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A REVIEW

OF THE

FIRST FOURTEEN YEARS

OF THE

HISTORICAL, NATURAL HISTORY AND LIBRARY SOCIETY

OF

SOUTH NATICK, MASS.

WITH THE

FIELD-DAY PROCEEDINGS

OF

1881 — 1882 — 1883.

CITY OF WASHINGTON

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SOUTH NATICK, MASS.:
PRINTED FOR THE SOCIETY.
1884.

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OFFICERS

OF THE

Historical, Natural History and Library Society of South Natick.

1884.

President, ... GEORGE J. TOWNSEND, M. D.
Vice-President, ... GUSTAVUS SMITH.
Recording Secretary, . . HERBERT L. MORSE.
Corresponding Secretary, . Rev. JOSEPH P. SHEAFE, Jr.
Treasurer, ... M. V. B. BARTLETT.
Custodian, ... WILLIAM EDWARDS.
Librarian, ... AMOS P. CHENEY.
Curator of Natural History, AMORY L. BABCOCK.

Board of Directors:

First five officers, *ex officiis*, with

ELIJAH PERRY, Esq. MRS. O. AUGUSTA CHENEY.
ALMOND BAILEY. JOSHUA PARMENTER.
AMORY L. BABCOCK.

PREFATORY.

The first field meeting of this Society, for historical work, was held April 30th, 1881. The success attending this experiment led to a second meeting the following year, and the third meeting was held on May-Day, 1883.

The historical matter presented at these meetings was considerable in amount and both interesting and valuable.

A desire was expressed that the proceedings be published in book form, and this being made practicable by the liberality of one of the honorary members, they are here given, with some additional matter, together with a sketch of the origin and work of the Society.

A REVIEW

OF THE

FIRST FOURTEEN YEARS

OF THE

Historical, Natural History and Library Society of South Natick.

BY AMOS P. CHENEY.

South Natick is famous in history as the place where Rev. John Eliot, the "Apostle to the Indians," founded his first town of "praying Indians;" the place where he did much of the work of translating the Bible into the Indian language; and the place where that Bible was first used. It is also worthy of note because it contains the only monument erected to honor his memory.

With such an origin and such a record, it is natural to expect that among its people there should exist a strong desire that some means be adopted for the collection and preservation of whatever material there was obtainable, that could be of use in recording or illustrating the history of the village and its vicinity, including not only all of the present town of Natick, but those portions of Sherborn, Dover and Needham which were formerly within its limits.

No doubt there was such a desire; but during the long interval from 1651 to 1869, only individual effort was made in this direction, except that in 1851, as the bi-centennial of Eliot's coming drew near, some of the more active citizens, feeling that it would be discreditable to allow that day to pass without some recognition, succeeded in arranging a public de-

monstration, including an address, a dinner, and speeches, with music, which program was carried out.

This meteoric outburst of patriotism seemed to exhaust the sentiment. It made a little history, but did very little toward preserving history.

The results of the individual effort already mentioned were a few historical discourses delivered by resident ministers and afterwards published; next, a pamphlet history of the town, by William Biglow, published in 1830; and last, a more pretentious history of the town, by Oliver N. Bacon, published in 1856, Messrs. Biglow and Bacon being natives of the town.

In 1869, there became manifest a desire for organization for work in this field, those most in earnest making it their leading subject of thought and conversation. But their number was small, and that was a great obstacle in the way.

Finally it was suggested that, as there were many in the neighborhood strongly interested in natural history, it might be practicable, by combining the forces of history and natural history, to form a society with a membership large enough to sustain it.

This idea was adopted; and arrangements for a preliminary meeting being made, it was held January 26, 1870, at the house of Rev. Horatio Alger, with whom there were present Messrs. Oliver Bacon, Elijah Perry, Josiah F. Leach, Austin Bacon, Wm. Edwards, Joseph Dowe and Amos P. Cheney.

Two other meetings were held, February 15, and February 22, in which Henry S. Edwards, Elijah Edwards, Rev. G. D. Abbot, LL.D.; M. V. B. Bartlett, John B. Fairbanks and Dr. Geo. C. Lincoln took part. Others had also signified their intention to join.

At the last meeting there were adopted, a name, a constitution and by-laws, and the organization was completed by electing the following list of officers of "The Historical and Natural History Society of South Natick and Vicinity": President, Rev. Horatio Alger; Vice-President, Rev. Gorham

D. Abbot, LL.D.; Recording Secretary, Joseph Dowe; Corresponding Secretary, Rev. Stephen C. Strong; Treasurer, Wm. Edwards. These five, *ex officiis*, with Dr. G. J. Townsend, Dr. G. C. Lincoln, Elijah Perry, Esq., C. B. Dana and A. L. Babcock, constituted the first Board of Directors. Historical Curator, Rev. H. Alger; Natural History Curator, Wm. Edwards.

The constitution provided that quarterly meetings should be held in January, April, July and October; that of January being the annual meeting.

At the next meeting, the April quarterly, Dr. Abbot read a paper upon "The Value of Societies like This of Ours," and urged the young people, especially, to join as active members, stating that such connection would be of incalculable benefit to them.

A paper entitled "Reminiscenses of Natick" was read by Mrs. Dowe.

The proceedings at the quarterly meeting in July included an address by the president, upon the "Importance of Historical and Genealogical Research," and recommended that the Society take up the work of preparing a complete history of the town from the first settlement, there being no reliable one extant.

A paper upon "Humming Birds" was next given by Mr. A. L. Babcock, of Sherborn.

The Curator of the Natural History department, Mr. W. Edwards, reported, showing that a good collection of specimens was already made. This collection had been placed in the chambers over his store, in Mr. I. B. Clark's block, the use of which he presented to the Society. This report called forth a vote of thanks to that officer, for the efficiency and zeal with which he had conducted his work.

The directors decided to have a course of lectures in the latter part of this year, and completed the arrangements in season to have the first given September 26, when Professor Calvin E. Stowe, a native of this village, spoke upon "New

England's place in history." Eight other lectures were delivered in the course, which closed December 28. The subjects treated included history, travels, natural history and philosophy, and were much enjoyed.

The first annual meeting was held January 4, 1871. The reports of the officers afforded a gratifying view of the first year's work, not only in the number and character of the meetings, the variety, amount and quality of the collections in the several departments, but also in the increase in active membership, and the number and standing of the honorary members. Of the latter many had responded, acknowledging the compliment, some offering words of counsel and encouragement, and some contributing more or less to the collections and to the treasury.

The election of officers resulted in the retention of nearly all of the first Board, but some of them changed places.

In 1871, besides the quarterly meetings, at two of which addresses were made by members, a course of eight lectures was given, the first, by Rev. Dr. Gilbert Haven, upon "To-day and To-morrow," October 18, and the last by Dr. Geo. B. Loring, upon "American Society," delivered December 12.

At the second annual meeting, held January 3, 1872, the official reports were satisfactory; there had been a healthy growth in numerical strength, and the collections had increased to such an extent that the rooms provided by Mr. Edwards could not properly accommodate them; therefore the directors had secured from Mr. Clark another room, next to the others. This added space made possible a re-arrangement of the whole, so that all parts could be easily seen and studied.

Among the relics were the sounding-board under which the Rev. Oliver Peabody preached, the bridal robe and slippers worn by the bride of Mr. Badger, a portion of the paper-hangings which once graced a room in the old mansion of Sir Harry Frankland in the present town of Hopkinton, specimens of the pottery work of the Natick Indians, and many other articles having historical associations which rendered them precious.

In the bird collection were many specimens of native but not common varieties, also several from foreign countries. So also, the insects represented distant lands as well as America.

The library, which was almost wholly given by members and friends, included books of history, relating in part to this locality, also some works upon several branches of natural history.

The officers elected at this meeting were, with two or three exceptions, the same as of the preceding year.

In the belief that by the incorporation of the society, some greater benefits might be secured, Rev. Horatio Alger, Hon. J. W. Bacon and Rev. G. D. Abbot, were chosen a committee to apply to the Legislature for a charter.

At this meeting also, notices were given of motions to amend the constitution and by-laws.

But fortune's smiles were not to be continuous. Early on the morning of March 2, 1872, a fire was discovered in the basement of the building in which the Society's collections were kept, and before the sun rose, the whole edifice, with all its contents was reduced to ashes. The old tavern, then called the "Eliot House," and several other buildings, including nearly all the business portion of the village, were destroyed in the same conflagration.

But the Society did not suffer a *total* loss, for, although money could not replace the lost relics, nor the record book of donations to the library and museum, which were burned, a policy for $500 had been secured through the wise thoughtfulness of the secretary, Elijah Perry, Esq.; and with this money in hand the work of gathering a new collection was begun.

The name of the postoffice and village having been changed to "Eliot," the name of the Society was, at the April quarterly meeting, changed correspondingly.

The committee on procuring a charter of incorporation, reported at this meeting "that a general law had been

enacted under which such corporations could be formed without special legislation."

The vice-president then offered the following: "Moved, that a committee be appointed to prepare and report all the papers necessary to complete our organization under the statute providing for the same, and to report such accessory papers as may be convenient and desirable for the due presentation of the state and claims of our Society upon sister societies at home or abroad, and to individuals whose co-operation and aid may be valuable in our future proceedings, and to report thereon."

This motion was adopted without debate, and the mover, Rev. Gorham D. Abbot, L.L.D., was chosen that committee, but later, Wm. Edwards, Esq., was chosen an additional member.

At an adjourned meeting, held one week later, Art. III of the constitution was amended by adding a clause providing for life membership.

As the collections made since the fire of March 2 had become quite large, Messrs. William Edwards, C. B. Dana and Henry S. Edwards were, at the July quarterly meeting, chosen a committee to procure and fit up a suitable place in which to arrange them.

When the October meeting was held, Mr. A. L. Babcock of Sherborn, a member of the board of directors, gave the synopsis of a plan of a visit to British Guiana, contemplated by himself and wife, for the purpose of studying the natural history of the valley of the Demarara river and adjacent country, and procuring specimens. He proposed that the society advance a sum of money toward the expenses of the trip, and receive therefor an equivalent in the form of specimens of natural history from the collections he would bring home with him; and his proposition was accepted.

Another course of lectures was given this season, opened October 16, by Rev. John S. C. Abbott, a brother of the vice-president; and closed by H. H. Lincoln, Esq., one of the leading teachers of Boston.

This was the third course of lectures given under the auspices of the Society. As all the talent employed came from a distance, there were expenses incurred for each lecture, even if the lecturer made no charge for his services, which was the case in several instances.

One of the honorary members, H. H. Hunnewell, Esq., knowing and appreciating the matter of expense, and taking a lively interest in the work and success of the organization, very kindly presented to the directors a check covering the entire cost of each course.

The third annual meeting was held January 1, 1873, and, continued by adjournment, on the seventh. The reports of the treasurer, librarian and curator showed the affairs of the Society to be in a flourishing condition.

In view of expected incorporation, some changes were made in the constitution and by-laws, after which, the election of officers and committees on the several departments of the museum, was in order.

It soon becoming apparent that all efforts thus far made to procure the incorporation of the Society had proved abortive, a fresh movement was begun toward the end of January, 1873, this time under instructions from the State commissioner of corporations.

The subscribers to the agreement of association, which was dated February 1, 1883, met, upon due notice, April 11, and again by adjournment, April 14, at which meetings a constitution and by-laws were adopted, and a board of officers elected, after which, Messrs. Jackson Bigelow, Amos P. Cheney and Thomas E. Barry, were chosen a committee to present the necessary papers to the commissioner of corporations and procure the much desired charter.

The committee attended to their duty, and in due time the certificate of incorporation of the "Historical, Natural History and Library Society of South Natick," was received, bearing date, April 26, 1873.

This corporation, although composed of members of the

old Society, and designed to take the place of that organization, was, in fact, a new and distinct society, with its own constitution, by-laws, officers and members.

In May two meetings were held, at which, beside other business, a resolution was adopted in relation to the transfer of the books, collections and other property of the old Society to the new corporation, and it was

"*Voted*, That any member of the 'Historical and Natural History Society of Eliot and vicinity,' who shall have paid all dues to that Society up to April 1, 1873, may become a member of this Society by signing its constitution."

On the second of June following, the Historical and Natural History Society of Eliot and vicinity

"*Voted*, To transfer the cases, books, collections in natural history, together with all other property belonging to this Society, to the 'Historical, Natural History and Library Society of South Natick,' provided, said Society will assume any and all debts and liabilities which this Society may have."

The new Society held a meeting on the same date, at which the above transfer was accepted, whereupon the old organization was, by vote, dissolved.

The first bequest left to the Society was received in the summer of this year, from the estate of Prof. John L. Russell, late of Salem.

This accession included about five thousand botanical specimens, representing the most of the orders of plants excepting ferns, but the collection of mosses, lichens and fungi were very large in proportion, and were particularly valuable acquisitions, as the donor was a specialist in cryptogamous plants, and is still esteemed as an authority upon questions in that department of botany. He gave also some six hundred shells, which formed the chief part of the Society's collection in that department until 1881. About two hundred and fifty specimens of minerals of very choice varieties were also included in the gift from Prof. Russell.

During the summer a "seal" was procured. This seal bears

a design representing the apostle Eliot presenting the Bible to a group of Indians, while all stand beneath the spreading branches of the "Eliot Oak." Below the picture the word and date, "Incorporated 1873," are inscribed, and around the whole is the name, "Historical, Nat. Hist. and Lib. Soc. of So. Natick."

On November 11, a special meeting was held, at which Mr. A. L. Babcock read a paper giving a graphic account of his experiences during "Six months in South America."

The annual meeting, the next one held, took place, by adjournment, January 21, 1874.

After the reports of the officers had been rendered and accepted, thirty-one honorary members were elected, being the same persons who had held that relation to the original Society.

During the year there was greater activity than ever before. Nineteen meetings were held, of which twelve were devoted to lectures, two were public readings, one was for discussion and the others were the regular business meetings.

The library and museum received considerable accessions, among which were books from public departments at Washington, many valuable public documents from Hon. Henry Wilson, and single volumes from other individuals, beside pamphlets and manuscripts, some of which were rare and valuable. Some choice birds were presented by Brewster & Co. of Boston, two large cases of birds were sent by H. H. Hunnewell, Esq.; and in return for the money advanced to Mr. A. L. Babcock, before he went to British Guiana, he brought a large and varied, yet choice collection, including mammals, birds, fishes, reptiles, insects, shells, botanical and mineralogical specimens, also various utensils and ornaments of the native inhabitants of that country.

In the last quarter of this year, there was received a valuable donation from Judge G. W. Clinton of Buffalo, N. Y., who sent four hundred and fifty specimens of fungi, carefully put up in little packets. This gift was acknowleged by elect-

ing the donor an honorary member, at the next meeting. Beside these, there were received beads and other ornaments, some domestic utensils and also two skulls and other bones, with some locks of hair, which are relics of the Natick Indians. They were found in the trench opened through the village for the pipes of the Natick water works. Altogether, the additions were larger this year than during any preceding one.

The year 1875 was a more quiet one than the preceding, in the annals of the Society. Beside the quarterly meetings, there was a spelling match,—held as an entertainment, April 27, to raise funds,—which was successful in all respects. During the last quarter of the year a course of seven lectures and a public reading were given.

At the close of the year it was found there were five hundred and twenty bound volumes, and more than one hundred unbound volumes and pamphlets, with some manuscripts, in the library. There were five hundred and fifteen mounted birds and a good assortment of mammals and other classes of animal forms in that department of the collections.

The next annual meeting was held, by adjournment, January 17, 1876.

The reports upon the library and museum showed that the collections had become so large as to require additional room: therefore the directors were instructed to procure better accommodations, and also to have five hundred dollars additional insurance placed upon the property of the Society, making the total one thousand dollars.

Early in January, an entertainment was given, under the name of "Centennial Hob-Nob," at which a leading feature was the presence of quite a company, representing characters of Mrs. Stowe's book, "Oldtown Folks," who amused those present by rehearsing dialogues, speeches and stories taken from that famous book, the scene of which lies mostly in this village. This entertainment brought into the Society's treasury a net profit of more than one hundred and twenty dollars.

The construction of the new Boston water works through the town brought to this place several trained engineers, who, taking a strong interest in this Society and its work, prepared papers upon a variety of scientific subjects, which they read at the meetings, thereby contributing much to make them attractive and profitable to all who attended.

Five special, beside the regular quarterly, meetings, were held during the year.

There were two hundred and ten bound volumes, and some twenty-five unbound and pamphlets, added to the library; among the latter were some rare old historical discourses and documents. The relic and natural history departments received some choice and valuable additions.

There were eight meetings of the society in the year 1877, at which eleven papers were read, two of them on local history, the others upon the arts and sciences.

On two occasions there were receptions of quite large parties of visitors, by appointment. One of these, numbering about thirty persons, came from the Normal School at Framingham, expressly to inspect the collections made by the Society, and did so with a great deal of interest. The other party included about one hundred and ten members of the Rhode Island Historical Society, from Providence, who, beside visiting the rooms of the Society, went about the village to see the old homesteads of the early days, and other historic objects, which are still in existence.

Since this visit, many contributions to library and cabinets have been received from members of the party, as well as from the Rhode Island Historical Society. Indeed, the latter has been a constant, and not infrequent, contributor to the library ever since that time.

Eighty-one bound volumes, forty-one unbound, and twenty pamphlets, beside files of the local papers, were added to the library during the year 1877. The growth of the other departments was in fair proportion.

The year 1878 was a comparatively quiet one, there being

but five meetings of the Society. Five papers were read at these meetings.

In March, an entertainment was given on two successive evenings, and proved so popular as to return a net profit of several dollars to the treasury.

Each department of the museum had more or less accessions. Several relics were held to be valuable as memorials of the very early days of this village. One of these was a hand-made wooden mill for grinding the petals of roses, in preparing "rose conserve," a favorite sweet-meat in colonial times. This mill is believed to be two hundred years old.

The library had grown to eight hundred and seventy-four bound, and one hundred and ninety-four unbound volumes and pamphlets; also the local papers.

Among the books were a set of Vice-Pres. Henry Wilson's "Rise and Fall of the Slave Power in America"; also six volumes of "Mass. Colonial Records," presented by Mrs. Barden of Newton.

In 1879 there were five meetings, but only four papers were read before the Society.

Early in January notice was received of the death of James Watson Robbins, M.D., of Uxbridge, Mass., and that, in his will, he had directed that certain books from his library, and a portion of his collections in natural history, should be delivered to this Society, if acceptable.

