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**HISTORY OF QUINCY.**

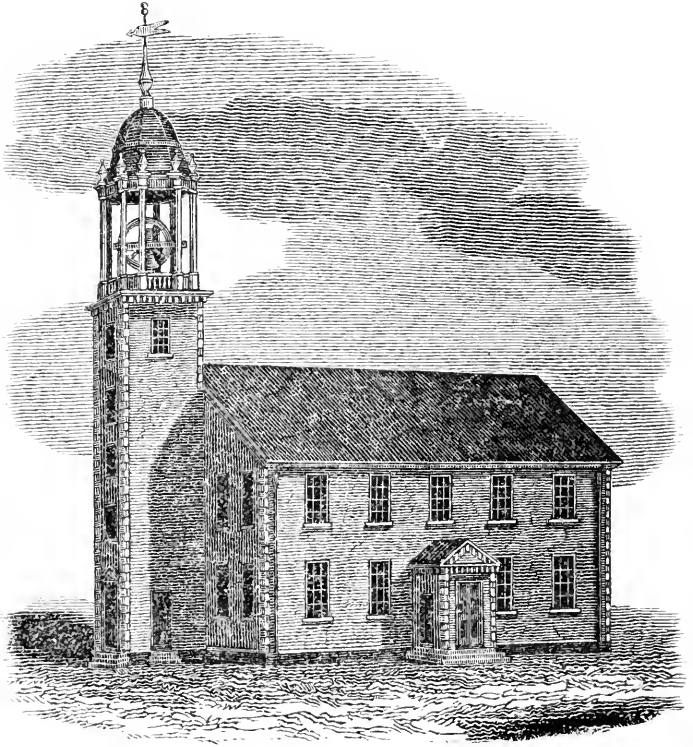
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*View of the Congregational Church in 1827—built in 1732.*

SOME ACCOUNT

OF THE

**EARLY HISTORY**

AND

**PRESENT STATE**

OF THE

**TOWN OF QUINCY,**

IN THE

**COMMONWEALTH OF MASSACHUSETTS.**

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BY **GEORGE WHITNEY**

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D.M.  
8 Nov.

*The following pages have been prepared solely for the use of the inhabitants of Quincy, and to them they are now dedicated. The object of the author has been to throw light on a subject, of which, necessarily, very many must have been ignorant; and, although this may not have been effected in the best manner possible, he is conscious of having done it as well as he could. If the collection shall be found in any degree useful, the purpose will be answered*

[For the benefit of those who may not be acquainted with the subject, I have thought fit to give the following extract from the Preface to Savage's edition of WINTHROP'S JOURNAL.

“Before 1752 the year was, by the legal method of computation, held to begin on the 25th March, Lady-day or Annunciation, so called, from the notion entertained by the church, that the event recorded in the Gospel of Luke, i. 26—38 occurred on that day. The general practice of England had, indeed, several years earlier conformed to that of the rest of Christendom, in making the first of January new-year's day; and the law at last followed the popular wisdom, as usual in the correction. It is of more importance, however, to remark, that, in reckoning the months, March was called the first, February the twelfth, September, October, November, and December then having, consistent with their Latin etymology, the numerical rank which is now lost. Yet it is still more important to be noticed, that a very dangerous diversity existed, in styling the year by its old numerical until the 25th March, or giving it the new designation from the beginning of that month.”]

## HISTORY.

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THE TOWN of Quincy, previously to its being set off as a separate town, with the name which it now bears, was for a long time known as the North Precinct of the Town of Braintree. At a still earlier period it formed the only important part of that town. It was here that the settlement of the place first commenced; and, for many years before the division, into North, Middle, and South Precincts, it was known only by the name of Braintree. Tracing its history still farther back, we find it bearing the name of Merry and Mare Mount, and lastly Mount Wollaston.

The peculiar situation of the place, and its locality with regard to the water, which rendered it a convenient landing place, seem early to have attracted the attention of those adventurous spirits, who followed the Pilgrims in their perilous course. In May, 1622, Mr. Weston and his company approached near it, in their settlement at Wesagusquaset, since called Weymouth. That Weston had at first any intention of making his plantation at Mount Wollaston rather than at Wesagusquaset, may be left as a subject of conjecture; but it cannot be determined with certainty. We have proof only that he was first at Plymouth, and afterwards planted himself at the place, now called Weymouth.\*

