THE

HISTORICAL COLLECTIONS

OF THE

HISTORICAL NATURAL HISTORY AND LIBRARY SOCIETY

VOL. I

1909

SOUTH NATICK, MASS.
Published by the Society
1909

EARLY SETTLEMENT OF NATICK

PETITION OF JOHN ELIOT TO THE GEN'L COURT

The petition of John Eliot of Roxbury to this honour d Court
sheweth

That seing the wisdō of God's Providence hath cast us to begin o^{r} Indian work w^{t}hin the bounds of that grant w^{ch} the Court was pleased to grant to Dedham seeing also theire towne is so seated on the edg of theire lands y^{t} oth^{r} townes come up to theire dores, my humble request on theire behalfe is y^{t} this hono^{r}d Court would please to treate w^{t}h the other townes bordering upon them, that as they yeild up much to the Lord's use on the one side, so theire neighbours would be helpfull to them by yeilding up somewhat to them on the other, and thus beging the good blessings of heaven on all your holy counsels and labours, and beging of you youre prayers for me, I take leave and rest

Your w^{r}ps to comād
in Christ.

John Eliot.

Natick this 23
of the 8^{t} 51.

ANSWER TO MR. ELIOT

In answer to the petition of Mr. John Eliot of Roxbury and uppon a motion of the inhabitants of Dedham tendringe the furtherance of the Indian plantatiō at Naticke to allow them two thowsand acors within theire boundes pvided they lay downe all claymes in that town elsewhere and set no trapps in uninclosed land, this Court approueing theire tender therein,

doth order that the deputies of Dorchester, Roxbury, Watertowne, Cambridge and Sudbury, together with the deputies of Dedham shal be a comte to consider and act further therein, and that in case Mr. Eliot shall in the behalfe of the Indians, desire more of Dedham land they may stir upp, and move theire severall townes to further that worke by yeelding some land in each of theire townes adjacent, to recompence Dedham for what land they shall part with over and above the two thowsand acors abou s^{d}.

Ye depu^{ts} have pas^{t} this with reference to ye consent of o^{r} honourd magis'ts hereto.

William Torrey Cleric.

The magis^{ts} Consent hereto.

Edward Rawson, Secret'y.

HOW JOHN ELIOT LAID OUT THE TOWN

On Aug. 23, 1651, Rev. John Eliot of Roxbury, petitioned the General Court for a grant of 2000 acres of land for an Indian plantation or settlement. It was difficult to grant this petition because the lands involved were already occupied by settlers, and included portions of several towns. But, as the inhabitants of Dedham united with Mr. Eliot in his petition, it was ordered by the Court that the deputies of Dorchester, Roxbury, Watertown, Cambridge and Sudbury, together with the deputies of Dedham all of which towns would be affected by this grant should be a committee to consider and act further thereon. Oct. 23, 1652 it was ordered by the Court that Captain Lusher, Mr. Jackson, the surveyor general, Mr. Parkes and Sargent Sherman, or any three of them, shall be, and hereby are empowered to lay out meet bounds for the Indian plantation at Natick between this and the next Court of Election, making their return to the Court. On June 19, 1658, Mr. Eliot asked to have the plantation enlarged to 6000 acres. On May 10, 1660, the committee state that the bounds of the Natick plantation having been measured out,

according to the order of the General Court, and found to be far less than was stated, the same committee, representing the various towns, gave them enlargement of near half a mile in an angle of their bounds; also liberty to seek out eighty acres of the nearest meadows to be added to their plantation. The committee confirmed this return, and the Court allowed and approved of it. On May 31, 1660 the bounds of the plantation were established.

Various changes in the bounds were made later. April 16, 1679 an exchange of land was made with Sherborn, and on May 30 of the same year, this exchange of land with Sherborn was ratified by the General Court. Oct. 18, 1701 bounds between Natick and Dedham were established. Feb. 25, 1744 part of Needham was annexed. Feb. 23, 1762 the parish of Natick was established as the district of Natick. Feb. 19, 1781 the district of Natick was made a town. June 22, 1797, the bounds between Natick and Needham were established, and a part of each town was annexed to the other town. Feb. 7, 1820, a part of Sherborn was annexed. April 26, 1850, the bounds between Natick and Wayland were established. April 22, 1871, a part of Natick was annexed to Framingham.

On May 31, 1670, at the request of the Indians inhabiting the town of Natick, that the General Court would appoint them a town brand for their cattle, it was ordered that a bow and arrow be the brand mark for that town.

In 1674 Gookin states that Natick had twenty-nine families. At that time the town contained about 6000 acres. It is thus described by him, "It consists of three long streets, two on the north side of the river, and one on the south, with house-lots to every family. There is a handsome, large fort, of a round figure, palisaded with trees; and a foot bridge over the river, in form of an arch, the foundation secured with stone.

Natick is the aboriginal name of the township, and it has been claimed that it signifies "a place of hills," but Edward Everett Hale states that Trumbull's Dictionary of the Natick Indian language affords no support for this etymology, and it is probably a mistake. Charles River, as a small stream, passes through this village. Captain John Smith gave to it, its name, which was the name of Prince Charles, afterward King Charles.

The Indian name of this river appears to have been Quinobequin, which would seem to mean "long river;" but quite as probably, according to Dr. Hale, it means "the river which turns about" from Quinuppe, meaning "around about, or all about."

As a large portion of the Natick lands were the inheritance of the Speen family it was thought best by Eliot and others that

they should give up their right in them, which they were all very willing to do. And therefore "on a lecture day, publickly and solemnly, before the Lord and all the people, John Speen 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, that so the praying Indians might then make a towne."

Under Eliot's direction a form of government was established on a Scriptural plan. It was the same which Moses adopted by advice of Jethro:

> "Moreover thou shalt provide, out of all the people, able men, such as fear God, men of truth, hating covetousness, and place over them, to be rulers of thousands and rulers of hundreds, and rulers of fifties and rulers of tens. And let them judge the people at all seasons; and it shall be that every great matter they shall bring unto thee, but every small matter they shall judge."—Exodus xviii: 21.22.

This plan was literally carried out, but it is not known how long it continued to serve their needs. As early as 1716, however, selectmen and other town officers were chosen by them similar to those now elected in Massachusetts towns.

The first church was built on the site of the present Unitarian church at So. Natick. This church stood between two oak trees, one of which, called the Eliot oak, is still standing, and it is claimed by many that the Apostle stood beneath its branches, to preach to the Indians, before the church was built.

This was the first Indian church in America. The following is a description of the original meeting house: "There is one large house built after the English manner. The lower room is a large hall which serves for a meeting house on the Lord's day and a school house on the week days. There is a large canopy of mats, raised upon poles, for Mr. Eliot and his company, and other sort of canopies for themselves to sit under, the men and the women being placed apart. The upper room is a kind of wardrobe, where the Indians hang up their skins and other things of value. In the corner of this room Mr. Eliot has an apartment partitioned off, with a bed and bedstead in it."

This description was given by Major-General Gookin of Cambridge, who was appointed superintendent of all the Indians who had subjected themselves to the provincial government. He accompanied Mr. Eliot in his missionary tours. While one preached the Gospel the other administered civil affairs among the Indians.

The facts and dates given in the foregoing article were taken almost wholly from the old colonial records in the archives at the State House, Boston: from Gookin's "Historical Collections of the Indians in New England;" and from the "Introduction to Trumbull's Natick Indian Dictionary" by Rev. Edward Everett Hale.

The plan of the original plantation of Natick which heads this article was prepared by the late Austin Bacon. It was made from the original records of the town, and conforms to them in every particular, and is generally believed to be as accurate a plan as can be made at the present time. Mr. Bacon not only designed the plan, but he cut the wooden plate from which the plan was printed. Mr. Bacon was known to the writer as a very painstaking and devoted historian. All through his long life he was intensely interested in everything which pertained to Natick. Such a person is a most valuable citizen in any community.

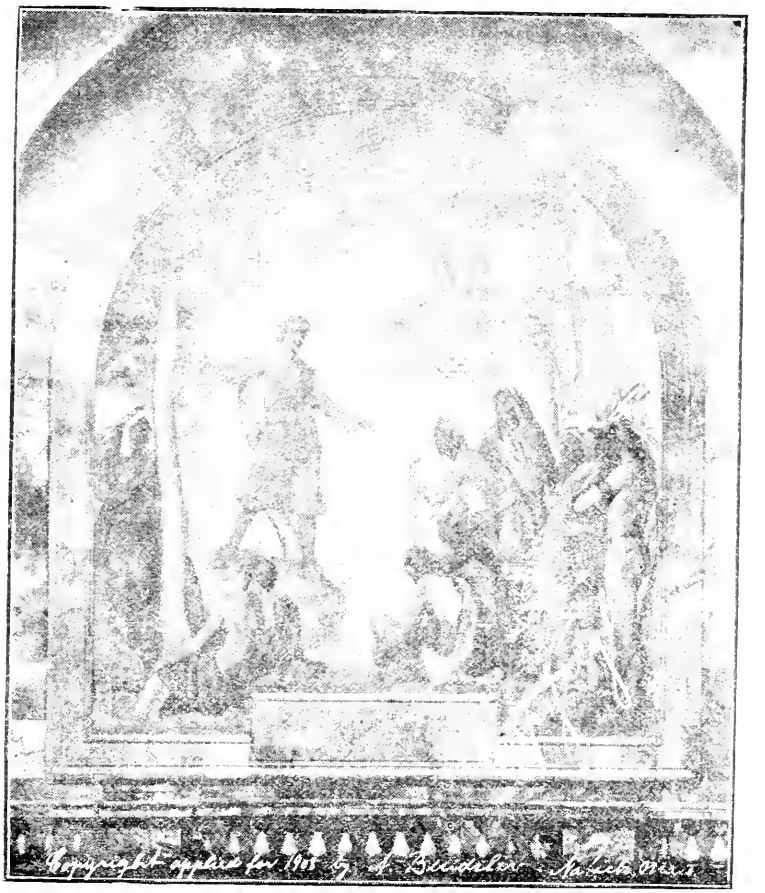
O. Augusta Cheney.

LIFE OF JOHN ELIOT

HIS BIRTH, MARRIAGE AND FAMILY

According to Harper's Historical Encyclopedia, John Eliot was born either in Nasing, Essex, or Widford, Hertfordshire England, presumably in 1604, as he was baptized August 5, 1604. At the Reunion of the Descendants of John Eliot, at South Natick, July 3, 1901, the orator, himself an Eliot, stated that John Eliot was the child of Bennett and Letty Aggar, who were married at Widford, England, on October 30, 1598. The exact date of the birth of John Eliot is not known, but must have preceded, by a few days at least, the date of his baptism,

Cotton Mather says of him, "The nativity of such a man were an honor worthy the contention of as many places as laid their claim unto the famous Homer's; but whatever places may challenge a share in the reputation of having enjoyed the first breath of our Eliot, it is New England that, with most right,



can call him hers; his best breath was here; and here it was that God bestowed upon him, sons and daughters.

Eliot came to New England in the month of November 1631. Before leaving England he had become engaged to a sweet and gentle lady, Ann Mountfort, or Hannah Mumford, as she is sometimes called in the biographies. She came to America in the following year, and they were married Sept. 4, 1632.

Cotton Mather says "By her God gave him six worthy children. His first-born was a daughter, born Sept. 17, A. C., 1633. She was well-approved for her piety and gravity. His next was a son born Aug. 31, A. C. 1636. He bore his father's name, and had his father's grace. His third also was a son born Dec 20, A. C. 1638: him he called Joseph. His fourth was Samuel born June 22, A. C. 1641. His fifth was Aaron born Feb. 19, A. C. 1643. His last was Benjamin born Jan. 29, A. C. 1646. Of all these last three it may be said, as it was of Haran, 'They died before their father;' but it may also be written over their graves, 'All these died in faith.'"

THE SIMPLICITY OF HIS LIFE

Cotton Mather says Eliot maintained an almost unparalleled indifference toward all the pomp with which mankind is too generally flattered and enchanted. Rich varieties, costly viands and poignant sauces came not upon his own table, and when he found them on other men's, he rarely tasted of them. One dish and a plain one was his dinner, and when invited to a feast not more than a bit or two of all the dainties were taken into his mouth. And, for a supper, he had learned of his loved and blessed patron, old Mr. Cotton, either wholly to omit it, or to make a small sup or two the utmost of it. When invited to drink wine he replied, "Wine, 'tis a noble, generous liquor, and we should be humbly thankful for it: but, as I remember, water was made before it." His apparel was without any ornament except that of humility. Had you seen him with his leathern girdle (for such an one he wore) about his loins you would almost have thought what Herod feared, that John the Baptist was come to life again. Long hair was always very loathsome to him. He says "The apostle tells us Nature teaches us that

if a man have long hair 'tis a shame to him." His habit and spirit were both such as declared him to be among the lowly whom God has most respect unto.

HIS EMINENT PIETY

Such was the piety of Eliot that, like another Moses, he had upon his face a continual shine, arising from his uninterrupted communion with the Father of Spirits. Cotton Mather says, "he had a particular art at spiritualizing of earthly objects. As, once going, with some feebleness and weariness, up the hill on which his meeting-house now stands, he said unto the person that led him, 'This is very like the way to heaven, 'tis up hill! the Lord by his grace fetch us up', and instantly spying a bush near him, as nimbly added 'and truly there are thorns and briars in the way too!' Once a pious woman vexed with a wicked husband complained to him that bad company was all the day infesting her house and what should she do? he advised her 'Take the Holy Bible unto your hand when the bad company comes, and you'll soon drive them out of the house: the woman made the experiment, and thereby cleared her house from the haunts that had molested it. Once, in a visit, finding a merchant in his counting-house, where he saw books of business only on his table, but all his books of devotion on the shelf, he gave this advice to him: "Sir, here is earth on the table, and heaven on the shelf: pray don't sit so much at the table as altogether to forget the shelf; let not earth by any means thrust heaven out of your mind' He used to say 'That is not true religion which we leave behind us in the sanctuary.'"

HIS INTEREST IN SCHOOLS AND IN THE YOUNG

Eliot was a friend of education. In his introduction to Trumbull's Indian dictionary Edward Everett Hale tells us that Eliot says "The care of the lambs is one-third part of the charge over the works of God." Dr. DeNormandie who now fills Eliot's pulpit in Roxbury, ascribes to him the general establishment of "grammar schools" among the institutions of

Massachusetts. He says, "One day when all the neighboring churches were gathered in Boston to consider how the miscarriages which were among us might be prevented, Eliot exclaimed with great fervor 'Lord for our schools everywhere among us! That our schools may flourish! That every member of this assembly may go home and procure a good school in the town in which he lives! That before we die we may be so happy as to see a good school encouraged in every plantation in the country!' By plantation Eliot meant separate village."

Cotton Mather says "God so blessed his endeavors that Roxbury could not live quietly without a free school in the town. Roxbury was the town of which Eliot was the minister. And the issue of it has been one thing which has made me almost put the title 'Schola Illustris' upon that little nursery: that is that Roxbury has afforded more scholars, first for the college, and then for the publick, than any town of its bigness, or, if I mistake not, of twice its bigness in all New England.

It would seem, also that we owe to Eliot the establishment, of the first proper Sunday School in America, and perhaps one may say in the English realm. On Oct. 6, 1674 the record of his church says:

"This day we restored our primitive practice for the training of our youth. First our male youth, in fitting season stay, every Sabbath, after the evening exercise in the public meeting-house, where the elders will examine their remembrance, that day, of any fit poynt of catechise. Secondly, that our female youth should meet in one place (on Monday) where the elders may examine them on their remembrance of yesterday about catechise, and what else may be convenient."

Rev. Martin Moore tells us that there were also schools opened in other Indian settlements where children were taught to read; some were put into schools of the English, and studied Latin and Greek. Rev. Daniel Wight, in the "Historical Sketch," contained in the Manual of the First Congregational Church of Natick, which he prepared with very careful and painstaking effort says: "In Natick, as early as 1665, the Massachusetts Records testify that the Sabbath is constantly kept by them "(the Indians)" 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 perseverance and 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.

Rev. Martin Moore in his historical discourse says "In 1665, a brick edifice was erected at Cambridge thirty feet long, and twenty feet wide for an Indian College."

At Eliot's death he bequeathed funds with which to found shools, and to carry on the work he had begun.

HIS LABORS WITH THE INDIANS

In Dr. John Eliot's biography of this distinguished man, it is stated that soon after coming to America, being moved with compassion for the ignorant and degraded condition of the Indians, John Eliot determined to devote a part of his time to their instruction and first preached to them on the 28th of October 1646 at Nonantum, near Watertown mill, upon the south side of Charles river where, at that time lived Waban, one of the principal men, and some Indians with him. Beside preaching he framed two catechisms, one for children and one for adults in the Indian language which he had learned of an old Indian who had been taken into his family for that purpose. The questions in the catechism he propounded on one lecture day to be answered the next lecture day. When the catechising was past, he would preach to them on some portion of Scripture, for about three quarters of an hour; and then give liberty to the Indians to propound questions, and at the close, finish all with prayer.

Among the questions proposed at different times by the Indians were these: Whether Jesus Christ could understand prayers in the Indian language. How all the world became full of people if they were all once drowned? How the English

came to differ so much from the Indians in the knowledge of God and Jesus Christ, since they all, at first, had but one father. How it came to pass that sea-water was salt and river water was fresh? That if the water was bigger than the earth how it came to pass that it does not overflow it? When the preacher had discussed these points as well as he was able, they expressed their satisfaction by saying, after their manner, that they did much thank God for his coming, and for what they had heard, which was wonderful news to them.

One great secret of Eliot's remarkable success with the red man was the similarity of sentiment existing between the Indians and himself. Both were simple children of Nature, and for the same reason turned to Nature's God. Converse Francis, in his "Life of John Eliot, the Apostle, to the Indians" says "No other man so influenced the savage as he. It is no dubious evidence of the excellent spirit in which Eliot conducted this Christian enterprise, that he secured the hearty affection and the profound respect of the Indians. They loved and venerated him as a father, they consulted him as an oracle; they gathered around him as their best friend. They would make any sacrifice to serve him and run any risk to defend him.

