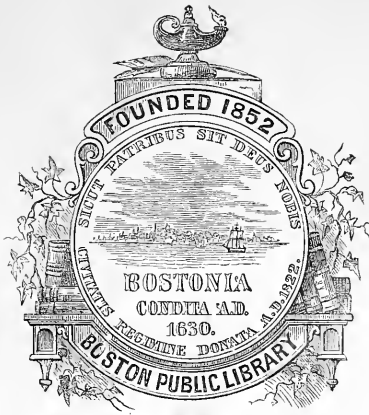


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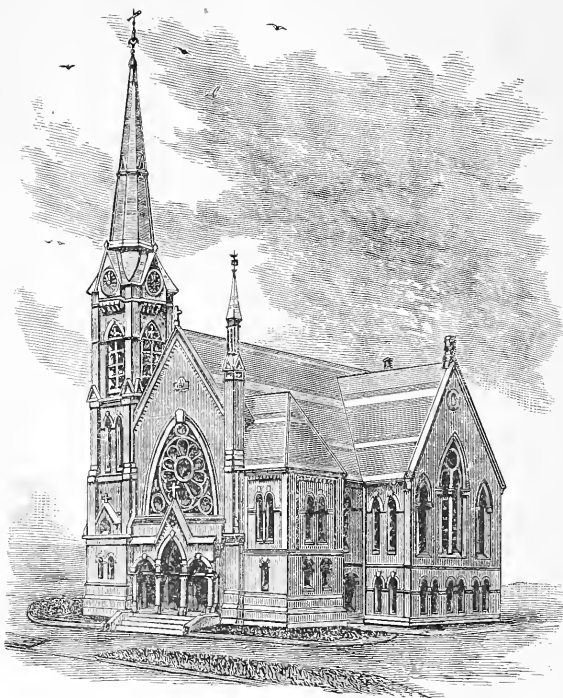
First Congregational Church,

NATICK, MASS.

1877.







FIRST CONGREGATIONAL CHURCH.

BUILT 1875.

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First Congregational Church,

NÁTICK, MASS.

THE

CONFESSION OF FAITH,

COVENANT, FORMS OF ADMISSION,

ECCLESIASTICAL PRINCIPLES

AND RULES,

WITH AN

HISTORICAL SKETCH,

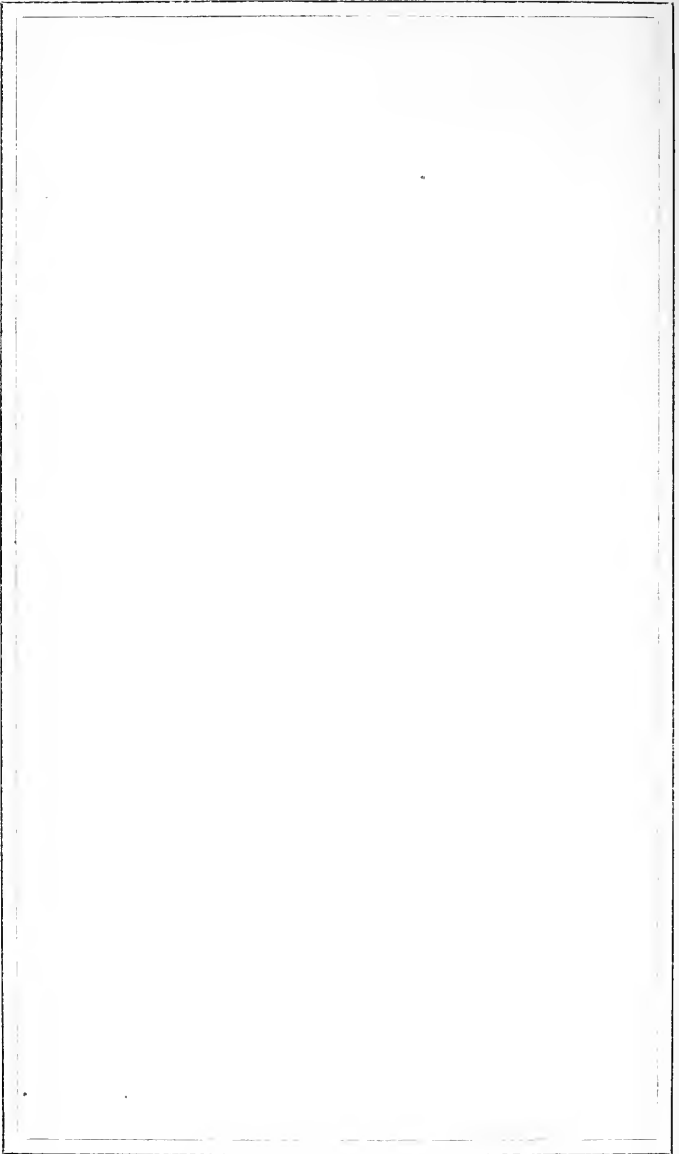
AND

LIST OF MEMBERS.

1877.

THOMAS TODD, PRINTER,
CONGREGATIONAL HOUSE, BOSTON.

1877.



OFFICERS OF THE CHURCH.

1877.

PASTOR.

REV. FRANCIS N. PELOUBET . . . Installed January, 1872.

DEACONS.

WILLARD A. WIGHT . . . Term expires January, 1884.

JOHN O. WILSON . . . " " January, 1882.

JOHN R. ADAMS . . . " " January, 1880.

WILLIAM L. COOLIDGE . . . " " January, 1878.

STANDING COMMITTEE FOR 1877.

REV. DANIEL WIGHT. MRS. MARY A. PELOUBET.

JOSEPH WILDE. MRS. S. B. HAYES.

 MRS. JOHN R. ADAMS.

SUPERINTENDENT OF SABBATH SCHOOL.

GEORGE L. BARTLETT.

CLERK.

WILLARD A. WIGHT.

TREASURER.

E. E. KINSMAN.

AUDITOR.

WYMAN FAY.

COMMITTEE ON RELIGIOUS PAPERS.

ARTHUR COOLIDGE.

Committee on Missionary Concerts and Magazines.

REV. DANIEL WIGHT.

USHERS.

MARK B. BABB.

FRANK DAKIN.

WILLIAM I. TOWNE.

WILLIAM H. COOLIDGE.

OFFICERS OF THE SUNDAY SCHOOL.

1877.

<i>President</i>	. . . . .	REV. F. N. PELOUBET.
<i>Superintendent</i>	. . . . .	GEORGE L. BARTLETT.
<i>Assistant Superintendent</i>	. . . . .	JOS. G. ADAMS.
<i>Superintendent Junior Department</i>	. . . . .	MRS. ISAAC K. FELCH.
<i>Assistant Supt</i>	“ “	MRS. JOHN R. ADAMS.
<i>Librarian</i>	“ “	FRED. RICE.
<i>Secretary</i>	. . . . .	WILLIAM H. COOLIDGE.
<i>Librarian</i>	. . . . .	GEORGE A. SWALLOW.
<i>Treasurer</i>	. . . . .	HENRY HOWARD.
<i>Chorister</i>	. . . . .	J. ELIOT FISKE.
<i>Pianiste</i>	. . . . .	ALICE EDWARDS.

Executive Committee.—THE PASTOR, SUPERINTENDENT, ASSISTANT SUPERINTENDENT, SUPERINTENDENT OF JUNIOR DEPARTMENT, MRS. LEONARD WINCH, MRS. JOHN R. ADAMS.

OFFICERS OF THE PARISH.

<i>Parish Committee,</i>	JOS. WILDE, J. ELIOT FISKE, E. E. KINSMAN.
<i>Clerk</i>	. . . . . ERWIN H. WALCOTT.
<i>Treasurer</i>	. . . . . WILLARD A. WIGHT.
<i>Chorister</i>	. . . . . J. ELIOT FISKE.
<i>Treasurer of the Fund</i>	. . . . . WILLARD A. WIGHT.
<i>Building Committee,</i>	LEONARD WINCH, RILEY PEBBLES, G. W. HOWE, WILLIAM L. COOLIDGE.

CHURCH NOTICES.

PREACHING SERVICE. Half past ten each Sabbath morning.

SABBATH SCHOOL. Immediately after the Morning Service.

PRAYER MEETING. Sabbath and Thursday Evenings.

YOUNG PEOPLE'S MEETING. Tuesday Evenings.

COMMUNION SUNDAYS. The First Sunday in January, March, May, July, September and November.

PREPARATORY LECTURE. The Friday preceding each Communion Sabbath.

MONTHLY CONCERT FOR PRAYER for the conversion of the world, the First Sabbath Evening of each month.

SABBATH SCHOOL CONCERT. Second Sabbath Evening of each month.

LADIES' SOCIAL CIRCLE.

Meetings, First Wednesday Afternoon and Evening of each month.

LADIES' MISSIONARY SOCIETY.

(BRANCH OF THE WOMAN'S BOARD OF MISSIONS.)

Meetings, Quarterly.

YOUNG LADIES' MISSION CIRCLE.

Number of Members, 63. Meetings, Last Wednesday of each month.

THE BUSY BEES.

Number of Members, 43. Meetings, First Saturday of each month.

Confession of Faith.

ART. I. We believe in one only living and true God,¹ the Creator, Preserver and Governor of the universe,² a Spirit,³ infinite, eternal and unchangeable in his being,⁴ wisdom,⁵ power,⁶ holiness,⁷ justice,⁸ goodness,⁹ truth¹⁰ and love.¹¹

¹Deut. 6: 4. Isa. 44: 6. Jer. 10: 10. ²Gen. 1. Neh. 9: 6. Ps. 22: 28. ³Jo. 4: 24. Ps. 139: 7-12. ⁴Ps. 90: 2. I Tim. 1: 17. Mal. 3: 6. ⁵Ps. 147: 5. Rom. 16: 27. ⁶Gen. 17: 1. Rev. 4: 8; 19: 6. ⁷Isa. 6: 3. Ps. 99: 9. ⁸Ps. 89: 14. Rev. 15: 3. ⁹Matt. 19: 17. Ps. 145: 8, 9. ¹⁰Deut. 32: 4. Ps. 100: 5. ¹¹I Jo. 4: 8, 16.

ART. II. We believe that the Scriptures of the Old and New Testaments are given by inspiration of God;¹ and that they are the only perfect rule of religious faith and practice.²

¹II Tim. 3: 16, 17. II Pet. 1: 21. Lk. 1: 70. Heb. 1: 1, 2. Gal. 1: 11, 12. ²Ps. 119: 105. Lk. 24: 27, 44. II Ki. 17: 13. Rev. 22: 18, 19.

ART. III. We believe that God is revealed in the Scriptures as the Father, Son and Holy Ghost;¹ and that these three are one God,² and in all divine attributes equal.³

¹Matt. 28: 19. II Cor. 13: 14. I Pet. 1: 2. Eph. 2: 18. ²Isa. 9: 6; 44: 6. Jo. 10: 30; 14: 9. Acts 5: 3, 4. ³Gen. 1: 1. Col. 1: 16-19. Jo. 5: 22, 23; 10: 15. Rev. 2: 23. Jer. 17: 10. Heb. 13: 8. I Cor. 12: 11.

ART. IV. We believe that our first parents were created holy,¹ but by transgressing the divine command,² they fell from their original state;³ that in consequence thereof all their posterity are personally involved in sin and death,⁴ and until renewed by divine grace⁵ are alienated from God⁶ and destitute of holiness.⁷

¹Gen. 1 : 27. Eccl. 7 : 29. ²Gen. 2 : 17 ; 3 : 6, 17. ³Gen. 3 : 23, 24 ; 6 : 5. ⁴Rom. 5, 12, 19 ; 3 : 9-12. Eph. 2 : 3. ⁵Eph. 2 : 1, 5. Col. 2 : 13. ⁶Rom. 8 : 7. Col. 1 : 20, 21. Eph. 4 : 18. ⁷Job 14 : 4. Tit. 3 : 5-7. II Cor. 7 : 1. Eph. 4 : 22-24.

ART. V. We believe that our Heavenly Father in His infinite love and mercy gave His Son to die for the sins of the world;¹ and that Jesus Christ by his obedience, sufferings and death has made an atonement sufficient for the redemption of all mankind;² so that pardon and eternal life are freely offered to all³ upon condition of repentance toward God⁴ and faith in our Lord Jesus Christ.⁵

¹Jo. 3 : 16. Rom. 5 : 8 ; 8 : 32. I Jo. 4 : 9. ²Lev. 17 : 11. Isa. 53 : 2-12. Matt. 18 : 11 ; 26 : 28. Acts 20 : 28. Rom. 5 : 6-9. I Pet. 2 : 24. Heb. 2 : 9 ; 9 : 12-14 ; 13 : 20, 21. ³Isa. 55 : 1-3. Matt. 11 : 28-30. Jo. 7 : 37. Rev. 3 : 20 ; 22 : 17. Jo. 5 : 40. ⁴Acts 2 : 38 ; 3 : 19 ; 20 : 21. Lk. 13 : 3, 5. ⁵Acts 13 : 39. Gal. 2 : 16 ; 3 : 22-24.

ART. VI. We believe that all men must be born again by the Holy Spirit, in order to salvation,¹ and that this new birth is a radical change of the moral character,² by which men, from being enemies, become the friends of God and holiness.³

¹I Cor. 2 : 14. Matt. 18 : 3. Jo. 1 : 12, 13 ; 3 : 3, 5-7. I Pet. 1 : 22, 23. ²Ezek. 36 : 25-27. Gal. 6 : 15. II Cor. 5 : 17. Eph. 4 : 22, 23. Rom. 2 : 28, 29. ³Eph. 2 : 13-19. II Cor. 5 : 18, 19. Rom. 5 : 10. Col. 1 : 20-22.

ART. VII. We believe that those who are truly converted from sin to holiness,¹ being renewed by the Holy Spirit,² and justified by faith in Christ,³ according to the eternal purpose of the Father,⁴ will be kept by His power, through faith, unto salvation.⁵

¹Ezek. 14 : 6. Jo. 8 : 31. ²Tit. 3 : 5. Jo. 3 : 5, 6. ³Rom. 3 : 26, 28. I Cor. 6 : 11. ⁴Isa. 46 : 9, 10. Eph. 1 : 4-6, 11 ; 3 : 11. Jo. 15 : 16, 19. Rom. 8 : 28-30. II Thes. 2 : 13. I Pet. 1 : 2. ⁵Prov. 4 : 18. Jer. 32 : 40. Jo. 5 : 24 ; 10 : 27-29. Rom. 8 : 38, 39. I Pet. 1 : 3-5, 9. Phil. 1 : 6 ; 2 : 12, 13.

ART. VIII. We believe in the immortality of the soul,¹ in the resurrection of the dead,² and in a final judgment,³ and that the wicked will go away into everlasting punishment,⁴ but the righteous into life eternal.⁵

¹Gen. 1 : 27. Mat. 25 : 46. I Cor. 15 : 53, 54. II Tim. 1 : 10. ²Dan. 12 : 2. Lk. 20 : 37, 38. Jo. 5 : 28, 29. Acts 24 : 15. I Cor. 15 : 22, *seq.* ³Acts 17 : 31. II Tim. 4 : 1. II Cor. 5 : 10. Matt. 25 : 31-46. Rev. 20 : 11-15. ⁴Lk. 16 : 22-31. Mk. 9 : 43-48. Rev. 20 : 10. Matt. 25 : 41. II Thes. 1 : 7-9. Rev. 14 : 10, 11. ⁵Ps. 16 : 11. Lk. 23 : 43. Matt. 25 : 34, 46. I Pet. 1 : 3-5.

ART. IX. We believe that Jesus Christ has a *Visible Church* in the world ;¹ in which the terms of membership are a public profession of faith in Christ,² sustained by credible evidence in the daily life and religious belief.³

¹Matt. 16 : 18 ; 18 : 17. Acts 2 : 47. Gal. 1 : 2. Eph. 1 : 22, 23. I Tim. 3 : 15. ²Matt. 10 : 32, 33. Acts 8 : 37. Rom. 10 : 9, 10. Heb. 10 : 23. ³II Tim. 2 : 19. Matt. 7 : 18-20. I Jo. 5 : 1-4.

ART. X. We believe that the Christian Sabbath is a divine institution,¹ vital to the welfare of the Church,² and to the highest prosperity of every community,³ requiring us to abstain on that day from all worldly toil,⁴ except

works of necessity and mercy,⁵ and to spend the day in divine worship,⁶ religious improvement and rest.⁷

¹Gen. 2 : 1-3. Ex. 20 : 8-11. Mk. 2 : 27, 28 ; 16 : 9. Jo. 20 ; 19, 26. Ps. 118 : 24. Rev. 1 : 10. Acts 20 : 7. ²Isa. 56 : 2, 6, 7. ³Isa. 58 : 13, 14. Jer. 17 : 24-27. ⁴Ex. 20 : 10, 11 ; 23 : 12. ⁵Matt. 12 : 1-5, 11, 12. Lk. 13 : 11-17. Jo. 5 : 5-16. ⁶Ezek. 46 : 3, 4. Lev. 23 : 3 ; 24 : 8. II Chr. 2 : 4. Mk. 6 : 2. Lk. 4 : 16-32. Acts 13 : 14, 15, 27, 44 ; 15 : 21. Heb. 10 : 25. ⁷see 4.

ART. XI. We believe that the special ordinances of the Church are Baptism¹ and the Lord's Supper,² the first of which is to be administered to none but believers³ and their infant children,⁴ the second to believers only.⁵

¹Matt. 28 : 19. Acts 2 : 38 ; 22 : 16. ²Matt. 26 : 26-30. I Cor. 11 : 23-26. ³Acts 8 : 37 ; 10 : 47, 48. ⁴Gen. 17 : 7, 10-13. Ps. 103 : 17, 18. Rom. 15 : 8. Heb. 8 : 6. Gal. 3 : 29. Matt. 19 : 14. Acts 2 : 39 ; 16 : 14, 15, 29-33. I Cor. 1 : 16 ; 7 : 14. ⁵Matt. 26 : 20. I Cor. 11 : 27-30 ; 5 : 7, 8.

Form for the Admission of Members,

UPON CONFESSION OF FAITH.

The names of those who desire to enter the Church upon Confession of their Faith, having been read, they present themselves before the Table of the Lord, and the minister addresses them as follows:

BELOVED FRIENDS: In obedience to the command of Christ, and His promise that "Whosoever shall confess Me before men, him will I confess before my Father which is in Heaven," you now desire to make a public Profession of your Faith in Him. The act you now perform is great and solemn, and in its influence will be eternal. The vows which you have made in secret, you here, in public, are to confess and ratify. Within these walls which have been dedicated to God; before these human witnesses of your faith; beneath that cloud of unseen spirits, whose hearts rejoice at your repentance; under the view of Him who died, but who now liveth forevermore, your risen Lord; you come, to take Christ's vows upon you, to own yourselves His glad disciples, and to enter into communion and fellowship with His Church.

The following is the summary of Christian Doctrine, adopted by this Church:

[Here read The Confession of Faith.]

All this, for substance of doctrine, you heartily profess and believe.

[The candidate assents by bowing.]

[Those who are to be baptized will here receive the Sacrament of Baptism.]

You will now publicly enter into Covenant with God and this Church.

Covenant.

In the presence of God, His holy angels, and this assembly, you solemnly avow the Lord Jehovah, Father, Son and Holy Ghost, to be your God, the object of your supreme affection, and your portion forever. You cordially acknowledge the Lord Jesus Christ as your only Saviour; and the Holy Spirit as your Sanctifier, Comforter and Guide. You humbly and cheerfully devote yourselves to God, in the everlasting covenant of His grace; you consecrate all your powers and faculties to His service and glory; and you promise that, through the assistance of His Spirit, you will cleave to Him as your chief good; that you will give diligent attendance to His word and ordinances; to family and secret prayer, and the observance of the Sabbath; that you will seek the honor and interest of His kingdom; and that henceforth, denying all ungodliness, and every worldly lust, you will live soberly, righteously and godly in the world.

[Individuals joining by letter will be here introduced.]

You do now cordially join yourselves to this Church of Christ, engaging to submit to its scriptural discipline, to walk with its members in charity, meekness and love, and to strive earnestly for its edification and purity.

This you severally profess and engage.

Most affectionately, now, do we, the members of this Church, receive you to our communion.

[Here all members of the Church rise, to signify their participation in the welcome given to those who are received.]

With praising hearts we now own you as our kindred in Christ. We welcome you to all the ordinances and privileges of His Church. We break with you this Bread of Life. We share with you this Cup of Blessing. We ask your aid in turning to our Master the souls of others. And, on our part, we covenant with you, to offer for you our prayers ; to walk with you, in sorrow or in joy, while you are with us, as Christian friends, seeking advice and strength from you, and giving in return the counsel and the aid which you may ask. We promise gladly to render our offices of love ; and in all ways, so far as in us lies, to seek your growth in knowledge and in grace, your sweet and calm experience of Christ's love, your perfect meetness for the Heavenly Home !

[Here the minister will give the right hand of fellowship to each.]

And now, beloved, we commend you unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named ; that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge ; that ye might be filled with all the fulness of God.

The God of peace, who brought again from the dead the Lord Jesus, that great Shepherd of the sheep,

through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ. Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. AMEN.

Form for the Baptism of Children.

Immediately after the Invocation, at the opening of the Morning Service on the appointed Sunday, or at the Preparatory Lecture, an invitation is given to parents to present their children for Baptism. The Minister addresses the parents in substance as follows:

You, who now present your children, to receive upon them the seal of God's covenant, confess yourselves believers in God and in His Son, and in the verity and the continuance of His promise to His children, to be a Father to them, and to their seed after them. You covenant, on your part, in the presence of God, and of these witnesses, to train these children, whom he hath given you, in the nurture and admonition of the Lord; to instruct them in the knowledge of all Divine Truth, as you may have opportunity, but especially in the way of salvation through Jesus Christ; to walk before them daily, as God may give you grace, in the cheerful and

holy beauty of the Christian life ; to seek, as your chief end concerning them, their renewal of heart, and their salvation in the Redeemer ; and to labor, in all ways, with devout and prayerful endeavor, to prepare them to accomplish God's will on earth, and to enter His rest and glory in the skies. DO YOU THUS PROMISE ?

As the Minister of Christ, then, I baptize them, "in the name of the Father, and of the Son, and of the Holy Ghost."

After the children have been baptized, prayer is offered by the Minister ; and a chant is sung by the choir, as the parents, at the close of the prayer, withdraw.

[The name of the child must be given to the Minister in writing, with the date of its birth, and the names of its parents.]

Ecclesiastical Principles and Rules.

I. RIGHTS OF THE CHURCH.

This Church regards the Scriptures as the only infallible guide in matters of Church order and discipline ; and is, therefore, so far as relates to its internal organization and the regulation of its affairs, independent, and amenable to no other ecclesiastical body, except by its own consent, and in accordance with established Congregational principles. With these exceptions, it controls the admission, discipline, and removal of its members, according to its own understanding of the Word of God.

II. CONNECTION WITH OTHER CHURCHES.

This Church will extend to other Evangelical Congregational Churches, and receive from them, that fellowship, advice, and assistance, which the laws of Christ require. It will extend the usual rights of communion, and practice the usual transfer of members, according to its conviction of duty. It holds itself bound to regard the decisions of Mutual Councils, and to seek the promotion of peace with all the Churches of our Lord Jesus Christ.

III. ADMISSION OF MEMBERS.

All persons who desire to make a profession of religion, and to unite with this Church, shall be examined by the Examining Committee, before such members of the Church as desire to be present, with reference to their Christian experience, and to their doctrinal opinions. The names of such as are approved shall be propounded to the Church, in the presence of the congregation, at least one week previous to their admission ; and they shall become members by a vote of the Church, on giving public assent to the Confession of Faith and Covenant, receiving the sacrament of Baptism, if they have not been before baptized to their acceptance.

Members of other churches, submitting the proper testimonials

to the Examining Committee, shall be conferred with by them; and if approved, shall be also propounded before the congregation for one week, and be received, by a vote of the Church, on publicly entering into covenant with the Church.

A member who may know of any reason why a candidate for admission should not be received into this Church, shall first make such reason known to the Examining Committee, and not to the whole Church, unless the Committee refuse to act.

IV. DISMISSION OF MEMBERS.

Letters of dismission to Evangelical Churches shall be given, by vote of the Church, to all members in good and regular standing who request them.

The form of Dismission and Recommendation is as follows:

The First Congregational Church in Natick,

To the Church in Greeting:

This certifies that is a member of this Church in good and regular standing. At . . . own request . . . dismissed from us and recommended to your Christian watch and fellowship. When received by you . . . membership with us will cease. By vote of the Church, Clerk.

Members who remove their residence beyond the reach of this Church should, if practicable, at once transfer their relation to some other Church. If such do not apply for letters within one year from the time of leaving, satisfactory reasons must be given for the delay of the application, or they shall not be entitled to an unqualified certificate of good standing.

V. MEMBERS OF OTHER CHURCHES.

It is expected that members of other churches, residing and worshipping with us, and who may wish to commune with this Church, will request dismission from their respective Churches, and admission to this.

VI. RIGHTS OF MEMBERS.

Every member has a right to Church privileges, unless forfeited by misconduct; and when thus forfeited, he can be deprived of them only by regular process.

When a member is accused, he shall be seasonably furnished with a copy of the complaint, and shall have a full hearing. While the trial is pending, the accused is expected to abstain from participating in the Lord's Supper.

VII. DISCIPLINE.

1. Discipline shall be conducted according to the rules laid down in Matt. 18: 15-17, and II Thessalonians 3: 11-15.

2. Offences subject to discipline are, unchristian conduct, neglect of acknowledged religious duty, and avowed disbelief in the vital principles of the Gospel of Christ.

3. It shall be a disciplinable offence to encourage the cause of intemperance by selling or using intoxicating liquors as a beverage, or renting buildings for that purpose.

4. In *private offences*, the offended one is, by a fraternal, prayerful conference, to seek a spiritual healing, and so to "*gain* the brother." Failing in this, let him take one or two more, and again strive to exert a loving, patient, healing power, which shall soften and subdue, and avert the necessity of resorting to the penalty of a Church trial.

