

F 74
.W74 F5
Copy 2

ORATION

DELIVERED BEFORE THE

INHABITANTS OF WESTON,

AT THE

TOWN HALL, JULY 4, 1876,

BY

CHARLES H. FISKE.

WESTON:

PRINTED BY VOTE OF THE TOWNS-PEOPLE.

MDCCLXXVI.



ORATION

DELIVERED BEFORE THE

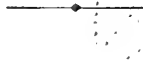
INHABITANTS OF WESTON,

AT THE

TOWN HALL, JULY 4, 1876,

BY

CHARLES H. FISKE.



WESTON:

PRINTED BY VOTE OF THE TOWNS-PEOPLE.

MDCCCLXXVI.

72-

Press of Gribben & Co., 58 Federal Street, Boston.

W. C. Gribben
& Co., Boston

1914



JULY 4, 1876.

CELEBRATION AT WESTON.

At a meeting of the Citizens of Weston, June 17, 1876, it was voted to celebrate the One Hundredth Anniversary of the Declaration of American Independence.

EDWIN HOBBS, EDWARD COBURN and HENRY L. BROWN were appointed a Committee of Arrangements.

The exercises of the day were held in TOWN HALL, which was appropriately decorated for the occasion. A large audience was present. EDWIN HOBBS presided.

The order of exercises was as follows:

INVOCATION,	REV. GEORGE SANDERSON
MUSIC (the Russian Hymn),	WESTON CORNET BAND
READING OF THE DECLARATION OF INDEPENDENCE.	REV. AMOS HARRIS
PRAYER,	REV. CHANDLER ROBBINS, D. D.
ORATION.	CHARLES H. FISKE
SINGING, NATIONAL HYMN, "America."	
BENEDICTION,	REV. AMOS HARRIS

m. l. , May 25, 1910.

After the exercises in the Hall, a procession was formed, under the direction of FRANK W. BIGELOW, Chief Marshal, and moved to MRS. JOHN LAMSON'S GROVE, in the following order :

Chief Marshal.
 Weston Cornet Band.
 Officers of the Town.
 Committee of Arrangements.
 Clergymen and Invited Guests.
 Veterans of the War of 1812.
 Citizens of the Town.

After partaking of a collation in the GROVE, the assembly was called to order, and eloquent addresses were delivered by Rev. Dr. CHANDLER ROBBINS, ALONZO S. FISKE, and Rev. AMOS HARRIS.

In the evening there was a brilliant display of Fireworks, with Music by the WESTON CORNET BAND, from their new stand on the Common.

The weather was fine, and the day passed off agreeably.

ORATION.

IN order to understand aright the events of any particular time, and to fully comprehend the meaning and force of particular circumstances, it is necessary to go back and inquire into the little incidents in the lives of the people of the period, and that too, not alone of the Princes and Rulers, but of the average man and woman. It is very often the smallest circumstances and the general every-day life which foster the growth and strength of character; and the greatest results in the history of the world, owe their existence to the humblest beginnings. The small spring of bubbling water trickles into the brook, then, with increasing strength, flows into the stream and river, and there turns the great water wheels and machinery of the world. It is difficult to get satisfaction in our search for the remote causes, especially as the means for recording ideas and events were so limited, in the absence of a proper knowledge of the art of printing, the recent growth of which has had such a powerful effect upon the world. Traditions handed down from father to son, from one generation to another, and growing dimmer and fainter with each downward step, are frequently our only guide and light.

It is to learn and understand the unrecorded history of the world that has caused so many lifetimes of study and toil, and often with fruitless and barren results. The more widely the printing press is used the easier will be the future historian's task, for the items and facts of every-day life will be the more carefully preserved, together with the comments and criticisms on them, which will show the true character of the age.

Something of the olden time has been preserved in the scattered speeches and discourses of certain prominent persons; to a great extent, however, the pamphlets containing them have not been carefully kept, but stowed away in neglected places, and when they have been sought after, with the greatest eagerness, it is discovered that most of them have found their way into the waste basket and the fire. A great many valuable papers and documents have been destroyed, even within the last generation, causing an almost incalculable loss to posterity. It is therefore extremely important to collect and transcribe, in bound parchment, all information of the character and customs of the people of the past time; and for this purpose, before it is too late, to glean all the facts we possibly can from the old persons now among us, who have heard from their fathers and grandfathers so many interesting items of the last century.

To get at New England character, which is so potent in its influence upon the thoughts and lives of the people of this country, it is necessary to go back to the early settlement of New England, and see under what circumstances our forefathers came and settled here; what their motives and habits of life were, what labors and struggles they underwent, and what courage they

evinced to carry out their ideas of right and duty. And to get at the true history of our country we must go back to the same source ; for the country is only one united cluster of municipalities and towns, all of which were modelled and molded after the fashion of the New England towns. New England furnished the forms and patterns for the other sections of the country to imitate in laying their foundations of government. The New England town meeting was something by itself and alone. It originated here, almost at our own doors, and after having been tried and proved, found its way into the other settlements ; and it is not too much to say, formed the political framework of our country.

You can therefore understand the importance of the suggestion of the President a short time ago, that the several towns should have their early history written and preserved ; and on what more fitting occasion could the task of reading that history be performed than on this, the Centennial Anniversary of our Independence ; when we have completed the golden circle, and, before starting on a fresh voyage, we stop for a moment for rest and refreshment, sit down quietly, and reflect upon the past and present, perhaps with some misgivings, and with our faith, in the future prosperity and welfare of our country, just a little shaken. If our way now seems dark and uncertain, perhaps we may profit by the experience of the past, and start out on our course with fresh vigor and with new ideas of life's duties and trials. With these thoughts, and with the hope of increasing our respect and reverence for the olden time, I have written, with the limited time at my disposal, a short, though incomplete description of our good old town* of Weston. I call it *good*, for here there is health,

contentment, and happiness, to a remarkable degree; and old, as it was incorporated in the early part of the eighteenth century, prior to this forming a part of one of the oldest towns of the Massachusetts Colony. We have reason to be proud of its history, not only from its connection with the prominent events of our State and Country, but also on account of the wisdom and discretion of the inhabitants in the management of its internal affairs.

The town of Weston lies about thirteen miles west of Boston, on the eastern side of the range of hills in Massachusetts which slope toward and to the sea, measuring about five miles north and south, and four east and west, and containing almost 11,000 acres. It was formerly a part of Watertown, which was made up of the present Watertown, Waltham, Weston, and a part of Lincoln.

I shall not say much about the settlement of Watertown, for this has been so well described by Dr. Henry Bond in his history of the town, and many interesting and valuable facts about it are to be found in the Centennial Sermon preached here by Rev. Dr. Samuel Kendall, January 12, 1813; and also in the address delivered by the late Rev. Dr. Edmund H. Sears at the celebration of the fiftieth anniversary of the settlement, of Rev. Dr. Joseph Field, February 1, 1865.

As many of you know, Watertown was settled by Sir Richard Saltonstall, Rev. George Phillips and others, there being forty families, at the least calculation, who in the year 1630 set out from Salem to find a more propitious place of settlement, in their journey stopping a few days at Charlestown, and finally deciding upon the land on the north bank of the Charles River, which was

named Watertown, on account of its water privileges. It was of the utmost importance to have the immediate settlement on the banks of a river; for the only easy communication with the other settlements was by boats and rafts, the journey through the wilderness being rough, uncertain and dangerous.