In 1625, Captain Wollaston, with about thirty others, came over from England, and began a plantation, not far from that already begun by Mr. Weston. To this they gave the name of Mount Wollaston, from a neighboring hill,† and in honor of their leader. Josselyn says, ‡“ This is in the Massachusetts fields where Chicatabat, the greatest Sagamore of the country, lived before the Plague.” According to Hutchinson,§ the place “ was known by the name of Mount Wollaston some years after; but at length the name was lost in that of Braintree, of which Town it is a part.” Prince, in his Chronology, speaks thus of the Captain’s coming: ¶“ This year (1625), comes over Captain Wollaston with three or four more of some eminence, and a great many servants, provisions, &c. to begin a plantation.— They pitch on a place in the Massachusetts Bay, since named Brain-

\* Neal says, this is the most ancient town in the Province of Massachusetts, Vol. II. pp. 591.

† This Hill is in the Mount Wollaston Farm—now in the possession of the Hon. John Quincy Adams, President of the United States. It is called Mount Wollaston to this day.

‡ Account of two Voyages to New England, by John Josselyn, p. 159

§ Hutchinson’s History, Vol. I. p. 7.

¶ Prince’s New England Chronology, Vol. I. p. 152

tree, on the northerly mountainous part thereof, which they call Mount Wollaston: among whom is one Thomas Morton, who had been a kind of petty-fogger at Furnival's Inn."—This man became an important character in the early days of New England; and mention will hereafter be made of him somewhat at length.

Earlier, therefore, than the year 1625, there was probably no settlement of civilized men in these parts nearer than Weymouth; at least we have no account of any. Morton, no doubt, came with a patent; but Wollaston had none. Nor is it likely that he made any purchase of lands from the Indians, but came in a friendly manner, and settled among them.

The fate of the two plantations at Wesagusquaset and Mount Wollaston seems to have been similar, though from somewhat different causes. Neither continued a very long time. The colony at Wesagusquaset \* "came to an end after one year's continuance." That at Mount Wollaston was reduced exceedingly low, if it was not entirely broken up, after the execution of the order of the Court of Assistants against Thomas Morton. But Weston and Wollaston, the two leading men in these settlements, were quite different in their characters. Weston was wanting in firmness and intrepidity. Wollaston was bold, decided and persevering. Both, to be sure, left their plantations, soon after they had established them; but Weston deserted his rather from caprice than from any good cause for leaving. Wollaston left his colony at the Mount, because, as Hubbard says, "after spending much labor, cost and time in planting," things did not answer his expectation. In Wollaston's company, there were men of eminence; but Weston is not mentioned as having any who were distinguished. After Wollaston's departure, through Morton's excessive kindness to the Indians, the plantation became a source of trouble to the other settlements. When Weston had left his men, they became disorderly, riotous and lazy, so that they were objects of scorn to the Indians. Neal, in a humorous manner, speaks thus of them: † "They lived too fast for men that were to begin the world with a little: when they had bartered away all their goods for Indian corn, they sold their clothes and bedding. Some of them became servants to the Indians, and would cut their wood and draw their water for a cap full of corn. The major part turned robbers: but all was too little to supply their wants: some died with hunger; one, as he was gathering shell-fish, stuck fast in the mud, and, being so weak as not to be able to get out, perished in the place. The rest left their dwellings, and lived up and down in the woods, upon ground-nuts and clams, whereby they became the scorn of the Indians."

Thus both plantations lost all claim to the character they might and ought to have sustained. However the leaders might have differed, we have but little reason to be proud of the peaceful and honorable conduct of those connected with them;—for without doubt Morton deserved as much censure for the trouble he caused the early men of New-England, as did the followers of Weston for their disgraceful conduct and the example they left behind them.

\* See Hutchinson, Vol. I. p. 6.

† See Neal's History of New England. Vol. I. p. 97.



It has been said, that Wollaston soon left his colony at the mount. This was an unfortunate circumstance, both for the welfare of the plantation, and for the peace and quiet of the other settlements.—Had Capt. Wollaston remained with his company, instead of withdrawing from them to Virginia, we have every reason to believe, not only that they who remained would have been spared the difficulties in which Morton afterwards involved them, but that the place would even earlier have become a town. Wollaston possessed every qualification necessary for becoming a leader in such an undertaking, and there were those connected with him who might well have served his cause, instead of proving, as did some of them at least, the authors of mischief and disturbance.

There is no account of the precise time when Wollaston withdrew to Virginia. From a note in Prince's Chronology I copy these words: "It seems most likely that he tried the crop of this Summer, (1626); and the Autumn is the usual time for the New-England fishing ships to go to Virginia." Hence Prince would lead us to infer that he left in the Autumn of 1626. It seems, at least, singular that he should have given up all hopes of having his expectations of the place gratified—only from the experience of one year's crop.