The bequest was accepted, and on the 10th of May it was received. It included a small collection of choice minerals, about seventy volumes of valuable botanical books, a large number of pamphlets upon special topics of botany, and an herbarium comprising thousands of specimens, representing the flora of nearly all parts of our country and some portions of foreign lands.

This botanical collection was made largely in personal visits to the places where they grew, as Dr. Robbins made a tour of New England, and resided at times in Eastern Virginia, in the vicinity of Lake Superior, and in the Gulf States.

The other portion was obtained by exchanges with fellow botanists, resident in districts he could not visit, but with whom he had extensive correspondence. This acquisition raised the botanical department of the Society's museum to the rank of some much older organizations, both in amount, variety and quality.

Beside the foregoing, some donations of birds were received, not only of the species common in our own State, but also some from Florida. From Mr. Josiah F. Leach came a fine specimen of the fallow deer, from Barnstable County, Mass., where a small number still exist in the wild state, and from another friend, a life-size bust of Hon. Henry Wilson, late Vice-President of the U. S.

At the April quarterly meeting Mr. E. M. Marshall of Natick, read a paper upon "Light and Color," with stereopticon illustrations by Mr. E. S. Hayes, also of Natick.

The following action was taken at the July quarterly meeting:

"*Resolved*, That in the opinion of this Society, the centennial of Natick's incorporation should be observed by appropriate ceremonies, and that this Society will cooperate with the town for that purpose."

This year was an eventful one in the history of the Society, but it is necessary to go back a little in order to properly state the facts.

Oliver Bacon, Esq., died, April 3, 1878, at the advanced age of eighty one years and six months. He was a native and life-long resident of this village, was one of the founders and the oldest member of this Society, in the objects and success of which he had ever manifested a deep interest. By his will, after giving certain legacies to his several heirs-at-law, he gave "all the rest and residue" of his estate, both real and personal, to five persons named, but in trust. These trustees were to erect in South Natick, upon a lot of land assigned for the purpose, a fireproof building, at a cost not to exceed fifteen thousand dollars, to be called "The Bacon Free

Library." This building was to be of such design as to accommodate the proposed free public library,—for the purchase, increase, maintenance and care of which, provision was made,—and beside that the trustees were instructed to assign and fit up, in said building, suitable rooms for the use of the Historical, Natural History and Library Society of South Natick.

By this noble bequest, Mr. Bacon provided for the Society a permanent home, where its collections could be properly arranged both for preservation and examination, and not only rent free, but also without cost of money or care in its erection, or maintenance, thus enabling the Society to apply its entire income to the legitimate objects of its organization.

But the will was made seven years previous to its publication, and of the five trustees named, but two survived the testator, and one of these being in Europe, declined the trust. A year passed before a full board was organized. Then, as the building must be fire-proof, it required about eighteen months time to erect it, and it was August, 1880, before the work of fitting up the rooms could be commenced.

The collections of the Society had been arranged in nice, glazed, hard-wood cabinets, which had been procured at an expense of several hundred dollars, to meet which money was borrowed. This debt had been increased by the expenses attending the necessary preparation and care of the rapidly gathered department of natural history. When the rooms in the building were ready to be fitted up, a committee of the Society conferred with the trustees, and an appraisal of the Society's cabinets was had, the amount of which was paid into the Society's treasury. With the money thus obtained the Society was able to nearly pay off its debt, and as the remainder was furnished at a reduced rate of interest, the prospects seemed bright for the future.

The new home of the Society was ready for occupancy about the first of December, 1880, and the transfer of the collections was commenced. This work was done by the cus-

todian and the curator of natural history, and it kept them busy several weeks.

On the evening of April twenty-seventh, 1881, the "Bacon Free Library" building, including both the Library and those portions occupied by this Society, was thrown open for public inspection, and appropriate exercises of dedication were held in the Eliot Unitarian church.

When the April quarterly meeting took place, it was determined to have a "field meeting" on the thirtieth of that month, and Messrs. Elijah Perry, Joshua Parmenter, Rev. J. P. Sheafe, jr., Rev. Pearse Pinch and M. V. B. Bartlett were chosen a committee of arrangements to prepare for it. An account of the proceedings on that occasion is appended to this sketch. At the October quarterly meeting, it was voted to invite the "Veteran Musical Association of Natick," to visit the museum of the society, and to hold a public "sing" in the Eliot church. It was also voted to provide a collation to be served in the vestry after the concert. The invitation was accepted and the visit was paid on the first of November, when the whole of the Bacon Free Library building was opened to the visitors, of whom seventy-six recorded their names and ages in the Society's register. The weather being favorable there was a quite large attendance of the members who all enjoyed the occasion very much. As is often the case, however, there was cause for sadness at this time for, during this meeting, resolutions of respect and condolence were adopted upon the death of Charles Bigelow, Esq., president of the association. The president of this Society, Rev. Horatio Alger, was absent, also, from the meeting, on account of the protracted sickness, from which he had suffered for nearly a year.

President Alger died November 6th, 1881, which was the seventy-fifth anniversary of his birth. He was the first president of the Society and held the office by annual re-election, until his death. His successor was Geo. J. Townsend, M.D., who had been vice-president for several years.

There were six meetings during the year 1882. Of the two special meetings, one was held February 17th, when a double entertainment was given. The first part was in the museum, where eight microscopes of large power were in position and a variety of objects were shown in each. The second part was in Edward's Hall, Merchant's Block, when Mr. E. S. Hayes of Natick with his large magic lantern and oxy-calcium light, exhibited a large number of beautiful pictures, including some objects of natural history and amusing subjects, but mostly views of scenery in our own country and in foreign lands. The second special meeting was a May-day field meeting, the second of this kind held by the Society. A full report of the proceedings will be found in another part of this book.

A paper upon "The Indian Grants from the Common Lands in 1719," was read at the October quarterly meeting by Mr. Horace Mann of Natick, who also displayed a map of Natick, on which the location and area of the said grants were depicted.

The additions to the museum during this year were not large, but somewhat curious. A white specimen of the gannet, among the birds; a frog-fish, captured near Peak's Island, Portland harbor; and some curious butterflies from South America, were among those of the natural history department. A squash presser nearly one hundred years old, a basket, made and ornamented with colors by "Old Patience Pease," some fifty to sixty years ago, and sundry stone utensils of Indian make were added to the relics. The library was increased by forty-four bound volumes and thirty-four pamphlets.

At the annual meeting held January 9th, 1883, it was decided to hold another field meeting on the first of May, and a committee of five were chosen to arrange a program and carry it out. The third field meeting was accordingly held, and although the day was windy and rough, there was a large attendance, and the exercises passed off satisfactorily, as will

be seen by the account subjoined. This was the only special meeting of the Society held during the year; and at the regular stated meetings no papers were read, and only routine business transacted.

Our library contains some nine hundred bound volumes, about one hundred unbound, and nearly seven hundred pamphlets and manuscripts. Of maps and charts there are about two dozen, of various sizes, qualities and value. There are also nearly complete files of the Natick Bulletin and the Natick Citizen, which have been donated by the publishers. Of the Boston Daily Journal we have several years issues, nearly complete from March, 1861, through 1865, with occasional numbers of earlier and later dates. There is a file of the Norfolk County Gazette, nearly complete through four or five years, with less full additional volumes for three or four years, all of the Gazettes being presented by Hon. Samuel B. Noyes of Canton, Mass., one of our honorary members. Beside these, we have many occasional publications, and odd numbers of magazines, all of more or less historic value.

The museum comprises about sixty specimens of mammals, and between five and six hundred birds, of which fully one-half are from foreign countries. Of reptiles and batrachians we have between eighty and ninety specimens, several of very rare species. There are less than fifty specimens of fishes, of which about one-half are in alcohol. Between two and three hundred insects represent that class. The collection of shells is a choice one, numbering several hundred specimens, of which nearly one-half are named types. Some rare specimens of corals and sponges have also been secured. In the botanical department the collection, as before stated, is very large for so recently organized a society to possess; and it is specially rich in ferns, mosses and lichens. In minerals the collection illustrates several departments of geology, and includes fragments of stone from many noted places in the Old World as well as America. Of relics and curiosities there are many varieties; but nearly all illustrate

the daily life or the character of the persons or the communities by whom they were used. The entire collection is one that cannot fail to interest every visitor.

The Society has had singular success as a collector ; and its future usefulness can be largely augmented, not by the exhibition of its treasures merely, but by using them as illustrations of instructive lectures or talks upon the departments of study which they represent.

FIRST FIELD-DAY

OF THE

Historical, Natural History and Library Society of South Natick.

BY REV. J. P. SHEAFE, JR.

The 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 Sewall'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 close 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[1] house, which

1 Real name, Deacon William Bigelow.

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[1] 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[2] of "Old Town Folks." Continuing the route up Glen street as far as the house of Mary Halpen, 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

1 Real name, Prof. Calvin E. Stowe.
2 Real name, Rev. Stephen Badger.

of the sentence he returned, but for some offence 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 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.

HOMES OF EARLY WHITE SETTLERS ON THE ROUTE OF FIRST FIELD-DAY EXCURSION.

BY ELIJAH PERRY.

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, now 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, aged 91 years, is still living on one part of the farm.[1] George B. Hale, who now resides on it, 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. 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 center. Mr. Hanchett put up an entire set of new, commodious buildings, taking the old ones down. Descend-

1 She died Jan. 21, 1884, aged 91 years, 3 months and 6 days.

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 now 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.

SECOND FIELD-DAY

OF THE

Historical, Natural History and Library Society of South Natick,

MAY 1, 1882.

The Library and Museum of the Society, in their rooms in the Bacon Free Library building, were open free to all visitors from ten to 12 o'clock a. m.

At one o'clock p. m. the company assembled near the Eliot Unitarian Church, to the number of about two hundred persons. The president of the Society, Dr. George J. Townsend, being unavoidably absent, the meeting was called to order by the chairman of the committee of arrangements, Elijah Perry, Esq., who spoke as follows :

"Ladies and Gentlemen : We, the members of the Historical, Natural History and Library Society of South Natick, with our many friends, have met on this our second annual field-day, to look over the ancient 'Old Town' localities, and try to pick up a few scraps of history that may be of interest to the present and future generations. There has long been felt a desire that the localities named in Mrs. Stowe's book of "Oldtown Folks" be pointed out : and this we intend to do to-day, as far as we go. While there are a number of persons living who remember persons and localities named in the book, it is believed that there is but one person living who is made to appear in it, viz. : Prof. Calvin E. Stowe (as 'Horace Holyoke'), who was born here and has known these historic grounds. Friends, we heartily welcome you on this beautiful day to our field-day party."

The several places described in the following pages were visited in the same order as here arranged.

THE INDIAN BURYING GROUND.

REV. J. P. SHEAFE, JR.

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 Eliot Oak,[1] at the east side of the Unitarian Church, and extending in a straight line to a point near the corner of the school yard, just in the rear of the church, thence the bound sweeps round toward the farther end of Merchants' Block, the residence of 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 side walk 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.

1 See the article upon the "Eliot Oak," appended to "Second Field-Day" papers.

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 an 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 1830, 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 Merchants' 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.

THE OLD CEMETERY.

REV. J. P. SHEAFE, JR.

The burying ground commonly referred to by us as the Old Cemetery, to distinguish it from the new one consecrated but a few years ago, is a piece of land lying close to the northern limit of the Indian burying ground. It was granted by the Proprietors of Natick to the Rev. Oliver Peabody and his successors June 22d, 1731, and for the use also of other English inhabitants. It is an historic spot made memorable as the resting place of many old and time-honored families of this village. Such family names as Bigelow (spelled then without the "e," Biglow), Bacon, Jones, Stowe, Sawin, Thayer and Broad: these names, with others that might have honorable mention, call up an ancestry of which the present generation need not be ashamed. As this burying ground was granted to Rev. Oliver Peabody, the English minister who succeeded John Eliot in 1721, you would expect to find his name among these who here, "Have laid them down to their last sleep." You will not be disappointed. A very plain and humble slab, moss grown with more than a hundred years, with its Latin inscription commemorates the virtues, the wisdom and devoted labors of this Christian minister.

His four children were buried here. On one of the stones we find the name of David Morse, born in 1696, worthy of note as being the *third* white settler in this place — John Sawin being the first, and Jonathan Carver the second.

Many of the characters who were once conspicuous figures in the life of this village have been immortalized in Mrs. Stowe's "Old Town Folks." The names of some of these characters who have found their resting place in this spot

shall have mention now. Having some slight preference for the clergy, I begin with Parson Lothrop, whose real name was Stephen Badger; and an inscription upon his stone gives the following statement, "As a tribute of affectionate respect this stone is placed while memory fond, each virtue shall renew."

Lady Lothrop was not buried here, but you will note the grave of Dr. Thayer, her family physician, and also of Anna Moore, an attendant in the house. Call to your mind, also, the character of Dea. Badger and wife, whose real names were Dea. Wm. Biglow and wife.

In mentioning the name of good Parson Lothrop and wife, we must not fail to remember one who, with a conscientious fidelity and a uniform courtesy always acceptable, administered the temporal affairs for Lady Lothrop in her declining years. The name of John Atkins will ever remind us of a pillar of strength in every good cause.

Remember, also, Uncle *Bill*, Dea. Badger's son, who used to come home from college and stir up the boys with all sorts of stories and college frolics, and make Sunday afternoon a little more cheerful than Aunt Lois thought was proper, though even she did enjoy seeing his cheerful face and hearing his merry laugh.

Uncle Bill, really the son of Dea. Biglow, was the author of the history of Natick before alluded to, Uncle Bill and his sister, and Aunt Lois, also have their resting place recorded in this ancient cemetery. There are many other names that might have honorable mention. Col. Jones, who was John Jones, Esq., Maj. Broad, really Hezakiah Broad. Not by any means the least, but the last to be mentioned, is the father, mother and brother of Prof. Calvin E. Stowe, who, as a boy and young man, is found as Horace Holyoke in "Old Town Folks." Though the father, mother and brother here repose, thanks to a kindly providence, the illustrious Horace Holyoke is still among the living. I said the last, but when I mention the names of the illustrious

and the faithful, I cannot omit one other name, whose face and faithful labor are still fresh in memory, and I close this sketch of the old cemetery with the name of Rev. Horatio Alger, who with three of his family are resting here.

THE OLD MEETING HOUSES.

BY REV. J. P. SHEAFE, JR.

The first meeting house erected upon this spot was a plain wooden house, 25x50 ft., of 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.

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 near 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.

THE OLD ELIAKIM MORRILL TAVERN.

BY S. B. NOYES, OF CANTON.
(Grandson of Eliakim Morrill.)

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. Robbin's 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 Twichell, 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 travelers, 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 rail-roads 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 the 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 to-day 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 town. The old tavern was famous in its

day and generation, like the Inns made famous in London by Ben Johnson 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 thoughts 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 travelled 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.

The present keeper of this Inn, Almond Bailey, is a worthy son of a worthy sire, and still maintains the good name of the old tavern, built by Eliakim Morrill, in 1782.

MERCHANT'S BLOCK.

BY WM. EDWARDS.

There is but little that can be said of this spot, except that it was once owned by Samuel Stowe, who occupied it as a dwelling and a bake shop. It was here that Prof. Stowe was born. Isaac B. Clark, our well-known trader and citizen, bought the land with a small building of a Mr. Milroy a tailor, in 1842, since which it has been occupied by him and myself. In 1860 Mr. Clark moved off the old buildings and built a new store, which was burned in 1872, and was the same year replaced by this building. It may not be out of place here to relate an anecdote that took place between two rival families. Mr. G. kept a dry goods store, with groceries, rum, gin, brandy, etc., on the north side, while Mr. E., with the same kinds of goods, occupied the opposite side of the street. Being opposite traders, it became very easy for them to become opponents in trade. Once on a time robbers broke into the store of Mr. G. These robbers took down all the valuable goods, tied them in bundles, and then went off and left them on the counter, which was a great wonder to the people, till Mr. E. explained the mystery by saying, "He has always marked his goods so high that even his own friends wouldn't take them."

THE EBENEZER NEWELL HOUSE.

BY AMOS P. CHENEY.

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 Sawin, 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.

SAMUEL LAWTON.

BY ELIJAH PERRY.

Samuel Lawton (Lawson of "Old Town" notoriety) purchased this land (deed dated June 6, 1798), and soon after built the house as it now stands, except that it has been moved back 16 feet. He used the basement for a blacksmith's shop. Lawton occupied this place until 1812, when it was sold to Mr. Benjamin Bird, a blacksmith from Needham, who resided here till his death, in 1836. His heirs continued to occupy it till 1867, when they sold to the present owner, Mr. William Selfe. Nearly opposite, in a northerly direction, stood a small house of one story, with basement below the road, which had been occupied by Mr. Thomas Holbrook, a gunsmith. On leaving his former residence, Lawton moved into this place, and here lived until 1828, when he moved to Lower Falls, Newton, and died January 22, 1862, aged 88 years.

When Lawton left his basement shop, he had another built for him near the large oak. The materials for that building had previously formed part of the house of Comacho, an Indian, on the site of Mr. James D. Draper's house on Pegan Hill. When Lawton removed to Newton Lower Falls, his shop was taken down and went with him.

THE CARVER HOUSE AND FAMILY.

BY MRS. MARY P. RICHARDS.

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 southeast 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 Bram. 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 four 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 every thing 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 indi-

cate. 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.[1]

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.

THE PRATT HOUSE.

BY AMOS P. CHENEY.

The Pratt House or Walker House.—Of this house, long known as the "Pratt House," we have but little to say. It is supposed to be about one hundred and twenty-five years old. We find that in 1793 it was held by one Asa Adams, a physician, and that in the spring of the following year he sold it to Jacob Pratt, in whose family the title has remained ever since.

During a long period, while the owners were in New York, this house was occupied by tenants, among whom was one Lydia Ferritt, a spinster, who had been a servant in the

1 The plan of founding the "Bacon Free Library" was, doubtless, originated and formulated by Mr. and Mrs. Bacon, jointly, she being even more interested than her husband in such matters.

Welles family a long time; and she was supported by them in her old age. She was noted for her belief in the existence of witches, and that horseshoes were a sure protection from their evil influences. She always kept a horseshoe with the pot hooks and trammel upon the crane, and upon each of the outer doors. Still, holding herself one of the wise virgins, she kept faithful watch — not for the expected bridegroom, but for any presumptuous witch who might ignore the armor of horseshoes and attack her stronghold. She told many stories of her discoveries, made during these vigils.