The town founded here soon increased in numbers, and in a short time ranked in this respect next to Boston; holding this relative position for the space of fifteen or twenty years.

This part (that is, what was afterwards Weston) was called the Watertown Farms, sometimes the Farmers' Precinct, or the Western Precinct, and sometimes the Precinct of Lieut. Jones' Company. Waltham was the Middle Precinct until after the incorporation of Weston, when it was generally known as the Western Precinct; and was not set off as a separate town till January 4, 1737.

An early writer, in describing the people of Massachusetts Bay, says: "Some of them merchants are damnable rich." I think that this remark was not intended for the people of Watertown, for the Charles River being shallow and not easily navigable for large vessels, did not afford the proper advantages for a strictly mercantile community; and therefore the inhabitants became, to a great extent, farmers, who, as a class, very seldom require the use of so strong an adjective to express their wealth: and what shows their early position more than anything else is the recorded refusal of the town (1631-2) to pay a tax of eight pounds imposed by the Colony, giving as a reason that "it was not, in their opinion, safe to pay moneys after that sort, for fear of bringing themselves and their posterity into bondage."

The institution and growth of the towns was closely connected with that of the Church; for this last was always the nucleus around which the people gathered, and the bond which held them together. The settlements were generally made as soon as there were sufficient persons willing to unite with each other, and able to support a minister, whereupon a tract of land was granted to them, and they were empowered to establish a Plantation and a Church.

On the settlement of Watertown the inhabitants, with Rev. George Phillips at their head, and as their pastor, established a church, at the same time drafting and signing a Church Covenant, which was considered at the time very liberal, more so than any other in the Colony; but to which I am afraid we might not be willing to subscribe.

The meeting-house stood at the extreme eastern part of the town, near the old Burying ground, over a mile east from the centre of the present Watertown. To this place the poor farmers had to travel every Sunday, through sunshine or rain, staying there to both the forenoon and afternoon services, and not reaching home till toward evening. We must remember what poor means of transportation they had at that time, with probably not much more than rough cart paths for roads, running through the forest and wilderness. Besides this the people were much scattered, for as there were many little separate brooks and springs in the town, and as it was necessary to live where they could easily get water for themselves and cattle, they were tempted to settle at distances from each other. It was, however, about their only opportunity of meeting their fellow townsmen, and no doubt was looked forward to with a great deal of interest.

In those days church-going was not only a moral but a legal duty; staying away from church without good cause shown being an offence punishable by fine, confinement in the stocks, or imprisonment.

In selecting this place to make their settlement we very naturally applaud the taste and good judgment of our ancestors, but it did not please every one, as will be seen in the short description written by Captain Edward Johnson in 1651. He was an historian who came over with Gov. Winthrop, and finally settled in Woburn, being foremost in the affairs of the church there.

Of Watertown he says: "The Seventh Church of Christ, gathered out of this wandering race of Jacobites, was at Watertown, situated upon one of the branches of Charles River, a fruitful plat and of large extent, watered with many pleasant springs and small rivulets, running like veins throughout her body, which had caused her inhabitants to scatter in such manner that their Sabbath assemblies prove very thin if the season favor not; and has made this great Towne, consisting of one hundred and sixty families, to show nothing delightful to the eye in any place."

The Town must have been very orderly and well behaved, as it was twice fined for not having provided a pair of stocks; this probably because they had no use for such things.

There was no Indian settlement within the Western Precinct, but our country here was used as hunting grounds for the Indians, who had their settlement higher up on the banks of the Charles River probably, whose Indian name was "Quinobequin." They undoubtedly roamed over our hills in pursuit of the birds and beasts, but had their head-quarters on the banks of the river,

which they could use for easy transportation and for fishing. Yet our history is connected with the Indians; for it is said that at the time of the attack upon Sudbury in 1676, and to carry out their threat to burn Watertown as well as the other settlements, they penetrated the western part of our town and burnt a barn, standing on the farm now owned and occupied by Mr. Nahum Smith, on the back road, leading to Wayland, but it is not known that any one was killed.

At this time (1676), Captain Hugh Mason, the train band Captain of Watertown, marched with his men to the relief of the people of Sudbury, and helped to protect them and drive back the Indians. Some of the inhabitants of the Farmers' Precinct were probably with Captain Mason, and engaged in the Sudbury fight.

There was a warrant issued to the militia of Watertown, December, 1675 (a few months before the attack on Sudbury), for impressing "twenty soldiers, with provisions, arms, amunition, and good clothing," for the defence of the Colony. Captain Mason made his return thereto, and his list of names is as follows:

Names of those wear prest.

Danill Warren, Sr.
John Bigulah, Sr.
Nathanill Hely,
Joseph Tayntor, Jr.
John Whettny, Sr.
George Herrington,
James Cutting,
Willyam Hagar, Junior.
John Parkhust,
Michael Filegg,
Jacob Bullard,
Isaack Learned,
Joseph Waight,
George Dill,
Jonathan Smith,
Willyam Prior, Jr.
Nathanell Sangar,
Moyses Whettny,
Enoch Sawtell,
John Bright,
John Hastings,
John Bacon,
John Charwick,
John Windam,
Ben. Douse,
Math. Barsham,
John Barnard,
Eaphrim Gearfield,
Joseph Smith.

Those that did not appeare att the
place appoyntd.

Joseph Tayntor,
Willyam Hagar,
George Dill,
Nathanell Sangar,
Enoch Sawtell,
John Bacon,
Eaphrim Gearfield.

These following are rationally most
fit to goe upon the seivis.

Danill Warren, Sr.
John Bigulah, Sr.
Nathanell Hely,
Joseph Fayntor,
John Whettny, Sr.
George Herrington,
Willyam Hagar, Jr.
John Parkhust,
Michael Filegg,
Jacob Bullard,
Isaack Learned,
Joseph Waight,
George Dill,
Willyam Prior,
Nathanell Sangar,
Moyses Whettny,
John Windam,
Math. Barsham,
Joseph Smith,
John Barnard.

HUGH MASON, Watertowne.

Some of those who lived in the Farmers Precinct are included in the above list, whose names, as nearly as can ascertain, are as follows:

John Parkhurst,	John Whettny Jr.	Nathanell Hely,
Michael Flegg, (Flagg.)	George Herrington,	John Bigulah, (Bigelow.)
	Jacob Bullard.	

These men probably went with Captain Mason and did good service at Sudbury.

Jacob Fulham, of Weston, (son of Squire Francis Fulham), joined the expedition commanded by Captain Lovewell against the "Pequawket tribe" of Indians, February, 1725, with the rank of Sergeant. This tribe, with Paugus at their head, had its home in the White Mountains, on the Saco River, New Hampshire, and was very troublesome, keeping the exposed settlements in constant alarm and excitement; so much so that a bounty of £100 was offered by the Colony for every Indian's scalp. This expedition was undertaken to capture or destroy these Indians, and get the large bounty offered.

Captain Lovewell had under his command about forty men, volunteers for this special undertaking. The result proved very disastrous; as they were led into an ambush, furiously assaulted, and the greater part of them killed, including Captain Lovewell and Sergeant Fulham. They fought long and well however, and inflicted much damage on the Indians, whose loss in killed and wounded was large: among the number of those killed was their brave chief, Paugus. This battle occurred May 8, 1725, at the place known by the Indian name of "Pigwacket," but now called Fryeburg.

Just when the Farmers Precinct was first settled it is difficult to learn; it must, however, have been soon after the landing on the banks of the Charles River.

