." In 1856 movement was first made for an organ. On the committee appointed over this business were Jesse Holmes, James Hill, Jr., Alanson Belcher, James Atherton, Luther Leach, James Swan, Albert Dickerman, S. W. Hayden, and Wm. S. Belcher. The organ was not procured until the next year, and the final report of the committee, rejoicing in the liberality of the parish and exulting chiefly in the fact "that now the organ speaks for itself," was not made until 1858. Steadily gaining, spiritually and materially, nothing of particular note took place until 1863, when Mr. Dennis, on account of sickness, handed in his resignation. Though willing to grant all necessary time for the treatment of his troubles, the parish was not willing to accept his resignation. They did not accept it. Even though they buried him before the end of the year, they never accepted his resignation. They hold him among them now, and he works for them, making them better when they think of him. In 1864 Rev. A. St. John Chambré became pastor. In 1865 the afternoon service was dropped and the Sunday-school was held at the hour devoted to it. The success of Mr. Chambré's pastorate at this stage appears in the improved state of the finances of the parish. From twelve hundred dollars the first year the minister's salary was easily advanced to two thousand the third, and in the sixth (1870) the parish was able to remodel its church at a cost of over eleven thousand dollars. This amount was paid within a little over two thousand dollars when the work was done, and the parish found itself in possession of a most comfortable, appropriate, and beautiful temple of worship. The committee who had this work in charge were composed of the following gentlemen: Luther S. Leach, Horace N. Tucker, Robert Porter, Jr., James Atherton, J. F. Ellis, Henry Ward, Rev. Mr. Chambré. In 1872, by the death of the clerk, the parish lost its organization, and appeal had to be made to a justice before a meeting could be called. Mr. Chambré resigned his pastorate April 1st of this year, after nine years of able and successful service. In highly eulogistic resolutions the parish has put on record its appreciation of him and his service. In 1873 Joseph K. Masson, while yet a student, was called to the pastorate. No event of particular moment marks the period of his stay. Young, inexperienced as the new minister was, his ability was yet equal to holding the society up to the high standard to which it had been raised, until, in 1875, he was reluctantly surrendered to a persistent society in Connecticut. In April following Rev. H. B. Smith was unanimously invited to the pastorate. With good ability and the hearty co-operation of the people, the promise of Mr. Smith's success seemed bright. By his efforts, apparently, the parish membership was considerably increased. He rendered the society good service in raising the debt of about three thousand dollars in 1879. On account of domestic trouble, however, he was obliged to resign in November of this year. The troubles of the minister were the misfortune of the society as well, and this, with two years of candidating and the loss of a few strong men by death, materially depleted its strength. With good congregations and a large Sunday-school, it is yet strong, however, and hopes for further growth. The pastor is Rev. C. R. Tenney, settled Sept. 1, 1882.

Among names prominent through all the history of the society, and still connected with it, are Atherton,

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Monk, and Talbot. The first clerk of church and parish was a Talbot. The present clerk of the parish, who has held the office with one short break since 1845, is Jabez Talbot, of the same family. Very early other names appear, among which are Capen, Southworth, Gay, Bird, Drake, Swan, Johnson, Wales, Belcher, Holmes, Crane, and Paul. These names have given the parish its prosperity. It surely shall not want prosperity while they remain.

The records of the parish are the main source of this sketch. These records have been remarkably well kept by the following list of clerks: George Talbot, succeeded in 1746 by Capt. Preserved Capen; succeeded in 1758 by David Capen; succeeded in 1769 by Benjamin Bird; succeeded in 1770 by Robert Capen; succeeded in 1771 by David Capen; succeeded in 1790 by Andrew Capen; succeeded in 1793 by Peter Adams; succeeded in 1797 by Seth Morton; succeeded in 1800 by Abram Capen; succeeded in 1805 by Jedediah Atherton; succeeded the same year by Seth Morton; succeeded in 1807 by George Monk; succeeded in 1808 by Richard Talbot; succeeded in 1810 by Jonathan Battles; succeeded in 1812 by Solomon Talbot; succeeded in 1814 by John Toy; succeeded in 1816 by Elijah Atherton; succeeded in 1818 by Abner Drake; succeeded in 1821 by Jeremiah Capen; succeeded in 1822 by Israel Guild; succeeded in 1823 by Elijah Atherton; succeeded in 1826 by James Swan; succeeded in 1830 by Ahira Porter; succeeded in 1831 by Enos Talbot; succeeded in 1845 by Jabez Talbot, Jr.; succeeded in 1867 by F. B. Upham; succeeded in 1871 by Luther Leach; succeeded in 1875 by Jabez Talbot, Jr.

Congregational Church.[1]—The present church organization is the result of a division in the old church, which occurred in 1822. At this time a majority of the society and a minority of the church became interested in Unitarian and Universalist doctrines. The majority of the church holding to the orthodox faith withdrew, and thus left the property in the possession of the other party. We find the early records filled with the account of this separation and the controversies that grew out of it. This, however, is now only a matter of historical interest to either society, and they exist side by side with the utmost good feeling.

The following is a list of pastors of the old church before the separation in 1822:

Rev. Thomas Jones, of Dorchester, was called to the pastorate Sept. 1, 1744. His stay could not have been over one year, and it does not appear that he was ever installed.

Rev. Jedediah Adams was called to the pastorate Sept. 6, 1745, and installed Jan. 31, 1746.

Rev. Edward Richmond was called to the pastorate May 28, 1792, installed Dec. 5, 1792, and was dismissed, at his request, Jan. 5, 1817.

Rev. Ebenezer Gay was called to the pastorate Sept. 21, 1817, installed Jan. 7, 1818, continued in office until the separation, in 1822, when he was regularly dismissed, and then ministered to the orthodox party for some time.

There were seventy-eight members of the church in 1821, one year before the separation, twenty-seven males and fifty-one females.

Nathan Drake and Samuel Tolman were deacons of the church, and remained with the orthodox party after the separation.

The church met July 1, 1822, and appointed a day of "fasting, humiliation, and prayer" on account of the difficulties of their situation. It was also voted at this time to call a council to advise in regard to the dismission of the pastor and the settlement of the difficulties which threatened such evil to the church. At the close of the public religious services of this day of fasting, a meeting of the church was called at the house of the pastor, at which the following motion, brought forward by Deacon Drake and laid upon the table at a former meeting, was passed, seven voting in the affirmative and two in the negative:

"In consequence of the exertions which have been made of late, by certain persons in this place, to deprive us of the enjoyment of gospel privileges and the dispensation of those doctrines which are according to our belief and profession, in separating from us our present pastor; and this with the proposed design to substitute in the room thereof a more liberal and loose kind of preaching! Be it voted by this church that it is expedient for us to associate and form ourselves into a religious society, with certain other persons in this place who may be disposed to unite with us for the purpose of maintaining the gospel according to the principles and practices of our forefathers, who came to this country for the sake of establishing a church founded upon Christ and Him crucified; and of maintaining and defending the doctrine of grace, and that we henceforth hold public worship in such places as Providence may from time to time direct." A council was called which approved the action of the church, while regretting that difficulties had arisen rendering the division necessary. We find at this time that Dr. "Watts' Psalm and Hymns" were reintroduced.

[1] By Rev. C. L. Rotch.

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The church first met for worship at the house of Mr. Daniel Hayward, now Mr. Swan's store. "There in an upper room the church held their first communion after the separation, and there their beloved pastor preached to them his farewell sermon from Acts xx. 25." After a few months they met for worship in "a commodious hall" in the store belonging to Mr. William Holbrook. Here they continued until their new church was built and dedicated June 1, 1825. The dedicatory sermon was preached by Rev. Ebenezer Gay, the church never having been in a condition to settle a new pastor. The church record their gratitude to the neighboring ministers and churches, and also to the Domestic Missionary Society for financial aid. They were blessed with the labors of a number of devoted ministers. Among these was Mr. Job Cushman, during whose labors the church was blessed with "a small revival, but however small, a greater one than was ever known in the town before."

Rev. Calvin Park, D.D., was invited to supply the pulpit in May, 1825, and in October of the same year was called to the pastorate, which invitation he accepted. A council was called for his installation, and convened Dec. 13, 1826. This was an exceedingly large and able council, consisting of eighteen churches. In this installation Rev. John Ferguson, of East Attleboro', made the introductory prayer; Rev. Dr. Emmond, of Franklin, preached the sermon; Rev. Richard S. Storrs, of Braintree, made the installing prayer; Rev. Elisha Fish, of Wrentham, gave the charge to the pastor; Rev. Ebenezer Burgess, of Dedham, gave the right hand of fellowship, and Rev. William Cogswell made the address to the people.

The weekly prayer-meeting, to be held in different parts of the society, was instituted by vote of the church March 25, 1827. On May 13th of the same year the Sabbath-school was opened and Mr. Samuel Tolman chosen as the first superintendent. He having declined to serve, the pastor was elected Oct. 15, 1829. The church adopted the articles of faith and covenant of the church of Dedham instead of that under which they were originally organized.

The church voted, Nov. 20, 1831, to hold a protracted meeting. Those meetings were well attended, and resulted in great good. Thirty persons seem to have united with the church as the result of those meetings. The church took the following action on temperance July 19, 1832: "As the friends of God are at the present time making great efforts to prevent the use of distilled liquors, and believing the use of them as a drink is a sin against God and essentially hurtful to the best interests of man, both temporal and spiritual, we do as a church hereby solemnly resolve that we will abstain wholly from the use of them, except as a medicine; that we will not provide them either for company, or for those who may be engaged in our employment, and that we will make exertions to suppress both the use and the traffic of them throughout the community."

Dr. Park resigned the pastoral office May 24, 1840, but at the request of the church he continued with them until his successor was chosen.

At a council held Nov. 4, 1840, Dr. Park was dismissed, and Rev. Henry Eddy, who had been called by the church, was installed. Seven churches united in this council. In the installing services, Rev. Paul Couch, of North Bridgewater, made the introductory prayer. Rev. R. S. Storrs, D.D., of Braintree, preached the sermon. Rev. Calvin Hitchcock, D.D., of Randolph, made the installing prayer. Rev. Ebenezer Burgess, D.D., of Dedham, gave the charge to the pastor. Rev. Edward Cleveland, of Stoneham, gave the right hand of fellowship, and Rev. D. A. Grosvener made a concluding prayer. Friday, Jan. 1, 1841, was observed as a day of fasting, on account of the low state of religion. These days of fasting were often appointed by the church.

Some difficulty having arisen in regard to Rev. Henry Eddy's dismission, he requested the church to unite with him in calling a mutual council. These matters were afterwards satisfactorily adjusted, and he was regularly dismissed by a council held Aug. 13, 1844.

At a meeting of the church held June 11, 1846, Rev. Wm. W. Cornwell was called to minister to them as acting pastor, and he seems to have served the church for at least one year.

The Monthly Foreign Missionary Concert was instituted June 11, 1846.

The church met Sept. 26, 1850, and voted unanimously to call the Rev. Albert Perry, of New Ipswich, to become their pastor.

The council called for the installation of the Rev. Albert Perry, consisting of eleven churches, met Jan. 8, 1851.

The following persons participated: Invocation and reading of the Scriptures by Rev. L. R. Phillips, of Sharon; introductory prayer by Rev. Paul Couch, of North Bridgewater; sermon by Professor Edwards A. Park, D.D., of Andover Theological Seminary; charge to the pastor by Rev. Samuel Lee, of New Ipswich; right hand of fellowship by Rev. Horace James Wrentham; charge to the people by Rev. D. Huntington, of North Bridgewater. Concluding prayer by Rev. Luther Sheldon, of Easton.

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The new church was dedicated Wednesday, June 28, 1852, a large number being present. The following were the principal participants in the services: Invocation and reading of Scriptures by Rev. L. R. Phillips, of Sharon, Mass.; introductory prayer by Rev. S. R. Eastman, Berkley, Mass.; sermon by Rev. Albert Perry, pastor, text 1 Thess. v. 21; dedicatory prayer by Rev. Luther Sheldon, D.D., of Easton; closing prayer by Rev. D. Huntington, of North Bridgewater.

The church, fifty-eight by seventy-five feet, will seat five hundred people, and cost about twelve thousand dollars.

At a meeting of the church, held on fast day, April 8, 1852, it was voted to hold the annual meetings on such day as the pastor might designate. Their custom had been heretofore to hold such meetings on the day of public fast.

By a motion and discussion in a meeting held Oct. 12, 1854, it seems that the church was then using unfermented wine at the communion.

On account of failing health the Rev. Albert Perry resigned his pastorate June 21, 1856. The church, with much regret, felt compelled to accept his resignation. The following is found among the resolutions passed at the time:

"*Resolved*, That an acquaintance of five years has added to our respect for his superior intellectual endowments, a strong love for the peculiar sympathy, kindness, and Christian charity of his heart, and that as it is our earnest wish, so it shall be our fervent prayer, that a gracious Providence may yet restore him to health, and spare him for much useful service to the church."

At a meeting of the church, held Feb. 17, 1856, Rev. Thomas Wilson was called to the pastorate of the church. He having accepted the invitation of the church, a council was called which should act in the dismission of Rev. Albert Perry and in the installation of his successor. The council, which met March 13, 1856, represented eleven churches.

The installation services were as follows: Invocation and Scriptural reading, Rev. Lyman White, of Easton; sermon by Rev. Leonard Swain; installing prayer by Rev. L. R. Phillips, of Sharon; charge to the pastor by Rev. Amos Blanchard, D.D., of Lowell; right hand of fellowship by Rev. James H. Means, of Dorchester; address to the people by Rev. Charles L. Mills, of North Bridgewater; concluding prayer by Rev. Paul Couch, of North Bridgewater.

At the annual meeting of the church, held April 10, 1856, the "prudential committee of the church" was first instituted. It was also voted that all members received from other churches shall publicly assent to the covenant of this church. The "penny contribution" in the Sabbath-school was inaugurated at the annual meeting April 16, 1857. By vote of the annual meeting, April 15, 1858, the time of such meeting was fixed at the close of the preparatory lecture before the January communion.

A communication was received from the Methodist Episcopal Church at Stoughton, at the annual meeting in 1866, returning thanks for providing them with a place of worship for some months while they were "houseless," and praying that the blessing of God might rest upon both societies in their individual labors and common sympathies and interests.

The week of prayer was first observed by the church in 1868 by vote of the annual meeting. By vote of the church, at a meeting held after communion service, March 7, 1869, it was voted to introduce "Songs of the Sanctuary" instead of the "Church Psalmody," that congregational singing might be cultivated thereby. By a vote of the church, May 26, 1870, the use of the church was granted to the Universalist society while they were remodeling their house.

It was voted by the church that fellowship meeting be held at the the close of preparatory lectures as recommended by the Norfolk Conference of churches, Nov. 13, 1870. The church received a communication from the Universalist society, returning thanks for the use of the church during the previous six months. This letter was most kindly written.

At the annual meeting held Dec. 30, 1870, it was voted that the officers of the church be chosen by ballot. At a meeting held after the communion, Jan. 1, 1871, it was voted to substitute, on trial for six months, a "Bible Service," instead of the afternoon preaching,—yeas 23, nays 6. At this time the pastor was chosen superintendent of the Sabbath-school upon the resignation of A. H. Drake. The church voted April 30, 1871, to observe the communion at the close of the morning service. It was voted May 5, 1872, to continue permanently the "Bible Service." By vote of the annual meeting, Jan. 9, 1873, the pastor was authorized to issue a pastoral letter to each member of the church as recommended by the several conferences.

Feb. 15, 1874, the church voted Monday, the 16th inst., as a day of fasting and prayer for the presence of the Holy Spirit in His converting and sanctifying power. A petition was also drawn up, and signed by all persons present, requesting Rev. A. B. Earle to come and hold a series of meetings in union with the Methodist Episcopal Church.

July 3, 1874, the church voted that the pastor and

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deacons take what measures they may think advisable towards obtaining unfermented "fruit of the vine" for use at the communion. Oct. 31, 1875, Rev. Thomas Wilson resigned his pastoral relation over the church, to take effect March 13, 1876, the completion of the twentieth year of his ministry to the church.

Nov. 11, 1875, the church invited the B. B. M. C. Association to hold a series of meetings in connection with the church.

On Feb. 11, 1876, the church accepted the resignation of their pastor. We find this among the resolutions passed at the time: "*Resolved*, That we recognize in him a faithful disciple of the Master whose gospel he has so long preached among us; a man zealous in the discharge of the duties of his sacred office, firm in his convictions of right, quick and constant in his sympathies with those who suffer in body or in mind; a safe counselor and a true friend, an open and decided enemy of wickedness in places high as well as low; and while preaching in all purity the doctrine of salvation through repentance and faith in God and our Saviour Jesus Christ, exemplifying the power and excellence of that faith in his own daily walk and godly conversations before men."

A council met by call of the church March 7, 1876, and in a regular manner approved of the action of the church in accepting the resignation of their pastor and most cordially recommended him to the churches.

The church received, June 1, 1876, the revision of their committee on revision of constitution, articles of faith, etc.; this report was finally completed and accepted June 22d of the same year. It was voted at a meeting of the church, held June 22, 1876, to call Mr. John Herbert, of Peacham, Vt., to become their minister,—this was unanimous.

At a meeting of the church, Feb. 14, 1877, it was voted to receive members from other churches upon vote of the church.

At a meeting held March 14, 1877, a new creed and covenant, reported from a committee previously appointed, were adopted, and with slight alterations have been used by the church since.

At the annual meeting, 1878, committees were chosen for the following purposes: Visiting the sick, on charity, and on spiritual condition of the people. At a meeting held soon after this a committee on singing was appointed. They reported a diversity of opinion. It was finally voted to have congregational singing, led by a choir of young people. A committee on calling was raised at a meeting held March 27, 1878.

At a meeting held Jan. 9, 1879, L. M. Flint was made a committee to invite the B. B. M. C. Association to labor with the church, and Deacon Clapp a committee to invite the Methodist Episcopal Church to unite in this work.

The pastor resigned on account of trouble with his throat. At a council called to advise in regard to Rev. Z. Herbert's dismission, the action of the church was approved, and the following resolution was passed: "We find Brother Herbert to be a wise counselor, a faithful and efficient pastor, and a sincere and earnest Christian."

At a meeting of the church held Dec. 18, 1879, it was unanimously voted to extend a call to Rev. D. O. Clark, who had supplied the pulpit for three months. This call was not accepted, but Rev. D. O. Clark continued to act as pastor for two years longer. At a meeting held Jan. 8, 1880, the deacons and prudential committee were instructed to meet with the pastor the first Monday of each month, to attend to any business which may come before them.

At the annual meeting, 1881, it was voted to increase the number of deacons to three, and that they should be so elected that one should retire each year. The church renewed their call to Rev. D. O. Clark to become their pastor; but he was still unwilling to accept. Jan. 19, 1882, the church, by unanimous vote, extended a call to Rev. P. B. Wing to become their pastor.

At a meeting of the church held April 27, 1882, it was voted to call Rev. C. L. Rotch, of New Sharon, Me., to become their pastor. This call was accepted, and he has continued in office since, being installed by council the following October.

The following is a list of deacons, and when elected, so far as appears on the records: Nathan Drake, Samuel Tolman, in office at the time of separation, 1822; Ebenezer Drake, Dec. 25, 1832; Fisher Gay, Jan. 4, 1833; Benjamin Clapp, Feb. 1, 1854; Ezekiel Dickerman, Sept. 1, 1865; Nathaniel Gay, 1873; Samuel Clapp, 1878; E. M. Norton, Jan. 19, 1881; Nathaniel Gay, Jan. 19, 1882, re-election; Samuel Clapp, Jan. 19, 1883, re-election.

The Sunday-school superintendents, so far as they appear on the records, and time of election, have been as follows: Deacon Samuel Tolman, 1827; Rev. Calvin Park, D.D., 1827; Mr. Edwards A. Park, 1828; Mr. Stilman Drake, 1829; Mr. Joseph Gates, 1829; Mr. Fisher Gay, 1830; Mr. Francis Sumner, 1832; Mr. D. Hayward; Deacon Ebenezer Drake, 1839; Dr. Cyrus S. Mann, 1852; Mr. S. Gardner Pettee, 1861; Mr. Albert H. Drake, 1870; Rev. Thomas Wilson, 1872; Mr. Levi M. Flint, 1876;

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Rev. John Herbert, 1877; Mr. L. M. Flint, 1878; Mr. E. M. Norton, 1880; Mr. L. M. Flint, 1880; Rev. D. O. Clark, 1881; Deacon E. M. Norton, 1882.

Methodist Episcopal Church.[1]—Methodism in Stoughton dates back to 1810. Occasional services were held about that time by Rev. John Tinkham, a local preacher, resident in Easton. Mr. Tinkham made frequent visits to the sick in this vicinity, and his labors in this direction were so appreciated that he was invited to hold regular preaching services at the house of Mr. Hezekiah Gay.

The first Methodist class was formed Jan. 30, 1812, by Rev. Artemas Stebbins, preacher in charge of the Mansfield and Easton Circuit. The class consisted of five members, viz.: Atherton Belcher, James Smith, Rebecca Gay, Deborah Leonard, and William Smith. With the organization of this class, Stoughton (Factory Village) was added to the list of appointments on the Mansfield and Easton Circuit. In 1818 the membership had increased to forty, and a church building was erected at Factory Village (now West Stoughton) at a cost of about seven hundred dollars.

In 1827 another class was formed at North Stoughton. In 1834, Stoughton became a station by itself, but was united to North Stoughton in the list of appointments, and one preacher supplied both places. The preaching services at North Stoughton were usually held at the house of Mr. Elijah Gill.

In 1835 it was decided to build a new church at the centre of the town. Some of the North Stoughton society did not concur, and the result was the erection of a new church building in each place. The church at the centre cost about two thousand two hundred dollars, and was dedicated Sept. 16, 1835. The North Stoughton society failed to receive a preacher from Conference the following year, and became a Protestant Methodist Church.

In 1866 the present church-edifice was erected. It is finely located on one of the principal streets, and is every way suited to the uses of the society. A parsonage is also owned by the church, subject to a small annuity during the lifetime of the donor, and otherwise both church and parsonage are free from debt.

There is also a Roman Catholic Church in Stoughton, a Methodist Church at North Stoughton, and a Baptist Church at East Stoughton, but we have been unable to secure any information concerning them.

[1] By Rev. C. H. Ewer.

CHAPTER XXXIII.

STOUGHTON—(*Continued*).

The Press—The Stoughton Sentinel—Masonic—Rising Star Lodge, F. and A. M.—Mount Zion Royal Arch Chapter—Stoughton Lodge, No. 72, I. O. O. F.—The Boot and Shoe Interest—Civil History—Representatives and Town Clerks from 1731 to 1884—Military Record—Number of Men Furnished—Amount of Money Expended for War Purposes.

SATURDAY morning, Nov. 10, 1860, there appeared the initial number of a newspaper, published and edited by William H. Jewell, and called *The Stoughton Sentinel*. This issue was printed in the neighboring town of Canton. It was quite an ambitious start, and its first numbers indicated interest and enterprise. Born in times of great national troubles, their echo is seen in its columns. The editor believed in the right of secession, and this fact doubtless had much to do with the early demise of the enterprise. Saturday morning, Nov. 7, 1863, Messrs. William W. and C. A. Wood, again taking the name of *Sentinel*, issued a bright, entertaining sheet, its object "to entertain, to instruct and improve." This enterprise continued until the 15th of October, 1864, when the paper appeared as a half sheet, with the following notice at the editorial head: "Both of the editors of the *Stoughton Sentinel* having gone to war for 100 days, the paper will be published in its present shape during their absence." The paper appeared until Sept. 9, 1865, when it yielded to death's call, not being sufficiently supported to pay. Messrs. Pratt & Hasty, of Randolph, again took up the broken thread in 1870, and printed it in Randolph. Mr. H. E. Wilkins was identified with this movement and lent it substantial aid. Soon Mr. Hasty, becoming alarmed for his precedence with outsiders, removed to Stoughton. Mr. Hasty continued the paper until 1877, when he died. Mr. A. P. Smith then became editor and proprietor, and continued until August, 1883. In September, 1882, Mr. L. W. Standish, a Stoughton boy, came from Wakefield, where he had served apprenticeship as a printer, and where he had evinced ability as a writer, and took charge of the editorial work of the paper. Under his well-directed efforts the circulation of the paper was doubled in a few months, and it soon became well known and quoted in these parts. In August, 1883, Mr. Standish purchased the paper and office of Mr. Smith, and is now at its head. The paper has about one thousand circulation weekly and a large advertising patronage. The *Sentinel* is now known as having an opinion on all matters relating to Stoughton's welfare, and its position carries weight. It occupies

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a high place among the list of country papers, and is widely quoted.

Rising Star Lodge[1] was instituted Dec. 10, 1799, with the following charter members: Peter Adams, Benjamin Capen, Joseph Richards, Nathan Gill, Abraham Capen, David Wadsworth, William Capen, Amos Upham, John Atherton, Jr., and Consider Southworth.

The first regular meeting after the charter was obtained was held at the house of Lemuel Drake, in Stoughton, on the eve of the 9th of January, 1800, and the following officers were chosen: Peter Adams, M.; Benjamin Capen, S. W.; Joseph Richards, J. W.; Nathan Gill, Treas.; Abraham Capen, Sec.; David Wadsworth, Sr. D.; William Capen, Jr. D.; Amos Upham, First Steward; John Atherton, Jr., Second Steward.

Permission was given by the Grand Lodge to remove the lodge to Canton, March 15, 1810. It was thence removed from Canton to Sharon, June 13, 1814, and then back to Stoughton Dec. 27, 1817.

The first time the lodge appeared in public was on the 22d of February, 1800, on which occasion they joined a procession composed of militia, visitors, and school-boys, "to pay funeral honors to their late brother, George Washington, late general of the armies of America." The procession moved to the burying-place in this town, then back to the meeting-house, where an oration was delivered by the Rev. Edward Richmond, D.D., suitable to the occasion.

It has always been said with pride by the old members that while many lodges surrendered their charters during the Anti-Masonic excitement of 1831, this lodge never missed a meeting, as the records will show.

The Masters of Rising Star Lodge of Free and Accepted Masons from its organization to the present time have been as follows: Peter Adams, 1800–5; Benjamin Capen, 1805–6; Amos Upham, 1807–8; Elijah Crane, 1809–11; Thomas Kollock, 1812–13; Consider Southworth, 1814–15; William Dunbar, 1816; Elijah Atherton, 1817–20; Willard Gould, 1821; Joel Talbot, 1822; Thomas Crane, 1823; Lemuel Gay, 1824–25, 1852; Jonathan Reynolds, 1826–27; Nathaniel Blake, 1828–29; James Swan, 1830–31, 1851; Azel Capen, 1832–34, 1850; Ansel Capen, 1835–36; Samuel Chandler, 1837–39; Consider A. Southworth, 1840–41; John H. Wales, 1842–43; Simeon T. Drake, 1844–46; Ebenezer W. Tolman, 1847–48; Rev. Benjamin Huntoon, 1849; George Talbot, 1853–57; Enos Talbot, 1858–60; George B. Blake, 1861–62; Jonathan R. Gay, 1863–64, 1868; Benjamin Ward, 1865–66; Bradford Kinsley, 1867; George F. Walker, 1869–70, 1874; Joshua Britton, 1871–73; Leander G. Britton, 1875–76; Elmer W. Walker, 1877–78; James H. May, 1879–80; Robert Jackson, 1881–82; Albert E. Standish, 1883.

The following are the officers for 1884: Albert E. Standish, M.; Ewen Boyden, Jr., S. W.; Gurdon Southworth, J. W.; Washington Tower, Treas.; Leonard A. Thayer, Sec.; Henry A. Standish, Chap.; George F. Walker, M.; Ira F. Burnham, S. D.; George O. Wentworth, J. D.; H. Augustus Monk, Sr. Steward; William Curtis, Jr. Steward; William Atherton, Organist; James W. Richardson, Tyler. Present membership, eighty-two.

Mount Zion Royal Arch Chapter, F. and A. M.[2]—The membership of Rising Star Lodge of Freemasons in Stoughton comprised very many of the leading men in the vicinity, and its reputation for good Masonic work was well known. Many of its leading members had become Royal Arch Masons, and their love of the craft culminated in a meeting at the Masonic Hall in Stoughton on Oct. 12, 1820. The meeting was opened, as all great and good undertakings should be, by first invoking the divine blessing. This was done by Rev. Thomas Rich. The petition for the charter was then read, and it was decided to present the same to the Grand Chapter in December. The following were selected as officers: H. P., John Edson; K., Elijah Atherton; S., Thomas Tolman; C. of H., David Manley; P. S., Timothy Dorman; R. A. C., Jonathan Reynolds; Treas., Royal Turner; Sec., Artemas Kennedy; M. 3d Veil, Joel Talbot; M. 2d Veil, Consider Southworth; M. 1st Veil, Luther M. Harris; 1st Steward, Leonard Kinsley; 2d Steward, Leonard Alden; Chap., Rev. Thomas Rich. No Tyler was selected. Among the petitioners were also Abram Capen and Benjamin Capen, of Stoughton, and Wm. Dunbar, of Canton. Consider Southworth was chosen a committee to get the approbation of Adoniram Chapter, and Thomas Tolman to obtain the approbation of St. Andrew's and St. Paul's Chapters, and John Edson, Elijah Atherton, and Thomas Tolman were appointed to present the petition to the Grand Chapter, and the same were appointed to call the first meeting, if the petition was granted.

The dispensation was issued Dec. 13, 1820, and was signed by Jonathan Gage, Grand High Priest, John

[1] Contributed by Mr. Leonard A. Thayer.

[2] By Samuel Wales Hodges.

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J. Loring, Grand Secretary. The chapter immediately went to work with the officers as named above, and its first candidate was Maj. Lemuel Gay, for many years postmaster, and a leading citizen of the town; closely followed by Nathaniel Blake, the leading owner in the stage line from Taunton (through Stoughton) to Boston; Richard Talbot and Mather Holmes, whose names frequently occur on the town records; Abel Wentworth, of Canton; Robert L. Killan, of Hanson; and others from Bridgewater, Randolph, and other towns in the vicinity. Among the first officers were John Edson, a man of character; Elijah Atherton, for many years the leading trial justice of the vicinity: Thomas Tolman, a lawyer, for a long period treasurer of the Grand Lodge F. and A. M. of Massachusetts; Timothy Dorman, of Randolph, whose initials, T. D., will be long remembered in connection with the old-fashioned clay tobacco-pipes; Royal Turner, of Randolph, many years president of Randolph Bank; Consider Southworth, the pioneer manufacturer of Southworth sewing-cotton and loom-harness twine; Capt. Jonathan Reynolds; and Joel Talbot, ever to be remembered as good citizens and active townsmen; and Benjamin Capen and his brother Deacon Abram Capen, the owner of the hotel, and who furnished the hall for the Masonic fraternity.