The present owner is Mr. Eliot Walker, whose wife is one of the daughters of Jacob Pratt, from whom she inherited a part; and the remainder was afterward purchased by Mr. Walker, who has now occupied it some fifteen years.

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.

BADGER PLACE.

BY REV. J. P. SHEAFE, JR.

This is the Parson Lothrop mansion of "Old Town" fame. Though we have not the certainty we could wish, we may say it was probably erected by Parson Lothrop about 1753. Strong, substantial, tenacious of itself, it is a good type of the character of the Parson. He was much endeared to many of the Indians, as these beautiful elms testify. These are the trees of friendship which the Indians brought on their shoulders and planted here as a testimonial of their regard to him who ministered unto them. This was the home of Parson Lothrop until his death, and here Lady Lothrop also lived till the close of her life, which took place within the memory of many now living. After the death of Lady Lothrop, the estate passed, by will, into the possession of John Atkins, and successively, into the possession of Chester Adams and John Bacon, then to his son Oliver Bacon, who spent a large part of a long life here. By his will, it descended to the heirs of Mr. William Hickox, and by sale, to the hands of the present owner, Mr. Z. H. Stain, in whose thrifty hands it has been greatly improved without and within, both in comfort and appearance.

THE HEZEKIAH BROAD OR COOK HOUSE.

BY AMOS P. CHENEY.

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 Natick 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 resides upon it.

REV. OLIVER PEABODY ESTATE.

BY ELIJAH PERRY.

This estate was conveyed to him by Thomas Waban (son of Thomas Waban), Joseph Ephraim, Samuel Abraham, Solomon Thomas and Benjamin Tray were a committee chosen appointed by the commons or proprietors of Natick, by deed dated April 8, 1723. Mr. Peobody built a house and resided here until his death, Feb. 2, 1752; after which it was owned and occupied by Captain Brown, a retired sea captain, but

for what length of time we do not know. It eventually passed into the ownership of Mr. John Bacon, and was successively occupied by various parties till about 1826; after which it stood unoccupied till 1867, when it was destroyed by an incendiary fire. The place has not been inhabited till the present house was built, which is owned by George B. Damon. Over the little brook near the road for many years stood a saw-mill. This place was selected by the Indians as a pleasant locality for their minister, it being so situated that from his study window he could see a goodly number of his red parishioner's dwellings.

About the year 1635 an expedition started on foot from Watertown for the Connecticut River, driving cattle, through the thick woods, and, according to their minister's diary, camped on this ground the first night. Tradition says, his diary reads something in this wise: "We camped on the high ground near a cleft rock by the side of a brook, which empties into the Charles River a short distance below the rock." Now, after nearly two hundred and fifty years, may be seen the river, the brook, the rock, and the high grounds. Just two hundred years ago, in 1682, the Sherborn road, now Eliot street, was laid out by Edward West, John Coller, John Livermore, Samuel Howe and Obediah Morse.

THE BACON HOUSE.

BY HORACE MANN.

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,[1] 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.

S. B. SAWIN PLACE.

BY J. PARMENTER.

The first we know of this place, now owned and occupied by S. B. Sawin, is that it was purchased by Eleazer Golding from Mrs. Sarah Lovering,[2] of Boston, in 1783. Eleazer Goulding was the father of Curtis, and Curtis was the father of the present Eleazer Golding, of South Framingham. The mother of Deacon Wight, of Natick, was also daughter of

1 The late Oliver Bacon, Esqr., founder of the Bacon Free Library.
2 Daughter of John Bacon.

the former Eleazer (she was born in 1782), he being grandfather of Deacon Wight. Mr. Golding moved to Sherborn, and probably rented this place. It passed into the hands of John Mann, and from him to his son Willard, then to a Mr. War, and finally to S. B. Sawin. It was occupied in 1876 by Beckwith & Co., contractors on the Boston water works. The next year the old house was taken down, and the present one, which was built by Willard Mann for a shoe factory, has since been moved and fixed up for a dwelling house.

THE ELIJAH ESTY PLACE.

BY ELIJAH PERRY.

An ancient locality, for many years owned by the late Honorable John Welles, and his heirs, on the westerly side of Eliot street, northerly of the residence of Mr. Rufus Campbell; was long owned by Elijah Esty, a worthy citizen, and after his decease it passed into the possession of his son Elijah, who resided at Sherborn, where he reared quite a family of children. Coming into possession of this property he removed to it, and with his wife Lydia and their daughter Sarah (or Sally as she was familiarly called), lived there until January, 1823, when Lydia died, aged 83 years. Mr. Esty died September 14th, 1826, aged 88 years. Mr. Esty was a worthy, high-minded citizen. In his later days he would often express the wish to younger people that they might not live to be as old and feeble as he was. He had been a musician in the French and Revolutionary wars. The older part of the house had become so worn out and decayed that in the night after his death and while Sally, alone, was watching over his lifeless remains, it fell with a crash into a heap of ruins.

This was a one-story house with two rooms in front. The newer part was probably built on by the son. The fire-places

were large enough to take in eight-foot wood. Sally died December, 1853, aged 76 years, and now rests with her respected parents in the South Natick burial ground; and we who remember her, respect her especially for her devotion to her aged parents. We doubt not that their spirits blend in harmony in that better land.

THOMAS SAWIN AND DESCENDANTS.

BY HORACE MANN.

This estate was traversed in early times by the path which led from Natick to Pocasset Hill in Sherborn, and from there to Mendon and the Nipmuck region beyond, and was one of the routes from Massachusetts to Connecticut. Eliot, Gookin, Rawson and others who were interested in the Indian mission, often passed this way on their journeys to the Nipmuck country. And by this path came Oneco, the son of Uncas, with his fifty Mohicans, to join his English allies at Boston in June, 1675, in the expedition against King Philip.

"They came by the way of Natick, and were joined by two Englishmen from there and by some of the Naticks," reads the account of their arrival at Boston.

The Sawin estate borders upon the eight hundred acre farm laid out to Simon Bradstreet in 1651, and conveyed by him to Daniel Morse, of Dedham, in 1652, and was known in ancient deeds as Morse's Farm, and is still owned by descendants of the original planter.

It was at the Bradstreet Farm that Morse built a bridge over the Charles River in 1658, taking his timber from the Natick swamps, there being none near him, as he asserts in his petition for the privilege. At the bounds of Morse's Farm Eliot's praying Indians laid down a "wyer" to mark the limit of the possessions they gave into the keeping of the Apostle for the bettering of their souls.

The first English owner of this estate was Lieut. Thomas Sawin, a native of Watertown and son of John and Alice (Manning) Sawin. He was born in 1657, served as a soldier in the Narragansett expedition in December, 1675, and in 1679 was accepted as one of the new settlers at Chestnut Brook, in Sherborn, where he built a mill, the site of which is on the sourtherly side of Brush Hill, near the residence of the late Isaac Cousins. A house lot was assigned him near the lands of Edward West. He built the first meeting house in Sherborn, and his account for finishing it was rendered October 12th, 1682.

For a number of years he was a Representative of Sherborn in the General Court, Selectmen, and often served upon important town committees. In 1683 he married Deborah Rice, of Sudbury. In 1686 he asks leave of the General Court to purchase fifty acres of land in Natick, for the purpose of building a corn mill for the use of the Indians; and after a delay of several years the purchase was confirmed. In 1702, in company with Joseph Sherman of Watertown, Thomas Waban and Peter Ephraim, he adjusts the boundary lines between the towns of Natick, Sherborn, Framingham, Sudbury and Watertown. In 1712 he was still called of Sherborn, and was acting on a committee to settle the tenancy of the Natick lands in the borders of Framingham. In 1714 he was Representative of Sherborn. In 1716 he acts for Sherborn in a renewal of the bounds of Natick and Sherborn. In 1717 a way that leads to the mill pond is referred to in a renewal of bounds. In 1718 his house is referred to in a renewal; and Lieut. Thomas was then called of Natick, and had probably taken up his abode on this estate.

From the union with Daborah Rice there issued four children, one son and three daughters. The son was born in 1684, and called Lieut. John; married Joanna Lyon, of Milton, in 1715, and removed to Natick with his father. His children, recorded at Sherborn: Joanna, 1715; Thomas, 1718; Deborah, 1719; John, 1721; Mary, 1722; Abigail, 1724. Prior

to March, 1722, he had built a mill on Charles River near lands of Rev. Oliver Peabody, and which is referred to in the Proprietors' Records as the new mill of Lieut. John Sawin. About 1730 he disposes of this privelege. In 1720, Lieut. Thomas and his son John receive a deed of the flowage rights and privileges of the brook which runs out of Little Pond from David and Lydia (Morse) Stanford, the owners thereof. This indicates that they were extending and improving their privileges on that stream. Lieut. Thomas deceased prior to 1733, and Lieut. John inherits the estate and his father's rights in the Douglass grants and the Narragansett division of lands in the towns of Westminster and Princeton.

Thomas Sawin, 2d, the son of Lieut. John, born in 1721, was also called Lieut. Thomas, and married Abigail Morse of Sherborn in 1747, and inhabited the Natick estate of his father. He was the father of five sons and five daughters. He was a soldier of the French war, and commanded a detachment of the Natick military on garrison service at Springfield in 1757. His sons, Moses, Thomas, Ezekiel and Pharez, inherited his estate.

Thomas, 3d, born in 1751, was called Ensign and Captain, and built the house near the brook about 1770. He married Abigail Bacon, of Dedham, in 1771, and was the father of Thomas and Martha, the founders of the Sawin Academy at Sherborn. He was a minute man in 1775 and a soldier in the Canada expedition of 1776. It was to this house that Abigail Bacon and her neice, Abigail Smith, came on the night of the 18th of April, 1775, to warn the Sawins of the marching of the British from Boston; and this house was a rendezvous of a portion of the Natick minute men. Abigail became the wife of Thomas Sawin and was one of the surviving pensioners of the Revolution living in Natick in 1840. Abigail Smith married James Bayard Stafford, a Lieutenant under Paul Jones in the engagement between the Bon Homme Richard and the British ship Serapis in the Eng-

lish Channel in 1779. Captain Thomas was town treasurer and collector, and also a school teacher in Natick. Moses Sawin inhabited the ancestral homestead of his grandfather, John, and one-half of the ancient mill privilege.

Ezekiel Sawin inherited the farm on the west side of the mill pond, now owned by Sumner Goulding. Ezekiel was a soldier of the Revolution and in the Canada Expedition of 1776. Joel and John Sawin, descendants of Lieut. John, were also in the same expedition. Levi, Ebenezer and Ezekiel were in the campaign in Rhode Island in 1781. Pharez Sawin inhabited the farm now owned by James Fisher Sawin. Lieut. John, through the females of this family, is entitled to consideration in this paper.

Abigail Sawin, daughter of Lieut. John, was born in 1724; married Lieut. John Bacon, of Needham, who was killed by the King's troops at West Cambridge, April 19, 1775. She was the mother of John Bacon, a lieutenant at Cambridge in 1775, with Patterson's regiment at Chamblee in 1776, and a captain in Thayer's regiment in Rhode Island in 1781. Her sons, Timothy and Moses, were in the Canada Expedition of 1776, and Moses died on the return march.

Mrs. Bacon married 2d Lieut. Timothy Smith, a Revolutionary soldier of 1775 and of the Rhode Island campaign of 1781.

Deborah Sawin, born 1719, married Elijah Goodnow, of Natick, and was the mother of Deacon William Goodnow, who was a soldier of the Rhode Island campaign of 1781.

Rebecca Sawin, the daughter of Lieut. Thomas, 2d, married Richard Baxter, of Princeton, and was the grandmother of Windsor Howe, the centenarian, who died at Bolton in this State in 1881.

The students of local history and the lovers of antiquarian lore can afford to linger at this place. Indian, Colonial, Provincial and Revolutionary memories cluster around this secluded and romantic spot. Its owners and occupants for a century and a half performed a conspicuous part in the an-

nals of New England, and of Natick; and by yonder winding river, and near this lake and rippling brook, industriously plied their callings. The pen of the novelist has gilded their traditions, and the poet's fancy here found a theme for the exercise of its imagery. The artist, with pencil and brush, has transferred the landscape to his canvas; and it is certainly appropriate for the antiquary to come, and by his records epitomize the lives of those whose tenacious efforts, won from these surroundings an honorable fame and the blessings of long life and ample competence.

THE ELIOT OAK.

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 chose 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 con-

secutive 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 of hill" 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 of 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 to the white oak, now standing, as the Eliot Oak of history and of fame.

THIRD FIELD-DAY

OF THE

Historical, Natural History and Library Society of South Natick.

The third annual field meeting of the Historical, Natural History and Library Society was held Tuesday, May 1, 1883. The Society's museum and the library were open to the public at ten o'clock a. m., and were not closed until nearly one o'clock p. m., during which time there were many interested visitors present.

Lunch was served to invited guests in Eliot Hall, at noon. About fifty persons were present, among whom were D. T. V. Huntoon, Esq., Fred Endicott, Esq., C. F. Sumner, Esq., and others of the Canton Historical Society; representatives of the Dedham Historical Society; Hon. Amos Perry and Dr. Charles W. Parsons of the R. I. Historical Society, and Wm. B. Trask, Esq., and Rev. S. D. Hosmer of the N. E. Historic-Genealogical Society; also, the venerable Seth Davis, Esq., and ex-Gov. Wm. Claflin of Newton, Hon. S. B. Noyes and Rev. W. H. Savory of Canton, Rev. H. B. Stebbins of South Boston, and others.

At one p. m. the company assembled in the Unitarian church. Arranged in front of the pulpit were a number of articles recently presented the H., N. H. and L. Society. Among them were a set of astronomical instruments made by Seth Davis fifty years ago and presented by him; a pair of steel shoe buckles from Charles Woolworth; a Latin primer, published in 1813, presented by Amos Perry; an immense key that once unlocked No. 213 Washington

street, Boston — a perfect Jumbo; wire mask and silk embroidery, presented by Mrs. Richards; two odd silk slippers, worn by Mrs. Eliot, later by Mrs. Captain Brown of South Natick in 1768–80; elbow ornaments, piece of bedquilt, black silk brocade, etc., by Mrs. E. D. Hartwell; alligator skin from Louisiana, by Otis Chickering; books from Elijah Perry, etc.

Dr. G. J. Townsend, president of the society, called the meeting to order, speaking in substance as follows:

Ladies and Gentlemen:

It is with great pleasure that I welcome you in behalf of the Historical, Natural History and Library Society, to this, our third field day; and we hope to show you, before our excursion is accomplished, that we have not yet exhausted all the localities of historical interest in our vicinity. Our course to-day will lead us into one place in Dover, which, from its close proximity, seems to belong to us, and also into Wellesley, as far as the outlet of Lake Waban. This outlet, once familiarly known as Saw-Mill Brook, was the original boundary separating the towns of Natick and Dedham, now Needham. The present boundaries were established in 1797. Elijah Perry, Esq., as chairman of the committee of arrangements, will introduce to you the speakers and readers.

Mr. Perry then introduced Rev. C. A. Staples of Lexington, who delivered the following address:

THE VILLAGES OF THE PRAYING INDIANS.

Mr. Chairman and Members of the Historical Society:

It is a singular fact that while the charter of the Massachusetts Company declares that "the principal object of this plantation is to Christianize the Indians," and while the colony seal bears the figure of an Indian, with extended arms, crying, "Come over and help us," no systematic effort was made to accomplish this object until nearly twenty

years after the first settlement. Even then the work was taken up and carried on by a single individual, almost unaided. To Rev. John Eliot belongs the credit of inaugurating this great enterprise. In the face of the sternest difficulties, sometimes bitterest opposition, he steadily pursued it for many years, without compensation and in addition to his duties as pastor of the First Church in Roxbury. Before the Society for the Propagation of the Gospel among the Indians had been formed in England, which afterwards rendered him such valuable assistance, Eliot was making himself master of their language and preaching the Gospel to the Indians at Nonantum. He gave two years to the study of their tongue, using for his teachers the brightest young men among them, before attempting to preach. For more than five years he continued this laborious and self-sacrificing work, before establishing the first Indian village here in 1651. At the wigwam of the Indian chief Waban, a little way south of the falls on Charles river, at Watertown, in October, 1646, Eliot gathered his first congregation of Indians, and preached his first sermon in their own language. It must have been a strange and interesting scene — these wild rovers of the wilderness gathered about him listening to the simple truths of the Gospel, as they fell from the lips of this loving and consecrated man, who, like the great apostle to the Gentiles, could truly say, "I seek not yours, but you." From that time until his death, nearly fifty years afterwards, he never wavered in the confidence that these benighted children of the forest were capable of becoming enlightened and worthy Christians, nor faltered in his devotion to their material and spiritual interests. All honor to that heroic and noble soul! Single handed and alone, trusting in God and the power of his truth, impelled by a solemn conviction of duty and in the spirit of Christ himself, Eliot sought to win this people to the Christian faith and the joys and comforts of civilized life. No man in all our history has left a record of loftier aims, of vaster achievements or of a more beautiful Christian character.

One of the most unworldly and unselfish of men, he took little interest in the common affairs of life; thought nothing apparently of his own comfort, or material advancement; knew so little about his own property that his cattle feeding before his door, he supposed belonged to his neighbors; sometimes gave away so much of his little salary among the poor that his family suffered for ordinary comforts and would have been reduced to beggary had it not been for the careful and sagacious management of his noble wife; yet, in whatever pertained to his work among the Indians, in the cause of education among his own people, in plans affecting the interests of the colony and the church, he was a man of great practical wisdom. It may be fairly questioned, I think, if his methods of dealing with this difficult matter of Indian civilization and christianization were not as wise and effectual as any that have been devised since his day. And, indeed, looking at the plans which he pursued and the success which he won, I am impressed by the fact that Eliot worked out this problem two hundred and thirty years ago, in the only rational and satisfactory way, and that if we are now dealing with the matter more successfully than ever before, it is because we have adopted more of Eliot's methods and are working more truly in his spirit.

Eliot's recipe for Christianizing an Indian was that of the oft-quoted Mrs. Glass' for dressing a hare: "First catch the hare." He believed it was a hopeless task until the Indian was put into some kind of permanent dwelling, brought into daily contact with his fellows in settled communities, governed by English laws and customs, taught to gain a living by tilling the soil or working at a trade, and instructed in the ideas and usages of civilized life. To use his own language, "I find it absolutely necessary to carry on civility with religion." That the Indians must be civilized in order to be christianized, was a fundamental maxim with him. One season of hunting, he said, undid all his missionary work. Industry and cleanliness, good order and good

government are the prime conditions, he maintained, of moral and religious progress. Hence, the first step was to gather the Indians into villages of their own, as far removed as possible from the English settlements and under the instruction of wise teachers and faithful pastors.