Captain Johnson's account of the Town would seem to imply that it was settled when he wrote, (1651). It is known that there were houses here about the year 1670, and probably it was long before this when the first house was built.

The oldest grave stone in our Burying ground is that of Ensign John Warren, who died July 11, 1703, aged 38 years. The earlier burials were some of them probably made on the farms where the persons lived, or in the old Burying ground at Watertown, possibly in our own, their places never having been marked by stones, or the grave stones having crumbled and been destroyed through lapse of time.

As the Western and Middle Precincts of Watertown became more inhabited, the people living there began to object to going so far to Church, and a strong effort was made to have the building removed to a more convenient place, nearer the middle of the Town, which caused a good deal of feeling in the Church.

In 1694 the inhabitants of the Farmers Precinct, to the number of one hundred and eighteen, protested at being obliged to go so far from home to Church. There was a compromise made, and January 9, 1695, these men agreed to build for themselves what was called the Farmers Meeting House, a building thirty feet square, which was erected a little to the west of our present flag pole. February, 1697, these Farmers were exempted from ministerial rates in the Town, probably because their Meeting House was so far along that they could and did use it for Sunday services. It was not, however, entirely completed till about the year 1709; almost fifteen years having been consumed in its building.

The people of this Precinct being rather slow in agreeing upon a minister, in 1706 were presented at the Court of Sessions for not having a settled minister. This hastened their deliberations, and after two or three ineffectual attempts to correct their fault, they called and settled Rev. William Williams, November 2, 1709.

Mr. Williams' Church started with eighteen members, whose names are as follows:

Nath'l Cooledge,	Thomas Flegg,	Joseph Lovell,
John Parkhurst,	John Livermore,	Francis Fulham,
Abel Allen,	Ebenczer Allen,	Francis Pierce,
Josiah Jones,	Thomas Weight,	Joseph Allen,
Josiah Jones, Jr.	Joseph Livermore,	Joseph Allen, Jr.
Samuel Seaverns,	Joseph Woolson,	George Robinson, Sr.

Out of this number Captain Josiah Jones and John Parkhurst were chosen the first deacons, the latter probably the person whose name appears in Captain Hugh Mason's list of soldiers.

The Farmers Precinct now had a Meeting House of its own, and could and did support a minister; whereupon the interest and concern of its inhabitants in the affairs of the other parts of the Town began to lessen, and an effort was soon made to have it set off and become a distinct Town. Not long after this a Committee, consisting of Francis Fulham, Josiah Jones, and Daniel Eastabrook, after conferring with the other parts of the Town, and agreeing upon proper terms of separation, petitioned the Court that this Precinct might be a distinct Township, which was granted January 1, 1712-13, and with this date begins the separate history of Weston.

April 26, 1746, a large tract of land from our town was set off, together with parts of Concord and Lexington, and made a separate Precinct, which became the town of Lincoln, the date of whose incorporation is April

19, 1754. With this exception, Weston has remained substantially unchanged in area.

October 23, 1721, the town of Weston voted to erect a new Meeting House, which was placed a little back of the first one; and continued to be used till 1840, when it was pulled down and the present Unitarian house erected still farther back and across the county road, which intersects our Common.

Mr. Williams' ministry extended over a period of about forty one years, until October 24, 1750, when he was dismissed by a mutual council. He still continued to live in town, died here March 6, 1760, aged 72 years, and lies in our old Burying ground.

There is on record a vote of the Town, March 3, 1755, excusing "Mr. Wm. Williams from paying rates, to be made so long as he remains in the town of Weston, provided he discharge said town in full of all demands upon said town of any arrears upon the account of the deficiency of their grants to him, or getting his fire wood, &c., while said Williams was in the work of the ministry in said town."

Thus you see that it was almost five years after he left the ministry before he got his full salary. This is one of the examples, set us by our ancestors, which I cannot conscientiously recommend to your respectful consideration and observance.

Mr. Williams accepted this offer, and gave his receipt in full, which can be seen on the Town Record book.

It is very interesting for us who live in an age which has so little regard for anything of a religious character, to observe what respect and reverence was had then for religion and the observance of its rites

and duties: and consequently what powerful influence and control the Church exerted over the affairs of every day life.

The old law passed in 1692-3 required all and every person or persons whatsoever on Sunday "to carefully apply themselves to duties of religion and piety, publickly and privately," upon pain of forfeiting five shillings.

At a meeting of the church at Weston, held April 27, 1726, it was voted as the general sentiment: that "turning ye back towards ye minister to gaze abroad, and laying down ye head upon ye arms (in a sleepy posture) in ye time of public worship (extraordinary cases excepted) are postures, irreverent and indecent, and which ought to be reformed, where any are faulty therein, and carefully avoided."

According to the records this Church was called upon at different times to investigate the conduct of certain of its members in regard to accusations made against one or another, for "disguising himself with strong drink," "profane speaking and high and wicked threatenings" or other misdemeanor more or less grave. It generally resulted in the appointment of a Committee "to go and discourse" with the offender; and if this was not effective, or if the offence was a more serious one, he would, by vote, be "debarred from further Communion till he made Christian satisfaction:" when this happy result was obtained, another vote would be passed, restoring him to "Charity and Privileges."

There is a vote on our Town Records, extending the hearty thanks of the inhabitants to Deacon Benj. Brown for his generosity in presenting to the Precinct his pew

on the left side of the pulpit in order to provide one for the use of Mr. Woodward, the minister. Probably no such public notice would be taken of a like gift at the present time.

The following epitaph on Deacon Thomas Upham's gravestone in our oldest Burying-ground is quaint and worthy of notice :

“Here the Clay form (in hope to rise)
Of Deacon Thomas Upham lies ;
Sixty-two years measur'd his race
Thirteen of which the Deacon's place
With other trusts he did sustain,
In all of which shone the Christian.
But God ordains the Wise, the Just,
Like other Men should mix with dust
Ob. October 17th, A.D. 1780.”

Hannah Williams, who was the first wife of our pastor, Rev. Mr. Williams, is buried here. The only epitaph on her gravestone are the following abbreviated word and numbers, placed below the usual inscription of names and dates :

“Ro. 14, 13.”

But what particular meaning, as applied to her, this verse of the Epistle to the Romans had, I have been unable to discover.

Rev. Sannel Woodward succeeded Mr. Williams, and was ordained minister over this church Sept. 25, 1751, which office he held till his death, Oct. 5, 1782. He was very much endeared to the people, and died greatly lamented.

Rev. Dr. Samuel Kendal succeeded Mr. Woodward (1783). He died in 1814 after thirty-one years of

continuous, diligent, and faithful service in the ministry here. Before studying for the ministry, he served as a volunteer in the Revolutionary war. He won the respect and esteem of all, on account of his strong and determined spirit, and his great intellectual force and vigor of style. In the controversy then agitating the Church, which resulted in the Unitarian movement, so-called, Dr. Kendal took strong ground in favor of the liberal side of the question.

Rev. Dr. Joseph Field, settled over this parish Feb. 1, 1818, was the first distinctly Unitarian minister here. His active ministry extended over a period of just fifty years, at the end of which time age and increasing infirmity compelled him to relinquish his parish duties. In compliance with the urgent wish of his parishioners, however, he continued to be their honored senior pastor till his death (November 5, 1869). He will be long remembered by the people, for his happy and cheerful spirit, which so often changed sorrow into joy, and doubt and unrest into Christian faith and peace.