We quote from Edward Everett Hale's Introduction to the Natick Indian Dictionary the historical fact that when King Philip, in 1675, united the Indian tribes of New England in almost simultaneous attacks on the English settlements, the excitement in the seaboard towns turned against Eliot's "praying Indians," and the people suspected—as on such an occasion seems natural—that these converts were in league with the enemy. So strong was the popular feeling in Boston, that Eliot was compelled to remove his colony from Natick to Deer Island in Boston harbor, and there, as exiles from their own land, they spent the months before King Philip's power was broken.

Dr. John Eliot, in the biography of his ancestors, relates that the people of Massachusetts in their frenzy, would have destroyed the praying Indians with the savages. But Mr. Eliot was their advocate and friend. Being assisted by General

Gookin, he defended their cause and protected them from violence. It is no wonder, therefore, that, having shown his abilities and firmness, he acquired such an influence over the various tribes as no other missionary to the Indians could ever obtain.

ELIOT AS A WRITER

Dr. Hale, in his Introduction to the Natick Indian Dictionary, points out that Eliot was not merely a translator of the native tongues, but an original investigator of their structure He says that all study of the languages of the various Indian tribes, through the century which has just passed, has proved that the elaborate system of grammar was correctly described by Eliot, and that it is fairly uniform through many variations of dialect and vocabulary: Dr. Hale gives the total number of books printed, as part of Eliot's movement for the translation of the scriptures and the conversion of the Indians, to be nearly forty.

In a list of his books, as given in the Columbian Cyclopedia, are included the following works In 1653 and 1655 there was published a tract containing a statement of the belief and experience of his converts. He published "The New Testament" in 1661 and "The Old Testament" in 1663. A second edition of the New Testament was published in 1680, and one of the Old Testament five years later.

His "Indian Grammar Begun," printed in 1666 and reprinted in 1822, has these words at the close: "Prayers and pains through faith in Jesus Christ will do anything." Of his "Indian Primer" (1669) a copy has been preserved in the University of Edinburgh. From this it was reprinted in 1877. Eliot published many treatises in the English language. Among these were "Indian Dialogues" (of which a copy is preserved in a private library in New York;) "The Logick Primer" (one copy in the British Museum, another in the Bodleian Library); "The Christian Commonwealth, or the Civil Policy of the Rising Kingdom of Jesus Christ."

According to Harper's Historical Encyclopaedia the last one of Eliot's publications was entitled "A Brief Narrative of

the Progress of the Gospel Among the Indians of New England in 1670." It was printed in London in 1671.

HIS LIBERALITY AND BREADTH OF CHARACTER

John Eliot was a broad-minded and charitable man; so cordial was his love for mankind that no one ever approached his door to be turned away, and he habitually lifted up his heart for a blessing upon every person whom he met. Puritan that he was, when Druillitis, the Jesuit priest, came to Boston in 1650, as an agent of the Abenaquis Indians, to petition for assistance from the English against the Mohawks, the governor received him with courtesy, but gave no promise of assistance. Parkman tells us that, at this time, Father Druillitis took the opportunity of visiting Eliot in Roxbury. Eliot bade him welcome, invited him into his house, explained his work in detail, and offered him the hospitalities of his domicile for the ensuing winter. This fact must ever remain a monumental tribute to his great latitude of character. The Jesuits were the implacable enemies of the Puritans, and the conflict between them for the religious conquest of the new world was fierce and unrelenting. But these two men, so widely different in their belief, were equally interested in the conversion of the Indians, and they spent the whole night in conference and prayer for them. The Jesuit father related this remarkable instance of successful conversion: His Indian converts on Good Friday laid their best robe of beaver skin on the snow, placed upon it a crucifix, and knelt in prayer for the forgiveness and conversion of their enemies, the Iroquois.

ELIOT'S LAST DAYS

Sore afflictions sometimes befell Eliot, especially when he followed some of his hopefnl and worthy sons—two or three desirable preachers of the gospel—to their graves. His wife he loved, prized and cherished. Cotton Mather says that his whole coversation with her had such sweetness, gravity and modesty beautifying it, that every one called them Zachary and

Elizabeth ; and after he had lived with her more than half a hundred years, he followed her to the grave with lamentations ; her departure made a deeper impression on him than any common affliction could. Yet he bore all his trials with an admirable patience, and seemed loth to have any will of his own that should not be melted and moulded into the will of his Heavenly Father.

Eliot was not without a sense of humor. Cotton Mather says of him in this respect : He told me that he feared two of his nearest neighbors, Cotton of Boston and Mather of Dorchester, which were got safe to heaven before him, would suspect him to be gone the wrong way because he staid so long behind them.

In looking back on Eliot's labors among the Indians, Increase Mather said : The Indians have utterly abandoned that polygamy which had heretofore been common among them : they made severe laws against fornication, drunkenness and Sabbath-breaking and other immoralities, and they next began to lament after the establishment of a church-order among them, and after the several ordinances and privileges of a church communion.

But Eliot himself did not feel entirely satisfied with his own work. Just before his death he said : "There is a cloud, a dark cloud upon the work of the gospel among the poor Indians. The Lord revive and prosper that work, and grant it may live when I am dead. It is a work which I have been doing much and long about. Alas, my doings have been poor and small and lean doings, and I'll be the man that shall throw the first stone at them all."

Such a man as John Eliot will be handed down to future times as an object of admiration and love, and appear conspicuous in the historic page when distant ages celebrate the worthies. He died on May 20, 1690, aged about 86 years. His last words were "Welcome Joy." All New England lamented his death as a public calamity.

O. Augusta Cheney.

THE ELIOT OAK

UNDER WHICH JOHN ELIOT PREACHED TO THE INDIANS AT THE OLD TOWN, NATICK

The identity of the Eliot Oak is a subject that has been much discussed of late. To ascertain the facts and put the question to rest, the Historical Society appointed a committee to make careful investigation and report at the next regular meeting The following is the substance of the report:

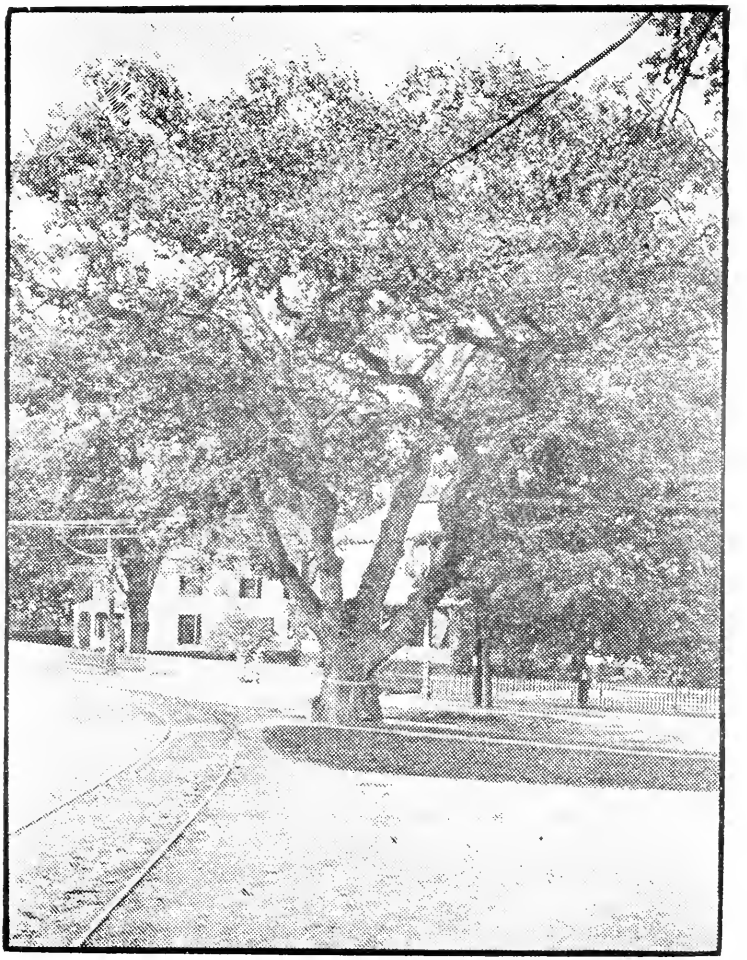
The earlier records or traditions of the village indicate that there were three oak trees once, of considerable size, near the site of the Eliot church, the third forming a triangle with the two so well known, and located near the residence of Mrs. White. This tree and the one which stood near the site of the drinking fountain were red oaks, and the one now standing a white oak.

The oak is a family of many different members. Its history has been very carefully studied, and the facts can be ascertained by any one who will consult the standard works on the subject. See "Emerson's Forest Trees."

The report of the committee, above mentioned, presented the following facts, viz:

The red oak is a tree of rapid growth. One of this species examined by the committee showed seventy-seven years growth, and measured three and one-half feet in diameter. It was also noted that the thickness of growth for two consecutive years was one-half inch each year, which would give an increase of six inches in circumference in two years. The best authority on the oak states that the red oak requires one hundred years to come to maturity, and one hundred more for its decay—making the life of the red oak about two hundred years.

The white oak is a tree of very slow growth, requiring about three hundred years to reach its full growth, about three hundred more for maturity, and a like period for decay. This computation gives to the white oak a life of about nine hundred years.



Let us now apply these facts to the trees in question. The red oak, which stood where the drinking fountain now stands,

was a very large tree, and as long ago as elderly people can remember, the tree was much decayed. Many people thought the tree might have remained some years longer than it did; but in 1842, on the 25th of May, the tree was cut down, and those who were responsible for the act claimed that it was liable to fall at any time, and that it was dangerous for it to stand any longer. Now, suppose the tree to have reached its uttermost age of two hundred years: it is evident that in 1642 it was just sprouting from the acorn.

Let us now apply the facts to the white oak. The tree is still standing, in good condition, and promises to outlive even the youngest inhabitant of the village. It is evident, however, that it has passed its prime: it has not increased in size for many years, and it is stated that the tree measures less in circumference now than it did half a century ago. The tree is in its decline, and those most competent to judge believe it to be from five to eight hundred years old.

These are the facts concerning these two trees, given as accurately as careful study has revealed them.

When any one wishes to know which of the oaks was really the Eliot Oak, he must apply the facts and answer the question for himself. When the Apostle Eliot came to this place in 1650, to Christianize the Indians, before the first church was built, it is said he gathered the Indians under a large oak tree and preached to them and taught them. If the red oak be taken at its oldest estimate, it was just peeping from the ground in 1642; and when the Apostle Eliot gathered his Indian followers about him, this red oak in question was a sapling of about eight years growth.

If we take the white oak at even the smallest estimate, when the Apostle first came to this place it was a tree nearly three hundred years old.

In view of the facts, it seems more than probable that the Apostle would gather his hearers in the cool shade of those branches, which had been reaching out and up for almost three centuries, instead of calling them around a tiny tree of eight summers, and whose shade would have been but a slight protection even for the preacher alone.

Seventy-five years ago the red oak was much the larger tree, and from its decayed condition appeared to be much older than the white oak, It is, therefore, easy to understand why many supposed the red oak to be the Eliot Oak.

In a matter of history it is not the opinions or traditions, but the facts, which carry the weight of the argument. It is easy to ascertain whether the above is a statement of facts; and if it be a correct statement, the unanswerable argument of facts points of the white oak, now standing, as the Eliot Oak of history and to fame. [Reprint from 1882.]

[According to the records of the Historical Society, Mr. William Edwards was the committee, appointed by the President, to investigate the identity of the Eliot Oak. Referring to the Wellesley College Calendar for 1882 we find that Mr. Edwards was, at this time, Teacher of Taxidermy and Curator of the Museum in that institution. Those who were familiar with Mr. Edwards' careful observation and accurate scrutiny of every detail connected with any branch of Natural History, would hesitate before questioning any statement he might make after a careful and thorough investigation.]

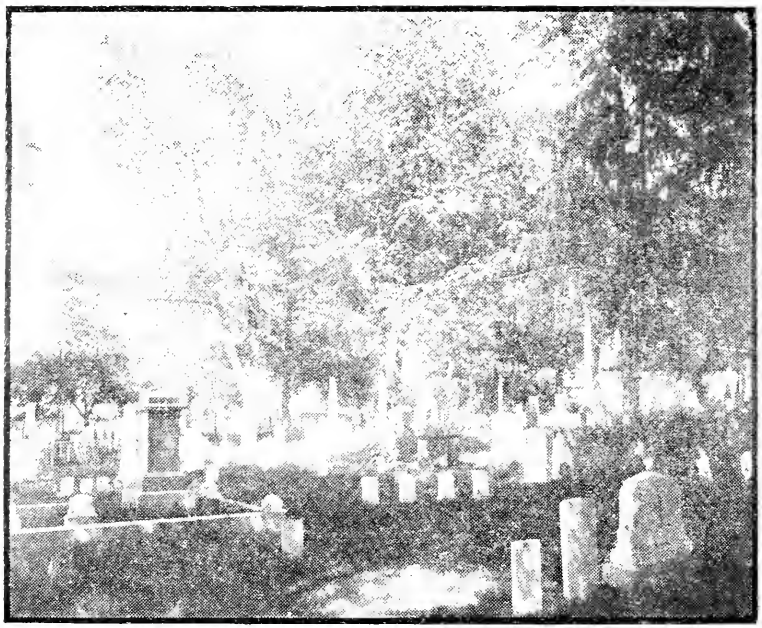
THE OLD BURYING GROUND

WHERE MANY OF NATICK'S OLDEST FAMILIES HAVE BEEN INTERRED FROM 1731 TO 1902

When Old Natick was inhabited mainly by the 'praying Indians, (1651 -1745) they held town meetings like the 'English' settlers of other towns. The 'doings' of these meetings were recorded by Waban, the 'town clerk' but unfortunately were not properly preserved, and we must rely upon tradition for our history of their proceedings. One of these traditions which we believe to be authentic tells us that in the year 1731, the Indian town voted unanimously to give an acre of land lying near to and

north of the meeting-house, to 'Rev. Oliver Peabody and the English, for a burial ground forever.'

We suppose that the 'English' at once cleared about one-half the land thus acquired,—the plot now known as section 1,—for burial purposes, because we find therein the oldest dates. Here were interred the Sawins, the Morses, the Joneses, Rev. Oliver Peabody and family, Rev. Stephen Badger and family, as also other of the early English settlers. The earliest death date



is in this section, and is found in the family lot of David Morse, near the road. The inscription reads.—'Here Lyes Buried the Body of Mehettable Dyer, aged 30 years. Dec'd June ye 11th 1733.

In the second section we find the families of Atkins, Bacon, Bigelow, Dana, Leach and Stowe. The earliest death date being 1775. 63 monuments and 82 names.

After more than a century the third section was added by purchase (about 1842). The oldest dates here are 'removals.'

The first actual interment was in the lot of Hezekiah Broad and its stone bears the date Oct. 27, 1843. In the year 1850 an association was organized, which still exists, to improve and care for this cemetery, and is known as 'The Burial Ground Association.'

During the summer of 1900 all the inscriptions were copied, verbatim, for the use of the New England Genealogical Society. The sections above mentioned are bounded by the paths. No. 1 at the left and No. 2 at the right of the street entrance. No. 3 lying back of both.

There were at this time, (1900) 217 monuments and memorial stones containing inscriptions. On these were the names of 260 persons deceased.

The eighteenth century tablets contain many curious names, specimens of which I append: 'Zeruiah,' 'Keziah,' 'Abigail,' 'Hephzibah', 'Medora', 'Pardon', 'Peltiah', 'Lampetia', 'Euphamia', 'Chloe', 'Olynda', Josephame. The last seemed to be combination of the names of father and mother and given to a daughter who was fortunate enough to die at the age of 16 years. A peculiarity of the earlier inscriptions is the poetic sentiment appended to the death record in the first person singular, as though the deceased person was speaking, a few examples of which are here cited.

"I was a wife a mother and a friend,
But death has made an unexpected end;
And you yt read, the summons soon may hear;
For ye before God's throne must all appear."

One under date of 1812 reads:

"Friend or physician could not save
My mortal body from the grave;
Nor can the grave confine me here
When Christ shall call me to appear."

Another admonishes us thus:

"Friend quit this stone and look above the skies;
The dust lies here but virtue never dies,
Weep not for me, my pains are o'er,
We soon shall meet to part no more."

In sharp contrast with these effusions are inscriptions as peculiar for brevity. An example:

"Mr. Roger Whiting, Obit July 19, 1808, Aged 40."

Again we find eulogies partly in prose:

"Sacred. Here rest the last earthly remains of the once lovely and beloved ———, consort of ———, died 1821;

A daughter dear, a lover kind and true,
A generous friend, a consort, faithful too;
Her faith was strong, her sins, we think, forgiven;
And now we trust, her spirit rests in heaven."

Here lie the remains of the virtuous and amiable——, died 1828.

She was a daughter lovely, a sister dear,
A faithful companion and a friend sincere:
She early left this world of woe and pain;
Our loss, we trust, is her eternal gain."

The following is recorded of the 'consort' of W. B. who died 1803.

"Ye that know her can testify that in her centered all those virtues and graces which adorn the companion, the friend and the christian. The eye of Omniscience watches over the sleeping dust of the pious, and the arm of Omnipotence will raise it up to immortal honor, strength and beauty and exalt it to a joint participation with the soul in the rapturous joys of endless blessedness."

In 1784 a husband thus bids adieu to his consort:

"Sleep on my friend and take your rest,
To call you home God thought it best."

Perhaps the most elaborate and interesting inscription of all is that at the head of the grave of Rev. Oliver Peabody, the Missionary to the Indians who labored here from 1721 to 1752. It is entirely in latin. Below is a copy of Biglow's translation of it as published in his history of Natick in 1830.

Here are deposited the remains of the Rev. Oliver Peabody; a man worthy of the highest estimation, on account of his native powers of mind and useful learning. He took great delight in theological speculations. He shone conspicuously in the pastoral

office. For thirty years he ministered to the people at Natick, chiefly for the purpose of instructing the Indians in the Christian Religion. He was exemplary also in social life. He greatly excelled in geniune benevolence and liberal hospitality. In sure and certain hope of a future reward, he left the ministry, [died] Feb. 2d, 1752, in the 54th year of his age.

GUSTAVUS SMITH.

INDIAN SETTLEMENT AND ABOUT "OLD-TOWN" NATICK

The Historical Society held its first field meeting May 2d, 1881. The purpose of this meeting was to visit certain old Indian sites in and about the village, and to note, as opportunity might favor, some localities mentioned in Mrs. Stowe's book of "Old Town Folks."