5. In *public offences*, inasmuch as every member suffers in the wrongs done to the Church, every member cognizant of the same shall be responsible for laboring, in the spirit of Christ, to bring the offender to repentance, or, in failure of success, for communicating the case to the Church.

6. The presentation of complaints shall in all cases be first made to the Examining Committee, who shall, upon sufficient cause, prefer charges before the whole Church. And in case the Committee refuse so to do, the complainant may nevertheless, if he insist upon the charges, present his complaint in person to the Church.

7. The methods of censure are private reproof, suspension from church privileges, withdrawal of fellowship, and excommunication.

8. Censure by suspension shall always be for a definite time, and any one sentence shall not be for more than six months. The time of suspension having expired, the member is again entitled to church privileges, unless further action is taken by the Church.

9. Persons from whom fellowship is withdrawn may be restored

to membership, and have their names replaced, by vote of the Church.

10. An excommunicated person cannot return to the Church, except upon profession of faith in Christ.

11. The method of censure by withdrawal of fellowship shall not be employed except for minor causes, not involving the person's moral character. In all cases of immoral, unchristian and scandalous behavior, sentence of separation shall be by excommunication.

VIII. OFFICERS AND COMMITTEES.

1. The stated officers of this Church shall be Pastor or Pastors, Deacons, Clerk, Treasurer, Auditor, Committee, and Superintendent of the Sabbath School. All of whom shall be elected by a majority ballot.

2. The Pastor shall be a member of this Church and the moderator of its meetings. In case there is no pastor, or in his absence, or during the consideration of matters affecting him personally, one of the deacons shall preside, or a moderator for the meeting may be chosen.

3. The term of the office of Deacon shall be eight years, one Deacon to be chosen every other year at the annual meeting. No deacon who has held the office for four years or more shall be eligible for reelection at the time his term of office expires, but he may again be chosen at any subsequent election. Their duty is to assist in the administration of the sacraments, to preside at the meetings in the absence of the pastor, to distribute the charities of the Church, and to look after the sick, the destitute, and strangers. Elections to fill vacancies shall be by ballot at a meeting called for the purpose.

4. No person shall be eligible to the office of pastor or deacon in this Church, who cannot give full consent to the Creed of the Church.

5. If a clergyman is employed to minister to this Church without installment by council, he cannot, consistently with the principles of Congregational polity, be considered an officer of the Church. He shall not, therefore, act as moderator in the Church meeting, or serve on the standing committee, or represent the Church in any council, conference or other ecclesiastical body, except by vote of the Church.

6. The Examining Committee shall consist of the pastor, deacons, and five others, at least two of whom shall be ladies. It shall be their duty to provide for the examination of all candidates for admission to the Church; to advise respecting objects to be presented for benevolent contributions; to bring before the Church such cases and measures of discipline as shall be necessary, and to conduct any other business that may be referred to it by the Church.

7. It shall be the duty of the Clerk to keep distinct and full minutes of all the business transactions of the Church; a record of all receptions, dismissions and deaths of members; of all baptisms, both of infants and adults; of all non-resident members of this Church, with the length of time they have been absent; and he shall make a full written report of all these matters at the annual meeting of the Church. He shall also act as clerk of the Standing Committee; he shall conduct the correspondence of the Church; shall issue letters of dismissal and recommendation, in accordance with its rules; shall have charge of its archives, and shall prepare and keep a proper catalogue and index of all its members.

8. It shall be the duty of the Treasurer to take charge of all money contributed for the expenses and poor of the Church, and to disburse it under the direction of the deacons; to receive and pay over to the proper officers all money contributed by the congregation to charitable objects, and to make at the annual meeting a written and detailed report of all receipts and payments, and so far as possible of the entire charities of the congregation, which report shall be audited by the auditor.

9. The Superintendent of the Sabbath School is an officer of this Church, and the choice of the school is not valid till approved by vote of the Church.

10. Besides the stated officers there may be chosen by the Church, a committee on religious papers, committee on monthly concerts and religious intelligence, ushers, and such other committees as at any time may seem desirable.

Standing Rules.

1. All meetings for business shall be opened with prayer.
2. All adult members of the church, male and female, shall have a vote in all matters coming before the Church, and possess equal rights in it.
3. A meeting for the choice of officers and committees, and for other business, shall be held annually in the month of January. At this meeting the records of the last year shall be read, the catalogue of members revised, and accounts presented by the treasurer of all monies received, expended, or held by him on behalf of the Church, during the year. Reports shall be presented by the clerk, the auditor, and the superintendent of the Sabbath School.
4. The annual and other regular meetings of the Church, for the transaction of business, shall be announced from the pulpit on the preceding Sabbath.
5. Special meetings may be called by the pastor, or by a majority of the deacons, or by the clerk at the written request of five members of lawful age.
6. Business may be transacted at any regular meeting of the Church. But no business of importance shall be transacted at any church meeting unless notice has been given from the pulpit on the previous Sabbath.
7. The Lord's Supper shall be celebrated on the first Sabbath of January, March, May, July, September, and November. It shall be preceded by a preparatory service during the week previous. The invitation to the Lord's Table shall be such as to include all who love our Lord Jesus Christ in sincerity, and who have made a public profession of their faith. The admission of members, together with the celebration of this ordinance, shall constitute the services of the afternoon.
8. The Sacrament of Baptism shall be administered to the children of believers, ordinarily, on the morning of the Communion Sabbath, or at the Preparatory Lecture; and to adults, after

they have publicly professed faith in Christ, (and before their approach to the Table of the Lord.)

9. A contribution shall be made at every communion service; and the fund thus obtained shall be used to defray the current expenses of the Church, and in assisting its necessitous members.

10. This Church will meet, for prayer and conference, every Thursday evening.

11. The Confession of Faith, Covenant, Forms of Admission, Ecclesiastical Principles and Rules, or Standing Rules, may not be altered, except by a vote of two-thirds of the members of the Church, of lawful age, present and voting at a meeting, due notice of which has been given on the previous Sabbath.

Constitution and By-Laws of the Sabbath School.

ARTICLE I.

This Sabbath School shall be called the First Congregational Sabbath School of Natick, Mass.

ARTICLE II.

The officers of this School shall consist of a President, Superintendent, Assistant Superintendent, Secretary, Treasurer, Librarian, Chorister, Pianiste and Executive Committee for the whole School, together with a Superintendent, Assistant Superintendent and Librarian for the Junior Department.

ARTICLE III.

SECTION I. The Pastor of the Church shall be, *ex-officio*, President of the School, and shall preside at the annual meetings, but in his absence the Superintendent shall preside.

SEC. II. The Superintendent, who must be a church member, shall be elected at the regular session of the School on the second Sabbath of December of each year, each class in the Senior Department to have one vote, the choice subject to the approval of the Church.

SEC. III. The officers of the Junior Department shall be elected by the teachers of that department in December previous to the annual meeting, such election to be subject to the approval of the School.

SEC. IV. All other officers of the School shall be elected by ballot, at the annual meeting to be held in December subsequent to the election of Superintendent, but any vacancy may be filled at any session of the School or at any meeting called for that purpose.

SEC. V. All members of the school fourteen years of age and upwards shall be entitled to vote at the annual meetings.

ARTICLE IV.

The President, Assistant Superintendent, and Superintendent of the Junior Department, and two others, one to be selected from each Department, shall constitute an executive committee, whose duty shall be to confer with the Superintendent in relation to the affairs of the school, and with him decide such questions as may be submitted to them; provided, however, that such decision may be overruled or changed by a vote of the school.

ARTICLE V.

SECTION I. The School shall be reorganized on the first Sabbath in January of each year, and each term of office shall commence at that time.

SEC. II. The older classes may choose their own teachers, subject to the approval of the Superintendent; those of the younger classes shall be appointed by the Superintendent of the department to which they belong.

SEC. III. Any class wishing to retain their teacher must notify the Superintendent elect on or before the Sunday previous to the reorganization of the School.

ARTICLE VI.

Collections for some good object shall be taken at each regular session of the School, to be appropriated by a vote of the School

ARTICLE VII.

Annual reports shall be submitted at each annual meeting by the Superintendent, Secretary, Treasurer and Librarian, and Superintendent of the Junior Department, from which the President shall prepare an abstract for record.

ARTICLE VIII.

This constitution may be altered or amended by a two-thirds vote of those present and voting at any regular business meeting of the School, provided notice shall have been publicly given in the School of such proposed change on or before the Sunday previous to such meeting.

Historical Sketch.

BY REV. DANIEL WIGHT.

NO sketch of the First Congregational Church in Natick can be complete, that does not begin at the beginning—with the original planting of the gospel in Natick. This town, as indeed New England in general, was founded upon the Congregational Church, revived from the New Testament model. Her towns and town meetings as well, her families and her schools, her civil and her religious freedom, all took their origin and drank in their essential spirit from the same source, almost undiluted for the first one hundred and fifty years. In 1767, the number of Congregational churches in Massachusetts was two hundred and eighty; while all others combined were less than forty.* This was on the eve of our Revolutionary struggle, a century since. Till then, also, nearly every family in her towns was usually represented in her sanctuaries from Sabbath to Sabbath.

REV. JOHN ELIOT, 1650-1690.

Early in this history, in 1650, under manifestly divine guidance, in answer to special prayer,† Rev. John Eliot, the afterward renowned “Apostle to the Indians,” explored and selected Natick as a beautiful locality for his Indian Parish, out of which sprang the First Church in

* See “Christian Observatory,” Vol. I, p. 342.

† “He tells us that during the time he was engaged in this search, he was much occupied in prayer for direction from heaven.” (Nonantum and Natick, by Sarah S. Jacobs, 1853, p. 127.)

Natick—the first Indian church in America—a Congregational church in harmony with his own at Roxbury, and others throughout New England. Dr. Francis says, “Eliot always loved and defended the Congregational form of church government,” and further, that “he stood high among the first divines of the country and age.”*

John Eliot was born in Nazing, Essex County, England, 1603. His parents were exemplary in their piety, and gave him a liberal education, in view of which he says: “I do see that it was a favor from God, that my first years were seasoned with the fear of God, his word and prayer.” He was educated at Cambridge, England, matriculated as a pensioner in Jesus College, March 20, 1619, where he took his A. B., 1623. He came to Boston in the ship “Mary Lion,” November 2, 1631, and was elected Teacher of the First Church in Roxbury in that month (November, 1631), then twenty-seven years of age, but was not ordained over that church till November 5, 1632, having officiated for a time in the First Church in Boston, in the absence of Mr. Wilson, their pastor, in England.† He married Ann Mumford, or Mountford, who was betrothed to him in England, and who followed him the next year, arriving probably in October. The year after his settlement, Rev. Thomas Welde became his colleague till 1639, when, upon advice of his friends, he returned to England, and died at London, March 23, 1660. Subsequently, Rev. Mr. Danforth, and still later, Rev. Mr. Walter, were his colleagues for a time, the latter at his death.

* Life of Eliot, pp. 312-13.

† Letter of C. K. Dillaway, of Roxbury, and Dr. Francis, pp. 8 and 9.

The Natick Indians, it would seem, had formerly lived in Deerfield, but, overcome by a neighboring hostile tribe, had recently put themselves under the protection of the English, near Boston, where they lived in a roaming and wretched condition.

Deeply moved with compassion for these ignorant and degraded Indians in his vicinity, and in harmony with one design of the Pilgrims in first coming to this wilderness, Eliot soon became interested in their behalf. In 1641, with the assistance of a young native, who could speak English, he resolved on the almost hopeless task of learning their rude and barbarous language—the Mohegan dialect, then generally spoken by the Indians throughout New England. I give a single word, as specimen, signifying “our question.” It is composed of forty-two letters, viz: “Kummogkodnnatootummooctiteaongannumarash.” “One would think,” says Mather, “that these words had been growing ever since Babel, unto the dimensions to which they are now extended.” No wonder Eliot wrote, at the end of his Indian Grammar, “Prayer and pains, through faith in Christ, will do anything.”* In two years, however, he was able to converse with the natives in their own language.

In 1646, the Legislature of Massachusetts passed “An Act for Propagating the Gospel among the Indians,” and July 27, 1649, “The Society for Propagating the Gospel in New England” was incorporated by Parliament.† From the funds of these societies were afterwards paid, in part, the salaries of missionaries, the wages of teachers, white and Indian, and other expenses.

* Rev. Martin Moore's *Memoir of Eliot*, 2d Ed., 1842, p. 23.

† *Hist. of Am. Missions*, pp. 13 and 15.

October 28, 1646, Eliot began his more public labors among the Indians at Nonantum, now Newton, preaching a sermon in Waban's wigwam, in which he explained the Ten Commandments, and leading facts of the gospel, with application to his hearers, answering also their various questions—a three hours' service. They were deeply interested, and said "they understood all." Eliot now continued these services once in two weeks, the neighboring ministers often supplying his own pulpit at Roxbury. The Roxborough Church records, in Eliot's hand-writing, inform us that "this winter was one of the mildest which we ever had—no snow all winter long, nor sharp weather; but they had long floods at Connecticut, which was much spoile to the corn in the meadows. We never had a bad day to go preach to the Indians all the winter. Praised be the Lord."* June 9, 1647, Eliot preached a sermon to the Indians, in their native language, in the presence of the Colonial Legislature, and also of the whole assembly of those divines who were then meeting at Cambridge to prepare the famous "Confession of Faith of 1680." †

After a few years of faithful instruction at Nonantum, Eliot perceived two most desirable objects for the benefit of these Indians—their removal to a more retired, larger and fixed locality, and their need of the Word of God in their own language,—objects he lived to see fully accomplished, chiefly by his own instrumentality.

As before intimated, after much serious deliberation and prayer, Eliot mounted his faithful horse, and rode far into the unbroken wilderness, in search of a suitable locality. Not finding what he desired, he dismounted,

* Records, p. 246.

† See "Cambridge of '76," p. 8.

tied his horse to a sapling tree, and knelt beside a high rock in earnest prayer, imploring the divine guidance and blessing. As he rose from his knees, he found a friendly Indian by his side, to whom he made known his object. The Indian replied, "Follow me," and then conducted him to the banks of the Charles River, now South Natick. Eliot was delighted with the beautiful spot, then a part of Dedham, and decided at once to remove his Indian congregation thither. This was in 1650. On Eliot's petition for the locality, it was given in exchange for Deerfield, formerly owned by the Natick tribe, and the transaction was sanctioned by the General Court. The original grant consisted of two thousand acres, enlarged to six thousand acres in 1658.*

The same autumn, a foot-bridge was built over the river, eighty feet long and nine feet high in the middle; and when finished, Eliot called his Indians together, offered thanks to God, and gave them instruction from a portion of Scripture. They proceeded the next spring to lay out three streets, two on the north and one on the south side of the river, with house-lots for every family, planting apple trees, etc. Tradition affirms that one of these trees Eliot brought to Natick in his pocket, and it is still (1877) in a bearing condition on the acre lot, near the Unitarian Church.

As Eliot thought all civil government and laws should be derived from the Word of God, he desired that his Indians should be so governed in all things, both in Church and State; "An aspiration of piety," says Dr. Francis, "rather than the result of political philosophy, but still containing the germ of a principle, as sound as it is noble." Having thus fixed upon this form of

* Massachusetts Records, Vol. III, p. 246, Vol. IV, Part I, p. 363.

polity, a meeting was held August 6, 1651, for the choice of rulers. After Eliot had read and expounded Exodus xviii, they first chose a ruler of one hundred, then two rulers of fifty, and lastly, ten rulers of ten, under whom each one became duly enrolled. This was the first formal and public act of civil government among the Indians in North America. Thomas Waban was one of the rulers of fifty.* They then entered into the following covenant: "We give ourselves and our children to God, to be his people. He shall rule in all our affairs, not only in our religion and the affairs of church, but also in all our works and affairs in this world. God shall rule over us. The Lord is our Judge. The Lord is our Law-giver; the Lord is our King. He will save us. The wisdom which he has taught us in his book, that shall guide and direct us in the way. O Jehovah, teach us wisdom to find out thy wisdom in thy scriptures. Let the grace of Christ help us. Send thy Spirit into our hearts, and let it teach us. Lord, take us to be thy people, and let us take thee to be our God."†

An important document among the ancient town records, believed to be in Eliot's own hand-writing, signed by himself and seventeen others, dated 1650, reads thus: "When they had thus cast themselves into this form of government, as it is written, then they considered how to order the town of Natick; and because all those lands, or a great part at least, which belong to Natick, were the inheritance of John Speene and his brethren and kindred, therefore we thought it right that he and all his kindred should solemnly give the same unto the

* Nonantum and Natick, p. 135.

† Bigelow's History of Natick, 1829, pp. 22, 23.

public interest, right and possession of the town of Natick. They were all very willing so to do ; and therefore on a lecture day, publicly and solemnly, before the Lord and all the people, John Speene and all his kindred, friends and posterity, gave away all their right and interest, which they formerly had in the land, in and about Natick, unto the public interest of the town of Natick, that so the praying Indians might then make a town ; and they received nothing to themselves, saving interest in their wyers,* which they had before put ; for lands they would only take up lots, as others did, by the public order and agreement of the town, and at the same time they received a gratuity unto their good contentment.”

In 1651, the first meeting-house was built, and after the English fashion, a two-story building, twenty-five by thirty feet on the ground, located on the bank of the beautiful Charles, near where the Unitarian Church now stands. Eliot says, “I set the Indians to fell and square the timber, and when it was ready, I went and many of them with me, and on their shoulders carried all the timber together.” A white carpenter assisted in raising it. The lower room served for worship on the Lord’s day, the men and women sitting apart, and a school-room through the week. The upper room was a kind of wardrobe, where the Indians hung up their skins, but in one corner was a room partitioned off for Mr. Eliot, with a bed and other conveniences.

In October of this year (1651), Governor Endicott and Rev. Mr. Wilson of Boston, visited Natick, when a religious service was held, and one of the best in-

* Now spelled “wears” ; “a fence of stakes and twigs set in a stream for catching fish.”—*Webster*.

structed Indians discoursed to his brethren on "the treasure hid in the field." He spoke with so great devotion, gravity, readiness and affection, and with such good sense, that the visitors were delighted with what they witnessed, and could scarcely refrain from tears of joy on the occasion. The Governor said, "Truly, I account this one of the best journeys I have made these many years." Eliot says of these Indians, "I find a good measure of ability in them, not only in prayer, in which they exceed my expectations, but in the rehearsing such scriptures as I have expounded, and in applying them as they have heard me do. They also early taught their children the knowledge and fear of God." Thus were they soon prepared for the following occasion.

October 13, 1652, a great assembly was held at Natick, where many ministers and their friends were present, assisted by the best interpreters, to judge of the fitness of these Indians to be admitted to church communion. At this time, some fifteen made distinct and open confession of their faith in Christ, and of the efficacy of the word upon their minds. Eliot subsequently reported these confessions in a tract, entitled "Tears of Repentance." A number of these were then baptized, but want of time and prudence also seemed to require some further delay, and that they should be kept for the present in a state of catechumens, until finally, in 1660, the First Indian Church in America was here organized. We regret to say, that no records of this church are known to exist, but we learn that ten years later, in 1670, the number of communicants was between forty and fifty.

As early as 1665, the Massachusetts Records testify,

that "the Sabbath is constantly kept by them, and they all attend the public worship of God. They have schools also, to teach their children to read and write."*

Thus established, this little flock of natives, with their church and schools, all under the guiding hand of their good apostle, with much self-denial and persevering labor, sent out Indian teachers and preachers of the gospel into other places. At one time, six teachers went from this church to be ministers in praying towns. Natick became a kind of seminary for these objects, and was considered the model town. In 1665, the friends of Indian education erected a brick building at Cambridge, for the use of the Indians, called "the Indian College," and, though failing in its specific object, by the gradual extermination of the red man, yet it afterwards became exceedingly useful as a printing office, where the second edition of Eliot's Indian Bible was printed. Daniel Takawampait was probably educated at Natick, "a person of good knowledge," whom Eliot ordained as pastor of the church at Natick, several years before his death. This is confirmed by a letter from the pen of Increase Mather in 1687, to Prof. Leusden, of Utrecht, in which he says, "The pastor of the church in Natick is an Indian, whose name is Daniel."† At this time there were twenty-four Indian preachers, besides four English ministers, preaching in the Indian tongue.‡ Jethro of Natick was thus sent to Lancaster to preach to his countrymen.

While Eliot was thus pursuing these earnest labors among the Indians, he felt more and more the impor-

* Vol. IV, Part II, p. 199.

† Bigelow, p. 52.

‡ Memoir of Eliot, p. 106.

tance of having the Scriptures in their own language, to be placed in every home, that all might daily read these divine teachings for themselves, and he had early begun the great work, having employed one John Sassamon,* who had been educated by the English, to assist him in the translation. "The Old Indian Chronicle" quaintly says: "You must understand that Mr. Eliot is the man that hath, by his great study and labor, invented the way of printing the Indian language, and hath also perfectly translated the whole Bible, with the Singing Psalms in metre, the Assembly's Catechism, and the Practice of Piety, into the Indian language; as also written several other books very profitable for understanding the Christian religion, for which pains and labor he deserves honor—whose name will never die in New England." †

The translation of the New Testament was completed and printed in 1661, and the whole Bible in 1663. Mather says, "He wrote it with one pen." This was printed at Cambridge, Mass., the first Bible printed on the American continent,—an edition of fifteen hundred.

* This John Sassamon (whose father and mother were converts to Christianity, and died probably before 1675,) was murdered by Indians, January 29, 1675, the immediate cause of King Philip's war. He was educated by the English, and assisted Eliot in translating the Bible into Indian. For a time he was employed as a school-master at Natick, and, being himself a convert to Christianity, was also employed as a missionary among his countrymen. His habits were English, and he often acted as interpreter, and, among others, to Alexander and King Philip, his successor. Being in confidence with Philip, he became privy to all his designs, embracing a plan to destroy all the English settlements in New England. This plan Sassamon kindly revealed to the Governor of Plymouth, though it doubtless led to his murder, and the war which followed. [Old Indian Chronicle, by S. G. Drake, 1867, p. 89, *seq.*] Eliot speaks of this man thus, April 4, 1675: "The winter past, John Sassamon was murdered by wicked Indians. He was a man of eminent parts and wit. He was of late years converted, joined to the church at Natick, baptized and was sent by the church to Asowamsik, in Plymouth Patent, to teach the gospel. . . His death was much bewailed." [Roxbury Church Records, p. 263.]

† Pp. 145-6.

Eliot gave a part of his small salary toward defraying this expense.* “As he depended very much on the Indians for aid in translating the Bible, most of the work was probably done with them.”† A copy of this Indian Bible, in elegant binding, was sent to King Charles II, said to be “such a work and fruit of a plantation as was never before presented to a King.” Nor was this all, or the best part of it, for near this time, it is recorded, that “about one hundred of Eliot’s Indians can read in the Bible.”‡

Under a venerable oak, at South Natick, like that in Mamre in the days of Abraham, Eliot was wont to assemble his Indians for social religious instruction and worship. In view of this fact we have the following “Sonnet on Eliot’s Oak,” by Henry W. Longfellow :

“Thou ancient Oak ! whose myriad leaves are loud
With sounds of unintelligible speech,
Sounds as of surges on a shingly beach,
Or multitudinous murmurs of a crowd ;
With some mysterious gift of tongues endowed,
Thou speakest a different dialect to each ;
To me a language no man can teach,
Of a lost race, long vanished like a cloud,
For underneath thy shade, in days remote,
Seated like Abraham at eventide
Beneath the oaks of Mamre, the unknown
Apostle of the Indian, Eliot, wrote
His Bible in a language that hath died
And is forgotten save by thee alone.”

Our noble poet seems for once to have been mistaken in two or three lines of the above, for while the Sonnet

* Dr. Convers Francis’ Life of John Eliot, in Sparks’ Library of American Biography, Vol. V, p. 229. 1873.

† Letter from C. K. Dillaway.

‡ Plymouth Colony Records, Vol. X, p. 242.

was published in the March number of the Atlantic Monthly (1877), in the following May number of the same periodical, James H. Trumbull, LL.D., of Hartford, Conn., translates the same into veritable "*Massachusetts*." I have room but for a single line, and its literal translation back into English—the fifth line of the Sonnet, beginning, "With some mysterious gift": "Monchanatamwe iänantoowaongane aninnumoadtuonk kuttaihe"; translated back, "A wondrous gift of speech in divers tongues is thine."*

It will be noticed, that thus far at least, Natick was a Foreign Missionary field, mostly secluded from the white population, and under the fostering care of their good apostolic missionary. He was supported chiefly by his own church in Roxbury, though in part by the Missionary Board before alluded to. In 1657, he received £50, and in 1660 the same amount, it being "for his salary this year."† Thus aided, the work greatly prospered. Beside Eliot's labors at Natick, he travelled extensively among other Indians, mostly on foot, going through the wilderness, visiting Cape Cod and Martha's Vineyard, besides towns in Worcester County and elsewhere, preaching the gospel in the Indian language wherever he went. He once preached the gospel to King Philip, who received it with disdain, and taking Eliot by a button of his coat, told him "he cared as little for his gospel as he did for the button on his coat."‡ Though often opposed by powerful sachems, he feared them not, but told one of them, "It was God's work in which he was engaged, that God was

* See Vol. XXXIX, pp. 293 and 623.

† Plymouth Colony Records, Vol. X, pp. 189 and 245.

‡ Memoir of Eliot, pp. 45, 46.

with him, and that he feared not him, nor all the sachems in the country, and that he was resolved to go on, do what they might."*

Just before King Philip's war, in 1675, the whole number of praying Indians has been estimated at three thousand six hundred, of whom three hundred belonged to Natick. Before this date, Mather says, "There are in this colony seventy-nine gathered churches."† As the war opened, the English became jealous, lest on hearing the old war cry, the praying Indians would join the enemy in their native thirst for blood, and the government would now have destroyed them, had not Eliot and General Gookin, Superintendent of Indian Affairs from 1656, stepped forth in their defence. Many of them, however, were compelled to go to Deer Island in Boston Harbor, as the following records of the Court testify. "Oct. 13, 1675. It is ordered that all the Natick Indians be forthwith sent for, and disposed of to Deare Island, as the place appointed for their present abode."‡ "Nov. 3, 1675. None of the said Indians shall presume to go off the said Island, voluntarily, upon pain of death."§

At the end of Oct. 1675, Capt. Prentiss, with a party of horse, and five or six carts, arrived at Natick, and made known the order of government. Sadly, but patiently, the Indians submitted. Two hundred men, women and children were made to get together all they could carry, and marched from their comfortable homes to the banks of the Charles River in Watertown. Here,

* Memoir of Eliot, p. 45.