The work of the chapter was continued with "fervency and zeal," so that about twenty were added during the following six months, rendering the success of the chapter beyond question.

On the 22d of August, 1821, a charter having been granted, Mount Zion Royal Arch Chapter was duly consecrated at Stoughton by the officers of the Grand Chapter of Massachusetts. This was a gala day for the craft, and the citizens of the town. The record says, "The officers of the Grand Chapter were received by the committee of the chapter, at the house of Rev. Mr. Gay, resident clergyman, and escorted to the Masonic Hall. A procession, consisting of nearly four hundred members of the order, and a large number of ladies, was formed, and all marched to the meeting-house of Rev. Mr. Gay, where the ceremonies of consecration and installation were performed, agreeably to the ancient forms and usages of Freemasonry. An address was delivered by Rev. Companion Joseph Richardson; prayer was offered by Richard Carraque; music by the Stoughton choir,[1] which was judiciously selected, and well adapted to the occasion. After the close of the services in the meeting-house, the procession was reformed, and they proceeded to the bower, and partook of a dinner prepared by Companion Abram Capen. The total expenses of the occasion, except the dinner, were twenty-eight dollars and fifty-five cents.

The first death of a member was that of Leonard Alden, of Randolph, in August, 1822, and Royal Turner, of Randolph, was elected to prepare and deliver the eulogy. This was subsequently carried out at the meeting-house. Prayer was offered by Rev. Benjamin Hunton, of Canton, and the singing was by the Stoughton choir, who were thanked for their services.

On the 24th of June, 1825, the chapter participated in the ceremonies of laying the corner-stone of the new court-house in Dedham. Nov. 8, 1824, the chapter gave its consent to the formation of a new chapter in Medway; Nov. 17, 1828, for a new chapter in Dedham; May 4, 1860, for a new chapter at Foxboro'; Oct. 18, 1861, for a new chapter in Bridgewater; Feb. 25, 1870, for a new chapter in Hyde Park. The charter members of the above new chapters were largely from Mount Zion Chapter.

One episode of the old Anti-Masonic political times may be recorded. During the great excitement, in 1831, feeling ran high in Stoughton, and Anti-Masonry was triumphant. At a town-meeting held in Stoughton April 4, 1831, the selectmen presented a list of persons to act as jurors. This list was referred back to them for revision. A second list was disposed of in the same way, when the third revise was presented to the town. They voted to accept it after striking off the names of Leonard Hodges, Elijah Atherton, Jonathan Reynolds, and Benjamin Capen, and substituting therefor Ruel Packard, Thomas Capen, Daniel Hayward, and Eliphalet Gay. Although nothing is said in the record of the question of Masonry, the people of the town and the Masons understood that these names were stricken off because they were Masons, and the substitutes were elected because they were Anti-Masons. In the light and intelligence of the present age it seems impossible that such a thing could have occurred. At the next meeting of the chapter, held April 25, 1831, three applications for the degrees conferred by the chapter were received.

June 21, 1831, the chapter voted a donation to the Seamen's Friend Society of Boston. This is but

[1] This Stoughton choir was the "Musical Society in Stoughton," organized about 1762 to furnish music for church service, in which they were remarkably successful. The society is in existence to-day, and in a very flourishing condition. It was and is confined to citizens of Stoughton. In about 1786 another society was formed out of this, called the "Stoughton Musical Society," which drew membership from the surrounding towns as well. These two are supposed to be the oldest musical societies in this country. (See page 4 of this work.)

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one of a series of donations to charitable objects by the chapter, they having cheerfully accepted and honestly carried out the benevolent instructions of Masonry.

Mount Zion Chapter has, during more than sixty years of life, contained within its membership some of the brightest lights of Freemasonry, and its own star has never been dimmed during any of the years of the crusade against the craft. Its roll of membership contains the names of those who have been the most active in their localities in all good works, and its own large charities have been administered without ostentation. No stain has marred the purity of the banner it threw to the breeze at its birth, and no doubt its future life will be a repetition of its past, with the good even more abundant.

Stoughton Lodge, No. 72, I. O. O. F.,[1] was instituted May 5, 1845, with the following charter members: Elisha Page, Elbridge Jones, Ezra Stearns, Williams W. Hawes, Luther Hayden, Josiah Adkins, William Hayden, John F. Craig, Hosea Osgood, Jr.

The following are the names of the Past Grands who are members of this lodge at the present time: R. Warren Jones, George W. Hussey, Samuel Capen, Francis M. Ellms, Warren P. Bird, Henry W. Darling, Robert Burnham, Henry W. Mead, Henry Drake, Thomas W. Bright, Joseph D. Jones, Charles H. Drake, Jr., Chester Clark, Philip B. Whiting, Abraham F. Lunt, Wilbur F. Fuller, Daniel P. Gray, A. St. John Chambré, Lysander Wood, Edward W. Stevens, Nathan R. Lothrop, Newell S. Atwood, W. Holmes, Clarence W. Mead, Albert E. Standish, Henry H. Waugh, Hiram Smith, Melvin O. Walker, F. Walker, Albert H. Whiting, Charles Tenny, Oscar A. Marden, J. W. Richardson, Edwin M. Norton, Benjamin F. Pierce, Henry A. Standish, Charles S. Young.

The present officers are: N. G., H. I. Wood; V. G., Frank F. Smith; Rec. Sec., Wilbur F. Fuller; Per. Sec., James W. Richardson; Treas., Charles R. Seaver; Trustees, N. S. Atwood, Charles Tenney, Abram F. Lunt.

Number of members at present time, one hundred and twenty-eight.

The following is a list of the Past Grands of Stoughton Lodge, No. 72, I. O. O. F., with the date of their installation as Noble Grands:

1845.—May 5, Elisha Page; July 7, Elbridge Jones; Oct. 6, Ezra Stearns.
1846.—Jan. 2, W. W. Hawes; April 5, Luther Hayden; July 6, Ezra Stearns; Oct. 5, William Page.
1847.—Jan. 4, Jefferson Fitts; July 6, Eliab Pratt.
1848.—Jan. 3, Hosea Osgood, Jr.; July 3, Ahira Porter.
1849.—Jan. 1, Jedediah Tucker; July 2, William Tozer.
1850.—Jan. 7, Elihu Withington; July 1, Obadiah Jenkins.
1851.—Jan. 6, George W. Hayden; July 7, Jeremiah L. Capen.
1852.—Jan. 5, James Ingham; July 19, N. Withington, Jr.
1853.—July 7, George Marden.
1854.—Jan. 5, Samuel W. Hodges; July 6, George W. Hayden.
1855.—Jan. 1, William H. Hardin; July 5, Abraham F. Lunt.
1856.—Jan. 7, E. S. Anderson; July 1, W. H. Anderson.
1857.—Jan., Charles R. Hill; July, Henry Drake.
1858.—Jan., Henry W. Mead; July, R. Warren Jones.
1859.—Jan., Joseph A. Foster; July, A. E. Richardson.
1860.—Jan., Leonard Drake; July, Wilbur F. Fuller.
1861.—Jan., George B. Blake; July, Samuel Capen.
1862.—Jan., George W. Hussey; July, Ezra T. Upham.
1863.—Jan., William H. Hardin; July, Samuel Capen.
1864.—Jan., E. S. Anderson; July, Thomas W. Bright.
1865.—Jan., Joseph D. Jones; July, J. M. Bird.
1866.—Jan., Henry W. Mead; July, A. St. John Chambré.
1867.—Jan., F. A. Stevens; July, A. St. John Chambré.
1868.—Jan., Warren P. Bird; July, Charles H. Drake, Jr.
1869.—Jan., Frank M. Ellms; July, Henry H. Bromade.
1870.—Jan., Henry W. Darling; July, M. A. Linfield.
1871.—Jan., Daniel P. Grey; July, N. R. Lothrop.
1872.—Jan., Chester Clark; July, Lysander Wood.
1873.—Jan., Edward W. Stevens; July, James W. Richardson.
1874.—Jan., N. S. Atwood; July, C. Farrell.
1875.—Jan., Philip B. Whiting; July, Charles Tenney.
1876.—Jan., James H. May; July, Melvin O. Walker.
1877.—Jan., Wadsworth Holmes; July, Benjamin F. Pierce.
1878.—Jan., Albert E. Standish; July, Albert H. Whiting.
1879.—Jan., George F. Walker; July, E. M. Norton.
1880.—Jan., Clarence W. Mead; July, Henry H. Waugh.
1881.—Jan., Oscar A. Marden; July, Charles S. Young.
1882.—Jan., Henry A. Standish; July, Hiram Smith.
1883.—Jan., Robert Burnham; July, H. I. Wood.
1884.—Jan., Frank F. Smith, the present Noble Grand.

Past Grand Samuel W. Hodges is Past Grand Master of the Grand Lodge of Massachusetts, and Past Grand George W. Hayden is the present Grand Herald of the Grand Lodge of Massachusetts.

The Boot and Shoe Interest.[2]—The principal industry of Stoughton, for the past fifty years or more, has been the manufacture of boots and shoes.

The business was begun by John Linfield in 1816, who started the manufacture of shoes in the building afterwards owned and occupied by Robert Porter, and which was removed, in 1880, to make room for the erection of the town-house. A somewhat remarkable incident in connection with this fact is, that Jesse Holmes, the present postmaster of this village, worked at stitching shoes for Mr. Linfield more than sixty years ago, on the same site where he now daily distributes the mails.

In 1821, Isaac Beals moved from the east part of the town to the centre, and commenced the manufacture of boots. The building in which he began was afterwards occupied as a dwelling by Luther and Robert Swan, and was destroyed by the fire of 1880,

[1] By Wilbur F. Fuller.

[2] By C. Farrell.

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which consumed nearly half of the business centre of the village. Mr. Beals remained but a few years in the business, during which time there was associated with him Simeon Drake, who afterwards became a prominent manufacturer.

The apparent success of this firm encouraged many of the young and enterprising men of that day to embark in the same enterprise, nearly all of whom became successful business men. Among the most prominent of these were Nathaniel Morton, Martin Wales, L. & W. Belcher, Beals & Holmes, Hill & Drake, George R. Monk, and James Littlefield & Co.

To these men is due not only the credit of establishing the business as a permanent industry, and the building up of the town, but also the acquiring of that reputation for the superior quality of boots and shoes which Stoughton has for so many years justly enjoyed.

Up to 1860 the largest demand for fine goods was from the South, consequently the manufacturers of Stoughton bent their energies principally towards the Southern trade. It was owing to this fact that the late civil war was peculiarly disastrous to the greater number of these manufacturers, some of them never recovering from the effects of their heavy losses.

The men doing the largest amount of business at the beginning of the war were Atherton, Stetson & Co., James Hill, G. & S. Wales, S. Pettee & Son, N. Morton, Bradford Kinsley, Monk & Reynolds, L. & W. Belcher, Samuel Savels, J. W. Jones & Co., J. Swan & Co., J. & D. French, J. E. Drake, F. N. Littlefield, and E. Tucker. The amount of business done in 1860 by the above-named firms was about one million three hundred thousand dollars, and they employed very nearly twelve hundred hands, many of those employed coming from surrounding towns.

Previous to 1860 no shoes of any amount had been made here, but after the loss of the Southern trade, the manufacturers, being obliged to find a new market for their goods, turned their attention more fully to this branch of the industry, in order to supply the local trade, and for some years after the war Stoughton's principal market was the New England States.

In 1872 a corporation was formed, to be known as the Stoughton Boot and Shoe Company, with a capital stock of thirty-five thousand dollars. This corporation for eight years did a large business in the manufacture of boots and shoes, employing about one hundred and fifty hands, and doing a business of two hundred and twenty-five thousand dollars annually during the best years of its existence. They were the first manufacturers to introduce steam into the shoe-factories of the centre of the town.

There are now (December, 1883) engaged in the manufacture of boots and shoes in Stoughton the following firms, doing a business annually of about nine hundred thousand dollars, and employing about seven hundred hands: D. French & Son, J. & H. Fitzpatrick, Henry Tucker, E. Littlefield, Upham, Brothers & Co., Farrell & Marston, Charles Tenney, J. H. May & Co., F. Capen & Co., Reynolds Brothers, Alanson Belcher, Samuel Savels, and H. Folsom & Co. The business is annually increasing, and the most of it is in the hands of young and enterprising men, who are trying to make the annual product more than it was in the palmiest days before the war.

Civil History.—The following is a list of representatives from Stoughton, taken from the town records by Henry C. Kimball, Esq. The omissions in certain years indicate that the town voted "not to send," either from motives of economy,—the pay of the representatives being formerly defrayed by the town,—or from the difficulty of obtaining a majority vote for any candidate, the town having in one instance voted eighteen times unsuccessfully, on successive days:

Moses Gill, 1731–33, 1737.
William Royall, 1734–36, 1738.
William Crane, 1739.
Ralph Pope, 1740–41.
John Shepard, 1742–48, 1750–51, 1754.
Joseph Hewins, Jr., 1749, 1753.
Joseph Hewins, 1754 to complete term, 1761–63.
Richard Baily, 1755–60.
Daniel Richards, 1764–65.
Hezekiah Gay, 1766–74.
Thomas Crane, 1775, 1777–78, 1780–81.
Thomas Crane and Benjamin Gill, 1776.
Elijah Dunbar, 1779, 1782, 1793.
Elijah Dunbar and Frederick Pope, 1787.
John Kenny, 1783.
James Endicott, 1784–86, 1790.
Frederick Pope, 1788–89, 1791–92, 1794–96.
Elijah Crane, 1795.
Jonah Dean, 1799.
Lemuel Gay, 1800–1, 1803–9.
Samuel Talbot, 1810–12, 1815–16.
Benjamin Richards, 1813–14.
John Drake, 1821, 1825.
Abner Drake, 1828–31.
Jesse Pierce, 1833.
Jesse Pierce and Jabez Talbot, 1834.
Jesse Pierce and Martin Wales, 1835–36.
Martin Wales and Massena B. Ballou, 1837.
Jesse Pierce and Consider Southworth, 1840.
James Swan, 1841.
Enos Talbot, 1842–43.
Nathan Drake, Jr., 1844.
Charles A. French, 1846.
Albert Johnson, 1849, 1851.
Isaac Smith, 1850.
Samuel W. Curtis, 1852.
Charles S. Richardson, 1853.
Abel T. Upham, 1855.
Charles A. French, 1856.
Elisha C. Monk, 1857.
Cyrus S. Mann, 1858.
William H. Tucker, 1859.
Elmer H. Capen, 1860.
Frederick Capen, 1861.
Jesse Holmes, 1862–63.
Albert Dickerman, 1864.
Nathan Tucker, Jr., 1865.
Jonathan R. Gay, 1866.
Thomas Wilson, 1867.
Orlando B. Crane, 1868.
Henri L. Johnson, 1869.
George H. Goward, 1870.
Samuel L. Crane, 1871.
Henry Jones, 1872.
Adam Capen, Jr., 1873.
Ezra Stearns, 1874.
Leonard A. Thayer, 1875.
Warren P. Bird, 1876.

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In 1876, Stoughton, Randolph, Sharon, and Walpole were combined to form Representative District No. 7, of Norfolk County, and since that time Stoughton has had only the following representatives:

Newell S. Atwood, 1880–81. | David H. Blanchard, 1882.

The town clerks of Stoughton from its incorporation in 1726 to 1884 have been as follows:

Joseph Tucker, 1726–28, 1733.
Joseph Hewins, 1729.
William Crane, 1730–32, 1734–37, 1739.
Benjamin Savell, 1738.
Joseph Hewins, Jr., 1740–43.
William Royall, 1744–59, 1766.
Nathaniel May, 1760–65.
George Crosman, 1767–87, 1789.
Joseph Smith (4), 1787–88.
Elijah Crane, 1790–94.
Peter Adams, 1795–96.
John Atherton, Jr., 1797, 1804.
Jedediah Atherton and Richard Talbot, 1805.
Richard Talbot, 1806, 1812–29.
Seth Morton, 1807–11.
Abner Drake, 1830–32.
James Swan, 1832–33, 1838–40.
Martin Wales, 1834–37, 1841–45.
Jabez Talbot, Jr., 1845–55.
Charles Upham (2), 1855–66.
Luther S. Leach, 1866–68, 1872–75.
Augustus A. Leach, 1869.
Mark O. Wheaton, 1870–71.
Henry C. Kimball, 1875, present incumbent.

Military History.—Stoughton furnished five hundred and twenty-two men for the war, fifteen of whom were commissioned officers. The whole amount of money expended by the town, exclusive of State aid, was seventy-nine thousand eight hundred and seventy-two dollars and fifty-five cents. The town also expended thirty-nine thousand six hundred and fifty-two dollars and twelve cents, which was repaid by the State, for aid to soldiers' families.

The selectmen during the war were as follows: 1861–63, Jedediah Adams, Samuel Capen (2), Clifford Keith; 1864, Jedediah Adams, Clifford Keith, William H. Tucker (2); 1865, Jedediah Adams, Clifford Keith, Samuel Capen (2).

The military record of Stoughton during the war of the Rebellion, embracing a list of soldiers' names, etc., was destroyed by fire a few years since.

BIOGRAPHICAL SKETCHES.

THE PIERCE FAMILY.

The name Pierce is variously spelled. The first American ancestor of the Stoughton branch was John Pers, a man of good estate in England, and who came from Norwich, County Norfolk, to America, and settled in Watertown, Mass., about 1637, where his son Anthony had previously become a resident. The heraldic description of the coat of arms borne by this family in England is "Three Ravens rising sable. Fesse, hummette. Motto, *Dixit et Fecit.* Crest, dove, with olive branch in beak."

Anthony (2) was a large landholder in Watertown in 1630, and is the ancestor of nearly all the families bearing the name of Pierce in Watertown, Waltham, Weston, Lincoln, Lexington, and Concord. His estate inventoried over three hundred pounds. Joseph (3) was also a resident of Watertown, where he was admitted a freeman April 18, 1690. He had numerous children, and left an estate inventoried at three hundred and sixteen pounds, ten shillings. John (4) was also a resident of Waltham; his oldest son, John (5), born Sept. 1, 1703, married Rebecca Fenno, daughter of John Fenno, of Stoughton. He was a weaver. He purchased twenty-seven acres of land in Stoughton for seventy-five pounds, whither he removed about 1731. This land is within the present limits of Canton, and it passed to his son Seth, then to his grandson, Jesse, great-grandson, Col. Jesse, great-great-grandsons, Hon. Edward L. and Hon. Henry L. Seth (6) was always a resident of Stoughton; married Angelette Clark. Their second child, Jesse (7), married Catherine Smith, had twelve children, resided on the old homestead in Stoughton, and died March 5, 1832.

Col. Jesse Pierce (8),—Jesse (7), Seth (6), John (5), John (4), Joseph (3), Anthony (2), John (1),—born Nov. 7, 1788; married, Sept. 9, 1824, Elizabeth S. Lillie, born July 30, 1786, died Nov. 1, 1871. He died Feb. 3, 1856.

Col. Jesse Pierce was born in Stoughton, Nov. 7, 1788. His birthplace was in that part of the town which a few years later was incorporated as Canton, his father's home being then in what is now South Canton. From the age of seven to twenty-one he lived with his maternal uncle, Lemuel Smith, a Revolutionary soldier, upon a farm on the Bay road, in the western part of Stoughton. In youth he showed an earnest purpose to gain knowledge, and having learned all that could be taught him in the public school of his district, he took in 1807, while yet a minor, the charge of a school, and from that year to 1814 served as the teacher of public schools in Stoughton and South Dedham (now Norwood), teaching during the winter and working on his uncle's farm at other seasons. For the purpose of learning better modes of instruction, he attended for a short time Taunton Academy, then under the charge of Simeon Doggett. From 1814 to 1819 he taught public schools in Milton,—one at Brush Hill, and another at Milton Hill.

He was the first to establish a Sunday-school in Dorchester, which he opened in the winter of 1817-

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Franklin Pierce

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18, at Mattapan, in the school-house (where his brother John was then the teacher) situated near the home of Edmund Tileston. The school was intended particularly for the children of persons working in the factory of Smith Boies. One of the pupils was Newell A. Thompson, afterwards prominent in the business and municipal affairs of Boston. Col. Pierce continued his connection with Sunday-schools after his removal to Stoughton, both in that town and at the Methodist Church at North Easton, where he worshiped for many years.

In 1819 he opened a private school at Milton Hill, which he kept for five years. Some who attended it have become well-known citizens, among whom were Robert B. and John M. Forbes and Fletcher Webster. At this period he took an active part in the militia, serving in the Second Regiment, Second Brigade and First Division, and was commissioned as an ensign in 1810, captain and major in 1813, lieutenant-colonel in 1815, and colonel in 1816. This last commission he resigned in 1818. Traditions of his fidelity and success in the instruction and drill of the officers and men under his command are still preserved. Marrying, in 1824, Eliza S., daughter of Capt. John Lillie, who was the aid of Maj.-Gen. Knox in the Revolutionary war, he returned to Stoughton and became the owner of his uncle's farm, on which he had been brought up.[1] He opened at once at his house a private boarding-school for boys, chiefly of Boston families, and receiving also day scholars from the neighborhood. As a teacher he made a lasting impression on his pupils for his earnestness, thoroughness, and fidelity, and particularly his patience in teaching those who had less than the average gift for acquiring knowledge. He had a genuine sympathy with the young, which he kept fresh through life. In 1829 he gave up the occupation of teacher, which he had followed for twenty years, and from that time was occupied with the care of his farm and miscellaneous work, such as conveyancing, the settlement of estates, the administration of town offices, and the education of his two sons, which he personally directed for some years. His advice was often sought in a community where his good sense and practical knowledge were highly valued. He represented his town in the Legislature for six years, viz., 1832–36 and 1840, serving also the last-named year on the State valuation committee. He was a Democratic candidate for Presidential elector in 1840 and for State senator in 1844, and also a Free-Soil candidate for the latter office in 1848. Governor Morton offered him (in 1843) the appointment of sheriff for Norfolk County, which he declined. In the Legislature he engaged in debates upon important questions, and his remarks were in some instances reported at length in the public journals. He spoke in favor of restricting the sale of spirituous liquors, and upon the appointment of representatives, favoring a reduction in the number, and a town rather than a district system. His most elaborate speech was made Feb. 26, 1840, upon the militia system, which, as then existing, he thought injurious to public morals and of no public advantage. He urged a reduction of the force, a better discipline, and the discontinuance of encampments.[2] He was, as legislator and citizen, a strenuous supporter of the causes of education and temperance.

Hon. Robert C. Winthrop, who was Speaker in 1840, wrote in 1876: "Col. Jesse Pierce, of Stoughton, comes back vividly to my remembrance as one of the five or six hundred over whom I was privileged to preside nearly forty years ago. He was a most intelligent and estimable person, whom I was glad to count among my friends. At the period of 1835–40 he became much interested in the anti-slavery cause. He voted for James G. Birney in 1844, although sustaining at that election the State nominations of the Democratic party, and joined four years later the Free-Soil party, then first organized. He was in sympathy with the anti-slavery secession from the Methodist Church which took place in 1840. He was an active member of that church for many years, joining it while a teacher in Milton, but during the later years of his life he attended the services of an orthodox Congregational Church. He was a devout person, and his reading was largely in religious books, as Clarke's and Scott's Commentaries. He was often sought to perform the services which peculiarly belong to clergymen at funerals and weddings, and in the chambers of the sick. He took a deep interest in the religious instruction of the young, and while a teacher gathered children for this purpose in his school-house on Sunday."

Col. Pierce was a person of average height, five feet and eight or nine inches. He had no self-assertion, but while gentle in manner was firm in purpose, particularly where a question involved any moral element. In conversation, while very genial, he weighed well his words, and was in a marked degree considerate of the feelings and reputations of others. His tenderness to neighbors who were in grief, his

[1] See Drake's "Memorials of the Mass. Society of the Cincinnati," and "Bradford's New England Biography," for sketches of Capt. Lillie.

[2] See Norfolk *Democrat*, March 28, 1840.

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kindness to the young, to domestics of his household, and laborers on his farm, and to all less fortunate in life than himself, are still freshly remembered. He was widely known, and bore through life with all who knew him the character of a thoroughly upright and just man.

Removing in 1849 from Stoughton to the Lower Mills Village, or Dorchester (now Boston), he passed the rest of his life among those who had known him in his youth as a teacher, occupying the house which is now the residence of his eldest son. The newspaper of his county noting his death, which took place Feb. 3, 1856, wrote of him, "He was for many years a distinguished teacher, and numbers among his pupils many men who now occupy prominent positions in public life. He was a man of strict integrity, high-minded and honorable, and universally beloved and respected in all the various relations of life." Children,—Hon. Henry Lillie, born Aug. 23, 1825; George S., born June 20, 1827, died Sept. 28, 1827; Hon. Edward Lillie, born May 29, 1829, married Elizabeth H. Kingsbury.

Hon. Henry Lillie Pierce (8) was born in Stoughton, Mass., on Aug. 23, 1825. He received a good English education at the public schools of that town, and at the State Normal School in Bridgewater. Ill health made it necessary for him to leave school much sooner than his inclination would have prompted; but the condition of health which obliged him to cut short his studies, and to abstain for some years from all manual labor, developed in him a taste for reading, and gave to his mind a thoughtful cast which has had a most important influence upon his later life. In 1849 the family removed to a house in Dorchester, near Milton Lower Mills, and there the subject of this sketch has ever since resided. In 1850 he entered the chocolate manufactory of Walter Baker & Co., which was established on the Neponset River, near his home. After serving in a subordinate position for a number of years and seeing no prospect of advancement, he determined to try his fortunes in the new country at the West. He spent some months in traveling through that region, and although he failed to obtain that for which he sought, namely, a more remunerative employment, he returned with greatly improved health, and with enlarged ideas as to the extent and resources of his country. He again entered Mr. Baker's establishment, on an improved footing, and on the death of the owner, in 1854, he took charge of the business, and from that time to this has been the sole manager. At an early age he took a lively interest in public affairs, and while still a school-boy he contributed articles for some of the country papers. His father being a Democrat, and of the Jefferson and Jackson school, he imbibed the same political ideas and continued to hold them until the nomination of Martin Van Buren, in 1848, gave to the Free-Soil party a national candidate and a national platform. He joined with enthusiasm in the new movement for equal rights; and through good report and evil report he stood by the anti-slavery party—aiding it by his voice, his pen, and his money—until the purpose for which it had been organized was triumphantly established.

In 1859, when the general statutes of the State were revised, the action of the General Court in striking out the word "white" wherever it occurred in the laws authorizing the organization of the militia was defeated by the exercise of the veto power by the Governor. Mr. Pierce was elected a member of the House the following year (1860), and was instrumental in getting the two branches of the Legislature to pass another bill striking the word from the militia laws. But the act was again defeated by the Governor's veto; and it was not until the year 1864 that success attended the efforts of those who wished to have this obnoxious discrimination on account of race removed from the statute-book. Being elected to the session for the following year, Mr. Pierce inaugurated the movement, in which he was sustained by a majority of the House, for *instructing* our senators, and *recommending* our representatives in Congress, to favor such a change in the national laws as would authorize the enlistment of colored men into the United States army. Re-elected again in 1862, Mr. Pierce was appointed chairman of the committee on finance, and in that capacity reported and carried through the House two measures of great importance, namely, the act providing for the payment of the State bonds in gold (this was after the legal tender act had been passed by Congress), and the act taxing savings-banks and insurance companies. At the end of his third term Mr. Pierce withdrew from the House, but was chosen again in 1866. He does not appear as the special champion of any important measure during that session.

In 1867 he visited Europe, passing several months in traveling through France, Italy, and Germany. On the annexation of Dorchester to the city of Boston, in 1869, he was elected to represent that section of the city in the Board of Aldermen. After serving two years (1870–71) he declined a re-election, and in the following year visited Europe again, partly for business and partly for purposes of recreation. In the latter part of that year he was nominated as a non-partisan candidate for the office of mayor. The lack of

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Henry L Pierce

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efficiency which had been exhibited by the executive departments of the government during the great fire of the 9th of November, and the neglect to take any effective measures for the suppression of the smallpox, which was then spreading through the city with alarming rapidity, caused great dissatisfaction, especially among business men. On the other hand, the personal honesty and good intentions of the mayor then in office, his high standing in the Democratic party, and his earnest desire to secure an indorsement, gave him a large if not an enthusiastic support, and the contest, although conducted with great courtesy on both sides, was unusually close and exciting. It resulted in the election of Mr. Pierce by a very small majority. His address at the organization of the new government was calculated to inspire confidence in his abilities as an executive officer. To improve the efficiency of the government radical changes were needed in some of the departments, and such changes he not only recommended, but proceeded resolutely to carry out. He reorganized the health department by appointing a new Board of Health, and took measures for the suppression of the smallpox, which were immediately attended with the most gratifying results. He also succeeded, against strong opposition, in securing the reorganization of the fire department by removing it from the personal and partisan influences to which it had long been subjected, and placing it upon a business basis. In October of that year he received the Republican nomination for representative in Congress from the Third Massachusetts District, to fill the vacancy in the Forty-third Congress occasioned by the death of Hon. William Whiting. The success of his municipal administration is shown in the fact that the Democrats failed to nominate any candidate to oppose him, and his election was substantially unanimous. In order to take his seat at the beginning of the session, in December, he retired from the mayor's office a month before the expiration of his term. Having been for many years on terms of personal friendship with Charles Sumner, and having a large acquaintance with the public men of the day, he was from the start in a position to exert a powerful influence upon the councils of the government. Imbued with the same spirit which led Sumner and Andrew and Wilson to favor a conciliatory policy towards the South in the legislation which followed the war, he threw his influence against the harsh and unconstitutional measures by which a portion of the leaders of the party to which he belonged sought to perpetuate their political ascendency over the States lately in rebellion. He was thus placed in the unpleasant position of being obliged to oppose many of the measures which were openly or secretly favored by President Grant's administration. But it is evident that his course was in accordance with the sentiments of the people of Massachusetts, from the fact that in the elections to the Forty-fourth Congress, which occurred in the autumn of 1874, he was re-elected by a handsome majority, while in six out of the ten other districts in the State the regular Republican candidates were defeated for the first time since the beginning of the war. Near the close of the second session of the Forty-third Congress (February, 1875) the "force bill," so called, giving the President extraordinary powers to interfere in the internal affairs of the States, and in his discretion to suspend the privileges of the writ of *habeas corpus*, was introduced into the House, and an attempt made by the administration leaders to force it through without giving sufficient opportunity for discussion. The Republicans had control of the House by a large majority, and as a political measure intended, as many of them avowed, to give their party an advantage in the Presidential election to occur in the following year, they were substantially unanimous in its support.