A party of about fifty persons assembled at 1.30 p. m., on Pleasant street, near the grave of the Indian preacher, Daniel Takawambpait. The inscription upon his gravestone is brief, but our grateful memory recalls the fact that the Apostle Eliot found him worthy and appointed him to continue the good work when his own hand grew feeble and his eye dim. A reference to Judge Sewell's Diary states that "Daniel Takawambpait was ordained November, 1689, ye first Indian minister." From this spot, where the dust of the Indian preacher mingles with the earth under our feet, and the Eliot monument c ose at hand speaks of a noble life consecrated to the cause of the red men—from this spot we start in search of the places which were once the habitations of the sons of the forest.

The route lay along Pleasant street toward the river; and the first locality of interest was a place where, if "Old Town Folks" are to be credited, the Indians always found a warm welcome. It was the site of Dea. Badger's house, which stood near the south-east corner of what is now the Library grounds. The Indians never called in vain at the Deacon's door; they always found some wholesome fare and the inevitable mug of cider.

The attention of the party was next called to the little island which forms the centre of the dam, familiarly known as "Horace Holyoke's study." A few steps farther bring us to the canal bridge; and here, only a few feet from the street, a small stone monument is pointed out as marking the place where Dea. Joseph Ephraim lived. Dea. Ephraim was an Indian of estimable character and Christian virtues, who served the church as one of its deacons during the ministry of Parson Lothrop of "Old Town Folks." Continuing the route up Glen street as far as the house of Mary Halpin, we noted the spot where John Ephraim, brother of Dea. Ephraim, lived. To the east of this site, and on the Hartwell estate, were found the remains of three Indian cellar holes. Over one of these the Hartwell house now stands.

The next halt was made near the rear of the house owned by Mr. P. G. Branagan. In the immediate vicinity, Mr. Luther Titus pointed out four Indian sites, he having assisted a few years since in filling them up. A little farther on we reach what is known as the Indian Farm, purchased some time since by Mr. H. H. Hunnewell. Here are three Indian sites indicated by their stone monuments. The first monument, marked No. 2, shows us where Hannah Dexter, the far famed Indian doctress, lived. In the early part of the present century Hannah Dexter was a well-known character in all this region, and was sent for far and near, as she had the reputation of effecting wonderful cures. She met a tragic death, however, on the evening of December 6th, 1821, by being pushed into the fire by her grandson, Joseph Purchase. After much delay Purchase was sentenced December 6th, 1824, to three years in the State Prison. At the expiration of the sentence he returned, but for some offense he was again imprisoned and died shortly after.

Monument No. 3, at the eastern part of the farm, marks a cellar hole still plainly to be seen, and monument No. 4, at the western end, denotes a locality where the Indians lived as recently as 1833.

From the Indian Farm we make our way to the residence of Mr. James D. Draper. This house was built over the cellar where once the home of Deborah Comeches stood. There is an old pear tree still standing near the house; and if its whispering

INDIAN FARM

leaves could only find intelligible speech it might tell us many a strange story of this race which, once so numerous here, will soon know these scenes no more. Mr. Draper has in his possession a rude earthern cup which without doubt was used by the Indians. The cup was found several years ago when removing some deposit from the bottom of the well.

The next move of the party was toward Pegan Hill, where several Indian sites and cellars were examined. Near the summit of the hill we found the spot where lived the well-known Thomas Pegan, from whom the hill derives its name.

After feasting the eyes with the far reaching, beautiful views of hills and mountains, lakes and river, we begin the return. Passing down Pegan lane we find on the way three more of these Indian cellar holes, neglected, forsaken spots, suggesting, in their melancholy silence, a fading and soon to become extinct race. The last of the Indian localities visited by the party was near the house of Mr. W. L. Colburn. The Indian who lived here was known as Chalcom.

The interest of the party was real and enthusiastic throughout the trip, and returning to the place whence we started, it was found that nineteen Indian localities had been visited.

REV. J. P. SHEAFE, in 1881.

The real names of persons referred to in the above article are as follows:—Deacon Badger was Deacon William Biglow, Horace Holyoke was Prof. Calvin E. Stowe, Parson Lothrop was Rev. Stephen Badger.

[Reprint.]

EARLY WHITE SETTLERS

THEIR HOMES ON THE ROUTE OF THE FIRST FIELD DAY EXCURSION OF AHE SOUTH NATICK HISTORICAL SOCIETY

The Pegan Hill Farm, adjoining the Indian Farm on the south-east, was owned and occupied by Thomas Ellis. We find in the early records that Mr. Ellis was tything-man in 1733. He lived many years on this place and died here July 19th, 1749.

Enoch Draper came in possession of this farm in 1792, at the time that the farm next south, owned by John Bachelder, was used as a small pox hospital. Mr. Draper lived here until Jan. 24, 1822, when he died, aged 59 years. Reuben Draper succeeded his father as owner of this farm, and died here Sept. 6th, 1853, aged 64 years. His widow, died Jan. 21, 1884, aged 91 years, 3 months and 6 days. George B. Hale, came into possession April, 1857.

The Hanchett Farm, long known as the Morse Farm, was originally purchased of the Indians, who probably lived on it before they sold to David Morse in 1761. David Morse sold to his son Joseph; Joseph gave it in his will to his sons Benjamin and Joseph, and they, in 1792, deeded it to their brother William, who reared a family of five children and June 4th, 1816, sold to Elijah Perry. It remained in the Perry family till 1856 (forty years) when it was sold to Wm. T. Hanchett, who still occupies it, (in 1883). The first house, probably built by the Indians, stood a few rods north of the present house, and near the garden walls. The well to this house is yet in existence—covered with a flat stone, and that with earth. The second house stood a few rods in front of the first, was a one-story red house with a large chimney in the centre. Mr. Hanchett put up an entire set of new, commodious buildings, taking the old ones down. Descend-

ants of the Morse family who live in the vicinity take a lively interest in their ancestral home. Three brothers of Wm. Morse in the early part of this century emigrated to central New York, where they acquired not only wealth but an honorable position in society.

The Wiggin Farm was originally owned by Nathaniel Battell previous to 1795, when it was sold by his heirs to Elijah Perry, who lived upon it till 1845, when he died, making his occupancy fifty years; then by Calvin Perry ten years; the next ten years by Elijah Perry, Jr., who sold to H. S. Edwards; and Edwards sold to David Wiggin, who owned it in 1881. Mr. Wiggin, taking down a good set of commodious buildings, replaced them with more spacious and costly, but not as convenient buildings.

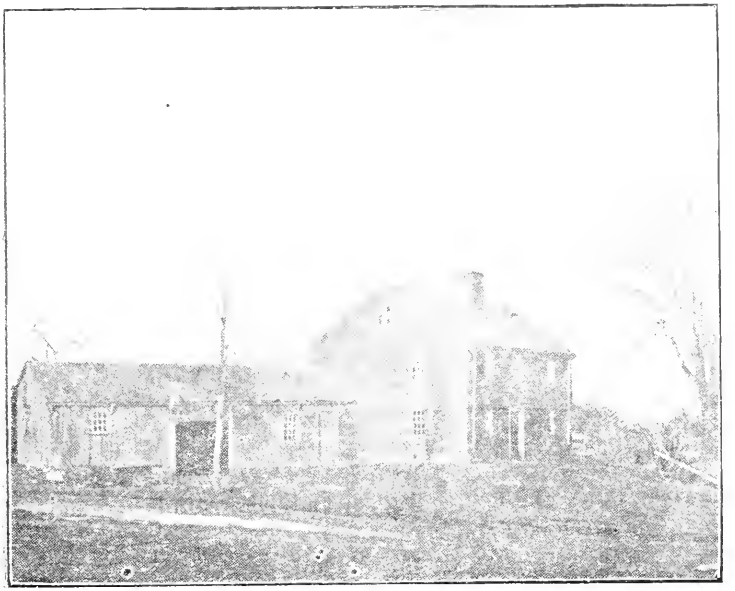
The Asa Bacon Farm lies north of the Indian Farm and was owned by Mr. Bacon a number of years in the 18th century, and by his widow with two sons and a daughter up to 1829, when she died, and the sons and daughter emigrated to Rutland, Vt. It has had various owners, but the buildings and a portion of the land are now (in 1883) owned by Ernest Wignot. This farm lay a half mile from any public way, until 1856, when Glen street was built, and a public way was made to Glenwood Cemetery, which was originally a part of this farm.

The place owned by the Flax Leather Board Co., and occupied by George Foster, was long owned by Mr. Isaac Bigelow. The house was a one-story gambrel-roof. In this house a family of four sons and two daughters were reared. In 1825 Mr. Bigelow took down the old house and built the present one. On these same premises stood the house of Dea. Joseph Ephraim, near the canal. Its site is now marked by a small stone monument. John Ephraim lived where the Halpen house now stands; and for many years the house was occupied by Ephraim Whitney—or "Uncle Eph," the cobbler.—ELIJAH PERRY in 1883. [Reprint]

OLD NATICK FARMS

THE BACON HOUSE

This place is the ancestral estate of the branch of the Bacon family that first settled upon the west bank of Charles River. It was once in the possession of a Whitney family, and was occupied a short time by Jeremiah Bacon, who married Anne Whitney. The next owner was Oliver Bacon, the son of John and Elizabeth



Griggs Bacon, of Dedham, born about 1724, and who married Sarah Haws, of Needham, in 1749, and was the father of John, born about 1761, who married Mary Ryder, of Natick, about 1791, and was the father of Oliver, John, Willard, Ira and Mary, and possibly others. He had a second wife, Widow Vina

(Morse) Pratt, mother of a portion of these children By purchase, John Bacon acquired a large landed estate in Natick, upon both sides of the Charles River, and on Carver Hill. It was opposite this house that the Indians had a foot bridge over the river, the foundations of which are still visible. This house was built before the Revolutionary war. During the Revolution Oliver Bacon was influential in forwarding measures to support and carry on the war, and several times furnished loans to pay the Continental soldiers. He was an advocate of a specie currency, and stipulated that all loans should be repaid in "hard Spanish milled dollars." John Bacon was a farmer and maker of wooden pumps. By the thrift and industry of this family, and the generosity of one of its members, the late Oliver Bacon, Esqr., founder of the Bacon Free Library, the town is the recipient of a noble and bounteous gift. The house, with its wide fire-place, its rough beams, its hand-made clapboards, and wrought nails, is a specimen of the skill and handicraft of a race who wrought earnestly and well, and is a relic which should be preserved as an illustration of the methods and modes of life a century ago.—Horace Mann in 1882. [Reprint]

THE HEZIKIAH BROAD OR COOK HOUSE

In 1720, or about that time, a dam was built across the Charles River, nearly opposite this house, and a mill erected beside it by John Sawin, miller. But as the flowage brought complaint from the settlers at Medfield, Mr. Sawin moved his machinery to a new mill upon a stream near his house.

This Charles River property consisted of about an acre of land between the river and the road, the dam already built across the river, the works upon the dam and land adjoining, and all rights and privileges appertaining.

In July, 1733, Mr. Sawin sold this estate to one Hezekiah Broad, a clothier of Needham, and in the same month Mr. Broad bought other land of Rev. Oliver Peabody. Mr. Broad probably removed to Natrck soon after the date of purchase, as he was elected to a town office March, 1734. This was the home of this Hezekiah Broad until he died May 18, 1752. He left a widow, a daughter Rebecca, and a son Hezekiah, who was but one year

old at the time. This son became a man of marked character, and in 1787, when 36 years old, he was elected delegate to the State convention, which on Feb. 6th. 1788, ratified the newly-framed constitution of the United States. Mr. Broad voted against the ratification; but when it became the supreme, organic law of the land, he supported and defended it with the earnestness and heartiness of true patriotism which always distinguished him. He lived to the age of 78 years, and died March 7, 1823. His son Hezekiah inherited the old homestead, and remained upon it till the year 1867, one hundred and thirty-four years after his grandfather settled there. The present house was erected by a family named Brown, who occupied it several years, and were succeeded by Mr. Cook, who now (in 1882) resides upon it.

Amos P. Cheney in 1882 [Reprint]

JOSHUA BRAND

Owned and occupied a small house which stood beside the old well just beyond the Walker house. He was an Indian, and one of the most noted of the physicians so numerous among that people. He married a white woman, who was spoken of as a "tidy wife."

Mr. Austin Bacon spoke in high terms of the doctor and his family.

Dr. Brand and Jonathan Carver were contemporaries and near neighbors; and that the intercourse between the families was most intimate and constant, the beaten path from one house to the other amply proved. It was said the children of each house were so warmly welcomed in the other as to feel equally at home in both. The doctor died, and his widow was long known as "Nurse Brand," which indicates her vocation during her widowhood. One daughter was married and went to Medfield, where she died about 1837. The house passed away long ago, and only the well remains to mark the spot which was once the home of Dr. Brand.

Reprint from pamphlet published in 1884.

PERSONAL RECOLLECTIONS OF NATICK

ANTECEDENTS OF THE WRITER.

Natick was never a dull town, and if this paper be not interesting the fault is with the writer, not with the subject.

I am a descendant of the earliest settlers of the town, South and North—on my mother's side of John Sawin, said to be one of the two first white inhabitants of Natick: on my father's, through his mother, of Lieut. John Bacon who was killed at the battle of Lexington.

The story, as it was told to us children, of our great-great grandfather is as follows: Though an old man, he was determined to go, himself, and fight the British (his four sons were going). They, with their mother, tried to persuade him to stay at home. His clothes were afterward found in a schoolhouse rolled up together with those of others slain in the fight. These facts made a deep impression on our minds.

I can easily remember fifty years back, in the autumn of '46, when my 14th birthday occurred, and I was so well pleased with life that I wished I might remain at that age for the rest of my days.

THE INDIAN BIBLE.

That same autumn I attended the gathering at the town hall, with my older brothers and sisters, when the Indian Bible was presented to the town, and I heard Alexander W. Thayer read a chapter of those jaw-breaking words. They said, then, there was but one other perfect copy of the Bible known to be in existence and that was in Harvard College Library. It was considered a very fortunate thing that the town was able to come into possession of this by paying what seemed then quite a large sum. Patience Pease, the last descendant of the tribe, of Natick Indians, was present, the guest of the evening.

I shall have to confine my reminiscences to this part of the town, my time being limited, though I should like to talk of South Natick people, for whom I have a great admiration, having many friends among them.

CHURCHES.

The only churches in this part of the town in my early days were the First Congregationalist and the Methodist. My own friends were chiefly in the Congregationalist church. In these times, nearly everybody of any account went to church, or meeting, as we called it; it was never a hardship to go, for there we met our friends and made the acquaintance of people from other parts of the town. There were two services, with Sunday School between. We carried crackers for lunch, and went over to Mr. Kimball's house for water, spending the rest of the intermission reading inscriptions on the stones in the burying-ground, which occupied the place where Winch's and Masonic blocks now stand. Mr. Kimball's house stood near the centre of the common as it now is. There were very few houses in the village at this time. Pegan Brook ran the south side of the railroad, with a little bridge over it for teams on the road. My oldest sister, Lucy Ann, coming from a private school, at my aunt Patty Bacon's, one day stopped to play on the bridge, dropping her dinner paper in the stream and watching it come through on the other side. She fell in and came home drenched with water.

MINISTERS OF CONGREGATIONAL CHURCH.

Rev. Martin Moore, pastor of the Congregational Church at the time of my birth, left before my remembrance. Throughout his long life, however, he preached for us occasionally; his wife being a sister to Dea. Samuel Fisk, our neighbor, I knew him well. He did much for the town; encouraged the young men to go to college and incurred the lasting displeasure of a neighbor of ours by persuading one of his sons to study for the ministry. He was fond of droll illustrations, always bringing into sermon or prayer "Jeshurun waxed fat and kicked." When

Mr. Abram Biglow brought his six children for baptism, Mr. Moore gave out the hymn to be sung, beginning

"How large the promise, how divine
To Abram and his seed!"

THE DEBATING CLUB.

Erasmus D. Moore, an able preacher followed Rev. Martin Moore. During his ministry the famous old Debating Club was organized, which had a great influence among the young men in town by creating a desire for knowledge and developing ability in argument. The book, containing the Constitution and By-Laws, with the names of members and the records of the meetings, has recently been put into my hands. The names are suggestive, as these boys afterwards made their marks in town and in the world. I give the first list in the order they were signed:

Austin Bacon	Henry Wilson
G. H. G. Butterick	John Whitney
George H. Herring	Jonathan Walcott
John E. Moore	William Wight
A. Wheelock Thayer	Calvin Leland
Samuel S Whitney	Edwin Morse

Those who have lived long in town will remember most of these in middle age and active life, and recognize that the Debating Club was a good foundation of power and influence. J. B. Mann's name appears on the second list. His ability as a writer and thinker is recognized by everybody. It is well known that J. B. Mann and Rev. Mr. Hunt were of great assistance to Henry Wilson when he started in his political career.

Rev. Samuel Hunt was ordained when I was six years old; he left when I was seventeen. He had much literary ability and was quite rigid in his views. As I remember him, he was agreeable in manner, and interesting in conversation, particularly interested in good English literature, and he encouraged the study of it by young people. In later years I often heard a gentleman say that he owed to Mr. Hunt his interest in good reading and his love of Shakspeare.

In those days the manner of living was very much simpler than now. We wonder how our mothers could accomplish what they did. They had fewer rooms, though larger, and fewer things to care for. The wide fireplaces and open fires received the dirt brushed from the white or nicely painted floors. There were few carpets and a healthier atmosphere in the house on this account. I remember when there was but one piano in this part of the town, which was in the house of Wm. Ferris, Esq., where were many other pieces of rare furniture.

When we went out to spend the afternoon, we carried our sewing; went as early as 2 or 3 o'clock and returned home after supper, but before dark. Our little evening parties were delightfully lively and informal. Refreshments often consisted only of apples, nuts and raisins, and we rolled the platter, played stage coach and Simon says thumbs up, and we had great fun, with little trouble to the hostess. All the young people in the family were considered old enough to go out in the evening when invited.