† Old Indian Chronicle, p. 148.

‡ Massachusetts Records, Vol. V, p. 57.

§ Ibid, p. 64.

at a spot called "The Pines," near where the United States arsenal now stands, Eliot met them, and they gathered around him to hear his words of comfort, as he exhorted them to meek patience, resignation and steadiness of faith. The scene was exceedingly affecting, as the white-haired pastor addressed his dark-skinned, newly reclaimed children about him, clinging to him for consolation, but neither murmuring nor struggling, only praying and encouraging one another. It reminds one of the scene at Delft Haven, when the Pilgrims were taking leave of their pastor, and he of his flock, for this new world. Captain Prentiss and his soldiers even, were deeply touched, but at midnight, when the tide was high enough, three large boats bore the Indians over to Deer Island. Several other settlements were deported to the same place. The Court ordered further, that "the country treasurer take care for the provision of these Indians, sent down to Deare Island, so as to prevent their perishing by any extremity."* That winter, however, proved terribly severe. December 10 the snow was four feet deep, and great suffering ensued. That month Eliot and Gookin visited them, then numbering five hundred, and found them undergoing many privations, but still patient and resigned.

Some of the Natick Indians were engaged in the war, for we learn that eight of Eliot's Indians were taken prisoners and condemned to die. Meantime Mr. Eliot and Captain Guggins (General Gookin) plead so hard for them that the Council knew not what to do; but so it was, that by one and two at a time, most of them were let loose by night. "The Council heark-

* Massachusetts Records, Vol. V, p. 64.

ened to Mr. Eliot for his gravity, age and wisdom, and also that he had been the chief instrument the Lord had made use of in propagating the gospel among the heathen, and was their teacher till the time that some Indians were brought up in the University to supply his place."*

After the close of the war, on the death of Philip, the Indians on Deer Island were allowed to creep back to their old settlements as best they could; but greatly weakened by sickness and many deaths, only four of the fourteen towns of Christian Indians in Massachusetts remained, and the progress of civilization and Christianity was greatly retarded in such as survived. The Governor and Council must have deeply regretted these results, for having had good experience of the faithfulness and valor of some of these Indians about Natick in King Philip's war, they afterwards employed two hundred of them to quell the riotous Indians in Maine, and with good success. Eliot bears this honorable testimony: "For the greatest part, the praying Indians have been kept steady in following their profession, and witnessing to the excellency of the gospel by much faith, patience, self-denial and courage. They have honestly acquitted themselves during this war, though their temptations and trials have been great. Since the English have abated their fears about them, and employed them in their war, they have had most manifest proofs of their fidelity and valor, and withal have had the blessing of many successes, in which the Christian Indians have had their share." †

Eliot was now advanced in years, and most anxiously

* Old Indian Chronicle, p. 151.

† Ibid, p. 285.

employed in revising his second edition of the Indian Bible, the former edition having been exhausted. Such were his discouragements by delays in means to complete the work, that he feared he should not live to see it accomplished. But, said he, "I shall depart joyfully may I but leave the Bible among them, for it is the word of life."* In 1680, he revised the New Testament, and the Old in 1685, when both were finally bound together in an edition of two thousand copies, one of which is now in the library of the Morse Institute, and though it passed through our great fire in January, 1874, it is still in excellent condition, and is valued variously from one to two thousand dollars, an object of deep and rare interest.

From 1674 to 1688 Eliot had been without a colleague in his own church at Roxbury, and yet revising that great work, amid all his pastoral and other duties, at the age of eighty years or more. In October, 1688, he was relieved by the settlement of Rev. N. Walter as colleague, but the time of his departure was drawing near. It is recorded of him that he sometimes used to say, pleasantly, that "he was afraid some of his old Christian friends, who had departed before him, especially John Cotton, of Boston, and Richard Mather, of Dorchester, would suspect him to have gone the wrong way, because he remained so long behind them."† After having spent nearly sixty years as a minister and missionary combined, toiling faithfully so long, and accomplishing so much, yet speaking of his own "doings," he exclaimed, "Alas! they have been poor and small doings, and I'll be the man that shall throw the first

* Dr. Francis' Life of John Eliot, p. 230.

† Ibid, pp. 332-3.

stone at them.”* His wife is said to have had such care of his temporalities, that “he did not know even his own cows.” She died March 22, 1687, only about three years before her husband, “a woman of much active benevolence, and of exemplary piety, prompt to share with her husband the works of charity.” As an illustration of his great benevolence, I may abbreviate a single anecdote. His treasurer, aware of his liberality, often beyond his means, tied up his annual salary in his pocket handkerchief, in so many hard knots that he might not be able to open it before he reached home. But calling on a poor, sick woman on his way, and finding her and her family in a suffering condition, he began attempting to untie the knots to give her a portion, but finding them so hard and numerous, he gave up, saying with a trembling accent, “Here, my dear, take it, I believe the Lord designs it all for you.” †

Eliot died at Roxbury May 20, 1690, aged eighty-six years. His last words were, “Welcome, joy.” When at length he thus went to his joy and rest, “all New England bewailed his death as a great calamity.” The Indian church at Natick wept, refusing to be comforted, and for years after, “what Mr. Eliot had directed or approved was their law.” ‡ He was buried in the minister’s tomb in Roxbury, where he has a monument, on which the names of all the ministers of the First Church are placed.§ Eliot has also a monument at South Natick, erected by a few leading citizens in the vicinity, in October, 1847, at a cost of between two and three

* Dr. Francis’ *Life of John Eliot*, p. 335.

† *Memoir of Eliot*, p. 126.

‡ *Nonantum and Natick*, p. 313.

§ I have the above, and several other items of value, from Charles K. Dillaway, a thorough scholar of Roxbury, now Boston Highlands.

hundred dollars. Also, "a handsome memorial to the 'Apostle to the Indians,' and the pastor for fifty-eight years of the First Church in Roxbury, has been erected in the picturesque Forest Hills Cemetery, Roxbury."*

We may here add the following testimonies to this remarkable man. Mather says: "We had a tradition among us that the country could never perish so long as Eliot was alive." Said Thomas Shepard, "We can never love and honor this man enough." The sainted Baxter said of him, "There is no man on earth I honored above him; I am now dying I hope as he did." Says the late Governor Everett: "Since the death of Paul, a nobler, truer and warmer spirit than John Eliot never lived." Another observes: "The amiable qualities of the disciple that Jesus loved, and the zeal, fortitude and perseverance of the first Apostle to the Gentiles, have perhaps never been united to a greater degree in any one since the first attempts to propagate our holy religion."

A *relic* of our Apostle has recently been brought to notice. "John E. Eliot, of Clinton, N. Y., has recently presented to the Memorial Hall of Hamilton College, a clock two hundred and fifty years old, still a good time-keeper. It was brought from England by the Rev. John Eliot, the Apostle to the Indians, and was landed in Boston, from the ship *Mary Lion*, November 3, 1631. The donor of the clock is the eighth son in the line of descent from Rev. John Eliot, and the old time-piece came into his possession through the hands of John Eliot's son, Joseph, one of the representatives of the other generations, Jared, John and Edward." † Another relic

* English Cyclopædia, Biography, Vol. II, p. 753.

† Boston Journal, January 23, 1876.

in the form of a maxim is worthy of notice: "Poor Sabbaths make poor Christians," a maxim needing to be revived.

REV. DANIEL TAKAWAMBAIT AND OTHER INDIANS, 1690-1721.

After the death of Eliot, Daniel Takawambait became the sole pastor of the church in Natick, and it would seem continued such until his death in 1716, probably supported, in part, at least, by the Board of Commissioners. As already seen, the Natick Indians suffered with other praying towns, by the late war with King Philip, and thus we are prepared to find in Mather's *Magnalia* (Vol. 1, p. 382), that "in 1693 the Indian Church at Natick, since blessed Eliot's death, is much diminished and dwindled away. But Mr. Daniel Gookin has bestowed his pious cares upon it." Mr. Gookin was then pastor of the church in Sherborn. Still later, in 1698, Rawson and Danforth, after visiting several Indian plantations, report: "At Natick we find a small church, consisting of seven men and three women. Their pastor (ordained by that reverend and holy man of God, Mr. John Eliot, deceased,) is Daniel Takawambait, and is a person of good knowledge. Here are fifty-seven men, fifty-one women, and seventy children under sixteen years of age. No school-master, and but one child that can read."* These brief records show, indeed, a sad decline, and the need of another Eliot to encourage and guide the flock, though the war, and it may be other causes, perhaps unavoidably hastened to this result. The grave of this Indian pastor is still marked by an humble stone, near the Unitarian meeting-house, an object of deep interest.

* Bigelow, p. 41.

The following is the inscription: "Here lies the body of Daniel Takawampait, aged sixty-four years. Died September 17, 1716."

After his death the church was supplied for a time, by another Indian named John Neesnumin, as we learn from the town records. An important vote was passed May 11, 1719, incorporating Abraham Speen and nineteen others, as "the only and true proprietors of Natick to whom the rents of the money of the Maguncoge lands shall be paid," etc. This John Neesnumin is the last on this list, against whose name is written, "If he live and die in the work of the gospel ministry in Natick." That he did not long so continue is evident from the following record: "The town of Natick had agreed with Josiah Shonks to imply him of preaching at Natick of six months, and begin said work, 19th of December, 1720, for five pounds."*

These imperfect records show an unsettled state of the church and ministry in Natick at this time, and prepare us to learn that this feeble church became extinct soon after, about 1721. The first meeting-house, having served several excellent purposes, also perished, the exact date not known, but probably in connection with the expiring church, and as a natural consequence—the soul having departed, the body perishes.

According to the vote, passed May 11, 1719, the twenty proprietors of the town had each sixty acres assigned them, laid out as their respective lots, and recorded in the second book of Natick Records. In the midst of these, between the 8th and 9th lot, itself unnumbered, is the following: "The Ministerial hundred acre lot, laid out as ordered, beginneth at the

* Bigelow, p. 27.

south-easterly corner of Mr. Baken's stone-wall of his field, [east of John A. Whitney's present house], and so runneth partly south one hundred and seventy-two and a half (rods) to a marked stake, [on or near Pond street], then making an angle running east cross a shading knoll [now Miss Martha Loker's residence], eighty rods to another stake [near the south-east corner of the common]; then turning parallel with the first line till it comes to Needham line [by Deacon J. O. Wilson's house]; then turning west down hill eighty rods [on Grove street] to a stake at the corner of the wall first mentioned, so yielding a hundred acres, with allowance for necessary highways." By brief calculation it will be seen that these dimensions give only eighty-six and one quarter acres. Where is the error? A record without date, but supposed to be fifteen to twenty years earlier than the above, speaks of the Indians in relation, doubtless, to this very lot, thus: "They have a fair lot laid out for the maintenance of the ministry in that part adjoining the Dedham land (Needham Leg) eighty rods in width, and of length sufficient to make a good one hundred acres, upon which is much timber, a brook running through it, (Pegan), and a fine spring of water, [now under Leach's block, probably,] on the hill side."* This confirms the original one hundred acres and more, but where was the remainder in 1719? Upon a preserved fragment of a leaf of the Natick town records, without date, but evidently of this period, in the midst of many other lots described, is the following:

“ Ministerial Lot, { 2 — 0 — 28 + p. 4,
 Zurviah Abraham, { 4 — 1 — 27 + p. 4,
 { 7 — 2 — 24 + p. 4.”

* Paper in the possession of Austin Bacon.

making a total of fourteen acres, no quarters, and thirty-nine rods, which added to the above eighty-six and one-fourth acres, gives one hundred acres, one quarter, and thirty-nine rods—a good one hundred acres. Records which thus dovetail into each other can hardly be erroneous. The record of May 11, 1719, would seem to refer to the original one hundred acre lot, as then diminished by the three lots, sold to Zurviah Abraham, taken off at the southern end.

It is scarcely necessary to say that this ministerial hundred acre lot embraced what may now be called the heart of our present village, the present new Congregational brick church being near its southeasterly corner. The sale of most of this lot, near a century later, reserving the church and cemetery lot, created the present ministerial fund.*

REV. OLIVER PEABODY, 1721-1752.

The second meeting-house in Natick was built about the year 1721, on the spot where the former house stood. Oliver Peabody, born at Boxford, May 7, 1698, graduated at Harvard College 1721, was requested by "the Board of Commissioners for Propagating the Gospel in New England," to repair immediately as a missionary to the Indians at Natick, where he preached his first sermon August 6th, of that year. At that time, it is said, there were only two white families in the place, probably those of John Sawin and David Morse. Mr. Peabody married Hannah, a daughter of Rev. Joseph Baxter, of Medfield. Early devoted to the cause of his Redeemer, he embraced the religious

* See further account, under Rev. Freeman Sears' ministry.

principles of the Puritan Fathers, was bold and zealous in the cause of truth, aiming to promote the glory of God in the best good of his fellow men. He labored thus for eight years without an organized church and before his own ordination. Referring to Eliot's church, he says, "After my most diligent inquiry and search, I can find no records of anything referring to the former church in Natick, nor who were members of it, or baptized, till my coming to town."*

"June 24, 1728, voted that Rev. Mr. Peabody, during his continuance in the work of the ministry, in Natick, have the sole use and improvement of the Ministerial Lot."† November 25, 1728: "Voted that there be a contribution for ye Rev. Mr. Peabody, the last Sabbath in every month, and Lieut. Wamsquan to hold the box."‡

October 21, 1729, the honorable commissioners, by a committee, visited Natick to consider what was proper; and agreeably to their advice a new church was gathered, December 3, 1729, consisting of three Indian and five English male members. Rev. Mr. Baxter, of Medfield, preached the sermon on the occasion. Mr. Peabody was ordained at Cambridge on the 17th of the same month. The year following, twenty-two members joined the church; and in 1743 he wrote to a convention of ministers assembled at Boston, July 7, saying, "Among my little people, (I would mention it to the glory of the rich grace, and of the blessed Spirit of God), there have been very apparent strivings and operations of the Holy Ghost, among Indians and Eng-

* Rev. Martin Moore's Hist. Ser., 1817, p. 11.

† Bigelow, pp. 31-2.

‡ Town Records.

lish, young and old, male and female. There have been added to our church of such as I hope shall be saved, about fifty persons of different nations, during the past two years, whose lives witness in general to the sincerity of their profession."* This was during the period of "the great awakening" under the preaching of Edwards and Whitfield, 1734-45.

During his ministry, Mr. Peabody took great pains to suppress the ruinous vice of intemperance, even then prevalent, and not without success; greatly improving the condition of his flock. January 3, 1745, Natick was erected into a precinct or parish, by an act of the General Court.† February 19, 1746, Mr. Peabody with his church was invited to assist in the ordination of Rev. Matthew Bridge over the First Church in Framingham. June 16, 1749, there were one hundred and sixty-six Indians belonging to Natick, forty-two being on the south side of Charles River. A plan of the town, drawn that year, marking the situation of the houses, the red spots denoting English, and the black spots Indian, shows about forty black spots and fifty red ones,‡ indicating that the white population now exceeded the Indian.

Under these circumstances the following votes are significant. "January 25, 1749-50, voted to accept the Rev. Mr. Oliver Peabody as the Parish Minister, upon condition he will come to the center of the parish to preach, and so long as he preaches there." "Voted to grant Rev. Mr. Peabody £300 salary, old tenor, yearly," on the same conditions § As Mr. Peabody

* Rev. Martin Moore's Hist. Ser., pp. 12-13.

† Bigelow, p. 41.

‡ Ibid, p. 43.

§ Records, p. 21.

did not probably accept these conditions, at another meeting an article was inserted, "To see whether they agree to take Rev. Mr. Peabody, the Indian Pastor, to be the Parish Minister," and the vote stood, "twenty-four said, no ; and six said, yes." * A sad struggle thus began, partly, perhaps, between the races, and partly between the two sections of the town, (the locality of the meeting-house being far one side,) which continued through half a century and more.

Naturally slender, after thirty years of faithful toil and self-denial, Mr. Peabody's health became impaired, and, falling into a decline, he died February 2, 1752, having just uttered the heroic words of Paul, "I have fought the good fight, I have finished my course," etc. 2 Timothy iv: 7, 8. The Indians having tendered him every service in their power during his sickness, now mourned for him at his death, as for a parent. He was buried at South Natick. A stone, with a Latin inscription, marks the spot.

During his ministry, he baptized one hundred and ninety-one Indians and four hundred and twenty-two English, while thirty-five Indians and one hundred and thirty white persons were admitted to his church. During the same period, two hundred and fifty-six Indians died, one at the age of one hundred and ten years. These numbers show that he was not only "the Indian stood their votes. "The oldest son of Rev. Oliver Pea-Pastor," but also the white man's "minister," however body bore his name, was graduated at Harvard College 1745, and ordained Pastor of the First Church, Roxbury, November, 1750. He built the house now occupied by Charles K. Dillaway, opposite Dr. Putnam's church." †

* Records, pp. 23-24.

† Rev. S. D. Hosmer.

Two of Mr. Peabody's printed sermons are still extant ; one, an Artillery Election sermon, "preached before the Honorable Artillery Company in Boston, June 5, 1732," text, II Samuel i: 18; being "an essay to revive and encourage military exercises, skill and valor among the sons of God's people in New England;" the other, in substance, "delivered at the evening lecture, at the new North Church in Boston, June 8, 1742;" both showing him to have been a man of distinction.

REV. STEPHEN BADGER, 1753-1799.

POPULATION OF NATICK IN 1764 WAS 450 WHITES, 185 INDIANS, AND 24 BLACK, (THREE OF WHOM WERE OWNED AS SLAVES). TOTAL, 659. IN 1776, 535; IN 1800, 694.

Rev. Stephen Badger was born in Charlestown, 1725, graduated at Harvard College 1747; and ordained by "the Commissioners for Propagating the Gospel in New England," March 27, 1753, as a missionary over the Indians in Natick. "Rev. Dr. Appleton preached the sermon; subject: 'How God wills the salvation of all men'; charge by Rev. Joseph Sewall; Right Hand by Rev. Hull Abbott."*

The *second* meeting-house in Natick having become unsuitable for public worship, the *third* was commenced on the same locality in 1754, but not finished till 1767. This long delay suggests the continuance of the conflict begun during Rev. Mr. Peabody's ministry. The white inhabitants were generally unwilling to acknowledge "the Indian Missionary" as their minister, and for a time did little for his support. One well qualified to testify informs us "that a large part of the white people of his day had adopted as many of the

* Rev. S. D. Hosmer.

Indian manners and habits as the Indians had of theirs; so that a considerable number of both nations were but half civilized, and their pastor received such treatment as must naturally be expected from such a flock.* From the following vote, it would seem that Mr. Badger's church, now largely English, were unfavorable to him, as July 6, 1756, the Parish "Voted, to concur with the church in their unanimous choice of the Rev. Mr. Solomon Reed to be their minister." Voted to grant Rev. Mr. Reed £66, 13s. 4d., as encouragement for him to settle with them. Also a yearly salary of £53, 6s. 8d., on condition of his acceptance.†

That he did not accept their invitation, or at least long continue their pastor, is evident from various votes passed in subsequent years, among which they accepted the following report of a Committee, dated January 18, 1762: "That, whereas, the greater part of the inhabitants of Natick do attend the public worship at Natick [South Natick], and a still greater part are at no expense in the support of the gospel anywhere, it is the unanimous opinion of the committee that it will be for the good of the whole that the inhabitants of said parish, not belonging to the Society aforesaid, bear their equal proportion, polls and estates, with the mem-

* Bigelow's History of Natick, p. 60.

† See Town Records, p. 45. I know not how to account for these votes, but will suggest, that as Mr. Badger was sent to Natick by the Missionary Board, it may be, that neither the church nor parish were favorable to him as their religious teacher; and this may also account, in part, for subsequent difficulties.

Rev. Mr. Reed had been the pastor of a branch church in Framingham, ordained January, 1747, and dismissed near the close of the year 1756. He was esteemed an able, pure, zealous and devout preacher of the Orthodox order, was respected and esteemed by his society, and lived a quiet and peaceable life. In 1759, that church dissolved, a part returning to the First Church, and others united in forming the First Baptist Church in Framingham, purchasing the meeting-house for their own use.

bers of said Society, respectively, in their taxes for the support of the minister, agreeably to said Society's contract with the Rev. Mr. Stephen Badger (the present minister), for the future, including the taxes for the year 1761." This report was accepted.*

The legal advice of Timothy Bigelow, given November 23, 1797, referring back to these times and the legal ownership of this very house, says: "The meeting-house was built principally at the charge of the Society for Propagating the Gospel among the Indians, but that part of the expense was borne by individuals who subscribed therefor — that these persons, amounting to something less than one-half the whole parish, were therefore afterwards called the Society," etc. "In 1763, the then parish or precinct voted to finish the meeting-house. From that time the whole parish of Natick have worshiped with the Indians and society, and contributed toward the support of public worship."† In near harmony with the above the records show, January 3, 1763: "Granted £19, 6s. 8d., to pay the tax made in April, 1761, for the Rev. Mr. Badger's salary," and in "the treasurer's book for the parish," this entry: "May 14, 1764, to cash paid to the Rev. Mr. S. Badger £20, 14s.," probably the above grant, increased by the interest. After this date are frequent entries of cash paid to Mr. Badger, and in the years 1772 to 1775 the entry each year is £19, 6s. 8d., twice mentioned, "being for his salary."

Passing over numerous other votes, the following, somewhat abridged, will sufficiently indicate the troublesome times through which they were still passing.

* Records, p. 66.

† A paper among the town files.

“December 19, 1768, Voted, to choose three men to leave all difficulties, matters and controversies and accounts, that are now standing open, and made choice of Mr. William Baldwin, of Sudbury, Captain Josiah Stone, of Framingham, and Samuel Bullard, of Sherborn, to leave said matters, disputes and controversies between said district and said committees,” chosen in relation to “finishing the meeting-house, defending the action brought against the district for finishing said meeting-house, — for settling all causes,” etc.* I find no record of any report made by this committee or any further action upon the subject, but as the town voted March 15, 1773, “to repair the meeting-house, and that the Selectmen see it done,” it would seem that quiet, for a time at least, was in a measure restored.

That this quiet was not final, is too evident from the following: “March 31, 1778, Voted, refusing Rev. Stephen Badger as their minister. Voted, further, to forbid Mr. Badger preaching any more on the cost of the town. Voted, to draw from the treasury £19, 6s. 8d., to pay Rev. Stephen Badger his salary for the year 1777. In conference with Mr. Badger, a committee said to him, it was their opinion, it seemed the general say in the meeting, that the town would be glad to have him say, that he would take and quit the town as their minister, and let the town have their choice of their minister.” † Notwithstanding these votes and conference, “September 3, 1781, voted Rev. Mr. Badger £19, 6s. 8d., yearly from the time his salary ceased.” ‡ Again, “December 16, 1782, Voted, to grant £38, 13s. 4d.,

* Records, p. 116.

† Ibid, p. 170.

‡ Ibid, p. 205.

for the Rev. Mr. Badger, it being for two years' salary, 1781 and 1782."*

About this time, (the paper on file is without date), the Rev. Mr. Badger makes in substance the following proposal: "That if the town will allow and pay him half so much yearly from the time when the town and society were united (January, 1762), as either of the neighboring towns that join upon Natick have voted and agreed annually to pay their minister respectively, [two such salaries in 1784 were £66, 6s. 8d.,] including those sums already assessed as his salary, and appoint a committee to settle with him according to this proposal, etc., he will give a receipt for such obligations, and consider it a full discharge." He enforces his proposal from several considerations, in which are these items of information. He says: "When it is considered that from the year 1753 to 1761, as well as for a long time before, no sum or sums of money for the support of public worship were assessed by the town, or received by Mr. Badger from the town; when it is also considered that by the American war, his property in Charlestown [his native place] was destroyed, which, with unpaid rents and other debts, amounted in value to several hundred pounds, all of which are irrecoverably lost; and especially, when it is further considered that by the separation of the American States from Great Britain, he has for the last seven years been cut off from what he used to receive from the Commissioners in Boston, they being discontinued and others appointed in Nova Scotia, etc., he cannot but hope that the proposals here made will be looked upon as moderate and reasonable, and be complied with accordingly."

* Records, p. 215.

After pleading for the credit of the town, as well as his own relief, and counseling all due moderation, he further proposes that if the town do not comply with the above, that the whole subject be "submitted by mutual agreement to a legal reference," etc.

I find no definite action on the above by the town, but in another paper on file, dated May 3, 1784, Mr. Badger seems to refer to it, saying, "the town did not fall in with the proposals which I made some years ago," and then goes on to make other proposals, too full to quote here, but containing several clauses of information, among which are the following: his carting his "firewood from the ministerial lot;" wishing for the "continued, uninterrupted possession, use and improvement of the ministerial or parsonage lot of land in this place, granted by the Indian proprietors for the use and benefit of such minister as should be settled among and over them," "privileges which belonged to him as a minister and missionary in this place." He incidentally mentions that his "salary for the last eight years had been withheld from him."