Here, at Natick, he made the first experiment. A grant of land was made by the General Court for this specific purpose, embracing a tract four miles square and containing, by estimation, 6,000 to 8,000 acres. Three streets were laid out parallel to the river, two upon the north side and one upon the south; and the ground was divided into building lots, with yards and gardens attached. A fort was built upon this very spot, I believe, where we are assembled, of a circular form and pallisaded. Within the fort a large house was erected, 50 feet in length and 25 feet in width, and two stories in height; the lower story, forming one large room, was used for worship on Sundays and for a school on week days. Above was a general storage room, where the Indians hung their furs and other articles kept for sale; and in one corner a room was made for Eliot, supplied with a bed and bedstead, exclusively for his use when visiting them. This building was erected by the Indians alone, excepting two days work of an English carpenter. Along the streets their houses were built, some after the English mode, some after the Indian. They did not like the English houses, prefering their own style of architecture as more convenient and comfortable. Between the north and south side of the river they constructed a foot-bridge of timbers, in the form of an arch and resting upon abutments of stone. This was so securely built that it withstood the Spring freshets unharmed, when the bridge at Medfield, built by the English, was swept away: a fact highly gratifying to the pride of the Indians. They cleared the forests and broke up the ground. They built fences of stone and wood, enclosing their gardens and fields. They planted orchards, raised good crops of grain and hay, kept cattle, horses, swine and fowls. Several

trades were represented among them, such as carpenters, masons and blacksmiths. They made baskets, shingles and clap-boards from the forests, and gathered furs of the fox and the beaver, so that a considerable trade with the towns below was carried on from this Indian village, and the people lived in comparative comfort on the fruits of their toil. Such is the industrial picture, as we find it in Capt. Daniel Gookin's report of 1674, after the village had been planted here for twenty-three years. At this time there were 29 families, numbering about 150 souls. Between 40 and 50 of these were members of the Church or communicants. Eliot was exceedingly cautious however, in admitting his converts to church membership. He examined them very carefully regarding their experience and their opinions. He kept them a long time under probation, watching their conduct to see if they gave evidence of a real change of heart. It was not without great hesitation that he finally organized a church, nine years after the planting of the village, or in 1660, and admitted them to full church fellowship. At first he was the only preacher, and the Indians were unwilling to hear anybody besides their loving and devoted friend. But gradually he prepared young men among themselves to fill his place; and ultimately all the teaching, preaching and pastoral care devolved upon Indians whom he had converted and raised up for the work. The school and the church were under their direction, subject to his oversight and control. Two religious services were held on Sunday, and a service on lecture and fast days, much after the English order. The Indians attended them faithfully and joined reverently in the worship. They were permitted by Eliot to ask any questions regarding the subject of the sermon, which might occur to them: very curious and often very shrewd and keen these questions were.

Once a week, in summer, Eliot lectured here on "Logic and Theology," thus establishing, more than two centuries ago, a sort of Indian School of Philosophy and Theology.

He wanted to train their minds to the habit of close and exact thinking, so as to make this village a seminary to prepare young men for teaching and preaching in other Indian villages. Two Indian teachers were employed in the school at the time of Gookin's report — Anthony and John Speen. Two constables were chosen annually by the Indians themselves, to enforce the laws and preserve order. A marshal-general, also an Indian, — having jurisdiction over all the praying villages, — was appointed by the Court. Waban was justice of the peace: a person of great prudence and piety, held in high esteem both by the Indians and the English. Waban was not learned in the technicalities of law; but he had a very clear perception of justice, and executed it in a summary and impartial way. The following is a copy of a warrant issued by him for the arrest of a certain troublesome offender: "You, you big Constable, quick you catch um Jeremiah Offscow; strong you hold um, safe you bring um before me. WABAN, Justice of the Peace." We have also an interesting sentence of Waban's, in a case between some drunken Indians of Nonantum: "Constable, tie um all up; and whip um plaintiff, and whip um 'fendant, and whip um witness" — a method of treating offences against the peace and well-being of the community highly conducive to good government. Such is the picture given us by Capt. Gookin in his report to the Society for Propogating the Gospel among the Indians in 1674. For more than twenty years the experiment had then been carried on in this place, and it had proved eminently successful. A well-ordered and prosperous village had been established, with its varied industries. A school and church were maintained under the care of native teachers and preachers. Many young men had been educated and trained up to fill places of usefulness in the work. More than one-half of the adult population were church members. All were living in comfortable dwellings, kept in a tidy condition. A larger proportion of the people could read and write than in some European countries to-day. And

though there were drunkenness and petty crimes among the Indians gathered here, especially those who had not become distinctively Christian; still, for the most part, life was decent in outward appearance, pure in morality, and externally religious. The Bible was read in these humble homes, morning and evening prayer was observed in them, and the Sunday worship was engaged in faithfully and fervently. Under the watchful eye and guiding hand of Eliot, a humanizing and elevating influence had been established, which gave promise of beneficent and far reaching results.

Nor was this work confined to the single Indian village of Natick. Eliot had been constantly pushing it out farther and farther into the wilderness, among the various tribes within the Massachusetts and Plymouth colonies. The same methods were pursued in other places, with the same results. And though Natick was the oldest of these Indian villages, and here, under the special and constant care of our great Apostle, a higher and larger success was attained, still the others deserve at least a brief mention.

The second of these experiments was tried at Pakemit or Punkapog, now Canton. In 1674, Gookin reports this village as containing 12 families, or 60 souls, having a grant of territory nearly as large as Natick, or 6,000 acres, with its ruler or justice of the peace, constable and schoolmaster. They had their Sunday worship, but no organized church. Rev. John Eliot, Jr., preached here on lecture days once a fortnight for many years. At this time they had recently lost an Indian teacher whom Gookin speaks of as "a very able and knowing person, who spoke English well and was of genteel appearance." Planting, keeping cattle and swine and fishing were the principal occupations. A large cedar swamp near the village was a source of considerable income. Here, he says, they made "many a pound by getting out shingles and clapboards and selling them in Boston." But the village of Punkapog is not regarded as being in so hopeful a condition as Natick; indeed, we may plainly see that it was already beginning to wane and decay.

Hassanamesit, now Grafton, was the third of these praying towns. The name signifies a place of small stones. It was situated in the Nipmuck country, two miles east of the Nipmuck river, now the Blackstone, upon a great hill overlooking the surrounding country. It contained about 12 families, or 60 souls, and "was not inferior," Gookin says, "to any of the Indian plantations for rich land, plenty of meadow, well tempered and well watered." They raised an abundance of corn, grain and fruit. They had planted several good orchards from which, alas, they drew a generous supply of cider, affording means for beastly intoxication. "They are so little used to spirituous drink of any kind, says Gookin, that half a pint of cider quite overcomes and maddens them. They have not the grace to use it with moderation. On the whole, it is an apt place for cattle and swine. Hassanamesit is the best provided with material comfort of any village of its size."

Ana-weakin is their ruler; Tack-uppa-willin, his brother, is their teacher — a pious and able man. The father is deacon of the church, and another son is a press-man, employed by Eliot on the Indian Bible. "The father, mother, brothers and their wives are all reputed pious persons and the principal studs of the town." They have a meeting house built after the English fashion, and some other houses of the same style. They live by keeping cattle and swine, and by other husbandry, in which they excel all other Indians. The second Indian church was gathered here in 1671; it has 16 men and women in full communion. Thus the plantation is in a hopeful and prosperous condition. Such is the account given of the third Indian village. It is sad to recall the fact that the very next year, in King Philip's war, this fair promise was utterly destroyed: a night attack was made upon the Indians here by a detachment of troops, sent up from Mendon under St. Curtis, who was killed in the attack; and this is the last we hear of the praying Indians of Hassanamesit.

The fourth of these villages was Ok-amma-kam-esit, now Marlborough, containing 10 families, or 50 souls. It is of the same extent as the others already mentioned, having 6,000 acres. The land is fertile and yields large crops of corn and is well husbanded. It is well watered and well wooded and well supplied with meadow, making it a desirable place for keeping stock. Several fine orchards have been planted by the Indians, and it is a very good plantation. It is near to the English settlement of Marlborough : and this causes a great deal of trouble, the English being desirous of obtaining some of the Indian lands. They are governed by a justice, with a constable, and have their school and their worship ; but nothing is said about a church organization, or a church building.

Wamesit, the fifth of the praying towns, occupied a neck of land where Concord river falls into the Merrimac, and contained only 2,500 acres. This embraces a part of the present site of Lowell. Fifteen families were gathered here, numbering 70 or 80 people. It was a great place for fishing, and in the height of the season drew together large numbers of Indians, some of whom are represented as peculiarly the minions of Satan. Eliot came each year with Gookin, who held court here on the first of May, and "spread the net of the Gospel to catch Indian souls." It was a great opportunity, and most faithfully did the Apostle improve it ; but he says the work was sadly hindered by the idle and improvident who hung around, Satan making use of them. The place was noted for abundance of horses ; and, with fishing and horse racing in the ascendant, little progress in civilizing and Christianizing the Indians seems to have been made. Wannalancet was the Indian chief here, and Eliot held meetings in his wigwam. He was "son of the great Sachem, Passaconway. But while respectful and kind towards Eliot, he was very shy of embracing his faith. At last, after one of the good man's fervent appeals, Wannalancet arose and said, "Hitherto I have rode on the great river

in the old canoe, and it seemed to me not wise to leave it for a new one; but now I have resolved to change and trust myself on the river in the new canoe." From this time he became a praying Indian and enrolled himself as one of Eliot's converts. There remain two more of the old Indian villages to speak of. The sixth was Nashobah, now Littleton, with its 10 families, and 50 souls, living by corn planting, fishing and labor for the English. Here, also, were extensive and fruitful orchards yielding much cider, which proved sadly demoralizing to Indian virtue. It seems never to have attained much prosperity; but, like the others, it had its own government, school and worship, and doubtless, like the others, was a means of accomplishing some good.

Finally, we have Magunkook, now Hopkinton, the name signifying a place of great trees. It was partly within the bounds of Natick, and contained 3,000 acres, with 11 families of 50 or 60 souls. It had an organized church of eight members, and fifteen baptized persons. The Indians planted upon a great hill where the land was very fertile. They had an abundance of corn, kept cattle, horses and swine and had a prosperous plantation. Gookin says, this was the last settling of the old Indian towns. But beyond these were seven new praying towns, located in what is now Oxford, Dudley, Uxbridge, Woodstock and Worcester, — Woodstock having three villages, regarded as belonging to the Masschusetts colony. In addition to these, there were two villages of praying Indians partially formed in Brookfield. Making altogether nine of these new praying towns in the Nipmuck country. The entire population of the fourteen old and new towns is estimated at eleven hundred. In these there were but two organized churches, viz., Natick and Hassanamesit, though services of worship were held with some degree of regularity in all.

Having taken this hasty survey of the work inaugurated by Eliot, at the time when it had reached its highest point of success, it seems fitting, in conclusion, to say a few words touch-

ing its interruption and decline. After King Philip's war, it never regained its former prosperity. The English people had very little confidence in the reality of Indian conversions. They looked with suspicion and distrust upon Eliot's work, and threw many obstacles in the way of its prosecution. Had it not been for the substantial aid which he received from the Society in England, amounting in a single year to more than £500, he could never have accomplished anything like what he did, in the way of civilizing and Christianizing the Indians, or in translating and publishing the Bible in their tongue.

On the breaking out of that terrible war, which threatened at one time the entire destruction of the English settlements, and which was attended by the most horrible outrages, the English distrust of the praying Indians was greatly intensified. The worst reports about them were credited; they were believed to be in league with Philip, betraying the English and leading his movements. It was said that some of them had been recognized lighting the fires that destroyed the white man's dwelling, and brandishing the tomahawk that butchered his family. And these stories grew and multiplied as they were passed from mouth to mouth while this devastation went on. The English were panic stricken, and believed that every Indian was a barbarian and a fiend, to be shot with as little ceremony as a mad dog. It was in vain that Eliot and Gookin plead for them, showing that very few, if any, had left their villages to ally themselves with the enemy. The people demanded their immediate removal to a place of safety, where they could do no harm. The villages were accordingly broken up, the Indians torn from their comfortable homes, their harvests and their flocks, and placed upon a bleak island in Boston harbor, where in hunger and cold they were kept during the Winter of 1675–6. It was a pitiful sight, these half clad, half starved creatures huddled together there, with little shelter from the driving storm and the bitter cold, hundreds sick and

many dying for the comforts of their homes. And yet, submissive and uncomplaining under the cruel suspicion and harsh treatment, showing the spirit of Christian patience and forgiveness. And when, at last, the English reluctantly called upon them for help, in that life and death struggle, they sprang to their aid, and gave them the benefit of their sagacity and cunning in dealing with the wily foe, and proved faithful unto the end. It is said that it was this very element in the bloody fight which turned the scale in favor of the English, and saved their settlements from utter destruction; that had it not been for the 3,000 praying Indians of the Massachusetts and Plymouth colonies, thus withdrawn from Philip's support and many of them turned actively against him, it is not improbable that every Englishman would have perished or been driven from these shores. When we recall the suspicion and hostility with which these poor souls were regarded and the brutal outrages committed upon them in their peaceful homes; when we remember how strong must have been the craving of their nature for the old savage life, and the ties which bound them to their brothers and friends leading on the bloody fray, it is amazing that they were not all drawn to Philip's side to become his efficient and faithful allies. And yet, it is not certainly proved that one was ever detected in any outrage against the English; we know that nine-tenths of them were utterly loyal to the English, and proved their most efficient aids, if not the salvation of their settlements in New England.

After the war, the Indians were permitted to return to their villages. The English now believed that Eliot's work had been really effective in subduing and civilizing these wild sons of the forest; and they regarded them with new interest and respect. But, alas, their homes were in ruins, their fields and flocks had been well-nigh destroyed. Very disheartening was the prospect before them; and the memory of unprovoked outrages, and of harsh and cruel treatment,

remained rankling in their bosoms. The work that seemed so hopefully begun before the war, and gave such promise of wide and permanent usefulness, was almost ruined; and from this time the villages of the praying Indians rapidly sunk into neglect and oblivion.

In 1684, eight years after the war, Eliot says there were but four villages left. And after his own death, in 1690, we hear but little more of them. Rev. Grandal Rawson of Mendon visited Natick in 1698, and reports that he found here a small church of seven men and three women, of which the Indian, Daniel Takawambpait, was the pastor. In the village were living 59 men, 51 women and 70 children under sixteen years of age — a larger population than at any time during Eliot's life, so far as we know. And the lamentable fact is also noted that there was no school here, and only one child that could read. The village continued to exist as an Indian village or town until 1763, a hundred and twelve years from its organization, when it was reorganized as an English town. At that time there were but 37 Indians in the place; and thirty years later, or in 1792, but one Indian family remained, containing five persons. Probably this statement has reference to those of pure Indian blood. Hassanamesit, or Grafton, retained a few Indians down to the same date; but after this they quickly disappear, and the last of the old praying Indian towns drops out of sight forever.

In my childhood, I well remember that in a large tract of woodland near my father's house, in Mendon, was a wigwam which belonged to the Natick Indians. They appeared to be of one family, and bore the name of Pease: a mother, with several sons and their wives and children. They occupied this wigwam during the Spring and Summer, but in the early Autumn left it for their more permanent home in Natick. They were of mixed Indian, Negro and English blood, and lived a wild, roving life — hunting and fishing, basket making and cultivating a garden around their wig-

wam. Evidently they had already adopted the now popular custom of having a city and country residence! As I recall their besotted, filthy, wretched appearance, as they streamed along the road, hatless and shoeless, followed by their hungry dogs, the women bearing their packs of household goods, the men carrying their fish poles, I say, surely this cannot be the highest outcome of that noble enterprise which Eliot here inaugurated and carried on for so many years! It was conceived in a holy sense of duty; it was prosecuted in a spirit of Christian sacrifice and love; it recognized bonds of brotherhood between the red man and the white man, and sought to lift up a poor, benighted race to the plane of civilized and Christian life. No such work ever wholly fails: it has an elevating and refining power upon those who are engaged in it, and it contributes something of permanent worth to the stream of helpful, saving influences bearing the world on to nobler life.

ADDRESS BY REV. GEO. E. ELLIS, D. D.

I came here to-day, by your kind invitation, to attend these exercises, backed by that of my esteemed friend, Mr. Hunnewell, that I would be his guest on the occasion. But neither invitation suggested or implied that I should be called upon for any public utterance. Yet I cheerfully answer to your request. How could I fail to do so? I could not avow that I have nothing to say on a subject and upon a scene which have for many years engaged my interest, my thoughts and my historical researches. Here, near the site of the Indian meeting house, amid the scenes and surroundings of the loving and consecrated labors of the Apostle Eliot, I feel the spell of a power which gives me a theme and utterance. The spot is an impressive one, for the noble and holy work which was begun here amid incalculable perplexities and obstacles, for the auspices of promise and hap-

py success which for a while cheered it, and also for the melancholy and tragic shadows of disaster and catastrophe which brought it all to nought. The address to which we have so gratefully listened has told the story faithfully, eloquently and touchingly.

During the nearly four centuries which have passed since the red man and the white man on this continent were first brought to each other's knowledge, to the present time and the present relations between the representatives of the two races, two men have justly earned and nobly borne, — though without having claimed or assumed the title, — the one, "The Apostle to the Indies," the other, "The Apostle to the Indians." The two differed in birth-time by more than a century and a quarter of years. Far wider and more significant was the division or distinction between them, as representing the extremes of variance and conflict between their Christian creeds, their views and beliefs as to the methods and conditions of conversion, discipleship and salvation. But such were the harmonies of soul and purpose, of zeal and love, of toil and self-consecration, between those two men, that if they could have met and known each other, it would have been as friends and brethren. One of them was a Dominican monk, the other was an English Puritan of the original and exemplary pattern. The one died at the age of ninety-two, the other at the age of eighty-six, — in labors more saddened for both of them than crowned with further hope or success.