At any rate, Wollaston left his colony in its infancy, and went to Virginia. Ample testimony is given by the early historians to this fact. It is sufficient to appeal to Prince on the point. "Captain Wollaston having continued at mount Wollaston some time, and finding things not answer his expectation, he carries a great part of the servants to Virginia, writes back to Mr. Rasdall, one of his chief partners, to carry another part, and appoints Mr. Fitcher his Lieutenant till he or Rasdall returns. But Rasdall being gone, Morton excites the rest to turn away Fitcher to seek his bread among his neighbors, till he can get a pass to England. After this they fall to great licentiousness and profaneness."

Nothing is now known of the state of things at the mount, directly after the departure of Captain Wollaston; nor until the time when Morton gained his ascendancy, and began that course of conduct which ended in the ruin of the plantation. It is probable that even this was brought about pretty soon.

Thomas Morton was one of the company which came over with Capt. Wollaston. He appears to have acted no conspicuous part before the departure of Capt. Wollaston and Rasdall to Virginia.—Rasdall, as it seems, was left with the command of the mount by Capt. Wollaston, and being afterwards sent for by him, a man by the name of Fitcher (or Fitcher,) was appointed his Lieutenant. By this we may judge that there were others in whom more confidence could be placed than in Morton. From all we can learn respecting his character, he was a man of considerable talents, but artful, dishonest, and fond of confusion and disorder. He contrived to make himself beloved by the Indians, but was despised and slighted even by the meanest servants in the plantation. The following mention

\* See Vol. I. p. 162, note.

† See Vol. I. p. 162.

is made of him in the *New-England's Memorial*. \*<sup>“</sup> But the aforesaid Morton, having more craft than honesty, having been a petty-fogger at Furnival's Inn, he in the others' absence watches an opportunity, commons being but hard among them, and got some strong drink, and other junkets, and made them a feast, and after they were merry, he began to tell them he would give them good counsel: You see, said he, that many of your fellows are carried to Virginia, and if you stay still until Rasdall's return, you will also be carried away and sold for slaves with the rest: therefore, I would advise you to thrust out this Lieutenant Filcher, and I, having a part in the Plantation, will receive you as my partners and consociates, so you may be free from service, and we will converse, plant, trade and live together as equals, or to the like effect. This counsel was easily followed, &c.”

“ After this they fell to great licentiousness of life in all profaneness; and the same Morton became Lord of misrule, and maintained as it were a school of atheism, and after they had got some goods into their hands, and got much by trading with the Indians, they spent it as vainly in quaffing and drinking both wine and strong liquors in great excess, as some have reported, ten pounds in a morning, setting up a may-pole, drinking and dancing about it like so many fairies, or furies, rather; yea, and worse practices, as if they had anew revived and celebrated the feast of the Roman's goddess Flora, or the beastly practices of the mad Bacchanalians. The said Morton, likewise, to show his poetry, composed sundry rhymes and verses, \* \* \* \* \* to the detraction and scandal of some persons' names which he affixed to his Idle or Idol, may-pole. They changed also the name of their place, and instead of calling it Mount Wollaston, they called it the Merry Mount, as if this jollity would have lasted always. But this continued not long, for shortly after that worthy gentleman, Mr. John Endicott, brought over a patent under the broad seal of England for the government of the Massachusetts, visiting these parts, caused that may-pole to be cut down, and rebuked them for their profaneness, and admonished them to look to it that they walked better; so the place was again changed, and called Mount Dagon.”†

By what means Morton contrived to become so great a favorite with the Indians, will appear from the following extract from the same *New-England's Memorial*. † “ And first he taught the Indians how to use the pieces, to charge and discharge them, and what proportion of powder to give the piece, according to the size or bigness of the same, and what shot to use for fowl, and what for deer, and, having instructed them, he employed some of them to hunt and fowl for him; so as they became somewhat more active in this employment

\* See *New England's Memorial*, p. 136. This book was written by Nathaniel Morton, a long time Secretary to the Court for the jurisdiction of New Plymouth. It has lately been re-published by the Hon. John Davis, and its value is exceedingly enhanced by the interesting and important notes of this learned gentleman.

† Though this name was then given to the Merry Mount, it does not appear that it was ever after called so. Thomas Morton also, in his *New Canaan*, calls it *Passanogessit*, as will hereafter be seen—but it was not generally known even by that name.