In reply to the above, it would seem the town "Voted, on the first Monday in May, 1784, to chose a committee on difficulties with Rev. Mr. Badger," and "May 27, 1784, Voted, to accept the report of the above committee, viz.: That we have taken under our serious consideration the present embarrassed circumstances of the town in respect to minister and people, and are humbly of the opinion that it will be greatly to the advantage of the town if they should voluntarily give the Rev. Stephen Badger one year's salary of £19, 6s. 8d., in addition to his former salary of £19, 6s. 8d., yearly, now remaining due, together with the interest of

the same . . . and acquit to him the full enjoyment of all his privileges as an Indian missionary, free from any assessment, providing he on his part shall acquit, dismiss and discharge the town and society, forever, hereafter, from being subject to pay ministerial tax to him, and likewise be willing that the people shall move the meeting-house when and where they please, or build a new one, and likewise settle a minister, whom they shall choose, that we may once more be a happy people." Further, "Voted, that the same committee wait upon the Rev. Mr. Badger with this report, and report at the adjournment of this meeting." "June 14, 1784, met by adjournment and modified the above proposal by inserting £50, instead of £19, 6s. 8d., as the voluntary gift of the town." I find on a scrap, signed by Mr. Badger, the following: "About four o'clock, P. M., Monday, June 14, 1784, I made the following proposal to William Boden, Esq., Mr. Oliver Bacon, Major Hezekiah Broad, Mr. Thomas Broad and Dr. Isaac Morril, a committee from the town, etc., viz., that if instead of £19, 6s. 8d., the sum reported by said committee and accepted to be paid by the town—the town will pay me a sum equal to one year's salary of some of the nearest neighboring ministers, in addition to the other conditions expressed in my proposals dated May 3, 1784, then I will acquit, dismiss and discharge the town, both for the past and for the future," etc. The next Monday: "Voted, to choose a committee to wait on the honorable corporation, etc., for assistance."* Thus no settlement was secured by any of these measures, and we find, "April 4, 1785, Voted, to grant two years' salary to Rev. Mr. Badger, as usual, viz., £19, 6s.

* Records, p. 230.

8d., each year." September 14, 1797, four families petitioned to sign off to Dover, twelve to Sherborn, and October 9, seventeen to Needham, in all, thirty-three families. Other efforts for a settlement were made at various times, but without success, until July 23, 1798, when the town "chose a committee to treat with Mr. Badger, and request of him in writing what objection he has to the town to have preaching in said town; if none, to manifest the same in writing; if otherwise, to join him in calling a council, and if he refuse, to call a council without him."* I find no further proceedings or record relative to Mr. Badger's dismissal, but Bigelow's History states that he closed his public services in July, 1799, and died August 28, 1803, aged seventy-eight. His grave is at South Natick.

During his ministry Mr. Badger baptized three hundred and eighteen persons, married one hundred and sixty-nine couples, and admitted sixty-nine as members to the church. He is described by one who knew him well, as of middle height, firm and well formed in person, in manners dignified and polished, and his countenance intelligent and pleasing. His conversation in mixed company was entertaining and instructive, and his public performances gave ample proof of a mind, vigorous, acute and well-informed.† He was twice married, and is the "Parson Lothrop" of Mrs. Stowe's "Old Town Folks." He published several "Essays on Electricity;" "A Letter from a Pastor to His People;" "A Letter to the Secretary of the Massachusetts Historical Society," and in 1774, "Two Discourses on Drunkenness," since re-published.

* Records, p. 313.

† Bigelow's History of Natick, p. 60.

The *third meeting-house* perished by degrees soon after the death of Mr. Badger, and the church also again became extinct, several having withdrawn to neighboring churches. But the Indians, now fast fading away before the incoming of a growing white population spreading over the entire township, the question long before in controversy of building a *fourth meeting-house* in Natick, to be located near the center, had already been settled by a vote taken September 18, 1798, fixing the spot on the ministerial lot, at "the cross roads, where the Old Pound formerly stood." * The house was commenced the following June, 40 x 45 feet, two stories, with a "suitable porch in front." They first raised one thousand dollars, and afterwards five hundred more to finish the house. "Voted, to paint the roof of the meeting-house red and the rest white." The pews were rented for some years, and the Selectmen hired the preaching. "Voted, that the blacks sit in the hind seats in the north part of the galleries." (October 13, 1800.) †

A new church was organized in February, 1802, with ten male and thirteen female members. On its first meeting after organization, March 13, 1802, William Goodenow and Abel Perry were elected its deacons. "March 1, 1802, Voted, to keep the parish matters separate from the town in the future." April 22, they gave Mr. Samuel Brown a call to become their pastor, in which the town "voted to concur," and made the following proposals for his settlement: to give him a salary of \$300 per year, twelve cords of wood, and the use of the

* Records, p. 324.

† Legal voters were required to be twenty-one years of age, resident in town one year preceding, and having a freehold estate in town, of annual income £3, or any estate to the value of £60.—Records, p. 235.

ministerial lot. Also to build a decent two-story house, and suitable barn on the lot within two years, and provide house-room for Mr. Brown till the building should be ready. But Mr. Brown was soon after taken sick, and died without giving any answer to their call.* "September 6, 1803, chose a committee to repair and make fence on the ministerial lot, with other improvements, and granted \$100 for the same." †‡ November 5, 1804, granted \$120 to fence the ministerial lot, and also to let it." ‖

REV. FREEMAN SEARS, 1806-1811.

POPULATION IN 1810, 760.

After some years of delay, the church united in calling Rev. Freeman Sears to become their pastor. The town concurred September 12, 1805, offering nearly the same conditions as to Mr. Brown, adding, the first pew, and "so long as he serves the town as a faithful gospel minister, and supplies the desk." § These conditions were subsequently modified by a lease of four acres, corner of Main and Pond streets, on which he built a house, the first now fronting north on West Central street. September 19, 1805, voted to accept of the burying ground lot, north of the meeting-house, and ordered it to be fenced with stone wall on the

* Records, pp. 359-60.

† Ibid, p. 375.

‡ April 2, 1804, an article was inserted in the warrant "to see if the town will purchase a library." At the meeting they "voted in the *negative*." (Records, p. 382-4.) A more private "circulating library" was established sometime after, as evident from a petition for a warrant from William Goodenow, Justice, to call a meeting of the "Proprietors of the Circulating Library in Natick," desiring to be incorporated for the purpose of transacting the business of said library legally. (A paper on file.)

‖ Records, p. 394.

§ Ibid, p. 319.

north and west sides, the walls to be moved from the south burying ground, with consent of Abel Perry.* This cemetery was on the corner of Pond and South Main streets. November 29, voted to paint the pulpit, the front of the gallery, and the window cases, and to number the pews; also to trim the pulpit with red. Chose marshals for the ordination day.†

Mr. Sears was born in Harwich, November 28, 1779. At the age of seventeen he removed with his parents to Ashfield, where the following year he became pious. He was graduated at Williams College in 1804, licensed to preach April 10, 1805, and ordained first pastor of the new church, January 1, 1806. Mr. Sears is represented as a man of marked ability, pleasing elocution, and distinguished from early life for his piety and exemplary conduct. "Through him the violated law spake forth its thunders; through him, in strains as sweet as angels use, the gospel whispered peace." During his brief ministry he baptized forty-five persons, and received fifteen into the church. He introduced the study of the Assembly's Catechism, and called all the children of the congregation together once a month to hear them recite it. He was a man of small stature, good abilities, and greatly beloved. He was, however, of slender constitution, and able to perform the duties of his office only till 1810, when pulmonary disease had so impaired his health that his physician advised him to repair to a warmer climate. Accordingly in December he sailed for Savannah, Georgia, where he spent the winter, finding many kind and generous friends, but his health continued to decline. Anxious to return to

* Records, p. 321.

† Ibid, pp. 327-8.

his family and people, he arrived in Natick, June 10, 1811, very feeble, and expired on the 30th of the same month, deeply lamented, aged only thirty-three. He was buried in the cemetery near the church, where "elegant grave-stones" were erected to his memory, "by his bereaved flock, from sentiments of gratitude and respect." His remains were removed to a central position in Dell Park Cemetery in 1857, where a granite monument, costing \$300 without the setting, now marks the spot, erected in 1873, by the liberal contributions of a later generation still cherishing his memory.* It is believed the only public production of his pen extant, is a Fourth of July oration, delivered in 1809, a copy of which may be found in Oliver N. Bacon's History of Natick, (pp. 75-84.)

"May 13, 1811, Voted, to choose a committee to seat the inhabitants in the pews according to their taxes." †
"January 27, 1812, Voted, to choose a committee to petition the General Court for liberty to sell the ministerial lot, in order to raise a fund for the support of the gospel."

The Act of the General Court, incorporating trustees to sell the ministerial lot, and have charge of the proceeds, passed the House and Senate June 22, 1812. George Whitney was chosen their first treasurer, and a seal adopted with the motto: "Natick Ministerial Fund," June 8, 1813. At this and following meetings, lands and pews were sold establishing our present ministerial fund, as follows:

(1.) June 8, 1813, about half an acre front of the

* The committee for this purpose was chosen January 14, 1871; they raised \$310 for the object, and May 29, 1873, reported the work complete.

† Records, p. 395.

church was sold to Perley Howe for \$55. Recorded, book 216, page 325.

(2.) February 9 to June 13, 1814, notes and cash for pews, with interest, amounting to \$1,553.36.

(3.) March 3, 1814, two lots of ministerial land, one between Grove and Willow streets, containing twenty-three and one half acres, and the other west of North Main street, next to John A. Whitney's land, containing six acres, four rods, sold to Ebenezer Whitney for \$1,181. Book 209, page 91.

(4.) May 17, 1814, sold to E. Whitney eight and one half acres, south of Willow street to depot, for \$425. Book 209, page 90.

(5.) May 17, 1814, sold to Rev. Martin Moore, thirty-nine acres, three quarters and seven rods, west of North Main street, and south of the second lot in No. (3) for \$1,132.50. Book 212, page 428.

(6.) April 17, 1815, sold to George How about half an acre, north of meeting-house and next to it, for \$51. See book of the Treasurer of Ministerial Fund, p. 2.

(7.) February 16, 1817, gave a quit-claim deed to Rev. M. Moore for about four acres, (formerly leased to Freeman Sears,)* probably for \$250, it being the house lot, corner of Pond and Main streets.

* "Leased for 999 years on condition of paying a yearly rent for the use of the ministry." (Town Rec., p. 329.) This lease and rent were probably modified at this time for the \$250. Since writing the above, I find recorded at Registry of Deeds, at East Cambridge, the deed of Mrs. Lydia Sears, of Dedham, to Rev. M. Moore, of Natick, dated March 1, 1814, conveying a certain tract of land, situated in Natick, "on which my dwelling house and other buildings stand, being nearly a square piece, and containing four acres, abutted and bounded as follows, viz: East, by the road which separates it from the common where the meeting house stands; South, by another road, running east and west, and by an Indian burying ground; West, by the ministerial land, so-called, and a certain pond-hole; North, by the ministerial land, or howsoever bounded," etc. Consideration, \$1,500.

The above sales amount to eighty-two acres, three quarters, eleven rods, and, together with the pews, etc.,* to \$4,647.86, where it stood till 1821, when it was \$4,649.65, where again it remained till 1841, when it reached the round number of \$4,650, where it still stands.

RECAPITULATION.

Feb. 9 to June 13, 1814, Notes and cash for pews, and int.,	\$1,553.36
June 3, 1813, Land to P. Howe,	o A., 2 q., o r., for 55.00
March 3, 1814, two lots to E. Whitney, 29 2 4	" 1,181.00
May 17, 1814, one lot to E. Whitney, . 8 2 0	" 425.00
May 17, 1814, one lot to Rev. M. Moore, 39 3 7	" 1,132.50
April 17, 1815, one lot to George How, 0 2 0	" 51.00
Feb. 16, 1816, one lot to Rev. M. Moore, 4 0 0	" 250.00
	82 3 11 " \$4,647.86
Leaving unsold,	3 1 29
Whole Lot in 1719 (see p. 45), . 86 1 0	

The lands not sold include the streets, meeting-house lot, part of the common, and three cemetery lots ; the Indian, one at Winch's block, and one on the corner of Pond and South Main streets.

June 15, 1857, Voted, to join with the town, in referring to an arbitration the ownership of the cemetery lot, where Winch's block now stands. It was referred to Judge Hoar, of Concord, who decided in favor of the town, and the bodies of those buried there were soon after removed to Dell Park Cemetery. The Judge awarded the lot to the town, and it was sold to different parties in 1868 for \$15,100,† it being only about half an acre, yet bringing more than three times the

* See Treasurer's Book, pp. 1 and 2.

† This sum is gathered from the Town Report of receipts and expenses for Feb. 1, 1869, and does not include preceding rents.

amount for which the previous sales of over eighty-two acres were sold.

REV. MARTIN MOORE, 1814-1833.

POPULATION IN 1820, 849; IN 1830, 890.

More than two and a half years elapsed after the death of Rev. Mr. Sears, before the settlement of another pastor, during which time Samuel Parker, Joel Wright, Calvin Wait, Isaac Jones, Jacob Ide, and several others preached as candidates, and among them Rev. Martin Moore, on whom the choice of the church and town finally united. During this interval, Rev. Thomas Noyes, of Needham, acted as Moderator of the Church. The town voted to give Mr. Moore a salary of five hundred dollars and the use of the first pew, so long as he remained their minister. They then made provision for selling the pews, bidding for choice above the appraisals, which varied from nineteen to fifty-five dollars below, and five to ten in the gallery.

Mr. Moore was born in Sterling, April 22, 1790, was graduated at Brown University in 1810, studied theology with the late Rev. Elisha Fiske, of Wrentham, where he was for a time Principal of Day's Academy. He received his call from the church, November 18, 1813; the town concurred, December 6, and he was ordained pastor of the church, February 16, 1814. Fourteen churches were invited to sit in council, but only ten pastors and nine delegates were present. Rev. Elisha Fiske preached the ordination sermon, which was published. The council "voted that the Bishops, who may be in the pulpit at the time of the consecrating prayer,

be requested to lay on the hands of the Presbytery."* July 19, 1814, Mr. Moore was married to Miss Sarah Fiske, who was born in Natick, August 21, 1786, and died at Boston, February 4, 1858, a most worthy and exemplary Christian, respected and beloved by all who knew her.

During his ministry, Mr. Moore was peculiarly successful in introducing what may be called new forms of usefulness, as the first Missionary Concert in Natick, in September, 1817; the first Sabbath School in Natick, organized in May, 1818, with Deacon Oliver Bacon as its first Superintendent; a Standing Committee to assist the pastor in the examination of candidates for the church, and to advise and aid in cases of discipline, first chosen, May 27, 1821; † delegates to assist in organizing the South Middlesex Conference of Churches, chosen August 10, 1828, (this conference first met at Natick, May 12, 1830, with about four hundred communicants present); started the first Total Abstinence Pledge, June, 1831; held the first Protracted or Four-Days' Meeting in Natick, August 30, 1831, with happy results. At the first inquiry meeting after its close, eighty inquirers were present, thirty of whom were indulging the Christian hope, in view of which the pastor records: "Bless the Lord, O my soul, and all that is within me, bless His holy name." October 16, 1831, the church voted to pledge themselves to observe the Christian Sabbath, and to form a Sabbath Association, auxiliary to the Massachusetts Society. A Sabbath School Library and Sabbath School Concert of Prayer

* Church Records, p. 64.

† Stoves were first introduced into the meeting-house in the autumn of 1821 or 1822.

were both introduced about this time ; as, also, a Bible Class for young people on Sabbath evenings. Nearly all these Christian forms of usefulness were not only first introduced during this pastorate, but they have been generally observed with interest to the present. As a partial result, during his ministry, he admitted to the church one hundred and eighty-three members, and, not to mention other seasons of revival, the last seven years of his labors here were almost one continued revival. He called it his "seven years' revival." He was dismissed August 7, 1833, leaving a church of about one hundred and seventy members in a population of less than one thousand, or about one in six.

He afterwards labored eight years as pastor of the Congregational church in Cohasset, and then removed to Boston, where he resided till his death, March 11, 1866, aged seventy-five years. He was buried in Mount Auburn. For nearly twenty years from 1844, he was one of the editors and proprietors of the "Boston Recorder." Besides numerous articles for periodicals, he published a sermon delivered at Natick, January 5, 1817, containing a history of said town from 1651 to the day of delivery ; *Memoirs of the Life and Character of Rev. John Eliot, 1822* ; a second edition of the same, 1842 ; *Memoir of Sophronia Lawrence, of Cohasset* ; a *History of the Boston Revival of 1842* ; and *Pastoral Reminiscences*, still later. He was elected a member of the New England Historical and Genealogical Society in 1847, and was one of its Vice Presidents from 1861 till his death.

Mr. Moore has been well described as "of a cheerful and sunny temper, throwing a genial, social influence around him, changing sorrow into gladness, tears into

smiles. He had fair intellectual powers, combined with strong common sense. As a preacher, solemn, earnest, plain and effective. From the press as from the pulpit, he proclaimed the distinguishing doctrines of the gospel without reserve or qualification; a firm defender of the Puritan faith, of the truth of which he never seemed to entertain a doubt. A remarkably strong physical constitution enabled him, with an almost tireless activity, to pursue his professional labors for more than half a century, so uninterruptedly that he was never kept from the pulpit by sickness, except for a single Sabbath. But when mortal disease fastened its unrelenting grasp upon him, the energies of the strong old man yielded like the grass under the scythe of the mower, and he rapidly hastened to the grave. Death, however, had no terrors for him. He gloried in the cause in which he had spent his life, and seemed to rejoice like an old soldier, leaving the field of battle, where he had fought long and bravely in a just and victorious cause."*

The remaining pastors of this church are all still living, six in number, and we must pass over them more briefly, hoping it may be long before their obituaries shall be required.

REV. ERASMUS D. MOORE, 1833-1838.

POPULATION IN 1835, ABOUT 1,000.

Erasmus D. Moore was born in Winsted, Litchfield County, Conn., educated at Amherst and Yale Colleges and at Yale Theological Seminary, invited to this pastorate on a salary of \$600, September 9, 1833, and or-

* Circular.

dained the 6th of November following. Rev. Dr. Skinner, of New York city, preached the sermon. In 1834, the Boston and Worcester Railroad was opened through Natick, and our prospects began to brighten. The congregation was enlarged, and the former meeting-house, becoming too small and antiquated, was removed and fitted up as a store on the corner of Main and West Central streets, till removed to Summer street, where it still stands, enlarged as a shoe manufactory. A new meeting-house was erected on the same spot in 1835, costing about \$8,000. December 29, 1835: "Voted, thanks to Hon. John Wells for an elegant pulpit Bible, two volumes; to Deacon S. Fiske for a clock inside the church; and to Rev. E. D. Moore for a communion table, two hymn books and two lamps." Mr. Moore admitted thirty-three members to the church, and was dismissed in April, 1838. He was afterward settled in Kingston and Barre, and in 1842 became an associate editor of the "Boston Recorder" for several years, after which he started the "Boston Reporter" in 1847, which was enlarged two years later into the "Congregationalist," Mr. Moore remaining office editor for a year or two. He then assisted in preparing the Old Colony and Bay State Records for publication, a service of six years, after which and till the present, he has been employed in the Boston Custom House, keeping his connection with the pulpit and the press by occasional services.

REV. SAMUEL HUNT, 1839-1850.

POPULATION IN 1840, 1,285; IN 1850, 2,816.

Mr. Hunt was born in Attleborough, March 18, 1810, was graduated at Amherst College in 1832, and studied

theology at Princeton, N. J. He received a call to become pastor of this church, May 20, 1839, and was ordained the 17th of July following, on a salary of \$650. Rev. Dr. Ide, of Medway, preached the sermon. During his ministry our late Vice President, Henry Wilson, was here laying the foundations of his subsequent usefulness and honors, in which his pastor exerted no small influence. Mr. Hunt also gave a new impulse to the cause of Christian benevolence, partly by his "Letters to the Avowed Friends of Missions," published in 1844, and partly by a system of collections in every school district, presenting each great and approved cause to every family, yearly, for voluntary subscription. After a useful ministry of eleven years, receiving fifty-two members to the church, he was dismissed May 22, 1850. The same year, December 4, he was installed in Franklin, where he labored till June, 1864. He was then invited to become the First Superintendent of Education among the Freedmen, under the American Missionary Association, at New York, where he labored for two or three years, organizing their work till his health failed. After a brief rest, he accepted the position of private secretary to Hon. Henry Wilson, his former parishioner and friend, and assisted him in many of his literary labors, but especially in his great work, "The History of the Rise and Fall of the Slave Power in America," which, being unfinished at the time of Mr. Wilson's death, he has completed and carried through the press. He has also published a sermon on "Political Duties a part of the Counsel of God," 1852; an "Aniversary Discourse," in 1853; "Christianity versus Spiritualism," 1856; and prepared for the press the "Puritan Hymn and Tune Book" in 1858.

REV. ELIAS NASON, 1852-1858.

POPULATION IN 1855, 4,138.

Rev. Elias Nason was Mr. Hunt's successor, receiving a unanimous call, March 31, 1852. He was born in Wrentham, April 21, 1811, graduated at Brown University in 1835, and studied theology with Rev. Theodore M. Dwight, of Georgia. He spent nearly ten years as a teacher in Newburyport, where he was licensed to preach by the Essex North Association, July 11, 1849, and ordained pastor of the church in Natick, May 5, 1852. Rev. Dr. Leonard Withington, of Newbury, preached the sermon. His salary was \$900 till 1855, when it was raised to \$1,000. The village and our congregation now rapidly growing, the meeting-house again became too small, and was sold to a Universalist Society, then existing, who afterwards sold it to the Roman Catholic Church, and, as since enlarged, they still occupy it. A *third* new meeting-house on the same spot was erected during the years 1853-54, costing \$28,103.65, including bell, organ, etc. It was dedicated November 15, 1854; sermon by the pastor, afterwards published. June 5, 1857, the church adopted the Congregational Hymn Book, prepared by the pastor. Rev. Mr. Nason, having admitted to the church one hundred and twenty members, during a six years' ministry, was dismissed November 1, 1858.

November 10, of the same year, he was installed over the Mystic Church in Medford, where he continued two years, till November 19, 1860. He was again dismissed, to be installed over the First Church in Exeter, N. H., the 22d of the same month. He labored there till May 29, 1865, and then removed to North Billerica,

Mass., where he has since resided, except while acting as pastor of the church in Dracut, 1868 ; in Southboro', 1873 ; and spending a year traveling in Europe. He has since devoted most of his time to writing books, and supplying pulpits occasionally. His principal publications have been a series of Hymn and Tune Books ; the lives of Vice President Wilson, Hon. Charles Sumner, Sir Charles Henry Frankland, and Susannah Rawson ; Our National Music ; and the Gazetteer of the State of Massachusetts. He has also been editor of the "New England Genealogical Register," and lectured more than one thousand times before lyceums and other literary and scientific bodies.

REV. CHARLES M. TYLER, 1859-1867.

POPULATION IN 1860, 5,515 ; IN 1865, 5,220.

Rev. Charles M. Tyler, our next pastor, was born in Limington, Me., January 8, 1831, was graduated at Phillips Academy, 1851, and at Yale College in 1855. He entered Union Theological Seminary, New York, and was ordained pastor of the First Church in Galesburg, Ill., May, 1857. He was installed over the Church in Natick, May 19, 1859, with a salary of \$1,200, raised to \$1,600 in 1866. He was chosen to represent the town in the Legislature in November, 1861. Having been invited by General Wilson to the chaplaincy of his regiment, the 22d Massachusetts Volunteers, the church voted, December 17, 1863, a leave of absence for six months. This was during the Wilderness Campaign. After an increasingly useful ministry of nearly nine years, having received one hundred and ninety-three members to the church, he was dismissed December 31,

1867, to accept an invitation to the South Congregational Church, in Chicago, Ill., where he remained about six years. In consequence of the destruction of his church and a neighboring one, in the great fire of 1872, the two bodies united in one, and Mr. Tyler was dismissed in June, 1872, with a parting present of \$5,000, besides several months' furlough the year preceding. Before leaving Chicago, he was instrumental in building a church in that city, and in December, 1872, received a call to the pastorate of the First Church in Ithaca, N. Y., where he is still most pleasantly settled in the midst of an intelligent and thriving city, the seat of Cornell University. Several of his sermons have been published in the Chicago and Syracuse papers, and one in pamphlet form.

REV. JESSE H. JONES, 1869-1871.

POPULATION IN 1870, 6,404.

Rev. Mr. Jones, Mr. Tyler's successor, was born at Belleville, Upper Canada, March 29, 1836, was graduated at Harvard University, 1856, at Andover Theological Seminary, 1861, licensed to preach by the Suffolk North Association, and ordained as an Evangelist in Cambridgeport, May 19, of the same year. From September 23, 1861, to January 21, 1864, he was Captain of Company I, New York Volunteers, and stated supply at Antwerp, Jefferson county, N. Y., from June 1, 1865, to May 1, 1869.

He was installed pastor of this church July 21, 1869, with a salary of \$2,000. His father, Rev. Charles Jones, now of Saxonville, preached the sermon. September 3, 1869, the present communion service was presented

to the church by the two elder Deacons, W. A. Wight and J. O. Wilson, and by the widow of the late Deacon John Travis. Mr. Jones was dismissed July 18, 1871, having received twenty-eight members to the Church. He has since labored in East and North Abington, where he now resides, and was a member of the Legislature of 1876. He published "Know the Truth" in 1865; a tract of sixteen pages, entitled "An Appeal to the Pulpit, the Platform and the Press, by Friends of the Workingman," in 1872; "The Kingdom of Heaven," in 1871; "The Bible Plan for the Abolition of Poverty," in 1873; and from April, 1874, to December 1875, edited "The Equity," a monthly quarto.

REV. FRANCIS N. PELOUBET, 1872.

POPULATION IN 1875, 7,419.

Rev. F. N. Peloubet, our present pastor, was born in New York city, December 2, 1831; was graduated at Williams College, 1853; at the Theological Seminary, Bangor, 1857; ordained December 2, of the same year, over the church in Lanesville, and installed December 25, 1860, over the church in Oakham; June 21, 1866, in Attleborough; and, January 17, 1872, in Natick, with a salary of \$2,500.

January 13, 1874, the great fire occurred in Natick, which laid in ashes nearly all the business part of our village, including every hall in the place, and the Congregational church—our beautiful sanctuary, nearly new, and just enlarged and improved at an expense of about \$13,000. All our congregations were burned out, except the Baptist and Roman Catholic. The Baptist Church most kindly invited us to share with them the

privileges of their house, which was thankfully accepted and enjoyed for a few Sabbaths, till a temporary tabernacle was erected, 64x68 feet, on the ground, with twelve foot posts, costing only \$1,700. The insurance on the former house and organ amounted to \$31,500. March 16, 1874, the parish voted to purchase the bakehouse lot on the east, at a cost of \$3,600, and on the 24th of the same month, voted to build a new church of brick, with seven hundred and fifty sittings, on the old locality, at a cost, including vestries, etc., not exceeding \$50,000. A building committee of five were chosen to procure plans and proceed to build. The cellar and foundation walls for the new structure were prepared in the autumn, and May 29, 1875, the corner stone of the new church was laid with appropriate services, inclosing a sealed metallic box, with various documents and valuables. The church was so far completed as to permit the dedication of its several vestries, on our removal from the tabernacle as a place of worship, April 30, 1876. The audience-room above remains unfinished to the present.