My studies have recently been engaging me in a thorough inquiry into the life, the personal character, and the missionary work of Father Bartholemi Las Casas, the Apostle to the Indies. The annals and biographies of Christendom, in all their compass, do not present to us a nobler or more devoted, more toiling, self-sacrificing, all-enduring man than he. If the heavenly realms were to send down to us one whom we should all love and revere, — seeing in him as a spirit without earthly stain or guile, a ministry of grace and

help, — it might well be Las Casas. While he was a youth at a Spanish university, his father was a companion of Columbus in his first voyage of discovery here. In 1498, at the age of twenty-four, he came to Hispaniola with Columbus. Fourteen times, in the perilous and uncomfortable navigation of those days, did he cross the ocean between Spain and America, simply on errands of mercy.

At his first coming here, he was a witness of those atrocities and fiendish cruelties and tortures so wanton in their direful havoc, with which the Spanish invaders well-nigh depopulated our islands and gulf regions of an innocent, gentle and friendly race of native men and women, having in them the least of a savage nature of any of our aborigines. We owe to Las Casas our knowledge of these outrages and barbarities in all their revolting details, so hideous and blood-curdling that it would be an offence to taste, humanity and propriety to enter into a detail or relation of them. He saw them as they showed themselves to his tender and tortured spirit. Over and over again did he cross the seas to testify and protest before the monarchs of Spain, at times with hopefulness of restraining and redressing the foul wrong. But rapacity, greed for gold and pearls, the mad rage for conquest, and all the intrigues and entanglements of cunning men and policy, baffled his purposes; and when he had secured authority from the sovereigns, who yielded to the pathos of his indignation and appeals, he returned here only to be thwarted in all efforts. But he was never disheartened, never silenced. He dared the threats and grasp of the Inquisition, for he had even priests and prelates against him. He denied the right of the Pope to confer, and that of the monarchs of Castile and Leon to accept and hold, the sovereignty of the New World, except on the condition and for the purpose of bringing the natives into the Christian fold, claiming for them the privileges of life and humanity, even as heathen — yes, even if they were idolaters. His pen was as busy as his spirit. Essays, arguments, exposures and ap-

peals, all relating to the atrocities of Spanish cruelty, came in a stream from him. These were surreptitiously printed, and translated into all the languages of Europe, with engravings all too faithfully presenting the shuddering scenes which the text described. It was only a few years ago that the Spanish government allowed his full "History of the Indies," so long secreted in manuscript, to appear in print.

I pass to that other Apostle, John Eliot, whose labors amid these scenes have been so happily rehearsed to you. Whenever I drive or walk through these regions, I love to recall the image of that pure, child-like, intrepid and devoted man. After he had lingeringly and patiently prepared the stages of his fond experiment here, it was his habit about once in a fortnight, intermitting his arduous duties to his church in Roxbury, to ride up here on horseback to superintend progress. He, himself, more than anyone else, opened these roads. I can present him to my mind's eye, with a huge pack behind his saddle, a wallet before him or hung from his shoulder, and his pockets full of cakes and apples for the pappooses. The huge pack contained a curious medley. It was Eliot's custom — as what is selfishness in most of us, was an importunate beggary for others in him — to put all his friends, far and wide, and even strangers, under contribution for his naked forest wards. So that pack contained cast-off apparel of every kind, old horse blankets, and pieces of sails, even rags, to invest with stages of decency these decendants of Adam, for whom the Lord had not "made breeches," as an old English version of the Bible gives the text. In his private wallet was some frugal food which the thrifty Mrs. Eliot always prepared for him, to be eaten in his private room in the attic of the meeting house. For his English — shall we say *stomach?* but I think it was something more delicate than that — made him shrink from the cookery of Indian housewives. Blessed be, blessed is, the memory of that good Christian man!

Mr. President, the society now keeping its anniversary here was formed none too soon for its grateful purpose. For every successive year it will retain and increase its interest. For we have begun to care for — to cherish — our local antiquarian sites and objects of historic association, and to identify and mark them. Strange, how forgetfulness and oblivion creep over them! I have been gravely told by one person, that Eliot's body rests under yonder monument to him in your green. And again, by another, that he was buried under Nonantum Hill. The real place of deposit of his dust has an interesting association connected with it. It seems strange to remind ourselves of a time and a state of things when our roving New England adventurers on foreign seas were made captives and held as slaves for ransom by the pirates of the Northern African coast. But so it was. We read of collections taken in our meeting houses on Sunday, to ransom such white slaves — some of their own members. A collection had been made in Roxbury for one of Eliot's people, William Bowen by name, about 1686, to relieve him from captivity by the Turks. But he dying before relief reached him, the money was used for building a tomb for the ministers of the Roxbury church. Mrs. Eliot was its first occupant. There the "Apostle" was laid, in May, 1690. Several of his successors rest there.

Elijah Perry next introduced Seth Davis, Esq., of Newton, who is in his 96th year, for 25 years master of the Davis Academy.

Mr. Davis responded with very fitting remarks. He questioned if Mr. Perry "had ever called upon one of his age to speak in public on the stage." Thirty odd years had passed since he had taught the young idea how to shoot. Among those of his scholars who have "made their mark," he numbered ex-Gov. Rice, T. B. Hager, and George Bemis. He closed with a touching reference to his age and the probability that he never again would speak in public.

The following letters were next presented by H. L. Morse secretary of the committee:

April 25th, 1883.

My Dear Mr. Perry: — Since I saw you at the Massachusetts club I find that I am engaged at Mansfield on the first of May and so cannot attend your Field day at South Natick. I thank you for your courteous invitation and wish you a very pleasant occasion. Truly yours,

John D. Long.

Dedham, April 24th, 1883.

Elijah Perry, Esq.:

My Dear Sir, — Many thanks for the card of invitation from the Historical society of Natick to be present at their meeting on May day. I should take great pleasure in being present on the occasion, as it relates to subjects in which I take a great interest, and if possible I shall attend. But I much fear that my official duties on that day will detain me.

Very sincerely, yours,

E. Worthington.

Cincinnati, April 24th, 1883.

Mr. Elijah Perry:

Dear Sir, — I have this morning received the circular and invitation of your committee to be present on the occasion of the Field-Day of your Historical, Natural History and Library Society. I cherish the hope of sometime finding you and of traversing with you the scenes and events to be commemorated on that day, although I can scarcely hope to find an occasion which will be so interesting as to be with you in carrying out the admirable programme of the Third Annual Field-Day. I am sorry that my engagements will not permit. I can only request you to accept and make known to the other members of the committee my thanks for the invitation. Four of the five names on your committee were, in my childhood in Vermont, familiar names of neighbors and friends, viz.: Perry, Townsend, Cheney and

Morse, all, I think, from Massachusetts. Whether any of either name can now be found in the same neighborhood, otherwise than upon tomb-stones and old records, I do not know, except as I know that none of my name can. The youngest and living branches of *that* Perry family are now to be found in Connecticut, Maryland, District of Columbia, Ohio, Illinois, Dakota and Old Mexico.

If I could be with the gentlemen of your committee, and others likely to assemble with you on your Field-Day, the occasion would, perhaps, be of even greater interest to me than to you. When visiting the Tower of London one of the wardens told me that he could generally distinguish Americans from Englishmen, by reason of the lively interest shown by Americans in historic events and places with which Englishmen were more familiar.

Very sincerely, yours,

AARON F. PERRY.

DORCHESTER, April 24th, 1883.

MY DEAR MR. PERRY: — I thank you most heartily for your kind letter and the invitation to be present at the coming anniversary of the Natick Historical Society, when I should meet many old and loving friends with whom I have labored in the past.

I feel a deep interest in your society and in all similar institutions which have for their object the preservation of the history of our beloved New England and the worthy men who have gone before us; and I know of no more grateful duty than to preserve a record of their lives and their descendants to the latest generation. There is no more noble employment than that of preserving the deeds, principles and virtues of a noble ancestry. In this cause your society are engaged. God bless you in your efforts.

As ever, yours,

MARSHALL P. WILDER.

P. S. With regret that my strength and health are insufficient for the journey to South Natick.

NEWTON CENTRE, April 27th, 1883.

My Dear Sir, — I thank you for your kind invitation to join in your Field-Day, and it would give me great pleasure; but it will be impossible. I wish I had more time for such historical occasions, and none would be more beneficial or enjoyable than those at South Natick.

Yours, very truly,

ROBERT R. BISHOP.

ELIJAH PERRY, Esq.

106 Marlboro' Street, BOSTON, May 1, 1883.

DEAR MR. SHEAFE: — I am very sorry that an engagement for this afternoon obliges me to decline your very kind and attractive invitation, for which I heartily thank yourself and committee. You have a most delightful day for the occasion. My very kind regards to Mrs. Sheafe.

Always sincerely, yours,

RUFUS ELLIS.

AN ANCIENT DOCUMENT.

BY EDWIN C. MORSE.

The ancient records of events and personages in our town are always interesting, as showing the habits, customs, and characteristics of the early settlers, most of whom have left more or less descendants now living in our borders. A century and a half ago may have been "a day of small things" in the eyes of the present dwellers in this old Indian town of Natick; but the stalwart oak has no right to look down with contempt upon the diminutive acorn from which it sprung and but for which the noble tree, lifting its wide-spreading branches, could never have been.

In the olden times there were few men of education sufficient to enable them to make a connected and permanent record of events transpiring in their day, and a still smaller number who were disposed to take the time and the pains to do so.

Among this small number the clergymen surely stood at the head. They were men liberally educated and accustomed to the use of the pen, and the parish and town records, the journals and printed works they have left in a permanent form constitute the chief sources of information concerning the local events and the men of those days. They were the authors of most of the important public documents, both ecclesiastical and civil, that required sound learning and good judgment. To these faithful chroniclers we of this generation are greatly indebted, as were the fathers who looked to them for advice and guidance, and who never looked in vain. Perhaps if we of the present day were more generally disposed to heed the counsels of our ministers it would be better for us all.

Among the records of the First Church in Needham, is found the following entry in the handwriting of Rev. Jonathan Townsend, the first minister of that town:

"April 14th, 1728. This day I preached at Natick. Joseph Ephraim, Sr., Joseph Ephraim, Jr., Isaac Commachoo, Sarah Commachoo, Deborah Abraham, Leah Thomas, and Judith Ephraim (who made a public confession of her sin in breaking the seventh commandment), took hold on God's Covenant, and were baptized; also, Ebenezer, John, Simon, sons, Sarah and Deborah, daughters, of Joseph Ephraim, Jr., baptized; Daniel, son of Leah Thomas, and John, son of Judith Ephraim, *Eodem Die.* The following English children were baptized, viz.: Esther, daughter of Thomas Frost; Samuel, son of Samuel Frost; Joseph, son of Samuel Morse; Beulah, daughter of John Goodenow; Ezekiel, son of John Sawin; and Moses, son, and Mary, daughter, of Moses Smith."

Most of the above — the Indians excepted — have descendants now living in this town; but as these white families resided in other portions of the town, special reference to them will be postponed until the localities occupied by them may be visited in future years.

Of the Indians mentioned, most if not all of the males were freeholders as were their fathers before them; and some of the old deeds given by them to the white settlers are still in existence.

Joseph Ephraim, Senior, was in after years appointed a deacon in the church here, and officiated as such in Rev. Mr. Badger's day. He was a worthy and exemplary man, and his wife was noted for being a neat and tidy housekeeper. His home was on Pleasant street near where the canal crosses it, and a small stone monument erected by Elijah Perry, Esq., marks the spot where his house stood.

At the time of the baptism referred to, the Rev. Oliver Peabody was preaching at Natick, but had not been ordained to the ministry and could not administer the rites of the church. It is therefore probable that an exchange had been arranged with Mr. Townsend, an authorized minister.

The first preacher here was of course Rev. John Eliot. He was succeeded by one of his Indian converts, Daniel Takawampbait, whom Eliot ordained Nov. 9th, 1689. Mr. Peabody first preached in Natick, August 6th, 1721, and died in 1752. He was followed by Rev. Stephen Badger, who was ordained March 27th, 1753, and died Aug. 28, 1803, making from the time of Eliot's commencement to the close Mr. Badger's services about 150 years of almost continuous preaching by four men, and two of these dying comparatively young. At the present day few ministers finish their labors where they commence them, unless they are fortunate enough to die young. We have on our south-westerly borders, however, a notable instance to the contrary, where the beloved and honored pastor bids fair, in the words of Rip Van Winkle's celebrated toast, to "live long and prosper" in the ministry of his early love, honored equally in his own and in other denominations.

I have indicated the fact that among those baptized by Rev. Mr. Townsend there were several Indians who have left no descendants. The descendants of the Red Men, who

two hundred years ago roamed over these hills, who built their wigwams upon the banks of your beautiful Charles and paddled the light canoe upon its limpid waters, who gathered under the shade of oaken temples, the beauty of whose architecture outrivalled the grandest cathedrals of the old world — who listened with reverent mien to the teachings of the great "Apostle," and who brought their children to the baptismal font — have melted like the snows of Winter when the Spring-time comes and have disappeared forever. This is a sad commentary upon the civilization which the white men brought to them. Their memory, a few fragments of their history and their graves are all that is left of them. All that we in this day can do for them is to sometimes recall their efforts to better their condition, and to drop upon their graves the bitter tear of regret for a fate so sad.

Mr. Perry called attention to the recent donations to the Society's museum, which were displayed in front of the pulpit, and then read the following paper upon the

RARE SPECIMENS OF SILK EMBROIDERY.

In the old graveyard at South Natick are three headstones, which read thus :

Sarah Eliot, daughter of Dea. John Eliot, of Boston, died September 6th, 1787. Aged 62 years.

Silence Eliot, daughter of Dea. John Eliot, of Boston, died August 2d, 1790. Aged 60 years.

Joseph Eliot, son of Dea. John Eliot, of Boston, died September 25th, 1782. Aged 54 years.

It has long been a question why these persons were buried here, and who was this Dea. John Eliot of Boston. It has been ascertained that he was a grandson of Jacob Eliot of Boston, and that Jacob Eliot was a brother of John Eliot, the apostle to the Indians. Dea. John Eliot married for his third wife Mrs. Hannah, widow of Rev. Oliver Peabody, Oc-

tober 7th, 1766, and died 1783. His widow, Hannah, died in 1796, aged 92. The two daughters of Dea. John Eliot were mutes, and probably came with their step-mother after the death of their father, to the old Peabody home and busied themselves in doing fine needlework, some of which has this day been presented to this Society by Mrs. E. D. Hartwell of North Grafton. The busy hands that wrought this very fine needlework have been at rest some ninety years, but this beautiful work remains as evidence of their skill.

The company then left the church, and proceeding toward Wellesley, made the first halt at the Rev. Thomas B. Gannett place. Here the following paper upon the history of the "David Morse Place" (now Asa Caswell's home) and the "Pelatiah Morse Place" (Rev. T. B. Gannett estate) was given:

DAVID MORSE PLACE AND PELATIAH MORSE PLACE.

BY HORACE MANN.

On the fourth day of May, 1719, the Indian proprietors of Natick assembled at the meeting house and voted a division of a portion of their common lands. Three lots, 150 acres in extent, north and east of the meeting house, fell to Samuel Umpatowin, Benjamin Tray and Thomas Sooduck.

We are standing near the junction of these lots. A portion of them were relinquished in favor of Rev. Oliver Peabody and William Rider, Jr., of Sherborn, who had been chosen proprietor's clerk. Rider was also clerk for the Sherborn proprietors. He did not improve the holdings here, but in 1729 exchanged them with David Morse, of Sherborn, for lands at the west part of that town.

David Morse, who succeeded Rider in the ownership, was a native of Sherborn, and was born Dec. 31st, 1694. He was the ninth child of Capt. Joseph Morse by his second

These are considered the oldest but two houses in Natick.

wife (Hannah Babcock), and was a great-grand-son of Samuel Morse, one of the original planters of Dedham, in 1636. David Morse, upon attaining his majority, was chosen to the offices of Hog Reeve, Highway Surveyor and one of the committee to divide the commons at Sherborn. In 1720 his name appeared on a muster roll of troopers commanded by Eleazer Rider, and in 1725 he served a term of six weeks in Clark's company (of Framingham) in the Rutland Scouts. He married, in 1719, Sarah Dyer, of Weymouth, the daughter of Joseph and Hannah Dyer of that town; and there issued from the union ten children — three born in Sherborn, the others in Natick.

In 1732 David Morse and his wife Sarah were baptized by Rev. Oliver Peabody and admitted to church membership at Natick and this is probably the date of their arrival here. I am told that Morse built the house now owned by Asa Caswell; but it has been repaired and remodeled many times and retains but little of the original material. In 1732, Morse was chosen town clerk of Natick and was on a committee to divide lands. With Rev. Oliver Peabody he was interested in milling upon Charles river, and purchased lands between Glen street and the river, of Samuel Abrahams, Jeremiah Comacho and Joseph Ephraim, for the convenience of the mills. When a military company was formed he was chosen its captain, an office he retained until 1736. This company was attached to a regiment commanded by Col. John Jones, of Hopkinton, and afterwards by Col. Joseph Buckminster of Framingham. Captain Morse acquired large holdings of land at the Indian Farm, Saw-Mill pond, Pine and Cedar swamps, Washamog pond and Lake Cochituate. The Indian birth, marriage and death records were kept by him; he was an indifferent penman and a worse speller. In a long controversy concerning the location of the meeting house, Capt. Morse was the leader of the Southern army against the assaults of the "Needham-Enders," and on a call of the "yeas" and "noes," as the records have it, was sure of his following.

Surrounded by a population of English, Indians and Negroes, engaged in a struggle for the possession of the soil, Captain Morse exhibited abilities equal to the emergencies of his position. He died in 1773, having for nearly forty years held the position and prestige of a leader in the rough work of peopling and settling a new town, and leaving behind him an honorable and enviable reputation.

Of his children I will speak briefly:

Hannah, born at Sherborn, February, 1719–20, married John Jones, of Dedham, the great-grandfather of Elijah Perry of Natick.

Pelatiah, born in Sherborn, 1722, received a good education, married Esther Allen of Dedham, and in 1748 built this house, which for many years was known as Pelatiah's tavern. He was also a school teacher, town clerk and town treasurer, and an excellent penman. When the weather was cold or the debates or disputants dry, the town meetings adjourned to "Pelatiah's" tavern, where they warmed themselves at his fireplace, quenched their thirst, mellowed the asperities of their discussions with a mug of flip and then voted that the swine might go at large another year and the meeting house be located at Indian Thomas's and *nowhere* else. In May, 1775, the provincial congress of Massachusetts sent to Natick, where he belonged, a negro named Thomas Nichols, in custody of Captain Caleb Kingsbury of Needham. Nichols was accused of aiding the British and was confined at this house. Nichols was well guarded, and guard and prisoner well entertained, says Morse, in his petition for payment, which the congress and town had forgotten in the press of public matters, and we may rest assured that "Pelatiah" was a cheerful dispenser of the good things of this life. At the decease of Hezekiah Broad, in 1755, Morse purchased the grain, saw and fulling mills on Charles River, and they passed to his son William and thence to Samuel Mann, Abel Perry and Dea. William Bigelow. Morse was twice married. By his first marriage there

were four children, Esther, David, Mary and William; by his second wife (Lydia Glazier, of Lancaster), none. Parson Badger's anathemas against taverners were too strong for Pelatiah, and he withdrew from the Natick church to the Old South of Boston. Later in life his views changed, and he became a Baptist. Pelatiah died in 1810, aged 88 years.