‡ *New England Memorial*, p. 138.

than any of the English. \* \* \* \* and when they saw the execution that a piece would do, and the benefit that might come by the same, \* \* \* \* they accounted their bows and arrows but baubles in comparison of them."

From these extracts we may learn something of Morton's general conduct after the departure of Captain Wollaston and Rasdall. Afterwards he was sent to England by the authorities of the Massachusetts; but, as Nathaniel Morton says, "he returned again into the Country in some short time, with less punishment than his demerits deserved, as was apprehended."

He was afterwards again apprehended and sent to England, where, according to the same author, above referred to, † "he lay a considerable time in Exeter gaol; for, beside his miscarriage here in New-England, he was suspected of having murdered a man that had ventured monies with him when he first came into New-England." His first arrest was probably in the Spring, or early in the Summer of 1628. In August, 1629, he returned. In about September, 1631, he was again sent to England.‡ While in England, in 1632, he published a book called the *New English Canaan*.§ This, as one has said, || "is full of invective and misrepresentation. He abounds in the vulgar way of nick-names. Captain Standish he calls Captain Shrimp. Endicott is styled Captain Littleworth. Mr. Fuller is Dr. Noddy. It is not known, nor will it be worth while to inquire, who are intended by the appellations of Innocence Faircloth, Matthias Charter Party, and Master Bubble." The names given will assist in affording interest to the reader of the book.

I have thought it would be proper to let Morton speak for himself, on the subject of changing the name to *Mare Mount*, as he terms it. What he says, will, at least, be found curious, and each one will give the narration as much credit, as from the character of the author, he may think it deserves.

"The Inhabitants of Pasonagessit (having translated the name of their habitation from that ancient salvage name to *Ma-re-Mount*, and

~ New England Memorial, p. 140.

‡ Page 140.

† He was sent over last in a ship called the "Whale." In allusion to which, he says, in his book, "they cast their Jonah ashore."

§ This book is now very rarely to be met with. I believe I am safe in saying that there are but two copies in this country. One was, some time ago, in the possession of John Quincy Adams. The other was lately presented to the Adams Library of the Town of Quincy, by the Rev. Thaddeus Mason Harris.

|| See note to *New-England Memorial*, p. 112.

¶ Morton declares that *Merry Mount* is a "blundering acceptance" of *Ma-re-Mount*, which last name he uses throughout his singular book. With respect to this, some have indeed coincided with Morton, and considered *Ma-re-Mount* the proper name. Those who hold to the name "*Mare*," are divided into two classes. One being composed of those who say that *Mare Mount* is derived from the Latin words *Mare*, the sea, and *Mons*, a Mount, or mountain—because the Hill was seen at a great distance off in the sea. This class translate one of the Latin terms, and preserve the other—*Ma-re-Mount*. The other class change only the last letter of the two Latin words—making it *Ma-re-Mont*—and consider this term as one of peculiar beauty, referring it to the circumstance that the Hill is washed at its foot by the sea.

Whatever name Thomas Morton may have given it, we are at least certain of this, that the inhabitants were exceedingly merry—and that the early historians universally consider the proper name to be *Merry Mount*—derived from this circumstance.

being resolved to have the new name confirmed for a memorial to after ages,) did devise amongst themselves to have it performed in a solenne manner with Revels and merriment after the old English custome, prepared to sett up a May-pole upon the festivall day of Philip and Jacob; and therefore brewed a barrel of excellent beare, and provided a case of bottles to be spent, with other good cheer, for all comers of that day. And because they would have it in a complete form, they had prepared a song fitting the time and present occasion. And upon May-day they brought the May-pole\* to the place appointed, with drumes, gunnes, pistols, and other fitting instruments, for that purpose; and there erected it with the help of Salvages, that came thether of purpose to see the manner of our Revels. A goodly pine tree of eighty foote longe was reared up, with a peare of buckshorns nayled one somewhat neare to the top of it; where it stood as a faire sea marke for directions how to finde out the way to mine† host of Ma-re-Mount.

“And because it should more fully appeare to what end it was plac-ed there, they had a ‡Poem in readiness made, which was fixed to the May-pole, to shew the new name confirmed on that Plantation; which (although it were made according to the occurrent of the time, it being Enigmatically composed), puzzled the Seperatists most pitefully to expound it, which for the better information of the reader I have here inserted.