“March 26, 1876, Leonard Morse having offered to provide a suitable bell for the new church [as a memorial of his mother], it was voted, unanimously, that he have his choice for three seats, gratis, while desired.” An excellent bell was accordingly furnished, weighing 2,531 lbs, and put in place April, 1876, costing with the hangings, \$829.30. Mr. Nathaniel Clark presented the parish with a valuable clock for the church spire, with four faces, costing \$400. Mrs. Eunice M. Fiske, of Grantville, presented the church with a beautiful time-piece for the vestry, soon after the fire in 1874. On entering the new vestry in 1876, various classes in the Sabbath school presented different objects, as the gas-

burners, another time-piece, engravings, etc. The number of families connected with the congregation January 1, 1877, was 325; average congregation Sabbath mornings, 500; no service Sabbath afternoons; in the evening a prayer meeting or concert is held, with occasional preaching. The church then numbered 386, of whom 128 were males. The Sabbath school had 40 classes, including the junior department, with a membership of 620; average attendance, 326; meeting immediately after the morning service. The following societies are connected with the congregation, viz.: the Ladies' Social Circle; Ladies' Missionary Society; Young Ladies' Mission Circle, and the Busy Bees. Benevolent contributions during the year 1876, were \$1,636.56; parish expenses about \$3,600; paid toward the new church \$6,046.10, making a total for the year of \$11,282.66. The summary for the five years ending Jan. 1, 1877, was as follows: for benevolence, \$13,317.40, and for parish expenses, including repairs on the old church and rebuilding the new, about \$38,000, a total of \$51,317.40. During the same five years the pastor received to the church 142 members. His publications are a series of Sabbath School Question Books on the International Lessons for 1875, and each year since, with a yearly volume of Select Notes on the same. These Question Books, and especially the Select Notes, have become very popular, the sales for 1877 being 67,000 Question Books and 14,800 Select Notes. He has also published three sermons, one on Temperance; one on the Image of Christ; and one on Faith.

DEACONS.

So far as I am able to ascertain the facts, the following persons have sustained the office of deacon in the line of the Congregational church in Natick.

Referring to the church officers in Natick during Eliot's labors here, Dr. Francis says: "The churches were all furnished with religious officers except the church at Natick, where, says Mr. Eliot, 'in modesty they stand off; so long as I live, they say, there is no need.' "*

JOSEPH EPHRAIM, an Indian, was the first we find mentioned who held this office in Natick. He was a freeholder in 1719, having thirty acres for his lot, set off with the original proprietors. When he was chosen deacon does not appear, but he is mentioned as bearing this title as early as 1734, and late as 1754, being through the greater part of Rev. Mr. Peabody's ministry. He was chairman of the selectmen in 1735, and of a committee to execute legal deeds in 1754, showing that he was a man of some intelligence and ability.

EBENEZER FELCH must have been his associate in office, a school teacher as early as 1731, and holding various offices in town and church affairs as late as 1758. He was a selectman, a surveyor, proprietor's clerk, and an excellent penman, as the records abundantly show — a man of large ability and influence.

MICAH WHITNEY was deacon as early as 1761, and late as 1770, it may be through a much longer period. He also bore various other offices, and must have been

* Dr. Francis' Life of Eliot, p. 264.

a man of considerable influence during the early part of Mr. Badger's ministry.

NATHANIEL MANN and NATHANIEL CHICKERING are mentioned as deacons of the church, probably following those above named, but I find no dates bearing on the exact time of their labors.

JOHN JONES was also one of Mr. Badger's deacons, dying February 2, 1802, aged eighty-four. How long he had been deacon does not appear. He was justice of the peace, surveyor, colonel of the militia, etc.

The above six all held office in South Natick.

WILLIAM BIGELOW was born October 22, 1749, and lived in South Natick. He was "the good Deacon Badger" of Mrs. Stowe's "Old Town Folks," and the miller for the vicinity. He was deacon of Rev. Thomas Noyes' church, in Needham, the last part of his life; and perhaps earlier, one of Rev. Mr. Badger's deacons. He died March 25, 1813, "a man of kindly nature and benevolent bearing."

The first deacons of the church at the Center, organized 1802, were ABEL PERRY and WILLIAM GOODENOW, both chosen at their first meeting after organization, March 13, 1802. Mr. PERRY was born in Natick, June 12, 1757, resigned his office August 2, 1822, having served full twenty years, and died April 10, 1841. Deacon GOODENOW was born in Natick, May 17, 1759, resigned his office August 5, 1828, having served fully twenty-six years, and died January 19, 1837. Both were men of distinction in the town as well as church, bearing the prominent offices of selectmen, representatives to General Court, assessors, etc. On communion days they always sat in the deacons' seats, in front, under the pulpit — venerable men.

OLIVER BACON was born in Natick, May 22, 1794; an efficient agent in starting the first Sabbath school in Natick, of which he was its only superintendent while he lived; was chosen deacon of the church August 4, 1822, but died at the close of one year's service, August 24, 1823, deeply lamented, not only by the church, but by the whole town. His pastor wrote of him: "I never wept over any man's grave, as I did over his."

WILLIAM COOLIDGE was born in Natick, December 3, 1777, elected deacon September 21, 1823, to fill Deacon Bacon's place, and died April 2, 1859, a good man and sound in the faith.

SAMUEL FISKE was born July 21, 1781, elected deacon August 20, 1828, to fill the vacancy caused by the resignation of Deacon Goodenow. He was dismissed from this church to unite with the church in Saxonville, May 31, 1844, but returned to its fellowship November 25, 1866, and died October 16, 1867, a man of wealth and influence.

JOHN TRAVIS was born in Sherborn, April 8, 1794, chosen deacon December 2, 1831, and died in office June 29, 1869, respected and beloved by all who knew him.

WILLARD A. WIGHT was born in Natick, April 21, 1816, chosen deacon December 3, 1852, resigned January 15, 1876, and re-chosen for eight years, May 5, 1876.

JOHN O. WILSON was born in Hopkinton, May 31, 1821; chosen deacon December 3, 1852; resigned February 17, and re-chosen for six years, May 5, 1876.

JOHN R. ADAMS was born in New Boston, N. H., March 3, 1832; chosen deacon July 28, 1869; resigned

February 10, 1876, and re-chosen for four years May 5, 1876.

WILLIAM L. COOLIDGE was born in Natick, April 21, 1833; chosen deacon July 28, 1869; resigned verbally January 13, and by letter February 3, 1876, and was re-chosen for two years May 5, 1876.

THE SABBATH SCHOOL.

The first Sabbath School in Natick was organized the second Sabbath in April (12th), 1818, with Oliver Bacon as its first and only superintendent till his death in August, 1823. As no records of the school were kept till 1837, and memories often disagree, we are left in some uncertainty respecting this interval. It is probable, however, there was no school for one year, either in 1819 or 1820. After the death of Deacon Bacon it is believed the pastor superintended it for one year or more. Mrs. Eunice M. Fiske, of Grantville, writes that the firm "Homes & Homer" of Boston made a present of money for our Sabbath School Library in 1825 or 1826. In 1827 and 1828, Deacon Aaron Coolidge was both superintendent and librarian, when he writes "the school numbered about forty." This estimate is far too low, as the following year, 1829, the pastor reported one hundred, besides thirty in the Bible Class. (See Table.) During the years 1829 and 1830 there is much uncertainty who was superintendent,—probably Alexander Coolidge, or one of the deacons. In 1831 Captain William Stone was superintendent, and

following him for several years, Alexander Coolidge, till 1835 or 1836, when Charles Dickson was chosen for one or two years, certainly in 1837, as the records testify. George M. Herring was chosen in 1838, and Alexander Coolidge again in 1839, after whom Willard A. Wight was chosen superintendent for twenty years, from 1840 to 1860, with the exception of two years, 1845 and 1847, when Deacon John Travis and Moses W. Bickford were chosen. In 1860 Deacon Abner Rice was chosen; in 1861 and 1862, Deacon J. O. Wilson; in 1863 and 1864, Deacon J. R. Adams, and from 1865 to 1869, Lewis Broad. April 28, 1869, and April, 1870, Deacon W. L. Coolidge was chosen superintendent; May, 1871, 1872, and 1873, Erwin H. Walcott was chosen; 1874 and 1875, Deacon W. L. Coolidge superintended, and in 1876 and 1877 George L. Bartlett was chosen, and superintends to the present.

The first Sabbath School Concert of Prayer was held November 1, 1829; the school was first continued through the winter in 1831, probably; the first Teachers' Meeting was held in December, 1833; the Sabbath School Charitable Society was formed May 25, 1835; the Infant Department organized in 1840, and the Band of Hope in 1859. The numbers attending the school since 1829 may be seen in the table with the church statistics, as yearly reported by the pastors. A more full history of the Sabbath school is very desirable while some of its original members yet survive.

TEMPERANCE.

The evil of intemperance has been briefly alluded to in previous pages. Peabody and Badger saw and struggled against it. But the true remedy was not discovered till the principle of *total abstinence* came to the front. Rev. Mr. Moore's pledge of 1831 was only total abstinence from distilled spirits, and did not include wine, cider, and all that can intoxicate. We have now fully arrived to this position,* and are making steady progress in this war, as also against *tobacco* in every form (except to destroy vermin), as tending strongly toward the intoxicating cup. We join heartily with the other churches and the citizens generally, in promoting Reform Clubs, Prohibition, and this great and good cause in every proper way. Our pastor has been especially active in this, as in every other good object, instilling the principles of temperance everywhere, but especially among the young.

Y. M. C. A.

This church has long been distinguished for its membership of young men, and as early as 1827 a young men's weekly prayer meeting was established, and continued some years. Young Men's Christian Associations did not come into existence in this country till about 1850. A few years later, in 1856, an organization was secured in Natick, including members

* See p. 18, sec. 3, under "Discipline."

from the different churches. They had a reading-room well furnished and frequented, but a financial crisis and the civil war came on, closing its room and existence in 1861, under some embarrassment. A new Association was organized April 5, 1867, which has since flourished, and has now a membership of 200. A suite of rooms, including a reading-room, parlor and library, finely located and furnished, has been in use for the last five or six years, and well patronized. Four to six classes of these young men have been organized for work, holding religious meetings alternately in two or three of our principal out-districts, and with good success. Occasionally a company of these workers have gone beyond these limits, and visited neighboring churches, and some of these visits have been signally blessed. While these sheets are passing through the press, the State Y. M. C. A. has been holding its annual meeting with us (Oct. 9 to 11, '77), in a series of public and thrilling services, to be long remembered. As the Sabbath school has long been considered "the nursery of the church," so may the Y. M. C. Association become the strong right arm of it; or, to use Joseph Cook's forcible illustration, "the fingers, gathering Christian fruit into the palm,"—true converts into the churches. Fourteen of the twenty-four persons received to our church at the last communion, were young men.

In view of the foregoing sketch we may observe with some surprise, that during its early history, and for nearly one hundred and fifty years, Natick may be regarded as a *foreign missionary field*, like our missions

now among the Indians. Not only Eliot, but Peabody and Badger, were missionaries to the Indians here. The two latter were ordained and sent here by the Missionary Society, and in part supported by their funds. Even Eliot received a part of his salary from the same source.

We should notice, also, the results of that *conflict of races*. At first all were Indians. Only two white families were here when Peabody first came. But the surrounding colony was growing, while the Indians began to decrease. There was a time when the races were nearly equal, and each learned some things of the other, not only in language, but in morals. The early records are a mixture of Indian and English, both corrupted. So in customs and morals even, there was an almost unavoidable mingling, elevating the Indian, indeed, but degrading the white man and his children. Hence the conflict through this transition period. More wisdom and grace on the part of the white population would have greatly mitigated their hostility toward the poor Indian and his missionary. But as the Indian disappeared, the demoralizing influence lingered, and is not yet, perhaps, fully gone.

We should also notice the seasons of *special revival*. Eliot seems to have been remarkably blessed in all his early labors among the Indians, till King Philip's War greatly interrupted his work. Peabody was blessed with a special revival in the days of Whitefield and Edwards, receiving to the church about fifty persons of different nations within two years. This was a great work in such a flock. The seven years' revival during Rev. Mr. Moore's ministry is also worthy of special notice, receiving forty-two by profession in a single year,

the largest addition, with a single exception, till the present, though the entire population of Natick was then only about 900. That exception was in 1867, when Rev. Mr. Tyler was pastor. Other periods have been blessed with revivals, of less power it may be, but still precious seasons of refreshing to God's people, if large numbers have not also been converted. The past year, and especially the present, have witnessed most happy refreshings from on high. At the present writing we are still in the midst of them, and so are not prepared to give results, only as intimated in our table of admissions. To God be all the praise and glory.

Finally, we may learn the *immense progress* that has been made during these two and a quarter centuries, not only in our country and the world, but especially in Natick. Study our census at the different periods as before given, the change from Indian to English, and the development of intelligence, wealth and religion. Look at our villages and cultivated fields, our manufactories and stores, schools and churches, and behold, What hath God wrought! Consult also our tables of membership and charitable contributions, and though far from all we could desire, yet the progress and prospects are pleasing. The general harmony among Christians of different names has also greatly improved, as our delightful and harmonious Union Meetings of late bear abundant testimony. May this union and brotherly love, with other forms of prosperity, still increase and continue, till our whole community, and all nations, shall have become truly one in Christ Jesus our Lord.

LIST OF MISSIONARIES AND PASTORS.

Historical Sketch.

NAMES.	Born.	Graduated.	Ordained, Installed, &c.	Dismissed.	Died.	Age.
JOHN ELIOT	1604.	1619, Eng.	Nov. 5, 1632.	.....	.....	86
DANIEL TAKAWAMBAIT	1652.	As a Missionary	at Natick, 1650.	.....	May 20, 1690.	64
JOHN NEESUMIN . . . . .	.....	.....	Before 1690.	Indian.	Sept. 17, 1716.	..
JOSIAH SHONKS . . . . .	.....	.....	Supply, 1719.	“	.....	..
OLIVER PEABODY	1698.	.....	Supply, 1722.	“	.....	54
STEPHEN BADGER	1725.	1721, H. U.	{ Com. 1721. Dec. 17, 1729.	.....	Feb. 2, 1752.	78
FREEMAN SEARS	Nov. 28, 1779.	1747, H. U.	Mar. 27, 1753.	July, 1799.	Aug. 28, 1803.	33
MARTIN MOORE	April 22, 1790.	1804, W. C.	Jan'y 4, 1806.	.....	June 30, 1811.	76
ERASMUS D. MOORE . . . . .	.....	.....	Feb. 16, 1814.	Aug. 7, 1833.	Mar. 11, 1866.	..
SAMUEL HUNT	Mar. 18, 1810.	.....	Sept. 9, 1833.	April, 1838.	.....	..
ELIAS NASON	April 21, 1811.	1832, A. C.	May 20, 1839.	May 22, 1850.	.....	..
CHARLES M. TYLER	Jan'y 8, 1831.	1835, B. U.	Mar. 5, 1852.	Nov. 1, 1858.	.....	..
JESSE H. JONES	Mar. 29, 1836.	1855, Y. C.	May 19, 1859.	Dec. 31, 1867.	.....	..
FRANCIS N. PELOUBET	Dec. 2, 1831.	1856, H. U.	July 21, 1869.	July 18, 1871.	.....	..
		1853, W. C.	Jan. 17, 1872.	.....	.....	..

CHURCH STATISTICS SINCE 1829,

AS REPORTED YEARLY BY THE PASTORS, AND PUBLISHED IN THE MINUTES OF
THE GEN. ASSO. OF MASS. AND IN THE CONGREGATIONAL QUARTERLY.

Year.	Membership at end of year.				During the year standing opposite.										Sunday School.	Bible Class.
	Males.	Females.	Total.	Absent.	Additions.			Removals.				Bap's.				
					Profess.	Letter.	Total.	Died.	Dism'd.	Excom.	Total.	Adults.	Infants.			
'1829	40	79	119	..	8	1	9	1	0	0	1	2	15	100	30	
'30	37	78	115	..	5	2	7	2	5	2	9	2	15	100	40	
'31	62	101	163	..	42	3	45	2	2	0	4	15	3	100	40	
'32	62	99	161	..	7	1	8	0	3	0	3	6	0	100	40	
'33	62	99	161	..	..	..	..	..	..	..	..	..	8	140	35
'34	61	103	164	..	11	2	13	1	5	7	13	7	3	160	30	
'35	63	105	168	..	1	3	4	1	7	0	8	0	4	170		
'36	59	111	170	..	4	7	11	4	0	0	4	3	11	180		
'37	59	111	170	..	..	..	..	..	..	..	..	..	..	180	
'38	51	105	156	..	..	..	..	1	5	0	6	..	..	173	
'39	50	107	157	..	0	6	6	1	5	0	6	1	2	150		
'40	51	111	162	..	2	6	8	..	..	..	..	..	5	375	
'41	54	120	174	..	9	0	9	2	0	0	2	5	2	250		
'42	52	118	170	..	3	5	8	1	6	0	7	..	..	250	
'43	50	110	160	..	4	2	6	4	7	0	11	2	6			
'44	49	108	157	..	0	3	3	4	8	0	12	1	0			
'45	43	108	151	..	..	..	2	1	1	5	7	0	11	150	
'46	45	105	150	..	1	2	3	1	0	0	1	0	9	150		
'47	45	106	151	..	..	..	..	2	0	0	2	0	2	175	
'48	44	103	147	22	..	..	2	2	1	0	3	0	5	150	
'49	44	103	147	23	..	..	..	..	..	..	..	..	..	150	
'50	40	99	139	25	..	..	..	4	1	0	5	0	0	150	
'51	40	99	139	23	0	2	2	5	1	0	6	..	..	150	
'52	45	112	157	21	8	16	24	1	0	0	1	1	16	275	163	

Connected with the Sabbath School.

Av. Attend.

Year.	Membership at end of year.				During the year standing opposite.										Sunday School.	Av. attendance.
	Males.	Females.	Total.	Absent.	Additions.			Removals.				Bap's.				
					Profess.	Letter.	Total.	Died.	Dism'd.	Excom.	Total.	Adults.	Infants.			
1853	45	119	164	21	8	7	15	3	4	0	7	3	11	290	174	
'54	50	131	181	10	14	9	23	1	2	0	3	4	4	325	178	
'55	52	134	186	10	4	3	7	1	1	0	2	1	2	350	183	
'56	57	140	197	10	5	9	14	0	3	0	3	3	4	350	192	
'57	58	145	203	17	3	8	11	1	0	1	2	0	9	360	203	
'58	61	157	218	19	21	4	25	2	10	0	12	7	1	350	213	
'59	60	148	208	20	3	8	11	5	14	2	21	0	7	330	192	
'60	62	157	219	21	10	9	19	3	2	0	5	3	2	350		
'61	62	157	219	23	4	1	5	4	1	0	5	2	2	410		
'62	62	161	223	35	6	3	9	3	2	0	5	5	3	354		
'63	69	167	236	30	21	4	25	5	7	0	12	8	3	350	201	
'64	67	170	237	28	5	1	6	5	1	0	6	3	5	362	214	
'65	78	188	266	33	31	6	37	7	1	0	8	18	5	375	245	
'66	106	207	313	30	44	13	57	7	3	0	10	22	7	400	262	
'67	110	203	313	40	21	3	24	13	8	2	23	10	3	375	272	
'68	108	189	297	40	3	2	5	7	13	1	21	1	4	500	288	
'69	106	201	307	61	22	2	24	10	6	0	16	17	0	400	275	
'70	104	201	305	40	0	7	7	8	1	0	9	0	1	407	265	
'71	105	200	305	40	4	6	10	3	7	0	10	3	3	400		
'72	110	213	323	30	8	22	30	7	4	1	12	7	4	450	303	
'73	116	230	346	30	17	16	33	7	3	0	10	10	5	525	333	
'74	117	226	343	40	3	6	9	5	7	0	12	2	5	550	301	
'75	129	249	378	37	38	10	48	11	2	0	13	26	7	550	324	
'76	128	258	386	30	14	8	22	7	3	2	12	9	5	615	326	
*'77	144	280	424	30	40	2	42	2	1	1	4	32	2	707	367	

July 1, 1877, the Superintendent reported the whole number connected with the Sabbath School to be 707; the largest number present on one Sabbath, 510; and about 100 hopeful conversions in the School since January. Average attendance during 1876, was 326; highest number, 408.

* The first nine months only of 1877.

BENEVOLENT CONTRIBUTIONS.

Year.	A. B. C. F. Mis.	A. Mis. Asso.	Home Mis.	Commun- ion.	Other Objects.	Totals.
1850...	\$116 00	.....	\$40 50	.....	\$56 00	\$202 50
'51...	22 96	.....	.....	.....	159 51	182 47
'52...	199 57	.....	74 87	.....	226 13	500 57
'53...	107 96	.....	.....	\$12 31	208 16	328 43
'54...	58 45	18 22	53 53	30 88	170 96	331 04
'55...	113 40	32 79	... ..	17 40	246 90	409 99
'56...	154 36	.....	.....	29 23	432 50	615 09
'57...	122 28	36 49	.....	44 79	334 99	538 55
'58...	266 19	52 56	69 15	33 96	68 24	490 10
'59. .	102 82	81 37	.....	28 27	122 49	334 95
'60...	.....	.....	.....	.....	.....	208 35
'61...	59 81	21 79	.....	20 95	246 22	348 77
'62...	69 07	32 07	.....	34 68	98 82	234 64
'63 ..	88 18	68 44	.....	31 80	157 46	345 88
'64...	91 61	62 70	.....	41 15	127 88	323 34
'65. .	33 02	27 19	54 30	46 12	249 50	410 13*
'66...	142 49	177 69	310 06	80 79	193 25	904 22
'67...	32 44	321 87	.....	124 17	700 95	1,179 43
'68...	114 62	458 64	111 92	154 21	998 89	1,838 38
'69...	340 51	138 55	109 43	151 71	1,290 64	2,030 84
'70...	217 10	169 15	112 00	234 31	1,175 27	1,905 83
'71...	239 65	145 00	113 00	261 50	1,075 47	1,834 62
'72...	305 00	308 15	206 10	211 08	2,389 35	3,419 68
'73...	339 00	299 75	391 21	387 81	2,373 26	3,791 03†
'74...	530 35	155 05	201 02	172 18	563 17	1,621 77
'75...	307 83	165 90	233 50	197 89	1,943 24	2,848 36
'76...	190 77	110 00	77 50	234 59	1,965 46	1,636 56‡

* In addition to the above the Town Soldiers' Aid Society, 1863-65, \$1,711.94.

† Legacy to Y. M. C. A., by I. J. Fiske, \$1,000.

‡ Ladies' Benevolent Society and Sabbath School classes for furnishing the church, \$941.76 additional.

SUPPLEMENT.

A brief notice of the other churches in town may here be given in the order of organization, thus exhibiting the present entire religious status of Natick for future reference. The facts, in general, have been kindly furnished by the several pastors, or other leading members of the congregations. The statistical portion will be found in the table subjoined.

2. The UNITARIAN MEETING-HOUSE in South Natick was erected in 1828, near the spot of the original house, and in 1830 the Eliot Church was organized. Rev. J. P. Sheaf, Jr., is the present pastor.

3. The first METHODIST CHURCH in all this region was organized with seven members in 1792, in Needham, on the borders of Natick and Weston, where they built their first meeting-house in 1799. In 1834 a part of this church removed to Natick Center, where a meeting-house was built, near the site of our present brick engine-house, and dedicated July 4th of that year. It was occupied as a church till April, 1868, when it was sold to the town, and the church worshiped in Winch's Hall till the great fire of 1874 consumed both house and hall in the common ruin. They had previously commenced their new and beautiful house of worship on the corner of East Central and Clarendon streets, and July 9, 1874, had so far finished it as to worship in its vestries. Rev. Franklin Furber is their

present pastor, and John McClintock is superintendent of the Sabbath school.

4. The first BAPTIST CHURCH in town was organized at the South Village, February 13, 1848, but three years later, February 24, 1851, removed to Natick Center, where a neat church was built on South Main street, in 1853. This was removed in 1866 to the place where it now stands, fronting north on the Common. The present pastor is Rev. A. Edward Reynolds, and Moses Cook is superintendent of the Sabbath school.

5. The JOHN ELIOT CONGREGATIONAL CHURCH in South Natick was organized November 16, 1859. They worshiped in School-house Hall for several years, till October 10, 1862, when they dedicated their new chapel. Rev. S. D. Hosmer is their present pastor, and Deacon M. V. B. Bartlett superintendent of the Sabbath school.

6. In 1860 the ROMAN CATHOLICS commenced public services in Natick, having purchased a meeting-house of the Universalist society, then about to disband. The Congregationalists, building their new church in 1853 and '54, then sold their former house to the Universalists, and the Catholics, having greatly enlarged and improved the same, have since occupied it. Rev. John Walsh and Rev. T. B. Louney are the present priests, and John Griffin superintendent of the Sabbath school.

7. The EPISCOPAL PARISH was organized in 1871, under the name of St. Paul's Episcopal Church. Their new chapel was opened for divine service in February, 1875. The present rector is Rev. B. R. Gifford, who is also superintendent of the Sabbath school.

8. The SECOND ADVENTISTS, having previously held

meetings in several places, commenced more regular worship in Rice's Hall, September 10, 1871, and soon after informally organized a church, having now a membership of about thirty. They removed to Hammond's Hall, October 13, 1872. They have had a Sabbath school only for a few months, in 1873. They have had no regular minister.

9. A new ROMAN CATHOLIC church was commenced at South Natick on Thanksgiving day, 1873, and so far completed as to be ready for service in the basement on the following Thanksgiving in 1874. The structure so continues as yet without any attempts to complete it. The priests at Natick Center officiate also at South Natick, and William McCullough is superintendent of the Sabbath school.