Sarah Morse, born at Natick, 1734, married John Robertson, a soldier of the French war of 1755 and a Continental soldier from Natick in 1788. They lived at the Indian Farm on lands inherited from Capt. David Morse.

Joseph Morse was born at Natick, 1739; received a good education; was chosen to many town offices; was a captain in the militia and on the committee of correspondence in 1775; was chosen selectman and resigned to take a captaincy in the Massachusetts line; arose to the rank of major and served with the Northern army in 1779, where he contracted a disease which terminated fatally on his return home. Major Morse lived at the Indian Farm, on lands acquired from Indian grantors by his father, Captain David. He was twice married and left five children. Some of his descendants are now living in Wellesley, and in the north part of Natick.

The other children of Captain David died in infancy, or before reaching their majority.

David Morse, Jr., the son of Pelatiah, entered Harvard College, but did not complete the course. He was a captain in the militia and a "forty days man" at Rhode Island, in 1780. He was a school teacher and farmer, and for many years town clerk and treasurer, and a superior penman. He was twice married, having three children by his first wife, Jemima Wood, and none by his second, Deborah Draper.

Capt. David died in 1830, aged 74 years. Rebecca, his daughter, married Daniel Hartshorn, of West Boylston; his daughter Esther married Capt. George Whitney, of Natick; Charles, his only son, also called Captain Charles, married Lucy Winch, of Framingham.

The male descendants of Captain David, Jr., are not numerous. Hamilton Morse, of South Natick, is the only representative of the name in the second generation. The descendants of his daughter Esther are numerous at the center of the town.

The motto of the Morse race is "*In Deo Non Armis Fido*," "In God, not in arms, we trust." This branch has amply sustained their patents of nobility and have also borne arms in the cause of liberty, right and justice.

There is a tradition that one acre of this estate was once the property of the Apostle Eliot, the gift of an Indian to him, but I have been unable to find any record to verify it.

In 1794, the old house and a portion of the David Morse estate had passed to the Welles family, and Hon. John Welles sold it to Capt. John Atkins of Truro. Atkins became a leader in society at Natick, and held important town offices. In the adjustment of "Lady Lothrop's" estate and the litigation that attended it, he was a conspicuous party; he is also one of the stars of Mrs. Stowe's "Old Town Folks." For a number of years he was one of the guardians of the Natick Indians, and during his administration of their affairs the last of their lands, the possessions of Hannah Thomas, passed to white ownership. In 1847 John Atkins sold the Morse estate to Hon. John Welles, and the so-called Eliot acre was deeded to Atkins by Hon. Chester Adams.

The Pelatiah Morse estate was, after a time, sold to Rev. Thomas B. Gannett, whose heirs now hold it.

The sons of Captain Atkins entered business houses in Boston and acquired wealth and distinction in their separate careers. John Atkins, Jr., remained in Natick, and has lately, at an advanced age, passed beyond the veil. The family is now represented here by Mrs. Joseph Dow, who resides in a dwelling across the way.

The English owners and occupants of the three Indian lots have uniformly been honorable and useful citizens. Possibly Umpatowin, Tray and Sooduck were equally as honor-

able and useful for their condition and time; yet it is better that the white men took their places and wrung from the soil the conditions which won for them their wealth, their honor and their fame.

B. P. CHENEY PLACE.

BY REV. J. P. SHEAFE, JR.

This beautiful spot is situated on a broad upland plain just in the bend of the river, and nearly surrounded by it. This plain was high, dry, and healthful, commonly called "Natick Plain," very desirable for habitation; and early settlers were soon attracted to the spot.

The deeds and conveyances of 150 years ago describe this tract of land on and about the plain as having been originally granted to Thomas Metcalf, Jonathan and John Fairbanks, and Henry Chickering of Dedham, and John Allen. The date of these original grants I have not been able to ascertain, but hope that continued search may discover the time. The earliest date of individual ownership is some time previous to 1732.

It appears from deeds on record at Boston, that more than a century and a half ago the major part of this estate was owned by Thomas Fuller and Thomas Fuller, Jr., who were weavers of Dedham.

"On the 18th of April, 1732, the fourth year of the reign of George II.," so reads the deed, "Thomas Fuller, a weaver of Dedham, sold to Hezekiah Fuller, husbandman, for £131 lawful money, a tract of land containing 40 acres and 32 poles, be it more or less, part meadow and part upland, situated in Dedham, near Natick, upon a plain commonly called Natick Plain." This land was granted originally to Jonathan and John Fairbanks, and was bounded as follows: On the north, by land granted to Thomas Metcalf; south, by land granted to John Allen; Charles River bounds it

on the east and part of the west; and what is called the "Westland" bounds it in part on the west. Thomas Fuller declares himself as having full and clear title to this land, and he, with his wife Esther, relinquish all right, title and interest in the same to the purchaser, Hezekiah Fuller.

On the very same day, viz., April 18, 1732, this Hezekiah Fuller, husbandman, bought of Thomas Fuller, Jr., who was a weaver of Needham, a parcel of land, part upland and part meadow, containing 20 1-2 acres and 10 poles, for the sum of £69 good and lawful money.

This land without doubt joined the tract just described, being located in Dedham, near Natick, and on what was called Natick Plain. This land was originally granted to Henry Chickering of Dedham, and was bounded on the north by land granted Thomas Metcalf, and by Charles River on the other parts.

Mehitable, the wife of Thomas Fuller, Jr., also appeared and signed to the purchaser her third part of interest in the above land. "This," says the deed, "was in the fourth year of the reign of George II., King of Great Britain, France and Ireland."

This estate, with some additional, was owned and held by Hezekiah Fuller of Dedham, county of Suffolk, until May 20, 1740, when he sold it to one John Jones, Jr., husbandman, of Weston, county of Middlesex, for the sum of £591.

The farm as conveyed to John Jones, Jr., is thus described in the deed: "A tract of land lying on a neck of Charles River, in the northerly part of Needham, near Natick, and containing 72 acres, 24 rods, be it more or less, as described in the records of said township of Needham."

The difficulty of identifying the ancient bounderies will be apparent to all when I read, according to the deed given to John Jones, Jr., that the farm was butted and bounded as follows: "By the Charles River at the west end, and running easterly from a scratched walnut-tree, and in a straight line to a stake on the plain, thence to a small

black oak by the south side of a small pond-hole, from thence in a straight line to a birch tree standing on the edge of the river, bounded south mostly by Edmund Dewing's land, and by Charles River round to first mark."

More than 140 years have sped away since then, taking birch tree and stake, perhaps walnut and oak, so that the bounderies remain known only as the memory of the occupant transmits them to his successor.

Mr. Jones purchases also 1 1-2 acres, 6 rods, adjoining his original purchase, and bounded on the south by the Needham school-land. Hezekiah Fuller declares himself to be the true, sole and lawful owner of this estate, and the papers are signed, sealed and delivered to John Jones, Jr., in the presence of David Morse, John Jones and Hezekiah Fuller, Jr.

We have now in the Jones family what may be called permanent residents. The estate remained in the Jones family sixty-four years; and during this long period, in the hands of father and son, the place was greatly improved, and much increased by subsequent purchases. As an illustration of this improvement, we point with satisfaction to these stately elms, which from their size and age must have been planted by the Jones family, and still stand in the maturity of their strength and beauty to tell of the thrift and enterprise of those long since passed away. This family was not of that sort who selfishly spend all their efforts for their private ends: they were public spirited and interested in the general welfare of the town.

John Jones, Jr., was for many years Justice of the Peace. He was also one of the deacons in Rev. Stephen Badger's church (Parson Lothrop of Old Town Folks); and in this office he served with Joseph Ephraim, an Indian who was baptized with others, April 14th, 1728, by Rev. Jonathan Townsend, first minister of Needham.[1] Not only in town affairs do we remember the activities of this family, but the

[1] See paper entitled "An Ancient Document," which was read in the church.

service rendered to our country entitles them to a place in grateful memory.

When the American Revolution called for men to defend the sacred liberties of the people, this family was among the first to respond; and the eldest son, bearing his father's name, took command of a company, as the ancient records affirm, "in ye service of ye United American States, ye 19th of April, 1775."

While serving with his company at Crown Point, he was stricken down with small pox, and on the 4th of July, 1776, the very day that the United Colonies signed that immortal document, the Declaration of Independence, Capt. John Jones breathed his last. He left a widow and four children at Princeton; and his youngest grandson, now a man of 80 years, resides in Illinois, and is greatly interested in our proceedings to-day.

We come now to the next occupant of this place. On May 3d, 1804, Adam Jones, the son of the former purchaser, John Jones, Jr., together with his wife Rebecca, sold to Israel Loring, a sea captain from Hingham, two parcels of land in Natick and Dover, containing about 20 acres, bordering on land of Pelatiah Morse, Hezekiah Broad, Dexter and David Dana, and on the county road, for the sum of $865. Also, the same date, the homestead, consisting now of 102 acres, in the district of Dover and town of Needham.

The homestead, with buildings, was sold for $3,000. The same deed included also 1 1-2 acres meadow, bounded by the Charles River and Needham school land, and 7 1-2 acres bordering on a ridge hill, Charles River and a brook flowing into the same.

Some little anecdotes which have come down to us show Capt. Loring to have been a singular genius. He never intended to owe anybody anything; and, as the thought occurred to him one day, he said: "No, I don't owe anybody in this world one cent; no, not one cent. But there's Lawton (this was the well known Sam Lawton) — I owe him for

shoeing my horse; but, come to think, I paid him t'other day. And there's Winch — I owe him for a pair of shoes; but I haven't spoken for them yet."

At one time the Captain was greatly distressed that so large a quantity of dressing had accumulated on the farm; so much, he said, that he did not know what to do with it. A happy idea came to his mind: "How lucky that the river is so near! I can tip a few loads in there."

The Captain used to attend church in West Needham, and one Sunday, as he stood leaning upon the side of the pew during prayer time, his wig fell off into the aisle, greatly to the merriment of the younger portion of the congregation.

Capt. Israel Loring retained possession of this place until 1832, when he deeded it to one Martin Broad — 102 acres. In 1835 Martin Broad purchased 25 acres from John Welles and 50 acres from James Durant. During the next thirty-five years, the estate was subject to a multitude of minor changes. A large number of names appear as purchasers of small tracts and holders of sections of the estate; but in 1870, the homestead, increased to 147 acres, was purchased by Hon. Theodore Otis, one of the early mayors of Roxbury. The place was somewhat improved, and large greenhouses built. Mr. Otis lived here but a short time, never becoming very closely identified with the interests of the village, and his ownership marks no decided change.

In 1874, the estate, 147 acres, was sold to the present owner, B. P. Cheney, a name widely known and spoken only with respect. This transfer marks the era of very decided changes. The old house, erected probably a century before by John Jones, Esq., gave place to a new and commodious residence, with every modern facility of convenience and comfort. The old greenhouses have shared the same fate as the old house, and the transformation is complete.

With the place in full view before you, I need not waste your precious moments in description. "Beautiful for situation" we may truly say, for here artistic refinement and

a most liberal expenditure of means has beautified and adorned those charms which Nature has bestowed with such liberal and bountiful hand.

There is one thing more which should be said in reference to this place. One might suppose from the records that this estate for a century and a half had been a wanderer on the face of the earth. The first record we have of it describes it as situated in Dedham, in the county of Suffolk.

Next we find it in Needham, and are referred to the records of the township of Needham for a description of the estate and bounds of the same. Still later, we find that the place is in the county of Suffolk, but in the district of Dover, and finally as we see it before us to-day, it is situated in Norfolk county and in the town of Dover.

The explanation is this: In the early times Dedham was an exceedingly large township, and including a part of what is now South Natick. While the Apostle Eliot was at work with the Indians, an exchange was effected by which a part of Dedham was transferred to Natick, and in exchange Dedham took a portion of Indian lands in Deerfield. Later on, viz.: in 1711, the township of Needham was set off from Dedham and incorporated as a separate town. The B. P. Cheney place, which we have described, was included in the portion which was set off in the township of Needham, all still remaining in Suffolk county.

In 1784, the fourth district or Springfield parish was set off as the district of Dover, and the estate in question was then included in the Dover district of Suffolk county. In 1793 we find the registration of Norfolk county commenced in Dedham. The estate may then be found in Norfolk county in the district of Dover.

Finally, in 1836, the district of Dover was incorporated as a town, and for the present, the owner may have the satisfaction of knowing that the estate has been allowed to rest in peace for nearly half a century in the county of Norfolk and in the town of Dover.

THE DANA HOMESTEAD.

BY REV. SAMUEL D. HOSMER.

April 14, 1761, David Morse, who lived on the farm adjoining on the west, deeded this farm of 48 acres, with the buildings, to his son, William Morse. This son William died, and his widow, Lucretia Morse, sold to Charles Haynes Sept. 2d, 1770, who in turn sold to Ephraim Dana, April 27, 1779. This Dana homestead is of unusual historic interest, and it was nominally in the possession of the Dana family from the above date until the death of Mrs. Tabitha Leach in 1869.

Ephraim Dana was born Sept. 26, 1744. He was the son of Nathaniel Dana, who was the son of Samuel, who was three generations from Richard Dana, of Cambridge, in 1644. Ephraim Dana was a blacksmith, and had his shop at the corner of Leach's Lane. He was a man of character and influence, and patriotic also, answering to the call of the Lexington alarm April 19th, 1775.

His first wife was Rebecca Leland, daughter of Caleb Leland of Sherborn. She was born June 10, 1751. They had three sons, David, Dexter and Ephraim, of whom the last named died in infancy. Mrs. Dana died in 1777.

April 20th, 1780, Mr. Dana married Tabitha, daughter of John Jones, Esq. By this marriage he had five children, Rebecca, Ephraim and Tabitha, who were twins, Nathaniel and Luther. Four of the brothers spent most of their lives in Portland, Me., in mercantile pursuits; but Ephraim, also a merchant, resided in Boston. As a family, they bore an excellent character.

Ephraim Dana, Sr., died Nov. 19, 1792, and in April, 1801, his widow was married to Jacob Homer, a retired merchant of Boston, who came to this homestead to reside, and died here Oct. 15th, 1815.

Rebecca and Tabitha, daughters of Ephraim Dana, Sr., built the eastern extension of the house for a store, where they followed the dry and fancy goods business many years. They also kept house, and in their family was their aged grandmother Dana, and two orphan cousins.

In time, the grandmother passed on to her rest, and the orphan boys to the care of the Dana brothers, while the sisters retired from the mercantile life, and entered upon married life.

Rebecca married Rev. Jesse Fisher, who preached at Scotland, Conn., from his ordination, May 20th, 1811, until his death in 1836.

Tabitha married Joseph Leach of Lancaster, Mass., where she resided several years, but finally returned to the homestead to take care of her then aged and feeble mother, who died in 1827. Mrs. Tabitha Leach's kindred ties were many and varied. In her neighborhood she is remembered as a devout, helpful and kindly woman, corresponding in character to her scriptural namesake. None knew her but to honor her.

The store, given up by the Dana sisters, was taken by their cousins, the Misses Holbrook, with their mother, who was the sister of Ephraim Dana, Sen.: and these ladies carried on the business for a term of years.

The house has associations of loved relatives and congenial friends, where the good and true have lived to brighten, cheer and help.

In later years, we all knew the scholarly teacher, author and preacher, Rev. Gorham D. Abbot, L.L.D.; also the quiet, cultivated and refined Mrs. Abbot, who was a stepdaughter of Mrs. Tabitha Leach, and who faithfully performed her filial duties to her honored step-mother. Dr. Abbot died here Aug. 30th, 1874. Mrs. Abbot died at Fairhaven, Conn., in the Spring of 1876.

The present speaker succeeded Dr. Abbot in the ministry in this place, and lived in this house several years. As he

bears 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 a reason for assigning to him the duty of preparing the address about this ancient dwelling.

THE KIMBALL PLACE.

BY HERBERT L. MORSE.

The land upon which this house is situated was a part of the grant to an Indian by the name of Obseo, according to plan of Indian grants.

On the 13th of April, 1733, Samuel Abraham, Sr., an Indian, sold to John Winn, a housewright, 12 acres for £48; and on Dec. 24th of the same year Winn secured 10 acres more from Thomas Pegan for £42. Pegan had secured these ten acres from Benjamin Tray, another Indian proprietor, the same day, in exchange for ten acres elsewhere. These ten acres were on the south-east side of the county road.

Oliver Hastings, a tailor of Weston, bought, Jan. 1st, 1765, this place, which now consisted of 50 acres, "more or less," with buildings thereon, for £100.

About six years afterward (May 6, 1771), it was purchased by Ichabod Smith, of Natick, a farmer by occupation, for £182, 13s. 4d. Six years later (Aug. 29, 1777), it again changed hands, and was sold for £650, more than three times its cost, to John Osborne, a painter, of Boston.

Richard Kimball, of Sherborn, bought this place in 1780 (Aug. 1) for £244, 13s., 4d.; and it remained in possession of this family until April 30, 1807.

This Richard Kimball, from whom the place gets its name, was a native of Hopkinton and a descendant, in the fourth generation, of Richard of Ipswich, who came over from England in 1634, in the ship Elizabeth

Thirteen years before this he held property in Natick to the value of £59, 16s., which he purchased of Samuel Welles. He died in 1805. His descendants still live in this and neighboring towns.

A story is told of his wife which illustrates one of the customs of that day. One day Mrs.——, a neighbor who lived about a mile away, was doing up her morning's work when a hurried rap was heard at the door. Before it could be reached by her, it was opened by a little daughter of Mrs. Kimball. She was all out of breath but managed to say, "Mother's dy(e)ing and wants you to come right over," and then she was off for home. Mrs.——, startled by such news, grabbed a shawl and started for the house of her *dying* neighbor. Having arrived there, she pulls the latch-string and enters, wondering if her friend is still alive. Imagine then her surprise, when she sees before her Mrs. K. bending over a tub containing a dark liquid and some yarn, for she was indeed *dyeing* yarn; and in a neighborly way she had sent over for her neighbor to come and have some of hers dyed at the same time.