On the 27th of February, Mr. Pierce made a short speech in opposition to the bill, which was highly commended by all the leading newspapers throughout the country. The conclusion is worthy of being transcribed here. "In opposing this bill," he said, "I am in strict accordance with all my past political action. Local self-government and the equality of all men before the law are the cardinal principles of my political faith. By these principles I stand or fall. I resisted the fugitive slave bill because it trampled upon the principles of civil liberty and the rights of human nature. The bill now under consideration is permeated with the spirit which gave life and vigor to that odious measure. Of the supporters of the fugitive slave bill the most conspicuous were Jefferson Davis and John C. Breckinridge. 'The whirligig of time' presents to us to-day a most remarkable spectacle. Some of the most blatant and pretentious supporters of Jefferson Davis and John C. Breckinridge in conventions and before the people are here to-day the especial champions of this bill. I shall be the last man in the world to question their consistency or dispute their motives. Mr. Speaker, I know Massachusetts, and I have spoken her sentiments here to-day. She has always interposed a firm resistance to the approach of arbitrary power. She resisted unto blood the stamp act, writs of assistance, and all the force bills which were enacted by Parliament to compel her submission to the British crown. She

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will be true to her traditions and to her history, and will resist by all constitutional means every attempt, by whomsoever made, to impose similar measures upon any portion of the people of our common country." At the close of the Forty-third Congress (March, 1875), Mr. Pierce visited Europe for the third time, spending some six months in traveling with friends through England, Scotland, and on the continent.

During the session of the Forty-fourth Congress Mr. Pierce was at the head of the Republican members of the Committee on Commerce. He made an elaborate report on the subject of relieving vessels engaged in the coasting trade from the unjust and discriminating legislation of some of the States with regard to pilotage fees, and he made speeches on the proposition to amend the Constitution so as to limit the term of office of the President, on reciprocity with Canada, and on counting the electoral vote of Louisiana. On the last question Mr. Pierce and President Seelye (then representative from the Tenth Massachusetts District) stood alone among the Republicans in opposing the counting of the electoral vote of Louisiana for either candidate, on the ground of fraud in making up the returns. The *London Times* published Mr. Pierce's speech at length, and referred to it as a "very able" one.

Some time previous to the elections for the Forty-fifth Congress, Mr. Pierce announced to the electors of the Third District, through the public press, his determination to retire from public life at the expiration of the term for which he then held office. This decision was made after due deliberation, and with the firm determination of adhering to it. It was with extreme reluctance, therefore, that he consented, in the autumn of 1877, to allow his name to be used as a citizens' candidate for the office of mayor of Boston. The call for his services was signed by some two thousand five hundred tax-paying citizens, representing all classes and all parties. The charges made against the administration then in power was its partisanship in the interest of the Democratic party and its inefficiency. The contest which followed was the most remarkable in the annals of the city. The number of votes cast largely exceeded those at any previous election, municipal, State, or national, and resulted in the election of Mr. Pierce by about two thousand three hundred majority. In his inaugural address, Mr. Pierce dwelt at some length upon the powers and purposes of municipal corporations, taking the ground that "they are created and exist for the public advantage and not for the benefit of their officers or of particular individuals or classes." He also considered some of the schemes which had been devised for improving our local governments, and denied the propriety or expediency of attempting to raise the standard of municipal government by a limitation of the suffrage, or by giving up to the State powers which from time immemorial have been exercised by the cities and towns. His clear and business-like exposition of the true theory upon which local governments are founded and maintained in this country was referred to in high commendation by the leading newspapers of the day.

The most important act of his second administration was the reorganization of the police department, which had become ill-disciplined and inefficient under the old system of appointment and management by the mayor and aldermen. Through his efforts an act was passed by the General Court, authorizing the appointment of commissioners, for a term of years, to take charge of the department, and also to execute the laws concerning the sale of intoxicating liquors. During the year a reduction of nearly nine hundred thousand dollars was made in the tax levy, and a more rigid system of accountability was established in the several departments of the city government.

At the conclusion of his term, Mr. Pierce declined a re-election, and has since given his attention mainly to the management of his large manufacturing business. During his absence in Europe, in the summer of 1883, there was a very general demand from those opposed to Butlerism for the use of his name as candidate for Governor, and a large majority of the delegates elected to the Republican convention were undoubtedly in favor of his nomination. But, adhering to a determination formed some time before, he declined the use of his name, and strongly urged the nomination of Mr. Robinson as the candidate upon whom the opponents of the then administration could best unite,—with what result is too well known to need comment here.

HON. NATHANIEL WALES.

Among the families that for generations have given the impress of strong, steady character to this section must be mentioned the Wales family. Nathaniel (1), the immigrant, came from England with Rev. Richard Mather, in the ship "James," from Bristol, in 1635, and settled in Dorchester, where he was made a freeman Nov. 2, 1637. His wife, Isabel, daughter of Humphrey Atherton and Mary Wales,[1] outlived him but two weeks. He had children,—Timothy, John, and

[1] See Atherton family.

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Walter Wallis

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Nathaniel (2),—and died at Boston Dec. 4, 1661, having removed thither in 1654. Nathaniel (2), born in England, was a ship-carpenter, settled in Boston, where he died May 20, 1662, leaving Nathaniel (3), Samuel, Mary, and Jonathan. Nathaniel (3), born 1659, settled in Braintree with his wife, Joanna, about 1675, and had fifteen children, of whom Thomas was one. Mr. Wales was a deacon in the church at Braintree, and ordained ruling elder Feb. 27, 1700. He died March 23, 1718. His wife died May 11, 1704. Thomas Wales (4th gen.), born April 19, 1695, was a deacon in the church, a man of good repute, married Mary Belcher, Jan. 13, 1719, and lived in the South Precinct of Braintree (now Randolph), where he died in 1775. They had twelve children, Nathaniel being seventh. Mrs. Wales died Jan. 30, 1741. Mr. Wales married, second, Sarah (widow of Samuel) Belcher, Dec. 7, 1742. By her he had three children. Nathaniel Wales (5th gen.), born Oct. 26, 1729, married Sarah ——, settled in Stoughton, and, like his father, was a deacon in the church. He was a farmer, and had eleven children. He lived a quiet and useful life, and died, esteemed, at a good old age. His son, Joshua (6th gen.), was born Feb. 21, 1752, in Stoughton, where he always resided. He was a marketman and farmer, was three times married, was an active, energetic man, marked for his sound sense and sterling honesty, and closed a long life in the fullness of years, leaving a large family of children. By his first wife (a Porter) he had five children, the oldest being Nathaniel (7th gen.).

This Nathaniel, born Sept. 11, 1788, in Stoughton, married, Jan. 1, 1815, Phebe, daughter of Capt. William French and Mary Perkins, his wife. (Capt. French was a descendant in direct line from John French, the emigrant, who came from England to Dorchester, where he was admitted freeman in 1639. He was a well-to-do farmer of East Stoughton, and died about 1820, leaving one son, Alpha, and several daughters.) She was born Jan. 30, 1789. Mr. Wales was a manufacturer of shoes and lasts, and, in connection with that business, kept a grocery. Active in militia service, immediately after the war of 1812 he served in the various grades to captain with acceptability and credit, and resigned his commission as captain April 28, 1820. He was one of the first in this section to adopt the religious doctrines of Emanuel Swedenborg and enter the "New Church." He moved from Stoughton to North Bridgewater in 1817, where he died of consumption Feb. 8, 1826. He left two children who attained maturity,—Harriet G. and Nathaniel (8th gen.),—and a business fairly successful. His wife was a woman of great strength of character, quiet dignity, and practical judgment, and added to the property left by her husband, and brought up her young children (Nathaniel being but six years old at his father's death) with great credit to herself. She died Dec. 25, 1855. From the elegant "Souvenir" of "The Government of the Commonwealth of Massachusetts," published in 1880, we extract this graphic sketch of Nathaniel (8th gen.):

"Hon. Nathaniel Wales, of Stoughton, represents the First Norfolk Senatorial District. He was born in North Bridgewater (now Brockton) Nov. 25, 1819, and received his education at the public academic and normal schools of that town and Bridgewater. When quite a young man he engaged successfully in teaching in his native town and in other towns in that vicinity. He afterwards taught as principal in the high school in Pawtucket, R. I. As a young man he showed great enterprise and energy. Being the only son of a widow, he was in early life solely dependent on his own efforts for advancement. In 1843 he engaged in trade in Stoughton, resigning his position in Pawtucket for this purpose, and continued in mercantile business, with others or by himself, for a period of twenty-eight years. During this time he was postmaster at Stoughton from 1860 to 1867, when he resigned, being then appointed United States Assessor of Second District of Internal Revenue, the duties of which office he discharged acceptably till its discontinuance. He also held commissions of more or less importance under Governors Banks, Andrew, Washburn, and Bullock. He was appointed commissioner to superintend the drafting of militia for Norfolk County by Governor Andrew in 1862, and afterwards was appointed by President Lincoln United States commissioner of the Board of Enrollment for the Second District of Massachusetts from 1863 to 1865. Since 1872 he has been associated with the Stoughton Boot and Shoe Company as treasurer, and has held several other positions of public and private trust."

He was a member of the Massachusetts Senate of 1879, and served on the Committees on Towns, Labor, and Prisons; also in 1880, when he was chairman of the Committee on Roads and Bridges, and also a member of Committee on Military Affairs and State-House.

Always interested and active in politics, he has been a member of the Republican party from its commencement, and it is not too much to say that during the entire period the party has had, in his section of the State, no more zealous and efficient supporter than he. The natural bias of his mind has always kept him familiar with the legal questions and

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decisions of the day, and developed in him habits of thought and judgment that would not disgrace the legal profession, and caused his opinion and advice to be much sought after in those controversies and knotty questions usually referred to members of the bar. His religious views are those of the "New Church."

In 1881, Mr. Wales was elected member of the Executive Council from the Second District of Massachusetts, which position he now holds. He has been twice married, first to J. Montgomery, daughter of Newton and Jane (Montgomery) Shaw, of North Bridgewater, June 4, 1848. They had one son, Nathaniel S. Wales, now a resident of Des Moines, Iowa. Mrs. Wales died May 3, 1849. Mr. Wales married, second, in 1851, Susan Kingsbury Reed, daughter of Timothy and Susan P. (Kingsbury) Reed, of Barnstable. (He was a lawyer, and for a long time register of deeds and clerk of the court for Barnstable County. He held both offices at the time of his death. This Reed family is not only an old New England family, but can be traced back to Saxon England over a century before the Norman conquest. Every generation in England has held responsible and prominent official positions.)

The children of this truly fortunate union were Susan R. (born in 1853, married W. O. Faxon, M.D., resides in Stoughton, and has one child, Nathaniel Wales) and Timothy Reed (born 1856). He was an active and promising youth, but met an untimely death by drowning while striving to rescue some companions who were capsized with him in a sailboat at Martha's Vineyard, in 1870.

Mrs. Wales died Jan. 31, 1882. She was an intellectual and highly educated woman, of rare accomplishments and culture. An indefatigable and accurate genealogist, she expended months in tracing the Reed, Wales, and other families in which she was interested, and her work is a marvel of neatness, system, and convenience. She gave freely of her time and means to relieve suffering, was beloved by all, and left to her family the recollections of a model wife and mother.

Mr. Wales is a genial companion, a kind neighbor, and a strong friend. Casting his lot with those who advocate the higher education and progress of humanity, he has never swerved from action in accordance with his belief. A good citizen, he is justly popular, ranks among the representative men of this section of Massachusetts, and enjoys a handsome property, the result of his financial ability and business acumen.

MARTIN WALES.

Among the men of strong character, who stood high in the esteem of the people of Stoughton, and was by virtue of his originality and the wishes of the people a truly representative man in many ways, must not fail to mention Martin Wales, son of Joshua Wales. He was born in East Stoughton, Feb. 22, 1802, and died March 6, 1874, aged seventy-two years. His childhood was passed on his father's farm. He had the opportunities for education given by the public schools of that period, and at an early age began to show the independence and industry so marked in his whole life by learning to make shoes. After a time he was hired by his father to butcher animals for the Boston market, receiving for his labor one dollar per day. He was about eighteen, and after two years' service here, he engaged with Oliver Belcher, of Stoughton, as butchers of beef cattle. From this time (1822) he was connected with Stoughton. After a few months passed in working for others, he engaged in the same business for himself. Continuing this a few years, he found much of his capital absorbed in debts due him, and he began to manufacture shoes in the upper part of Holbrook's (now Swan's) store. This was in a small way, and intended only to help him out in collecting his meat bills, but the business proving profitable, and there being a good demand for his goods, he entered into co-partnership with Ira Linfield, and added bootmaking to that of shoes. This partnership did not last long, each continuing to manufacture. Mr. Wales' business increased, and became very large for those days, reaching to the Southern and Middle and Western States. For many years he continued manufacturing alone, and, in company with others, accumulated wealth. In connection therewith he conducted a mercantile business from about 1840 to 1852, when he disposed of his stock to his nephew, Nathaniel Wales, whose biography is on another page. In financial matters Mr. Wales was shrewd, cautious, and conservative, and was a valuable counselor, whose advice was often sought. He was president of the Stoughton Boot and Shoe Company during its existence, and director and president of the North Bridgewater Bank from its organization until it ceased to do business. One of the strong characteristics of Mr. Wales was his marked love of justice. A prominent business man of Stoughton, who knew him well, says, "When he promised to do anything he would do it. His word was as good as his bond." He never sued a man during his long business life, and never wanted any trouble with any one. He was a strong Anti-Mason in the days when Masonry was a political issue, and

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James Alverton

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as the leader of that principle, was elected twice representative from Stoughton in the General Court, and to all the prominent public offices of the town. At one time he held nearly every office of importance in the town. He was chairman of selectmen many years, town clerk many years, treasurer several years, to say nothing of minor trusts. With all this, he was a modest, unpretentious man, caring nothing for official honors and only accepting them as the representative of a principle. He was a kind and accommodating neighbor, a good citizen, a loving husband and father, and had a large circle of acquaintances in surrounding towns and in Boston, who enjoyed his quaint and original conversation. He married Rebekah Parker, daughter of Elisha and Jerusha (Wentworth) Parker, who was born Sept. 18, 1807. Their children were Mary R. (Mrs. Caleb H. Packard), Martin (deceased), Lucy M. (Mrs. Fisher Copeland), George, Seth, and Adelaide F., a young lady of great amiability, who married William Neale, and died Dec. 31, 1882. Her death was deeply felt by the entire community. Mr. Wales was an earnest and liberal Christian. He was in full harmony with the doctrines of the "New Church," and a large contributor to its enterprises. He gave two thousand dollars towards the erection of the church of that society in Brockton, where he held a membership, and left a legacy in its behalf of five thousand dollars. He was always ready to do his part in all matters of public interest, and was sincerely mourned by a large circle of friends.

Mrs. Wales was a worthy companion for Mr. Wales, and in advanced years, holds much of the vivacity of early life, enjoys the esteem of the best portion of the community, is endeavoring to carry out the wishes of her husband in all things, and is passing on to the twilight of life with a sincere trust in rejoining her companion of so many years on the "other side."

JAMES ATHERTON.

One of the wealthiest portions of Lancashire is confined in the area bounded thus: Beginning at Liverpool, the southwest boundary of Lancashire, and following the coast line of the Irish Sea twenty miles north, we reach the river Ribble; from there going eastward fifteen miles, thence south to Manchester and down the river to Liverpool. This section is rich in coal-mines, quarries of useful stones, iron-works, and is the wealthiest cotton-manufacturing district in the world. Through the centre of this territory the Athertons for nearly one thousand years have had immense possessions, which were increased by marrying heiresses, until it became one of the richest families of the great commoners of England. In their manorial estate the town of Atherton lies ten miles northwest of Manchester; here the family originated, and Robert de Atherton (1) lived (1199–1216) as the shreve (high sheriff) of the county under King John, and held the manor of Atherton of the barons of Warrington. William de Atherton, his son, held the manors of Atherton and Pennington (1251). (By intermarriage with the Derby family the title is now vested in that line.) William Atherton (3), of Atherton (1312), had wife Agnes (1339), whose son Henry Atherton (4), of Atherton (1316–30), married Agnes (1387), and had for second son Sir William Atherton (5), of Atherton (1351), knight. He married, first, Jane, daughter of William and sister of Sir Ralphe, Woberly, knight; married, second, Margerie, a widow (1396). In the private chapel of the Athertons, in the parish church of Leigh, is a family vault, and the arms of the family hang there. As entered in the Visitation of Sir William Dugdale Norrey, King of Arms (1664–65), they are: Gules, three sparrowhawks, argent crest; a swan, argent, another crest; on a perch a hawk billed, proper. By first wife, William (5) had Sir William Atherton (6), knight; born 1381; died 1416; his wife was Agnes, sole daughter and heiress of Ralphe Vernon, Baron of Shipbroke. Their third child, Sir William Atherton (7), knight, married, first, Elizabeth, daughter of Sir John Pilkinton, knight; by her had Margaret and Sir William Atherton (8), who married Margaret, daughter of Sir John Byron, knight, and died in 1441. Among their children was John Atherton (9), whose son George (10), born 1487, by first wife, Anne Ashton, had Sir John Atherton (11), knight, born 1514; died 1513; married, first, Elizabeth, daughter of Sir Alexander Ratcliffe, knight. This marriage was recorded in the Visitation of 1533, where the arms were also entered; he married, second, Margaret, daughter of Thomas Caterall. He was high sheriff under three sovereigns, in 1551, 1555, and 1561, and commander of the Military Hundred in 1553. Among his children was John (12), Esq., born 1556; high sheriff 1583, who was twice married; first, to Elizabeth, daughter of Sir John Byron, knight; second, to Katherine, daughter and co-heiress of John, Lord Conyers, of Hornby Castle. By each wife he had a son John; the first John Atherton (13), of Atherton, who had John (14), died in 1646; married Eleanor, daughter of Sir Thomas Ireland, of Beansey, knight. They had numerous children; one John (15), high sheriff, died in 1655; the second,

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John Atherton, of Skelton, was heir to his mother's large estate and title. We have thus far followed the line of heirship, the scions, all worthy representatives of the name, being found in different parts of the country. As the American branch deflected at this period, we have no need of further tracing the English family.

In 1613, Edmund Atherton died in Wigan, Lancashire, his son and next heir, Humphrey, being at this time four years old, thus giving his birth in 1608. This Humphrey is referred to by Mr. Brown in an article on "the Atherton family in England," "New England Historical and Genealogical Register," January, 1881, as perhaps being the identical Humphrey Atherton, major-general of Dorchester, progenitor of the American line. That they are different persons is clearly shown by the fact that Gen. Atherton was killed in 1661, when only thirty-six years old. The other Humphrey would have been fifty-three years old at this time. Humphrey Atherton, born in Lancashire, perhaps son of above, married Mary Wales, probably daughter of John Wales, of Idle, England, and, with three children, Jonathan, Isabel (married Nathaniel Wales, Jr.), and Elizabeth came in the ship "James" from Bristol to America in 1635. Rev. Richard Mather, in his journal of the voyage, names but few of the one hundred passengers, among them Nathaniel Wales, whose will was witnessed by Humphrey Atherton, who was styled in it "loving brother-in-law." They settled in Dorchester. Humphrey was married when an infant. His first child was born when he was fourteen years old, and his wife thirteen. They had twelve children, those mentioned above and the following nine born in Dorchester: Consider, Mary, Margaret, Rest, Increase, Thankful, Hope, Watching, and Patience. Appleton's "American Encyclopædia" says this of him, "Atherton, Humphrey, a military officer whose name is mentioned with much honor in the early annals of Massachusetts. He came from England about 1636, when he signed the covenant of the church of Dorchester. He was admitted as a freeman in 1638, and was deputy in the General Court from Dorchester for that year, and also in 1639–41, and in 1853, from Springfield, when he was chosen Speaker. The next year he was chosen assistant and soon after Major-General. He was much employed in negotiations with the Indians, and made use of his influence with them in a great purchase in the colony of Rhode Island. He died by a fall from his house, at Boston, Sept. 17, 1661. The manner of his death is made matter of comment by Hubbard as one of the judgments of God." His wife died in 1672. In the old Dorchester cemetery is this epitaph:

"Here lies our Captain & Major of Suffolk was withall;
A godly magistrate was he, and Major General;
Two troop horse with him here comes, such worth his love did crave.
Ten companies of foot also mourning march to his grave,
Let all that read be sure to keep the faith as he has done
With Christ he lives now around his name was Humphrey Atherton."

Consider (2 American gen.), son of Humphrey, married Anne Annably, Dec. 14, 1671. His son Humphrey (3), had a son John (4), who became "deacon," and whose son John (5), married Mary, daughter of Rev. Jedediah Adams, the first settled pastor of Stoughton, where he ministered with great acceptability for many years (see "History of First Parish," on another page). They had nine children, John, Jedediah, Humphrey, Mary, Rachel, Elijah, Samuel, Mary, and Nathan. Samuel (6), born Sept. 19, 1784, was a man much esteemed, possessing good sterling qualities. He was a farmer, owning about eighty acres of the homestead of his father near Stoughton Centre, on which he was born and lived his long life of over ninety-two years. He married Feb. 28, 1811, Abigail, daughter of Ralph and Abigail (Soran) Pope, of Stoughton. She came of an old New England family of repute, the first American ancestor, John Pope, coming about 1633 from the neighborhood of London, England, and settling in 1640 in "Dorchester New Grant," now Stoughton, the line being John (1), John (2), Ralph (3), Ralph (4) (a physician of great kindness and benevolence), Col. Frederick (5) (he was a justice, colonel, serving in 1756 with his regiment on the Canada frontier in the French and Indian war; was State representative from Stoughton. In the Revolution, when the summons came to take the field he was plowing. Taking the harness from his horse he at once made ready, and with his two eldest sons, Ralph and Samuel Ward, joined the army. He served in several campaigns, his sons acting as his aids. His third son, Alexander, then but sixteen, fulfilled faithfully the task of carrying on the farm and supporting the family), Ralph (6) (he was born in Stoughton, 1759, and died 1797. He served through the Revolution; married Abigail, daughter of Maj. Robert and Rachel (Draper) Swan, born 1761, died 1852, aged ninety-one. Their daughter, Abigail (7), who married Samuel Atherton, was born in Stoughton, Mass., Dec. 5, 1785, dying March 19, 1868, aged eighty-two years, three and a half months). Samuel Atherton was of energetic temperament, cheerful disposition, eminently social, enjoying humor, and always ready with some bright remark, pointed with fun. He was honest, straightforward, prudent, saving, and perfectly just in all the relations of life. He

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Sam'l Atherton

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had musical tastes, was a great singer, and when prevented sometimes from talking by an impediment (stammering) which afflicted him, he would sing clearly the words he wished to speak. He and his brother Nathan were among the originators of the "Stoughton Musical Society." He was selectman in his younger days, and held other positions of trust. Although a great sufferer from rheumatism in his later years, he continued cheerful even to the time of his death. He was very fond of his brother, Nathan, four years his junior; they lived all their lives a few rods apart; both attained great age, and died within three months of each other; Nathan's death occurring Nov. 13, 1876, at eighty-eight. A short time previous to his death, Nathan walked to and from church for morning service, a distance of two and a quarter miles.

Samuel was a successful farmer, and at one time the largest land-holder in town. He voted at every election from 1805 till 1876, when his last vote was cast for the Hayes electoral ticket. The children of Samuel and Abigail Atherton were six,—Mary (Mrs. William Belcher), Vashti (Mrs. James Swan), Samuel, Abigail (Mrs. Joseph Swan), James, and William. James Atherton (7)—(Humphrey (1), Consider (2), Humphrey (3), John (4), John (5), Samuel (6)—was born on the homestead mentioned above May 6, 1819. He had common-school and academic education; remained with his father on the farm until he was of age, teaching, however, several terms of winter schools. He married, first, May 5, 1853, Phebe, daughter of John and Phebe Reed, born in Boston, Feb. 9, 1831, died March 11, 1868. Her father was a civil officer of Boston for many years, and was strong, fearless, and uncompromising in the discharge of duty. His ancestors trace their origin through early New England to one of England's most honored families, dating from a period anteceding the Norman conquest by over a century, and which has, in each successive generation, held places high in the counsels of royalty. After marriage, Mr. Atherton continued on the old place, and there began the manufacture of boots with his brother William, under the firm-title of J. & W. Atherton. This firm continued in business some years, and was prosperous. It was finally merged with the firm of Atherton, Stetson & Co., a solid Boston house, the Athertons being Samuel, James, and William. James' health not being robust, after his business energies had been rewarded with a sufficient competency, he retired from active labor. This was in 1867, his connection with Atherton, Stetson & Co. ceasing in 1861. About 1838 he removed to the house now occupied by his sons. His children, all by his first wife, are James (8), born July 26, 1854; William (8), April 30, 1859; and Walter (8), March 18, 1863. Mr. Atherton married, second, Mary B. Marshall, of Boston, June 1, 1869. She died Feb. 5, 1880. Always in delicate health, Mr. Atherton was a man of energy, and accomplished much. In early life he was fond of discussions, and took an active part in debating societies. He was a quick and ready speaker, a clear logician, and there showed the sound judgment which distinguished him in later life. He was a great reader, and kept abreast of the current of the world's affairs, and always liked to discuss matters of thought and moment. He engaged but little in public life, devoted himself wholly to his business, which rewarded his attention with a liberal competency. This was not obtained by any of the fraudulent devices so common in business life, but the motto, dated 1855, which, worn by long use, was found in his pocket-book after his death, furnishes the motive which actuated him through all life's changes, and is a better delineation of his character than any words of ours: "Do unto others as you would that others should do to you under like circumstances." He sympathized with the Universalist creed, attended its services, and was active and liberal in all church matters. He was systematic and orderly in all things. A good citizen, aiding much in building up the interests of Stoughton, his counsel was often sought in critical and important affairs. He was Whig and Republican in politics.

SAMUEL ATHERTON.

Samuel Atherton (7), son of Samuel and Abigail Atherton, was born Jan. 26, 1815, in Stoughton; was educated at the common schools; passed the early part of his life (until twenty years of age) on the homestead farm. He then went to Boston (1835) as clerk for William Capen, shoe and leather dealer, and remained with him about two years. Then taking a position as book-keeper with the firm of Prouty & Co., Commercial Street, wholesale hardware, he stayed with them for one year. He next established himself in business, as a retail boot and shoe dealer, on Washington Street, in company with Edwin Battles, under the firm-name of Battles & Atherton. After one year the connection with Mr. Battles was dissolved, and Mr. Atherton was employed by Caleb Stetson, wholesale shoe and leather dealer, corner of Broad and Central Streets, whom he served as clerk until Jan. 1, 1842, when he became partner, the new firm being C. Stetson & Co.

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This partnership lasted about three years. Then Mr. Stetson retired from active business, remaining, however, special partner, but the business was conducted as "Samuel Atherton." This relation continued three years, when Mr. Stetson again resumed active connection, and the firm-name became S. Atherton & Co., to be changed two years later to Atherton, Stetson & Co., on the admission as member of A. W. Stetson, now president of the State Bank. From that time to 1861 the firm-name was unchanged. On the retirement of Caleb Stetson, in 1852, James and William Atherton were admitted as partners, and they continued the Stoughton manufactory as their portion of the firm work. In 1861, Samuel and James Atherton withdrew from the firm, it, however, retaining the old name of Atherton, Stetson & Co. Soon after George E. Atherton, son of Samuel, was admitted as partner. This business was one of the most successful in this department of trade in Boston, five or six of the partners retiring in succession with wealth.

Mr. Atherton married, Sept. 16, 1841, Tempie H., daughter of Col. Joseph and Mary (Rich) Holbrook, of Boston. Their children were George Edward, Charles Francis, and Sarah Ann, who married George P. Sewal, of Boston. The children of this marriage were Atherton and Mabel A. Mrs. Tempie Atherton died Feb. 24, 1849. Mr. Atherton married, July 3, 1856, Susan B., daughter of Capt. Richard and Jerusha (Rich) Baker. Their children were Helen L. (married Edward H. Hawes, of Boston) and Susan M. (married W. Morton Robinson, of Lynn). Mrs. Susan Atherton died May 18, 1858. Mr. Atherton married, Oct. 6, 1869, Mrs. Susan M. Holton, daughter of Joseph Bassett and Margaret Richardson. Mr. Atherton passed some years of his married life in Charlestown. He purchased the beautiful place in Dorchester where he now resides in May, 1856, and has made his home there ever since. Mr. Atherton is a director in the New England Bank, Prescott Insurance Company, Massachusetts Loan and Trust Company, president of the Dorchester Gas-Light Company, and connected with various other corporations. He is a man of great executive ability, clear intellect, sound practical sense, and force of character. By his enterprise, sagacity, and integrity he won the confidence and esteem of the leading business men of Boston, and has a high rank in financial circles. Whig and Republican in political belief, he took hold of politics with the same enthusiasm and energy which characterized him in business life, and has always taken an active part in the "primaries." He could have won political honors, and worn them gracefully and with distinction, but, aside from representing Dorchester in the State Legislatures of 1867, 1870, and 1877, he has not accepted political position. In private life Mr. Atherton is marked for his eminently social qualities, his courtesy to all, his warm and strong friendships, kindness, and liberality to the unfortunate and to charitable objects. He is Unitarian in religious belief.

LEONARD HODGES.

Leonard Hodges, for so many years one of Stoughton's leading manufacturers, was born in Taunton, Mass., July 8, 1794. His father, Samuel Hodges, was a man of solidity and good repute, and for many years an "innkeeper" (a position of consequence in those days) in Taunton and Easton. He married Lucinda Austin, of Dighton, and had several children, among whom were Samuel, Lucinda, and Leonard. Samuel was one of the incorporators of the Gay Cotton Manufacturing Company, established in Stoughton in 1813, on the site where afterward stood Leonard Hodges' Satinet Mills. In the war of 1812 he rendered distinguished services as an officer in the army, and in 1819 was appointed United States consul at the Cape Verde Islands, where he died about 1825, aged thirty-four. Lucinda married Rev. Calvin Park, a Congregational clergyman of reputation, who was at that time pastor of the church in Stoughton.

Leonard Hodges lived in Taunton till 1820, when he removed to Stoughton, and established himself as a working jeweler and merchant of jewelry. About 1822 he began the manufacture of satinets in a small way, the weaving being done by hand. This business, conducted with care, diligence, and unswerving industry, grew steadily in importance, and after a few years, with new and improved machinery, he began to make hosiery-yarn, employing at first about twenty-five hands. Under his shrewd management the business assumed large proportions, and in 1851, after accumulating a large property, he retired from active labor, letting his mills to his nephew, Samuel W. Hodges, who, with Calvin Tuck, founded the firm of Tuck & Hodges. After five years Mr. Tuck retired, and in 1857, Mr. L. Hodges sold the mill to Charles H. French, of Canton, thus closing his connection with manufacturing.

Mr. Hodges married, Jan. 12, 1848, Jane, daughter of Elijah and Ruth (Tisdale) Atherton, of Stoughton. Their children are Anna A., born Aug. 20, 1855, married Claude Wilson, M.D., of Waterville, N. Y.;

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Leonard Hodges

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Donnides Southworth

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and William L., born July 13, 1858, inherited the old homestead in Stoughton, and married May 10, 1883, Lillie Gray, daughter of David M. and Lydia A. Simmonds, of Boston.