Rev. Dr. Edmund H. Sears succeeded Dr. Field in the ministry of this church. He died in the early part of this year (January 16, 1876), in the midst of his labors, honored and beloved by all his townspeople, of every sect and name. His life and writings are familiar to you all, and the world knows and honors him as one of the greatest thinkers and writers of modern times. Thus, from the settlement of Mr. Williams, in 1709, to the death of Dr. Sears, a period of one hundred and sixty-seven years, there have been only five ministers settled over this ancient church; all of whom died here, where they so faithfully toiled and lived, and now lie buried in our graveyards, almost within a stone's-throw of each other.

October 15, 1768, this church sent £1, 14s. 7½d. to the sufferers at Montreal; and December 15, 1781, it also sent £13, 9s. to the sufferers of South Carolina and Georgia. This shows that the preaching of good old Parson Woodward was productive of deeds of charity and good will toward men.

The first attempt at the formation of a choir for singing was on May 18, 1772, when the petition of Phinehas Upham and others was granted "for liberty to a number of singers to sit together in the second, third and fourth seats in the men's front gallery."

Deacon Oliver Hastings was the first Baptist in Weston of which there is any record. He was baptized in Framingham, in the year 1772; and continued to live here in our town, although on account of his religious views he was treated with scorn and contempt. This was at the time when throughout the Colony the Baptists were despised and frequently persecuted. The treatment he received served only to increase his zeal; and his pure life and determined purpose soon influenced others to join him, till in 1776, just one hundred years ago, there sprang up and continued to be a small gathering of Baptists in the south part of the town, generally holding their meetings in each others houses, and getting whomsoever they could to preach for them; when there was no minister, Deacon Hastings would often exhort them. They soon began to feel the need of a separate house for public worship; but poor and few as they were they hardly knew how to accomplish this end, till a zealous young man, Justin Harrington by name, offered to be one of four to put up the frame of a building. Soon Samuel Train, Jr., James Hastings and Joseph Seaverns, agreed to join

him; and these four persons, March 29, 1784, contracted to erect and cover a frame building, thirty one feet square; which contract, with help from others, was completed, and the unfinished building used for the first time October 1, 1784. The building was not finished till the year 1788, probably owing to the death of Justin Harrington, soon after the completion of his contract. In an ecclesiastical council held July 14, 1789, this church, comprising sixteen members, was recognized as the Baptist Church of Christ in Weston. They had no settled minister till January 30, 1811, when Rev. Charles Train, who had been supplying this pulpit in connection with that of the Baptist Church in Framingham, was settled over these two Baptist churches, which were united and called the Baptist Church of Christ in Weston and Framingham. This union continued till May 3, 1826, when they again became separate and distinct bodies, and Mr. Train staid with the Framingham church. The present Baptist church building was dedicated October 8, 1828; from which date this church, starting with only a small membership, has grown and increased in numbers so as to be now the largest church in our town. June 30, 1830, Rev. Timothy Ropes was settled, and continued pastor of this church for three years, during the latter part of which time the present parsonage was built. His several successors in the ministry were as follows :

Rev. Joseph Hodges, Jr.,	settled in 1835,	resigned in 1839.
Rev. Origen Crane,	“ 1840,	“ 1854.
Rev. Calvin H. Topliff,	“ 1854,	“ 1866.
Rev. Luther G. Barrett,	“ 1867,	“ 1870.
Rev. Alouzo F. Benson,	“ 1870,	died July 15, 1874.
The present Pastor, Rev. Amos Harris,	settled Jan. 1,	1875.

In 1797 a Methodist chapel was erected in the north part of Weston, about sixty rods north-east of the present Methodist church on the Lexington road. It was a very plain building, without paint or plastering, and having neither pulpit nor pews. The circuit to which this chapel belonged comprised, besides the town of Weston, the towns of Needham, Marlboro', Framingham, and Hopkinton, the whole, at first, under the charge of one preacher, Rev. John L. Hill. The number of preachers was afterwards increased to three. The Needham church building originally stood within the limits of our town, in the south part, on the Boyle farm so-called, now owned by Mr. Patrick McMahan. The first trustees of the Methodist church of Weston were Abraham Bemis, Habbakuk Stearns, Jonas Bemis, John Viles, and Daniel Stratton. Their present church building was erected in 1828, and dedicated in 1829.

An act was passed by the General Court, and signed by our then Governor, Levi Lincoln, February 28, 1829, incorporating the Trustees of the First Methodist Episcopal Society in Weston. In 1833 this church became a station, with a regularly appointed preacher; which station originally included the towns of Waltham and Lincoln. In 1839, Waltham was detached, and became an independent station. This separation reduced the number of its church members from one hundred and forty-one to about eighty-three; which has been about the number since that time.

One of the chief men, in the early history of Weston, was Francis Fullam, who was one of the committee to arrange for the separation from Watertown, and foremost among the petitioners to the Court for the incorporation of our town. He held the office of Justice of

the Peace, and was known as Major Fullam, or Squire Fullam. It was his son Jacob who was killed by the Indians under Captain Lovewell. Perhaps you can see him, or rather my idea of him, as he walks along the road Sunday morning, erect, dignified, and of much importance; with an air of determination, which strikes terror to the hearts of all Sabbath breakers and other evil doers: and afterwards sitting at the foot of his pew with his eye always on the minister, as if he feels the importance of setting a good example to others. He was one of the pillars of the Church as well as of the State.

A very good anecdote is told of him. During Parson Woodward's sermon, one Sunday morning, an old colored woman in the gallery, probably rather solid and heavy, fell asleep and tumbled off the the bench on which she sat, on to the floor; the old Squire, who, by the way, was quite deaf the last part of his life, conscious that something unusual had happened, but not quite knowing what, and feeling a peculiar responsibility for the good behaviour of the people at meeting, immediately jumped up from his seat, and called out, "Stop, Reverend Sir." Mr. Woodward, thereupon stopped; and then the old man said, in a loud voice: "If any one has discharged a gun in this meeting house, let him be brought before me to-morrow morning at 9 o'clock." He was at last made to understand the cause of the disturbance, and he then added: "If what I thought had happened, what I said was right; proceed Reverend Sir:" whereupon Mr. Woodward resumed his discourse, and the service proceeded as usual.

Squire Fulham's son-in-law, Nathaniel Harris, who died May 13, 1761, and is buried in Watertown, has

the following succinct and expressive epitaph on his grave-stone:

“When his days on earth did end,
We hope he found the Lord his friend.”

It was a custom, in the early days of our town, to provide what was known as the Noon House, to which those people who came from a great distance to church would repair on Sunday, between the services, and spend the time quietly in conversation with each other, while eating the bread and cheese which they brought for their dinner, and drinking some of the hard cider from the barrel, usually furnished by contributors from the frequenters of the house. It must have been very social and pleasant to meet here every Sunday and discuss the various strong points of the morning's sermon, perhaps putting in a word or two now and then on every day matters, or repeating some gossip about their neighbors. Moreover, as there was no means for heating the old church, you can see how necessary it was in the cold weather to have some place where warmth and refreshment could be obtained preparatory to the afternoon service. The house formerly standing on the site of Mrs. John Lamson's present farm-house was for some time hired and used as the Noon House; at another time a room in Joel Smith's tavern was used for the purpose.