I remember the stately dames of this period, in their beautiful lace caps, and with their faultless manners. The young girls were brought up to do some kind of light work besides assisting about the house. Braiding straw for bonnets, knitting stockings and sewing patchwork were considered the right employments for children, together with the older members of the family. One would read the while, or tell stories, and much useful information was gained while doing our work.

Every one was expected to be up, washed and dressed before breakfast was ready; and, when I was quite young, each one stood back of his or her chair at the table while my father asked a blessing on the food. After breakfast came family prayers, when bibles were distributed to each one, including guests. We read from them in turn and my father offered prayer.

Mr. Hunt was succeeded by Rev. Elias Nason. Mr. Nason was fond of music; he compiled a hymn book while he was our minister, which was used in our church. The meeting house, at this time being too small for the congregation, was sold to the

Universalists, and a new one, the third on this spot, built. Mr. Tyler, now Dr. Tyler of Ithica, Professor of Christian Ethics in Cornell University, followed Mr. Nason. He was an eloquent speaker, bright and interesting in conversation, and almost universally beloved by his people. My mother used to say that he reminded her of Rev. Mr. Sears the beloved first pastor of this church. Mr. Tyler was our minister during the war, and went as chaplain for six months in Gen. Wilson's regiment, the 22nd Massachusetts Volunteers. Gen. Wilson, my brother, Judge Bacon and many prominent middle-aged men united with the Church during Mr. Tyler's pastorate.

TEMPERANCE.

There was great activity in the temperance cause at this time. More than one hundred years before this, Rev. Oliver Peabody had exerted his influence to suppress intemperance among the Indians. From that time till now, the cause has always had its strong advocates. In 1845, the Martha Washington Society presented a banner to the Young Men's Temperance Society. The gathering was in our Church My sister Catherine, now Mrs. Ham, with Mary A. Wilson and Susan Morse as aids, marched up the centre aisle at the head of the ladies composing the Society, and presented the banner with a neat little speech. Henry Wilson received it with a speech for the young men. Dr. Dio Lewis gave a course of stirring temperance lectures while Mr. Tyler was here, and ladies were chosen to help the cause. We visited the saloons and tried to persuade the dealers to give up the sale of intoxicating drinks. The wives of all the ministers in town, the deacons' wives and very many prominent women were of the number. We elected Mrs. Jane Kendall of the Baptist Church, who was sister to Capt. Ephraim Brigham, the elder, for our leader, and her wit and wisdom were a marvel to us.

EDUCATION.

A great deal of interest in educational matters was always manifested in this town. There were five school districts as long ago as I can remember. Our district was No. 4, the North

Brick, and included all of Felchville. There were two terms of school in the year, usually about twelve weeks in the summer and the same in the winter. Our teachers in the winter, were often students from college, who helped themselves to funds for their own expenses in this way, and afterwsrds became quite famous Professors, Lawyers and Doctors. Everything was taught in school from the alphabet to the higher mathematics, astronomy, philosophy, etc. I remember recitations by the older girls in "Watts on the mind." The older scholars only attended in the winter. The winter evenings were enlivened by spelling-schools, for in those days we were not afraid of the alphabet. Each scholar brought a candle or oil lantern to light the school house. Often scholars from other schools came to these gatherings, and we had great fun choosing sides and spelling down. Once in a while, there was a match in spelling or speaking between West Natick school and ours. Among those from West Natick, I remember Dexter Washburn and later, Newton Morse who excelled in declamation. Deacon Wight, when our teacher, had evening writing schools, speaking schools and once had an evening for teaching politeness. The session began with reading all round in the testament, and a prayer by the teacher.

One teacher, a nephew of Rev. Mr. Horsford of Saxonville, began and closed school with prayer, but he stayed only two weeks, for we had unruly boys in those days as well as now. Sometimes a teacher who had been successful in another school would come to us. Mr. Lucius Hunt, who had taught in West Natick, was our teacher in the winter of '47 and '48 — an excellent manager of a school. He called upon me about a year ago. Said he followed teaching till he was seventy years old and then retired, being worth one hundred thousand dollars, all made and saved by himself. Think of this, you who are teachers and take courage. The older girls swept the school room by turns, and the boys built the fire and cared for it. That they did not spare wood, the red stove often testified. Sometimes a spirit of mischief would lead the boys to cool off the room at intermission by firing snowballs all about it, the result dampening indeed. Both boys and girls joined in cleaning the room and trimming it with evergreens for the examinations at the

end of the year, when the committee, our parents, and others came to pass judgment upon us.

HIGHER EDUCATION

Having no High School proper in those days, our public schools were supplemented by private high or select schools where one oould do much toward fitting for college. Rev. Daniel Wight, a very successful teacher, Rev. Samuel Damon, afterwards chaplain at the Sandwich Islands, my brother Judge Bacon, and other prominent men had charge of these schools at different times. Those students who wished for greater advantages than were to be had in town, went to boarding schools. Many boys went to Leicester Academy, my father, his brother, Mr. Austin Bacon, and three of his sons being among the number. Bradford Academy received several of us girls; Andover, Norton, South Hadley and others. Mr. Allen's school at West Newton, was enjoyed by many, also the Normal School, under Father Pierce. In the Spring of '52, after hard work by my brother, J. W. Bacon and others, our High School was established to our great delight. Many of us have enjoyed its privileges.

MUSIC

We had one or more singing schools every winter, for Natick was ever above the average in musical talent. Among the singing teachers were Timothy Travis and A. Whelock Thayer. The latter had a keen ear and cultivated taste. The older people will remember how finely the Whitneys sang. The Brigham family were full of music, and the Broad family of two generations ago gave much pleasure with their sweet voices. Luther Broad had schools for teaching instrumental music, and I attended the concert at the close of one of them, in the old Town Hall when I was nearly deafened by the roar of music from every conceivable instrument.

PROFESSOR STOWE

Among celebrated people who came to town when I was young, I remember Prof. Stowe and his wife on their frequent

visits to his aunt, Mrs. Col. Adams. Prof. Stowe, when a boy, was a pupil of both my father and my mother in school, who said he was a fine scholar, but exceedingly roguish. When I was older, I had the pleasure of calling on them with my mother at their delightful home in Andover.

LAWYERS

The first lawyers in Natick were J. W. Bacon and B. F. Ham. A clergyman in Wayland at this time remarked that the legal profession in Natick was decidedly porkish. George L. Sawin followed, of whom it was said that there was no more convincing pleader before a jury than he. He was also a great worker in the temperance cause, and wonderfully quick in wit. At one town meeting when the temperance people were working hard for no-license he with others proposed to divide the house. The vote was carried before the opposition realized the effect of it, for what respectable man would like to be seen with the crowd of topers? At another exciting town meeting where things were going badly, one of the leading citizens remarked, "We need our women here."

THREE MEN FILL ALL TOWN OFFICES

I forgot to mention in its place, an episode of town history that occurred earlier than this when Deacon John Travis, Mr. Thomas Hammond and my father were elected to fill all the offices of the town, Selectmen, Assessors, School Committee, etc. After being elected to the first two named, some of the young shoemakers, in fun, elected them to every thing. There was an impression that the farmers were rather behind the times, and would not be able to fill all these offices; but the affairs of the town in all departments prospered in the hands of these men. An extract from the report of the School Committee that year, appeared in the Massachusetts Board of Education, of which Horace Mann was then the Secretary. This was the first and only time our town was thus honored.

HONORED CITIZENS

So many memories of the happy past come to me which I have not time to mention. I can only give the names of a few of the men who have been an honor and a help to the town: — Col. Chester Adams, Capt. William Stone, Mr. Nathaniel Clark, Capt. Willard Drury, Mr. Edward Walcott and many more.

WAR TIMES

I can say but a few words about war times. These memories are too hallowed for speech. Natick was loyal to the very core. I recall one large gathering on the Common, where, after some addresses, we all joined in singing "America," as I never sung it or heard it sung before, every word coming from our hearts. I have sometimes thought that those who remained at home, having friends among the soldiers, suffered almost as much as those who went to the war. It was one dreadful fear.

HARRIET F. BACON.

REMINISCENCES OF A QUIET LIFE

In looking backward through the vista of more than sixty years, many memories come, thronging the mind with pleasant visions of childhood's happy hours, and busy school days, with all the companions and associations which make up the picture of the past.

While these recollections are very dear and precious personally, they can hardly be expected to interest others; yet a glimpse of an old fashioned district school may serve to show the advance which has been made to the commodious and well equipped schools which the present generation enjoys.

Let me bring before your mind's eye the little one-roomed school house at South Natick, which, in 1840 stood back of the

Unitarian Church, beside the old "grave-yard," where the children would often wander among the graves at recess time, spelling out the inscriptions, and lingering pensively around the resting places of children they had known, yet ready to run to their play again with unclouded spirits; so near were life and death, and joy and sorrow, as they have ever been.

At that time there were two oak trees, one on either side of the church; the one on the west side, standing where the drinking fountain is now, was the one which history and tradition pointed out as the true "Eliot Oak," under which the Apostle preached to the Indians, of whom one descendant named Patience Pease, was living in the village. This tree had become decayed, and its hollow trunk was a favorite hiding place for the children; but when some of the town's people declared it dangerous, and it was cut down without the consent of the authorities, a great cry of indignation was raised, whose echoes have hardly yet died away. The wood was cut up and distributed among the people and many canes, boxes and other articles made from it are still preserved as precious relics. The other tree, which is still standing, hale and vigorous, was a great delight to the school children, who used to climb among its branches and play under its shade. Another place where the little girls loved to play was on the meeting-house steps, the same steps which they soberly and reverently climbed on Sunday to go to "Meeting" as we always called it, and in my father's family we always went twice every Sunday; no one ever thought of staying away unless they were ill. I have very pleasant memories of that dear old meeting house with its high pulpit, having a background of crimson drapery and a deep crimson fringe all around the desk, which I greatly admired. The Sunday before Thanksgiving Day when the Governor's proclamation was unfolded and spread out over the pulpit, the children all listened with great interest, exchanging glances and smiles which told their glad anticipations. How well I remember the people who used to sit in those pews, so very few of whom are left now. Their names are familiar to the older people, but their places have long been filled by others. There was dear old Mrs. Richards who used to be my

Sunday School teacher. Often in the cold winter days we would stay through the noon gathered around the stove where we would eat apples and crackers, and then Mrs Richards would read to us, — she always had something interesting to pass the time—till our good old minister, Mr. Gannett, would come in for the afternoon service. We had no organ then, but Mr. Hollis played on the bass viol, and we sometimes had a clarionet accompaniment; but I must not dwell further on these memories, but return to the school house so near the church, typical of the New England idea that religion and education must go hand in hand if we would have our children become true men and women.

I can see the children coming to school on a summer morning, the little girls in calico dresses with long calico pantalets to match, and wearing gingham sun-bonnets, while the boys came trooping in bare footed, and often bringing great bunches of water lilies, from which they would give a few to their favorite girls and always some to the teacher.

After the roll-call came the reading from the New Testament in which every one who could read joined, each reading one verse. Then, while the primer class and the other little ones were being instructed, the older scholars were busy studying their lessons; for in those days they used text books, and did not have their work written out for them on the blackboards by the teachers. One teacher would have charge of forty or more pupils, ranging in age from five to fifteen or sixteen years, requiring a large number of classes. In the winter when older boys and girls attended school a man was usually employed as teacher, — and the studies often included Ancient History, Natural Philosophy, and sometimes Algebra and Geometry. Dr. Watt's "Improvement of the Mind" was also a favorite study. The young children, or at least *one* of them, used to listen with great interest to these recitations, and "Watts on the Mind," as it was called, was associated in her imagination with warts on the hands, which caused some bewilderment to her ideas.

We had no Superintendent, though we were liable to unexpected visits from the Committee, for whom the children had

a wholesome awe, which kept them on their good behavior while they were present. The personality of the teacher was the most important factor in determining the success of the the school and when we had one who was able to arouse our enthusiasm for learning and also maintain the necessary discipline, good results were accomplished, and some of those faithful teachers have been kept in lifelong remembrance in many hearts, while their labors have borne fruit in useful and honorable lives.

There was no janitor in those days, but the boys built the fires, and the girls swept the school room. Just before Examination day they would wash the windows and scrub the desks, which were carved with numerous initials and hieroglyphics, and when the day came the room would be decorated with evergreens and flowers.

But the day to which the children looked forward with most eager anticipations every summer was the Temperance celebration. The scholars were all enrolled in the "Cold Water Army," each one wearing a badge, and on this day all the schools met at the central district, each school carrying its banner and singing,

"With banner and with badge we come,
An army true and strong,
To fight against the hosts of rum,
And this shall be our song:"

We love the clear, cold water springs
Supplied by gentle showers,
We feel the strength cold water brings,
The victory is ours.

They marched in procession to the top of Walnut Hill, which was then covered with a beautiful grove of walnut trees, where, after listening to songs and addresses on Temperance we had a picnic luncheon and enjoyed a right, good time.

I suppose such a method of teaching Temperance would not be practicable now with the great number of children in the schools, but it made a lasting impression on those children of long ago.

In comparing modern methods, which are such an improvement in many ways, I can only suggest that possibly *too much* is done for the children of the present time. So much is lavished upon them, both at home and at school, that it leaves too little play for the imagination, which adds so much to the happiness of the young. They would be more contented with fewer toys and amusements, and would have more to look forward to and enjoy as they grow older if such an effort were not made to bring everything down to their childish comprehension. Children require guidance and sympathy more than instruction. Let them grow up more simply and naturally, and find out more by their own experience, (which it used to be said was the best teacher), and they will be satisfied with simpler pleasures and a more quiet life. We used to have a theory of the gradual unfolding of a child's mind, like a flower, leaf by leaf, but now children are taught so many things that a witty lady has likened their mental unfolding to the opening of an umbrella, "expanding equally and simultaneously at all points; and fortunately for the child, it also resembles the umbrella in shedding more than it retains."

I am not disparaging modern methods, for I consider them a long way in advance of the old times, but I wish to give the scholars of those days due credit for the education that so many of them obtained under difficulties that would discourage the children of today; and perhaps the surmounting of these difficulties gave a sturdiness to their character which the easier methods lack. I well remember when our High School was first established, and it was my good fortuue to attend it for a short time, when it was held in two rooms of the Wilson School house with only two teachers. But school days soon passed away, and after a brief experience in school teaching, the next great change in life is the settling down to one's own home and housekeeping. In my own case, it was only moving to the centre of the town, where my life has ever since been passed, and except the first three months, I have lived all the time on the same street, and have watched the growth of the town and its development to its present flourishing condition, with all its modern improvements, its Library, its Hospital, and all the

numerous activities that keep our people so busy. The electric cars have done a good work in bringing the different parts of the town closer together and making us better acquainted with each other. In those earlier years when I so often walked the two miles between the villages, I could not have believed that I should see the time when I could be whirled over the road in fifteen minutes in a comfortable car without steam or steed. It would have been a great blessing to me then when I had so many friends in South Natick.

Time would fail me to speak of the many interesting events that might be recalled, and I will mention but a few.

My first memories are of the stirring times of the anti-slavery struggle, and the exciting Fremont Campaign of 1856. The speeches and processions and flag-raisings, and all the interest and enthusiasm that was displayed, will never be forgotten by those who participated in it. Fremont's defeat then led to the breaking out of the Civil War a few years later. Those sad four years I will not dwell upon ; its history is too well known to us all.

Before the War, our usual winter entertainment was a course of lectures, and we enjoyed listening to such men as Wendell Phillips, Starr King, Dr Holmes, Emerson, Henry Ward Beecher, and many others who were brilliant and interesting speakers. This was a great education, and listening to such men was an inspiration to higher thinking and nobler living.

At the close of the war when peace was restored and business revived, an era of prosperity began, and with larger means, our style of living was much improved. With the introduction of water works, gas, electricity, housekeeping became easier and we had more leisure for social enjoyments ; many societies were formed, some for benevolent purposes, and some for the study of literature, art and history. Among these, the Shakespeare Club has been notable for its long existence, having been organized in 1876, and many of our town's people can testify to the pleasant social character of the meetings, and also to the intellectual culture gained there. It is one of my happiest memories.

The great fire of 1874 is fresh in the memory of many of us, and I have a vivid remembrance of the awful splendor of the scene as I watched it from my window, and when the church steeple fell I wept over the desolation, feeling that the town would never recover from the blow; but like many other calamities its result was beneficial, for far better and more enduring structures were raised upon the ruins; improvements are still going on, and we hope sometime to make this an ideal town.

But what impresses me most at the present time is the pace at which we are living, — everyone seems to be in a hurry. I cannot begin to keep up with the times, so content myself with watching to "see the procession go by."

There is so much to do and to enjoy that with our social and church work, we have too little time for rest and quiet, and I sometimes question the value of all these activities. Our young people crave excitement, and are not satisfied with simple pleasures. They should learn moderation, and not be always striving to outdo others, but enjoy their pleasures rationally. I rejoice in all the out door activities which are doing so much for them physically, but the demands of our complex modern life upon both the young and the old are so great that the problem before us seems to be how to *simplify our living* in some way. I am unable to furnish a solution, but I will suggest that more simplicity in *dress* would save us much anxiety, and would really be more beautiful, especially for children; and we might simplify to advantage in *other ways*, so as to ensure more time for quiet family life, yet we would not wish to go back to the times when each family was a little world by itself — this is the age of altruism, and a sharing of all the good things of life with those who are less favored And if our Woman's Club will try to bring about a better, social life, where people will be valued for what they *are*, and not what they *have*, they will accomplish a good work, and justify their reason for existence.

ABBY F. GALE.

THE CENTENNIAL HOB NOB

HOW AND WHY IT WAS ARRANGED

On January 24th, 1876, was given a unique entertainment by the ladies of Old Town. This occasion was note-worthy since it brought out so well the atmosphere of the historic time of Parson Lothrop and Deacon Badger.

The name, "Centennial Hob Nob" was a suggestion of Miss Amanda Miles, whose personality, literary and artistic, contributed much to the enterprise. Mrs. Hosmer, whose rare literary power and bright wit is well remembered, did valuable work as one of the committee. The energy and executive ability of Mrs. Chapin, another member of the committee, was also an important factor.