David Smith, Jr., bought the place in 1807, for $2400. During the year or two preceding, the house had been occupied by Capt. Samuel Sanger, of Sherborn, who was followed by Edward Kimball. A month later it was purchased by Mary, wife of Dr. Isaac Morrill, who kept it until 1811, when it was sold to John Trench, who was associated with one Otis Everett.

John Welles purchased it May 15, 1814, and from him it descended to its present owner, H. H. Hunnewell.

It has had many occupants during the sixty-nine years it has been held by these two persons. The present occupant is Horace Obear.

THE WELLES MANSION.

BY AMOS P. CHENEY.

During the year 1737, Jonathan Richardson bought lands in this portion of the town from the Natick Proprietors' Committee, and later he bought from Indians and white people up to 1750, at which time he held large possessions both upon Ward's lane, or Pond road, and in other parts of the town.

Mr. Richardson was an inn-holder, and appears to have been highly esteemed by the Indians, as he was selected by them to succeed Hon. Francis Fullam, when that gentleman resigned the charge of Indian affairs.

Mr. Richardson probably built the first house on this spot; and the ell of the present mansion is, doubtless, a portion of the original structure.

On the 3d of November, 1763, Jonathan Richardson, gentleman, and his wife, with Jonathan Richardson, Jr., blacksmith, and his wife, joined in the sale to Samuel Welles, Jr., of Boston, of about sixty-six acres of land in five or six separate parcels, including this lot with the buildings thereon; and, as stated in the deed, "also a pew in the meeting house whereof the Rev. Stephen Badger is now pastor." The price paid was three hundred and thirty-three pounds, six shillings and eight pence.

Samuel Welles, Jr., was the great great-grandson of Gov. Thomas Welles, of Connecticut, and on his mother's side was a descendant of Jacob, brother of the Apostle Eliot.

This was not the first purchase made by Mr. Welles in Natick. He had owned lands here some ten years before, and he continued to make such investments, so that in 1770, he owned more land in the town than any other person.

From the first, he took a strong interest in town affairs. He was moderator of the town meeting in 1758, served upon important town committees, was a member of the board of

selectmen in 1770 and 1773, and was manager of the town's financial affairs during the Revolutionary war. His fitness for these positions is seen when we note the fact that during all this time he was one of the leading and most successful merchants of Boston.

The school system of Natick, in those days, as well as Mr. Welles' careful methods of conducting the town business, are shown in the following :

"NATICK Septm. 5 1773.
The Deestrict of Natick Dr. to Betty Carver for keppen scolle & Boarden 10 weeks at four shillins & ten pence per weke £2, 8s, 0d.
Errors excepted by me BETTY CARVER."

Mr. Welles, as selectman, approved the bill; but, as the lady was married during the school term, he warns the treasurer "not to pay the bill unless her husband also signs it."

Although Mr. Welles' largest interests were in Boston, he so identified himself with the people and affairs of Natick as to take part in its contributions to the armies of the colonies. Among his servants, for in those days slavery existed in Massachusetts, was a man named Cæsar Thompson, and when, in 1776, the quota for Natick was called for, Mr. Welles sent this man, as one of the quota, to serve in the expedition to Canada. This black soldier is named in the town records at a later date, as follows :

"BOSTON, Feb. 18, 1783.
This may certify, to all whom it may concern, that I this day, fully and freely give to Cæsar Thompson his freedom.
Witness my hand, SAMUEL WELLES.
A true copy. Attest, ABIJAH STRATTON,
Town Clerk."

Mr. Welles not only bought real estate here, but sought to make such investments profitable by building up the town. He induced people who were skillful in the mechanical trades to come here to settle. He sold small farms to them on easy terms, and advanced money to enable them to make improvements; thus, while securing the presence of skilled artizans for the convenience of both himself and the community, he enabled these workmen to acquire homes for themselves, and at the same time enhanced the value of his remaining lands.

Mr. Welles died in 1799, and when his estate was divided among his heirs, in 1804, this portion was assigned to his son Arnold in his share.

About the year 1825, or perhaps as late as 1830, the house was cut in two, and one part moved away to a lot nearer South Natick, and finished into a modest dwelling, while the other portion remained and formed the ell of the new mansion then erected as we now see it.

At the division of the estate of Arnold Welles, in 1846, his brother, Mr. Benjamin Welles, came into possession. This gentleman was a banker in Boston, but occupied this place during the summer months of each year until 1857, when he sold it to James Gray, the well-known real estate agent, who resides in Wellesley.

Late in the following year Mr. Gray disposed of the property to Mr. John O. Bradford, who, removing to Norfolk, Va., in 1860, was succeeded by Jacob Wendell, Jr., a member of the firm of J. C. Howe & Co., wholesale dry goods merchants of Boston.

A few years later Messrs. J. C. Howe & Co., established a branch house in New York city, and Mr. Wendell being selected to take charge of that enterprise, had no further use for this old home.

The next purchaser was Mrs. Sarah D. Lane, wife of Mr. Jonathan A. Lane, a Boston merchant.

This family held it about six years, but in June, 1872, it was bought by our valued neighbor H. H. Hunnewell, Esq., who is the owner at the present time.

DR. ISAAC MORRILL PLACE.

BY SAMUEL B. NOYES, OF CANTON.

Fifty years ago last November, being then a boy of seventeen summers, I went to bed one night in Dedham village, full of anticipation of the pleasure which I was to experience on the morrow when I was to come to this place with my mother and sister and a younger brother. I was to be wakened early, as I was to feed and harness the team which I was to drive. But I needed no arousing. I hardly slept any, and shortly after midnight began to wish for the dawning of the day, and the time to arrive for me to get ready my horse. So I looked, from time to time, impatient through the window of my chamber and suddenly was startled by a remarkable exhibition in the heavens. There were others who witnessed the same phenomena. In your bright and newsy sheet, the Natick *Citizen*, to which I am a subscriber, and which I and my wife and sisters and daughters and sons and grandsons, eagerly seek and read weekly, I find an interesting allusion to the wonderful star shooting exhibition of that morning, by my maternal cousin, Alexander Wheelock Thayer.

"On the morning of the 13th of November," says he, "about three o'clock, I was awakened by a candle flashing in my eyes, which, as they opened, beheld Travis' pale face, while the ears heard words to this effect:

"'Wheelock, get up, the Judgment day has come; the stars are all falling.' These may not be the exact words, but fifty years have passed since I heard them. Three weeks before, I had completed my sixteenth year. Half a dozen years previously, one of my school books had been a little, thin volume on Astronomy, prepared by Wilkins, later of the firm of Wilkins & Carter. Towards its end was a short extract from Humboldt and Bonpland's travels in South America, describing a wonderful meteoric shower,

observed by them (exactly thirty-four years before) at Cumana. The words 'the stars are falling' had hardly been spoken when it flashed into my mind this might be what Humboldt saw. I uttered a loud exclamation of delight, which somewhat reassured Travis, as my relation of the Humboldt story did the others, and I sprang to the head of the outside stairs above mentioned. What I saw has been described a hundred times, but no description gives any adequate conception of the beauty and grandeur of the spectacle."

Thayer was afterward with me at Phillips Academy, Andover, and at Harvard, and was then remarkable for his power of keen observation. Him we met at South Natick that day, and his mother and sister Susan, alas! not now living on the earth; and his mother's sisters, the late Mrs. Adams and Miss Bigelow and Mrs. Stowe, mother of the now living and learned Professor Calvin E. Stowe, whose wife, Harriet Beecher Stowe, has woven the incidents of the every day life of the people and families of the Old Town into a novel whose characters will always be famous, and whose descriptions and narratives of New England life, as it was a century ago, have rarely been equalled and never been surpassed.

What a day was that! and what a drive from Dedham village to Dover, by Dr. Sanger's, crossing the bridge from east to west, and alighting at the old Bigelow house, which stood on the lot now enclosed in the Eliot Square. After dinner at Natick, we drove to this house. Here then was living Dr. Isaac Morrill. He was born in Wilmington, in 1748, and was the eldest son of Rev. Isaac Morrill, and three years the senior brother of Eliakim Morrill, my maternal grandfather, of whom I had the honor to speak on an occasion similar to this, one year ago to-day.

Dr. Isaac Morrill came from Wilmington to Natick (Old Town) in the year 1771, being then a young man of twenty-three years; and here, Oct. 2, 1774, he wedded Mary, eldest

child and daughter of Nathaniel Mann of Needham, whose wife was Mary, daughter of Rev. Jonathan Townsend, the first minister of the town of Needham, and who moved into Natick between 1761 and 1763, had a farm at the north part of the town, which he bought of Abel Perry and one Metcalf, and had three children born in Needham — Mary, Ebenezer, Samuel.

Nathaniel Mann was a descendant of Rev. Samuel Mann of Wrentham (H. U. 1665), a classmate of Benjamin Eliot and Caleb Cheeshahteaumuk, the only Indian graduate of Harvard College. Among his descendants was the late Horace Mann (B. U.), who died Aug. 2, 1853.

It is pretty well established that an Indian named Obsco was once the owner of the greater part of Dr. Morrill's land, who bought it of his wife's father, and built a home in 1775 a few feet in front of this spot, the frame of which was moved back in 1852 and built over into the present style.

Fifty years ago I sat at the table of my granduncle in this old house, of which he was still the owner, and in which he had then lived fifty-seven years with Mary, his wife, who had died Dec. 23, 1831, aged 82. Thayer and I (then at Phillips Academy, Andover) visited the venerable doctor again in the Summer of 1838. He then talked of the life he had lived, of his experience as a physician, of the multitude of children who had been born in the town within his intimate knowledge, and of other matters which he thought might interest young men.

Turning to my diary which I kept in the year 1838, I find the following:

"Wednesday, Aug. 22. — Went to Needham and Natick. Spent the forenoon in Needham, with Dr. Morrill and Mrs. Walker and Phœbe Morrill. Visited the church — very pretty." And then follow these words: "Dr. Isaac Morrill is 90 years of age, and retains his faculties to a wonderful degree. He practiced physic till he was 80 years of age, but he is now childish, yet manly. It is the way to die, to go

down to the grave as a shock of corn ripe for the sickle. Went to Natick in the afternoon, etc." I never saw him again alive. He died the following Spring, May 5th, 1839, aged 91 years.

In this house were born his daughter Mary, who married —— Walker and died Mar. 8th, 1870, aged 87; Phœbe, who died Mar. 3d, aged 85, and his son Samuel, who died in Brookfield, date unknown. His widow died in Brookfield, Feb. 5th, 1882, aged 92. These and two of Mrs. Walker's and two of Samuel's sons, all who died in middle life, were buried in the Morrill tomb in the old graveyard by the church in soil hallowed by the tread of the Apostle John Eliot, and John, his son, and that beloved contemporary and historian, Daniel Gookin, — father of Rev. Daniel Gookin, (H. U. 1669) of Sherborn — who was the first English magistrate chosen to be ruler over the praying Indians in 1656 and governing the Indians subject to us, especially those of Natick, Ponkapoag etc., in the time of the "High and mighty Prince Charles II. by the grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, etc."

This whole territory is historical. "Sacred to the memory of" seems written on every wall and aged tree, and field and hill and grove and rock and river, from Nonantum to Sherborn, and it is well to pause here by the spot where once dwelt that good physician who, for more than half a century immediately succeeding the commencement of its civilization, ministered to the afflicted.

Dr. Isaac Morrill sold this place to Nahum Cutter, April 1st, 1836: recorded in Middlesex Deeds (should have been Norfolk), book 350, page 457. From Cutter it passed to John Welles, April 20th, 1836: recorded in Norfolk Deeds, lib. 137, page 177. From John Welles to Mrs. Isabella P Hunnewell, April 1st, 1846: recorded with Norfolk Deeds, lib. 159, page 317. From her it passed into H. H. Hunnewell's hands. H. H. Hunnewell's house does not stand on Dr. Morrill's land.

Walter Hunnewell built his present house in 1875, on the Dr. Morrill land. In 1852, the old house was moved back its width or a little more, newly covered, enlarged and finished up as it now stands. It now belongs to Mrs. Sargent, Mr. Hunnewell's youngest daughter. The land was originally very poor. It bordered on what was in olden time called Saw-Mill Pond, later on Bullard's Pond, now Lake Waban; and he used to say of his estate that he had feed, and water enough for one hundred head of cattle. The Doctor, as I remember him, was a pleasant old gentleman, a welcome visitor in a sick room, but strenuous against cold water as a drink in fevers. He always rode horseback with saddle-bags of medicine under him. When he stopped to visit a patient the saddle-bags were carried on his arm. He always had a little riding stick in his hand, such as he might pick up or break from some tree or bush. It happened one day that he broke off a willow, and when he got home he stuck it into the bank by his house to have it handy to take again; but it was left there, took root and grew till it got to be more than two feet through, and was cut down in 1852 to make room for moving the house back.

West of the doctor's house, opposite his land, stands a mile-stone. The distance from Boston is now about 14 miles. It very likely may have been here when the doctor first came. This part of Needham, to Saw-Mill Brook, was Natick up to 1797.

"WELLESLEY" — THE COUNTRY-SEAT OF H. H. HUNNEWELL, ESQ.

[The paper from which the following was prepared was written by Dr. G. J. Townsend, of South Natick, president of the South Natick Historical, Natural History and Library Society.]

One hundred and fifty years ago, the lands now included in this estate were held by Indian proprietors, Coochuck, Nehemiah, Pittomee and Waban owning that portion be-

tween the Sherborn road and the river, while Bowman, Chalcom, Comecho and Obseo held that between the highway and the lake.

These Indians seem to have had little desire to possess a home, and, in many cases, no sooner did they receive the title to a share of the "common lands," at the stated divisions, than they were ready to trade it away, even if they received only a "right" to a like allotment in the next division, although they preferred to be paid some certain amount of money, which was quite often squandered very soon.

It is difficult and often impossible to trace the ownership of those lands, as many deeds were never recorded, and the only clue to some such transactions is the incidental mention of certain owners in other deeds.

One of these Indian deeds was enclosed in the sealed copper box which was placed under the corner-stone of Mr. Hunnewell's mansion; but as that deed was not recorded, and no copy of it was made, we do not know even the name of the Indian who sold nor that of the purchaser.

In the case of those lands next the river, it is more than probable that these Indian proprietors sold their lands to Jonathan Richardson, a blacksmith, who was the builder of the original Welles mansion, near by, and at a later date was appointed guardian of the Indians.

It is also probable that Mr. Richardson sold directly to Samuel Welles, Jr., of Boston, whose son Arnold inherited it in 1804, and from him it descended to Messrs. Henry W. and John T. W. Sargent in 1846. A few years later these gentlemen sold out to Mr. Hunnewell.

That portion of "Wellesley" lying between the highway and the lake, was doubtless purchased from the Indian proprietors, by Isaac Bullard or by some of his heirs, members of the family by whom was founded and made famous the old Bullard tavern, formerly standing near the present stone lodge at the entrance to the Wellesley College grounds.

In 1816 (May 23), Nathaniel Bullard sold to Aaron Smith two parcels of land, in all seventeen acres, lying between Sherborn road and the lake, then called Bullard's pond, and by this purchase Mr. Smith became owner of all the lands bordering on the lake, from near Saw-Mill Brook up to Dr. Isaac Morrill's homestead.

May 5th, 1843, Emily K. Smith and Eunice Smith, heirs of Aaron Smith, sold to Hon. John Welles twenty-one acres and seventeen rods, which included the above purchase of 1816. This lot of land passed from Mr. Welles to his daughter, Mrs. Hunnewell, and was transferred by her to her husband.

About 1851, another portion of the Smith estate was bought by Mr. Hunnewell, and within the past year he has succeeded in acquiring the remainder: so that now the domain, including the Dr. Morrill place, extends from Pond road to the estate of the late Henry F. Durant, Esq.

The mansion of "Wellesley" was erected during the year 1852, and the name was given to the estate at or near that time. Mrs. Shaw's house was built in 1870, that of Arthur Hunnewell in 1872, and in 1875 the home of Walter Hunnewell.

There may be many estates in our land which include larger areas, with more of the picturesque, the beautiful and the grand, in its natural features; but one will have to go very far to find one where the liberal expenditure of money has been under the direction of more exquisite taste, or with more consummate skill.

As one rambles about over the lawn, through the various gardens, in the wood, through the shrubbery and over the rocks, he has glimpses of English parks, the gardens of Versailles, the walks of Schonbrunn, the parterres and terraces of Italy; in short, all lands have contributed of their natural productions and of their best ideas, to render this not only a beautiful home, but a very charming spot to visit, for both recreation and education.

Of the methods adopted and means employed to convert a rather barren pitch pine plain into a fine lawn, and the seemingly unpromising declivities, covered with brambly thickets, into charming gardens, the following account, from Sargent's edition of Downing's "Landscape Gardening," gives the clearest and best idea. The reader must bear in mind that this account was written in 1858, and that it gives an imperfect idea of the extent and beauty of the grounds of to-day:

"The whole estate at 'Wellesley' consists, we believe, of two hundred acres, being an unimproved portion of an old family place of many hundred acres.

"The part selected by Mr. Hunnewell for the ornamental improvement of his grounds comprises about forty acres, originally a flat, sandy, arid plain, which, when he took it in hand, in 1851, only seven years since, was more or less covered with a tangled growth of dwarf pitch pine, scrub oak and birch, all of which were cut down and the ground ploughed up.

"The first thing done was to trench over and thoroughly prepare with composted muck an acre or more for a nursery, which was planted with large quantities of Norway spruce, white pines, balsams, Austrian pines, Scotch firs, larch, beech, oaks, elms, maples, etc., mostly imported from England, not over twelve to fifteen inches high, with some few native trees of greater age, previously prepared. The lawn was then graded, subsoiled, and a large portion trenched by spade; and after being very heavily manured and enriched with compost, was for several years cultivated in order to ameliorate and subdue the soil. The boundaries of the place, especially on the exposed part toward the public road, were then trenched over twenty to fifty feet broad, heavily composted and planted with a judicious mixture of evergreens and ornamental trees. The border, however, for many years, until the trees were fifteen to twenty feet high, and in many cases touched each other, was annually enriched

and planted in potatoes, the crop being some remuneration for the expense.