The great road running from the Waltham line at Stony Brook, through the middle of Weston, by the old meeting-house, formed a part of the old stage road from Boston to Worcester. For a long time there was more travel over this route than over any other leading out of Boston. It afforded good occupation and support for the many taverns scattered along its line. There were

four such taverns within our limits: one in the middle of the town, opposite the old meeting-house, kept by Joel Smith (now the residence of Mr. Theodore Jones), another near the site of Mrs. Isaac Fiske's house, kept by Samuel Baldwin; another (the present residence of Mr. Isaac H. Jones), kept by Captain Josiah Jones, and called the "Tavern of the Golden Ball;" and still another, kept by Captain John Flagg; the house known to most of us as James Jones' tavern (being now owned and occupied by Mr. Charles Emerson.) At this last tavern the stage lines used to stop for a fresh supply of horses and to give the passengers a chance to get something to eat. On the establishment of other and more direct routes, at a later date, the business of the taverns along this line began to fall off. They received their death-blow, however, from the railroads, since the building of which this business has ceased to be profitable, and the taverns have passed out of existence.

There have been comparatively few conveyances of real estate here, as many of the farms have been retained in the same family for several generations, passing from one to the other by inheritance.

The house standing on the Deacon Bigelow farm, so-called, in the north part of Weston, near Daggett's corner, was owned and occupied about the time of the Revolutionary War by Samuel Phillips Savage, who is said to have been one of the famous party who threw over board the tea in Boston Harbor.

A large part of the farm of Mr. Alonzo S. Fiske, in the north part of the town, was conveyed October 1, 1673, to Lieut. Nathan Fiske, his direct ancestor, in whose family it has since then remained. Its present owner has inherited, with this estate, the family charac-

teristic of constancy, as he has held the office of selectman for fifteen, and assessor for twenty-five consecutive years, besides many other important town offices at different times, all with great credit to himself and advantage to his constituency.

The houses of Mrs. Samuel Hobbs and Mrs. Nathan Hagar, near the Weston Station of the Fitchburg Railroad, have been in possession of the Hobbs family for many years; next to the former stood the old tan-yard, at which, business was carried on by members of this family for one hundred and twenty-five years. In 1862 the business was given up, and the old building in the yard removed.

Mr. Woodward, the minister, in 1753 built and thereafter occupied the house which is now the residence of Mrs. A. H. Fiske.

The house of Mr. Oliver R. Robbins, in the south part of the town, is supposed to be from one hundred and fifty to two hundred years old, and is probably the oldest house in Weston.

There is an old house in the town still farther south, built probably in the year 1787, or earlier, standing upon the farm formerly owned by Lieut.-Gov. Moses Gill. At his death it passed into the possession of Joseph Curtis, of Roxbury, who sold and conveyed it, August 27, 1819, to Ward Nicholas Boylston. By his last will Mr. Boylston devised the estate to John Quincy Adams; and it is now owned by some of Mr. Adams' great grandchildren.

In 1765 Abram Hews started business here as a maker of earthen-ware on the site of the house now owned by Mrs. Marshall Jones, opposite the present
* blacksmith shop. His descendant for three generations

have pursued the same occupation at or near this place ; within the last few years, however, his great grandson has removed the business to Cambridge, where it is now carried on with diligence and success.

The town, after its incorporation, went along quietly and slowly like every other farming community, prospering and bettering its condition, but increasing in numbers only very gradually.

There are in a good state of preservation some tax lists of our town of the last century very interesting, and as matters of history very valuable, and well worth careful keeping.

I have taken from them some figures which I will give you here, comparing the condition of the town about one hundred years ago with that of the present time : —

	1773.	1876.
Number of Polls,	218	379
“ Slaves,	16	
“ Horses,	142	372
“ Cows,	535	742
“ Oxen,	167	12
“ Sheep,	279	
“ Swine,	225	297
Value of Personal Estate,	£2128, 7s.	\$753,683
“ Real “	5241,	875,400
Total, real and personal,	£7369, 7s	\$1,629,083.
The number of inhabitants now is		1,284.
“ dwelling houses,		240.

The present size of the town is as follows :

Number of acres of land taxed, . . .	10,497 $\frac{3}{4}$.
“ “ “ by actual survey, . . .	10,732
“ “ “ in roads,	80
“ “ “ covered with water,	155
Total acres,	10,967. *

The manufactures of Weston for the year 1875 amounted to the sum of \$51,900, on an invested capital of \$34,600.

The domestic and agricultural products for the same year amounted to the sum of \$228,883.

The sixteen slaves here in 1773 were owned by the following persons : —

Joseph Harrington, 1.	Samuel Phillips Savage, 1.
Braddyl Smith, 2.	Josiah Smith, 2.
John Flagg, 1.	Elisha Jones, 2.
Jona. Bullard, 1.	Joseph Gouldthwait, 2.
Isaac Harrington, 1.	Isaac Jones, 1.
Josiah Starr, 2.	

We can almost learn the early history of our State and country from our town record book; for the questions which agitated the State agitated the town, and the deliberations on these questions were at the town meetings.

October 25, 1765, the town voted not to give any instructions to its representative to act anything concerning the Stamp Act. By this vote it will be seen that the oppressive acts of the mother country began to be felt and understood here, but the farmers were slow and cautious, not caring to take any hasty step which might prove in the end to have been in the wrong direction. With such limited means for transmitting and circulating the news of the day, it took much longer than it does now to arouse the farmers from their peaceful occupations. But in the course of a short time they were fully aroused, and found ready to join the other colonists in their battle for Independence.

May 10, 1773, Elisha Jones was elected Representative to the General Court, to be held at the Court House Boston, May 26, 1773.

September 29, 1774, it was voted to send Josiah Smith and Samuel Phillips Savage to the Provincial Congress to be held at Concord October 2, 1774.

Braddyll Smith represented the town at the Great and General Court in the years 1775 and 1776.

Samuel Hobbs, a farmer, and also a tanner and carrier by trade, while working as a journeyman in the employ of Simeon Pratt, of Roxbury, joined the famous party which in disguise threw overboard the tea in Boston harbor. You all know the excitement which followed this daring act. The presence of the British troops in Boston serves only to aggravate, not at all to overawe, the people, determined as they are to submit no longer to misrule and oppression. The very air is filled with alarm and excitement.

On the morning of the fifth of April, 1775, a suspicious looking countryman, dressed in a grey coat, leather breeches and blue mixed stockings, with a silk handkerchief around his neck, and a small bundle in a coarse checked handkerchief in one hand and a walking stick in the other, is observed stopping in his journey at the tavern on the top of the hill in Waltham, just west of the Plains, and asking for work. In answer to the landlord's questions, he says he is from the eastward and is looking for work at gunsmithing, as this is his trade. The landlord directs him to Springfield, where gunsmiths are in great demand. The stranger, after taking a drink of New England rum and molasses, and receiving the good wishes of the landlord for his success in finding employment, starts out from the tavern and continues his journey over the road toward Stony Brook. On his arrival here he stops and examines the brook up and down, till he is discovered by the old negro, who is

out setting his traps, and who asks him what he is doing here. The traveller says he is looking for some sweet flag-root. The negro gives him some, and the man then crosses the brook, walks along the road till he arrives at Joel Smith's tavern, opposite the Weston meeting-house, where he stops, and inquires of two teamsters in the yard if they know of any one who wants to hire. They being a little suspicious, say they know of no one who wants to hire an Englishman (for perhaps he may be such an one). He, however, nothing abashed, goes into the tavern, gets another drink of rum and molasses, and then saunters slowly off and soon reaches the tavern of the Golden Ball. He inquires for Captain Josiah Jones, the keeper of the tavern, who is a royalist, and on that account looked upon with suspicion and contempt by his neighbors.