The Society had suffered a great loss in the fire of 1872. The collection of historical articles, among which were the sounding board under which Parson Badger preached, the fire frame of carved wood telling the story of Jael driving the tent nail through the head of Sisera, the continental uniform given by Mr. Hickox, and the valuable specimens of native birds and flowers, largely the patient work of Mr. William Edwards, had been entirely destroyed. — Rising from this great discouragement, the Society had done strong work in re-organization At the founding of the Society, able men, among whom were Rev. Horatio Alger, Rev. Gorham D. Abbott, and Mr. William Edwards, had given their counsels; now, some money was needed for the expenses of the Society. The whole village gave generously in carrying out the plans of the committee. In every household were prepared loaves of bread and cake, doughnuts, baked and boiled meats, brown bread, baked beans and cider apple sauce, for the antiquarian supper.

FIRST SCENE. — IN GRANDMOTHER BADGER'S KITCHEN

The entertainment was opened by a song by "Mump Morse," who, it is remembered, was wont to boast that "he could chord with thunder and lightning better than any man in the parish." On this occasion, Mr. Barton Bigelow added to the old time energy, an inborn appreciation of music, and a voice of fine quality. His solo "Cousin Jedidiah" brought out the hearty applause of the audience.

In spite of the desire of Aunt Lois to make a fire in the best room, on Sunday evening, in Grandmother Badger's Kitchen, were seated Grandmother Badger, (Mrs. Elizabeth Stain), Grandfather Badger, Aunt Lois, (Miss Anna Clark,) Aunt Keziah, (Miss Jennie Richards), Brother Bill, (Mr. William Chapin,) home from college for Sunday, when the noise of milk-pans, tumbling in every direction, was heard. Uncle Fly, (Mr. Sheafe), came dancing into the room, his clothes tattered by the blackberry bushes he had encountered in his short cut through the grave yard. Soon appeared Miss Mehitable Rossiter (Miss Miles), and Major Broad, (Mr. Elijah Perry), the social nobility of Old Town. The conversation of a most approved genteel style, was interrupted by a sound at the door, and Sam Lawson, (Mr. John Robbins), walked in. He immediately began to relate his visit to the North Parish and the Hopkinsian theory, with his amusing discouraging application of it. His difficulty in getting out of that well was a good piece of acting. From this, the talk extended to the works of Edwards, and Hopkins, the Cambridge platform, the Convention for the acceptance, by the state, of the National Constitution. The coming of Betty Poganut, (Miss Mary Clark) Sally Wonsamug, (Mrs. Chapin) and Hannah Dexter, (Mrs. Walcott), somewhat interfered with these dissertations. Grandmother Badger placed before the Indians a generous supply of baked beans and brown bread for their supper, in which they were joined by Sam Lawson. After the departure of Miss Rossiter and Major Broad, Betty Poganut, Sally and Hannah Dexter took the blankets given by Grandmother Badger, in order to spend the night before the fire.

The second scene was devoted to Readings by Aunt Lois upon some of the characters and customs of Old Town.

THIRD SCENE. — MUSIC BY THE OLD-TIME CHOIR, AND A GLIMPSE OF DAME WILKINS' SCHOOL

In the next scene was shown the school room of Dame Prudence Wilkins, who was so well personated by Miss Miles. The bell rang. The big boys, among whom were Mr. Sheafe, Mr. Elliot Perry, Addison Bean, and Frank Perry, wearing long sleeved gingham aprons, and the girls, Mrs. Hosmer, Miss Mary Clarke, Ada Caswell, Lizzie Wheeler, Nellie Robbins, Alice Edwards, Lillie Hanchett, Cora Bean, and Eliza Townsend marched in. After noisy preparation, they stood with feet on a crack in the floor. Dame Wilkins sat with the New England Primer in her hand. — Question after question received not very apt answers. Mrs. Hosmer, in long, white pantalets, short gingham dress, hair in two long braids, stepped forward and swinging herself from side to side, in a drawling, sing-song tone, recited her piece. The biggest boy, six feet tall and proportionately broad, gave in faltering accents, "You'd scarce expect, etc." Meantime a boy snatched an apple from the teacher's desk, and surreptitiously passed it on until there was nothing left but the core. Sly hair-pulling and flying spit-balls did not disturb the calmness of Dame Wilkins. Remarkable spelling was listened to. Suddenly, a profound quiet fell upon the pupils as Parson Badger, as school committee walked in. His dignified bearing and exhortations to the pupils to improve their great privileges are well remembered.

In the next scene, Sam Lawson was heard singing, "And must these active limbs of mine lie mouldering in the clay?" when the long-suffering Hepsey, with her broom and caustic tongue appeared and proceeded to give a well-deserved lecture to Sam, and later to carry him off to shoe a horse which had been waiting for him since early morning. Hepsey was most ably personated by Mrs. L. V. N. Peck.

The old-time choir, its ranks filled with men and women dressed in old fashioned costume, accompanied skilfully on the small organ by Miss Ida Morse, and led by Mump Morse, (Mr.

Bigelow), made music which can never be forgotten. I seem to hear now, Jerusalem, Complaint, China, Sherburne, Northfield, David's Lamentation, and Russia, given with such zest as I never expect to hear again. "Strike the Cymbal," would carry one away in its heights of enthusiasm and energy. The "Ode on Science" was worthily done.

The arrival of Tina into the household of Grandmother Badger brought out her ideas on education. Aunt Lois with positive theory of system in the management of children, enforced by the sermon of Parson Moore, called out a vigorous exposition from Grandmother Badger. "O, yes! Of course there must be government" said she, "I always made my children mind me, but I would'nt keep long fights to break their wills. They turned out pretty fair too."

FOURTH SCENE. — THE THANKSGIVING FEAST

The thanksgiving scene belonged to the olden time. Aunt Lois attempted timely warnings to Grandmother Badger against gifts to old Obscue and his wife Betty Poganut, which were met by fitting quotations from the Bible. Later, the Indians went away well laden. Sam Lawson, remembering the generous hand, related his piteous story, and carried home to Hepsey, provision for a bountiful Thanksgiving dinner. Evening came and the guests arrived. Parson and Lady Lothrop, well represented by Rev. Mr. Hosmer and Mrs. Louisa Edwards were among the first. Mr. Hosmer dressed in a gown of Mrs. Hosmer's making, bands and a full bottomed wig, looked the stately clergyman of the period. Mrs. Edwards, in her own wedding dress, well carried out her part. Miss Rossiter, Major Broad, Uncle Fly, Brother Bill, Horace Holyoke, (personated by Frank Morse) and others, were there. The dancing of the Virginia Reel finished the scene.

FIFTH SCENE. — THE RECEPTION TO GEN. AND MRS. WASHINGTON, AND TABLEAUX

After this came the reception to General and Mrs. George Washington, represented by Dr. Townsend in the conventional costume of the period, and Mrs. Townsend in a wedding dress

of a former generation. All the characters of the evening passed in the procession. A most interesting member in it was Mrs. Elizabeth Stain wearing the beautiful brocade, embroidered heavily in sprays of roses. This was the wedding dress of Lady Lothrop. When John Bacon bought the house from Parson Lothrop's heirs, this dress, with the house passed into his hands. It is now to be seen in the case at the rooms of the Historical Society at South Natick.

Now came the tableaux. — "The Mysterious Letter." Miss Mehitable and Horace Holyoke, looking at the unfathomable letter.

"The Unexpected Guest." Emily Rossiter at the home of her sister, Miss Mehitable. "The marriage of Tina and Horace Holyoke." Miss Julia Walcott as Tina, was lovely in a light blue silk dress. Frank Morse, as Horace Holyoke well carried the part.

SIXTH SCENE. — THE ANTIQUARIAN SUPPER AND DANCE

Then came the antiquarian supper, spread out on tables extending the length of Bartlett's Hall. To this, the possessors of tickets sat down.

The choir delighted the company again with singing. The festivities closed with an old-fashioned contra dance.

Many guests were present from neighboring towns. The funds of the Society were increased by more than one hundred and twenty dollars.

LUCY M. TOWNSEND

MARY ANN MORSE

About eighteen hundred or a little later, Mr. Ruel Morse, a descendant of Samuel Morse in the seventh generation, came from Weston and built a small house where the Morse Institute now stands. His wife was Mary Parker, a grand daughter of Jacob and Alice Parker whose nurseries and gardens in Wellesley, then West Needham, were greatly celebrated for their extent and beauty.

Mr. Morse and his brother Samuel set up a trip hammer on Pegan Brook in the immediate vicinity of the present J. W. Walcott shop, and engaged in the manufacture of plows. Only two houses were in sight, that on the common, (afterwards known as the John Kimball house), and the minister's house, now called the old Walcott house on West Central Street. This faced the common but was turned round to make place for the Edward Walcott, now Middlesex Block.

Mr. Morse was a man of strict honesty and integrity and was quick to resent any interference or aggression upon his rights or property, and many stories have been told of his conflicts with persons and societies in his later years. Mrs. Morse was a thrifty woman and assisted her husband by painting and marking the plows. Mr. Samuel Morse soon left the business, and his brother continued it alone. Later he had a blacksmith shop at the corner of E. Central and Clarendon Streets. Mr. Leander French afterwards bought this building and converted it into a dwelling house. In a few years the dwelling house of Mr. Morse gave place to a commodious brick structure, afterward removed to Clarendon Street, to make a place for the present Morse Institute. Three children were born to Mr. and Mrs. Morse, Clarendon who died unmarried, Darwin — who married Phoebe Ann Huntress, and was the father of Charles H. Morse, Esq., of Wakefield, Mass., — and Mary Ann.

Mary Ann never married, but remained at home caring for her parents until their death. Mrs. Morse died in 1849, Mr. Morse surviving her three or four years.

Wishing in some way to benefit her native town, Miss Morse conceived the idea of a Public Library, and left all her property for that purpose. Miss Morse was, for many years a semi-invalid, and one morning, failing to appear, her room was entered and she was found to have died during the night.

Miss Morse had often expressed the wish to be buried at sunset, and at that hour, on a beautiful summer day, her body was laid in the Parker tomb at Wellesley, with the remains of her parents and brother.

The present beautiful building, the Morse Institute, is her monument. On the wall at the head of the stairs leading to the distributing room is a marble panel, bearing this inscription:

"In Perpetual Memory of
MARY ANN MORSE
Born June 16, 1825. Died June 30, 1862

She gave her whole estate to establish this Library for
the use and benefit of all the Inhabitants of
Her Native Town."

MARY R. ESTY

THE FIRST IRISH SETTLER IN NATICK

As far as can be learned, after numerous inquiries, Thomas Lynch was the first Irishman who settled in Natick. His residence in Ireland was in County Mead. He came here about 1840. His first wife was Elizabeth McCuskey, whose maiden name was Burgess. She was a widow, with two children, one of whom, Jane McCuskey is still living in Wellesley, and from her much of the information contained in this article was gained. Thomas Lynch's first marriage occurred in 1844. It was said to have been a great occasion, and the whole village was invited to attend it. His first wife lived but four years; she died Feb. 20, 1848. A priest from Springfield conducted the services, and there being no cemetery at that time in Natick, the body was taken to Saxonville just after a snow fall so deep as to cover the fences, so that the roads could not be located.

The same year Mr. Lynch married a second wife, Catherine Lyons of Boston, who died Feb. 9, 1872, and was buried in Cambridge.

Thomas Lynch had the reputation of being a very honest man, kind in his family, and a very good provider. He always disliked a disturbance, and was known as a peacemaker wherever there was a quarrel. He was quite a conspicuous figure on the street, as, although not a person of great height, he always wore a tall, silk hat at funerals and when going to church. He died August 2, 1865, and was buried beside his first wife in Saxonville.

It seemed to be the custom in Natick in the early days, for the Irish settlers to assist their friends in the old country, to come to America. Two of the leaders in this work were Timothy Healey, who came from the south of Ireland, and Charles Fair who came from the west part of that country. They would advance money to bring over a few friends, and house them and board them for a month or more until they could pay their

indebtedness. Then these latter would, in turn, send for their relatives, and in this way the work went on until quite a colony of Irish parentage was established in Natick.

The Irish, as a class, have been the subject of much criticism in various ways — yet, the characteristics of many of them are not to be wondered at when one considers how long and how severely they have been oppressed by England. The writer of this article could tell of deeds of heroism and faithfulness performed by the Irish that could not be exceeded in the annals of any other nation.

They are noted as being a bright race. Their patriotism has always been marked. It is claimed that in the war of the Revolution, more than one half of Washington's army was composed of Irishmen. They were also well represented in the Civil War.

Senator George F. Hoar said the Irishman was "the mint in the julep," and Ex-Governor Long, in his touching and eloquent eulogy of Patrick A. Collins said, "To be born an Irishman is to inherit the daring spirit inspired by centuries of resistance to political and religious oppression, by the heroisms of a subject but stubbornly resisting race, and by the traditions which associate every inch of native soil with legend and story of brave deeds. It is to inherit the contagious ardor that springs from the song of the native poet, the eloquence of the orator, the intense passion of the patriot, and the height of religious and national enthusiasm."

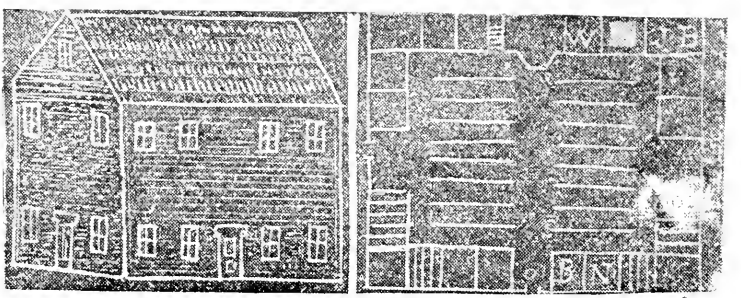
We place the name of Theobald Mathew, the Apostle of Temperance beside that of John Eliot, the Apostle to the Indians; we speak of John Boyle O'Reilly in the same breath with Henry W Longfellow; and we think of Patrick A. Collins. Thomas J. Gargan, James Jeffrey Roche, and many another of the same race as active in every cause which has for its object, the benefit of society, and the welfare of humanity.

O. AUGUSTA CHENEY.

THE OLD MEETING HOUSES

The first meeting house erected in Natick was in that part of the town now called South Natick. It was a plain, wooden house 25x50 ft., English style, and two stories in height.

John Eliot went into the forest himself with the Indians while they felled and squared the timber, and then the Indians carried the timbers on their shoulders to the place of building. One white carpenter assisted in raising the building, and it was soon completed. That was in 1651.



[This picture represents the Badger meeting house—the fourth Church in Natick — which was raised on June 8, 1749, but the last of the pews were not put in until 1767 when it was resolved that the meeting house was "finished," and that no more pews should be built. There is an outside sketch and a plan of the lower floor. The "B" pew was Capt. Brown's; "N," Capt. Newel's; "W," Samuel Welles, or, "The Welles' pew; "J. B.," Josiah Bacon's, and the pew with a blank place, Deacon Bigelow's. The cut of this picture was made by Austin Bacon.]

As this building was to serve the place of church and schoolhouse, store and study, it must be a safe place, so they surrounded it with a large handsome fort, circular in form, and palisaded with the trees. This was the *first* meeting house.

In 1699 the Indians petitioned the General Court, saying, "Our church is fallen down, and we wish to sell to John Coller, Jr., carpenter, a small nook of our plantation, to pay him for erecting a new meeting house." John Coller went forward with the work, and was obliged, as he says, to expose his own estate for sale to meet the expense of building the house, and in 1702 the General Court granted him the land upon which he was already living, as pay for building the meeting house.

This was the second house on this spot built about 1700. The evidence for this you will find in the files at the State house.

A new minister, Mr. Oliver Peabody, comes in 1721 to live and labor in this Indian settlement. It is a great event, and great enthusiasm prevails. As a matter of course, the Coller meeting house is only 21 years old, but a new minister must have a new meeting house. On the old records we read that in 1720 a meeting of the people was called to consider the plan of a new meeting house. A committee was chosen and empowered to have the new house built near the spot where the old one stood. Surely they would not empower the committee to build a new house where the old one stood if they meant by it that the committee were to repair and refit the old house as some have supposed. But it is evident that the work of building the new house was carried forward at once, for on the 13th of September, 1721, the record says, a meeting of the proprietors was properly named, at which time they granted unto Moses Smith, of Needham, 40 acres of land on the southerly side of Pegan Hill, said land to pay for finishing the meeting house.

This was the Peabody meeting house, and the third on this spot; and when the people went in and out on Sunday, they used to step across the ditch, which surrounded the circular fort in the days of Eliot.

The fourth meeting house is the Badger house, or the Parson Lothrop church, which was raised on June 8, 1749; and John Jones, deacon of the church, made the record at the time. But affairs were in a troublous state. The Indians and the English interests were divided, and the Badger meeting house was not entirely finished till 1767. This house remained standing,

though in a sorry condition, until 1812, when the young men in an election frolic pulled it down and distributed it upon the neighboring wood piles.

Thus ended the fourth meeting house; and after the lapse of sixteen years, the present edifice was erected, and dedicated November 20, 1828 — the fifth meeting house upon this spot, and a lineal descendent of the Eliot Church, which name it bears.

REV. J. P. SHEAFE, IN 1882.

[Reprint.]

THE OLD ELIAKIM MORRILL TAVERN

On the 29th of April, 1782, (one hundred years ago), my maternal Grandfather, Eliakim Morrill, made his first purchase of two and one-quarter acres and thirty-three rods of land of the heirs of Jonathan Carver, which land is now occupied by this (Bailey's) hotel building, Mrs. Bailey's dwelling, J. H. Robbins' dwelling, and the school house buildings and yard.

On this land he built a tavern which he kept for seventeen years, followed by Ebenezer Newell, David Dana, Peter Twitchell, Luther Dana, John Brown, Samuel Jones, Calvin Shephard, Job Brooks, William Drake, Daniel Chamberlain, John Gilman, James Whittemore. Goin Bailey took it in 1849 and kept it till his death in 1875. The tavern which Eliakim Morrill built stood till March 2, 1872, when it was destroyed by fire, and Mr. Bailey erected this hotel on the old site in 1873. It has become famous, and is known throughout the country and is visited by persons from all parts of the United States; not only for its salubrious location and the historical renown of the town but also for the picturesque and charming scenery of its neighborhood and the excellence of its management. And yet probably it does not so fill the public eye, nor is it so much a part of the life of the people as was the humble,

unpretentious Inn, before which the sign board swung, in those first seventeen years, when Eliakim Morrill, and Ruth (Russell) his wife, dispensed its hospitality and entertained weary and hungry travellers, sheltering man and beast from the storms of winter; when fires of hickory and oak wood blazed upon the wide open hearth, in the low-studded "common room," and the loggerheads were heating in the coals and the fragrant smell of the turkeys, or beef, or pork roasting on the spit before the open fire place in the kitchen filled all the house. There were no railroads and no stage-coaches then, and nearly all the travel on this road between the cities of Boston and New York, was on horseback or in rude wagons.