TABLE giving the Statistics of the nine *Worshipping Assemblies in Natick, September, 1877.*

No.	Denominations.	When Organized.	Church Members.	In Sabbath School.	Usual Congrega'n.	Church Sittings.	Number of Families.
1	1st Congregational .	1802	425	700	500	*850	350
2	Unitarian	1830	40	92	85	300	81
3	Methodist	1834	185	175	200	*937	130
4	Baptist	1848	175	160	175	350	130
5	2d Congregational .	1859	60	73	100	300	45
6	1st Catholic	1860	...	†400	750	750	...
7	Episcopal	1871	45	40	75	250	50
8	2d Adventist	1871	30	00	45	140	25
9	2d Catholic	1874	...	†200	450	*700	...
			960	1840	2380	4577	811

* The audience rooms are planned for this number, when completed, including the galleries.

† Usual attendance.

The whole number of families in Natick by the census of 1875, was 1,594; the population 7,419; so that the 4,577 church sittings, when the unfinished churches are complete, will accommodate only about one-half the people, while two-thirds should be found present on favorable Sabbaths, leaving one-third necessarily absent from age, sickness, and the care of such. The table gives less than one-third in attendance, and more than one-half of these belong to our Catholic population. These tables furnish other material for serious reflection and increased efforts for the highest prosperity of our beloved town.

In the introduction of this sketch allusion was made to the early religious status of Massachusetts in 1767. It may be instructive to see how that status has been since modified, as also the religious status of the United States in 1850, 1860 and in 1870, shown by the following tables.

TABLE I, showing the number of Churches in Massachusetts at the eight following periods.

	1648	1696	1767	1776*	1790	1800	1847	1876*
1. Congregational .	39	74	280	289	332	352	439	521
2. Methodist	29	181	336
3. Baptist	1	16	38	83	93	233	289
4. Roman Catholic	1	1	58	249
5. Unitarian	164	187
6. Universalist	1	4	145	119
7. Episcopal	1	10	12	11	14	55	110
8. Christian	30	15
9. Presbyterian	†4	†	†	†	15
10. Swedenborgian	10	14
11. Friends	13	10	6	8	14	9
12. Second Advent	9
13. Freewill Baptist	7	5
14. Jewish	4
15. Lutheran	2
Totals each period .	39	76	319	353	434	501	1336	1884

* These columns are taken from "The Minutes of the General Association of Congregational Churches" held at Chelsea, June, 1877, pp. 32 and 46; the remainder from the article in the "Christian Observatory," vol. 1, p. 340, *seq.*

† Included in the "Congregational," in the "Christian Observatory" account.

TABLE II, showing the religious progress of the United States, of Massachusetts, and of Natick, during the last three decades; taken from the census.

POP. OF U. S.		CHURCHES.	
1850	. . . 23,191,876	. . . 38,061, or one church in every	609
1860	. . . 31,443,321	. . . 54,009, " " "	582
1870	. . . 38,558,375	. . . 72,459, " " "	532
Average, 574.			

POP. OF MASS.		CHURCHES.	
1850	. . . 994,514	. . . 1,475, or one church in every	670
1860	. . . 1,231,066	. . . 1,636, " " "	752
1870	. . . 1,457,351	. . . 1,848, " " "	788
1875	. . . 1,651,912	. '76 1,884, " " "	876
Average, 771.			

POP. OF NATICK.		CHURCHES.	
1820	. . . . 849	. . . . 1, or one church in every	849
1830	. . . . 890	. . . . 2, " " "	445
1840	. . . . 1,285	. . . . 4, " " "	321
1850	. . . . 2,816	. . . . 4, " " "	704
1860	. . . . 5,515	. . . . 6, " " "	919
1870	. . . . 6,404	. . . . 6, " " "	1,060
1875	. . . . 7,419	. . . . 9, " " "	824
Average, 731.			

The above views show that the churches in the United States have more than kept pace with the population, while Massachusetts has as gradually declined in this respect, and Natick has been variable, with an average above the State, but below the nation.

P. S. Since the first sheets of this sketch were in print, the question has arisen, whether the Natick Indians ever lived or owned any land in Deerfield, (as intimated on pages 27 and 29,) except as the whole country originally belonged to Indians. The statements then given were made on the authority of Rev. Mr. Moore's Historical Sermon of 1817, page 6. He may have been in error. But this, however, is evident, that the General Court, after years of delay, gave 8,000 acres in Deerfield to Dedham, in exchange for lands in Natick, formerly owned by Dedham. For a more full account of this matter, see the Massachusetts Records, Vol. IV, Part 1, pp. 75, 112, 362, 408, 428, and Vol. IV, Part 2, pp. 49, 69, 91 and 283.

Chronological List of Members,

SINCE 1802.

EXPLANATION.—C. denotes church; d. died; dis. dismissed; ex. excommunicated; L. received by letter; dau. daughter; s. son; w. wife, or widow; r. removed from fellowship.

1802.

February.

- 1 Thomas Broad, d. 1807, aged 63.
- 2 Asa Drury, d.
- 3 Jonathan Dunn, d. 1824, aged 78.
- 4 Isaac Dunton, d.
- 5 Elijah Goodenow, d.
- 6 William Goodenow, elected Deacon March 13, 1802; d.
- 7 Adam Morse, d. 1838.
- 8 Samuel Morse, d.
- 9 Abel Perry, Jr., elected Deacon March 13, 1802; d.
- 10 Jason Whitney, d.
- 11 Abigail Broad, w. of Thomas; d. 1817.
- 12 Dorothy Drury, d.
- 13 Elizabeth Dunn, w. of Jonah; d. 1841, aged 81.
- 14 Phebe Goodenow, w. of William D.
- 15 Dorothy Hall, d.
- 16 Abigail Haven, d.
- 17 Faith Jenkinson, d.
- 18 Sybell Morse, w. of Samuel; d.
- 19 Jemima Morse, d.
- 20 Asenath Perry, w. of Abel; d.
- 21 Mary Smith, w. of John; d.
- 22 Thankful Travis, dis. to C. in Upton, June 25, 1815.
- 23 Hannah Washburn, w. of Samuel; d. 1828, aged 81.

The above are the original members.

1805.

- 24 Rev. Freeman Sears, Pastor of C.; d. June 30, 1811.

1806.

- 25 Lydia Morse, w. of Adam; d. 1842.

1807.

- 26 Eunice Marshall, w. of Benjamin; d. Sept., 1867.
27 Lucy Howe, dis.

1808.

- 28 George Whitney, d. Feb. 17, 1849.
29 Abel Drury, d. 1832.
30 Nancy Childs, w. of Josiah; d. March, 21, 1860.
31 Esther Whitney, w. of George; d. March 26, 1836.
32 Nabby Drury, w. of Abel; d. Oct. 16, 1874.
33 Keziah Perry, d. Oct. 28, 1835.
34 Hannah Coolidge, w. of William; d. 1819.
35 Lydia Washburn, w. of Elijah; dis.

1809.

- 36 Betsey Farris, L. from C. in New Ipswich; d.
37 Lydia Sears, w. of Rev. Freeman.

1810.

- 38 Hannah Mann, w. of John; d.

1814.

- 39 Rev. Martin Moore, Pastor, L. from C. in Sterling; dis., d.
40 Jesse Morse, L. from C. in Sullivan; d.
41 Ebenezer Whitney, ex.
42 Calvin Leland, d. Dec. 19, 1860.
43 Hepzibeth Morse, L.; dis.
44 Mary Whitney, d.
45 Nabby Leland, w. of Calvin; d. Mar. 4, 1870.
46 Sarah (Fiske) Moore, w. of Rev. Martin; dis.
47 Eunice (Stone) Fiske, w. of Rufus; dis.
48 Hannah Ross, w. of John; d. 1831.

1815.

- 49 Luther Haven, ex. Oct. 11, 1826.
50 Lydia Haven, w. of David; dis. 1866.

- 51 Betsey Gay, d. 1827.
- 52 Mitta Washburn, w. of Jedidiah; d. Mar. 20, 1872.
- 53 Sally (Washburn) Coolidge, w. of William.

1817.**August 6.**

- 54 John Bacon, 3d, d. Oct. 8, 1851.
- 55 Amasa Morse, s. of Adam; d. Dec. 28, 1836.
- 56 Oliver Bacon, elected Deacon, Aug. 4, 1822; d. Aug. 1823.
- 57 Zillah Wight, w. of Daniel; d. July 2, 1849.
- 58 Mitta Perry, w. of Abel; d. Apr., 1863.
- 59 Lucy Bacon, w. of John, 3d.; d. Apr. 1, 1865.
- 60 Sally Morse, d. Mar. 14, 1850.
- 61 Hannah Travis, w. of John; d.
- 62 Patty Bacon, w. of Oliver; d. Apr. 1, 1877.
- 63 William Perry, Jr., d. June 6, 1842.
- 64 Sally Perry, d.

1819.

- 65 William Coolidge, s. of Thomas, elected Deacon Sept. 21, 1823; d.
- 66 Nancy (Winch) Barker, w. of George K.; d. June 8, 1864.
- 67 Sarah (Robinson) Felch, w. of John; d. July 22, 1875.
- 68 Miriam Woodcock, dis. to C. in Sherborn.

1821.

- 69 John Dunn, d.
- 70 Sally Dunn, w. of John; dis.
- 71 Elizabeth Rice, dis.

1822.

- 72 Hezekiah Broad, d.
- 73 John Atkins, dis.
- 74 Calvin Shepard, s. of Isaac; dis.; d.
- 75 Miriam Broad, w. of Hezekiah; dis.; d.
- 76 Jane Atkins, w. of John; dis.
- 77 Sarah Cook, dau. of John; dis.
- 78 Hepzibeth Bigelow, w. of Dea. William; d. 1830.
- 79 Hepzibeth Stowe, w. of Samuel; d. Mar., 1866.
- 80 Abigail Bigelow, d. Oct. 30, 1844.

- 81 Eunice Bigelow, dau. of Dea. William; d. 1831.
 82 Fanny Bigelow, w. of Isaac; dis.
 83 Nabby Shepard, w. of Calvin; dis.
 84 Keziah (Kimball) Felch, w. of Isaac.

1823.

- 85 Benjamin Marshall, d. Sept., 1838.
 86 Mehitable Adams, w. of Col. Chester; dis. 1861.
 87 Sylvia Marshall, dau. of Benjamin.
 88 Mary Bigelow, dau. of Dea. William; d.
 89 Louisa Bigelow, w. of Abraham; dis.

1824.

- 90 Elizabeth Haynes, d.
 91 Betsey Gay, w. of Nathan.
 92 Mary H. Walker, dis.
 93 Lowly A. (Howe) Coolidge, w. of Timothy; d. Sept. 20, 1861.
 94 Anna Coolidge, L.; dis. to C. in Westford.
 95 Susanna Thayer, d. June 12, 1845.

1825.

- 96 Betsey Broad, dau. of Luther; dis.

1826.**April 2.**

- 97 George Newell, dis.; d.
 98 Martin Bacon, dis. to C. in Dover, Oct. 8, 1839.
 99 Edwin Perry, dis. to C. in Holliston, July 29, 1837.
 100 George C. Whitney, ex. Apr. 22, 1839.
 101 Hannah Newell, w. of George; dis.; d.
 102 Arethusa Hammond, w. of Edward; d.
 103 Rebecca Coolidge, dis. to C. in Westford, Sept. 29, 1839.
 104 Zeruah Coolidge, dau. of Thomas; d. Jan. 16, 1867.
 105 Hannah Morse, dau. of Adam; d. June 1, 1864.
 106 Persis (Broad) Whitney, w. of George C; dis. to C. in Ded-
 ham.
 107 Nancy Shepard, dau. of Calvin; dis.; d.
 108 Sally Walker, dau. of Solomon; dis.

August 6.

- 109 Samuel Fiske, dis. to C. in Saxonville, May 31, 1844.
110 Nancy Fiske, dis. to C. in Saxonville, May 31, 1844.
111 Moses Frost, ex.
112 Lucinda Frost, w. of Moses; d. 1828.
113 Harriet (Perry) Bacon, w. of Alfred; dis. to Meth. C., Natick, 1862.

December 3.

- 114 Sally (Sawin) Coolidge, w. of Daniel.
115 Miriam F. (Wight) Sawin, w. of James; dis. Mar. 1842.
116 Harriet (Kimball) Washburn, w. of Edmund.

December 6.

- 117 Fanny Vickus, d. Mar. 7, 1853.

1827.**April 1.**

- 118 Rebecca (Horton) Knowles, dis. to C. in Wayland, 1843.

June 3.

- 119 Eleazar G. Wight, s. of Daniel; d. Jan. 19, 1872, aged 68.
120 Daniel Wight, Jr., s. of Daniel; dis. to C., Scituate, 1842.
121 John Kimball, s. of John.
122 Ezra Ross, s. of John; d. 1841.
123 Lewis Broad, s. of Luther; dis. to C., Ashland, 1839; d.
124 Freeman S. Whitney, s. of George; ex. Oct. 3, 1845.
125 Joseph P. Leland, s. of Calvin; d.; memb. Am. Col., 1834.
126 John Ross, d. Dec. 31, 1859.
127 David M. Whitney, ex. Oct. 3, 1845.
128 Rebecca Marshall, d. May 17, 1843.
129 Martha Jackson, w. of Edward; d.
130 Zeruiah (Clark) Adams, dis. to C. in Rindge, N. H., 1838.
131 Fanny (Sawin) Ross, w. of Sawin; d. Apr. 1, 1867.
132 Mary A. (Gilmore) Whitney, w. of David M.; d. Dec. 7, 1843.
133 Nabby (Broad) Favor, w. of Jacob; d. Dec. 19, 1868.

1828.

- 134 John Travis, elected Deacon Dec. 2, 1831; d. Jan. 29, 1869.
135 Isaac J. Fiske, s. of Moses; d. May 28, 1873.
136 Alexander Coolidge, s. of John.
137 Charles E. Fiske, s. of Samuel; ex. Oct. 3, 1845.

- 138 George Morse, ex. Sept. 4, 1834.
 139 William Coolidge, Jr., s. of William; dis. to C. in Westford.
 140 Abigail Travis, w. of John; d. July 10, 1836.
 141 Lucinda Broad, dau. of Luther; d. Feb. 8, 1865.
 142 Ede G. Childs, w. of Willard.
 143 Nabby Morse, d. Oct. 27, 1847.
 144 Priscilla Brown, w. of Newell; d. June 24, 1874.
 145 Joanna Broad, dau. of Moses; d. May 11, 1870.
 146 Abigail Coolidge, w. of John; d. Apr., 1844.
 147 Relief (Travis) Mann, dau. of Daniel; r.
 148 Harriet (Marshall) Prescott, d. Sept., 1848.
 149 Eliza Jane Parker, dis.

1829.

- 150 Francis A. Leighton, dis. to C. in Westford, 1835.
 151 Jedidiah Washburn, s. of Samuel; d. Mar. 16, 1872.
 152 Josiah Leach, s. of Joseph.
 153 Otis Travis, s. of Daniel; d. Feb. 24, 1851.
 154 Betsey Stratton, w. of John; dis. to Meth. C. in Natick
 1862.
 155 Mary Ann Bigelow, w. of Joseph; dis. to C. in Monterey,
 1866.
 156 Mary Ann Broad, dau. of Moses.
 157 Eliza Travis, w. of Otis.
 158 Asenath Howe, w. of Perley.

1830.

- 159 Hepzibeth Kimball, w. of John; d. Apr. 11, 1859.
 160 Hepzibeth (Kimball) Ware, dau. of John; dis.; d.
 161 Emeline (Perry) Barber, dis. to C. in Sherborn, 1835.
 162 Hannah (Rice) Daniels, dis. to C. in Dedham, 1843.
 163 Philena (Thomas) Field, dis. to C. in Chelmsford.
 164 Emily (Fiske) Lee, dis. Jan. 18, 1835.
 165 Polly (Leland) Fletcher, dis. to C. in Worcester, Dec., 1838.

1831.

- 166 Sherburne D. Seavey, s. of John; d. 1852.
 167 Nicholas Stafford, d.
 168 Thomas Greenwood, s. of Samuel, d. Mar. 24, 1877.

- 169 Joseph Prescott, d. July 24, 1852.
- 170 Reuben M. Leighton, dis. to C. in Westford, 1834.
- 171 Joseph Daniels, ex. Jan. 12, 1837.
- 172 Charles Perry, 2d, d.
- 173 Calvin Leland, 2d, s. of Calvin.
- 174 Jona. F. Moore, s. of Rev. Martin; dis.
- 175 John E. Moore, s. of Rev. Martin; dis.
- 176 Wilder Rice, L.; d. May 21, 1849.
- 177 William Towne, d. Mar. 9, 1843.
- 178 Ephraim Brigham, s. of Ephraim; d. Dec. 20, 1870.
- 179 John C. Kranska, dis. to C. in Brimfield, 1839.
- 180 Edmund Washburn, s. of Samuel; d. Sept. 19, 1873.
- 181 Timothy S. Travis, s. of Henry; dis. 1869.
- 182 George M. Herring, dis. to C. in Farmington, N. H., 1845; d.
- 183 Charles Perry, ex. Mar. 31, 1843.
- 184 Cummins Ferrin, d.
- 185 Albert Leighton, dis. to C. in Westford, 1835.
- 186 Timothy Coolidge, s. of William.
- 187 Samuel S. Whitney, s. of George; Physician; d. June 30, 1855.
- 188 Abigail Kranska, w. of John C.; dis. to C. in Brimfield, 1839.
- 189 Mary L. Morse, dau. of John; dis. to C. in Cohasset, 1833.
- 190 Dinah Haynes, w. of Nathan; d. Aug. 10, 1859.
- 191 Ruth Haynes, dau. of Nathan; d. Sept. 29, 1849.
- 192 Hannah Travis, dau. of Dea. John; dis. to C. in Morristown, Vt., 1840.
- 193 Fanny Bacon, L.; dis. to C. in Dover, Oct. 9, 1839.
- 194 Mary Leighton, dis. to C. in Westford, 1835.
- 195 Lucretia (Leach) Curtis, d. Sept. 13, 1853.
- 196 Lucy (Morse) Wight, w. of W. A.
- 197 Sally Bacon, w. of David; d. Apr. 13, 1868.
- 198 Hannah (Perry) Leighton, dis. to C. in Westford, 1835.
- 199 Lucy Perry, dis. to C. in Westford, 1848.
- 200 Anna Rice, L.; w. of Wilder; d. May 13, 1859.
- 201 Mary Towne, d. Apr. 20, 1851.
- 202 Sophia Brigham, w. of Ephraim.
- 203 Mary Walker, w. of Solomon; d. July, 1866.
- 204 Hannah (Horton) Wheelock, dis. to C. in Peru, 1846.
- 205 Mary (Washburn) Parlin, d. Mar. 4, 1837.

- 206 Rebecca (Washburn) Parlin, w. of Asher.
 207 Lucy Ann Bacon, d. Feb. 11, 1847.
 208 Sarah Bacon, dau. of Dea. Oliver.
 209 Susan (Perry) Erskine, dis. to C. in Racine, Wis., 1853.
 210 Sally Leighton, dis. to C. in Westford, 1835.

1832.

- 211 Jesse Morse, d. 1836.
 212 William F. Stone, s. of William.
 213 Edward Walcott, s. of John; d. Apr. 7, 1876.
 214 Jonathan Walcott, s. of John; d. Oct. 2, 1850.
 215 Betsey Morse, w. of Jesse; d. Jan., 1848.
 216 Sarah Drury, L; d. Mar. 11, 1836.

October.

- 217 Theophilus P. Sawin, dis. to C. in Lynn, Feb. 4, 1838.
 218 Willard A. Wight, s. of Daniel.

1833.

- 219 John Felch, ex. Oct. 3, 1845.
 220 Tabitha Leach, L.; dis. to C. in So. Natick, 1859.
 221 Susan B. Thayer, d. Aug. 24, 1844.

1834.**July 17.**

- 222 Eveline Whitney, L.; w. of Freeman; r. Nov. 18, 1852.
 223 Martha Broad; L.; dis. to C. in Ashland.
 224 Faith L. Coggin, ex. Nov. 23, 1837.

October 5.

- 225 George K. Barker, s. of Mark.
 226 Jacob Favour, s. of Jacob.
 227 Roxaline Marshall, dau. of Benjamin; d. Feb. 1, 1851.
 228 Mary A. Leach, d. Mar. 17, 1838.
 229 Harriet Walker, dis. to C. in Wallingford, Ct.
 230 Hannah Walker, dau. of Solomon.
 231 Asenath P. Howe, dis. to C. in Holliston.
 232 Eunice (Haven) Kingsbury, dis. to C. in Dedham.
 233 Mary (Morse) Wilson, w. of John O.
 234 Susan Morse, dau. of Jesse; d. Dec. 13, 1868.

1835.**April 5.**

- 235 John Buchanan, dis. to C. in New York.
236 Lucetta Fiske, L.; w. of Isaac J.; d. July 8, 1867.
237 Mary Kimball, L.; w. of John.
238 Charlotte Travis, L.; w. of Timothy S.; dis. 1869.
239 James J. Sawin, dis. to C. in Ashland.

1836.**February 7.**

- 240 Mary Fairbanks, L.; d. Nov. 19, 1864.

April 3.

- 241 Walter Loker; ex. Oct. 3, 1845.
242 Curtis Parker, L.; dis. to M. E. C. in Natick, 1864.
243 Eliza Walker, dau. of Solomon; d.
244 Hannah Stone, dau. of William; d. June 23, 1875.
245 Harriet Ann Stratton, dau. of John; d. Jan. 16, 1857.
246 Ruth Bigelow, L.; d. 1843.
247 Harriet Fiske, L.; w. of Charles E.; d. Nov. 21, 1873.
248 Eliza Jane Parker, L.; w. of Curtis.

October 3.

- 249 Hannah Perry, L.; d. Feb. 6, 1861.
250 Clarissa (Sawin) Colburn, L.; dis. to C. in Dedham, 1851.

1837.**February 5.**

- 251 William Perry, Jr.
252 Betsey M. Perry, w. of William, Jr.

December 3.

- 253 Betsey (Whitney) Goodhue, dis. to C. in Newton.
254 Harriet J. Moore, w. of Rev. E. D.; dis. to C. in Kingston.

1839.**November 30.**

- 255 Rev. Samuel Hunt, L.; dis. to C. in Franklin, Dec. 29, 1850.
256 Mary F. Hunt, L.; w. of Rev. Samuel; d. Dec. 20, 1849.
257 Mary S. Travis, L.; w. of John; d. Jan. 18, 1858.
258 Azubah Whitney, L.; w. of George; d. 1861.

1840.**January 7.**

- 259 Henry B. Rice, s. of Luther ; dis. to C. in Fitchburg, 1858.
 260 Rebecca T. Fisher, L. ; dis. to C. in Boston, 1842.
 261 Henrietta Walcott, L. ; w. of Jona. ; d. Jan. 3, 1866.
 262 Martha F. Perry, w. of William ; dis. to C. in S. Natick,
 1859.

April 4.

- 263 John O. Wilson.
 264 Ebenezer Whitney, dis. to C. in Dedham, 1844.
 265 Judith Fuller, L. ; w. of Alvan.
 266 Ruth Case, L. ; w. of Samuel ; d. 1859.

December 4.

- 267 Hannah F. Stone, L. ; w. of William F.

1841.**April 4.**

- 268 Julia (Mills) Damon, dis to C. in Honolulu, Feb., 1844.
 269 Rosanna (Childs) Hanchett, w. of William F. ; dis. to C. in
 S. Natick, 1859.
 270 Keziah (Perry) Moody, dau. of William ; dis. to C. in S.
 Natick, 1859.
 271 Louisa (Washburn) Messinger, dau. of Jedidiah.
 272 Charlotte Haynes, dau. of Martin.
 273 Caroline (Carter) Wood, dau. of Calvin.

August 4.

- 274 John Robbins, dis. to C. in S. Natick, 1859.
 275 Horace B. Morse, s. of Amasa ; dis. to C. in Holden, 1876.
 276 William F. Hanchett, s. of Ebenezer ; ex. 1857.
 277 Catharine (Travis) Stearns ; d. Dec., 1853.
 278 Mary E. (Bacon) Rice ; d. Mar. 10, 1850.
 279 Eliza A. Austin, w. of John H. ; dis. to C. in Stoneham,
 1866.
 280 Betsey Gowen, w. of Robert.

1842.

- 281 Mrs. Milroy, returned to Scotland ; r.
 282 Sumner B. Horton, L. ; d. Nov. 11, 1859.
 283 Clarissa Horton, L. ; w. of Sumner B. ; ex. 1867.
 284 Marcia Bartlett, L. ; d. Feb. 18, 1873.

- 285 Julia Pratt, L. ; d. Mar. 27, 1874.
286 Mary E. (Farris) Shattuck, L. ; w. of William S.
287 Margaret (Bigelow) White, dis. to C. in Hudson, N. Y., 1843.
December 4.
288 Samuel J. Mills, d. Jan. 30, 1843.

1843.

April 2.

- 289 William S. Smith, L. ; d. Jan. 12, 1851.
290 George Walcott, s. of John ; d. May, 1854.
291 George E. Morse, s. of George.
292 Miriam F. Sawin, L. ; w. of James J.
293 Julia A. Hayes, w. of Richard ; d. Nov. 2, 1865.

1844.

February 4.

- 294 Martha Blodgett, dau. of Simeon ; dis. to C. in Bedford, 1869.
April 7.
295 Fanny F. Smith, L. ; w. of William S. ; d. Jan. 23, 1846.
December 1.
296 Emily Barrows, L. ; dis. to C. in Boston, 1846.

1845.

February 2.

- 297 Cordelia (Walcott) Hayes, L. ; w. of Richard.
298 Mary (Walcott) Leland, w. of Calvin, Jr. ; d. June 16, 1870.

1846.

January 7.

- 299 Calvin Perry, L. ; dis. to C. in Wellesley, 1858.
300 Mary Jenks, L. from C. in Lyme, N. H.
December 6.
301 Moses W. Bickford, s. of Isaac ; dis. to C. in Lynn, 1863.

1848.