On meeting Captain Jones the stranger reveals his true character, and says he is John Howe, a spy employed by General Gage at Boston to go as far as Worcester for the purpose of examining the roads, bridges and fording places, and of finding out the state of feeling of the people along the route, preparatory to sending a force to destroy the store of goods collected at that place. He presents letters from the general to assure Captain Jones of his identity, and he is then entertained and cared for at the tavern. After dinner Captain Jones tells him that it will not be safe for him to remain over night, as he would be mobbed if his neighbors should happen to learn of his arrival and stay here. On account of this information, after getting as many particulars of the situation of affairs in the neighborhood as possible, John Howe starts off, with the hired man as a guide, and puts up for the night at Mr. Wheaton's,

another royalist, in a remote part of the town. It was lucky for him that he left the tavern of the Golden Ball as he did, for that night a mob of thirty persons or more came and insisted upon searching the house, as the report had got abroad that there was a spy concealed there.

The next day Howe renews his journey, and keeps on till he arrives at Worcester. At this place he stays a short time, getting useful information. He then retraces his steps part way, and after barely escaping capture, branches off and brings up in Concord. He stays here a few days, working at gunsmithing and learning what he can; then he travels through Lexington and Charlestown to Boston, where he meets General Gage in King street, and gives him the result of his observations. It may be that the information conveyed by John Howe caused the British commander to change his mind and send troops to Concord instead of to Worcester, on which latter place he evidently had his attention.

On the morning of nineteenth April, 1775, the regulars are on the march for Concord, and the people along the route, aroused by the words of warning of Paul Revere, rush hither and thither, spreading the alarming news. A young man knocks at Parson Woodward's door and says, "The British are coming." The Parson sends his wife and family into the woods and prepares for defence.

Captain Samuel Lamson hastily forms his company from those who offer themselves for this emergency, among whom is Mr. Woodward, who shows by this act that he means now to put his preaching into practice.

It turns out, however, that there is a mistake: the regulars have taken the Lexington instead of the Water-

town road, and their destination is Concord, not Worcester.

This company then starts for Concord, and does good service in following the retreating regulars as far as West Cambridge. These men were in the service from one to four days, and they travelled thirty-four miles.

I will give you here the muster-roll of the company, the reading of which sounds so much like calling over our check list of to-day, as many of the names so familiar to us are still borne by the present descendants of these revolutionary heroes.

“A muster roll of Capt. Sam'l Lamson's Militia Company and others who march'd from Weston under his command on or after ye 19th April, 1775, for the Defence of the Colony against the Ministerial Forces.” (Lexington Alarms, vol. 12, page 170.)

	Length of service.		Length of service.		Length of service.
<i>Captain.</i>		Oliver Curtis,	3 days.	Sam'l Fiske,	3 days.
Sam'l Lamson,	3 days.	Josiah Cory,	“	Elias Biglow,	4 days.
<i>Lieutenants.</i>		Reuben Hobbs,	“	Wil'm Whitney,	2 days.
Jona Fiske,	“	Thomas Rand,	“	Abr'm Sanderson,	“
Math'w Hobbs,	“	Thomas Rand, Junr.,	“	Sam'l Train, Junr.,	“
<i>Sergeants.</i>		Benja Rand,	“	Josiah Allen, Junr.,	“
Josiah Steadman,	“	Benja Peirce,	“	Dan'l Benjamin,	“
Josiah Severnes,	“	David Fuller,	“	Joseph Whitney,	“
John Wright,	“	Sam'l Child,	“	Jos'h Steadman,	“
Abr'm Hews,	“	David Livermore,	“	Jonas Peirce,	“
<i>Corporals.</i>		Jonas Harrington, 3d,	“	Nath'n Bovnton,	“
Abijh Steadman,	“	Jacob Parmenter,	“	Eben Phillips,	“
Simeon Smith,	“	Thomas Cory,	“	Jed'h Wheeler,	“
<i>Drummer.</i>		Roger Biglow,	“	Benj. Peirce,	“
Sam'l Nutting,	“	Elij'h Kingsberry,	“	John Peirce,	“
<i>Privates.</i>		Jonas Underwood,	“	Wil'm Jones,	“
Nathan Hagar,	“	Convers Biglow,	“	John Gould,	“
Jona Stratton,	“	Will. Biglow,	“	John Lamson,	“
Isaiah Bullard,	“	John Stimpson,	“	Sol'n Jones,	“
John Allen, Junr.,	“	Thom's Williams,	“	Phin's Hagar,	“
John Warren, Junr.,	“	Inereas Leadbetter,	“	Paul Cooledge,	“
Jona Warren,	“	Elisha Stratton,	“	Sam'l Taylor,	“
Wil'm Hobart,	“	Isaac Hobbs,	“	Jos'h Lovewell,	“
Micah Warren,	“	Benj. Baneroff,	“	Peter Cary,	“
John Frost,	“	Dan'l Twitchell,	“	Thad Fuller,	“
Abijh Warren,	“	Will. Bond, Junr.,	“	Jos. Peirce,	“
Isaac Flagg,	“	John Eliot,	“	Sam'l Woodward,	1 day.
Isaac Walker,	“	John Norcross,	“	Elij'h Allen,	“
Isaac Cory,	“	William Cary,	“	Hezek Wyman,	“
Jam's Jones,	“	John Bemis,	“	Eben'r Steadman,	“
Amos Jones,	“	Dan'l Lawrence,	“	Wil'm Bond,	“
David Sanderson,	“	Jed'h Bemis,	“	Joel Smith,	“
Abr'm Harrington,	“	Lem'l Stimpson,	“	Jos. Jenerson,	“
John Walker, Junr.,	“	Benj. Dudley,	“	Moses Peirce,	“
		Will. Lawrence,	“	Daniel Bemis,	“
		Nath'n Parkhurst,	“	Dan'l Stratton,	“
		Sam'l Underwood,	“	Amos Parkhurst,	“
		Eben Brackett,	“		

June 18, 1776, the town voted "to give their representative instructions to use his influence for the Independence on Great Britain if the Honorable Congress think it best for the interest of the Colonies."

And then you will find on our records, written in a clear, bold hand, the Declaration of Independence, which shows that Weston endorsed its sentiments and was willing to abide the result of the struggle.

Samuel Lamson became Major of the Middlesex Regiment, under the command of Colonel Eleazer Brooks, of Lincoln. To this regiment was attached the Weston Company, under the immediate command of Jonathan Fiske as Captain, having been promoted from Lieutenant. It was in the service at Dorchester Heights.

The Weston Company was at White Plains, Ticonderoga, Crown Point, and other places. During some of the time while in the service Matthew Hobbs was Captain of the Company, with two Livermores as Lieutenants; and the Company was probably in the service till the close of the war.

General Washington is said to have passed through our town on his way to take command of the army, at Cambridge. He was here again after the close of the war, in 1788, and stopped to dine at John Flagg's tavern. Several of our leading townsmen called on him there; among whom was Colonel Thomas Marshall of revolutionary fame, who had purchased and was then living on the estate now owned and occupied by General Charles J. Paine.

It is said that General Burgoyne with his army, after their surrender, and on their way to Cambridge, encamped one night along the old stage road in Weston.