Whatever idea of my grandfather may have been conceived by the readers of the caricature of him in that remarkable book, "Old Town Folks," (announced to be the production of Harriet, daughter of the late Rev. Lyman Beecher, D. D., who became the wife of a learned and distinguished Professor of Sacred Literature, born and bred in this village, the incidents of whose early life are well known to me): this may be said of him, that he and his wife, Ruth Russell, were praying christians; and my mother, Elizabeth Morrill, who was born in the front north-east chamber of the old tavern in 1788, and her brother, Joseph Morrill, who was born there two years later, were accustomed to attend the family prayers in that room, which their father never omitted, morning or evening, till his last sickness and death in 1825, in Dedham village. I can recall his manner of conducting this devotional exercise in my early boyhood, when he used to read a chapter in Scott's Family Bible, and then pausing, he would say, "Practical Observations," and read what those who are familiar with that Bible will recognize. He was a good man, was born in Wilmington, Mass., and was the son of Rev. Isaac Morrill, who was the son of Abraham Morrill, of Salisbury, Mass., who came to New England in 1632, was a member of the Ancient and Honorable Artillery in 1638, came to Salisbury in 1650, and there died in 1682.

Jacob Morrill, his son, was the representative from Salisbury in 1689. Rev. Isaac Morrill, son of Jacob, was born at Salisbury May 20, 1718, was graduated at Harvard College in

1737, settled in the ministry at Wilmington, Mass., May 20, 1741, died August 17, 1793, leaving five sons, Isaac, Eliakim, James, William and Nathaniel, and two daughters, Nabby and Dolly. Isaac studied medicine and settled in that part of the town set off to Needham, and died at the age of 93 in the village of Wellesley. James became an opulent East India merchant, at the head of India wharf, Boston, and was deacon of the First Church in 1825. Nathaniel lived on the homestead in Wilmington. William was a physician in the western part of the State. Eliakim was born in 1751, and was thirty-one years of age when he built the Old Tavern. He removed from Natick to Dedham about the year 1799. He and his household were members of the ancient First Church of Dedham during the pastorate of Rev. Joshua Bates. When Mr. Bates, in 1818, left the pastorate to become the President of Middlesex College, Vt., and a successor was ordained by the parish without the vote of the church, the majority of the church seceded and formed a new society, known today as the "Allen Church." having taken the name of the first minister of the Dedham church, Rev. John Allen, in 1638. He went with them and was a pillar in the new church to the day of his death, in 1825. The late Rev. Ebenezer Burgess, D. D., who was ordained first pastor of the new society in 1821, in a note to a centennial discourse delivered by him Nov. 8, 1838, mentions Eliakim Morrill as one of the aged members of the church who had died within a few years, "whose names are written in the book of life." He could not have been of the frivolous character depicted in "Old Town Folks." He died forty years before the book was published. Calvin Stowe hardly ever saw him after he left Natick for Dedham in 1799, and Harriet Beecher never saw him. The traditions of Eliakim Morrill in the Bigelow family as related by the mother of Prof. Stowe, are too shadowy, too much colored by the peculiar eccentric love of mirth which characterized William Bigelow and Calvin Stowe, and William Stowe his brother to be believed as truth. Let us honor our ancestry by disbelieving it. But let that pass. This old tavern stand will never cease to be an interesting spot in this old town. This old tavern stand will never cease to be an interesting spot in this town. The old

tavern was famous in its day and generation, like the Inns made famous in London by Ben Jonson and Sir Walter Raleigh and Shakespeare, Beaumont and Sam Johnson, Goldsmith, Cooper and Dickens. I delight to dwell upon its picture as presided over by my grandfather,—not as he was in his old age, when he used to take me with him in a square-topped "one-horse shay" from Dedham to Boston, a distance of ten miles, and back in the same day; he, dressed in short clothes, black silk stockings, silver knee buckles and shoe buckles; we stopped at every tavern on the road,—but as a younger man, a host on hospitable thought intent, as he was always in his later years. I associate his Inn with the Inn sung by the polished muse of William Shenstone in the lines:

WRITTEN AT AN INN AT HENLEY.

To thee, fair Freedom! I retire
From flattery, cards and dice, and din;
Nor art thou found in mansions higher
Than the low cot or humble Inn.

'Tis here with boundless power I reign;
And every health which I begin
Converts dull port to bright champagne:
Such freedom crowns it, at an Inn.

I fly from pomp, I fly from plate!
I fly from Falsehood's specious grin!
Freedom I love, and form I hate,
And choose my lodgings at an Inn.

Here, waiter! take my sordid ore,
Which lackeys else might hope to win;
It buys what courts have not in store—
It buys me freedom at an Inn.

Who'er has traveled life's dull round
Where'er his stages may have been,
May sigh to think he still has found
The warmest welcome at an Inn.

[Reprint]

S. B. Noyes, of Canton, in 1882.
(Grandson of Eliakim Morrill.)

THE OLD MORSE TAVERN.

Rufus Morse, brother of Ruel Morse, was one of the thirteen children of Samuel and Sybil (Jennings) Morse. He married Hannah Drury, of West Natick, and worked at brick-making in the clay pits on the shore of Long Pond, now Lake Cochituate. After some years he built a tavern in Natick, whose long front and many doors and windows faced East Central street, with its western end on Hayes street.

There being no tavern in the town between Morrill's in South Natick and Haines's in Felchville, it seemed that so necessary a part of village life might flourish and be profitable. The second story was in one long hall, and when completed was dedicated by a grand ball. Eighty couples came, by stage, from Boston, and the magnificence of the occasion was a subject long talked of. In this hall were held the dances, the parties and the lectures of the village for many years. When Takawambait Lodge of Odd Fellows was instituted in 1845, the meetings were held here. In the lower part the family lived, and Mr. Morse kept a small store, where he sold milk, West India goods, and like all groceries of the period, New England rum. Tradition has it that Mrs. Morse kept a bowl of silver and a bowl of gold in the front room closet from which she made her change.

After the railroad was built in 1835, the Long Pond Hotel was put up near the depot, and such trade as there was in that line gravitated to it, leaving the old stand with but little to do. Mr. Morse, after a few years, gave up his store and turned the house into tenements. Among the many families who made this house their home were the parents of Henry Wilson.

About the time of the civil war the building was sawed into three parts by Mr. Nathaniel Smith, then the leading carpenter of the place, and moved in different directions. The long barn

gradually went to decay, and one night in the seventies the sky was illuminated by the flames which consumed it. The house of the Catholic priest occupies the lot where the old landmark formerly stood.

The Morses had five children. Williard lived always at the "West Part," and left a family there when he died. Maria married Stephen Hayes and built a house next her father's. Calvin, Rufus and Caroline never married. After the house was gone they built a cottage on Mulligan street, where, one after another, they all died.

MARY R. ESTY.

PATRIOTIC NATICK

(On this centennial anniversary of the birth of Abraham Lincoln, it is fitting that Natick should chronicle some of the deeds of her patriotic citizens in the past. The aborigines and the foreign-born, with their descendants, were alike intensely patriotic. In the present year of 1909, Natick furnishes a Representative to the General Court of Mass., a State Senator and a member of the National Congress at Washington. We do not forget that in 1873 she contributed a Vice-President of these United States whose name is known and honored all over the world. Our greatest desire is to so train our youth, at the present day that, although none of them ever attain that distinction, there may be among them, some exceptional individuals who are worthy, in character and fitness, to fill even the highest office in this enlightened republic. Ed. Hist. Collections, Feb. 12, 1909.)

From the earliest days of Massachusetts, Natick has been a historical and patriotic town. Soon after the Pilgrims landed they journeyed from Plymouth to Providence. Their minister records in his dairy that they camped or "tarried by a rock that is cleft in twain, near a brook emptying into a river." This is at Cleft Rock Farm, So. Natick, near Orocco farm. Thirty

years later we find the peace-loving Indians leaving their homes in other towns and with the preacher, John Eliot, locating at the foot of two large hills near the river in a place they called Natick, "The Place of Hills." Here for many years they lived, hearing the teachings of the Bible, having a local government established by John Eliot, and subject to British Rule. Here was the first town of Praying Indians, later followed by Canton, Grafton, Marlboro, Lowell, Littleton and Hopkinton, in which dwelt about 3000 praying Indians. It is said but for the assistance rendered by these Indians, King Philip would have entirely destroyed the English settlers. Here was located the Indian saw mill, one of the oldest in the United States, only three having been built before. This was finished in 1658. The timber for the Indian Meeting-house in 1651 having been sawed in pits. This mill was destroyed during King Philip's war and was not rebuilt. Horace Mann says at the time it was built there were none in England.

Here in 1658 came the first white settler, Thomas Sawin, a soldier and patriot, to make his home, followed soon by John Carver and David Morse, and as years passed others came to make their homes until in 1762 Natick was no longer an Indian town with Chief Waban and Takawampbait for judge and town clerk, but having a white board of officers and a population of 535 souls.

Later we find Natick the home of Stephen Badger, Uncle Bill, Sam Lawton and many other well known characters of Harriet Beecher Stowe's "Old Town Folks."

Natick formerly extended to the Sudbury river. The first land grant extending from a given point to John Smith's house near the Sudbury river (now called Wayland) and then four miles along the Sudbury river. Many changes have since been made, but we have always felt as if we were near neighbors to Sudbury people. Natick has the distinction of having probably the first muster in the United States. In 1663 a grand muster of the Indians was held at So. Natick with attendance of 1000 Indians. A few years later in 1676 a company of 52 Indians was organized to fight against King Philip

and we find them on April 20 of that year going to the relief of Sudbury in their great struggle against this cruel leader.

Thomas Sawin, the first white settler, was a soldier, and his son, also called Lieut. Thomas Sawin, was a soldier of the French war and commanded a detachment of Natick military at garrison duty in Springfield in 1757. The house of Thomas Sawin 3rd was a rendezvous for some of the minute men, and to this place came Abigail Bacon and her niece, Abigail Smith, the night of April 18, 1775, to warn the Sawins that the British were marching from Boston. Abigail Bacon afterwards became the wife of Thomas Sawin and was one of the surviving pensioners of the Revolution in 1840. Abigail Smith married James Stafford, a lieutenant under John Paul Jones in the battle in the British Channel 1779. Ezekiel Sawin was a soldier of the Revolution and also a member of the Expedition to Canada. Abigail Sawin was the wife of Lieut. John Bacon, who was killed April 19, 1775. Many other members of this very patriotic family served in different wars until the time of the signing of the Independence. Early in 1774 Natick showed her patriotism by appointing a "Committee of Inspection and Correspondence" to carry into execution the agreement and association of the Continental Congress" as town records say. When the convention was called at Concord to adopt measures to organize opposition to the schemes of the British Ministry Aug. 30, 1774, Natick was represented by Hezekiah Broad.

During the early part of 1775 much dissatisfaction arose among the Colonists regarding the injustice of the King of England and his officers in this country. A town meeting was called in Natick to talk over the state of affairs and see what could be done. March 6 a company of 18 minute men was raised by Capt. Joseph Morse. About two weeks before April 19 word was received that the British in Boston were planning some expedition to destroy the stores of ammunition at Worcester and Concord. When early April 19 the alarm was sounded by Captain Dudley of Sudbury, Historian Bigelow says: "Every man was a minute man and 76 out of a population of 535 responded to the call. Some veterans of the

Frnch and Indian wars, some negroes, some slaves, all patriots." Having such a distance to travel only a few reached Concord or Lexington until the retreat of the British.

Capt. Dudley lived near the head of Lake Cochituate near the present site of the Simpson mansion. He had been appointed at a meeting held in Sudbury to carry the alarm to Natick and Framingham. His wife used to tell the story with great glee and say, "Yes, and when you heard the British were coming you ran the other way as fast as you could run," not explaining why he ran. Many familiar names appear in the State Archives as minute men. An incident of the battle at Lexington was told of Caesar Ferrit and his son John, who arriving at a house in Lexington before the British troops, entered, fired upon the regulars and successfully concealed themselves under the stairs until the enemy had gone. This Caesar Ferrit was called a natural curiosity. He was a native of one of the West India Islands and coming to this country married a white woman. His son John fought throughout the war and was a pensioner.

Although a patriotic town, Natick was at the time of the Revolution about equally divided in sentiment as to the best method of government. Many thought the Colonists could never overcome the British and perhaps it would be best to remain loyal to the King. So we find Natick sending a delegate to the convention to vote against the new constitution and when the call came for guns and blankets the article was passed over at town meeting. We also have a tradition that the selectmen were arrested and put in jail for their opposition but they failed to make any record of it in their reports. Natick's company brought home several prisoners from Lexington who afterward settled in Dover. During the early part of 1775 a military company had been formed and officers chosen, to be ready in case of emergency. When the call came just before June 17, the ever to be remmbered day of Bunker Hill, our company of 7 (seven) officers and 34 privates were among the first to respond. They were all residents of Natick and fought in Col. Samul Bullard's 5th Middlesex County Regi-

ment, Bullard being a Sherborn man. The original muster roll of this company is now at the historical rooms at So. Natick, a much prized relic. About this time we find on the town records a meeting called to allow Capt. Mann, Lieut. Wm. Boden, Clerk Abel Perry, to be dismissed from their duties as selectmen and appoint men in their places, as they were going into the Massachusetts war. This company was allowed 1d. per mile for travelled miles and as they went 33 miles the pay roll of the company was for two days, amounting to £11 8s 9d. Many of these men did not return home. Capt. Baldwin fell at Bunker Hill. Some came home soon to die, while others lived as ancestors of many of our best townspeople. The names of Broad, Smith, Bacon, Mann, Morse, Felch, Drury, Fiske, Travis, Reed, Sawin, etc., are all familiar to us and were all names of our Revolutionary patriots. Lieut. Wm. Boden was an influential citizen serving in many offices, giving to the town the cemetery at West Natick. He died in 1807. The following inscription was placed on his tombstone:

"Erected by the Town of Natick, Aug. 1855, in memory of Wm. Boden and his wife. He was the first white Justice of the Peace who resided in Town. He was a patriot in the Revolution, served his country faithfully in the army, and at home was a good citizen and neighbor. He gave the town the land for this cemetery, and also a site for a schoolhouse. He owned a good farm, which he bequeathed to an adopted son, who soon squandered it all away, not even erecting a stone to mark the place of burial of his adopted friend and benefactor. 'The memory of the just is blessed.'" He did not leave any children to carry on his good works. Nearly all of the company who went to Bunker Hill fought throughout the war. Capt. Morse's company was with the army at Cambridge with Col. Patterson's regiment until Aug. 1, 1775. Capt. Aaron Gardner had 11 Natick men; others were in Capt. Mellin's company. Many responded to every call, to New York, Rhode Island, White Plains, Canada, Dorchester, etc. During these years 120 negroes enlisted to help free their country. Many men enlisted in companies formed in other

towns. Dea. Wm. Bigelow, who was Mrs. Stowe's Dea. Badger was a minute man from Weston. Family tradition tells the story of a minute man and a British soldier going in opposite directions around a house in Lexington. Upon meeting, the British soldier was killed and the minute man returned home safely. The minute man was Dea. Bigelow, grandfather of Wm. P. Bigelow and his sister, Mrs. Isaac Gale. Capt. John Felch fell in the battle of White Plains. John Jones took command of a company in 1775 and while serving on duty at Crown Point was taken with smallpox and died July 4, 1776, the very day of the Declaration of Independence. His father was one of Parson Lothrop's deacons. Major Joseph Morse served from 1775 to 1779. Asa Drury answered in all the calls until 1781. These are only a few of our loyal forefathers.

Many meetings were held during the next few years to provide clothing and pay for the volunteers. We learn the soldiers who went to Boston received 16 shillings per month for 9 mos.; 22 shillings per month for 5 mos. Old soldiers who went to New York £2 10s for 6 mos. White Plains £2 10s for 2 months.

Although our neighbor, Framingham, claims Crispus Attucks, Natick also was the home at one time of this first victim of the Boston Massacre. He was not brought home but was carried to Faneuil hall and buried with great honors in Boston.

The Constitution adopted in 1776 we find copied in full in the Town Records by order of the Government. It is in a plain round hand and is most interesting. I suppose it was also recorded in every town record. When the call came for men to reinforce the army attempting the Conquest of Canada, a number responded to join Arnold. The town voted 7 pounds bounty additional to the bounty of 7 pounds already offered by the Government for those who would go. A little story of the Revolutionary days is the following: A Natick recruit needed a suit of clothes. The sheep were sheared, 12 maidens carded and spun the wool, wove the cloth and cut and made the suit in 24 hours.

The first town meeting was held May 20, 1776, under the new rule, all meetings previous to this being called in the name of the Government of Great Britain. It is interesting to know that to be a Republican at that time meant that every citizen possessing the sum of £60, whatever his occupation or profession in life, be at perfect liberty to act for himself in the choice of men to rule over him.

Natick people were always opposed to the Constitution and instructed their delegate to the convention for adopting the Constitution in November 1787 to vote against it. This delegate afterward changed his mind and voted for it. In view of the fact that in 1778 the town voted at public meeting not to accept the Constitution the Continental Congress expressed doubts as to the allegiance and loyalty of Natick. So we find a solemn oath of allegiance recorded in the town books signed by 17 leading men of the town, renouncing allegiance to the King and pledging faith to the Constitution of the Commonwealth. After the close of the war Hezekiah Broad was made a member of the Constitutional convention.

So we see Natick contributed her share to the patriots of early days, as she has ever done in the days since.

When the call for defenders came in 1812-1860-1898 children and grandchildren of the first patriots following their father's example in supporting this Government, gladly enlisted to serve their country and to give their lives if need be. Natick also had the distinction of being one of the towns where "Cornwallis" in celebration of the surrender of Yorktown, was held. July 4, 1809, the town had a grand celebration. Bands led a procession of people through the streets, the village choir singing a hymn written by Freeman Sears, who was one of the many educated and cultured men for whom Natick was then and has ever since been noted.