Mr. Hodges was a diligent, hard-working man, not given to boasting nor display; but by patient industry was truly the architect of his own fortune, attending closely to business and caring not for public honor or office. He was a careful counselor in all practical matters; for many years a director of the Neponset Bank of Canton, and possessed great strength of character and steadfastness of purpose. While quiet and reserved in his intercourse with others, he had a large circle of attached friends, and was considered one of Stoughton's representative men, and when he died, March 1, 1871, in the fullness of nearly seventy-seven years, the community lost a valuable member, and business circles an honest man.

ASAHEL SOUTHWORTH.

Asahel Southworth—Constant (1), Nathaniel (2), Edward (3), Constant (4), Jedediah (5), Consider (6), Asahel (7)—was born in Stoughton, July 17, 1814; he was the youngest child of his parents, and received the education imparted at the common schools of those days. One of the features of his attending winter schools was to start with a fire-brand in the morning and go to the school-house, a distance of a mile, and with this brand kindle the fire. He, like all his father's family, was early taught the value and necessity of labor. When he was twenty years old (1835) he, with his brother Jedediah, hired the mill of his father, which in 1837 they bought; built a new dam on the site of the present one. The same year they added fourteen feet to the length of the factory and constructed a water-wheel. Their business increased until their water-supply was unable to furnish them with sufficient power. So in August, 1847, they moved to the mill in Canton, since occupied by the Net and Twine Company, where they manufactured for two years. Mr. Jedediah Southworth suddenly dying, Asahel, who while doing business in Canton had suffered extreme ill health from neuralgia, sold all the machinery of the business except that for making cords, with which he returned to Stoughton. In the spring of 1858 a set of woolen machinery was put into the factory by Mr. Southworth and B. L. Morrison, they commencing business under the name of Morrison & Southworth. When this partnership was formed, it was a condition that when Consider Southworth, Asahel's son, should become of age, and understand the business, he should take his father's place. This partnership continued until 1861. Feb. 1, 1861, from some unknown cause, the dam gave way, leaving a hole forty feet wide and fourteen feet deep, and shortly after this firm was dissolved. In the spring of 1861 the dam was rebuilt, a new and larger water-wheel put in, and fifteen feet added to the width of the mill, in which business was resumed by Asahel and Consider Southworth under the firm-name of A. Southworth & Son. The product of the new mill was about seventy-five pounds of yarn per day. In 1866 a brick stack was built, a boiler and engine put in, and the factory enlarged. The building is now two stories in height, with French roof, and thirty-nine by fifty-four feet on the ground; the basement and floors affording about eight thousand five hundred feet of floor surface. In 1868, the old machinery was sold, and new of the most approved kind substituted. In 1867, printed or chinchilla yarns came into use, and the new machinery that is necessary to make this kind of goods was added. In 1872, when chinchilla yarn was most demanded, they manufactured over one hundred and thirty thousand pounds. In 1875, Mr. Asahel Southworth retired from the business. He was thrice married, first, to Harriot, daughter of Ebenezer and Mary (Wild) Kinsley, of Easton; she was born Nov. 27, 1813; died Oct. 9, 1853. Their children were Consider, Mary H. (died young), Mary E. (Mrs. J. D. Taber, of Quincy), and Harriot E. (Mrs. W. R. Blake, of Stoughton). Mr. Southworth married, second, Mrs. Sarah D. Fellows, *née* Rowe, of Rockport; they had one child, Elmer Kinsley; third, to Mrs. Lydia Swift. Mr. Southworth devoted himself to business, refusing office, only accepting those of school committee and road surveyor. He was a successful and prosperous man. He was energetic, of nervous temperament, active, and cautious, social, yet unassuming, and fond of home. His moral qualities placed him in accord with the highest society, and he was universally esteemed. With the exception of his two years' residence in Canton, he lived all his life on the homestead of his father, in Stoughton. He was a member of the Universalist Society and of the Independent Order of Odd-Fellows. He was the first to build an ice-house and start the ice business in Stoughton. His death occurred Sept. 26, 1880.

Consider Southworth (eighth generation), son of Asahel and Harriet (Kinsley) Southworth, born in Stoughton, March 7, 1840. Like many of New England's successful men, he had but common-school advantages of education, yet this was supplemented by a thorough practical knowledge of his father's manufac-

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turing. He married, March 7, 1861, Anne J., daughter of Pelatiah and Myra (Wales) Stevens, of Stoughton. Their surviving children are Harvey K. (born Jan. 16, 1867) and Martin O. (born Nov. 14, 1869). In addition to the firm of A. Southworth & Son, in 1865, Mr. Southworth formed a partnership with George A. Cooper to manufacture bonnet wire, and since 1870 has supplied the inhabitants of Stoughton with ice. From the retirement of his father from the business of A. Southworth & Son, in 1875, Mr. Southworth continued it until Jan. 1, 1880, when his brother, E. Kinsley Southworth, became his partner, and is now associated with him. They built soon after a "picker"-house, thirty by thirty feet, and put in a small steam-engine. They could then make about three hundred and fifty pounds of yarn per day, of which one hundred was printed. In the spring of 1882 a brick addition was made to the mill, an eighty-horse steam-boiler put in, and also an additional engine. A disastrous flood in the fall of 1882 carried away a portion of the dam and injured the foundation of the mill. Owing to the general stagnation of the woolen interest, no improvements have since been made except to repair the damage of the flood. The specialties they manufacture are such yarns as are used for Cardigan jackets and by fancy-goods knitters. In about three months after marriage Mr. and Mrs. Southworth commenced housekeeping in part of the homestead dwelling of his grandfather, Col. Consider Southworth, where they resided until they removed, in 1878, to the pleasant residence now occupied by them. In politics Mr. Southworth is a temperance Republican. He has been elected three years successively selectman and chairman of the board, and during his administration the duties of the office have been extremely responsible and arduous. The elaborate and beautiful town hall has received largely of his time and attention during its construction, and every bill connected therewith was examined and audited by him. As an evidence of the estimation in which he is held by the citizens of Stoughton, and his business ability, we give the language of one of its substantial farmers: "The town hall would have cost ten thousand dollars more had it not been for Mr. Southworth." He has only been identified with town affairs during the last ten years, previously devoting himself to his business, in which he has been fairly successful. He is Universalist in his belief, and was parish treasurer for several years, until increasing cares caused him to decline serving longer. He joined the Sons of Temperance when fourteen years of age, and has never violated his obligations or broken the pledge he then took. He is a man of positive character and convictions, yet unobtrusive and unostentatious. He seeks no public duties, but when called to perform them is faithful to the command,—"Whatsoever thy hand findeth to do, do it with thy might." His manner of life is quiet and simple, and he much prefers the society of his home and family to parties or clubs, and enters with reluctance public gatherings. Enjoying rural life, he takes pleasure in cultivation of the soil and horticulture, and has a fine orchard of five hundred trees. Perhaps no man in Stoughton has been more earnestly devoted to its welfare than he, and surely none holds a higher place in the regards of its people.

COL. CONSIDER SOUTHWORTH (1).

The romantic history of Lady Alice Southworth, who married Governor William Bradford for her second husband in the infant Plymouth Colony, has been told over and over again during the last two hundred and fifty years, and of equally proud and noble descent as any of the English peerage is the Southworth family. Its transatlantic genealogy is thus given in Winsor's "History of Duxbury:" "It was procured by Mr. H. B. Somerby, from the Herald's college, London, for Nathan Southworth, Esq., of Boston. It is not known whether the first named are to be understood as in regular lines of descent, or collateral branches of the family. [It is evidently direct line of descent.] Sir Gilbert Southworth, of Southworth Hall, Lancaster, Knt., married Elizabeth, daughter of Nicholas Dayes, of Salmsbury, in Lancashire. Sir John Southworth, of Southworth Hall, married Jane, daughter of John Booth, of Barton, Esq. Richard Southworth, of Salmsbury, Esq., married Elizabeth, daughter of Edward Molineaux, Esq., of Segton, in Lancashire. Sir Christopher Southworth, of Southworth Hall, married Isabel, daughter of John Dutton, of County Chester. Sir John Southworth, of Salmsbury, Knt., married Ellen, daughter of Richard Langton, of Newton, Walton Lane: children,—Sir Thomas, Christian, and Richard Southworth."

Richard Southworth, of London, merchant, married Jane, daughter of Edward Lloyd, of Shropshire: children,—Henry, of Somersetshire, married Elizabeth, daughter of John Pillsant, of London, merchant; and Thomas, who married Jane, daughter of Nicholas Mynne, of Norfolk. Constant Southworth (if Louberly's table is understood correctly), who married Alice Carpenter, afterwards Mrs. Governor William Bradford, of Plymouth Colony, New England, was son of Thomas and Jane (Mynne) Southworth. Their

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Amasa Southworth

children were Thomas M., Elizabeth Rayner, and Constant, who married Elizabeth Collier. According to the "Pilgrim Memorials," Pilgrim Hall, Plymouth, stands on "a part of the extensive estate of Mr. Thomas Southworth, in 1668, and is probably comprised within the four acres given him by his mother, Mrs. Alice Bradford, relict of Gov. Bradford." Thomas Southworth, "a magistrate and good benefactor to both church and commonwealth," died in 1669.

According to old colonial records, "on the 26th day of March, 1670, Mistress Alice Bradford, senior, changed this life for a better, having attained to fourscore years of age, or thereabouts. She was a godly matron, and much loved while she lived, and lamented, though aged, when she died, and was honorably interred, on the 29th of the month aforesaid, at New Plimouth." Alice came over in the ship "Anne," her sons Thomas and Constant some time later, in 1628.

Constant Southworth had by his wife, Elizabeth Collier, Edward, Nathaniel, Mercy (married S. Freeman), Alice (married Col. Benjamin Clark), Mary (married David Alden), Elizabeth (married William Fobes, of Little Compton), Priscilla, and William. Nathaniel, born at Plymouth, 1648, married Desire, daughter of Edward Gray, in 1672; had Constant, born 1674; Mary, born 1676; Ichabod, born 1678; Elizabeth, married James Sproat; Nathaniel, born 1684; and Edward, who settled in Middleborough and married Bridget Bosworth, of Hull, in 1711, and died in 1749, leaving four sons, Constant, Edward, Lemuel, and Benjamin, who, as stated by Judge Michell, all settled in North Bridgewater. Constant married Martha, daughter of Joseph Keith, in 1734; to them were born Betsey, in 1735; Nathaniel, in 1737; Ezekiel, 1739; Martha and Mary, 1741; Desire, 1742; Jedediah, 1745; Constant, 1747; Sarah, 1749, and Isabel, 1751. Jedediah, born in North Bridgewater, married Mary, daughter of Capt. Consider Atherton (see biography of James Atherton). She was born in Stoughton, where they settled and had children,—Jedediah, Consider, Polly, Betsey, and Constant.

Consider Southworth was known as colonel, and married Mary Hixon, Jan. 24, 1799, and had nine children,—Lyman, born June 6, 1800; Jarvis, born Aug. 20, 1801; Lemuel D., born Sept. 7, 1802; Consider A., born May 14, 1805; Amasa; Mira, born Nov. 3, 1810, married Alva Morrison, of Braintree; Jedediah, born April 27, 1812; Asahel, Paul D., born May 27, 1820. Col. Consider Southworth was born April 8, 1775, probably in Stoughton. He was one of the primitive shoe manufacturers of that period, and, it is said, bought the right to peg shoes (then a new invention) in the town of Stoughton. He was prominently connected with the interests of Stoughton. As colonel of the militia, he was called into active service with his regiment in the war of 1812, but was not called into action. He held a high position in the Masonic fraternity; was a member of the First Parish Church; was well developed physically, of strong positive character, lived in the western part of Stoughton, and was especially fond of good horses, always owning one or two fine specimens. He was a valuable citizen, generous and hospitable in all the relations of life, and made a strong impress on the local history of his day. He was a life-long Democrat, a true patriot, and while he deprecated the agitation that led to the Rebellion, had it not been for his fourscore years he would have been found at the front battling for the Union. He had no sympathy for traitors. Up to the time of the free-soil agitation his sons were in political accord with him, when Asahel became an active worker in that cause. He died June 6, 1863, much lamented. His wife was born July 22, 1777, and died Dec. 6, 1856. Col. Southworth commenced in 1823 a cotton-thread factory, which was finished in 1824, and was a wooden building twenty-four by thirty-eight feet, with eight feet posts and a stone basement story. His son, Consider A., who had learned the business in Pawtucket, R. I., took charge of the manufacturing department for some time, being succeeded by his brother Amasa. Work was begun on this mill July 13, 1824, and forty-five pounds of thread were spun by August 1st. In August ninety-eight and a half pounds were spun; in September one hundred and ten pounds. The total product to Jan. 1, 1825, was eight hundred and fifty-three pounds. In 1825 two thousand four hundred and fifty-three and a half pounds were produced. About 1826 Consider A. Southworth built a cord-twister, and he began to make cotton cord of various colors, used at that time to finish the tops of boots and shoes. These colored cords were made in the Southworth family until the advent of the sewing-machine changed the style of finishing, and the manufacturing of cording was given up in 1857, as there was no demand for the goods. "The Southworths made the first cotton cord ever manufactured in Massachusetts by water-power."

Amasa Southworth (2) was born March 4, 1807, in Stoughton; had a meagre, common-school education; was early inured to labor, and for most of his life worked diligently with both head and hands. His youth was passed assisting his father in farming and in the mill. On becoming of age, in 1828, with

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his brother, Consider A., he formed the manufacturing copartnership of C. A. & A. Southworth. Their mill was built on the site now occupied (1883) by the mill of Consider Southworth & Brother. About 1829 they added a mill on the site of the present mill of A. Southworth & Co., West Stoughton. In 1857, Amasa purchased the interest of his brother in this mill, and took as partners his son, Massena B., and son-in-law, Edwin S. Henry, forming the firm of A. Southworth & Co., under which name business is still conducted, and manufactures Sea Island and fancy cotton, harness twine, line twine, threads, etc. In 1859, Mr. Southworth sold his interest to his son, William S., who then became of age. Mr. Southworth married, March 4, 1829, Abigail, daughter of Asa and Polly (Kent) Sherman, of Marshfield. From Marcia A. Thomas' "Memorials of Marshfield," we copy this: "William Sherman had a garden place at Duxbury, 1637, and lands towards Green Harbor, 1640. He early settled on the north side of the highlands, called on early records, White's Hill, near Peregrine White's. He had John (born 1646), William, and perhaps others." From its location and the family name, this was written of Mrs. Southworth's ancestors, as this describes the old homestead of her birth. Her father, Asa Sherman, born April 12, 1773, was a farmer of Marshfield, and owned and commanded a coasting vessel. He was a militia captain, an active and energetic man, well acquainted with many people, and held in high repute by his townsmen. He married Polly Kent, and had Polly, born Sept. 15, 1799; Asa, born Feb. 28, 1801; Wealthy, born Feb. 22, 1803; Abigail, born Aug. 15, 1806; Alice W., born Feb. 24, 1810; and William, born May 25, 1813. Social, honest, patriotic, and upright, he died April 26, 1870, aged ninety-seven. His wife, born Dec. 28, 1775, died Jan. 10, 1878, aged one hundred and two years and thirteen days. She was a lady of the old school, of sweet disposition and courteous manners, and much beloved. The children of Amasa and Abigail Southworth are A. Malvina, born Dec. 10, 1830, married E. S. Henry, has three living children; Walter E., born July 16, 1864; Alice S., born June 29, 1867; and Ella S., born Jan. 14, 1871. Massena B., born Jan. 7, 1834, married Ellen E., daughter of Albert G. and Hannah Vose (Gay) Eaton, March 12, 1866. Their children are Grace E., born April 2, 1871; Fred. W., born Sept. 25, 1874; and Inez M., born Feb. 26, 1880. William I., born June 9, 1839, married Martha E., daughter of Orin and Polly (Hayden) Belcher, Jan. 6, 1861. Their children are Edith G., born Sept. 26, 1869, and William B., born Nov. 9, 1871. Amasa E., born March 9, 1844, married Abbie M., daughter of Charles and Lydia (Keene) Dorman, of Rockport, Mass., Dec. 25, 1866. Their children are Edwin W., born Sept. 22, 1867; Abbie D., born Feb. 10, 1877; and Chester Dean, born March 5, 1882. Amasa E. resides in East Somerville, and is a member of the firm of Hyde & Southworth, wholesale grocers, Boston, Mass. Mr. and Mrs. Amasa Southworth commenced housekeeping in a small house near the present mill of A. Southworth & Co., and, after several removals, they finally occupied, in 1836, the house which was Mr. Southworth's home till death, and now the residence of his widow. This house was separated by a driveway from one built exactly like it by his brother, Consider A., which has been destroyed by fire.

Amasa Southworth was liberal in all things of a social nature, fond of home and domestic circle, of good judgment, strong character, firm principle, successful in business; in politics a Democrat, and in religion a Universalist. The life of a private business man, whose promises are kept and whose credit is good, is apt to be uneventful, as far as the purposes of a biographical sketch is concerned. Such a life is so because good credit accompanies or follows correct business habits, and such habits mean the smooth running of affairs, when each day, though it brings its work and obligations, leaves its obligations complied with and its labor performed. Such lives are the foundation and superstructure of society, and such a life was Amasa Southworth's. The famous and eventful lives may well be considered the architectural embellishments, but they must have the solid structure to form themselves upon. Life is not a dream is the assertion of more than one experience, and the lives of great events are rendered possible only by just such lives as the one in question. Mrs. Southworth, his companion of many years, with unusual activity of mind and body, surrounded by her children, is "only waiting" for the coming of the "twilight" to join her beloved husband.

HON. ELISHA C. MONK.

Hon. Elisha Capen Monk, son of George R. and Sarah (Capen) Monk, was born in Stoughton, Mass., April 25, 1828. From Hon. Ellis Ames, of Canton, the noted genealogist, we gather the following information: "The ancestor who came to this country was probably Christopher Monk. In past generations there have been several Christopher Monks in Boston, and several of the same name in Stoughton, one of whom was born Jan. 14, 1733, another in 1757. At

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Elisha C. Monk

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the 'Massacre' (so called), March 5, 1770, when the British troops fired upon the inhabitants of Boston, one Christopher Monk, of Boston, an apprentice, seventeen years old, stood next to Gen. Joseph Warren, and was shot down by a bullet through one of his lungs. Gen. Warren, who was a skillful physician and surgeon, attended him every day for several years, without fee, until he finally recovered. What relation he was to the Monks, of Stoughton, is not now known. George Monk kept a 'famous tavern' on what is now Park Street, in Boston, in 1686. Another George Monk had his will proven Oct. 10, 1740. He was a shopkeeper in Boston. There were four Elias Monks, one of whom, great-great-grandfather to Elisha C., came to Stoughton about 1720, and since then the family has been quite numerous there. He settled in the southeastern part of Stoughton, was a farmer, and died in 1750. He left at least two sons,—George and William. William was a soldier in both the French and Indian wars of 1756, and the Revolution, and was at the battle of the Plains of Abraham, at the taking of Quebec, under Gen. Wolfe. George was born Feb. 10, 1734, in Stoughton, and died about 1814. I knew him very well. He was a farmer. His son Jacob was a farmer also. He was grandfather to Elisha Capen Monk."

George, father of Jacob, was a volunteer in the Revolution, receiving a bounty from the town, and served through the war. Jacob married Milly Randall, of Easton, whose mother lived to the advanced age of one hundred and four years. Their children were Nathan, George R. Stillman, Jacob, Almira (married Isaac Blanchard), Eliza (died single), and Caroline (married Charles Stone, of North Bridgewater).

The Stoughton home of the family was in the south part of the town, near the "Old Colony" line, and has been held by the family from the first occupant until now. Jacob Monk was a member of the Methodist Episcopal Church, a large man of fine presence, quiet and unostentatious, and although very modest, was of sterling worth. He lived to be sixty-seven. George Randall Monk, son of Jacob, born about 1799, had the educational advantages of the public schools of his day, became a manufacturer of boots and shoes in Stoughton about 1825, and continued about ten years in that business, when he removed to West Troy, N. Y., and established himself in manufacturing, but after a four-years' stay he gave up business in consequence of a fall which produced paralysis of both legs. He then returned to Stoughton, where he died Oct. 9, 1843, aged forty-four years. He married Sarah, daughter of Deacon Elisha and Milly (Gay) Capen. (Milly Gay, previous to her marriage, spun and wove cloth from flax raised on her father's farm at Dry Pond, and herself carried it to Boston, and sold it for money to purchase her wedding-dress. Her father, Timothy Gay, was a minute-man in the Revolution, and was called out to aid in the defense of Roxbury. She was a woman of remarkable strength of character and physical endurance, and taught school before her marriage. She lived to be ninety-seven years of age.) They had five children who attained mature years,—George E., Elisha C., Harriet (deceased; married Ephraim W. Littlefield, of East Stoughton, and left three children), Adelia A. (married, first, William H. Curtis, had one child; second, A. A. Lamb; they have had two children, and now live in Stoughton), Eliza F. (married D. S. Tolman, lives in Brockton, and has two children).

Elisha C. Monk was fifteen years old at his father's death. He had a good common-school education, supplemented by the private teaching of Rev. William Cornell (a successful teacher and pastor of the Congregational Church in Stoughton) in Latin, rhetoric, etc. He learned the bootmaker's trade, and could make a good boot when eighteen. He continued at the trade ten years, and alone and with others conducted manufacturing of boots for twelve years, and was fairly successful financially. He became one of the incorporators, in 1872, of the Stoughton Boot and Shoe Company, and was its agent. This continued eight years, doing an annual business of nearly a quarter of a million dollars, and although not a financial success, still it gave much employment to residents of the town, distributing large amounts of money, and benefiting the community by the consequent increase of its business. In 1870, Mr. Monk went West as one of the original corporation ("Union Colony") which established the town of Greeley, Col. He was one of the trustees the first year of the colony, and erected the first building in the new town. This colony was one of the most successful ever undertaken, and will ever be historic from the sagacity and shrewd wisdom of its founders. Mr. Monk has been financially interested in Greeley until the present year. For the last ten years, and until within a few months, he has been the senior member of the firm of Monk & Ingalsbe, transacting a mercantile business in Greeley and at Colorado Springs.

Mr. Monk has ever been in the foremost file of political progress. He was a member of the organization of Sons of Temperance in Stoughton for twenty years, and until the dissolution of the lodge. He early became connected with the Free-Soil movement,

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and was elected on that issue and ticket to represent Stoughton in the Massachusetts Legislature in 1856. As this movement gathered strength, and the great civil war was forced upon the country, Mr. Monk gave his heartiest efforts to the maintenance of the Union and the success of the Republican party. He gave much of his time in filling the quota of Stoughton in the numerous drafts made upon her for soldiers in the field, and the promptitude with which she responded to them was largely due to his exertions. As a Republican he represented his district in the Senate of Massachusetts in 1866–67, and served with credit on important committees. In religious belief he is a Universalist.

Mr. Monk married, Jan. 13, 1851, Sally B., daughter of Ethan and Sarah (Wentworth) French. She was born in Stoughton, Aug. 23, 1835. Their children are Bertha L., George, and Eunice C. Bertha married Isaac V. Marston, a member of the manufacturing house of Farrell & Marston, Stoughton, and has one child,—Isaac Bertram. Mr. Monk ranks among the successful men of whom Stoughton is worthily proud. Conservative, yet actuated by convictions, he has never been a hindrance to true progress, but one of its most earnest assistants. Pleasant and unrestrained in social intercourse, faithful in all the relations of life, those who have known him longest are his strongest friends.

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LUCIUS CLAPP.

Thomas Clapp (1), the first American ancestor of Lucius Clapp, was born in Dorchester, England, in 1597, and came of an old Devonshire family of Danish extraction. He came to this country probably in 1633, as in 1634 his name appears on the town records of Dorchester, in which town he was admitted a freeman in 1638. He afterwards removed to Weymouth, next to Scituate, where he was deacon of the church in 1647. He was an enterprising, energetic, and useful man; was deputy in 1649, and overseer of the poor in 1667, serving the first term of the existence of those offices in the town. He married Abigail ——, had nine children, and died April 20, 1684, greatly respected. His third child, Samuel (2), married June 14, 1666, Hannah, daughter of Thomas Gill, of Hingham. He inherited his father's residence; was a distinguished man, and notably so in Scituate, his native town, which speaks well for his ability, as it then contained some of the ablest men in the colony. He was eight years deputy of Plymouth Colony. After the union of Plymouth and Massachusetts Colonies, he was representative to the General Court of Massachusetts fourteen years. In many other and important ways, he served his town and colony with zeal and fidelity, and died at an advanced age. He had ten children, of whom Joseph (3) was second, and was born Dec. 14, 1668. He married and lived all his days in Scituate, where he owned land. He had twelve children. His son Joseph (4), born July 15, 1701, was deacon, inherited his father's estate; married, first, Hannah Briggs; second, Sarah Perkins, and reared a family of fifteen children. His eldest son, Joseph (5), born in Scituate, Feb. 21, 1734–35, married there Eliza Turner, and spent the latter portion of his life elsewhere. He had six children, one of whom, Barnard (6), born in Scituate, married Lydia Packard and settled in Braintree, where he died in 1803, leaving two children,—Charles (7) and Lydia (married Daniel Holbrook). Charles, born in Braintree, Jan. 10, 1795, was early an orphan, his mother dying when he was scarcely two years old, and his father when he was about eight. He was taken by his uncle, Nathan Packard, a farmer of North Bridgewater, with whom he remained until his majority. He acquired sufficient education to enable him to teach several terms of school in early life, and in which he gave great satisfaction. He married Sally, daughter of Nathaniel and Betsey Manley, who was born in North Bridgewater, and shortly after settled in North Easton as a farmer. In 1821, he came to Stoughton, purchased seventy-five acres of land, which, with additions, now is the farm occupied by his son Lucius, and was ever after a resident there. He died Jan. 16, 1838, a quiet, unostentatious man, of good repute. He held the various town offices of importance with credit, and was called out to defend the coast in the war of 1812. His children were Lucius (8), and Charles, who died, aged nineteen, in 1846. He was a young man of more than ordinary ability, quiet and unassuming in his manners, honorable and upright in his life, making friends of all who came in contact with him. He was a good scholar, having, beside his common-school education, studied several terms at an academy, and was engaged in a course of studies at the normal school in Bridgewater, preparing himself for future usefulness, of which he gave great promise, when he was prostrated by consumption.

Lucius Clapp is the eighth in direct descent from Thomas, the emigrant, and was born in North Bridgewater (now Brockton), Mass. He was educated at common and private schools; was reared a farmer; took pride in agriculture, and has always followed that avocation, and is to-day one of the representative

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Lucius Clapp

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Robert Porter

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farmers of this progressive age. He has always resided on his father's homestead; has been successful in business, and has used the funds Providence has given into his care wisely, and done much to make him remembered as a liberal and kind-hearted man. He married Emily, daughter of Lewis Waters, July 14, 1847. Formerly a Whig, Mr. Clapp has been identified with the most progressive political creeds. He was one of the original Free-Soilers, and chairman of the first Free-Soil meeting held in Stoughton. Since its organization he has supported the Republican party. He has been member of school committees several years, and selectman of Stoughton seven years, and now (1883) holds that position. He has always been pronounced in advocacy of temperance, and has been connected with every movement for the betterment and advancement of his native town. He is an attendant and supporter of the Methodist Episcopal Church.

We might write much of the esteem in which he is held by the better element of the community in which he has passed his entire life, but we forbear, fearing that we might wound a modest, retiring nature, when we only sought to do justice. We must, however, give the remark made by a prominent citizen concerning him, "He is a *selectman* in the fullest and highest sense of the term, an able man, and honest and faithful as able."

ROBERT PORTER.

Robert Porter is (eighth) in direct descent from Richard Porter, who with others came over from Weymouth, England, in 1635, and settled at Weymouth, Mass. In the years 1648, 1654, 1663, and 1668 grants of land were made to Richard Porter. He was continually in office as selectman, constable, and upon committees; was a member of the original church,—"Brother Richard Porter" often occurs on the old records. The name of his wife was probably Ruth, and he was doubtless married after arriving in this country. He died between Dec. 25, 1688, the date of his will, and March 6, 1689, the date of the inventory of his estate. The commencement of this will is quaint, and worthy a place in this history. "I, Richard Porter, of Weymouth, in New England, being apprehensive of my near approaching departure out of this world, and being through the mercy of God of a short memory and disposing mind; trusting in the mercy of God through ye Lord Jesus Christ for eternal life: Do make this my last will & testament." The line from Richard to Robert, of whom we write, is Richard (1), John (2), Samuel (3), Samuel (4), Joseph (5), Robert (6), Robert (7), Robert (8). John Porter (2) is mentioned in the Porter genealogy as one of the most enterprising men of his time. He had many land grants, and was a large purchaser of lands in ancient Bridgewater. In 1693 he built the first saw-mill in what is now South Abington, at "Little Comfort," and was a useful, honored citizen, holding all the various town offices at different times. Joseph (3), born June 10, 1730, lived in Bridgewater and Stoughton, moving from Bridgewater to Stoughton in 1777. He and his wife were admitted to the North Bridgewater Church, of which his uncle, John Porter, was the minister in 1780. He was a lieutenant in the militia in the time of the Revolutionary war. Robert Porter (6), son of Joseph and Elizabeth (Burrill) Porter, born in Bridgewater, March 30, 1762, was a farmer, and resided in Stoughton; married Elizabeth Gay, June 5, 1794; he had several children, among them Robert (7). Mr. Porter was an active, energetic man, was captain of militia, and served his day and generation well. He died Aug. 18, 1835. We come now to Robert, father of the present Robert Porter. He was born in Stoughton, Dec. 19, 1798; married first, Fannie B., daughter of Uriah Capen, of Stoughton, Aug. 20, 1822; second, Eunice Freeman, of Orleans, June 24, 1832; third, Mrs. Caroline P. Ames, of Milton, June 5, 1875. His children numbered thirteen, Robert being the oldest. He died Nov. 9, 1876, aged seventy-eight. He was a farmer and large real-estate owner, and for more than fifty years owned and lived upon the land where the town hall now stands. He laid out and built Porter and Canton Streets as far as the Catholic Church, also School Street from Pearl to same point, thence westerly over his land nearly to Water Street. He also extended Canton Street to the line between him and his son Robert (8), being nearly a mile in the whole, selling the lots to the first builders and dwellers thereon. He was a "road-builder" from his early days, having built the road through Ames' Pond about 1830, also the road through the old mill-pond at the head of the present Brockton reservoir, in 1838. In the latter he had a partner, Mr. Samuel Capen. His trade was that of stone-masonry, and he used to say that he "had stoned wells enough to measure three miles." He got out hardwood timber, and inaugurated the wood and lumber business now carried on by his son Robert. He held several town offices, such as collector, constable, etc., was at one time deacon of the Universalist Church, but afterwards connected himself with the Congregationalists.