#### THE POEM.

Rise, Edipeus, and if thou canst unfold  
 What means Caribdis underneath the mould.  
 When Scilla Solitary on the ground,  
 (Sitting in form of Niobe,) was found;  
 Till Amphitrites Darling did acquaint  
 Grim Neptune with the tenor of her plaint.  
 And caus'd him send forth Triton with the sound  
 Of Trumpet loud at which the Seas were found  
 So full of Protean formes, that the bold shore  
 Presented Scilla a new paramore,  
 So stronge as Sampson and so patient, } The man who brought  
 As Job himselfe, directed thus by fate } her over was named  
 To comfort Scilla so unfortunate. } Sampson Job.  
 I doe professe by Cupid's beautilous Mother  
 Here's Scogan's choice for Scilla, and none other;  
 Though Scilla's sick with greife, because no signe  
 Can there be found of vertue masculine.  
 Esculapius come, I know right well;  
 His laboure's lost when you may ring her knell.  
 The fatall sister's doome none can withstand.  
 Nor Pitharea's powre who poynts to land.  
 With proclamation that the first of May  
 At Ma-re-Mount shall be kept holly day.

\* The setting up of this May-pole was a lamentable spectacle to the precise Seperatists, that lived at New Plymouth. They termed it an Idoll; yea, they called it the Calfe of Horeb; and stood at œfiance

\* Prince says, this is the only May-pole ever raised in New-England.

† By the term “mine host,” is of course to be understood Morton himself. The party, who afterwards arrested him, he calls the “nine worthies of New Canaan.”

‡ This Poem and the song which follows, must be ascribed to Morton.

with the place, naming it **Mount Dagon**; threatening to make it a woefull **Mount** and not a **Merry Mount**.

“**The Riddle** for want of **Ædipus** they could not expound, onely they made some explication of part of it, and say’d it was meant by **Sampson Job**, the **Carpenter** of the shipp that brought over a woman to her husband, that had bin there long before, and thrived so well that hee sent for her and her children to come to him; where shortly after hee died; having no reason but because of the sound of those two words; when (as the truth is,) the man they applyed it to was altogether unknown to the author.

“There was likewise a merry song made, which, (to make their Revells more fashionable,) was sung with a **Corus**, every man bearing his part; which they performed in a daunce, hand in hand, about the **May-pole**, whiles one of the company sung, and filled out the good liquor like **Ganymedes** and **Jupiter**.

#### THE SONGE.

Drinke and be merry merry, merry boyes—  
 Let all your delight be in **Hymen’s** joyes—  
     Joy to **Hymen** now the day is come,  
     About the merry may-pole take a roome.  
 Make greene garlons, bring bottles out,  
 And fill sweet nectar freely about.  
 Uncover thy head, and feare no harme,  
 For here’s good liquor to keepe it warme.  
     Then drinke and be merry, &c  
     Joy to **Hymen**, &c.

Nectar is a thing assigned  
 By the Deities owne mind—  
 To cure the heart oppress’t with griefe—  
 And of good liquors is the cheife—  
     Then drinke, &c.  
     Joy to **Hymen**, &c.

Give to the melancolly man  
 A cup or two of’t now and then:  
 This physick will soone revive his blood,  
 And make him be of a merrier moode—  
     Then drinke, &c.  
     Joy to **Hymen**, &c.

Give to the Nymphe that’s free from scorn,  
 No **Irish** stuff, nor **Scotch** over-worne;  
 Lasses in beaver-coats come away,  
 Yee shall be welcome to us all the day—  
     To drinke, &c.  
     Joy to **Hymen**, &c.

“This harmless mirth made by younge men (that lived in hope to have wives brought over to them that would save them a labore to make a voyage to fetch any over,) was much distasted of the precise Separatists, that keepe much adoe about the tyth of mint and cummin, troubling their braines more than reason would require about things that are indifferent; and from that time sought occasion against my honest **Host of Ma-re-Mount** to overthrow his ondertakings and to destroy his **Plantation** quite and cleane.”\*

\* See *New English Cavaan*, from p. 132 to 136

It cannot but be remarked how very plausible Morton makes his conduct appear;—but not so, precisely, did it appear to our scrupulous but worthy forefathers. No excuse, perhaps, will be necessary for farther extracts from his singular book.

“The Seperatists, envying the prosperity and hope of the Plantation at Ma-re-Mount, (which they perceaved beganne to come forward, and to be in a good way for gaine in the Beaver trade), conspired together against mine host, especially, (who was the owner of that Plantation), and made up a party against him; and mustered up what aide they could; accounting of him as a great monster.