"The next step after deciding upon the situation of the house, was to form the avenues and plant them; the one from the Boston entrance, with alternating Pinus excelsa, and Magnolia tripetala at one end, and with large masses of rhododendrons, Kalmia latifolia, Mahonias, and other rare evergreen shrubs, as a frontage to a back-ground of Norway spruces at the other; until the road reaches the Italian garden, with a view of the lake on one side, and the house and lawn on the other, when the avenue effect of the planting ceases — the groups, masses, and single specimens, and the ornamental arrangement commences.

"The other avenue, from the Natick entrance, is planted with rows of white pine and larch, now perhaps, twenty to twenty-five feet high, and being all fine trees, the effect is already very marked.

"The next step was to plant the lawn, of about eight acres, with the best specimens selected from the nurseries or border plantations. This has been most cleverly and successfully done, much of it in the winter with frozen balls and with the most ornamental and choice trees; in some cases large specimens twenty to thirty feet high were brought twenty miles; but even after the clumps, masses and single specimens on the lawn were arranged and planted, it was still annually enriched and cultivated, and the ground around each tree and mass of trees is, even to this day, kept clean to a circle following the drip of the branches.

"The house was then built, having among other fine features, a hall of 54x18 feet running through it; on one side, the fine extent of simple and dignified lawn, and on the other side is a French parterre or architectural garden with fountains, bordered by heavy balustrades, surmounted at intervals by vases, with steps leading through a series of terraces to the lake, a fine sheet of water of about a mile in extent, having a peculiarly varied and beautiful outline. From this

French parterre, stretches off on the right the ornamental or English pleasure grounds, a part of the same view, showing the summer-house very artistically rusticated, with colored glass windows, producing very curious effects of contrast by the stained glass.

"From this we pass along the lake to the Italian garden, which is the most successful, if not the only one, as yet in this country. The effect, especially by moonlight, of the lake seen through the balustrades of the parapet, and among the vases and statues which surmount it — with the splashing of the fountain, and the very unique features, at least in this country, of the formally clipped trees and other topiary work, quite lead us to suppose we are on the lake of Como.

"To Mr. Hunnewell, we believe, is due the merit of having first attempted to clip our white pine, and the result shows that it bears the shears quite as well as the hemlock or yew; though in the garden are equally successful specimens of clipped Norways, balsams, arbor vitæ, the English maple, the beech and Scotch firs.

"From the Italian garden we cross the avenue into a wood, through which winds a walk planted on either side with a very extensive and satisfactory pinetum, containing all the rarest and newest conifers and evergreen shrubs, and which with the slight protection from the winter's sun, seem to thrive exceedingly well.

"Among other features of this place, and accomplished like everything else, within seven years, are various vistas through different avenues planted for this purpose — some of purple beech, others of white pine — all of which will in a few years become very interesting and effective.

"If to the above we add the extensive and well conducted vegetable and fruit gardens surrounded by most admirably kept hedges, an abundance of well trained fruit trees, peach, grape, and green-houses, and a steam engine for forcing water into a reservoir, from which distributing pipes conduct it over all the gardens, we shall, we think, conclude a

description of a place almost unequalled in this country, considering the few years only it has existed.

"Mr. Hunnewell's success has been attributable in the first place, to working on a plan — making no or few mistakes — having little or nothing to undo, and lastly, having the taste and ability to do everything thoroughly and well, always keeping up what has been done, so that neither tree or flower, or lawn, is ever permitted to flag."

It was an expression of the public consciousness of obligation to Mr. Hunnewell that the name of the post-office, and of the railroad station at West Needham was changed to Wellesley, and later, that this name was adopted for the new town.

NEWPORT GREEN.

BY HORACE MANN.

During the last half of the 18th century there were fifty families of African descent recorded in Natick. A few of these people held a fee in the soil; the rest were clinging to the remnant of the Indian clan, or ekeing out existence in a state of half servitude to the whites; while some, like the Diggos, Thompson, Ferrits, Jonah, Vitto, Pero and Cudjo, performed meritorious service in the French and Revolutionary Wars. The native Africans and the military heroes formed the aristocracy of this colored democracy; the mulattoes, freeborn, and the transients were the commoners. And the transients were numerous: for Natick was a city of refuge for the waifs and estrays of other boroughs.

Newport Green, who once dwelt on this spot, came to Natick in 1778. He hailed from Medfield, and was called a nailor. Mr. Tilden, the historian of Medfield, has afforded the following concerning him while living there. He was believed to have been a native African, and was once a slave owned by Uriah Morse of Medway, who sold him April 6th,

1763, to Moses Hartshorn of Medfield, for the sum of sixty pounds. The bill of sale hangs on the walls of the Medfield public library, and describes Green as "My negro boy, Newport." The price paid indicates that he had then acquired a trade, for farm and house servants did not command so large a price at that period. Hartshorn proved to be a tyrannical master, and his treatment of Newport aroused the sympathy of some benevolent persons, who purchased and gave him his freedom, giving bonds to the town of Medfield that he should not become a public charge. He took the name of Green by living with another negro named Varrick Green, and both were "nailors" by occupation.

The presence of a large negro population and need of employment, were two considerations that caused him to visit Natick. There was another attraction, however, more potent than either of them. On the west side of Ward's lane, or the Pond road, dwelt the Kings and Fudees, rich in the possession of a land lease and the prestige of having been slaves to wealthy families. They were native Africans, and the elite of Natick's colored society.

The Fudees had a daughter, and tradition affirms that she was fair and comely to behold; and Newport became a devotee at the shrine of this dusky belle of the Pond road, and was rewarded for his pains with the heart, hand and fortune of the charming Phillis Fudee.

Their intentions were filed July 1st, 1784, and Parson Badger tied the knot Nov. 11th of the same year; and, with his blessing, Newport and Phillis were launched upon the sea of matrimonial and domestic felicity.

Newport took his bride to Medfield, where he had acquired a small fee in the soil. They returned to Natick again in 1793, bringing with them William, born in 1785, and leaving in the churchyard, where the messenger of death had carried them, Benjamin, born in 1788, and Parmelia, born in 1789.

The Natick authorities greeted them with a "warning out and to depart, and tarry no longer here;" but they remained.

In 1794, Phillis presented her husband with another daughter, Parmelia by name; and Newport provided for this dispensation by laboring at his calling as a nailor, and the public necessity commanded his skill in making 1,500 nails for the West schoolhouse, then building, rewarding him with £1 12s. 6d.

Then, for a year or two, he dispensed the public charity to a half dozen Indians and negroes, called the State paupers, living meanwhile in the poor hut of blind Obsco, one of the last of Natick's Indian proprietors. Cato Fair, another negro, shared the honors of the town's almoner with Newport; and a few years later, Cato and Jenny Fair and Dinah Fudee and her children were the town's guests at Newport's residence. Those were the palmy days of Newport Green's life, and he was the soul of the yearly festivity accorded by our grandfathers to the negro population, when they might feast, sing and dance on the village green, or in their habitations, to their full satisfaction. If a noise was heard among the negroes at other times, Uncle Eliakim Morrill, and the rest of the *valiants*, took down the old "Queen's Arms" and marched to quell the expected insurrection.

Soon the clouds of adversity began to overshadow Newport's brief prosperity. The fortune Phillis brought him and his own slight additions to it had been expended in keeping the wolf of hunger from their door and in polishing and preserving their family jewels, those little black diamonds who were the sparkling pledges of their mutual loves. The revolutions of time and ideas developed the cut nail, and Newport's calling became a relic of the past. He struggled awhile against the tide of innovation, and about the year 1811 returned to Medfield, where, at a locality called "Guinea," he shuffled off his mortal coil June 13th, 1816, his wife, Phillis, having died a few years before.

This negro possessed the love of the marvellous, the garrulous, inventive faculty and sanguine temperament peculiar to his race; and when adversity had overwhelmed him, his hope and ambition remained. He thought there was a better and brighter day in store for him here, and that he should greet the glory of its sunrise and revel in its noontide rays; but the dreams his fancy painted were as evanescent as the morning dew.

There are some anecdotes concerning him extant; one, which has been published, I borrow to illuminate the darkness of this tale. One day, while at his labors, and adversity was approaching him, he dropped his hammer and exclaimed, "Oh! if I had only forty dollars, how I would make old Natick shine!" It was a sum he never succeeded in getting; but he had found the talisman which helps to smooth the rough spots on nature's surface, make sunshine in the forest, and the wayside pleasant with flowers.

AARON SMITH AND THE INDIAN MILL.

BY HORACE MANN.

This estate was laid out in 1730, by the Indian Proprietors of Natick, to Mrs. Sarah Orgills, of Needham, in the rights of her husband, Richard Orgills, deceased. It was bounded east and south upon the Saw-Mill brook and pond, southwesterly on heirs of James Coochuck, Indian, and all other parts by the Saw-Mill pond and brook. The tract was called a freeholder's right, and carried the privilege of taking one hundred acres in the common and undivided lands of Natick. Mrs. Orgills was the daughter of one Thomas Knapp, of Watertown, who died beyond the seas prior to 1703, and a grand-daughter of Capt. John Grout, a noted settler of Sudbury. Her husband, Richard Orgills, was a settler of Medford and a tailor by trade; and they had a homestead lot in the Needham Hundreds Division, near the dwelling-place of

the late William Gray, at the north-east corner of the college grounds.

Their Natick estate passed to the heirs of Nathaniel Bullard, as did also a portion of the Coochuck lot, and thence to the heirs of Jonathan Smith; and, in 1761, was conveyed to Aaron Smith by his brother David, with two acres purchased of Jonas Obsco, Indian, and Joseph Ephraim, Indian, who consented to the transfer. Other conveyances were made by Ephraim Bullard, who purchased Indian lands now comprised in the Hunnewell estate.

The Smith family, who have been owners until the present time, are descendants of Christopher and Martha (Metcalf) Smith, of Dedham, in 1644; and the Wellesley College grounds may be termed the hive of the Needham and Natick branches of the Smith family. Christopher and Martha Smith were the parents of nine children. A son, John, born Nov. 19, 1655, married Abigail Day, Dec. 21, 1677. From this marriage issued nine children. Their son, Jonathan, born Feb. 11, 1686, married — Jan. 7, 1713 — Martha Smith, of Needham. "There is luck in odd numbers," says the old song; and this couple were blessed with four daughters and five sons — Ralph, Timothy, David, Jonathan and Aaron. Timothy, born July 3d, 1725, married Esther Dewing, of Needham, and settled on the Indian Stone Fort Farm, at Natick, near East Central street, about three-fourths of a mile from the centre, and was conspicuous in civil and military affairs. He was on Capt. Morse's muster roll in 1755, and a lieutenant on Capt. James Morse's muster roll (Col. Samuel Bullard's regiment) at the Bunker Hill alarm; served six months in New York in 1776, and forty days in Rhode Island in 1780. His sons, Henry and Timothy, were also in the Revolutionary service.

Lieut. Timothy married, 1780, a second wife — Abigail Sawin Bacon, widow of Lieut. John Bacon of Needham, who was slain by the King's troops at West Cambridge, April 19, 1775.

Lieut. Timothy died at Natick in 1803, and there are none of his descendants of the Smith name living.

Aaron Smith, the grantee of this estate, was born in 1730; and he had a homestead farm on the opposite side of the Saw-Mill Brook, purchased of Jeremiah Dewing in 1665 and lately owned by Fuller Smith, deceased. He acquired large holdings of land in Needham and Natick and was prominent in public affairs. He was a captain of the West company of Needham minute men at the battle of Lexington, attached to Heath's regiment; and his brothers David and Jonathan and his son Aaron were also in that engagement. The Smiths were numerous at the Lexington alarm, the names of fourteen from Needham and six from Natick appearing on the minute rolls. Throughout the war the family were present with their persons and their substance to aid the cause of liberty.

Capt. Aaron died in 1796, aged 66 years, and Aaron, Jr., became the owner of this estate. This house was built prior to 1778, as it appears, on Barachis Mason's plan of the town made in that year. Aaron, Jr., married Lydia Pratt in 1784, and their children recorded at Natick are Lydia (1785), Martha (1790), Priscilla (1791), Susanna (1794), Lydia (1796).

Aaron Smith had, for a second wife, Susanna Duval. He died in 1833, aged 83 years. His daughter Lydia, the widow of Reuben Ware of Newton Lower Falls, is still living, aged 87 years. The Natick and Needham Smiths have uniformly been found on the side of liberty and freedom of conscience, and the names of Capt. Aaron and his sons, and Ichabod, John, Jeremiah, Jonathan and Abiel appear in the records as petitioners for religious privileges, which were not always accorded them by our orthodox ancestors. The descendants of Christopher and Martha Smith, wherever their lot has fallen, have left their impress upon the surroundings; and this branch, as Christians, soldiers and yeomen, have prayed, fought and wrought successfully in the battle and turmoil of life.

THE INDIAN MILL.

BY HORACE MANN.

"Conveniency for mills" is a line that often occurs in the early records of our New England towns, and our forefathers were always going to meeting or to mill. Following in their footsteps and treading in the beaten path where their footsteps trod, we, this afternoon, have been coming to the mill.

The Natick Indian saw-mill possesses peculiar interest, for when it was built there was not a saw-mill in all England. The Dutch built one near Albany in 1633, and the English at Dorchester and Watertown prior to 1636. These were the earliest mills in America. A Dutchman attempted to build one near London in 1663, but the English sawyers destroyed it, and their opposition prevented their general adoption until near the close of that century.

It is a historic mill, and for the reason that it serves to show that Rev. John Eliot and his assistants were able to influence the red man to attempt an innovation that the conservatism of the English sawyers rejected. Again, this mill ante-dates, in time of its erection, any attempt of the Dedham planters at a similar construction north of Charles River. Abraham Shaw built a mill below the Great Plain in 1664, and Daniel and Joshua Fisher built one near Charles River Village after King Phillips' war. The timber and boards for the Indian meeting house were sawed in pits by two Indians — Anthony and Job; and by the 4th day of July, 1651, they sawed enongh to complete the meeting house. Anthony had his skull fractured and his jaw-bone broken by the fall of a piece of timber while sawing.

Anthony had not recovered in October, 1651: and when Gov. Endicott visited the plantation, in October, 1651, the subject of building a mill the following year was discussed. After dining, the company went out to view a site for it. It is quite likely that they came to this locality, for the Eng-

lish themselves had not then attempted to build dams across the larger streams. There were many delays, and the mill was not built until 1658, then it was nearly completed; and it being found that it stood on Dedham land, the Dedham planters voted to extend the grant to the Natick Indians to include the mill, with liberty to use the adjacent land for carting timber, and liberty to cut pine and cedar timber, and also white oak timber, to complete the mill, providing it was cut on common land.

Rev. Samuel Haven, in his centennial sermon, stated that the mill was never completed; but it is evident that he supposed the record to refer to a mill nearer the Indian meeting house and on Charles river. The mill was tangible enough, however, to fasten the name of Saw-Mill brook upon the stream, and Saw-Mill pond upon the sheet of water above it.

In 1659, the Dedham planters laid out a division of corn land called the Natick Divident, and ten grants were made at Natick Saw-Mill brook — to Peter Woodward, John Aldis, Rev. John Allen, Thomas Metcalf, Theophilus Frary, Michael Metcalf, Andrew Dewing, James Draper, Richard Wheeler and the church in Dedham. The lands of Woodward and John Allen are the Needham school land, and the estate of B. P. Cheney on the south of the river, and the other grants are south-east of the brook. In the settling of the plantation boundaries in 1663, the Saw-Mill brook was made the boundary line of Dedham at this point and this line was adhered to in the after adjustment of 1700, and for a century and a half the Saw-Mill brook and pond are referred to in the conveyances of land in this direction. I am told the mill stood where the remains of an old dam can be seen a few rods down the stream.

In the spring of 1671, one Mattoonas, a Nipmuck Indian, killed one of the Smith family, Zachary by name, in Dedham woods, for which murder he was hung on Boston Common and his head set on a pole. The remains of young Smith

were found near the saw-mill. Suspicions were cast upon the Praying Indians for this murder, but under the direction of Major Gookin, the Natick Indians sought out the murderer and he was brought to justice. An account of this murder can be found in Hubbard's History, and the diaries of that time, and Drake in the Indian Chronicle relates it in detail. Mr. Eliot referred to it in a letter to Boyle, dated the 16th of the 4th month, 1671. These references and the fact that the Smith family were settlers north of the river, lead to the conclusion that the Indian saw-mill was the locality where the murder was committed.

The Indian mill was destroyed during King Phillip's War; and after that eventful period the Natick Indians were too demoralized to attempt its rebuilding. It is not known that the English used this stream for milling purposes. The Bullards, who occupied lands adjacent, were interested in mills at Weston prior to their removal here; but we are unable to find evidence of their having used this stream for milling purposes.

In Eliot's time this place was a pine and cedar swamp, and probably the place where the material for the Indian meeting-house was procured, and the scene of some of the Apostle's manual toil, and along this way he came on his visits to them to perform the duties of his pastorate.

It is not certainly known that Eliot ever owned an acre of the soil of Natick. The Frary, Smith and Aldis families, who were among the grantees at Saw-Mill Brook, were connected by marriage ties with the daughters of Eliot's brothers, and from Wellesley church to the site of the meeting house, a large portion of the land has once been owned by their descendants, the Peabody and Welles families, and a large territory between Lake Waban and the river is now in the possession of their descendants.

Thus although the forms of Eliot and his brothers have disappeared from the earth, yet the spirits and the blood of the race are still potent in the plantation. The old Indian

mill was probably a crude affair and wrought slowly. The planters moved in a corresponding degree, yet they wrought with the surety that has at last polished in a measure the rough surroundings of Eliot's day.

The Saw-Mill pond has become a lake in name, and a new missionary has come and gone and left upon its banks the institutions that are to create new forces for the polishing processes of progressing time. Where Waban and his brethren had their wigwams, the villas of the white man may be seen, and the red man's cornfields are transformed into the gardens and lawns of civilization. Night approaches and we will leave the Saw-Mill brook to future gleaners in historic fields.

The Apostle and his kindred, his converts, the grantors and grantees, Indian and English alike, have long since passed to their everlasting sleep. There are no more logs in the cedar swamp, the mill and the dam are gone, and the power of the stream goes down toward the sea, and the thoughts and words of our Field-Day excursion have begun their journey of fading out in the mist of the coming future.

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Elijah Perry, Esq.	1871 to 1873.
Rev. Gorham D. Abbot, L.L.D.	Jan. 7 to June 2, 1873.

Corresponding Secretary:

Rev. Stephen C. Strong.	1870 to Oct. 4, 1871.
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