General Burgoyne had with him at the time of his surrender about thirty-five hundred men. Their march to Cambridge is described as a very severe and tedious one for his soldiers, who were, to a great extent, without shoes, and footsore.

The roll of the Weston Company in the service at Dorchester Heights is as follows:

“ A Muster Roll of the Comp^a Militia of Weston, under the command of Capt. Jonathan Fiske, in Coll. Brooks' Regiment, who were called into publick service Mar. 4, 1776, at ye Hights of Dorchester.” (Mass. Rev. Rolls, vol. 19, page 88.)

Jonathan Fisk,	Capt.	John Allen, Junr ,	Private.
Samuel Fisk,	Sarjeant.	James Hastings,	“
Isaiah Seaverns,	“	Joseph Steadman,	“
Abijah Stedman,	Corporal.	John Warren, Junr.,	“
Simeon Smith,	“	Mich'l Warren,	“
Abijah Seaverns,	Fifer.	Jona. Warren,	“
Isaac Cory,	Private.	Tho's Russell, Junr.,	“
Will'm Bond,	“	Benj. Stimpson,	“
Benj. Dudley,	“	David Stedman,	“
Isaac Walker,	“	Benj. Peirce, Junr.,	“
Uriah Grigory,	“	Reuben Hobbs,	“
Solomon Jones,	“	Silas Livermore,	“
Edward Peirce,	“	Samuel Underwood,	“
Nathan Hager,	“	Benjamin Rand,	“
Jona. Stratton, Junr.,	“	John Wright,	“
Isaac Flagg,	“	John Stimpson,	“
Ebenezer Steadman,	“	Lemuel Stimpson,	“
Nathaniel Howard,	“	John Peirce,	“
Joshua Peirce,	“	Thom's Williams,	“
Thaddeus Fuller,	“	Abel Flint,	“
Abram Harrington,	“	John Hager,	“
James Cogswell,	“	William Hobbs,	“
Joshua Jannison,	“	Thomas Rand, Jr.,	“
Elijah Kingsbury,	“	Jonas Underwood,	“
Benja. Upham,	“	Joseph Russell,	“
Sam'l Pratt,	“		

They all travelled 28 miles and served 5 days, except Abijah Seaverns and Joseph Russell, who each served 2 days.

October 15, 1778, the town voted to instruct Mr. Joseph Roberts, the representative, to use his best endeavors in the Great and General Court to have such laws made as may "prevent ye return of any of those persons into this Town or State who have sought and received protection from the British army."

May 24, 1779, Joseph Roberts and John Allen were chosen delegates to attend the Convention, for the sole purpose of forming a new Constitution or form of Government; and it was voted "that the delegates transmit a printed copy of the form of Government they shall agree upon, to be laid before the Town, for their approbation or disapprobation."

In 1787 a military organization in Weston was chartered under the name of the Company of Light Infantry in Weston, which, under this and the successive names of Independent Weston Company and Weston Independent Light Infantry, continued till May 13, 1831, a period of almost half a century, when it was disbanded. It was attached to no regiment; reporting only to the Commander of the Brigade.

Abraham Bigelow was the first Captain, and his successors, from time to time, were:

Artemus Ward, Jr.	Isaac Childs,
Wm. Hobbs,	Isaac Train,
Alpheus Bigelow,	Charles Stratton,
Nathan Fiske,	Henry Hobbs,
Josiah Hastings,	Luther Herrington,
Isaac Hobbs,	Marshall Jones,
Thomas Bigelow,	Sewall Fiske,
Nathan Upham,	Elmore Russell.

It was chartered about the time of Shay's rebellion; but I do not find that it was called into active service at that time.

In the war of 1812 this company sent a detachment

to guard the powder-house at Cambridge ; some of the names of those who did this duty are as follows :

Sewell Fiske,
Nathan Warren,
Nehemiah Warren,
Jesse Viles,
Charles Bemis,

William Bigelow,
Henry Stratton,
Jacob Sanderson,
—— Morse,
David Viles.

There were others belonging to Weston who served in this war, some of whom are as follows :

Major Daniel Lamson,
Charles Daggett,
William Harrington,

Deacon Isaac Jones,
Cooper Gaffield.

Cooper Gaffield lived to be over one hundred years old ; he died December 31, 1875, having spent the last thirty-six years of his life in our poor-house, where, the town records show, he was sent, so long ago, for old age and infirmity.

The Weston Independent Light Infantry, under Captain Sewell Fiske, attended the reception, fifty years ago, given to General LaFayette at Concord ; and was especially noticed by him.

I have now related some of the principal events in the early history of our town ; and I hope, in so doing, I have convinced you that Weston has done its part, and is entitled to a good share of credit in the formation and preservation of the peculiar traits of New England life and character.

The time will not allow me to continue my story and speak of its part in the late war of the Rebellion. This has been recently and ably done in this hall by another,* more experienced, whose voice has been heard here for almost half a century, and always with respect and attention.

* MR. EDWIN HOBBS.

Suffice it for me to say, that it was almost always the descendants of our early settlers, and of those who fought in the Revolution, who so recently went forth at their country's call, offering themselves a willing sacrifice on her altar, and who fought, bled and died to preserve, maintain and transmit to posterity the precious privileges and institutions, the establishment of which cost their ancestors so much blood and treasure.

On comparing the muster-rolls of the two periods, the Revolution and the Rebellion, you will frequently find the same family names on both ; the grandson now standing where his grandfather then stood, battling for the right, showing the same old appreciation of truth and honor, and convincing us that the old stock of integrity and virtue has not yet given out, or become contaminated and corrupt. The battles have been fought, and the victories won ; and the country is still one united whole, enjoying rest and peace.

But what is it that makes us to-day dissatisfied with the condition of our national affairs ?

The fault is in ourselves ; that we have not been careful of the precious legacy from those who have in every age risked life and limb in its behalf and for its safety. We have allowed our standard of moral right to be lowered, and we have offered our conscience in the public market-place.