“Many threatening speeches were given out, both against his person and his habitation, which they divulged should be consumed with fire;—and taking advantage of the time when his company, (which seemed little to regard their threats), were gone up into the inlands to trade with the Salvages for Beavers.—They set upon my honest Host at a place called Wessaguscus,\* where, (by accident,) they found him. The Inhabitants there were in good hope of the subversion of the Plantation at Ma-re-Mount, which they principally aymed at, and the rather, because mine host was a man that indeavoured to advance the dignity of the Church of England, which they, (on the contrary part,) would labour to vilifie with uncivile termes; enveying against the sacred book of Common Prayer, and mine host, that used it in a laudible manner amongst his family as a practice of piety.”†

\* \* \* \*

“In breife, mine host must indure to be their prisoner untill they could contrive it so that they might send him for England, (as they said), there to suffer according to the merit of the fact which they intended to father upon him; supposing (belike), it would prove a hainous crime.

“Much rejoicing was made that they had gotten their cappitall enemy, (as they concluded him,) whome they purposed to hamper in such sort, that hee should not be able to uphold his Plantation at Ma-re-Mount.

“The conspirators sported themselves at my honest host that meant them no hurt, and were so joccund that they feasted their bodies and fell to tippeling, as if they had obtained a great prize: like the Trojans, when they had the custody of Hippeus’ pine-tree horse.

“Mine host fained greefe; and could not be persuaded either to eate or drinke; because he knew emptiness would be a meanes to make him as watchfull as the Geese, kept in the Roman Cappitall; whereon the contrary part, the conspirators would be so drowsy that hee might have an opportunity to give them a slip insteade of a tester. Six persons of the conspiracy were set to watch him at Wessaguscus. But hee kept waking, and in the dead of night, (one lying on the bed for further suerty,) up gets mine host, and got to the second dore that hee was to passe, which, (notwithstanding the lock,)

\* The historians, in speaking of Morton’s arrest, say nothing of his being taken first at Weymouth. It may have been so, however, and have been passed over in silence.

† New English Canaan. p. 137.

hee got open; and shut it after him with such violence, that it affrighted some of the conspirators.

“The word which was given with an alarme was, O he’s gon. he’s gon, what shall we doe, he’s gon. The rest half asleep start up in a maze, and like rames ran their heads one at another full butt in the darke.

“Their grand leader, Capt. Shrimp, tooke on most furiously, and tore his clothes for anger, to see the empty nest and their bird gone.

“In the mean time, mine host was got home to Ma-re-Mount through the woods, eight miles round about the head of the river \*Monatoquit, that parted the two Plantations—finding his way by the helpe of the lightening, (for it thundred, as he went, terribly,) and there he prepared powther, three pounds dried for his present employment, and four good gunnes for him, and the two assistants left at his howse with bullets of several sizes, three hundred or thereabouts, to be used if the conspirators should pursue him thether; and these two persons promised their aides in the quarrell, and confirmed that promise with a health in good rosa solis.

“After holding a Councill,” continues Morton, “Capt. Shrimp takes eight persons more to him;—and like the nine worthies of New Canaan, they imbarque with preparation against Ma-re-Mount, where this monster of a man, (as their phrase was,) had his denne—the whole number, (had the rest not bin from home,) being but seaven, would have given Capt. Shrimp, (a quondam Drummer,) such a well-come as would have made him wish for a Drume as bigg as Diogenes’ tubb, that hee might have crept into it out of sight.

“Now the nine worthies are approached and mine host prepared: having intelligence by a Salvage that hastened in love from Wessaguscus to give him notice of their intent.

“The nine worthies coming before the Deune of this supposed monster, (this seaven headed hydra as they termed him,) began like Don Quixote against the wind-mill, to beate a parly and to offer quarter, (if mine host would yeald,) for they resolved to send him for England, and bad him lay by his armes.

“But mine host had no sooner set open the door, and issued out, but instantly Capt. Shrimpe and the rest of the worthies stepped to him, lay’d hold of his armes; and had him downe, and so eagerly was every man bent against him, (not regarding any agreement made with such a carnall man,) that they fell upon him as if they would have eaten him.

“Captain Shrimpe and the rest of the nine worthies made themselves, (by this outrageous riot,) masters of mine host, of Ma-re-Mount, and disposed of what he had at his Plantation.”†

\* This river is in Braintree, and is one of considerable importance. The name was probably given by the Indians. In the old records of the first Church, that part of the town which was afterwards known as the Middle Precinct, is often spoken of under the name of Monatoquit.