February 6.

- 302 Louisa (Locke) Edwards, L. ; dis. to C. in Portland.
303 Mary Edwards, L. ; dis. to C. in S. Natick, 1859.

1849.**February 4.**

- 304 Charles Rockwood, L.; d. May 26, 1866.
 305 Lois E. Rockwood, L.; w. of Charles.
 306 Mary M. Stanley, L.; dis. to C. in S. Natick, 1859.

1851.**February.**

- 307 Charles H. Dickinson, L. from C. in Bangor, Me.; ex. 1859.
 308 Sophia M. Smith, L.; d. Nov. 6, 1857.

1852.**April 27:**

- 309 Charles E. Fiske, s. of Samuel; restored; d. Sept. 30, 1870.

June 6.

- 310 William L. Coolidge, s. of Timothy.
 311 Oliver N. Bacon, s. of Oliver.
 312 Betsey C. Rice, L.; w. of Henry B.; dis. to C. in Fitchburg, 1858.

August 8.

- 313 Rev. Elias Nason, L.; dis. to C. in Medford, 1859.
 314 Mira A. Nason, L.; dis. to C. in Medford, 1859.
 315 Abner Rice, L.; dis. to C. in Lee, 1863.
 316 Nancy Rice, L.; dis. to C. in Lee, 1863.
 317 William D. Clarke, s. of Henry; dis. to C. in Hampton, Ill., 1867.
 318 Augusta Smith, L.; w. of Nathaniel.
 319 Thirza D. Goodhue, L.; w. of John; dis. to C. in S. Boston, 1874.
 320 Sarah Mann, w. of James O.; dis. to C. in Lynn, 1867.
 321 Elizabeth W. (Bacon) Jennings, dis. to C. in Chicago, Ill., 1855.
 322 Harriet F. Bacon, dau. of John.

October 3.

- 323 Electa Howard, L.; w. of Jeremiah.
 324 Eunice Morse, dau. of Jesse; dis. to C. in Boston, 1864.
 325 Nelly Maria Morse, d. Feb. 1, 1863.
 326 Sybil (Marshall) Reed, dau. of Benjamin; d. Oct. 4, 1853.

December 5.

- 327 John Barr, L.; dis. to C. in Lowell, 1853.

- 328 Emily Barr, L.; dis. to C. in Lowell, 1853.
329 Margaret Franklin, L.; d. Mar. 17, 1867.
330 Amelia A. Bacon, L.; w. of Hon. John W.
331 Catharine K. Ham, L.; w. of Benjamin F.; dis. to C. in E.
Cambridge, 1864.
332 Abigail E. Morse, L.; w. of Horace B.; d. Aug. 4, 1872.
333 Harriet M. Wilson, L.; w. of Henry; d. May 28, 1870.

1853.**April 3.**

- 334 Ency D. Howe, L.; w. of Francis.
335 Mary J. Childs, w. of Willard Curtis; ex. 1859.
336 Sarah M. Browne, dau. of Newell.
337 Catharine Brigham, w. of Ephraim Harris.
338 Jane Cooke, dau. of Jacob; dis. to C. in Medford, 1860.
339 Hannah Rockwood, L. from C. in Sherborn.
340 Sarah I. (Washburn) Coolidge, w. of William L.

August 7.

- 341 Azuba Marsh, L.; w. of Amasa; dis. to C. in Hyde Park,
1872.
342 Emeline A. Walker, L.; w. of Nathan.
343 Martha I. Stratton, dau. of John.

October 2.

- 344 Alfred Greenwood, L.; dis. to C. in Grantville, 1867.
345 Martha Greenwood, L.; w. of Alfred; dis. to C. in Grant-
ville, 1867.
346 Robert Wilson, s. of Robert; ex. 1867.
347 Eliza J. Mills, L. from C. in Boston.

December 3.

- 348 Joannah Madison, L.; dis. to C. in Concord, N. H., 1856.

1854.**February 5.**

- 349 Irene Atwood, L. from C. in Saxonville.
350 Frances Canham, dis. to C. in San Francisco, Cal., 1859.
351 Jane R. (Carhart) Adams, dis. to C. in Watertown, 1859.

April 2.

- 352 Susan L. Morse, L. from C. in Westboro'.
353 Harriet C. (French) Berry, dis. to C. in Park St., Boston,
1860.
354 Sarah Greenwood Felch, dau. of Isaac.

June 4.

- 355 Marshall C. Adams, dis. to C. in Burlington, Vt., 1856.
 356 John R. Adams, dis. to C. in Watertown, 1859.
 357 Nathaniel Bartlett, s. of Thomas C.
 358 Henry Rose, s. of Jacobus.
 359 Rebecca Wilson, w. of Robert G.; d. Aug. 1, 1870.
 360 John Shaw, s. of Levi; d. Sept. 16, 1876.

August 6.

- 361 Roxy B. Drury. L.; w. of Willard; d. Oct. 5, 1875.
 362 Ellen M. Bigelow, L.; dis. to C. in Buffalo, 1859.

December 3.

- 363 Royal E. Farwell, L. from C. in New Ipswich.
 364 Sarah Farwell, L.; d. Oct. 11, 1861.
 365 Samuel Peoples, L.; d. Feb. 16, 1869.
 366 Barbara Wilson, L.; w. of Robert; d. Oct. 2, 1876.
 367 David Johnson, s. of Thomas.
 368 Sarah Johnson, w. of David.
 369 Isabella Peoples, dau. of James.
 370 Mary Peoples, dau. of James.
 371 Ellen Peoples, dau. of James.

1855.**February 4.**

- 372 Betsey C. Johnson, L.; d. Sept. 25, 1877.
 373 Susannah B. Adams, L.; dis. to C. in Burlington, Vt., 1856.
 374 Harriet Ingraham, L. from C. in Saxonville.

June 3.

- 375 Sarah Elizabeth Hall, dau. of Benning; d. Feb. 24, 1875.

August 5.

- 376 Thomas A. McCurdy, L.; dis. to C. in Minnesota.
 377 Esther (McCurdy) Peoples, w. of Samuel.

December 2.

- 378 Sarah A. Coolidge.

1856.**April 6.**

- 379 George Howe, s. of Abner.
 380 Eleanor C. Howe, w. of George.
 381 James B. Yager, dis. Mar. 2, 1860.
 382 John H. Goodhue, d. Sept. 18, 1863.

- 383 Lewis Broad, L.; dis. to C. in Iowa, 1858.
384 Martha B. Broad, L.; dis. to C. in Iowa, 1858.
385 Augusta Broad, L.; dis. to C. in Iowa, 1858.
386 Kate C. Broad, L.; dis. to C. in Iowa, 1858.
387 Lewis Payson Broad, L.; dis. to C. in Putnam, Ct., Mar. 18,
1868.
388 Mary J. Adams, L.; dau. of David.
389 Lucy Fay, L.; d. Apr., 1872.

December 7.

- 390 Charles E. Stoddard, d. Mar., 1858.
391 Martha (Stoddard) Farwell, L.; w. of Royal E.
392 Mary Elkins, L.

1857.**February 1.**

- 393 Joseph A. Judkins, L.
394 Lois Judkins, w. of Joseph A.
395 Isaac N. Hill.

April 5.

- 396 Harriet (Perry) Ames, L.; dis. to C. in Grantville, 1874.

August 1.

- 397 Ebenezer Whitney, L.; s. of George.
398 Sarah F. Whitney, L.; w. of Ebenezer.
399 Thankful Bond, L.; d. 1875.
400 John Archibald.

December 6.

- 401 John Walcott, L.; d. June 11, 1862.
402 Sarah Walcott, L.; w. of John; d. Feb. 23, 1866.
403 Betsey S. W. Goodhue, L.; d. 1867.

1858.**February 7.**

- 404 Agnes Johnson.

April 4.

- 405 Charles Preston Fiske, s. of Charles E.; d. Oct. 19, 1867.

June 6.

- 406 Isaac Felch, s. of Asa.
407 Morton V. Buren Bartlett, dis. to C. in S. Natick, 1859.
408 Charles D. Sawin, s. of James; d. Aug. 21, 1867.
409 Christopher Mead.
410 John Stewart.

- 411 Leonard P. Stone, s. of William F.
 412 Ellen M. (Rockwood) Travis, w. of I. N.
 413 Agnes Hall, w. of John.
 414 Sarah E. Whitney, w. of Alvan.
 415 Margaret J. (Wilson) Finley, w. of Albert.
 416 Abby Felch, dau. of John.
 417 Ira Russell, M. D., L.
 418 Rohannah G. Russell, L.; w. of Dr. Ira; d. Nov. 28, 1875.
 419 Mary E. Sawin, L.; dau. of James.

August 1.

- 420 Clarissa Morse, dau. of Amasa.
 421 Mary Abby Elkins.
 422 Sarah O. (Elkins) Wight, w. of Royal B.
 423 Mary A Miller, d. 1863.
 424 Margaret Byers.
 425 Sylvia D. Fisher, d. May 11, 1863.

October 2.

- 426 Mary E. (Perry) Ramsdell, d. Feb. 16, 1876.
 427 Eliza A. Fay, dis. to C. in Boston, 1863.
 428 Sarah E. Gibbs, L.; dis to C. in W. Newton, 1863.

1859.**February 5.**

- 429 Leander French, L.
 430 Susan W. French, L.; w. of Leander.

April 3.

- 431 George Maynard, L.; d. Sept., 1871.

June 5.

- 432 Sherman Conant.
 433 Edward L. Washburn, dis. to C. in New Haven, Ct., 1865.
 434 Elisha B. Saunders, L.
 435 Jane Archibald.

September 30.

- 436 Rev. Charles M. Tyler, L.; dis. to C. in Chicago, Ill., 1868.
 437 Ellen Tyler, L.; w. of Rev. C. M.; dis. to C. in Chicago, Ill., 1868.

December 4.

- 438 Sarah F. Morse, L.
 439 Mary A. Stone, L.; w. of George; dis. to C. in Ashland, 1870.

List of Members.

III

1860.

February 5.

- 440 William Bunce, L.
441 Jane Bunce, L.; w. of William; d. 1867.
442 Julia (Bunce) Mathews, L.; dis. to C. in Groton, 1874.
443 Emma B. Rice, L.; w. of Henry.

March 30.

- 444 Louisa B. Dewing, L.; w. of E. F.

August 5.

- 445 Martin Rice, L.; s. of Martin.
446 Mary C. Rice, L.; w. of Martin.
447 Calista H. Bickford, L.; dis. to C. in Spring Valley.
448 Caroline F. Hoyt, L.; w. of Dr. John Hoyt.
449 Frances Rebecca Mansfield, d. Mar. 25, 1866.
450 Mary E. Nason, dis. to C. in Ashland, 1863.
451 Lucinda M. Howe, w. of D. C.
452 Mary Jane (Winch) Crosby, dis. to C. in S. Boston, 1869.
453 Isabella L. Wight, dau. of Willard A.
454 Francis E. Jenks, d. Dec. 9, 1862.

October 7.

- 455 Isaac K. Felch, s. of Isaac.
456 Martha L. Felch, w. of Isaac K.
457 Rhoda Larkin, d. Sept. 11, 1874.
458 George E. Kendall, dis. to C. in Saxonville, 1872.

1861.

June 2.

- 459 Sarah Jane Fiske, w. of Charles Preston; d. Sept. 21, 1866.
460 Sarah Jane Coolidge, dau. of Daniel.
461 Emma A. Elliot, L.; dis. to C. in Sudbury, 1867.

October 6.

- 462 Abbie Ellen Travis, w. of Payson.

December 1.

- 463 Dora Fancher, d. Feb. 18, 1862.

1862.

June 2.

- 464 Adeline Hayes, dis. to C. in San Francisco, Cal., 1865.
465 Anna Maria Mead, w. of Alfred.

October 5.

- 466 Nancy Atwood, L. from C. in Saxonville.

December 7.

- 467 George C. Lincoln, M. D., L.; d. Jan. 9, 1873.
 468 E. M. Lincoln, L.; w. of Dr. G. C.
 469 Sarah Jane (Russell) Walcott, w. of Erwin H.
 470 Mary Frances (French) Stone, w. of Leonard P.
 471 Mary-H. (Coggin) Underwood, w. of Elijah.
 472 Jane Nutt, dis. to C. in Blairstown, Ia., 1868.

1863.**February 1.**

- 473 Mary L. Greenwood, dau. of Rev. A.; d. May 17, 1865.
 474 John R. Adams, L.
 475 Jane R. Adams, L.; w. of John R.

August 2.

- 476 Gilbert Warren Howe.
 477 Warren Hasseltine, d. Aug. 19, 1864.
 478 Nelson Hasseltine, dis. to C. in Haverhill, 1867.
 479 Charles E. Washburn, s. of Edmund.
 480 George Henry Walcott, d. July 10, 1864.
 481 Erwin H. Walcott, s. of Jonathan.
 482 Francis Edward Houghton, s. of John E.
 483 John Howard Wilson, dis. to C. in Brooklyn, N. Y., 1871.
 484 Frederick William Russell, s. of Dr. Ira.
 485 George H. Ingraham, dis. to C. in W. Newton, 1872.
 486 Hannah P. Walcott, w. of Edward.
 487 Emma C. (Walcott) Colburn, w. of Bradford.
 488 Nancy H. Brigham, w. of Matthias.
 489 Mary S. (Fiske) Greenwood, dis. to C. in Grantville, 1871.
 490 Emily A. (Whitney) Forbush, w. of James M.
 491 Mary L. (Whitney) Turner, w. of E. T.
 492 Mary E. (Kimball) Bigelow, w. of Frank.
 493 Ellen Mills Dakin, dis. to C. in Boston, 1865.
 494 Susan M. Morse, dis. to C. in Sublette, 1871.
 495 Mary A. Travis, w. of John.
 496 Roxanna J. (Bowers) May, w. of Eleazer.

December 6.

- 497 Anna J. (Byers) Robinson, w. of J. W.

1864.**August 7.**

- 498 Laura Sophia Fay, w. of G. P.
499 Carrie Ellen Fiske, dau. of I. J.
500 Victoria L. Davis, d. Mar. 26, 1865.

October 2.

- 501 Louise Reed, w. of Aldrich.
502 Martha B. Greenwood, dis. to C. in Grantville, 1867.
503 Angelina W. Greenwood, d. Nov. 25, 1865.

1865.**February 5.**

- 504 Daniel Coolidge, d. Feb. 16, 1873.
505 Daniel C. Atwood.
506 James O. Mann, d. Mar. 18, 1865.
507 Asher Parlin.
508 Henry Travis, s. of Henry.
509 Dexter Washburn, s. of Jedidiah.
510 Sarah Ann Washburn, w. of Dexter.
511 James T. Pebbles, dis. to C. in New Ipswich, N. H., 1869.
512 Affa Ayr Pebbles, dis. to C. in New Ipswich, N. H., 1869.
513 John Eliot Fiske, s. of Charles E.
514 Mary B. Fiske, w. of John E.
515 Dana Mills Walcott, dis. to C. in Torrington, Ct., 1869.
516 Ellen M. (Walcott) Corey, dis. to C. in Atlanta, Ga., 1873.
517 Melinda Beals, w. of Cyrus.
518 Mary A. Critcherson, w. of Joseph.
519 Mary A. Dakin, dis. to C. in New Ipswich, N. H., 1868.
520 Jane M. Simonds, dis. to C. in Lawrence, 1868.
521 Zillah A. Howe, dau. of George.
522 Laura Durgin, L.; w. of H. P.

April 2.

- 523 John R. Colby, L.; dis. to C. in S. Boston, 1869.
524 Esther S. Colby, L.; w. of John R.; d. 1867.
525 Hannah N. Pray, w. of William.
526 Laura E. (Felch) Colburn, w. of Sidney.
527 Ella A. (Ingraham) Washburn, d. Jan. 5, 1874.

June 4.

- 528 George L. Sawin, d. Oct. 31, 1867.
529 Alice Jeanette Sawin, w. of George L.

- 530 George E. Davis, d. Oct. 10, 1867.
 531 Amy A. (B. F.) Wheat, dau. of Alfred Bacon.
 532 Abby Jane Hill, w. of Isaac.
 533 Helen Littlefield, d. 1868.
 534 Lydia Abby Rose, w. of Henry.
 535 P. Elizabeth G. Stone, L.; d. Jan. 15, 1875.
 536 Martha A. Bigelow, L.; w. of William P.

October 1.

- 537 Elvina Travis, w. of Henry.
 538 Sarah B. Brigham, w. of N. N.
 539 Lucretia H. Pebbles.

December 3.

- 540 Persis A. Howe, L.; w. of G. W.

1866.**February 4.**

- 541 Abbie P. Nutt, L.; w. of William.

April 1.

- 542 Lewis Broad, L.; dis. to C. in Woonsocket, R. I., 1869.
 543 Martha B. Broad, L.; dis. to C. in Woonsocket, R. I., 1869.
 544 Kate C. Broad, L.; dis. to C. in Woonsocket, R. I., 1869.
 545 Martha A. Broad, L.; dis. to C. in Woonsocket, R. I., 1869.
 546 Willard Mason Broad, L.; dis. to C. in Woonsocket, R. I.,
 1869.
 547 Harriet E. Babcock, L.; dis. to M. E. Ch. in Natick, 1867.
 548 Mary H. Bates, d. Aug. 17, 1867.
 549 Mary E. Burnham, d. Jan. 24, 1876.
 550 Nancy C. Bacon, w. of Austin.

June 3.

- 551 E. D. Richards.
 552 L. A. Richards, L.; w. of E. D.
 553 Phebe W. Wight, w. of E. G.
 554 Mary E. Carr.
 555 Emma E. Perry, dis. to C. in E. Abington, 1873.
 556 Hattie H. (Fiske) Wright, w. of Dr. Wright.

October 7.

- 557 Susan Cobb, L. from Methodist C.
 558 Susan Wilde, w. of Joseph.

November 25.

- 559 Samuel Fiske, L.; d. Oct. 16, 1869.

- 560 Washington Clapp, L.; d. Aug., 1868.
561 Mary D. Clapp, L.; dis. to C. in S. Framingham, 1876.
562 Mary Russell, L.; dis. to C. in Rutland, Vt., 1873.
563 Hon. Henry Wilson, Vice President of U. S.; d. Nov. 22, 1875.
564 Willard Drury, s. of Abel.
565 Asel Franklin.
566 Oliver Woods, s. of Oliver.
567 Martha J. Woods, w. of Oliver.
568 Claudius B. Travis, s. of John.
569 Susan Maria Travis, w. of C. B.
570 Henry Morse, s. of Daniel.
571 Lucy P. Morse, w. of Henry.
572 Edward Hall.
573 Nellie Hall, d. 1875.
574 E. Payson Travis, s. of John.
575 J. Spaulding Bacon, s. of David.
576 John W. Robinson.
577 Alonzo Miles, dis. to C. in Hyde Park, 1874.
578 Isaac Bearse, ex. June 26, 1876.
579 Martin M. Washburn, r. Nov. 1, 1872.
580 Francis Howe.
581 David C. Howe, s. of Luke.
582 James Keeting, ex. Sept. 10, 1877.
583 George Nute.
584 John O. Walker, d. Oct. 17, 1870.
585 Charles E. Walker, M. D.
586 Henry Howard, s. of Jeremiah.
587 William W. Cobb.
588 Alfred Pease.
589 Sumner Parker, s. of Curtis.
590 Althea (Parker) Sanger, w. of John L.
591 Mary Ann Morse, w. of E. C.
592 Jennie M. (Upham) Morse, d. May 20, 1876.
593 Martha Bucknell.
594 Alice M. Byers.
595 Adelaide F. Wight, dau. of E. G.
596 Martha Z. (Wight) Wells, w. of Edward.

1867.**February 3.**

- 597 Alvin Knowlton, d. Aug. 9, 1867.
 598 Lucy Knowlton, d. Oct. 20, 1868.
 599 James H. Tash, d. Oct. 21, 1871.
 600 Riley Pebbles, s. of John.
 601 Abbie M. Pebbles, w. of Riley.
 602 Mark B. Babb, s. of John.
 603 Charlotte J. Babb, w. of M. B.
 604 Newton Morse, ex. June 26, 1876.
 605 Mary Brown Morse, w. of Newton.
 606 Alfred Greenwood, dis. to C. in Grantville, 1871.
 607 George L. Bartlett, s. of Joseph.
 608 Everett Jackson Mann, ex. Oct. 8, 1868.
 609 Edward Brown.
 610 Theodore E. Walcott, s. of George.
 611 Emma A. (Howe) Bartlett, w. of George L.
 612 George C. Howe, s. of George.
 613 George L. Clapp, dis. to C. in S. Framingham, 1872.
 614 Diana P. Jones.

April 7.

- 615 Henry C. Burnham, d. Sept. 10, 1872.
 616 Charles H. Whitcomb, s. of Paul.
 617 Mary E. (Walcott) Nichols, w. of A. J.
 618 Ellen C. H. Still, L.

November 3.

- 619 Betsey Stratton, L.; dis. to C. in Sherborn, 1874.
 620 Sarah E. Long, L.; dis. to C. in Charlestown, 1871.

1868.**January 5.**

- 621 Hon. John W. Bacon, Judge of Superior Court, Mass.
 622 David Washburn, s. of Jedidiah.
 623 Lorin R. Edgerton, d. Oct. 1877.
 624 Angenette Edgerton, L.; w. of L. R.
 625 H. Woodward, L.; dis. to C. in New Ipswich, N. H., 1868.

1869.**January 3.**

- 626 Mary A. Perry, L.; dis. to C. in Wellesley, Apr. 5, 1877.

- 627 Edward Perry, L.; d. Aug. 3, 1873.
628 Eleanor C. Fiske, L.; w. of Isaac J.
629 Rhoda Cummings, L.; d. Dec. 31, 1875.
 March 7.
630 Charles H. Jones.
631 Anna Jones, w. of Charles H.
632 Lucy E. Bearse, w. of Isaac.
633 Abigail E. Pratt, L. from C. in S. Natick.
634 Mary E. Pratt, L. from C. in S. Natick.
635 Martha A. (Pratt) Hathaway, dis. to C. in Wellesley, 1875.
636 Priscilla Pratt, dau. of Abigail E.
 May 2.
637 E. E. Kinsman, L. from C. in Holliston.
638 Sally Ann Kinsman, L.; w. of E. E.
639 Elvira Douglas.
 July 4.
640 Nathaniel Smith.
 September 5.
641 Joseph Wilde, Jr., L. from C. in Acton.
642 George T. Dakin, L.; s. of Leander.
643 Ellen M. Dakin, L.; w. of George T.
644 Elizabeth Cupples, L. from C. in Brooklyn, N. Y.
645 Alice (Washburn) Simonds, w. of Silas E.
646 Agnes B. Washburn, dau. of Dexter.
647 Mary E. Houghton, dau. of John E.
648 Emma A. Travis, dau. of Isaac N.
 November 7.
649 Rev. Jesse H. Jones, L.; Pastor; dis. to C. in E. Abington,
 1871.
650 Clara D. Jones, L.; w. of Rev. J. H.; dis. to C. in E. Abing-
 ton, 1871.
651 Cornelia C. Walcott, L.; w. of Albert H.

 1870.
 May 1.
652 Jane G. Gleason, L.; w. of Charles W.
 July 3.
653 Isabella Read, L. from C. in Leicester.
654 Mary J. Read, L.; d. Mar. 28, 1871.
655 Rebecca O. Robbins, L. from C. in Boston.

November 6.

- 656 Caroline A. Jenks, L. from C. in Lyme, N. H.

December 30.

- 657 Stephen B. Fairchild, L. from C. in Binghamton, N. Y.
658 Lydia Fairchild, L.; w. of Stephen B.

1871.**March 5.**

- 659 Wyman Fay, L. from C. in Worcester.
660 William L. Perry, s. of William.

May 7.

- 661 John L. Sanger, L. from C. in Framingham.
662 Erdix T. Turner, L. from C. in Brooklyn, N. Y.
663 Eliza Greenwood, w. of Lyman.

July 2.

- 664 Rev. Daniel Wight, L. from C. in N. Ashburnham.
665 Mary S. Wight, L.; w. of Rev. Daniel.
666 Lucy Ellen Wight, L.; dau. of Rev. Daniel.
667 Charles Underwood, Jr., s. of Charles.
668 Jane Maria Underwood, w. of Charles, Jr.

1872.**January 7.**

- 669 John Wesley Carter, Dentist.
670 Ella Maria Drury, dau. of Willard.
671 Charles F. Babcock, L. from C. in Sherborn.
672 Abbie E. Babcock, L.; w. of Charles F.
673 Eliza B. Jones, L. from C. in Bedford.
674 Eleanor E. Gordon, L. from C. in S. Natick.

March 3.

- 675 Rev. Francis N. Peloubet, Pastor; L. from C. in Attleboro'.
676 Mary A. Peloubet, L.; w. of Rev. F. N.
677 Simon K. Eaton, L. from C. in Lower Prov. Br. Am.
678 Sophia Eaton, L.; w. of Simon K.
679 C. L. Pierce, M. D., L. from C. in Ashburnham.
680 Susan E. Pierce, L.; w. of Dr. C. L.
681 Charles Robinson, L. from C. in Bedford.
682 Sophia Robinson, L.; w. of Charles.
683 Ellen S. Robinson, L.; dau. of Charles.
684 Sarah E. Moore, L. from C. in Boston.

- 685 Walter B. Robinson, L. from C. in Bedford.
686 Ella M. Robinson, L.; w. of Walter B.; d. Mar. 26, 1872.
687 Mary L. Morse, L. from C. in Boston.
688 Joseph G. Adams, s. of Marshall.
689 Martha E. Adams, w. of Joseph G.

May 5.

- 690 H. C. Woodward, L. from C. in New Ipswich, N. H.
691 Mary E. Woodward, L.; w. of H. C.
692 Jane Davis, L. from C. in Framingham.

July 7.

- 693 Leonard Winch.
694 Lizzie F. (Winch) Hayes, w. of Frank.
695 Harrison Harwood, Jr.
696 Sarah Jane Harwood, w. of Harrison, Jr.