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ROBERT PORTER (8) was born in Stoughton, on the Uriah Capen (his grandfather's) place on Pleasant Street, Dec. 6, 1823, married Mary Holmes Drake, daughter of Luther Drake and Catherine (Pope) Holmes, his wife, Nov. 16, 1848. Mrs. Porter was born in Sandwich. Their children are Mary Emma (1), died young; Mary Emma (2), born Dec. 26, 1850, died Dec. 25, 1877; Theresa Jane, born March 17, 1853; Robert D., born July 29, 1855; Ellis B., born April 28, 1860; and A. St. John Chambré, born Sept. 27, 1867.

Mr. Porter had only the advantages of the common schools, and as he was early put to labor, his opportunities for education were very limited. When four years old, in the summer of 1828, he rode and drove horse to plow, continuing this for his father and others until his next younger brother was old enough to supersede him. When about eight years of age he began to accompany his father on his trips to Boston and drive team, and from that time to the present has been an active laborer in various departments of business. As soon as he was old enough to ride, he was set to ride horse in plowing out corn, and when nine years old "held plow and drove for himself." He remained with his father on the farm and doing stone-mason work until he was twenty-one. He established himself in business in 1845, by purchasing a timber lot in Easton, from which he removed the timber and wood and also made charcoal. He has dealt in wood and timber ever since, about forty years. He did everything that came in his way to make an honest day's work, drove team, stoned cellars, dug wells, laid stone walls, and has always been proficient. Among other things, selling and carting (with some aid in loading) fifty cords merchantable oak and chestnut wood four miles, on twelve and one-half consecutive days, the loads, many of them, being divided between three and four purchasers. This was hauled on an eight-foot wagon, and one load of heavy oak contained nineteen and five-twelfths cord feet, and was so high that sometimes a hind wheel would rise upon the road. This was in 1847 or 1848, and when fifty years of age cut seven cords of pine wood in one day; at another time, one and three-eighths cords in seventy-four minutes, of which witnesses are now living. When thirteen years old he practiced tending windlass for well-digging, and lowered tubs of stone into wells for his father to lay. At one time, when near the bottom, the tub got the start, overbalancing him, as he weighed less than one hundred pounds, throwing him over the windlass. He shrunk from no productive employment, but never strove to make a dollar dishonestly. He purchased the place where he now lives June 15, 1852. This was originally forty-five acres, and to this he has added by purchase until he now has in this place one hundred and two acres, and altogether about three hundred acres. When Mr. Porter purchased this place it was much run down, having scarcely a rod of good fence and a few "tumble-down" walls, and he could only cut three tons of English hay on the entire place. From this unpromising beginning, Mr. Porter, by expenditure of great time and labor, has changed it from a barren waste to a rich, productive farm. It has been said that "he who made two blades of grass grow where only one grew before, was a public benefactor." How much more applicable is this term to Mr. Porter. The farm was almost covered with wood, through which one could scarcely see a house. He cleared off the wood, extirpated the stumps, and laid out a private road across his farm, along which and the public highway he has set out fine shade-trees, being about a mile of distance. He has constructed hundreds of rods of drainage, open, stone, and tile. One drain, a rod in width, is over eighty rods in length. Also stone walls of great beauty and solidity, and developed a charming scene of pastoral beauty from the primitive wilderness by his energy and taste. Mr. Porter is a model farmer, cuts more than sixty tons of fodder, follows no specialty, but engages in all departments of agriculture applicable to this section. He was the first to establish the coal business in Stoughton, which he has carried on for more than a quarter of a century. In this he disposes of from three to four thousand tons per annum. By the stringency of the panic times, in 1877, Mr. Porter was compelled to compromise with his creditors at sixty cents on the dollar. That his honesty and integrity was not impeached by this is evidenced by the fact that, immediately after settlement, his creditors offered to advance him funds to continue his business. In public and private life Mr. Porter takes a high moral and religious stand, and holds the most advanced positions. His political life has had three stages, Free-Soil, Republican, and Prohibition. Having no aspiration for office, he has only accepted that of chairman of selectmen, one term (1854). He has, however, allowed his name to run in connection with senatorial and other offices on Prohibition tickets, merely as the representative of a principle, and enjoyed the satisfaction of running ahead of his ticket. He is an industrious, hard-working citizen, and enjoys the esteem of the community.

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CHAPTER XXXIV.

HOLBROOK.

BY A. E. SPROUL.

ELSEWHERE in this volume Holbrook is alluded to as the daughter of Randolph. Technically, this is correct enough; practically, however, the distinction between the West and East villages of the present town—now respectively the towns of Randolph and Holbrook—was as marked for many years previous to the division as it has ever been since. The centres of the two villages were nearly two miles apart, and although there was a well-built highway extending almost in a straight line between them, the communities did not grow together, and to this day the street alluded to is but scantily settled for the greater part of its length.

General History.—The division of the town of Randolph, by a line running in the vicinity of the Cochato River, had been a topic of conversation, especially in East Randolph, for many years previous to the autumn of 1871, when the first really decisive steps were taken. In January, 1867, two meetings to consider the subject were held, at which it was evident that a majority of the citizens of East Randolph were in favor of the formation of a new town east of the Old Colony Railroad line; but there was not the harmony and unanimity which seemed desirable, and the matter was dropped. Early in the autumn of 1871, however, it seemed to some that the time for a successful effort in that direction had come, and preliminary work was begun, culminating in a citizens' meeting held on the evening of Tuesday, December 5th. This meeting was largely attended, and great enthusiasm prevailed. It was called to order by Mr. William Gray, and organized by the choice of Mr. L. S. Whitcomb as chairman, and Mr. E. Frank Lincoln, secretary. The following resolve, offered by Mr. Frank W. Lewis, was, after a full discussion by several of the most prominent citizens, accepted and adopted by a rising vote, only one negative vote being recorded:

"*Resolved*, That it is the sense of this meeting that it is expedient that the portion of Randolph lying east of the Old Colony and Newport Railroad be set off from the main town and incorporated as a new town."

Executive and other committees were chosen and set to work. On the following day (December 6th) a formal petition was signed by Mr. E. N. Holbrook and thirteen others and recorded in the office of the Secretary of State, and on the 8th it was served upon the town of Randolph by a deputy-sheriff. A second citizens' meeting, held on Saturday evening, December 9th, was made noteworthy by reason of the proposal by Mr. E. N. Holbrook, there advanced, to give to the new town, in the event of its incorporation, the sum of fifty thousand dollars—of which twenty-five thousand dollars were to be expended for a town hall and library building, ten thousand dollars for a public library, and the remaining fifteen thousand dollars for the payment of the town debt, or some kindred object. The idea which still remains current to a considerable extent, more particularly outside the borders of the present town, that Mr. Holbrook made his munificent gift conditional upon the proposed town being named for him, deserves emphatic contradiction at the hands of the present writer, based upon the most reliable contemporary testimony. At the meeting where the generous proposal was made, the citizens assembled at once brought forward the name "Holbrook" for the new town, and it received almost unanimous approval by the townspeople. The name was adopted not so much in honor of any one man, as in recognition of a family of old residents, who had become wealthy in the prosecution of legitimate business, and who had always shown themselves enterprising and public-spirited, and alive to the interests of the community with which they were for so many years identified. At the meeting of December 9th, therefore, it was immediately voted that the Legislature be petitioned to name the new town Holbrook, if incorporated, and three cheers were given for the name, and three more and a vote of thanks for Mr. Holbrook. Petitions and subscription papers were actively circulated, frequent meetings of the executive committee were held, and the Hon. E. W. Morton, of Boston, was engaged to act as counsel for the advocates of division. About Jan. 8, 1872, the first petition was presented to the Senate by Senator Carpenter, of Foxboro'. Up to this time the project had been regarded by the citizens of West Randolph as visionary; but they now saw that it must be met in a serious spirit. On January 18th a town-meeting was held in Stetson Hall, West Randolph, "to take action on the petition of E. N. Holbrook and others," at which it was voted to appoint a committee to oppose the division of the town, and to instruct the representative to the Legislature, Mr. Ludovicus F. Wild, of East Randolph, to carry out the expressed wish of the town, or resign. All this was done in the face of the vigorous opposition of the citizens of East Randolph, but they were outvoted, as often before. The hearings before the legislative Committee on Towns were begun on January 24th, Mr. Morton, as previously stated, appearing for the petitioners, and the Hon. B. W. Harris (now

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of East Bridgewater) for the remonstrants. Before their close an event occurred which filled the hearts of the people of East Randolph with profound sadness. This was the sudden death, on Feb. 5, 1872, of Mr. Elisha Niles Holbrook, the benefactor of the future town. Though a digression from the subject immediately in hand, perhaps no more appropriate place than the present may be found in which to allude to Mr. Holbrook's career.

He was born in East Randolph, Oct. 31, 1800, and was the second son and fifth child of Deacon Elisha and Anna Holbrook, of Randolph. His opportunities for an early education were not limited, judged by the standard in vogue at the period of his birth. For some time he was a pupil of the Rev. Dr. Strong, his first pastor, who, besides the labors of the pulpit and the parish, conducted the studies of many of his youthful parishioners, and fitted numerous young men for college. He was also a pupil in an academy elsewhere. At the age of twenty he entered upon a business career, as a partner in a boot and shoe manufacturing firm, with a capital of one thousand dollars, and with the world before him. He soon left the firm and conducted business alone, and in his own way. This he did in one form or another for more than fifty years, to the last four days of his life. With scarcely an exception, every day's toil in that life of fifty years was a success. He gave ten thousand dollars toward the Winthrop church edifice (the original building), from whose Sabbath services he was absent but one day during the last fifteen years of his life. For defraying the current expenses of the society he paid annually from one thousand to thirteen hundred dollars, and during the fifteen years immediately preceding his death he gave away the sum of eighty-five thousand dollars. He intimated a wish to do more, and named the objects on which he expressed a willingness to bestow his benefactions. Had his life been longer spared, or the premonitions of its sudden close been earlier given, unquestionably more would have been done in the execution of purposes which he cherished. His generous gift of fifty thousand dollars to the new town has been already alluded to. The Rev. Ezekiel Russell, D.D., in an appreciative sketch of Mr. Holbrook, says of him, "There was no taint of sloth in his composition. Action, industry, enterprise were his life. . . . It is conceded that he never failed to fulfill a promise or redeem a pledge, and that he never resorted to unlawful expedients or doubtful methods for the purpose of adding to his wealth. On the contrary, his career was ever one of stainless rectitude and honor. . . . Like his honored father, Deacon Elisha Holbrook, he was a liberal supporter of religious institutions. . . . When a friend or a neighbor was known to succeed and prosper, he was pleased, and never withheld the expression of his satisfaction. No bitter sarcasm ever fell from his lips against a neighbor or an acquaintance, or anything that wore the aspect of a calumny or slander. . . He was courteous, refined in his tastes, modest, unassuming, and never obtrusive in the statement or defense of his opinions. . . . Nature had gifted him with an elegant person, with a pleasing presence, a genial countenance, a black and sparkling eye. . . . He was the faithful, the affectionate husband, the kind, the tender father, the loving grandparent, and the sympathizing brother. . . . He was a firm believer in the Christian Scriptures as the inspired Word of God, and in all the fundamental doctrines of the living oracles. He kept a copy of them in his counting-room and on his centre-table, and few were the days that were allowed to pass without his perusal of them, either at his fireside or at his place of business."

Though the death of Mr. Holbrook came with a sudden shock to his fellow-townsmen, it was no time for faltering in the prosecution of the work in hand, and the efforts of the advocates of a division of the town were in no respect suffered to abate. On February 8th the Committee on Towns reported in the Senate a bill for the incorporation of the town of Holbrook, two of the House members of the committee alone dissenting. On the following day the bill passed to its second reading, and on the 13th it passed the Senate by a vote of twenty-five to ten. But the decisive battle was to be fought in the House; and from that time until the bill reached its debatable stage, on February 19th, both petitioners and remonstrants were unremitting in their efforts to secure legislative supporters. On the last-mentioned date a debate of six or seven hours, lasting through that day and the next, resulted in a vote of one hundred and thirteen to ninety-one for the bill. Another contest was waged upon the engrossment of the bill, but an engrossment was ordered on February 24th by eighty-six to seventy-one. Then the sturdy remonstrants attempted to secure a reconsideration, but in this endeavor they were unsuccessful, and after passing the several remaining stages the bill received the Governor's signature on February 29th, and the town of Holbrook became an accomplished fact. Following is a copy of the more important portions of the act of incorporation:

"*Be it enacted, etc., as follows:*

"SECT. 1. All the territory now within the town of Randolph, in the county of Norfolk, comprised within the following limits,

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that is to say: beginning at the stone monument in the line between said Randolph and the town of Braintree, on the easterly side of Tumbling Brook; thence taking a southwesterly course, in a straight line to a point six feet westerly from the northwesterly corner in range of the northerly side of the so-called East Randolph station-house of the Old Colony and Newport Railroad Company; thence the same or other southwesterly course to a point on the town line dividing Randolph and Stoughton, one hundred and fourteen rods southeasterly from the town stone monument in said last-mentioned dividing line, at the southerly terminus of Main Street in said Randolph; thence southeasterly, northeasterly, northerly, and westerly as the present dividing line between said Randolph and Stoughton, North Bridgewater, Abington, Weymouth, and Braintree runs, to the first-mentioned bound, is hereby incorporated into a town by the name of Holbrook; and said town of Holbrook is hereby invested with all the powers, privileges, rights, and immunities, and is subject to all the duties and requisitions to which other towns are entitled and subjected by the Constitution and laws of this Commonwealth.

"SECT. 2. The inhabitants of said town of Holbrook shall be holden to pay all arrears of taxes which have been legally assessed upon them by the town of Randolph, and all taxes heretofore assessed and not collected shall be collected and paid to the treasurer of the town of Randolph in the same manner as if this act had not been passed; and also their proportion of all county and State taxes that may be assessed upon them previously to the taking of the next State valuation, said proportion to be ascertained and determined by the last valuation in the said Randolph.

"SECT. 3. Said towns of Randolph and Holbrook shall be respectively liable for the support of all persons who now do or shall hereafter stand in need of relief as paupers, whose settlement was gained by or derived from a settlement gained or derived within their respective limits; and the town of Holbrook shall also pay annually to the town of Randolph one-third part of all costs of the support or relief of those persons who now do or shall hereafter stand in need of relief or support as paupers, and have gained a settlement in said town of Randolph in consequence of the military services of themselves or those through whom they derive their settlement.

"SECT. 4. The corporate property belonging to the town of Randolph at the date of this act, and the public debt of the said town existing at said date, shall be divided between the towns of Randolph and Holbrook according to the valuation of the property within their respective limits as assessed May first, in the year eighteen hundred and seventy-one; and said town of Holbrook shall receive from said town of Randolph a proportionate part of whatever amount may hereafter be refunded to said town of Randolph from the State or United States to reimburse said town of Randolph for bounties to soldiers, or State aid paid to soldiers' families after deducting all reasonable expenses; and said town of Holbrook shall bear the expense of making the survey and establishing the line between said towns of Randolph and Holbrook."

[Sections 5, 6, and 7 have no present interest.]

The first town-meeting in Holbrook was held March 11, 1872, "in the East Parish meeting-house." It was called to order by the Hon. Zenas French, and after prayer by the Rev. Ezekiel Russell, D.D., Mr. Lemuel Whitcomb was elected moderator, and the meeting proceeded to the election of town officers. At another meeting, held March 21st of the same year, various appropriations for town purposes were made, by-laws adopted, etc.

One of the earliest business transactions to demand attention from the officers of the new town was the division of town property. For this purpose the selectmen of both Randolph and Holbrook were appointed committees with full powers by their respective towns; and according to a document dated "Randolph, March 19, 1873," and signed by both boards, it was agreed and certified "that there has been paid by the town of Holbrook to the town of Randolph the balance of indebtedness as within stated, amounting to $14,988.94, and interest on the same from Feb. 1 to March 1, 1873, of $74.94, making $15,063.88," etc. In 1873 a town hall was built only a few feet south of the Winthrop Church, on Franklin Street, at an expense of about $35,000. It was of wood, two stories high, with French roof and brick basement, and was ninety by forty-eight feet in dimensions. The public library occupied rooms on the first floor. Early on Christmas morning, 1877, fire broke out in the town hall building, and both it and the church were wholly consumed. After the fire the citizens held their town-meetings in Library Hall, in the rear of the burned structure; but early in 1879 a new brick town hall, with stone trimmings, was completed on the site of the former one, and was dedicated on the evening of March 26th of that year.

The building is in plan a parallelogram, measuring fifty-three by one hundred feet, with projections forty-four feet wide on front and rear, flanked at the corners on the front with projections thirteen feet wide. It contains four stories—basement, street floor, public hall, and roof story. The former contains the steam and gas apparatus. The street story is thirteen feet in height, containing two stores, apartments for town officers, and commodious quarters for the public library. The main hall, on the second story, is ninety by fifty feet and twenty-five feet in height, and with its paneled walls and ceilings, long arched windows, and tasteful frescoing forms one of the most striking interiors of the kind in the State. It will seat, including the gallery at the northerly end, nine hundred persons. There is a large stage, with commodious dressing-rooms adjacent. A stone tablet set in the front of the edifice bears this inscription:

"Holbrook
Town Hall.
Erected
1878.
The Gift of
E. N. Holbrook."

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The total cost, including furniture, fixtures, etc., was nearly twenty-eight thousand five hundred dollars. On the left of the stage, in the hall, is a finely executed portrait of the late donor of the building; and in a corresponding position on the right of the platform is a marble slab inscribed as follows:

"Holbrook Town Hall.
Erected 1873.
Destroyed by Fire
Dec. 25, 1877.
Rebuilt, 1878."

The dedicatory exercises consisted of prayer by Rev. Z. T. Sullivan, of Brockton; song by the Mozart Quartette (male); address by Prof. J. B. Sewall, principal of Thayer Academy, South Braintree; presentation of the keys of the building by Mr. J. T. Southworth, chairman of the building committee, to Mr. Henry Newcomb, chairman of the board of selectmen, who responded appropriately; song by the quartette; remarks by Hon. Seth Turner, of Randolph; reading of letters, and brief speeches by invited guests from neighboring towns. Dancing closed the festivities of the occasion.

In view of prevalent incendiarism, the following significant vote was passed at a special town-meeting held Nov. 5, 1881:

"Voted, That the selectmen offer $500 reward each for the arrest and conviction of the party or parties who set fire to the barn of S. L. White, house of the late Ebenezer Alden, barn of James Holbrook, barn of Mrs. Prudence D. Holbrook, and $1500 for the arrest and conviction of the party or parties who set fire to the house of the late C. S. Holbrook; and in no case shall a double reward be paid for the arrest and conviction of any one party."

Ecclesiastical History.—Up to the year 1818 the residents of both the East and West villages of Randolph worshiped in the First Church, which was located in the latter village, and formed one society. In this year, however, the question of repairing the old house or building a new one was raised. The church edifice was then fifty-four years old, it being the second building erected by the society. It having been voted to build rather than repair, most of the residents living east of the Cochato River petitioned to the General Court to be set off as a separate parish. This movement on the part of the citizens of East Randolph excited an opposition which was fully on a par with that created by the proposition to divide the town, made more than half a century later. The petition was granted, however, and the "Second Church in Randolph" was organized Dec. 15, 1818. [It may here be remarked that the action of the Legislature in dividing the parish put a quietus for several years upon the project of rebuilding the edifice occupied by the First Church in West Randolph, and it was not until Nov. 2, 1825, that the third meeting-house of that parish was dedicated.]

The original members of the Second Church were as follows:

Deacon William Linfield.	Hannah Linfield.
Deacon Elisha Holbrook.	Cassandana White.
Bailey White.	Rachel Wild.
Joseph Holbrook.	Sarah Belcher.
Jacob Whitcomb, Jr.	Lydia Whitcomb.
Samuel Whitcomb.	Phebe Whitcomb.
Abner W. Paine.	Zerniah Faxon.
Benjamin Paine.	Hannah Hobert.
Isaac Whitcomb.	Sally Whitcomb.
Deacon Silas Paine.	Mary Paine.
Caleb White.	Sarah Holbrook.
Col. Simeon White.	Relief White.
Daniel Faxon.	Alse White.
David White.	Abi Newcomb.
Silas Paine, Jr.	Hannah Hunt.
Lucius Paine.	Alse Thayer.
Otis Thayer (2d).	Mary White.
Isaac White.	Mary Whitcomb.
Nathaniel Belcher.	Sarah White.
	Lucinda Whitcomb.[1]

A meeting-house for the Second Church was built immediately after the organization of the parish, and the first pastor, the Rev. David Brigham, was ordained Dec. 29, 1819. He was dismissed Nov. 22, 1836, and was succeeded by the Rev. Dennis Powers, on Dec. 5, 1838. The latter clergyman remained only until April 15, 1841, his successor being the Rev. William A. Peabody, who was settled March 2, 1843, and was dismissed Oct. 2, 1849. The Rev. Ezekiel Russell, D.D., became pastor on May 8, 1850. Six years later dissensions arose in the church, and a division of the society occurred, resulting in the organization, on Dec. 30, 1856, of the Winthrop Church, named in honor of Governor John Winthrop of colonial fame. The circumstances immediately attending the formation of this society were these: Deacon Elisha Holbrook and fifty-eight others—members of the Second Congregational Church in Randolph—presented a request to the church, at its stated and regular meeting, Dec. 5, 1856, for letters of dismission and recommendation to such ecclesiastical council of sister churches as might be called for the purpose of organizing them into a separate and independent church of Christ. The petition submitted was as follows:

"*To the Second Congregational Church in Randolph:*

"The undersigned, members of said Second Church, having become unalterably convinced, by a train of circumstances now

[1] The only living member.

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of long continuance and known to all, that our peace and harmony as members of the church of Christ require an entire change of our relations, and a new organization into a distinct and separate church, do, therefore, request letters of dismission and recommendation from the said Second Church in Randolph, to such ecclesiastical council from sister churches as may be called to act on their request.

"EAST RANDOLPH, Nov. 28, 1856."

It having been moved and seconded that the above request be granted, the motion was carried by a majority of ten votes. There were five negative votes cast, and five persons did not vote. Letters of dismission and recommendation were immediately placed in the hands of the petitioners, signed in due form by the pastor and clerk of the Second Church in Randolph. The persons who had thus been dismissed met Dec. 18, 1856, in the hall of E. N. Holbrook, Esq., and voted, unanimously, to call a council to act on their request for organization, and adopted, also, a confession of faith and covenant, to be submitted to the council for its approval. The council thus invited to convene assembled in conformity with the invitation, and left behind the following record of its doings:

"RANDOLPH, Dec. 30, 1856.

"Pursuant to Letters Missive from Deacon Elisha Holbrook and sixteen others, holding letters of dismission and recommendation from the Second Congregational Church in Randolph, and from other churches, to such ecclesiastical council of sister churches as may be called for the purpose of organizing them into a distinct and separate church of Christ, an ecclesiastical council assembled this day in the hall of E. N. Holbrook. The following-named churches were present by their pastors and delegates, viz.:

First Church in Braintree, Rev. R. S. Storrs, D.D., pastor; Deacon David Hollis, delegate.

Union Church of Braintree and Weymouth, Rev. J. Perkins, pastor; Deacon J. P. Nash, delegate.

First Church, North Bridgewater, Rev. Paul Couch, pastor; Brother J. Kingman, delegate.

Trinitarian Congregational Church, Bridgewater, Rev. David Brigham, pastor; Deacon G. N. Holmes, delegate.

"The council was organized by the choice of Rev. R. S. Storrs, D.D., as moderator, and Rev. David Brigham, scribe. After prayer to God for divine wisdom and direction in the business before them, in which the council was led by the moderator, a document, properly authenticated, was laid before them, showing that the petitioners referred to in the letters missive had been regularly dismissed and recommended, as therein stated. The moderator here inquired if any persons present had objections against the petitioners being formed, according to their request, into a distinct and separate church of Christ. As no one appeared to offer objections, the council now listened to the confession of faith and covenant adopted by the petitioners, with which they voted entire satisfaction. The petitioners at this point, by request of the council, presented their reasons for withdrawing from the churches with which they had hitherto been connected, and for wishing to be organized into a separate church. After attending to these reasons, the moderator again inquired if any persons present had objections to make, or remarks to offer upon the document now presented to the council by the petitioners. No one appearing to respond, the council voted to be by themselves. It was then moved that the prayer of the petitioners be granted, and that we proceed to organize a distinct and separate church of Christ, under the name of the Winthrop Church of Randolph. This motion, after full and free discussion, was unanimously adopted. Arrangements were then made for the public services of the occasion, as follows:

"1. Sermon, with the Introductory Prayer, Rev. David Brigham.

"2. Reading the Confession of Faith and Covenant, with the Consecrating Prayer, Rev. Jonas Perkins.

"3. Charge to the Church, Rev. Paul Couch.

"4. Right Hand of Fellowship, with Concluding Prayer, Rev. R. S. Storrs, D.D.

"After attending public services as above arranged, council dissolved.

"R. S. STORRS, *Moderator.*

"DAVID BRIGHAM, *Scribe.*

"A true copy of the doings and result of council.

"Attest: "D. BRIGHAM, *Scribe.*"

The whole number of members composing the Winthrop Church on the day of its organization was sixty—males, 17; females, 43. On the evening of the same day a society in the same place was organized in connection with the church, the legal steps for this purpose having been previously taken. The church, January 8th, and society, Jan. 20, 1857, with entire unanimity, extended an invitation to the Rev. E. Russell to become their pastor, he having already sustained to them this relation nearly seven years, in connection with the Second Church in Randolph. To this invitation a favorable response was promptly made, and the clergyman was dismissed from the Second Church on Feb. 3, 1857, and on the same day he was installed over the Winthrop Church, the sermon on that occasion being preached by the Rev. Dr. Storrs.

The church and society met for the first time for public worship in the hall of E. N. Holbrook, Esq., on the first Sabbath in the year 1857. Here all the assemblies for public and social worship were held till the 17th of January, 1858. The new house of worship being then complete, it was dedicated with the usual solemnities on the 20th, and opened for the first time for public worship on the Sabbath, the 24th of January, 1858. It was of the Romanesque style of architecture, eighty-four feet in length by fifty-three in breadth, and with a spire one hundred and forty-seven feet in height. It contained a bell and an organ, and its interior was tastefully frescoed. The cost of the edifice, including the land, was twenty-two thousand dollars, and its bills were all canceled on the day of its dedication. The names of the twenty-three persons who originally contributed to its erection are as follows: Elisha Holbrook, E. N. Holbrook, C. S. Holbrook, Lewis Whitcomb, Elijah Howard, John Holbrook, Calvin French, Erastus Wales, Apollos

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Wales, Newton White, Edmund White, Simeon Whitcomb, Daniel Faxon, Theophilus Wood, M.D., William W. Linfield, Samuel Baker, Charles French (2d), Zenas French, Stephen Chesman, Nathaniel B. Thayer, David White, Caleb Harris, William E. Linfield.

After the separation of the churches the Second Church had no settled pastor, and relinquished the holding of public services in April, 1864. The church building ultimately became a shoe-factory, for which purpose it is now occupied. Meanwhile, however, the Winthrop society prospered. The Rev. Dr. Russell was dismissed from the pastorate on May 14, 1872, and on Jan. 29, 1874, there was a merging of the old Second society with the Winthrop Church under the name of the Winthrop Congregational Church of Holbrook. Early on Christmas morning, 1877, occurred the disastrous conflagration which destroyed both the new town hall and the Winthrop Church. The edifices stood side by side, and sufficiently near together for the flames, which originated in the town hall building, to communicate to and envelop the church. The latter had been extensively repaired, not long previous to its destruction, at an expense of several thousand dollars.

Immediately after the fire the members and friends of the Winthrop society took the initiatory steps looking to a rebuilding of the edifice. Their efforts were crowned with abundant success, and on the evening of Wednesday, Feb. 25, 1880, a commodious and handsomely finished new church was dedicated in the presence of a large congregation. The invocation was by Rev. J. C. Labaree, of Randolph; reading of the Scriptures by Rev. Z. T. Sullivan, of Brockton; prayer by Rev. P. B. Davis, of Hyde Park; sermon by Rev. L. H. Angier, acting pastor of the Winthrop Church, who took his text from Exodus xiv. 14 and 15; dedicatory prayer by Rev. George W. Blagden, D.D., of Boston. At the conclusion of the ceremonies an opportunity to inspect the new structure was afforded to those in attendance, which was embraced very generally. The total cost of the edifice was $28,327, of which $15,790 was subscribed by citizens, and the church was substantially free from debt when dedicated. The more important subscriptions were: Ladies' Sewing Circle, $1000; George N. Spear, $1000; E. Everett Holbrook, $1000; Edmund White, $750; Sabbath-school, $600; Thomas White, $500; Mrs. E. N. Holbrook, $500; E. Newton Thayer, $500; George T. Wilde, $300; J. T. Southworth, $300; Charles H. Paine, $300; Seth C. Sawyer, $300; Charles V. Spear, $250. One hundred and seventy-four other persons donated from $5 to $200 each. The family of the late C. S. Holbrook gave a piano for the vestry; a bequest of $330 from the late E. N. Holbrook was employed in the purchase of pulpit furniture, etc.; the tower-clock was given by Mrs. Mary W. Holbrook, clocks in the main auditorium and vestry by Mrs. C. V. Spear, and silverware by Mrs. E. Everett Holbrook, who also gave $200 to the Ladies' Sewing Circle.

There was no pastor settled over the church after the discharge of the Rev. Dr. Russell, until May 10, 1881, when the Rev. Herbert A. Loring was settled. During the interim the pulpit was occupied successively by Revs. S. C. Kendall, Albert Bryant, H. C. Crane, George W. Blagden, D.D., D. W. Kilbourn, William Adams, L. H. Angier, and George C. Gordon. The Rev. Mr. Loring was dismissed Nov. 23, 1882, and on June 19, 1883, the Rev. Oliver S. Dean, the present pastor, was settled.

Methodist Episcopal Church.[1]—An informal meeting of a few persons interested in the formation of a Methodist class was held Friday evening, July 26, 1878, when it was decided to organize a weekly class, which should meet for the first time the next Wednesday evening, July 31st, at the residence of Mr. Jos. W. Thayer. On that evening, July 31, 1878, the first class-meeting was held, twelve persons being present. The Rev. Joshua Monroe, of West Abington, acted as leader. On the following Wednesday evening the class met at the residence of Lewis Alden, who was chosen as the regular class-leader.