† New English Canaan, pp. 139—142

In the same English Canaan, Morton goes on to say, that "they passed sentence that mine host should be sent to England, but," as he says, "when he was brought to the shipp for that purpose, no man durst be so foole hardy as to undertake to carry him. So these worthies set mine host upon an island, without gunne, powther, or shot, or dogge, or so much as a knife to get any thing to feede upon; or any other cloathes to shelter him with at winter than a thimne suite which he had one at that time. Home hee could not get to Ma-re-Mount. Upon this island he stayed a moneth at least—and was receved by Salvages that took notice that mine host was a Sachem, of Passanogessit, and would bring bottles of strong liquor to him, and unite themselves into a league of brotherhood with mine host, so full of humanity are these infidels before those Christians."

"From this place for England, sailed mine host in a Plimmoth shipp, (that came into the land to fish upon the coast;)"———"and he stayed in England until the ordinary time for shipping, to set forth for these parts, and then returned. Noe man being able to tax him of any thinge."\*

Morton has recorded a Poem called *Baccanall Triumphe*, to the derision of the Seperatists, on account of their discontent at his return. beginning thus:

"I sing the adventures of mine worthy wights.  
And pity 'tis I cannot call them Knights."

But it is rather enigmatical, and would hardly be found interesting by any reader.

Afterwards, following his account, †"a Court is called of purpose for mine host;—he there convented; and must heare his doom before he goe; nor will they admit him to capitulate, and know wherefore they are so violent to put such things in practice against a man they never saw before; nor will they allow of it though he decline their jurisdiction."

"There they all, with one assent, put him to silence, crying out, heare the Governor, heare the Governor—who gave his sentence against mine host at first sight, that hee should be first put in the Bilbowes, his goods should be all confiscated; his Plantation should be burned cleane to the ground, because the habitation of the wicked should no more appeare in Israell; and his person banished from these territories, and this put in execution with all speede."

‡"The smoake that did ascend appeared to be the very sacrifice of Kain. Mine host, (that a farre of abourd a shipp did there behold this wofull spectacle,) knew not what he should doe in this extremity; but bear and forbear, as Epictetus sayes;—it was booteless to exclaime.

§"The Seperatists, after they had burned Mare-Mount, they could not get any shipp to undertake the Carriage of mine host from thence either by faire meanes or fowle."

"At last, however," he says, "one was found who took him off." ¶"Hee This man he calls "Mr. Wethercock, a proper mariner." ||"Hee

\* New English Canaan, p. 144. † Page 163. ‡ p. 164. § p. 180. || p. 182



hoyst the sayles and put to sea; since which mine host has not troubled the brethren."

Such is the account, given in the *New English Canaan*, of the formal change of the name of Mount Wollaston to Mare-Mount, and of the arrest of mine host and his subsequent fate. In the main, the statements are true; that is, they agree with what we find in other histories of good authority. Thus his arrest, as he has recorded it, agrees well enough with the same as given by Prince, the best authority.

"Upon this they see no way but force, and therefore obtain of the Plimouth Governor to send Capt. Standish with some aid to take him. The Captain coming, Morton \* \* \* \* bars his doors, sets his powder and bullets on the table ready. The Captain summons him to yield, but has only scoffs, &c. At length, Morton fearing we should do some violence to the house, he and some of his crew came out to shoot the Captain. At which the Captain steps up to him, puts by his piece, takes him, enters the house, disperses\* the worst of the company, leaves the more modest there, brings Morton to Plimouth, where he is kept till a ship going from the Isle of Shoals to England. He is sent in her to the New England council, with a messenger and letters to inform against him, and yet they do nothing to him, not so much as to rebuke him, and he returns next year."<sup>†</sup>

Prince‡ has recorded the following public notice, taken of him, Sept. 7, 1630.

"Second Court of Assistants, held at Charlestown. Present, Governor Winthrop, Deputy Governor Dudley, Sir Richard Saltonstall, Mr. Johnson, Endicott, Sharp, Nowell, Coddington, Ludlow, Rossiter, Pyncheon, Bradstreet. Ordered that Thomas Morton, of Mount Wollaston, shall presently be set in the Bilbowes, and after sent prisoner to England by the ship called the Gift, now returning thither; that all his goods shall be seized to defray the charge of his transportation, payment of his debts, and to give satisfaction to the Indians for a Canoe he took unjustly from them; and that his house be burnt down to the ground in sight of the Indians, for their satisfaction for many wrongs he has done them."<sup>§</sup>

This was put in execution; and, while in England, he joined with others in a complaint to the King against the colony, and proved, also, in this way, not a little troublesome to the early settlers. An order was, by his means, issued from the King in 1633, to prevent all further emigration to this Country, but it did not continue long in force.