Hail to the morning the day star of Glory,
Hail to the banners by freedom unfurled,
Thrice hail the Victors; the freemen of story
Liberty's boast, the pride of the world.

FLORENCE LOVELL MACEWEN.

A TALE OF PEOPLE AND INCIDENTS IN SOUTH NATICK IN THE NINETEENTH CENTURY

Bigelow was an honored name, represented, principally, by Dea. William Bigelow and wife, who came from Weston, Mass., and lived in the house (long since torn down), situated nearest the north end of the bridge across Charles River. He was the miller of the vicinity. He owned, and worked, the grist and saw mills, and two of his sons succeeded him in the business. Whether Mr. Bigelow was deacon of the church under Mr. Badger, I cannot say. However, during the latter part of his life, I recollect his holding that office in the church at West Needham,—now Wellesley,—under the pastoral care of Rev. Thomas Noyes. He was a man of kindly nature and benevolent bearing. Mrs. Bigelow's light did not shine under a bushel. She possessed salient traits of character that were not unknown to the public. She had a taste for literature, a thirst for knowledge, and was social and hospitable, drawing round her persons of kindred tastes.

They had a family of ten children, all but one of whom lived to take an active part in the duties of life. As a family, the Bigelows stood well in the community, were intelligent, witty, and some of them were distinguished for literary and poetic productions. Jocoseness was a prominent family trait, often demonstrated at the fireside, and at the expense of whoever was near; even the good mother did not always escape the pungent jibes of her offspring.

One night, after the labors of the day, she sought solace and comfort, as usual, in poring over the contents of some

favorite author, but, too weary, she fell asleep and dreaming. On waking she found her tallow candle melted upon her book. She was thenceforth spoken of as the History of Grease. On another occasion, while she was napping with her book in hand, a jocose nighbor stole into the room, drew her cap from her head, and hung it upon a gridiron, which was suspended on one side of the great fireplace; then, assuming to have just entered the room, she called out: "I have heard it said that you wash your caps in a mud puddle, and dry them on a gridiron. Now I see it to be a fact." Only one child of William and Hepsibah Bigelow now survives, Mrs. Adams, the youngest of the family, who resides in Cambridge. One son of the family was a graduate of Harvard University, and acquired distinction by his literary attainments and poetic effusions. A grandson, Calvin E. Stowe, graduated at Bowdoin College, and has a name to live after he has passed away. Another grandson, A. W. Thayer, graduated at Harvard, and is now United States Consul at Trieste, having attained special distinction as a musical critic, and as the writer of a life of Beethoven. Yet another grandson is at the head of the University Press, Cambridge, and received the honorary degree of A. M. from Harvard University.

Eliakim Morrill, whose wife was a sister of Mrs. Bigelow, and resided in this place in early times, was a tallow chandler in business. He removed to Dedham, and lived to a good old age. Talent and respectability were represented by this family. Dr. Isaac Morrill, brother of Eliakim, was the much esteemed physician for many years, in Natick and vicinity. Many of us remember him in his professional journeys on horseback, with his saddlebags of medicines. He was always a welcome visitor personally in families, as he brought a cheerful, happy greeting to all. Neither the aged, nor children, were left without a kindly word. He sold his old homestead to the Willis family, and removed to Wellesley in 1835, where he died in 1838, having attained a great age.

Samuel Stowe, whose wife was Hepsibah Bigelow, they being the parents of Prof. Calvin E. Stowe, was the baker of

the place. His bakeshop was between I. B. Clark's, and the hotel. Mr. Stowe died in 1808, aged 36 years. His widow lived to be eighty-seven. She died in 1866.

Hannah Dexter, the famous Indian doctress of her day, who inherited the Indian farm from Hannah Thomas, was a welcome visitor in the Bigelow mansion, taking especial pleasure in talking as she sipped her favorite cup of tea, which was always given her. Her accounts of her professional journeys and medical experience were always listened to by Mrs. Bigelow; and all persons who could communicate information, or enliven the hours by their witticisms, were readily admitted to the family circle.

Mrs. Stowe, in her "Oldtown Folks" makes Sam Lawton a frequent visitor at this fireside. I regard this representation as alike untrue, and unworthy of the taste and intelligence of the family. Lawton was the gossiping, improvident, loafing blacksmith of the village. "Lord o'massa!" was the salutation ever dropping from his lips. "Lord o'massa, children! What's the news? What's your father doing?" and questions of this kind, were continually asked of us children as we passed his door, going to and from school—he sitting upon the threshold of his door, or upon his chopping block, with a very scanty or no supply of brush at hand. Lawton is remembered as residing in the house where William Selfe now resides. The ground floor of his house he then used for his workshop. From there he removed to a small house opposite. After this he had a small shop, where he sometimes did a little work, which stood near "the great oak" till 1828, the year in which the Unitarian church was built. It was then that a small collection of money was made, and the unsightly building was disposed of. Soon after this, Lawton removed to Newton Lower Mills, and died in the almshouse, Jan. 22, 1862, aged eighty-eight years. I deem this more than an adequate notice of the man who has been made so much a character of in the Oldtown stories. I think it not amiss to make a note of him as he is remembered.

Ephraim Whitney, or "Uncle Eph.," as he was familiarly called, was the father of Lawton's wife. He lived in a house

torn down more than sixty years ago, on the site of Mr. Halpin's house, on Glen street. He was the cobbler of the village, and could well be classed with Lawton in idleness and shiftlessness. Mrs. Whitney was a weaver, and had the reputation of being an industrious, worthy woman. Whitney frequently threatened, in his bad humor, to run away. On one occasion his wife took him at his word, and, tying up his needful garments, encouraged him to go. Whitney started, went as far as Hopkinton, but returned the same night. On being asked for an explanation, he replied: "I couldn't find the way."

About the year 1796, John Atkins, a retired sea captain, came to Natick and made his residence among us, bringing a family of sons and daughters. Three of his sons engaged in mercantile pursuits in Boston, and were successful in business, amassing large fortunes. The eldest son remained on the homestead, and outlived them all. He passed away in 1872, aged eighty-five. One of the daughters who had never left home for any length of time, the oldest of the children, lived to the great age of ninety-two. Captain Atkins was a useful and respectable member of society. He served the town many years, acceptably, as one of its officers; was a justice of peace, and had a large share of public trusts; was an habitual attendant on public worship, and in all relations in society was exemplary and respected. The only representative of the Atkins family now living among us, is a grand-daughter, who is also a great grand-daughter of John Jones, Esq., on the paternal side.

John Jones, a native of Weston, Mass., as early as 1742, took his residence on the south side of Charles river in Dover, but was, in every particular, a member of Natick society. He was deacon of the church under Mr. Badger's pastorate, was for many years teacher of the public winter school, was justice of the peace for the county of Norfolk, under King George, and held the office many years afterwards. He was a public surveyor, and left many valuable and interesting events of his period. He was twice married, first to Hannah Morse, by

whom he had five children—three sons, and two daughters, and afterwards, to Tabitha Battelle, by whom he had five, one son and four daughters, the youngest of whom died in 1849, and who if living would now have been one hundred years old. There are but five grandchildren of Col. Jones now living, and but one who remembers the grandparents. Col. Jones died Feb. 1st 1801, aged eighty-four. The old Jones homestead was sold in 1804 to Captain Israel Loring who lived on the farm many years, and by whose name the place has been called.

Daniel Hartshorn, who was the carpenter of the village, and married Rebecca Morse, daughter of David Morse, built on to the old Jonathan Carver house, which is next west of William Selfe's. The Carver house is known to have been the second house erected by white people in Natick, which, with the hill, has always retained the name. The Pratt house, where Eliot Walker now resides, is one of the old landmarks, and has been owned by the family for nearly a century.

The local butcher was Ebenezer Newell who owned the house now occupied by Patrick Welch. He had a family of six daughters and two sons. There was taste and refinement in this family. One son and several daughters yet live, the youngest of whom must, at this time, be more than sixty years old.

The travelling butcher who was always to be met with his basket of knives on his arm, was Primus King, one of the colored people. Although uneducated, he was shrewd, and had a good share of wit, but, of course, was superstitious, as that class of persons usually are. On returning home once from night prowling, he was terribly frightened, thinking he saw old cloven-foot. Ebenezer Newell afterwards met him at a much frequented resort, ran[illegible] King about his fright and asked him what the old fellow wanted. King quickly replied, "He wants more butchers." It was Primus King, with his family party, who strutted into Esq. Atkins' front door to get his daughter Elsie married, and offered to pay the fee in digging potatoes.

Near King, on the west side of Lake Waban, lived the hon-

est Boston Fridy and his wife Jennie. He was quite aged when we first knew him. He was tall and erect, and very courteous in his manners. When it was the fashion for every child in the street to make obeisance to all they met, it was our special delight to receive his salutation, he taking his hat from his head and showing his white woolly hair. "Jennie he" as Boston always lovingly called his wife, followed, going to Boston market with fruit, vegetables and herbs. For many years she paced over the road on horseback, carrying her merchandise in panniers; but in after years, as they prospered, they had a little cart in which she rode like a queen.

The Bacons have an ancient and respectable record in our history. They have very successfully represented the trade of pump making in Natick and surrounding towns. An honored representative of the family now resides in the Badger house.

The first hotel keeper of my recollection was Peter Twichell. This was in 1805. He was succeeded by L. Dana, then by Shepard, Drake, Draper, Gilman. And it was here that the veteran, Daniel Chamberlain, of the Adams House, commenced his famous career as a hotel keeper.

The history of our churches and church edifices has been much more written upon than our schools, and schoolhouses. The last year of a school in the "old house"—as it was called—was in the summer of 1805. The house stood on the east corner of the old cemetery. The next winter the school was kept in a small house opposite the one where Mr. Selfe now resides. In the summer of 1806 it was kept in the Pratt house. In the succeeding winter, we occupied the new house which was erected on the site where Hamilton Morse's house now stands. In 1835 a new house was built on the old site in the cemetery, which was used just twenty years. Then our present commodious schoolhouse was erected in 1853, which does credit to the good taste and progress of the times.

There were lovers of literature in our earlier years. We had a Periodical club which received American and foreign

Monthlies and Quarterlies. I do not know that there are more than two of the old Association now living.

The only lawyer who ever tried this peaceful locality was Ira Cleveland, a young man of respectable abilities who was with us a few months between the years 1828 and 1830. He soon left for a more fruitful harvest of litigation. He settled in Dedham, where he yet lives. Many families who lived here in 1800, and for many years previous, are worthily represented among us at this time. Among the names are Sawin, Morse, Broad, Draper, Bigelow, Perry, Jones and Bacon.

Every trade and profession was as well reprsented in those early years as in later times. Society was then, as now, marked by its peculiar characters. Lydia Ferritt, a spinster who resided in the Pratt house, had been a servant in the Welles family and supported by them, was the embodiment of superstition. She always kept horse-shoes suspended on the crane in the fire-place and on the door-latch to keep witches from entering her room. She told marvelous stories of night vigils and encounters with ghosts and witches, which were enough to last the children of that day a long lifetime.

Masquerine, a little, dapper, frisky Frnchman, was a boarder for a time, in this community. He was a representative of aristocracy, and a fruitful source of amusement. The fun lovers of his time found ample resource in his queer sayings and manners.

Tom Connor was another of our especial characters. He was a simple child of wealthy parents, and was boarded in this place. He travelled the streets with his violin always in his hand, continually sawing away to charm some damsel whom he was always seeking, but never found, to be his wife. He was not particular about age, beauty or wealth; for, in imagination, he had enough to endow his favored one.

The old cemetery near us has many interesting records of those who have long since departed this life. It is sadly to be lamented that so many of our friends who have preceded

us, have had no headstones to mark the spot of their burial, or to record their names. Their memory can only be cherished for a time, by friends, then pass into oblivion.

When another century has passed with its revolutions and changes, we will hope that posterity may justly give us as fair a record as we give our predecessors.

MARY PERRY RICHARDS, in 1875.

THE INDIAN BURYING GROUND.

In selecting a spot for the burial of the dead, it was a custom among the Indians to choose a warm, sunny slope; and whenever such a spot could be found on the shore of a lake, or, still better, on the bank of a running stream, it was especially pleasing to the Indian mind.

It will readily appear that the place where we now stand would meet most admirably the conditions of the ideal Indian Burying Ground a southern slope where the river, unobstructed by dam or fall sang ever its low and soothing melody. This place was chosen at a very early date, and set apart as a place sacred to the memory of the dead. Where the old town pump stood for so many years, and where the drinking fountain now stands, is about the centre of the burying ground; and as far as the present sources of information avail, the boundaries may be given as follows:

Beginning with the brook, at the East side of the Unitarian Church, and running in a straight line to a point near the corner of the road, just in the rear of the church, thence the boundary line turned toward the farther end of Merchants' Block, the corner next Mr. I. B. Clark; from this point we follow across the street in front of the Bacon Free

Library, and down over the green in the rear of the building nearly to the south-east corner of the enclosure, where, in times gone by, stood the residence of the Old Town Deacon Badger.

From this point we run the line back again to the Eliot Oak, from which we started, including on the way the grave of Daniel Takawambpait, the head-stone of which may be seen in the edge of the sidewalk near the front of the residence of Mrs. White. The foot-stone, with the name of the Indian preacher inscribed, has been placed, with many other historic stones, in the wall of the Bacon Free Library.

Looking at this spot as it presents itself to-day, with its wide and much-traveled highways centering here, there is little to suggest the secluded quietness of on Indian burial place. The change which has come to the inhabitants of this valley has transformed also the face of the earth Civilization has laid its hand upon this spot, and the word of ancient writ has been fulfilled, — "The valley has been exalted and the hills made low."

Let the imagination picture what the memory fails to grasp, and you shall see this place in 1651, when the apostle Eliot and the Indians located here — a smooth, rolling slope from the heights of Carver Hill down to the bank of the stream. When at length the roads were laid out, they were not exactly as at present located. The street from Wellesley (or West Needham as it was then called) did not extend in front of the church as now, but turned toward the north, passing at the rear of the church and on to the north part of the town.

The Sherborn road, the ancient records inform us, lay farther to the west, passing in the rear of what is now the estate of Mr. John Robbins, back of the school-house as it now stands, and meeting the West Needham road a short distance beyond.

The place whereon we stand was holy ground; and it is only with the increase of business and traffic that the busy feet and laboring wheels have made thoroughfares over these sacred relics of a race almost though not entirely extinct.

To my knowledge there is but one Indian grave-stone now standing in this place to mark the spot and record the name of

a son of the forest, whose dust reposes here. That one stone which now remains was erected to the memory of Daniel Takawambpait, an Indian preacher whom the apostle Eliot ordained to assist him in the years of failing strength and to carry on the work when his departure was at hand.

This Indian preacher died Sept. 17, 1716, as the humble slab relates; and the stone may be seen by the fence near the front of Mrs. White's residence. The Eliot monument on the common betokens the grateful memory of the Apostle's labors here.

Had the record been preserved, we might to-day point with a feeling of melancholy interest to the graves of such as Thomas Waban and Thomas, Jr., Deacon and Joseph Ephraim, one of the deacons of the church at the time the Rev. Oliver Peabody was minister here. John Speen and all his kindred lie here; this was the Indian family who formerly owned nearly all the land of the original town; and they gave it to the public interest here, that the praying Indians might have a town.

The names of many others who have been conspicuous in the early history of this town deserve honorable mention here, such as Samuel and Andrew Abraham, Simon Ephraim, Solomon Thomas, Benjamin Tray, Thomas Pegan (for whom Pegan Hill was named), Joshua Bran, the Indian doctor; these and many more have their names and deeds written in the sacred dust of this consecrated spot.

When Mr. William Biglow, in 1850, wrote his excellent, though brief, history of Natick, he states that within his memory the remains of Indians were brought to this burying ground and deposited beneath the green slope of yonder common.

It is hardly possible to this day to remove the earth anywhere within the limits described without opening these Indian graves. When the present face wall was built around the church green, many of these graves were disturbed; and when the water pipes were laid through the street, from the church to Merchant s Block, they passed directly over a long row of Indian graves.

It is a well-known fact that the Indians have a custom of burying various articles in the grave with the departed. Many of these things have been found in the graves that have been opened — articles such as beads, spoons, Indian pipes, a glass bottle and Indian kettle. Many of these relics have been preserved, and may be seen in the historic collection of this village.

REV. J. P. SHEAFE, in 1882. [Reprint.]

THE CARVER HOUSE AND FAMILY.

The Carver family was among the first settlers in this place, and according to the best light which we now have, it was the second in order of time.

The Carver house, too, was one of the first frame houses erected in this wilderness, at a period when red men constituted the principal population. It is situated on the south-east slope of Carver Hill, which took the name which it now bears from its first white proprietors. The descent of the hill is gradual to Charles River, intersected by the Main street; and this slope commanding views of variegated scenery, with the river for its lowest point, and Pegan Hill for its highest, furnished favorite building sites for both aborigines and Europeans.

Here lived, at this early period of civilization, Jonathan Carver and Hannah Fiske, his wife, with their noted family of six daughters. His nearest neighbor on his right was Jacob Pratt, and in close proximity the esteemed Indian, Dr. Joshua Brann. Report of the notable harmony and good will that prevailed in this neighborhood of whites and Indians has been handed down to our time.

The Carver homestead remained in the family a long time, finally coming into the sole possession of Betty, the fifth daughter.

She was born March 21st, 1737, and remained at home, a spinster, until after middle life. She appears to have been an energetic person, of large, executive ability, and also of a kindly nature, as she took home and supported a widowed, childless sister. In 1771-2 and 3 she came before the public as a teacher in the South Natick district school. One of her bills for services stands thus on the town records:

"NATICK, Septm. 5 1773

The Deestrict of Natick Dr. to Betty Carver for keppen scolle & Boarden 10 weeks at 4 shillins & ten pence per weke £2, 8s, 0d. Errors excepted By me. BETTY CARVER."

The selectman who accepted this bill was a Harvard graduate, Samuel Welles, Esq., and the only error he noted was that this lady was married during her term of service, and he warns the treasurer not to pay unless her husband receipts the bill.