Three months afterwards it was thought wise to hold a prayer-meeting on one evening of the week. Such a meeting was held for the first time at Joseph W. Thayer's residence, with an attendance of about twenty-five. These prayer-meetings, held regularly on Monday evenings during the autumn and winter, had an increasing attendance, until on one occasion seventy-two were present. More than half of these, however, were from the Winthrop Congregational Church, and others still were from out of town—South Braintree, West Abington, Brockton, etc. Thus these meetings from house to house were kept up under the lead of a few persons of the Methodist persuasion and preference, until a strong desire was felt that, in order to make the movement already begun a more permanent one, there ought to be a formal organization of a society under the discipline of the Methodist Episcopal Church. The preliminary steps having been taken, and the necessary arrangements made, on Tuesday, Feb. 11, 1879, Rev. D. A. Whedon, D.D., presiding elder of the Providence District,

[1] By Rev. Howard E. Cook.

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Providence (now N. E. Southern) Conference, visited the town and formally organized the Holbrook Methodist Episcopal Church, with seven members and two probationers. Truly a very small beginning! These original members were Lewis Alden, Mrs. Hattie S. Alden, Elmer F. Reynolds, Mrs. Georgiana Reynolds, Mrs. Emma O. Thayer, Mrs. Nancy A. Nickerson, and Edward Brewer. Probationers: Mrs. Abbie C. Hollis and Sarah W. Bates.

A desire for preaching services on the Lord's day soon prevailed, and on April 27, 1879, under the direction of the presiding elder, Rev. C. M. Comstock came to Holbrook and preached to the first congregation ever assembled in the town under the auspices of a Methodist Episcopal Church. Library Hall had been engaged, and the services were held therein. Eighty were present at this first preaching service. The Rev. B. L. Duckwall preached May 4th and 11th, after whom the Rev. D. C. Stevenson acted as preacher and pastor from May 18th to August 2d. In this brief time he made many friends in Holbrook, who were sadly pained, the past year, at the news of his death in the South. The pulpit was supplied August 9th and 16th by the Rev. A. M. Osgood, and the 23d and 30th by the Rev. W. C. Helt. Next came the pastorate of the Rev. Nelson Edwards, for six months—September 7th to March 7, 1880. During this time an attempt was made toward building a church. The Rev. Mr. Edwards succeeded in getting about six hundred dollars pledged, and sufficient collected to buy a lot for four hundred and fifty dollars, located on Plymouth Street, also to pay for the laying of a trench-work foundation for a church, thirty-one by forty. Here the work stopped. The first regularly-appointed preacher sent by the bishop was the Rev. E. M. Dunham, April 13, 1880. On the Saturday night on which he arrived in town, April 17, 1880, Library Hall was burned. Severe illness of his wife compelled him to resign his work in September, 1880, and the Rev. W. C. Endly was sent to fill out the remainder of the Conference year. The Rev. F. J. Ward was sent as the supply in 1881, and remained until ill health compelled him to resign in August ensuing. The Rev. Howard E. Cook, of Boston University School of Theology, succeeded to the vacancy. Uniting with the N. E. Southern Conference as a probationer in April, 1882, he was sent by the bishop as the second regularly-appointed pastor of the Holbrook Methodist Episcopal Church. Again in April, 1883, he was reappointed to a third year's pastorate.

The membership of the church has been increased as follows: The Rev. Mr. Edwards received two "by letter," the Rev. Mr. Dunham one "from probation," the Rev. Mr. Ward one "by letter" and one "from probation," and the Rev. Mr. Cook twenty-six "from probation" and nine "by letter." Thus the total number received is forty-seven. One, Otis Thayer, aged eighty-seven, is deceased; two have removed to Hopkinton without letter, one has been dismissed by letter to the South Braintree Methodist Episcopal Church, and one has been excluded for flagrant neglect of the means of grace. The present nominal membership is therefore forty-five. There are, besides, ten members on probation. Other Christians not formally united with the church are regularly associated with these in the religious work.

After Library Hall was burned, preaching services and other services on the Lord's day were held in the committee-room in the town hall building. Week-day services were continued from house to house. The loss by fire was considerable for this young, weak, and struggling church. There was no insurance. All was lost except the contribution-boxes and hymnals, which were found among the ruins, and such Sabbath-school books as were in the hands of scholars. A few weeks after the present pastorate began, the pastor initiated a movement towards building a church. He called a meeting of the stewards and trustees, and moved that the board of stewards and trustees serve as a building committee. This was carried, and the committee consisted of Lewis Alden, Wm. B. Crocker, and Edward Brewer. The preparations for building were then at once begun, and a subscription-book was started by the pastor, who also drew up some plans and specifications for a church, which were accepted by the committee, who gave him authority to solicit and receive bids thereon. This done, the carpenter's contract was given to Edward Brewer at two thousand two hundred and seventy-five dollars. An additional cost was incurred by putting in Scotch cathedral glass, and other extras, amounting to about one hundred and twenty-five dollars.

The church is thirty-one by fifty feet, with front projection six by twenty-three feet, and rear projection six by twelve feet, with a rear covered entrance and stairway to the pulpit recess. Six weeks after the building committee was chosen the lumber was hauled on to the church-lot, and in about three months the house was ready for dedication. The dedicatory services occurred Feb. 8, 1882. About fifteen hundred dollars was pledged in a day to remove all debt. The interior of the church is divided up as follows: main audience-room thirty-one by forty feet with pulpit recess six by twelve feet; lecture-room fifteen by twenty feet connected with former

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by ground-glass windows; hallway eight by fifteen feet; library-room four by six feet; ladies' kitchen over lecture-room and hall, and connected with lower floor by stairway and dumb-waiter; seating capacity of whole church three hundred and fifty. Some improvements since the dedication have consisted of grading in front and also the concreting of walks, improving the library-room, and elevating and railing off a section for the choir. The whole church property is valued at about four thousand dollars. The parsonage property at present is about two hundred dollars. The Sunday-school was organized the third Sunday on which meetings were held, in Library Hall (May 11, 1879), with a membership or attendance of fifty-two. The present membership is one hundred and thirty, and the superintendent is Lewis Alden. There have been two special revival seasons during the present pastorate, in which nearly one hundred persons have taken a public stand for Christ. Many of these have been soundly converted, and are now in the church. Some were transient residents and gone from town. Some were members of the Winthrop Sabbath-school, while others are turned back into the world.

The above facts show a marked and rapid progress for the Holbrook Methodist Episcopal Church, especially during the present pastorate. Death has not broken into its ranks, and there have been steady accessions. In four years this church has acquired a property worth nearly forty-five hundred dollars, has become a regular appointment in the N. E. Southern Conference, and pays a salary of seven hundred and fifty dollars per annum. The parsonage tenement, of six rooms, is convenient, pleasant, and comfortable.

The church is doing a good and needed work, and its past success is felt to be the harbinger of far greater growth and power for good.

The officers of the church are as follows: Stewards, Lewis Alden (recording secretary), Wm. B. Crocker, Samuel C. Curtis, Alexander H. McGaw, Josiah W. Chamberlain, Chas. B. Boynton, Winslow P. Wilbur, Chas. C. Webster, and Franklin Z. Phillips; Trustees, Lewis Alden, Wm. B. Crocker, John I. Glover, Samuel C. Curtis, Franklin Z. Phillips, and Chas. C. Webster; Class-Leaders, Lewis Alden and Wm. B. Crocker.

On the first Sabbath of July, 1861, a few members of the Winthrop Congregational Sabbath-school organized a mission school in the engine-hall in South Randolph, which continued under their care until the spring of 1868. During the winter of 1867–68 a revival was commenced by the Methodist brethren of North Bridgewater (now Brockton). As a result of the work the people wished a church organization, and in May the choice was made in favor of a Baptist society. On May 30th the church was constituted under the labors of the Rev. Benjamin I. Lane, with four members, viz., Paul Hollis, A. L. Russell, Emily F. Russell, and Sarah E. Belcher, and the Sabbath-school was given formally to the church. At the close of the year the membership was twenty-nine. The church was recognized by a council of Baptist Churches convened at South Randolph in a pine grove, on land of Mr. Thomas West, Sept. 14, 1868. On Dec. 10, 1870, the ground was broken for a church edifice by Samuel Ludden (age eighty-two) and Daniel Faxon, Jr., son of the donor of the land, Rev. J. K. Chase, pastor at East Stoughton Baptist Church, officiating.

The meagre records afford but little information for the years from 1870 to 1873, but they note the dedication of the church June 25, 1872, with a sermon by the Rev. William Lamson. The Rev. Mr. Lane continued to supply the pulpit until about November, 1869. After three years of supply by students and laymen, the church called the Rev. Benjamin Wheeler to be pastor, Nov. 1, 1872, who by faithful ministry greatly built up the society, twenty-two being added during his pastorate, which ended with his death, Aug. 25, 1876. Following him came the Rev. Richard M. Nott, who became a stated supply (residing in Wakefield) until his death, in December, 1879. Although but three were added to the church during his ministry, the fruit of his and others' labors was gathered in by his successor, the Rev. Clifton Fletcher, of Melrose, who still continues as a stated supply. Fifteen members were added during October and November, 1883. During the years 1882 and 1883 a debt of one thousand dollars was canceled and improvements made in the church, including furnaces, at an expense of nearly three hundred dollars.

Business.—Holbrook is emphatically a "shoe town." How completely this business overshadows all others is shown by the fact that in the census of 1880, out of a total value of manufactured products of two million thirteen thousand seven hundred dollars, all but six thousand dollars was in boots and shoes. The business dates back to the beginning of the century. Ephraim Lincoln was one of the pioneers, and others of the early manufacturers bore the characteristic names, known and honored in the town to-day, of Paine, Blanchard, Holbrook, White, Whitcomb, Faxon, etc. The sires laid the foundations, and the sons have proved themselves worthy successors. To-

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day three of the largest firms do ninety per cent. of the entire business.

The house of Thomas White & Co. was founded in 1839 by the senior member of the present firm, Mr. Thomas White. In 1865, Mr. Edmund White, brother of Thomas, formed a partnership, under the style of T. & E. White, which continued until 1870, when the firm dissolved, Mr. Edmund White retiring, and a new partnership was formed consisting of Thomas White, T. Edgar and Henry M. White (his sons), which was known under the firm-name of Thomas White & Co. In 1873, Mr. M. Walker was admitted as a partner, but no change was made in the firm-name. The firm manufactures men's and women's kip, calf, buff, and split boots and shoes, and occupies a four-story building one hundred by thirty-six feet, with an L seventy by seventy-five feet. The factory is supplied with the latest improved machinery, and at all times presents a busy scene, as there are some four hundred and fifty people engaged in various ways. The sales for the last six years averaged six hundred thousand dollars per year, the goods going all over the United States. The firm also has a large manufactory at Great Falls, N. H., where, in a three-story building one hundred and seventy-five by thirty feet, employment is given to about one hundred and seventy-five hands. The business transactions of that establishment amount to about three hundred thousand dollars per year.

The boot and shoe business of Mr. Edmund White was established by him in 1848. The building occupied as a factory is one hundred and thirty by twenty-five feet, and three stories in height, with two wings, measuring one hundred and forty by thirty and one hundred and forty by thirty-five feet. About four hundred and fifty hands are employed, who manufacture on an average two thousand five hundred pairs per day, which are sold throughout the New England and Western States. Mr. White, who is sixty years of age, is a native of Holbrook.

Messrs. Whitcomb & Paine, manufacturers of men's and boys' calf boots, pegged and standard screw, occupy two buildings—the main structure being a four-story and basement building, one hundred and seventy by thirty feet, and the other eighty by twenty-five feet, containing three floors. About two hundred and twenty-five hands are employed, who turn out one hundred cases per day. The firm is one of the oldest in the town, having been established in 1861. The members are L. S. Whitcomb and C. H. Paine.

The firm of R Thayer & Son, manufacturers of leather shoe-strings and dealers in leather remnants, was established about 1845 by Mr. Ezra Thayer. At his death he was succeeded by his son, Royal Thayer, who later admitted his own son, Mr. E. Newton Thayer, to a partnership, thus constituting the present firm. Two buildings are utilized as factories, and from twenty-five to thirty hands are employed. The business is prosperous and increasing under its present intelligent management.

The following statistics of boot and shoe manufacture in the town are taken from the census of 1880:

Number of establishments	16
Employés (male) over 16	950
" (female) " "	202
Total wages paid during the year	$445,000
Capital invested	487,600
Stock used	1,360,652
Value of product	2,007,700

Miscellaneous.—The only secret organization in the town is Holbrook Lodge, No. 1753, Knights of Honor, which was instituted Sept. 5, 1879. The charter members were R. P. Chandler, Dr. J. B. Kingsbury, J. T. Southworth, J. W. Hayden, Walter E. White, H. N. Clark, Z. A. French, W. R. Norton, H. F. Thayer, R. T. Pratt, C. H. French, Lewis Alden, George M. Patten, S. D. Chase, J. E. Daniels, T. P. White, E. F. Hayden, Charles Hayden, and Elihu A. Holbrook. The Dictators have been J. T. Southworth, George M. Patten, Z. A. French, and Lewis Alden. The present officers are: P. D., Lewis Alden; D., H. N. Clark; A. D., F. P. Butman; V. D., E. P. Rice; Chap., George M. Patten; R., J. E. Daniels; F. R., John Adams (2d); T., W. E. White; Guide, E. E. Paine; Guard, A. W. Pratt; Sent., C. W. Staples.

The village in the southern portion of the town, about two miles from the centre, is known as Brookville. Its former appellation was "Faxon's Corner." It has a post-office and a Baptist Church, of which a sketch has been previously given in this article.

Holbrook's fire department consists of one steamer, one hand-engine (the latter located at Brookville), and a hook-and-ladder truck. The chief engineer is Mr. George W. Wilde.

Statistics.—The following table shows, under the appropriate headings, the most important statistical information relative to the town of Holbrook since its incorporation, compiled from official sources:

1872.

Town Officers.—Selectmen, assessors, and overseers of the poor, John Adams, E. Wales Thayer, Lemuel S. Whitcomb; town clerk and treasurer, Frank W. Lewis; school committee, Frank W. Lewis (three years), Barton Howard (two years), Charles H. Paine (one year); auditors, Ludovicus Wild, Newton White, Nathaniel E. Hobart; constables, Samuel L. White, S. R. Hodge, Z. P. Jordan; fence-viewers, Hiram Belcher,

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Thomas West, Royal Thayer; sealer of weights and measures, Warren Thayer; engineers of fire department, Edward Belcher, Samuel D. Chase; collector of taxes, Jacob Whitcomb.

Appropriations.—Schools (including repairs and incidentals), $4300; highways, $1300; general town expense, $5200; State aid, $1000; State and county tax, $3500; total, $15,300.

Valuation, May 1.—Personal estate, $722,060; real estate, $647,490; total, $1,369,550.

Tax Rate, $10 on $1000.

Net Indebtedness, $14,038.21.

1873.

Town Officers.—Selectmen, assessors, and overseers of the poor, E. Wales Thayer, John Adams, Charles H. Belcher; town clerk and treasurer, David Blanchard; road commissioners, E. Wales Thayer (three years), Thomes West (two years), Washington L. Bates (one year). (Minor officers here omitted.)

Appropriations (including $5436.08 for schools and $1800 for highways), $19,236.08.

Net Indebtedness, $12,446.70.

1874.

Town Officers.—Selectmen, assessors, and overseers of the poor, same as 1873; town clerk and treasurer, David Blanchard. (Minor officers here omitted.)

Appropriations (including $5645.16 for schools and $1800 for highways), $20,845.16.

Net Indebtedness, $8575.05.

1875.

Town Officers.—Selectmen, assessors, and overseers of the poor, same as 1873; town clerk and treasurer, John Underhay. (Minor officers here omitted.)

Appropriations (including $5643.94 for schools and $1500 for highways), $21,593.95.

Net Indebtedness, $16,277.86.

1876.

Town Officers.—Selectmen, assessors, and overseers of the poor, C. H. Belcher, Newton White, W. F. Gleason; town clerk and treasurer, John Underhay. (Minor officers here omitted.)

Appropriations (including $5000 for schools and $1000 for highways), $23,000.

Net Indebtedness, $13,065.51.

1877.

Town Officers.—Selectmen, assessors, and overseers of the poor, Newton White, W. F. Gleason, R. T. Pratt; town clerk and treasurer, John Underhay. (Minor officers here omitted.)

Valuation.—Real estate, $769,435; personal property, $185,550; bank and corporation stock owned by residents of Holbrook and taxed by the State, $577,500; total, $1,532,485.

Tax Rate, $11 on $1000.

Appropriations (including $5250 for schools and $1600 for highways), $19,250. (At the close of the fiscal year there was a balance due the town, over all indebtedness, of $10,100.61, of which $10,000 was due from the Franklin and Boylston Insurance Companies—$5000 each.)

1878.

Town Officers.—Selectmen, assessors, and overseers of the poor, Henry Newcomb, E. Frank Hayden, Samuel D. Chase; town clerk and treasurer, John Underhay. (Minor officers here omitted.)

Valuation.—Real estate, $809,845; personal estate (not including bank and corporation stock), $185,750; total, $995,595.

Tax Rate, $16.50 on $1000.

Appropriations (including $5000 for schools, $1600 for highways, and $6000 for fire department), $24,600.

Orders Drawn on Treasurer (including $7116.24 for fire department, and $21,783.92 for town house and fixtures), $44,596.71.

Net Indebtedness, $19,780.62. (An itemized report of the town hall building committee gives the entire cost of the new hall, to replace the burned structure, as $28,499.81.)

1879.

Town Officers.—Selectmen, assessors, and overseers of the poor, J. T. Southworth, Samuel D. Chase, E. Frank Hayden; town clerk and treasurer, John Underhay. (Minor officers here omitted.)

Valuation.—Real estate, $829,550; personal (not including stock), $182,145; total, $1,011,695.

Valuation of Town Property, $53,750.

Tax Rate, $14 on $1000.

Appropriations (including $5000 for schools, $2200 for highways, $4000 for paupers, and $2000 for fire department), $19,400.

Net Indebtedness, $18,156.11

Miscellaneous Statistics.—Number of voters, 551 (an increase of 47 over 1878); number of polls assessed, 653 (increase of 63 over 1878); houses, 385 (increase of 38 over 1878).

1880.

Town Officers.—Selectmen, assessors, and overseers of the poor, Samuel D. Chase, John Adams, E. Frank Hayden; town clerk and treasurer, J. T. Southworth. (Minor officers omitted here.)

Valuation.—Real estate, $834,740; personal estate (not including stock), $230,125; total, $1,064,865.

Tax Rate, $15 on $1000.

Appropriations (including $5000 for schools, $2000 for highways, and $3500 for paupers), $24,475.

Net Indebtedness, $11,480.83.

1881.

Town Officers.—Selectmen, assessors, overseers of the poor, town clerk and treasurer, same as 1880. (Minor officers here omitted.)

Valuation.—Real estate, $836,765; personal (not including stock), $219,670; total, $1,056,435.

Tax Rate, $16 on $1000.

Appropriations (including $5000 for schools, $4000 for steamer-house, and $3500 for new school-house), $33,475.

Net Indebtedness, $17,631.80.

1882.

Town Officers.—Selectmen, assessors, and overseers of the poor, John Adams, Samuel G. Chase, Abram C. Holbrook; town clerk and treasurer, J. T. Southworth. (Minor town officers here omitted.)

Valuation.—Real estate, $831,490; personal (not including stock), $152,805; total, $984,295.

Tax Rate, $19 on $1000.

Appropriations (including $5500 for schools, $2000 for highways, and $3800 for paupers), $27,015.

Net Indebtedness, $20,942.99.

1883.

Town Officers.—Selectmen, assessors, and overseers of the poor, Abram C. Holbrook, Willard F. Gleason, Samuel D. Chase; town clerk and treasurer, J. T. Southworth. (Minor town officers here omitted.)

Valuation.—Real estate, $855,120; personal (not including stock), $164,211; total, $1,019,331.

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D. W. Holbrook

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Tax Rate, $16.50 on $1000.

Appropriations (including $5800 for schools, $2000 for highways, and $3500 for paupers), $23,550.

Net Indebtedness, $20,000.

1884.

Town Officers.—Moderator, Francis Gardner; town clerk and treasurer, J. T. Southworth; selectmen, assessors, and overseers of the poor, Willard F. Gleason, Abram C. Holbrook, C. H. Belcher; road commissioners, J. W. Paine, Charles W. Paine; trustee public library, John Underhay; school committee, M. Anna Wood; constables, S. L. White, W. O. Crooker, C. W. Wilde, Newton Hollis, S. A. Allen, Patrick Reardon, G. F. Nickerson.

Vote on License.—Yes, 103; no, 212.

Appropriations.—Schools, $6500; highways, $3200; State tax, $1300; county tax, $1000; poor, $4000; interest, $1300; town debt, $2000; cemeteries, $100; library, $800; town officers, $1000; general expenses, $800; State aid, $500; fire department, $1000; memorial day, $100; new roads, sidewalks, etc., $875; enforcing the liquor laws, $500; school supplies, $300; night police, $500.

It was voted that there be a vigorous enforcement of the liquor laws, and that the appropriation for the same be put in the hands of the Law and Order League. The selectmen and Messrs. J. T. Southworth and George W. Paine were appointed a committee to investigate the subject of water supply for the town.

Population.—In 1875, 1726; in 1880, 2130. Of the latter 1092 were males and 1038 females. By the census of 1880 there were in the town 11 white males and 12 white females, aged 21 and over, who could not write, and 23 persons aged 10 and over, who could not read.

BIOGRAPHICAL SKETCHES.

E. N. HOLBROOK.

E. N. Holbrook was born in East Randolph (now Holbrook), Mass., Oct. 31, 1800. He was the second son and fifth child of Deacon Elisha and Anna Holbrook. He came of an ancestry distinguished for energy of character, piety, devotion to principle, and zeal in their religious faith, and he united in his own character those traits in a high degree. His opportunities for an education in his youth were fair, and were well improved. Instead, however, of pursuing his studies through a collegiate course he early devoted his attention to business, and at the age of twenty he, in company with others, engaged in the manufacture of boots and shoes. He soon withdrew from the firm, however, and established himself alone in the same line of business. He may be ranked as one of the pioneers in that branch of manufacture for which Massachusetts has since become so famous. From the outset he was successful, and during the long course of his business life it has been remarked of him that he seldom, if ever, failed in any of his undertakings. For a period of nearly half a century he conducted a boot- and shoe-manufactory, always alone, until within a few years of his death he admitted his son, E. Everett Holbrook, as partner.

During the last twenty years of his life his interests outside his manufactory had grown to be so extensive as to demand most of his attention, and much of his time was spent as a dealer in stocks in Boston.

His methods of business were straightforward and direct; scorning subterfuge and finesse, he met all issues squarely as they arose, and by his life's work and its results he furnished indubitable proof of the truth of the old adage, "Honesty is the best policy." He possessed in an eminent degree those qualities that command success, and to his infinite credit, be it said, he applied the results of that success to no selfish end. Not only the town hall, the beautiful Winthrop church edifice, to the erection of which he was so liberal a contributor, not only the public library which he endowed, but even the town itself stands as a monument to his memory, bearing as it does his name in token of the munificent donation of fifty thousand dollars to the new town (in event of its establishment), in order, as he said, "that the people might be permanently benefited and begin their history as a municipality free from debt, and in more propitious circumstances than most of the other debt-incumbered towns of the Commonwealth."

He was one of the prime movers and most active agents in securing the establishment of the new town, but unfortunately he did not live to see his wish fully consummated. His last visit to Boston, only a few days before his death, was to confer with the committee appointed by the Legislature to determine as to the advisability of establishing the new town. The committee reported favorably, the town was set apart, but Mr. Holbrook had ceased his earthly cares and labors.

He died Feb. 5, 1872, in the seventy-second year of his age. Nature had blessed him with a fine physique, a genial, pleasant countenance, and commanding presence. View his character in what light we may, it was such as to command admiration not only as a strong, successful man of business, as a philanthropic citizen, but as a loving, tender husband and father. He married Relief, daughter of Samuel and Relief Linfield. She died March 19, 1883, aged seventy-nine years and seven months. Their children were two daughters and one son,—Relief L. (afterwards the wife of Rev. Charles V. Spear, principal and proprietor of Maplewood Institute, at Pittsfield, Mass.

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died April 26, 1883), E. Everett (married Mary J., daughter of Rev. Dr. Ezekiel Russell), and Mary W. The son and last-named daughter are still living.

THOMAS WHITE.

Thomas White was born in East Randolph (now Holbrook), Mass., April 30, 1816. He attended the common schools of his town, and also the Pittsfield (N. H.) Academy, graduating from this institution in 1836. His father was a pioneer in the shoe manufacturing industry, commencing that business in East Randolph in 1810. At that early day very primitive methods were in use, machinery for the purpose was unknown, and the unpretentious little shops where shoes were made by hand were very insignificant affairs compared with the vast establishments where, operated by steam, hundreds of odd-looking machines shape, fashion, and finish the foot-gear of the present generation. At the time of which we speak there were no railroads, and each manufacturer would make up a load of shoes or boots, and with his team proceed to cart them to market to dispose of them, and having done so would return home to repeat the process. During his boyhood, when not attending school, Mr. White worked in the shop with his father, and upon his return from Pittsfield, at the age of twenty, he determined to follow boot and shoemaking as a business. For a few years he worked for others, but in 1839 he commenced business for himself. It was a very small beginning. All that was required in the way of an outfit was a cutting-board, a few patterns, and a knife. Mr. White had, however, youth, strength, energy, ambition and good business capacity, and all of these he put as capital stock into his business. From the beginning he was successful, and so rapidly did his business increase that in 1843 he found it advisable to admit a partner, and Samuel Whitcomb was admitted, the firm being White & Whitcomb. This relation was soon terminated by the death of Mr. Whitcomb. Though still a young man, Mr. White had come to hold a prominent place in the community. He employed quite a number of hands, and his factory became quite a source of revenue to the little village. In the mean time he had also established a general store in the village, having for partners during the eight years he was connected with it Mr. F. H. Keith, now a prosperous merchant of Philadelphia, and Mr. Adolphus Clark, who has since been successful in business in London, England. In October, 1842, he married Miss Harriet E. Keith, of Bridgewater, a sister of Mr. F. H. Keith, his partner in the store. Mr. White was one of the few who successfully met and weathered the great financial storm of 1857–58. During those terrible months there were hundreds of level-headed, far-seeing business men unable, notwithstanding their most heroic endeavors, to breast the tide, but having his business well in hand, and by the exercise of clear foresight and good judgment, Mr. White passed the crisis and met all liabilities dollar for dollar. The war of the Rebellion following soon after, Mr. White, in common with other manufacturers, lost all his Southern trade, which had been quite extensive. Taking advantage of the demands of the occasion, however, he at once began making army boots and shoes, dealing sometimes directly with the government, but more largely with New York merchants. This branch of business was continued until the close of the war caused a cessation of the demand.

In 1866, Mr. White took his brother, Edmund White, into partnership with him, the firm being T. & E. White. Up to about this time it had been the custom of manufacturers to dispose of their goods through commission-houses or selling agents. Believing, however, it would accrue to their benefit to distribute their own products, they opened a wholesale boot- and shoe-store on Pearl, near Milk Street, Boston, Thomas superintending the selling of the goods, while Edmund had charge of the manufacturing at East Randolph. Mr. White at once took rank as one of the leading business men of Boston. Under his management the business during the next two years increased so rapidly as to necessitate increased facilities for production, and they purchased the large four-story steam-factory built by Spear, Sprague & Co., and which admirably suited their requirements. The firm had now become one of the largest and most influential houses in the trade.

In 1871, Mr. Edmund White withdrew from the firm, and soon established a large business of his own in the same village. Upon the withdrawal of his brother, Mr. White admitted his two sons, T. Edgar and Henry M. White, as partners, assuming the firm-name of Thomas White & Co. In 1872 the great fire in Boston left their store, like all others situated in what is known as the "burned district," in ashes. Some of their stock was saved, but they experienced heavy losses by the failure of the insurance companies. Although they suffered temporary inconvenience by their inability to secure advantageous quarters, yet their business continued to increase so rapidly that during that year they took another partner, Mr. Marcellus Walker, of Cambridge, who for many years had been their salesman, and who

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Thomas White.

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had proven himself an efficient business man. As soon as possible they established themselves at the corner of Pearl and High Streets, near their old quarters, and, in order to keep pace with the demands of their trade, they purchased and fitted for their use the meeting-house situated near their factory. At present theirs ranks among the largest factories of Eastern Massachusetts, and they turn out weekly from six to nine hundred cases of goods.

In 1880 they still further enlarged their business by securing a factory in Great Falls, N. H., one hundred and seventy-five feet long, three stories in height, and capable of turning out fifteen hundred pairs of shoes per day. In 1883 they secured a large factory in Boston, where they can produce from two to three thousand pairs of boots per day. The productions of this firm rank as standard goods throughout the United States.

Mr. White's business career has been in many respects an exceptional one. But few of those who are referred to to-day as our "self-made men" have passed through so many severe ordeals, met with so many heavy losses, and yet paid at all times and in full all obligations. While phenomenally successful from a business point of view, Mr. White has always been liberal and public-spirited, and has found time to fill honorably and creditably many positions of public trust. He has held many town offices, and twice represented his district in the State Legislature. In politics he was a Whig in ante-bellum days, and since the organization of the Republican party he has always given his support to that party.

Mr. White has done much toward making Holbrook the beautiful village it is, and is justly regarded by the citizens of that place as one of their benefactors.

CHAPTER XXXV.

MEDFIELD.

BY W. S. TILDEN.

THIS region of country lying to the southwest of Boston was, when first known to white men, the home of several Indian tribes. Among these were the Naticks, the Neponsets, and to the westward of Norfolk County, the Nipmucks. These tribes were at the beginning of their acquaintance with the English settlers quite friendly to them; indeed, when John Oldham and three others, in 1633, went overland as far as the Connecticut River, he found the same friendly disposition existing among the Indians all along his journey. It was only after the encroachments of the whites upon their domain, and after some wrongs committed by the English, that the temper of the Indians toward them suffered a change. The aboriginal tribes scattered over this part of the country were known under the general designation of "Massachusetts;" and Charles River was at first known to Englishmen as the "Massachusetts River." There is no account extant of any exploration of Charles River Valley during the first decade after the establishment of the Bay colony, though doubtless it was not long before adventurous pioneers became acquainted with the general features of this region.

The territory south and east of Charles River was claimed by the tribe of the Neponsets, whose domain included the river of that name. Their sachem, Chickatabot, was very friendly to the English from the first, forming treaties and agreements with both the Plymouth and Bay colonies. About 1632, William Pynchon, of Boston, afterwards of Springfield, purchased of Chickatabot the territory lying between Charles River and Neponset River. The town of Medfield was included in that purchase, together with several other towns of Norfolk County as far south as the Rhode Island line; though the southern boundaries of that purchase were very indefinite, and misunderstanding arose between the settlers and the Indians many years afterwards. It is doubtful if the limits were very clearly defined at the time of purchase, as, in 1635, the colonial government called for any persons who were present at the time of the purchase, or who knew where the boundaries were, to come forward and testify. There was no response, great numbers of the Indians having been swept off by the smallpox in 1633, among them the sachem, Chickatabot.