1873.**January 5.**

- 697 Rev. Samuel Woodbury, L.; d. Nov. 17, 1876.
698 Aaron Davis, L. from Free W. Bap't C., Natick.
699 Alexander Baxter, L. from C. in Liverpool, Eng.
700 Carrie Blandin, d. Oct. 28, 1875.
701 Ella (Bearse) Staples.

May 4.

- 702 Royal Thaxter Nash, L. from C. in Gray, Me.
703 Mary G. Nash, L.; w. of R. T.
704 Joel Allen, L. from Free W. Bap't C., Natick.
705 Louisa G. Allen, L.; w. of Joel.
706 William F. Shattuck, s. of William.
707 Abbie F. Shattuck, w. of William F.
708 Edward W. Morse, s. of E. C.
709 Mary Lucy Shattuck, dau. of William.
710 Martha F. Fay, dau. of G. P.
711 Mary L. Wilson, dau. of John O.

July 6.

- 712 Cynthia A. Hall, L. from C. in Ware.
713 Valetta A. Winch, L.; w. of Leonard.
714 Leora A. Bacon, L.; w. of J. Spaulding.
715 Sharonton B. Hayes, s. of Daniel.
716 Mary S. Hayes, L.; w. of S. B.
717 Orville G. Tuck, s. of Joseph.

- 718 Mary De Witt, L.; dau. of Park.
 719 Susan R. DeWitt, L.; dau. of Park.
 720 Sarah H. Eaton, dis. to C. in River John, N. S.

September 7.

- 721 Carolina S. Shattuck.
 722 Samuel K. Harriman, M. D., L.
 723 Maggie Harriman, L.; w. of Dr. S. K.; d. Aug. 29, 1875.
 724 Clara F. M. Robinson, L.; w. of Walter B.

November 1.

- 725 Ann Maria Norton, L.; w. of Rev. John F.
 726 Lydia Russell, w. of E. T.
 727 Mary Alice Peloubet, dau. of Rev. F. N.
 728 Frank T. Wilde, s. of Joseph, Jr.
 729 Louis M. Norton, s. of Rev. John F.

1874.**January 4.**

- 730 Margaretta H. Whitney, L.; w. of Samuel.
 731 Helen J. Boyden, L.; dis. to C. in Washington, D. C., 1874.

March 1.

- 732 George P. Mayhew, L.; dis. to C. in Bristol, Ct., 1875.

May 3.

- 733 Lizzie A. Walker, w. of Dr. Charles E.
 734 Frances D. Estabrook, w. of George D.

July 5.

- 735 Sarah E. Whitcomb, L.; w. of Charles H.

November 1.

- 736 John Arnold, L. from C. in Monmouth, Me.
 737 Sarah J. Arnold, L.; w. of John.
 738 Jane Walkup, w. of John W.

1875.**January 3.**

- 739 Sophia E. Randall, L.; w. of Hollis.
 740 Robert H. Randall, L.; s. of Hollis.
 741 Pamela I. Randall, L.; w. of Robert.
 742 Calvin E. Randall, s. of Hollis.
 743 Caroline P. Randall, L.; w. of Calvin.
 744 William I. Towne, s. of William.

May 2.

- 745 Henry Waters, L.; s. of Simeon.
746 Mary P. Waters, L.; w. of Henry.

July 4.

- 747 Edgar S. Hayes, s. of Stephen.
748 George A. Swallow, s. of Alpheus.
749 Lucy A. Eaton, dau. of S. K.
750 G. O. Dakin, dau. of Henry.
751 Ann A. Morse, dau. of Elijah.
752 Alice M. Morse, dau. of Elijah.
753 Emma L. Morse, dis. to C. in Holden, 1876.
754 Harriet A. Ingraham, dau. of Augustus.
755 Flora Belle Jewell, dau. of Dustin.
756 Ann Maria Hill, dau. of I. N.
757 Nellie F. Spooner, dau. of Langdon.
758 Annie Louisa Mead, dau. of Alfred.
759 Sarah G. Atwood, dau. of Daniel.
760 Lizzie S. Arnold, dau. of John.
761 William H. Coolidge, s. of William Leander.
762 Frank A. Dakin, s. of George T.
763 Abbie A. Farnham, dau. of Aaron.
764 Hattie C. Nash, w. of Royal.
765 Nellie F. Wilson, dau. of John O.
766 Clara M. Adams, dau. of John R.
767 Lizzie M. Whitney, w. of Harvey.
768 Rebecca D. Tash, w. of James H.
769 Susan E. Spooner, w. of Langdon.
770 Nettie L. Spooner, dau. of Langdon.
771 Charles O. Wilson, s. of Robert G.
772 Susan M. Wilson, w. of Charles O.
773 Lucy M. Walcott, w. of Theodore.
774 Jane Foster, w. of Henry W.
775 Isabella Gale, w. of Edwin.
776 Cartelly O. Norcross, L.; s. of Stillman.
777 Cora L. Norcross, L.; w. of C. O.
778 Samuel A. Forrester, L. from C. in Framingham.
779 Sarah R. Forrester, L.; w. of Samuel A.
780 Nancy Kilman, dau. of Richard.
781 Kezzie L. Pray, dau. of William.

- 782 Harriet A. Perry, dau. of Samuel.
 783 Hannah Morse, w. of George.
 784 Grace W. Travis, dau. of Alonzo.
 785 Marion M. Gleason, dau. of Charles W.
 786 Silas E. Simonds, s. of Elijah.

1876.**January 2.**

- 787 Frank A. Wall, L. from C. in Ashland.
 788 Alothina T. Wall, L. ; w. of Frank A.

May 7.

- 789 Alfred Mead, s. of Samuel.
 790 Herman T. Coolidge, s. of William Leander.
 791 Louis Arthur Coolidge, s. of William Leander.
 792 Martha Ann Potter, w. of Horace.
 793 Gineva M. Bryant, w. of James.
 794 Mary W. Parlin, dau. of Asher.
 795 Mary E. Peoples, dau. of Samuel.
 796 Grace T. Peloubet, dau. of Rev. F. N.
 797 John R. Todd, L. from C. in Worcester.

September 3.

- 798 Frederick Kilner, L.
 799 Harriet Kilner, L. ; w. of Frederick.

November 5.

- 800 Nancy Jane Thayer, L. ; w. of Charles.
 801 Adeline G. Harwood, L. ; w. of Harrison.
 802 Mary E. Russell, L.
 803 Clara E. Foster, w. of Henry.
 804 Nellie M. Thayer, dau. of Charles.
 805 Lizzie J. Burks, dau. of A. W.
 806 Ede Louisa Tilton, w. of J. E.
 807 Fanny H. Springer, dau. of Benjamin F.
 808 Nelly K. Springer, dau. of Benjamin F.

1877.**January 7.**

- 809 Alonzo Miles, L. from C. in Hyde Park.
 810 Susan J. Miles, L. ; w. of Alonzo.

March 4.

- 811 Jennie E. Howe, L. ; w. of George C.

- 812 Zelinda Loker, w. of Walter.
813 David Harris Clark, s. of John D.
814 Susan Augusta Clark, w. of D. H.

July 1.

- 815 Frank Wilbur Babb, s. of John F.
816 Arthur Bunce, s. of William.
817 Fred. Martin Rice, s. of Martin.
818 Anna M. Fifield, dau. of Joseph Tombs.
819 Ida Lavina Fifield, dau. of Anna.
820 Julia Ada Ellis, dau. of Almond.
821 Orabella M. Walker, dau of Seth.
822 Emma Jane Rice, dau. of Henry.
823 Ida Gertrude Rice, dau. of Henry.
824 Alice Louisa Edwards, dau. of Henry.
825 Florence Bigelow, dau. of William.
826 Lizzie B. Sutherland, dau. of Thomas.
827 Ada Arabella Fiske, dau. of Preston.
828 Alice Florence Rose, dau. of Henry.

September 9.

- 829 Irving W. Fay, s. of Gilbert P.
830 Melvin Morse, s. of Melvin F.
831 John Henry Pratt, s. of John W.
832 Charles Bertie Gleason, s. of Charles.
833 Henry Herbert Hayes, s. of George.
834 George Hollis Randall, s. of Job.
835 Amasa Chandler Fay, s. of Wyman.
836 Henry Louis Balcom, s. of Mendric.
837 Alger Melville Gurney, s. of Augustus.
838 Horace Harmon Potter, s. of Luther.
839 Amos Howard Fiske, s. of John.
840 Frederick Samuel Loker, s. of Walter.
841 Arthur Eugene Felch, s. of Isaac K.
842 David Fuller Fiske s. of David Fuller.
843 Lizzie Woodbridge Fiske, w. of David F.
844 Carrie Louisa Morse, dau. of Melvin F.
845 Mary Lizzie Kinsman, dau. of E. E.
846 Anna Laura Mulligan, dau. of Simon.
847 Alice Fay Brigham, dau. of Ephraim H.
848 Nellie Luella Fox, dau. of Amos.

- 849 Mary Eleanor Morse, dau. of Newton.
 850 Julia Emma Loker, dau. of Walter.
 851 Electa Ann Morse, dau. of Willard.
 852 Margaret Hanna, L. from C. in Analong, Ireland.

SUMMARY OF THOSE ADMITTED SINCE 1802.

Males	285
Females	<u>567</u>
Total	852

N. B. Will the friends of the foregoing please send to the Clerk of the Church any corrections, or additional dates, and the ages of those deceased, that they may be inserted when a new manual shall be published? The *age* will help illustrate how the Christian virtues tend to prolong life; or, in the words of Scripture, that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4: 8; also, Prov. 3: 1, 2, 16, etc.

List of Present Members,

OCTOBER 1, 1877.

A.

- | | |
|--------------------------|------------------------------|
| 356 & 474 Adams, John R. | 550 Bacon, Nancy C. |
| 351 & 475 Adams, Jane R. | 575 Bacon, J. Spaulding. |
| 688 Adams, Joseph G. | 714 Bacon, Leora A. |
| 689 Adams, Martha E. | 836 Balcom, Henry L. |
| 388 Adams, Mary J. | 225 Barker, George K. |
| 766 Adams, Clara M. | 607 Bartlett, George L. |
| 704 Allen, Joel. | 611 Bartlett, Emma A. (Howe) |
| 705 Allen, Louisa G. | 357 Bartlett, Nathaniel. |
| 400 Archibald, John. | 699 Baxter, Alexander. |
| 435 Archibald, Jane. | 517 Beals, Melinda. |
| 736 Arnold, John. | 632 Bearse, Lucy E. |
| 737 Arnold, Sarah J. | 536 Bigelow, Martha A. |
| 760 Arnold, Lizzie S. | 492 Bigelow, Mary E. (K.) |
| 505 Atwood, Daniel C. | 825 Bigelow, Florence. |
| 466 Atwood, Nancy. | 488 Brigham, Nancy H. |
| 349 Atwood, Irene. | 538 Brigham, Sarah B. |
| 759 Atwood, Sarah G. | 337 Brigham, Catherine. |

B.

- | | |
|-------------------------|-------------------------|
| 602 Babb, Mark B. | 202 Brigham, Sophia. |
| 603 Babb, Charlotte J. | 847 Brigham, Alice F. |
| 815 Babb, Frank W. | 156 Broad, Mary Ann. |
| 671 Babcock, Charles F. | 609 Brown, Edward. |
| 672 Babcock, Abbie E. | 336 Brown, Sarah M. |
| 621 Bacon, Hon. John W. | 793 Bryant, Gineva M. |
| 330 Bacon, Amelia A. | 593 Bucknell, Martha. |
| 311 Bacon, Oliver N. | 440 Bunce, William. |
| 208 Bacon, Sarah. | 816 Bunce, Arthur. |
| 322 Bacon, Harriet F. | 805 Burks, Lizzie Jane. |
| | 424 Byers, Margaret. |
| | 594 Byers, Alice M. |

C.

- 554 Carr, Mary E.
 669 Carter, John Wesley.
 142 Childs, Ede G.
 813 Clark, David H.
 814 Clark, Susan A.
 557 Cobb, Susan.
 587^a Cobb, William W.
 487 Colburn, Emma C. (W.)
 526 Colburn, Laura E. (Felch).
 432 Conant, Sherman.
 53 Coolidge, Sally W.
 114 Coolidge, Sally (Sawin).
 136 Coolidge, Alexander.
 378 Coolidge, Sarah A.
 186 Coolidge, Timothy.
 310 Coolidge, William L.
 340 Coolidge, Sarah I. (W.)
 460 Coolidge, Sarah J.
 761 Coolidge, William H.
 790 Coolidge, Herman T.
 791 Coolidge, Louis Arthur
 644 Cupples, Elizabeth.
 518 Critcherson, Mary A.

D.

- 642 Dakin, George T.
 643 Dakin, Ellen M.
 762 Dakin, Frank A.
 750 Dakin, Garrie O.
 698 Davis, Aaron.
 692 Davis, Jane.
 444 Dewing, Louisa B.
 718 De Witt, Mary.
 719 De Witt, Susan Reed.
 639 Douglas, Elvira.
 564 Drury, Willard.
 670 Drury, Ella Maria.
 522 Durgin, Laura.

E.

- 677 Eaton, Simon K.
 678 Eaton, Sophia.
 749 Eaton, Lucy A.
 623 Edgerton, Lorin R.
 624 Edgerton, Angenette.
 824 Edwards, Alice L.
 392 Elkins, Mary.
 421 Elkins, Mary Abby.
 820 Ellis, Julia A.
 734 Estabrook, Frances D.

F.

- 657 Fairchild, Stephen B.
 658 Fairchild, Lydia.
 763 Farnham, Abbie A.
 363 Farwell, Royal E.
 391 Farwell, Martha (W. S.)
 226 Favor, Jacob.
 659 Fay, Wyman.
 710 Fay, Martha Fuller.
 498 Fay, Laura Sophia.
 829 Fay, Irving W.
 835 Fay, Amasa C.
 406 Felch, Isaac.
 84 Felch, Keziah (Kimball).
 416 Felch, Abbie.
 455 Felch, Isaac K.
 456 Felch, Martha L.
 354 Felch, Sarah G.
 841 Felch, Arthur E.
 818 Fifield, Anna M.
 819 Fifield, Ida L.
 415 Finley, Margaret (Wilson).
 513 Fiske, John Eliot.
 514 Fiske, Mary B.
 499 Fiske, Carrie Ellen.
 628 Fiske, Eleanor C.
 827 Fiske, Ada Arabella.

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| 842 Fiske, David F. | 395 Hill, Isaac N. |
| 843 Fiske, Lizzie W. | 532 Hill, Abbie Jane. |
| 490 Forbush, Emily A. (W.) | 756 Hill, Anna Maria. |
| 778 Forrester, Samuel A. | 482 Houghton, Francis Edward. |
| 779 Forrester, Sarah R. | 647 Houghton, Mary E. |
| 774 Foster, Jane. | 323 Howard, Electa. |
| 803 Foster, Clara E. | 586 Howard, Henry. |
| 848 Fox, Nellie L. | 476 Howe, Gilbert Warren. |
| 565 Franklin, Asel. | 540 Howe, Persis A. |
| 429 French, Leander. | 379 Howe, George. |
| 430 French, Susan (W.) | 380 Howe, Eleanor C. |
| 265 Fuller, Judith. | 612 Howe, George C. |
| | 811 Howe, Jennie E. |
| | 521 Howe, Zillah Annette. |
| | 581 Howe, David C. |
| | 334 Howe, Ency D. |
| | 580 Howe, Francis. |
| | 451 Howe, Lucinda M. |
| | 448 Hoyt, Caroline F. |
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| | 630 Jones, Charles H. |
| | 631 Jones, Anna. |
| | 673 Jones, Eliza B. |
| | 614 Jones, Diana (P.) |
| | 372 Johnson, Betsey C. |
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| | 404 Johnson, Agnes. |
| | 368 Johnson, Sarah. |
| | 393 Judkins, Joseph A. |
| | 394 Judkins, Lois. |

K.

- 780 Kilman, Nancy.
 798 Kilner, Frederick.
 799 Kilner, Harriet.
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 237 Kimball, Mary.
 637 Kinsman, E. E.
 638 Kinsman, S. A.
 845 Kinsman, Mary L.

L.

- 152 Leach, Josiah F.
 173 Leland, Calvin.
 468 Lincoln, E. M.
 812 Loker, Zelinda.
 840 Loker, Frederick S.
 850 Loker, Julia E.

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 789 Mead, Alfred.
 758 Mead, Annie Louisa.
 409 Mead, Christopher.
 465 Mead, Anna Maria.
 271 Messinger, Louisa (W.)
 577 & 809 Miles, Alonzo.
 810 Miles, Susan J.
 347 Mills, Eliza J.
 684 Moore, Sarah E.
 291 Morse, George E.
 605 Morse, Mary Brown.
 591 Morse, Mary Ann.
 708 Morse, Edward Wilson.
 687 Morse, Mary L.
 352 Morse, Susan L.
 438 Morse, Sarah F.
 420 Morse, Clarissa.
 570 Morse, Henry.
 571 Morse, Lucy P.

- 751 Morse, Ann A.
 752 Morse, Alice M.
 783 Morse, Hannah.
 830 Morse, Melvin.
 844 Morse, Carrie L.
 849 Morse, Mary Eleanor.
 851 Morse, Electa A.
 846 Mulligan, Anna L.

N.

- 702 Nash, Royal Thaxter.
 703 Nash, Mary G.
 764 Nash, Hattie C.
 617 Nichols, Mary E.
 776 Norcross, Cartelly O.
 777 Norcross, Cora L.
 725 Norton, Ann Maria.
 729 Norton, Lewis M.
 583 Nute, George.
 541 Nutt, Abby P.

P.

- 589 Parker, Sumner.
 248 Parker, Eliza Jane.
 507 Parlin, Asher.
 206 Parlin, Rebecca W.
 794 Parlin, Mary Washburn.
 588 Pease, Alfred.
 600 Pebbles, Riley.
 601 Pebbles, Abby M.
 539 Pebbles, Lucretia H.
 675 Peloubet, Rev. F. N.
 676 Peloubet, Mary A.
 727 Peloubet, Mary Alice.
 796 Peloubet, Grace T.
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 370 Peoples, Mary.
 371 Peoples, Ellen.
 377 Peoples, Esther (M. C.)

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| 252 Perry, Betsey M. | 305 Rockwood, Lois E. |
| 660 Perry, William L. | 339 Rockwood, Hannah. |
| 782 Perry, Harriet A. | 358 Rose, Henry. |
| 679 Pierce, Dr. C. L. | 534 Rose, Lydia Abbie. |
| 680 Pierce, Susan E. | 828 Rose, Alice F. |
| 792 Potter, Martha Ann. | 417 Russell, Dr. Ira. |
| 838 Potter, Horace H. | 484 Russell, Dr. Fred. Wm. |
| 633 Pratt, Abigail E. | 726 Russell, Lydia. |
| 636 Pratt, Priscilla. | 802 Russell, Mary E. |
| 634 Pratt, Mary E. | |
| 831 Pratt, John H. | |
| 525 Pray, Hannah N. | |
| 781 Pray, Keziah L. | |

S.

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| | 590 Sanger, Althea (P.) |
| | 661 Sanger, John L. |
| | 434 Saunders, Elisha B. |
| | 115 and 292 Sawin, Miriam F. |
| | 419 Sawin, Mary E. |
| | 529 Sawin, Alice Jenette. |
| | 286 Shattuck, Mary E. |
| | 709 Shattuck, Mary Lucy. |
| | 706 Shattuck, William F. |
| | 707 Shattuck, Abbie F. |
| | 721 Shattuck, Carolina S. |
| | 786 Simonds, Silas E. |
| | 645 Simonds, Alice. |
| | 640 Smith, Nathaniel. |
| | 318 Smith, Augusta. |
| | 757 Spooner, Nellie F. |
| | 769 Spooner, Susan E. |
| | 770 Spooner, Nettie L. |
| | 807 Springer, Fannie H. |
| | 808 Springer, Nellie K. |
| | 701 Staples, Ella (Bearse). |
| | 410 Stewart, John. |
| | 618 Still, Ellen C. H. |
| | 212 Stone, William F. |
| | 267 Stone, Hannah F. |

R.

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| 742 Randall, Calvin E. |
| 741 Randall, Pamela I. |
| 740 Randall, Robert Henry. |
| 743 Randall, Caroline Prentice. |
| 739 Randall, Sophia Edwards. |
| 834 Randall, George H. |
| 653 Reed, Isabella. |
| 501 Reed, Louisa. |
| 445 Rice, Martin. |
| 446 Rice, Mary C. |
| 443 Rice, Emma B. |
| 817 Rice, Fred. Martin. |
| 822 Rice, Emma Jane. |
| 823 Rice, Ida Gertrude. |
| 551 Richards, E. D. |
| 552 Richards, L. A. |
| 655 Robbins, Rebecca O. |
| 681 Robinson, Charles. |
| 682 Robinson, Sophia. |
| 683 Robinson, Ellen S. |
| 685 Robinson, Walter B. |
| 724 Robinson, Clara F. M. |

411 Stone, Leonard P.
 470 Stone, M. F. (French).
 343 Stratton, Martha I.
 826 Sutherland, Lizzie B.
 748 Swallow, George A.

T.

768 Tash, Rebecca D.
 800 Thayer, Nancy Jane.
 804 Thayer, Nellie M.
 806 Tilton, Ede Louisa.
 797 Todd, John R.
 744 Towne, William I.
 508 Travis, Henry.
 495 Travis, Mary A.
 574 Travis, Ed. Payson.
 462 Travis, Abbie Ellen.
 537 Travis, Elvina.
 568 Travis, Claudius B.
 569 Travis, Susan Maria.
 648 Travis, Emma A.
 412 Travis, Ellen M. (Rock-
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 157 Travis, Eliza.
 784 Travis, Grace W.
 717 Tuck, Orville G.
 662 Turner, Erdix T.
 491 Turner, Mary L. (Whit-
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 471 Underwood, Mary H.
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W.

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 481 Walcott, Erwin H.

469 Walcott, Jennie (Russell).
 610 Walcott, Theodore E.
 651 Walcott, Cornelia C.
 773 Walcott, Lucy M.
 342 Walker, Emeline A.
 230 Walker, Hannah.
 585 Walker, Dr. Charles E.
 733 Walker, Lizzie Adelaide.
 821 Walker, Orabella M.
 738 Walkup, Jane.
 787 Wall, Frank A.
 788 Wall, Alothina Y.
 622 Washburn, David.
 509 Washburn, Dexter.
 510 Washburn, Sarah Ann.
 116 Washburn, Harriet K.
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 479 Washburn, Charles E.
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 665 Wight, Mary Sewall.
 666 Wight, Lucy Ellen.
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765	Wilson, Nellie F.	690	Woodward, H. C.
771	Wilson, Charles O.	691	Woodward, Mary E.
772	Wilson, Susan M.	556	Wright, Hattie H.

PRESENT MEMBERS, OCTOBER 1, 1877.

Males	145
Females	280
Total	<u>425</u>

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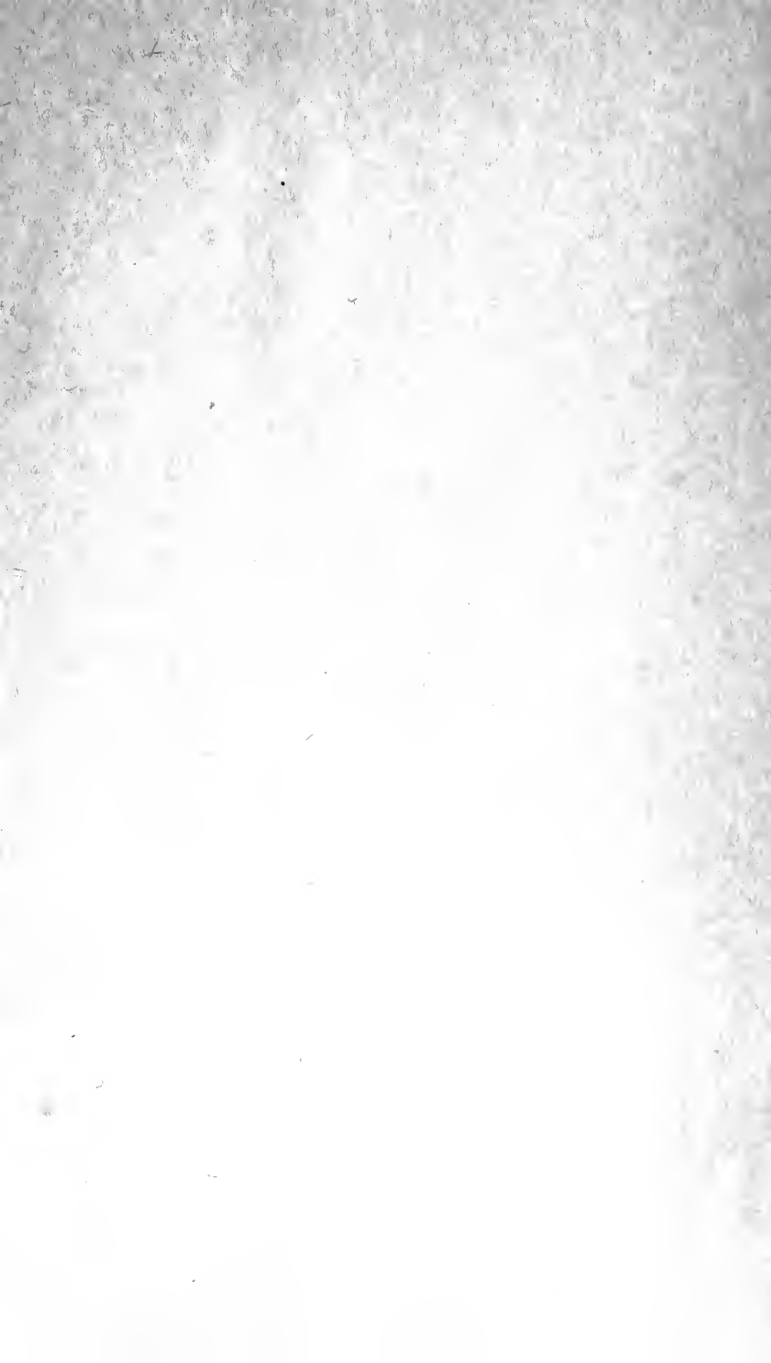
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