She was married in 1773, by the Rev. Stephen Badger of Natick, to Joseph Day of Walpole, and died in Walpole July 26, 1837, aged 93 years.

Anecdotes of Betty Carver's bustling activity, of what Betty said and did, of her ballad singing, keeping time on the treadle of her flax spinning wheel, have amused family circles through successive generations and we cannot but regret our inability to hand down specimens of her songs and ditties for the pleasure of those who may come after us.

The Carver house remained and was occupied by Daniel Hartshorn, whose wife was Rebecca Morse, daughter of David Morse. The new proprietor was a carpenter, and soon transformed the humble one-story dwelling into a two story square-roofed house. Under his agency the front yard was terraced, a face wall was built upon the street, and a low, picket fence placed upon the wall. Some twelve or fourteen years passed, and the Hartshorns removed to Boylston, Mass. The property next passed to Dr. A. Thayer, our new family physician, who, with his bride, Susan Bigelow then settled here, and everything flourished again. The front yard was full of flowers, and the house beautified with climbing roses and honeysuckle. During

their residence in this house three children were born to them, one of whom only is left — our worthy fellow townsman, Mr. Alexander Wheelock Thayer.

The fourth occupant and his wife, proprietors of this historic estate, merit honor which no passing words can indicate. Their names are enrolled as benefactors of this neighborhood. Oliver and Sarah G. Bacon began their wedded life under this roof. Here, avoiding all show and ostentation, clinging to the virtues of industry and honesty, they entered upon a career of lasting usefulness and honor. Their memory will endure when the house in which they lived has perished.

Carver Hill is the highest point of land in this neighborhood, is convenient and easy of access to the numerous population that are destined to live around its base; on its summit may be enjoyed a surpassingly beautiful landscape and breathed in an atmosphere that shall give health and vigor to those who seek its beneficial effects.

We submit the proposition that the crown of this hill should be a common or park, where all may enjoy the privilege of its invigorating air. Then will this hill and village have a crown worth wearing — a monument ever speaking good will to the multitudes below.

MRS. MARY P. RICHARDS, in 1882. [Reprint]

THE EBENEZER NEWELL HOUSE.

Among the heirs at law of the estate of Jonathan Carver of this town were two spinsters, the Misses Lydia and Abigail Carver. In November, 1795, these ladies sold this lot of land to Ebenezer Newell, a butcher, who probably built this house soon after that date, and dwelt here about twenty-one years. Mr. Newell's children, including two sons and six daughters, may be esteemed a remarkable family: for while one son was

content to follow his father's calling, the other children were more ambitious. The son William became a Doctor of Divinity, and his sisters, who, chiefly by their own exertions, secured for themselves superior education, fitting them to grace high social positions, became distinguished as teachers; and the husbands of those who were married were eminent men in the church and other walks in life.

Mellen Battle, the next owner, bought the estate November 16, 1816. He was an ingenious mechanic, and invented some improvement in wheels, or method of manufacturing them, which led to the erection of a factory at the southerly end of the dam in this village, for the purpose of supplying the market with his goods. But this enterprise proved a failure, and in consequence Mr. Battle's title to this house and land passed into the hands of Mr. Warren White, who sold to Calvin Shepherd in 1822.

Mr. Shepherd owned the adjoining estate, on which Merchant's Block now stands, and was at different times a paper maker, a trader, and also landlord of the tavern. He afterward removed to Framingham, and engaged in trade there; but becoming insolvent, his property was transferred to Messrs. Macomber and Swain, merchants in Boston, and by that firm it was sold to Martin Broad.

Mr. Broad was a man of energy, and as a farmer and a butcher he did a large business and gave employment to quite a force of men during a long term of years. His social standing was high, and his house, famed for its lavish hospitality, was the frequent resort of the best society of this and neighboring towns during the time he occupied it.

In 1850 or early in the following year, Messrs. J. and W. Cleland purchased the estate, and Mr. John Cleland made it his home until his removal to Natick village in 1852.

Since that time it has had several owners, among them Albert Mann, who manufactured shoes here several years; also Aaron Claflin of Milford, by whom it was sold at auction in 1865 or thereabout, Mr. Patrick Welch becoming the owner. It has been a tenement house from that time to the present.

AMOS P. CHENEY, in 1882. [Reprint.]

the name of Samuel Dana, and is connected by an ancestral link with the line which occupied this homestead so many years, he cherishes a family pride in the good character they bore in Natick. Perhaps, also, that was the reason for assigning to him the duty of preparing the address about this ancient dwelling.

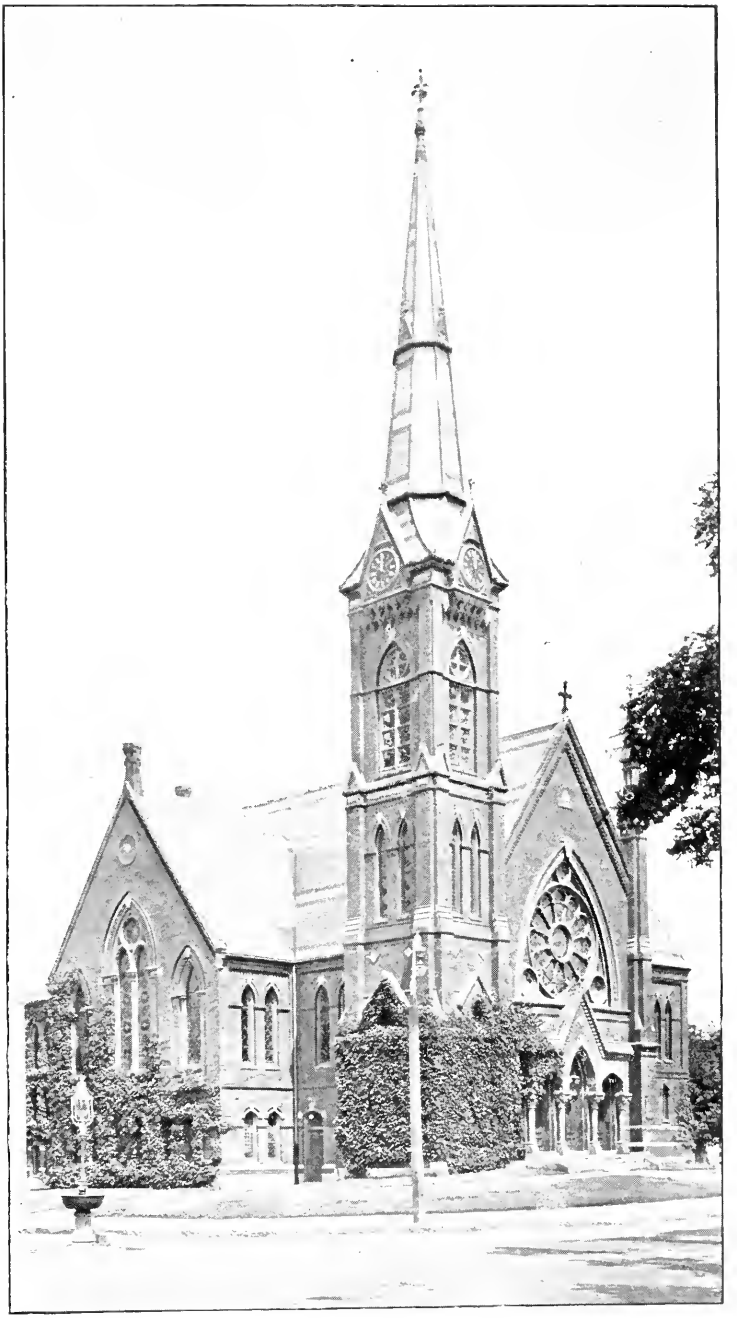
REV. SAMUEL D. HOSMER, in 1883. [Reprint.]

THE MINISTERS OF THE FOUR INDIAN MEETING HOUSES AT SOUTH NATICK.

The Rev. John Eliot commenced his work here with the Indians in 1650, but it was a continuation of the work which he began in their behalf in 1646 at Nonantum (now Newton) where he met with most gratifying results. However, after laboring there for four years, the increase of converts was so great, and they were situated so near the English, some of whom did not appreciate their Indian brethren as neighbors, it seemed advisable to seek a new location farther in the wilderness, in which to found a larger settlement.

This shows how it happened that Eliot came here and worked among the Indians from 1650 until 1690, though it is but a brief outline of a most interesting story which cannot be told now.

Although the meeting house was built in 1651, yet it was not until the summer of 1660, after the fifteen Catechumens had been tested by years of probation that a church was embodied here, the first Christian Church in North America to be formed among the Indians. In 1670 the communicants numbered from forty to fifty. Eliot was assisted often by his son, John, Jr., but generally by a scholarly Indian, Daniel Takawampbait,



THE FIRST CONGREGATIONAL CHURCH, NATICK

whom he finally ordained and appointed his successor, when he became "feeble through fulness of years." But the Natick community sadly depreciated after the death of Eliot. In 1698, the record says: "The Church consists of seven men and three women."

"Here are fifty-nine men, and fifty-nine women and seventy children under sixteen years of age—no schoolmaster and but one child that can read."

The ministry of Takawampbait lasted from 1690 to 1716, and was held in both the first and second churches.

His grave, and the quaint Indian grave stone firmly secured in an enduring boulder, not far from the Eliot monument, are objects of historic interest in South Natick.

He was succeeded by two other Indians, Josiah Shonks, and John Nemunin, assisted by Daniel Gookin, Jr., the white minister of Sherborn; their labors began in 1716 and lasted till 1721, and took place also in the second meeting house.

The Rev. Oliver Peabody came as a missionary to the indians in 1721, and ministered to their needs until his death in 1752, being greatly beloved by all his parishioners. He was the only minister in Natick during the existence of the third meeting house. The record of this period gives one hundred ninety-one Indians and four hundred twenty-two English, beside several Negro baptisms. Thirty-ffve Indians and one hundred thirty white persons were admitted into Mr. Peabody's church; two hundred fifty-six Indians died, one of whom was one hundred and ten years old. The Peabody grave stone, with a lengthy Latin inscription, may be seen in the old burying ground near the church.

The Rev. Stephen Badger was the only minister of the fourth church on this site. His services commenced in 1753, and ended in 1799. He also was buried in the old cemetery. Three hundred eighteen baptisms and sixty-nine communicants are enrolled during his ministry.

He was the original of Parson Lothrop in "Oldtown Folks," by Mrs. Harriet Beecher Stowe. His second wife was a rich Episcopalian lady of Boston. She frequently drove to the city in her coach to attend the festivals of the church.

(Kings' Chapel), then the only Episcopal Church in Massachusetts.

The ministers of these four churches were, in part, supported by the Society in England for the Propagation of the Gospel in New England. The deacons of these churches were: *first* to be appointed, an Indian, baptized April 14, 1728, by name Joseph Ephraim. Others were Ebenezer Felch, Micah Whitney, Nathaniel Mann, Nathaniel Chickering, John Jones and William Biglow.

A record of that time states that the White people occupied the front pews; the Indians, those in the rear; and the Negroes sat "in the hind seats in the north part of the gallery."

The sounding board under which the Rev. Oliver Peabody and Rev. Mr. Badger preached, was among the collections of the South Natick Historical Society which were destroyed by the fire that swept away the business portion of that village, March 2, 1872.

IDA H. MORSE.

A BRIEF HISTORY OF THE FIRST CONGREGATIONAL CHURCH

[Based on "The Historical Sketch" by Rev. Daniel Wight in the Church Manual of 1877.]

The preaching of the gospel in Natick was, in olden days, a responsibility of the town. The records of the town embody much history of its early ministers, its meeting-houses, and the payment of the "salery."

The last house of worship built by the town was erected in 1799 after fifteen years of controversy. Some of the disturbing causes were the Revolutionary War; friction consequent upon the mingling of races; the increasing proportion of white

people chafing under the ministry of "an Indian Missioner;" and, the population having spread over the township, preaching was desired "at the centre of the town, the centre of travil, or the centre of taxes."

The site was fixed by vote of the town "at the cross roads where the old pound formily stood."

A town meeting held May 27, 1799, was adjourned "to where the meeting-house is now framing. . . . Voted to have the meeting-house where the Committee have staked it out on the Parsonage lot."

This is the now familiar corner occupied by other edifices, built in 1835, 1853-4, and 1875-80, successively.

THE FIRST CONGREGATIONAL CHURCH IN NATICK, ERECTED 1799

The church organizations formed at South Natick in 1660 (Eliot's church) and in 1729 had become extinct about 1721 and 1799 respectiveyl; and what is now known as the First Congregational Church was organized in February, 1802, with 23 members, some of whom had been members of the previous church. Its resident membership, Jan. 1, 1908, was 493.

Until September 20, 1820, when the first Congregational Parish was incorporated, the town voted on all parish matters, calling the minister, and paying his salary.

The Pastors have been as follows:

1.	Rev. Freeman Sears, 1806-1811	-	5 years
2.	" Martin Moore, 1814-1833	-	19 "
3.	" Erasmus D. Moore, 1833-1838	-	5 "
4.	" Samuel Hunt, 1839-1850	-	11 "
5.	" Elias Nason, 1852-1858	-	6 "
6.	" Charles M. Tyler, 1859-1867	-	8 "
7.	" Jesse H. Jones, 1869-1871	-	2 "
8.	" Francis N. Peloubet, D.D, 1872-'83		11 "
9.	" Frederic E. Sturgis, D.D., 1884-1904		20 "
10.	" Morris H. Turk, Ph.D., 1904-		— "

The "Natick Ministerial Fund", is an interesting legacy from an early period. Probably at the time (1719) when a lot of sixty acres was assigned to each of the twenty proprietors of the town, the "Ministerial hundred acre lot" was set aside. The sale of this, authorized in 1812, together with the sale of pews, established the fund, amounting to about $4,650.

The location of this lot may be roughly indicated as included between lines drawn from the John Whitney house to Pond street, somewhat west of Palmer Avenue; then to the south-east corner of the Common; again to the corner of Walnut and Grove streets, and through Grove street to the beginning on North Main street.

This church was among the first in the region to establis a Sunday School which it has sustained from 1818 with vigor and success. The church early took a strong stand on temperance which it has maintained even under peculiar difficulties. A list of questions proposed to each member in 1835, indicates a very high standard of Sabbath observance and of piety.

After the great fire of 1874, which swept away all the Protestant churches in the village except that of the Baptists, who extended hospitality at once, a rude structure called "The Tabernacle" was quickly erected which served as a place of worship for about two years, till the vestries of the new church could be occupied. The audience-room was completed in Sept. 1880. The bell now in use was presented by Leonard Morse, and the town clock by Nathaniel Clark.

The life of the church has been that of the steady, quiet river; it has enjoyed spiritual refreshings, and periods of special growth; it has nurtured many young people, and been honored by a host of godly men and women, many of whom have joined the church triumphant.

Organizations of young people and of women have ever assisted in the benevolent and other work of the church.

It has frequently reached a helping hand to outlying districts, and has not forgotten "the stranger within its gates." This is now evidenced by the Sunday services held in an appropriate room under the church roof for Swedes, Greeks, and Albanians, each in its own language, and a winter evening school for our "Twentieth Century Pilgrims."

More than ever, perhaps, is it rousing to opportunities of civic usefulness, and of closer fellowship with other churches of the town, in the one work which engages them all.

LUCY ELLEN WIGHT

THE LAST WORD

The Historical Society of this town herewith present to the public a series of sketches of events which transpired in the earlier years of Natick. Their aim has been to gather all the information possible while some of the older people are living, since much interesting matter has never been written out. Each article has been signed with the full name of the writer, simply as a voucher for its accuracy as far as possible.

No doubt, in the years to come, a more full and complete history of Natick than has yet appeared will be written. It is possible that these sketches of the olden time which we have collected may include some items which will be of value in preparing such a work.

The publication committee desired to arrange the sketches in chronological order, but they found that, for various reasons, this was impossible. They have therefore been obliged to place the articles in the order in which they could obtain them.

The difficulties which had to be overcome in order to gain results which were in any way satisfactory, were many. Yet they look with pleasure at the measure of success which they have attained. This is very largely due to the cordial assistance which they have received, and especially that rendered by the people living in the centre of the town who, although they had not the distinction of being born in in the historical locality in which Eliot labored, and where Mrs. Stowe gathered the material for her delightful story of "Oldtown Folks," yet have co-operated with the publication committee in every possible way in order to further this work. They have shown their patriotism and their loyalty to the town by contributing to the museum of the Society their most precious treasure, the Indian bible, written by Eliot. Some of the most prominent citizens in the centre of the town advocated doing this, and the town itself, in the most friendly spirit, voted to give the custody of this valuable volume to the Historical Society. In doing this they acknowledge that this society is located in its rightful

place among the scenes where most of the important deeds of historic interest were enacted in the original town of Natick.

Our thanks are especially due, first to George C. Fairbanks, editor of the Natick Bulletin, who inspired and encouraged us to begin this work by the most generous offers of assistance. He gave our articles a most prominent place in his paper, often at a great disadvantage to himself; and by his long experience in such matters, he made many wise and valuable suggestions which we carried out, greatly to our advantage.

We are very largely indebted to Mrs. Lucy Bacon Thorpe who put at our disposal the valuable historical plates and maps as well as facts and data contained in the books and papers of her father, the late Austin Bacon, who was a most devoted collector of historical matter connected with this town.

We also tender our grateful appreciation to Bendslev, the photographer of the Society who has made most admirable pictures for us, far and near, which we desired, at no expense to us.

We are under great obligations to Miss Ella Drury, who sacrificed a much-needed summer's vacation to mount and prepare for the museum of this Society more than 1200 specimens of plants in its Natural History Department, thus emulating the devotion to the town's interests of her father, the late Willard Drury, who was so largely instrumental in securing for Natick our valuable public library, the Morse Institute.

We must not omit to mention, in this list of benefactors, Mr. Paul Roberts, our efficient curator of the Natural History department, who has not only contributed many specimens from his own private collection, but has also given every spare moment at his disposal to mounting and arranging many birds and animals presented to the Society by other parties.

Every family in Natick, or elsewhere, which contains a paid-up member of the Historical and Natural History Society of this town will receive a copy of this pamphlet, free of charge of anything but postage (when sent by mail) by applying for them at places to be designated later.

For the Publication Committee,

O. AUGUSTA CHENEY, Secretary.

INDEX.