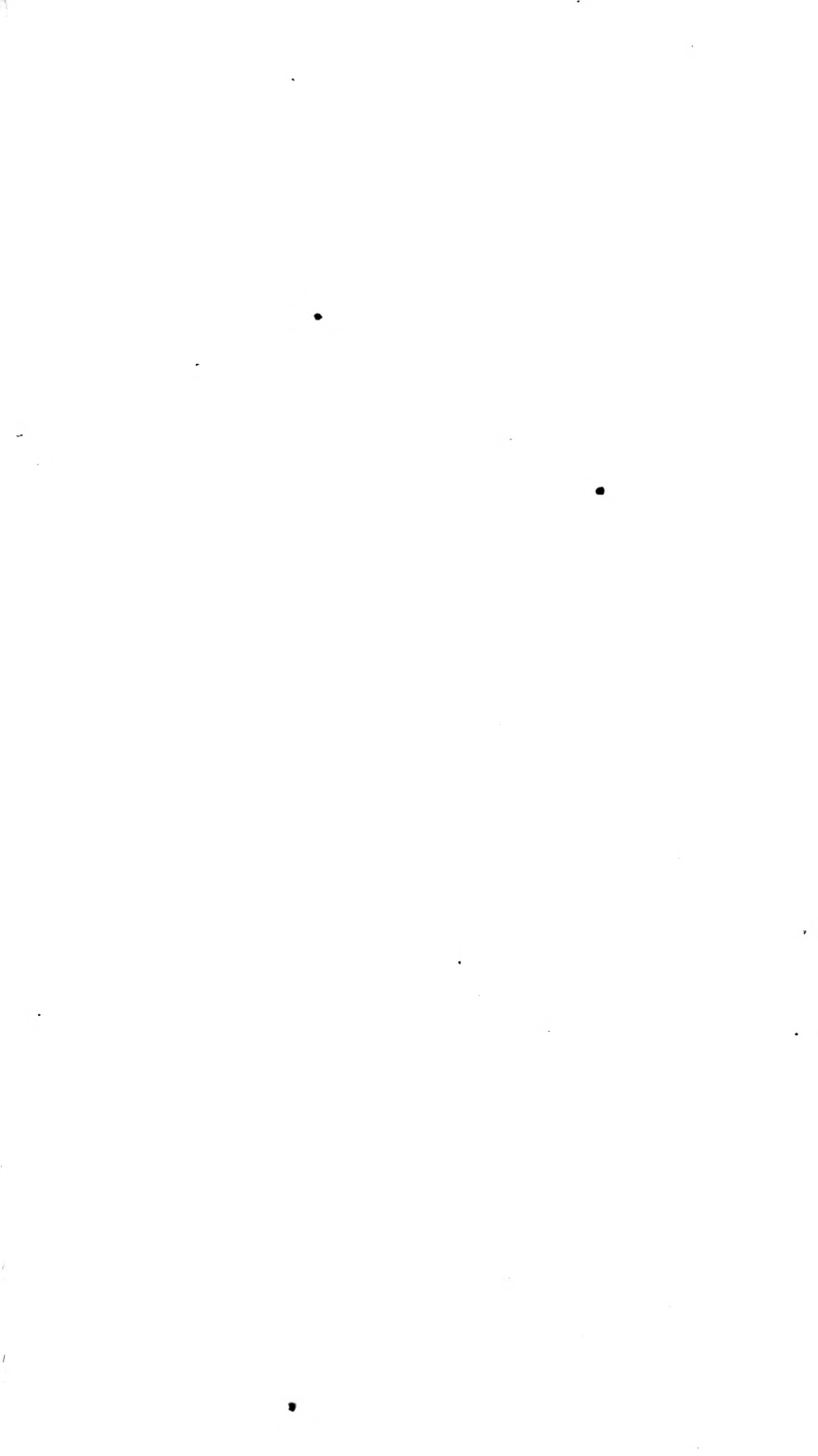
Yet we must not despair : the remedy is with us, and we must remove every stain from our national honor if we wish to feel secure.

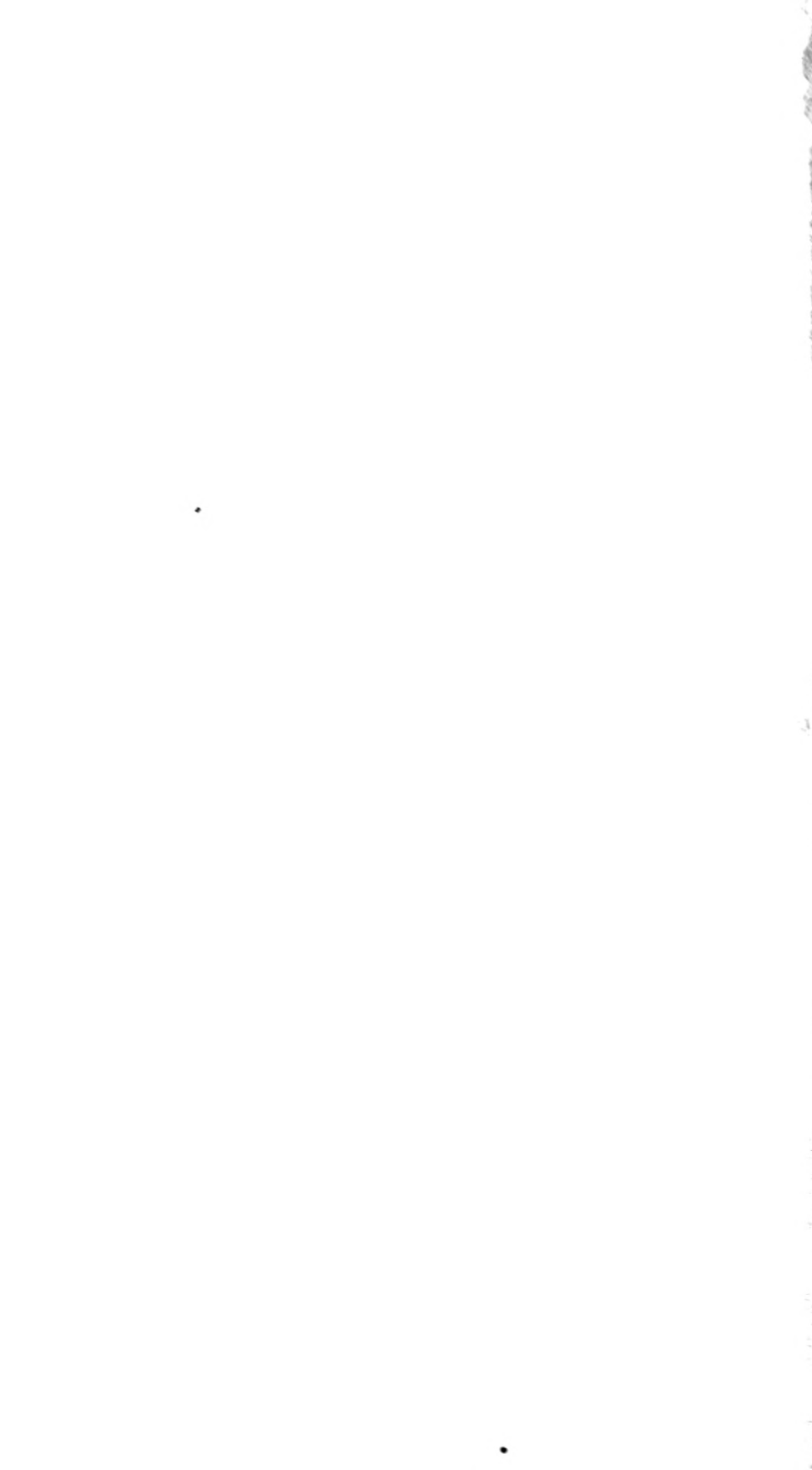
The shaft erected to the memory of the good deeds of the men of all times still stands erect, yet unfinished, waiting for us to add our strength towards its completion and progress to the Heavens. It may be long, but

the time will surely come, when the spirit which actuated our fathers and brothers will animate us, and we shall then repair and restore what we have suffered to fall into waste and decay. We should be up and doing, and at once set to work to remedy the evil.

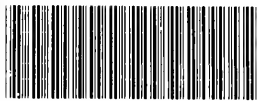
Let us see to it that at our hands the Republic suffers no harm, by our stern regard to duty, truth and honor, by taking up again the noble examples set us so forcibly in the early and later periods, and use and improve the same, so that our children's children, in reviewing the history of our times, may rejoice to see the talents given into our keeping not laid up in a napkin, but used and increased ten fold.

Let us, therefore, to-day embark upon the ship of state on our new voyage with a firm and resolute purpose to do our duty, and set sail with our flag nailed to the mast-head, and with the motto on the flag, written in letters of gold, not alone of "Liberty and Union," but LIBERTY, UNION, AND HONESTY — "ONE AND INSEPARABLE — NOW AND FOREVER."





LIBRARY OF CONGRESS



0 014 079 709 1