Dedham was incorporated in 1636, and included "all the lands on the easterly and southerly side of Charles River not formerly granted to any Towne or particular person." Roxbury had been already set off from the Pynchon purchase, and Dedham, when it was founded, appears to have taken in all that was left of it, or the territory of nine or ten of the present towns of Norfolk County.

Medfield was a part of Dedham for fifteen years, but this part of the town is seldom mentioned in the early records of Dedham. Special attention seems to have been first drawn to this region on account of the wide expanse of meadows lying along Charles River, and at the mouths of its tributary streams near this place. The name given by the aborigines to the valley of Charles River above Natick, for several

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miles southward, was "Boggestow," variously spelled, as were most words in the ancient papers and records. From all that we can gather, the name seems to have been more particularly applied to the meadows and uplands lying on the west side of the river, which were not in the Neponset lands, but belonged to the Naticks or Nipmucks, probably the Naticks. But the Dedham people were accustomed to speak of all this west end of their township as Boggestow; sometimes designating it as "lying near Boggestow." In 1642, Dedham granted to one of its citizens a farm of three hundred and fifty acres, "to lie in or about that place called Boggestow, or not far from thence." This farm lay on the east side of the river and was afterwards bought in by the selectmen of Medfield, no settlement having been made upon it.

The meadows in those days being much dryer than at present, and being kept clear of bushes by the annual fires of the Indians, produced great quantities of grass of such quality that it was very highly valued by the early settlers, as it furnished an available supply of fodder for their cattle during the winter seasons. This was probably one of the chief inducements to men to look for a place of settlement in this immediate vicinity.

There were several open plains hereabouts before the land had been cleared by white men, as, indeed, there were in various portions of the Indian country. They are often mentioned by the writers of those days. The forests were quite open, and much grass for pasturage was found in them.

During the fifteen years above mentioned, prior to the incorporation of the town of Medfield, there were no actual settlers upon its territory. In all the earliest records there is not only no reference to any such fact, but everything indicates the contrary, though many persons have supposed that this part of Dedham had been previously overspread by settlers, and these "set off" as is the case now when new towns are formed. We are not to conceive of any buildings erected here in those days, except, perhaps, a cowpen and a rude shelter for the keeper of the herds that found pasturage here during the summer; as we read in very early records of "herd-house plain," which was the level stretch of land lying along the Dedham road a mile east of the present village. It is also spoken of as "the cow-pen."

Settlement.—The first known movement for the formation of a new settlement here was made in 1649. It was started by Dedham men, though they were soon joined in the enterprise by people from other towns. The scheme was to make a new town out of a portion of Dedham and a corresponding portion of land belonging to the colony and lying on the west side of the river, so including the river and the wide meadows on both sides.

A petition was sent to the General Court for a grant of land on the west side, four miles north and south by three miles east and west, which was granted and laid out. This land, which was long called "the old grant," corresponds very nearly to what is now East Medway. After this petition was granted, the town of Dedham set off a portion of its territory lying on Charles River, about four miles north and south and three miles east and west. This grant from Dedham corresponds very nearly (perhaps exactly) with the present extent of the town of Medfield. It is described as being in the "west end of the bounds of Dedham next Boggestow." The men authorized by the town of Dedham to lay it out accomplished their work in the spring of 1650. The orders of the court in regard to the laying out of the land on the west side of the river were also obeyed about the same time by Robert Kayne and Edward Jackson. At the acceptance of their report by the General Court, in May, it is stated that the court, in answer to the request of the inhabitants of Dedham, "doe order that it shalbe called [Meadfield]." The brackets seem to indicate that the name had not then been decided upon, but that it was afterwards inserted. Various conjectures have been offered as to the reason for the selection of the name for the new town. One is that the open field where the village was afterwards built, lying on the way from Dedham to the Boggestow meadows and very near them, was called the "meadow field," and hence "Meadfield." Another is that, as there were open fields in the north and south parts of the town, the plain where the settlement was commenced, lying midway between them, was called the "mid field." The most probable reason is that the towns of Medfield and Dedham in Old England, lying near each other, and many of the early settlers coming from that vicinity, the towns were named by them in honor of their former homes. We know that this was the case with Dedham, and there is little doubt that the name of this town was adopted for a similar reason.

It was decided at a Dedham town-meeting that "in consideration of their town rights in the meadows," the settlers should pay that town the sum of one hundred pounds. This was afterwards reduced to fifty pounds, but it goes to show in what estimation the meadows were held at that time. Nothing is said of the value of the rest of the land that was set off.

A committee was chosen by the inhabitants of the

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town of Dedham to manage all affairs relating to the "erecting, disposing, and government of the said village" of Medfield. It consisted of Ralph Wheelock, Thomas Wight, Robert Hinsdell, Henry Chickering, John Dwight, Peter Woodward, and Eleazar Lusher. The first three were men foremost in the new settlement; the next three were men who proposed to stay in and act for the town of Dedham; and Eleazar Lusher was clerk of the town and kept the record of proceedings until the new town was fully recognized. Those records, in his characteristic handwriting, are still preserved among the town papers.

The "society for removing to Medfield" was organized by the signing of a curious agreement, probably drawn up by Ralph Wheelock, the "founder of Medfield." This agreement provided, (1) That all persons receiving grants of land from the new town should become subject to all rightful orders of town government; (2) that all questions or differences between them should be settled by reference or arbitration without carrying matters into court; (3) that no person should be allowed to become a townsman but such as were honest, peaceable, and free from scandal and erroneous opinions; (4) that none of the inhabitants for seven years to come should let any piece of land received by grant from the town for the space of a year together, except by consent of the selectmen, unless it be to some member of the society.

How many signed the agreement at this time is unknown. It is certain that some of those whose names are appended signed it years afterwards, at the time they were accepted as townsmen; and some who signed at the beginning never removed to the new settlement.

It was provided that no man's house-lot should exceed twelve or fall short of six acres; its size, between these limits, to be determined by his wealth and the size of his family. Also, that all who received house-lots should be settled at Medfield before the end of May, 1651, and that no person should receive lands but those who intended to become actual settlers. The first highways were established preparatory to rendering the town capable of being suitably laid out in house-lots; but all records of those earliest highways are lost. There was a bridge built across Charles River near the present town farm; a road from it eastward through the town to Dedham. It is impossible now to tell on which side of Mount Nebo the first road ran. From this road, at the centre of the town, a road ran northerly, now North Street, and another south, near what is now Pleasant Street. The meeting-house lot and the cemetery were laid out about the same time, though there is no record extant.

The first thirteen house-lots were laid out June 19, 1650. These were scattered along Main, North, Green, Frairy, South, and Philip Streets. The first thirteen settlers were Ralph Wheelock, John Ellis, Samuel Bullen, Daniel Morse, James Allen, Joseph Clark, Francis Hamant, John Turner, John Frairy, Timothy Dwight, Robert Hinsdale, Thomas Wight, and John Wight. It appears that good timber trees near the village grew only along the brook, and strict orders were made in regard to the use of them, they having been reserved for the use of the town.

Dedham surrendered its jurisdiction to the settlers above named Jan. 11, 1651, and in May of the same year the town was incorporated by act of the General Court, the forty-third in the colony in the order of incorporation. During these months accessions to their number were being made and new house-lots granted on North, South, and Bridge Streets.

The first minister of Medfield was Rev. John Wilson, Jr., who commenced his pastorate in December, 1651. He built his house where the town hall now stands. Public worship was conducted at the houses of the settlers for the first two or three years.

The first family to remove to their Medfield home was that of Samuel Bullen, whose house stood near Philip Street. The first mill was built by George Barber in 1652. It stood on Mill Brook, a little way below where it is crossed by Elm Street. It was sold the same year to Henry Adams, and a few years afterwards superseded by a mill above the bridge on Elm Street, which was burned by the Indians and never rebuilt.

The first meeting-house was commenced about 1653. It was a small, plain building, with a thatched roof, and stood where the Unitarian house of worship now stands. It was not completed and furnished till 1656.

The meadows were laid out in grants to the owners of house-lots in 1652, and the following year the lands easily accessible to cultivation were also divided, according to the rules of division,—that is, by persons and estates, each member of the household being appraised at ten pounds. The same year the town clerk commenced his records of births, deaths, and marriages, and the town has an unbroken record from that year down to the present.

In 1653 Mr. Wheelock took up a contribution in this town in aid of Harvard College. The same year we have a record of certain men being chosen to burn the woods. The custom of burning over all the waste lands in November of each year, which was derived

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from the aborigines, was continued for many years by the settlers, in order that the underbrush on the public lands might not prevent the pasturage of cattle upon them.

The principal town business for the years preceding 1660 was granting house-lots to new-comers, the division of wood-lands, laying out roads in various sections of the town and on both sides of the river, adopting orders in regard to fences and bounds, to the yoking and ringing of swine, and providing the town with a "pair of stocks."

A school "for the education of the children" was established in 1655, at the town's expense, and Mr. Wheelock was appointed schoolmaster. In 1657 Medfield contained forty families. It had, also, an "ordinary," or place of public entertainment. The State tax was paid in eighteen and one-half bushels of wheat.

Our territory west of the river was enlarged in 1659 by what was called the "new grant," two miles east and west, and four miles north and south. It is now included in the westerly part of Medway and Holliston. All owners of house-lots shared in this land, it being mostly laid out in large parcels of from fifty to one hundred and fifty acres each. Soon after this date men began to settle on the west side of the river.

The first school-house was built in 1666, eighteen feet long and fourteen feet wide. It evidently stood on the meeting-house common, near what is now the corner of North Street and Janes Avenue.

The first emigration from this town took place about 1670, when the Hinsdales, Plimptons, and Frairys removed to the Connecticut Valley. At about the same date a post-road from Boston to Hartford was established, and a way laid out from Medfield to Mendon; and the business of tanning leather was commenced by Samuel Rockwood, near the present railroad junction in the north part of the town. A tax was levied upon the inhabitants of Medfield, in aid of Harvard College, amounting to £2 4*s*. 2*d*.

In 1672, John Awashamog (Indian), of Natick, laid claim to our territory west of Charles River. It was settled by the payment to him of twenty-one pounds. It would seem by this that the region now Medway was originally the possession of the Natick tribe.

Sixty-two persons at Medfield subscribed various sums in money and produce towards the "new brick college." The total amount was £25 1*s*. In this they were joined by men at "the farms," now Sherborn. In 1675 Medfield had seventy-seven land proprietors.

The Indian War.—The year 1676 is memorable for King Philip's war and the burning of the town. In the hostilities of the previous summer Mendon had been abandoned, leaving Medfield the frontier town in this direction. After the great fight at the Narragansett swamp in December, the Indians formed themselves into small bands for the purpose of falling upon remote and defenseless settlements. On the 10th of February they attacked Lancaster, burned the town, and carried its inhabitants into captivity. On the reception of the news, Mr. Wilson addressed a letter to the Governor and Council containing an urgent and pathetic appeal for aid. He states that Capt. Oakes had just arrived from Lancaster, and reported the Indians apparently bending their course towards this place. In answer to this appeal the Governor sent a hundred or so of soldiers during the week, who were quartered upon the inhabitants in different parts of the town. Signs of the approaching enemy were discovered on the 20th, and a watch was kept through the night. In spite of this precaution, however, the savages stealthily secreted themselves about the houses and in the out-buildings, and when the watch was taken off, at daybreak, they commenced firing houses and barns in every direction. The soldiers, scattered as they were, could do but little against the enemy for a time; but as soon as the people were fairly aroused they fired the cannon as a signal to Dedham, at which the Indians, taking fright, retreated over the bridge across the river, setting the bridge on fire as they went. Across the river, on a hill, in full view of the burning buildings, they had a grand feast. Thirty-two houses, besides barns, two mills, and other buildings were destroyed, about half of the entire number in the settlement. The houses in the centre of the village were saved. Four houses burned were on the west of the river in what is now East Medway. The cattle and horses were generally lost with the barns. The loss of property was estimated at more than two thousand pounds, and it is said that "seventeen or eighteen person were slain or mortally wounded, besides others dangerously hurt." Our records contain the names of seventeen who lost their lives at this time. Hubbard relates that some were taken alive and carried off captives, but we have no certain knowledge of any who suffered this terrible fate.

Notice of the attack was immediately sent to the Governor, who at once dispatched another company of soldiers hither; but not finding the enemy, they pushed on to Marlborough. It is by no means probable that King Philip was near this place at the time of the attack, notwithstanding all the traditions

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about his having been seen on his black horse, careering through the town, leaping the fences, etc. Those who lived in those times, and who wrote a full account of the war, tell us that Medfield was destroyed by Monaco, who boasted of the deed at Groton, and at the same time threatened many other places. He was executed at Boston the following September. Mr. Wilson's house was open to care for the wounded soldiers who were obliged to remain here, some of them for three months, with the surgeon to attend them.

The Indians did not appear here again till the last of April, when a fresh force of horse and foot was sent out against them; and on the 6th of May they were finally routed at Boggestow Pond, near Sherborn. They lingered in small force around this vicinity for some time afterwards, and small parties of soldiers went out to hunt Indians during the summer. But after Philip's death, in August, they were seen no more, though alarms were given for several years afterwards, which caused the people here great uneasiness, but no disasters followed beyond the burning of a mill at Rockville.

The General Court granted some little relief to the sufferers by this calamity, chiefly in the way of remitting taxes. It was several years before the town recovered from the stroke; but most of the houses were finally rebuilt on the original sites. One of the mills destroyed was that of Henry Adams, before referred to, and the other was a mill on Boggestow Brook, now in Medway.

In 1680, the first resident physician of whom we have any record, Dr. Return Johnson, built his house on North Street. He practiced medicine here upwards of twenty years.

In 1685, Josias, grandson of Chickatabot, asserted a claim to the land embraced within the limits of Medfield; the town settled with him by the payment of four pounds ten shillings. The land had been already paid for by Mr. Pynchon, but as no deed could be found the matter was compromised.

Mr. Wilson, the first minister of Medfield, died in 1691, and it was not till six years afterwards that his successor, Rev. Joseph Baxter, was settled. At that date, 1697, the membership of the Parish Church was sixty-five; twenty-five men and forty women. A few of the members lived in that part of Dedham which is now called Walpole.

The Black Swamp lands were laid out in 1702, to the "proprietors," of whom there were now one hundred and twenty-three. Of these at least twenty-seven lived west of the river.

The first meeting-house had become somewhat dilapidated, and it was now insufficient for the accommodation of the people; it was removed in 1706, and replaced by a new one on the same spot, which stood eighty-three years. There is no definite description of that house. We know that in it the men were required to sit on one side, and the women on the other.

Division of the Town.—The subject of dividing the town began to be seriously agitated in 1712. Indeed, at the time the new meeting-house was built, those living west of the river were promised a refunding of half the amount paid by them in case a meeting-house should be built in that part of the town within twenty years. In 1713, the west side people sent a petition to the General Court; a committee was chosen to visit the place and report, which they did, and they reported in favor of a division of the town. It was divided by an act of the Legislature, passed October 25th. Since that date, Charles River has been the western boundary of Medfield. Those set off at this time to form the town of Medway constituted about one-third of the householders, and they possessed about the same proportion of the wealth.

Until 1720, but one school had been kept in town, and that at the Centre. At this time it was ordered that a school be kept a part of the time in the north and a part of the time in the south part of the town.

In these days, when there was no artificial heat in the meeting-houses, and those who came from a distance remained through to hear the two sermons, it was common for neighbors to join together and build what was called a "noon-house" near the meeting-house, into which they could go between sermons, eat their dinner, and make themselves comfortable. Several of these noon-houses, in old times, stood on the meeting-house common here. That kind of building is described as being some fifteen feet square, opening toward the south, with conveniences for building an open fire at the opposite end.

Medfield sent at least eleven soldiers into the army to fight against the French and Indians in 1722. At this date the town was held to answer for not maintaining a grammar-school according to law. The law required that every town having a hundred householders should maintain a school capable of fitting boys for the college. The selectmen replied that they had but ninety-four families; but the school was established.

The protest of the Medfield meadow owners against the Natick Dam was first made in 1723. The owner of the dam at that time was compelled to remove it on account of its preventing the drainage of the meadows.

A movement for the division of the county of Suf-

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folk was started in 1731. The division did not take place till more than sixty years later.

Mr. Baxter's health declining, the town settled Mr. Jonathan Townsend as his colleague early in 1745; but Mr. Baxter dying in May of the same year, Mr. Townsend became his successor in the old parish pastorate. A portion of the church was dissatisfied with him, and there was much dissension for a long time. Several members withdrew; some united with a Baptist Church in Boston and commenced holding Baptist meetings in Medfield about 1752.

There are no records of the old parish church during the ministry of John Wilson. In 1738 Mr. Baxter commenced a regular book of records for the church, copying into it, evidently from his private papers, the list of members at the beginning of his pastorate, as well as the admissions to the church thereafter. This record was continued by his successors. Mr. Townsend built his house on a lot granted him by the town opposite the meeting-house. The house was that long afterwards made into a straw-shop by Walter Janes.

In early times it is said that shad and alewives ran up Charles River to their breeding grounds. About the middle of the century complaint was made that they were prevented by the obstructions in the river, and this town took action in reference to their removal. Further action was taken in regard to the same subject as late as 1785.

During the French and Indian war this town furnished its quota of men to serve in the army. In the rolls at the office of the Secretary of State are found the names of forty-five men who served a longer or shorter time in that war. In 1756, when the unfortunate Acadians were driven from their homes and dispersed through the colonies, several of them were quartered upon Medfield. Some of them remained here until 1766, when the town made an appropriation "to enable the French neutrals to return to Canada."

Three new school-houses were built in the town about 1760.

The Revolutionary Spirit.—Medfield entered most heartily into the struggle for maintaining the rights of the people against the claims of the crown, and during the Revolutionary period we discover many indications of a spirit that would hardly have been expected of our quiet, steady-going citizens. After the passage of the Stamp Act, in 1765, Seth Clark, the representative, received very pointed instructions. Referring to the loyalty of our people, and their efforts to maintain the dignity of his Majesty's arms, they protest that they have received a most unkind return, and express the hope that the remonstrances that were about to be made would bring redress. At the same time, the representative is instructed that he is by no means to express an acquiescence, or even a willing submission to the acts of Parliament. The instructions close with these words: "Honor the king, but save the country."

It was voted that these instructions be put on file "as a memorial to ages yet unborn of the present generation's high sense of the importance of our natural and charter liberties."

In 1767, resolutions were adopted discountenancing the use of imported articles, especially articles of luxury, and recommending the encouragement of our own manufacturers. In addition, the representative was urged to contribute his part to the "entire abolition of that standing reproach to the nations of Christendom,—the slave trade."

Rev. Mr. Townsend resigned his pastorate in 1769, and was succeeded, two years later, by Rev. Thomas Prentiss as pastor of the old parish church.

The town voted, in 1770, that they "applaud and agree to, and will conform their conduct agreeable to the non-importation agreement entered into by the truly patriotic merchants of Boston, so far as it may relate to themselves." In 1773 voted that "the representative of this town be and hereby is instructed to use his best endeavors in the General Assembly to have the full exercise of our just and invaluable rights and liberties restored, secured, and established on a just and constitutional foundation; also that he use his utmost influence to have a final period put to that most cruel, inhuman, and unchristian practice, the slave trade."

In 1774, the town voted compliance with the agreement and resolves adopted by the Continental Congress which met at Philadelphia in October; also voted that those resolutions be entered on the Medfield records. One hundred and fifty-three Medfield men signed their names as personally complying with and indorsing those resolutions. The list embraces, with scarcely an exception, the entire voting population.

In accordance with one of the resolves, a committee of seven was appointed to observe the conduct of men toward the measures of Congress, and to publish the names of all such as were found hostile to the interests of American liberty.

During the exciting times of 1774–75, town-meetings were held by adjournment from week to week. A committee of five was chosen as a committee of correspondence. One-fourth of the able-bodied men

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were enrolled as minute-men, and put under drill, to be compensated for their time by the town,—that is, for three half-days a week.

By the rolls at the State-House we learn that at the Lexington alarm, Capt. Sabin Mann and his company of twenty-seven minute-men marched from Medfield, April 19, and were in service twelve days. Besides these, another company of fifty-four officers and men marched at the same time, though their services were not on that occasion retained. In all, eighty-two men from Medfield took the field at the Lexington alarm.

When the Bunker Hill alarm came, Capt. Chenery started for the scene of action; and though he with his men did not arrive in time to take part in that battle, they served in the siege of Boston.

In the instructions voted to the representative in 1776 is the following: "Whereas, the King, Lords, and Commons of Great Britain in Parliament assembled, have declared their right to bind us in all cases whatsoever. We, therefore, if the Congress declare the colonies independent of Great Britain, will support said declaration with our lives and fortunes."

As the struggle of those seven years of war went on, the citizens of this town bore their part with fidelity. They were constantly called upon to furnish men, material, and provisions for the army. From first to last, one hundred and fifty-four men are known to have been in the Revolutionary service, of whom forty-two were in the Continental army.

The first public library in this town was opened in 1786; it was called the "Medfield Social Library," and was owned in shares of four dollars each. It is said to have contained about seven hundred volumes.

The parish meeting-house of 1706 was replaced by a new one, on the same spot, in 1789. The principal part of that building, with many changes, is still standing, and is included in the present Unitarian house of worship.

Until the year 1789, from the settlement of the town, Medfield had sent its own representatives. But in that year Dover and Medfield were united in a representative district, and so continued for forty-seven years. With very few exceptions, however, the representatives chosen during that period were Medfield men.

A very earnest petition was sent in from this town to the General Court asking for the passage of a stringent law for the apprehension of thieves. The reasons given were that after the disbanding of the army the country was overrun with vagrants and thieves, from whom this town had suffered much.

The first national census was taken in 1790, at which time the population of Medfield was seven hundred and thirty-one.

A New County.—The agitation which had commenced more than half a century before, and in which this town had taken much interest, as is shown by the action taken in town-meetings at various times, resulted in the formation of Norfolk County in 1793. It was proposed at one time, it is said, to make Medfield the shire-town; but some of our prudent townsmen objected, on the ground that the practice of visiting the court-room during the trial of cases would be prejudicial to habits of industry in the citizens.

The last effort to levy ministerial taxes upon all the inhabitants, irrespective of religious belief, was made in 1794. Ebenezer Clark was arrested for non-payment and committed to jail. The town authorities discovered soon after that they had been over-hasty in the matter, and went to Boston for the purpose of having him released at once. Mr. Clark, however, brought suit for damages, and the defense cost the town sixty dollars.

The first guide-boards in this town were erected in 1795. They were five in number, and placed at the corners of the principal thoroughfares.

At this period it was customary to tax men for any special skill or faculties they possessed, either professional or mechanical. Twenty-eight men of this town in one year paid a "faculty tax." Doctors had to pay fifteen dollars, then came employers, master mechanics, and various craftsmen, including blacksmiths, who gave evidence of the value of their skill by the payment of five dollars.

About 1798 a weekly meeting for reading and conversation was held. It seemed to be a sort of political lyceum. Certain books on political subjects, approved by the society, were read aloud, questions asked, and conversation had on the topics presented. Other subjects might be introduced after the readings at the discretion of the presiding officer.

At this period, also, there was much interest on the part of our citizens in planting trees by the roadsides. Many of the fine trees by the public highways in various quarters of the town were planted during the succeeding years as a result of this laudable enthusiasm. The streets of our town owe very much of their summer beauty to these early efforts in tree-planting.

The schools had been established in the different parts of the town for many years, but the district system was adopted, and the district lines drawn, in the year 1800. They continued the same till the abolition of the district system sixty-nine years afterwards.

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The straw manufacture, which has since grown to immense proportions, and has been for many years the principal manufacturing industry of the town, was commenced in a small way by Johnson Mason and George Ellis about the year 1801. They kept a common country store on North Street, opposite the head of Dale Street. Rye straw was cut in a green state, prepared by scalding and bleaching, and braided in families. The children's labor was largely utilized, and many of our older people have grievous recollections of the long weary hours they spent, day after day, in braiding straw when they were children. This braid was purchased by Mason & Ellis and paid for in goods from their store, put out to be trimmed and pressed by other families, and yet again to be sewed into bonnets by those who had the requisite skill. The bonnets were sold in Boston and New York. After the death of George Ellis, Col. Mason continued the straw business, and several years afterward received a premium for straw bonnets manufactured by him from the Massachusetts Agricultural Society.

The Turnpike and Post-office.—The Boston and Hartford Turnpike was built in 1806; it was the property of stockholders, who, though supposing it a paying enterprise at first, realized very little from it. A line of coaches was run through the town for the next thirty years. Toll-gates were erected at several points along the way; those who traveled by private conveyance were compelled to take the old road or pay toll for traveling on the turnpike. The following year a post-office was established here, and was kept at the store on the corner of North Street. Prior to this time citizens of Medfield went for their mails to Dedham or Medway.

The business of brush-making, an industry new to this part of the country, was started by Artemas Woodward about 1808, in a shop near where the orthodox parsonage now stands, and where he had previously carried on cabinet-making. Several other persons, among whom were John W. Adams, John Harmstad, and George M. Smith, subsequently engaged in the same business, which continued to be carried on in this town for many years.

Several public-houses had been kept in different parts of the town for a long time. One was on North Street opposite the head of Dale Street, commenced by Samuel Sadey and continued by others; another was kept in the south part of the town, by Sabin Mann, at the place now owned by W. R. Smith; another was started by Seth Clark, continued by his son, and by Partridge Holbrook, and was at the place now owned by heirs of Warren Hartshorn, on Main Street; and still another, for a few years, was kept by Moses Richardson in the east part of the town, at the place now owned by Mr. Bussey. In 1810, David Fairbanks, who was for several years the prominent business man of Medfield, built the tavern which stood on the site of the present town hall, and which was for half a century the only public-house. Fairbanks also carried on a store at the corner of Main and North Streets, and did a large business besides in manufacturing straw bonnets.

The old school-houses, built about 1760, proving now inadequate, were replaced by new ones. The north and south districts had been provided with suitable buildings about 1803, and a new house was built for the centre district in 1810. "Academy Hall" was added to it as a second story, and was owned by a company who maintained a select school in it for some dozen years or more.

The manufacture of cut nails was commenced about 1813, and continued several years. The nail-factory was on the stream a little way below the stone mill which stands on the Dedham road.

Rev. Dr. Prentiss died in 1814, and the following year he was succeeded in the pastorate of the old parish church by Dr. Daniel C. Sanders.

Town and parish affairs were separated in 1815. Up to this date from the settlement of the place all matters connected with the parish, the minister, and the meeting-house were settled by vote in town-meeting. The First Congregational parish was at this time incorporated as a religious society under the laws of the State.

The first attempt, so far as known, to collect the leading facts in early Medfield history was made by Dr. Daniel C. Sanders, in his well-known historical sermon, in 1817.

A Sunday-school was started in 1818 by citizens of Medfield, irrespective of church affiliations; and it was held at the centre school-house. It continued in that form but one year, after which each church carried on a school of its own.

Freemasons.—"Cassia Lodge" of Freemasons was instituted in 1823, and had an existence of twenty-two years. "Academy Hall" was purchased and fitted up as a lodge-room. The hall was afterwards sold to the town for school purposes.

The second town library was started in 1828. It was owned by stockholders, and contained about a thousand volumes. In the same year, Eliakim Morse commenced purchasing domestic straw and manufacturing it, a business in which he continued for several years.

The town purchased a farm for the use of the poor

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in 1837. Up to this time paupers were put up at public auction, and struck off to the lowest bidder for their support. The town farm was paid for in part by the town's proportion (seventeen hundred and sixty-three dollars) of the forty millions divided among the States by the general government.

The same year the Boston and Hartford turnpike was laid out as a county way by the commissioners.

In 1838, Henry Partridge, of Sherborn, bought the old nail-factory property in the east part of the town, and commenced the manufacture of hay- and manure-forks and similar goods, which had a wide reputation for excellence. He continued the business for some fifteen years. In 1856 he, with others, formed a company for the same line of manufactures, and the stone mill on the Dedham road was built, where the business was carried on till the company dissolved.

The old cemetery, which was originally laid out when the town was settled, and which had been periodically cleared of trees and bushes, was in 1843 enlarged by an addition of land on the north and east. The faced wall next the street was built, the driveways and paths were made, lots laid out, and a large number of trees planted.

The school in the centre having become quite large, and a better system of grading being desired, as well as more suitable accommodations being needed, in 1844 the Masonic Hall was purchased, and the entire building was repaired and fitted up as a two-room school-house. It remained at the same place where the centre school-house had stood from the first, on North Street, near the corner of what is now called Janes Avenue.

A straw-shop was built in 1845 by Warren Chenery, who had transacted business in a small way for several years previously; and from this date may be reckoned the modern development of that branch of manufactures in the town. The business conducted by Mr. Chenery was a branch of the Foxboro' Straw Works, and the building proving inadequate to his wants, five years afterwards it was enlarged to double its original size. Warren Chenery & Son carried on the manufacture there till 1857, when the large three-story building was erected, which was burned in 1879.

The old brick school-house in the north district was removed, and the present building, corner of North and School Streets, was erected in 1849.

From early times, and especially from the times of the Revolution, the State militia, which included all able-bodied men between eighteen and forty-five, kept up a vigorous existence till about 1830. After that time the interest in it declined, till the trainings and musters, which had been occasions of great enthusiasm, became a mere farce. Many towns then formed what were termed "independent companies," composed of those who had a taste for military affairs. This town boasted such a company from 1839 to 1847. It was of efficient character and of considerable local note. Among its commanding officers were F. D. Ellis, Isaac Fiske, Moses H. Johnson, John Battelle, and Amos W. Shumway.

The voters were very much excited over the election of a representative to the General Court in 1850. After several ballotings, Jonathan P. Bishop, Esq., was chosen. He took part in the long struggle that resulted in the choice of Charles Sumner to the United States Senate, voting persistently for the successful candidate.

Several citizens formed a company, in 1851, for the purpose of introducing the boot and shoe manufacture. The quality of the goods manufactured was excellent, but the business was not successful enough financially to warrant its long continuance.

A Hunneman fire-engine was purchased in 1853, at a cost of six hundred dollars. A little afterwards an engine-house was built on North Street, and an engine company was formed.

In the same year Walter Janes commenced the manufacture of straw-goods in the old Townsend house, which stood on North Street, nearly opposite the Unitarian Church.

A new school-house for the south district was built in 1855; it stood a few rods south of the original site.

The straw-manufacturing firm of Janes & Curtis commenced business in 1858; the old shop of Mr. Janes was enlarged to more than double its former size. This business arrangement continued till the death of Mr. Janes.

The manufacture of carriages had been commenced by Jacob R. Cushman about 1835. For some time he did all the work with his own hands; but enlarging gradually, he employed several workmen in the different departments of the business. In 1852 the copartnership of Cushman & Baker was formed, and five years later they purchased the mill privilege on Frairy Street, and erected a factory there with other buildings. The factory was burned in 1868 but immediately rebuilt. Business was continued under the same firm-name until the retirement of the senior partner, since which it has been conducted by J. H. Baker & Co. The work of this firm has always had a high reputation for thoroughness and general excellence.

The old school-house in the centre district was sold

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and fitted up for store purposes on the corner of South Street, and a new building erected for the schools on Pleasant Street at a cost of about five thousand dollars, which is the building at present occupied as a school-house.

Various projects for a railroad through this town had been proposed during the preceding twenty years, but the first railroad communications were opened in 1861, when the Charles River Railroad, as it was then called, was so far completed as to allow trains to run as far as the station in the north part of Medfield.

The War of the Rebellion.—Medfield took an active part in the civil strife of 1861–65. The first volunteer, Allen A. Kingsbury, started at daybreak on the morning after the news of the attack upon our soldiers in Baltimore. He enlisted from Chelsea, and was killed at Yorktown, April 26, 1862. The following men enlisted from this town during the war:

Alexander Cameron.
Lucius W. Allen.
Perry Greenleaf.
George O. Metcalf.
Oscar B. Bussey.
George W. Hunt.
Edward E. Ellis.
John Proctor.
Gabriel Strang.
David Maney.
John D. Chenery.
Willard R. Holbrook.
Joseph Laguski.
Thaddeus M. Turner.
Edward U. Sewall.
George H. Bullard.
Joseph Clark.
George H. Shumway.
William H. Bullard.
George M. Fiske.
George H. Wight.
Albert S. Allen.
Curtis W. Jones.
Charles S. Snow.
Frank E. Morse.
Eliakim Morse, Jr.
Asahel P. Clark.
Nathan F. Harding.
B. E. Hemminway.
Eleazer Johnson.
John H. Parker.
Watson Cooper.
Caleb Howard.
Lewis Goulding.
John A. Strang.
Joseph H. Morse.
Thomas E. Hunt.
Eugene Sumner.
Joseph Hardy.
Cyrus D. Strang.
James Griffin.
Ebenezer G. Babcock.
Michael Griffin.
Daniel McMahon.
William Vennon.
Lewis H. Turner.
Frank Rhodes.
George E. Clark.
George A. Morse.
Joseph Stedman.
Edmund L. Chenery.
Henry Fiske.
Jonathan G. Wight.
Martin Bailey, Jr.
James Ord.
John F. Harvey.
John G. Hutson.
Fuller M. Babcock.
George Miller.
Newell T. Hunt.
Stephen H. Berry.
Lowell J. Southland.
John Ord, Jr.

Besides these, several men were procured as substitutes, and at the close of the war it was found that Medfield had sent eighty-two men into the country's service, and had paid, on account of the war, five thousand five hundred and seventy-one dollars, which, added to the amount paid by individuals, made a total of about ten thousand dollars.

The following are the names of those Medfield soldiers who lost their lives in the army:

Caleb Howard.
Allen A. Kingsbury.
Joseph Hardy.
Willard R. Holbrook.
William Vennon.
Gabriel Strang.
Eleazer Johnson.
John A. Strang.
Eugene Sumner.
John B. Chenery.
Daniel McMahon.
Frank E. Morse.
Curtis W. Jones.
William Dailey.

The school-district system was abolished in 1869, and the care of the schools thenceforth devolved upon the school committee of the town.

A new railroad from Framingham to Mansfield was laid out and built through the town, and trains commenced running upon it early in 1870.

The Straw-Works.—During the same year the copartnership of D. D. Curtis & Co. was formed, the manufacture of straw goods was carried on in the buildings hitherto occupied by Janes & Curtis, until the fire of six years later, when they were destroyed. During this period machinery was introduced to a considerable extent. The present ample building was erected in the fall of 1876, and the proprietors furnished it with the most approved appliances in the way of machinery, etc. The capacity of the factory affords room for six hundred operatives within its walls, and furnishes employment for four hundred more outside. Forty thousand cases of goods, of the value of more than a million dollars, are turned out in a year.

Chenery Hall.—By the will of George W. Chenery, a bequest was made to the town of a sum of money to be used in building a town hall. The trustees of that fund allowed it to accumulate for several years, till, with the accumulation and some appropriation by the town, a suitable building could be erected. The old tavern site in the centre of the village was purchased, together with some adjoining land, on which the town hall was built in 1872. In it a room was fitted up as a public library, and by bequests from Deacon George Cummings, and the generous aid of other citizens, a good library was secured, which was thrown open to the public the following spring.

J. H. Gould, afterwards Gould & Stevens, commenced business, in 1872, as dealers in grain, at the Chenery Mills in the east part of the town. Three years later the steam-mill on Park Street was built by D. D. Curtis, when Gould & Stevens removed their business thither. The firm, since Gould & Co., has developed a large wholesale as well as retail trade in flour, grain, meal, and feed, as well as in coal. Their business is among the largest in this line in the county.

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In 1873, Messrs. Clark & Marshall built a factory on Frairy Street for the manufacture of bonnet-wire, where they have since carried on a successful business.

On the 8th of January, 1874, the new town hall was totally destroyed by fire, with the exception of the tower, some portion of which remained; among the contents destroyed was the public library, the fire-engine and apparatus, together with the hearse, which was kept in the basement; also a portion of the town books and records. The safe containing all the most valuable records was kept, by the heroic exertions of a few of our leading citizens, from falling into the cellar, where its contents must inevitably have been destroyed.

Immediate steps were taken for rebuilding the hall, which was accomplished during the year; and the new hall, though in some respects unequal to the first, is believed on the whole to be more convenient and available for town uses. The library was replaced by gifts from Deacon Cummings, John J. Adams, and many others; and at his death, Deacon Cummings left one thousand dollars to the public library, the income of which is to be expended yearly for its benefit.

The rate of taxation in 1874 was the highest ever reached in this town,—fifteen dollars on one thousand.

The bi-centennial anniversary of the burning of Medfield by the Indians was observed in 1876 with appropriate exercises. Addresses were delivered by Rev. C. C. Sewall, Hon. R. R. Bishop, and others, and a poem was read by its author, James Hewins, Esq. The exercises of that occasion have proved the means of awakening a lively interest in the subject of our local history.

In 1877 a hook-and-ladder truck, with apparatus, was purchased by the town and a company was formed.

During 1878–79 the records of the town were copied, arranged, and rebound. It is safe to say that no town in the county has its records in better condition than this.

Population of the town, according to the census of 1880, was 1365; number of polls, 375; number of men liable to do military duty, 200; number of dwelling-houses, 276; horses, 212; cows, 449; amount of school fund, $3760; valuation of real estate, $770,559; valuation of personal estate, $294,291: total valuation, $1,064,850.

REPRESENTATIVES TO THE GENERAL COURT.

Timothy Dwight, 1652.
Ralph Wheelock, 1653, 1663-64, 1666–67.
Henry Adams, 1659, 1665, 1674–75.
George Barber, 1668–69, 1677, 1680, 1682.
Samuel Bullen, 1681.
John Thurston, 1683, 1697, 1703.
Thomas Thurston, 1686.
Edward Adams, 1689, 1692, 1702.
John Harding, 1689, 1692–93, 1695, 1701.
Benjamin Clark, 1693, 1699.
Thomas Dudley, 1694.
Joseph Clark, 1696.
Samuel Barber, 1698, 1700, 1708, 1712–13.
John Metcalf, 1704, 1705.
Henry Adams, 1706, 1709–11, 1717, 1719, 1721–24, 1728.
Samuel Morse, 1707.
Samuel Smith, 1714.
Jonathan Boyden, 1715.
John Fisher, 1716, 1720.
John Adams, 1718.
Solomon Clark, 1725.
George Barber, 1726, 1734, 1735, 1737.
Joshua Morse, 1727, 1732–33, 1736, 1744.
Ebenezer Mason, 1730.
Joseph Plimpton, 1731.
Jonathan Plimpton, 1738–40.
John Dwight, 1741–42.
Samuel Morse, 1747–48, 1766–67, 1771–72.
Seth Clark, 1749, 1763–65.
Ephraim Chenery, 1751, 1752, 1755–59.
Peter Cooledge, 1753, 1757, 1758, 1760, 1761.
Simon Plimpton, 1754.
Eliakim Morse, 1762, 1768.
Moses Bullen, 1769, 1770, 1773, 1774.
Daniel Perry, 1776, 1777, 1779, 1780, 1784, 1785.
Oliver Ellis, 1781, 1782, 1789–92.
John Baxter, Jr., 1783, 1787, 1788, 1794–97, 1798, 1800–4.
Ezekiel Plimpton, 1799.
Ephraim Chenery, 1805–7.
Augustus Plimpton, 1808.
Johnson Mason, 1809–11, 1821, 1843.
Daniel Adams, 1812, 1813, 1814, 1816, 1817, 1819, 1820, 1841.
William Felt, 1823, 1824, 1826–28.
Daniel C. Sanders, 1833–36.
William Peters, 1839.
Hinsdale Fisher, 1844.
Henry Partridge, 1846.
Charles C. Sewall, 1847, 1854, 1862, 1867.
Jonathan P. Bishop, 1848, 1850.
Isaac Fiske, 1855.
Jacob R. Cushman, 1860, 1871.
Joseph H. Baker, 1875.
William S. Tilden, 1879.
James Hewins, 1884.

First Congregational (Unitarian) Church.—The first parish and the town were identical from 1651 down to 1815, and the history of the church during that period has been already given in connection with that of the town. The members of the church in 1815 numbered eighty-seven, and forty were added during Dr. Sanders' ministry.

The records of the church, commenced by Mr. Baxter in 1738, and which had been missing for many years, were discovered at Northfield and returned to the keeping of the church by Dr. Sanders.

The use of artificial modes of heating was first known in the Medfield meeting-houses in 1826, when large box-stoves were placed near the pulpit with long "Russia pipes" running back to the opposite end of the building.

In 1827 several members of the old church asked for dismission from that body for the purpose of forming a new church of the orthodox Congregationalist belief. A council was called, which reported favorably for the petitioners, and they were dismissed.

Dr. Sanders resigned his pastorate in 1829, and was succeeded in the following year by Rev. James A. Kendall. During his ministry twenty persons be-

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came connected with the church. Some changes were made in the church covenant. He resigned in 1837.

In 1839 the old meeting-house, built in 1789, was completely remodeled. It was turned around so as to face the south instead of the east. The old belfry and porch were removed, and a spire erected about ninety feet high, and a portico with columns added. The interior was modernized, new pulpit and new pews built. The house was also raised so that a vestry was built underneath. Rev. Charles Robinson was installed as pastor the same year. During his ministry twenty members were added to the church. Mr. Robinson resigned in 1850.

Rev. Rushton D. Burr was ordained in 1853. Five members were added during his stay. He having received a call from Marietta, Ohio, he was dismissed from the pastorate here in 1857.

Rev. Solon W. Bush was installed in 1857. In the eight years of his service as pastor twenty-three persons united with the church. He was dismissed in 1865, and became editor of the *Christian Register*.

Rev. James H. Wiggin was installed as pastor in 1867. During his ministry the old plan of two sermons on a Sunday was changed to an afternoon sermon only, preceded by the Sunday-school, which was enlarged and more perfectly organized at that time. Meetings were also held on Sunday evenings. Mr. Wiggin remained till 1873, when, having received a call to the church in Marlborough, he was dismissed at his own request. While the church was under his charge fifteen members were added to it, the interior of the house of worship was somewhat improved in appearance, and a new bell purchased.

In 1874 the meeting-house was again remodeled, an addition was made to the height of the spire, the vestry was much improved, the exterior appearance of the house much changed, and the interior completely modernized and refurnished. The entire cost of these improvements was upwards of six thousand dollars.

For the next three years the pulpit was supplied by the Rev. C. C. Sewall. In 1877, Rev. Granville Pierce became pastor of the church. He was succeeded in 1882 by Rev. J. N. Pardee.

Baptist Church.—A few persons of Baptist sentiments resided in Medfield at a very early date, and out of the disaffection which arose in the parish church after the settlement of Mr. Townsend several of its members united with a Baptist Church in Boston, and commenced holding meetings in town, about 1752, as a branch of the Boston church. The meetings were held at private dwellings till 1771, when a meeting-house was built,—a small, plain building, thirty-one feet square. That house is still standing, and forms a part of the house and shop occupied by Mr. Hoisington. There was occasional preaching in it till 1776, when a church was formed and a pastor settled. The following are the names of the original members: Ebenezer Mason, Dorothy Mason, Asa Mason, Beriah Mason, Hannah Mason, Priscilla Mason, James Morse, Maria Morse, John Thebault, Abigail Morse, Susannah Reed, Benjamin Boyden, Elizabeth Baker, Edward Coffoa, Kezia Plimpton, Mary Ellis, Kezia Cutler, Olive Cheney, Taphath Chenery, Bathsheba Morse, Kezia Morse, Mary Edwards, Lydia Lovell, Mary Harding, Abner Bullard, John Bassett, and Grace, a slave.

The first pastor was Rev. Thomas Gair, educated at Rhode Island College. Many additions were made to the church within the few years next following, largely from the surrounding towns. The prosperity of the church declined when other churches were formed in those places, and especially when a controversy arose between the pastor and some of the leading members, resulting in the exclusion of one of the principal resident supporters. In 1787 the church could no longer support a pastor, and Mr. Gair resigned to become pastor of the Second Baptist Church in Boston. After this date the church was without a settled pastor for twenty-three years, and much of the time with only occasional preaching. At one time the church numbered but *two* male members, and it was thought that it would become extinct. But the two male and ten female members were encouraged to continue, and by the help of West Dedham people, who began to attend here in 1808, public worship was not only sustained, but in 1810, Rev. William Gammell was settled as pastor, preaching alternate Sabbaths in Medfield and West Dedham for the next thirteen years.

In 1811, the Baptist society was organized under the laws of the commonwealth. In 1823, the original house was enlarged and improved, and the same year Mr. Gammell resigned, having received a call to the church in Newport, R. I. After his resignation the West Dedham portion of the church withdrew and formed a church there.

In 1824, Rev. Joseph Ballard became acting pastor, in which relation he continued until 1829. Forty-one persons were baptized by him during his ministry.

The pulpit having been supplied for a short time by Rev. J. A. Boswell, in 1830, Rev. Moses Curtis became pastor and remained three years, during which time twenty-three were baptized.

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Rev. Horatio N. Loring became pastor in 1834, and remained till 1838, baptizing fourteen into the fellowship of the church.

In the latter year the church erected a new house of worship in a more desirable locality, on the corner of Main and South Streets. It was supplied with a bell, and a half-underground room, according to the fashion of those times, for a vestry.

In 1838, also, Rev. D. W. Phillips was ordained as pastor, who continued in that office for twelve years. He baptized forty-five persons, who were added to the church during his pastorate. In 1842, the old Baptist parsonage, given to the church in 1778, was sold, and a cottage on Pleasant Street purchased for the use of the ministry.

Rev. George G. Fairbanks was ordained in 1851, who remained till 1855; during his stay ten members were added to the church.

Rev. James W. Lathrop was installed as pastor in 1856. Sixty-three members were added (fifty-one of them by baptism) during the years of his ministry, which lasted till 1862.

Rev. Amos Harris was the next pastor, being ordained in 1862. He remained till 1865, when he resigned on account of ill health. There were twenty-four additions in that time.

Rev. A. W. Carr assumed the pastoral charge at the beginning of 1866, and retained it five years. He baptized twelve. In 1869, the church cast off the forms of a religious society, and itself assumed the entire charge of the support of public worship.

Rev. A. M. Crane was ordained in 1872, and continued as pastor six years. Under his ministry the additions were sixty-nine, thirty-eight of these by baptism.

In 1874 the house of worship was completely remodeled, additions being made both front and rear, the corner tower and spire erected, a better vestry and other rooms finished in the basement, and the whole refurnished. The total expense of all these improvements was twelve thousand five hundred dollars, one-half of which sum was paid by Deacon George Cummings.

Rev. Mr. Crane resigned in 1878, and was immediately succeeded by Rev. I. H. Gilbert.

The Pleasant Street parsonage was sold, and the present parsonage built in 1879.

Second (Orthodox) Congregational Church.—The members of the First Church, whose petition for leave to withdraw for the purpose of forming a new church has been already noticed in the sketch of that church, and which had been granted by the council, organized the Second Congregational Church Feb. 6, 1827. The constituent members were seventeen, as follows: Moses Wight, Artemas Woodward, Obed Fisher, Nathaniel Stearns, Stephen Turner, Elisha Clark, Sarah Wight, Mehetabel Woodward, Mary Stearns, Susan F. Turner, Esther Chenery, Esther Chenery (2d), Olive Mason, Mary Smith, Waitstill Smith, Martha Adams, Keziah Mason.

The same year a new religious society was organized under the laws of the State. During the first four years of the existence of this church and society, meetings were held in a small hall which was over the store at the corner of Main and North Streets.

Rev. Arthur Granger was installed as the first pastor in 1831. Previous to this time the church had received an addition of twenty-five members, and during his ministry twenty-four more were added. His pastorate terminated in 1832. The same year a house of worship was built on the spot now occupied by the society for the same purpose.

Rev. Walter Bidwell was installed in 1833, and dismissed in 1836, having received twenty-two members.

Rev. Charles Walker was installed in 1837, and continued in that office about a year. He was followed by Rev. John Ballard and Rev. Moses G. Grosvenor, who supplied the pulpit during the next three years, during which time ten members were received.

Rev. Thomas T. Richmond was installed as pastor in 1842, and continued thirteen years. Thirty-four were added to the church membership.

Rev. Andrew Bigelow, D.D., was installed in 1855; he remained till 1866; during his ministry seventy-one members were received. After Dr. Bigelow resigned, the pulpit was supplied for a year by Rev. Chester Bridgman, who received ten persons to fellowship.

In 1869 Rev. J. M. R. Eaton commenced his labors as acting pastor. In 1873 the meeting-house was repaired, newly furnished, and a chapel built, at a total expense of four thousand five hundred dollars, of which sum about three-fourths was furnished by Mr. F. D. Ellis.

In 1876, Mr. Eaton was succeeded by Rev. William H. Cobb, and the same year the church edifice with all its contents, together with the chapel, was totally destroyed by fire. The present house of worship was built in 1877, its total cost, including furnishing, being about ten thousand dollars. The parsonage was built in 1879.

Rev. George H. Pratt became pastor in 1879; he was succeeded in 1883 by Rev. Wilbur Johnson.

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BIOGRAPHICAL SKETCHES.

DANIEL D. CURTIS.

Daniel D. Curtis, son of Bracey and Eliza (Day) Curtis, was born at Kennebunk, Me., Jan. 19, 1830. His father was a farmer, and descended from an old and honorable English family, but his means being limited, Daniel, like most of the farmers' sons of that time, was obliged to go into the world and seek his fortune. At the age of twenty-one he left the paternal home and State and came to Billerica, Mass., where he went to work on what was called the "Old Winning Farm." Here he remained two years, and then came to Medfield and engaged to work for Walter Janes, who was carrying on a very small business in a primitive way, using his dwelling-house as a shop, manufacturing straw goods. Three years later the enterprise and business tact which young Curtis displayed induced Mr. Janes to take him into partnership, said partnership continuing until the death of Mr. Janes, twelve years later. Year by year the business had steadily increased, and at the time of Mr. Janes' death they were making about three thousand cases of goods per year,—a small business indeed, but it was the nucleus for what has since, through the skill and management of Mr. Curtis, grown to be one of the largest of its kind in the world. After the death of Mr. Janes Mr. Curtis formed a copartnership with H. A. Searle and G. F. Dailey, of New York City. Messrs. Searle & Dailey took charge of the New York department of the business, selling the goods, buying stock, etc., while to Mr. Curtis was left the supervision and direction of the manufacturing itself. He immediately took measures to increase the product, and from time to time made additions to the works. They made it a rule at the beginning only to do business with their own capital, never to venture beyond their means, but, however, to avail themselves of everything in the way of improved and labor-saving machinery as fast as it was invented. He also added the manufacturing of chip, lace, velvet, plush, satin, beaver, and felt hats,—in fact, everything in the line of ladies' head-gear, as they make that a specialty. They employ about two hundred men and one thousand women in the different departments of their work. A small part of their manufacturing, particularly in felts and beavers, is done in New York City. They manufacture on an average forty thousand cases per year, averaging four dozen bonnets or hats to a case. About nine months in the year they are turning out goods daily, the other three months they are occupied in getting up new "shapes," etc., and preparing for the coming seasons. The sales amount to at least a million dollars per annum. The firm-name at Medfield is D. D. Curtis & Co.; at New York, Searle, Dailey & Co.

In September, 1876, their factory was destroyed by fire. They immediately set to work erecting a new and much larger establishment, and ninety days after it was commenced it was ready for occupancy. It is a model structure, built on the most modern plan, with all conveniences and improvements. They have new machinery throughout, and nothing is omitted that could possibly facilitate their work or advance their interests. In addition to the straw-works Mr. Curtis has a mill, where he cuts up every year a million feet of lumber, all of which he has made into the boxes in which his goods are encased for the market. He also owns a large steam grist-mill, where is ground an average of two car-loads of corn per day, besides oats, barley, etc. He carries on agriculture on quite an extensive scale, owning a beautiful farm on the outskirts of the village of Medfield.

Mr. Curtis married, in the autumn of 1860, Ellen, daughter of Jonathan and Clarissa Wight, of Medfield. They have four children,—Blanche E., Maude A., Bracey, and Daisy E. Mr. Curtis has proved himself to have in an eminent degree the characteristics indispensable to a successful business career,—pluck, judgment, and enterprise, and united with these another quality not always possessed by even successful men, liberality. While he has built up a very large and constantly-increasing business, he has at the same time been the foremost man of his town in all things tending to public improvement.

The impression that is made on the stranger as he drives through the lovely village of Medfield is that of a happy, prosperous, and thoroughly enterprising community. It is not detracting from whatever spirit of enterprise may have been exhibited by any other citizen when we say that to Mr. Curtis more than any other man thanks are due for this impression. Mr. Curtis is noted for his genial disposition and generous charity, and is liberal in his political views. He has never held an office, and asserts that he never will. His life has been one of steady devotion to business. His success has been the natural result of his ability to examine and readily comprehend any subject presented to him, power to decide promptly, and courage to act with vigor and persistency in accordance with his convictions.

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Daniel D. Curtis

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Engd by A.H. Ritchie

Isaac Fitch

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ISAAC FISKE.

The Fiskes of Massachusetts descended from an ancient family of that name which for centuries and until recently had its seat and manorial lands in Laxfield, in the county of Suffolk, England.

Investigations by Somerby have traced its existence as early as the reign of Henry VI., when Simon Fiske was lord of a manor and entitled to "coat armor."

Several of his descendants appear to have gained repute for piety and liberal education, and in the days of Queen Anne to have suffered persecution on account of stanch adherence to evangelical principles. It is recorded of one in particular that to escape being burned at the stake he was concealed in a cellar, where he wrought diligently such handicraft by candle-light as sufficed for his support. Such was the stock from which sprang at a later period the Puritan Fiskes, of Suffolk and New England. Over one hundred bearing the family name have variously attained distinction as divines, authors, scholars, and public men in the States where they have resided.

The first Americans of the Fiske family were David, grandson of Jeffrey, and son of Robert and Sibil, a lineal descendant of Simon mentioned above, who, with his nephews, Nathan and John, settled in Watertown, Mass., in 1642. His brother Nathanael, father of Nathan and John, probably died on the passage from England. Nathan Fiske (1) settled in Watertown in 1642, admitted freeman May 10, 1643, was selectman in 1673. Lieut. Nathan Fiske (2), born Oct. 17, 1642, died October, 1694, married Elizabeth ——; she died May 15, 1696. Deacon Nathan Fiske (3), born Jan. 3, 1672, died in 1741. He represented Watertown for some years,—1727–29, 1732. He was a man of judgment and "much confided in by his townsmen." He married, first, Oct. 14, 1696, Sarah Coolidge, she died Nov. 27, 1723; second, May 22, 1729, Hannah Smith, a widow. Nathan Fiske (4), of Weston, born February, 1701, married, first, Oct. 9, 1730, Anne Warren; second, Mary Fiske, daughter of Deacon Jonathan and Abigail (Reed) Fiske. Jonathan Fiske (5), born Dec. 15, 1739, married Abigail Fiske, born Aug. 16, 1739, daughter of Thomas and Mary (Pierce) Fiske, of Waltham. Jonathan Fiske (6), born Jan. 19, 1774, married April 7, 1799, Sally Flagg. Isaac Fiske (7), son of Jonathan and Sally (Flagg) Fiske, was born Nov. 7, 1813, in Medfield. His education was not confined to common schools. He fitted for college at Concord Academy, but changed his intentions and entered the store of Edwin Warren, of Framingham, as clerk, where he remained for a few years, afterwards becoming partner in the firm. Two years later he purchased the store of his brother-in-law, Francis Ellis, of Medfield, giving up his interest in Framingham, and moved to Medfield, where he continued in active business as a merchant till within a year of his death. Mr. Fiske was very prominent in town affairs, having been town clerk for fifteen years and town treasurer forty years, holding that position at the time of his death; had also represented his town in the Legislature, and was postmaster in Medfield for twenty years. Politically he was Whig and Republican; orthodox in religious belief. Oct. 2, 1836, he married Mary, daughter of Loring and Elizabeth Manson, of Framingham. They had but one child,—Elizabeth L., born June 5, 1846, who matured into a bright, accomplished woman, the pride of her parents. She died suddenly in the prime of her womanhood, of heart disease, May 9, 1877. Mr. Fiske's death occurred Jan. 18, 1883.

As a business man Isaac Fiske performed faithfully and earnestly whatever he undertook, was careful and successful, although liberal in his dealings with all, and men with whom he had business relations in Boston and elsewhere speak of him in the highest terms of praise. As a neighbor and citizen he was kind-hearted, charitable, and benevolent to a fault, a gentle word for all, he always stood ready to condone the faults of the weak and erring, and to encourage them to better acts in the future. He won the admiration of every one he came in contact with by his kindly disposition and cheerful spirit. It has been remarked of him that he was probably more universally loved than any man who ever lived in Medfield. In the family circle he was a devoted husband and kind father, and the sweet tribute of praise from his loved companion of many years should not be omitted here. During the long period of their married life (forty-five years) she says that not an act, a word, or look could she wish changed, or that left behind a bitter memory. In all his life Isaac Fiske kept in mind and practiced the golden rule of Christ,—"Do ye unto others as ye would that they should do unto you."

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CHAPTER XXXVI.

SHARON.

BY SOLOMON TALBOT.

SHARON, located seventeen and one-half miles southwest of Boston, is on the line of the Boston and Providence Railroad, and has two stations. It is bounded on the north by Canton, east by Stoughton, south by Easton, Mansfield, and Foxboro', west by Walpole and Norwood. It occupies the height of land between Boston and Providence, and is the watershed of the Neponset on the north and the stream that runs south into Canoe and Taunton Rivers.

Sharon has an area of about fourteen thousand acres, a little more than one-half of which is under cultivation. In 1880 it contained 1492 inhabitants, and its manufactures at the last State census were: boots and shoes, $93,190; iron and steel goods, $61,700; cotton goods, carriages, boxes, $125,820.

The surface of Sharon is diversified and uneven, and increases in height from the level of the Neponset River, on the northwest, until it reaches, at Sharon Village, an elevation of several hundred feet. This village is drained by the Massapoag Brook on the east and Beaver Brook on the west side.

Lake Massapoag is a beautiful body of water, situated one mile south of the village, and was so named by the aborigines of the country, and it signified to them "Great Water." This sheet of water is surrounded in many places by beautiful groves, on a hard, dry, pebbly shore, with a carriage-drive of about four miles in extent around it. Of late years much attention has been given to the inland fisheries, and this lake has been stocked with the following varieties: the carp, land-locked salmon, black bass, and white perch.

Many beautiful residences have been built upon the bluffs which overlook the lake by people from Boston, who come from the city during the summer to enjoy its romantic scenery and rural quiet. Upon the southeast side is the Massapoag House, located in a grove about thirty feet above the water,—a summer watering-place, large and roomy,—a pleasant resort during the summer for people of business or of leisure, or those in quest of health. Here they can repose in a quiet home, away from the dust and turmoil of a city life. The balsamic odors of the pines, the agreeable surroundings, airy drives, cheerful outlook, all combine to relieve and invigorate the weak and the weary, either in body or mind. Upon the west side of the lake is Burkhardt's Grove, which has a branch railroad station. Here parties are brought from Boston or Providence, and spend the day in agreeable recreation, sports upon the water, in the woods, or in the buildings erected for their comfort and accommodation.

Southwest of Sharon Heights Station is a large extent of prairie-like land of more than one thousand acres. It was upon this extended plain, after the late war, that the squadrons of the Massachusetts militia were mustered and reviewed by Gen. Benjamin F. Butler, in September, 1866. Here, during three days, they went through the tactics of war, and showed how fields were won. But now the scene is changed, the swords are turned into plowshares, and this extensive plain has become one of the finest and most famous vegetable gardens in the county.

There is a pond of pure, soft, spring water adjoining this plain, named by the Indians "Wolomolapoag," or "deep pleasant water." This is to be utilized for irrigating the gardens. No doubt that it will double their productiveness.

The waters of this pond are discharged in a southerly direction, and after passing a mile or more, cross the main road near where once stood the famous Billings Tavern. This was the earliest house known to have been erected in this town, being located upon the Bristol and Boston post-road. There was a house here before 1660, although it is doubtful if Capt. Billings occupied it before 1675. But he died here in 1717, and has a monument to his memory in the cemetery near this place. This stream continues on into Foxboro', where it assumes the name of Canoe River, and finally empties into Mount Hope Bay.

Moose Hill.—This hill, upon the west side of the town, is a high, rocky region, interspersed with some fine farms, but mostly covered with wood. It has a gradual rise from the plain, and its summit is probably six hundred feet above the level of the sea. The name given to this section is probably the name of the wild animals that once ranged its forest, fed upon its nutritious grasses, and drank from its pure springs and purling streams.

It is uncertain at what period these animals disappeared from this town, but as late as 1765, deer-reeves annually formed a part of the officers of the district, for the protection of moose and deer. A rugged road leads to the top of the hill, where upon the rocks, in olden time, was lighted the signal-torch of liberty. It now has an observatory, twenty feet in height. From this tower can be seen Wachusett Mountain and hills in New Hampshire, Boston on the horizon, Blue Hill, and the valley of the Neponset

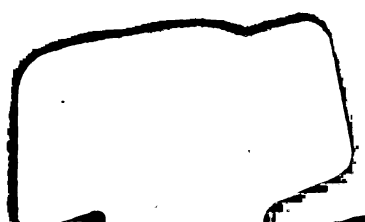
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