\* There is a tradition, that, at the time of this arrest of Morton, one Gardiner, who had been engaged with him in his hostile conduct to the other settlements, fearing their vengeance, fled into the woods, and there got bewildered in a swamp, and died; from which circumstance the swamp has been called Gardiner's Swamp to this day.

† Prince's Chronology, Vol. I. p. 177.

‡ Vol. I. p. 248.

§ This was, no doubt, somewhat in anger against Morton. His general conduct towards the Indians was far from being of this nature.

In Governor Bradford's Letter Book\* is recorded the Assessment of the expenses of his first arrest, in 1628; which, besides that it gives a view of the comparative strength of the different settlements at that period, will also be found an interesting record, from its connexion with the character to whom it refers:—

	<i>l.</i>	<i>s.</i>
From Plymouth,	2	10
“ Naumkeak, (Salem,)	1	10
“ Piscataquack, (Mason's Company,)	2	10
“ Mr. Jeffrey and Mr. Buslem,	2	00
“ Natascot,	1	10
“ Mrs. Thompson (Squantum Neck,)	0	15
“ Mr. Blackston, (Boston,)	0	12
“ Edward Hilton, of Dover,	1	00
	—————	
	<i>l.</i> 12	<i>s.</i> 7

It may be well supposed that this was a severe tax on the good people of New England, for those days of poverty; but even this was not all the expense into which they were led. “It cost us,” says Gov. Bradford,† “a great deal more, and yet to little effect as the event showeth.”

After being first sent to England, he returned in 1629, “and went,” as Gov. Bradford says, “to his old nest at Merry Mount.”—There he renewed his evil conduct, and became once more the subject of public odium.

When again sent to England, in 1634, besides his book before published, he wrote a letter to one Jeffries, in New-England, which was perfectly in character with him. In it, he says, “Of these things I thought good, by so convenient a messenger, to give you notice, lest you should think I died in obscurity, as the brethren vainly intended I should.” For this, and for his book, when he returned to New-England again, as he did in 1643, he was fined by the Court 100*l.* He was poor, and could not pay it. Hutchinson‡ remarks, that “nothing but his age saved him from the whipping-post. He went to Acamenticus, and there died a year or two after.” Morton, in his Memorial, says, ||“After being grown old in wickedness, he, at last, ended his days at Piscataqua.” Probably this was the same place under a different name.

Thus lived, and thus died, Thomas Morton.§ For the welfare of the plantation here, and for the comfort and quiet of the other settlements, it might be wished, that he had never come over from England.

There is no account to be found of the latter part of the life of Wollaston. It was a remark of President Adams, senior, that he was lost at sea. Whether this was gained from tradition or history, is uncertain.

\* See Gov. Bradford's Letter B. in Col. Hist. Soc. III. 63.

† Historical Collection, III. 64.

‡ See Hist. Vol. I. p. 32, note. || N. E. Mem. p. 141.

§ It was always the opinion of President Adams, senior, that Morton was supported in his conduct here, by Archbishop Laud, of noted memory; and that it was his object to destroy here, as every where else, even the shadow of religious liberty

After this, the settlement was quite reduced. It is supposed, from the language of the historians, that a few were left here; whence we lay claim to the oldest permanent settlement\* in the Massachusetts.

In a short time, Mount Wollaston was made a part of Boston, though still distinguished by the name of the Mount; and different portions of land were allotted to different †gentlemen, who came out and established themselves as farmers, so that here were the earliest cultivated farms in New-England. Hancock‡ says, "that the lands were granted to Boston by the General Assembly of Massachusetts, in 1634, and that the settlement was soon carried on by sundry inhabitants, who came out, chiefly from Boston, and had grants of land from that town, for their encouragement." "The words of the grant in the public records of the province, run thus: "At a Generall Court, held at Newton, Sept. 3, 1634, it is ordered, that Boston shall have enlargement at Mount Wollaston, and Rumney Marsh. The bounds were settled April 13, 1636."

In the records of the Town of Boston, I find mention made of several of these first grants of land, and also other records, which may not be found uninteresting.

§ "13th 2d mo., 1635. At a generall meeting upon publique notice, imprimis, it is agreed by generall consent, that our Pastor, Mr. John Wilson, shall have libertie to improve what ground may be for him at Mount Woolistone, with free reserving unto him his grant at Mystick, until his coming home for further agreement with the inhabitants."

The lands this gentleman improved lay on what is called the Farms.¶ The Quincy farm was among the earliest grants, as will appear from what follows.

"14th, 10th mo., 1635. \*\*At a generall meeting upon publique notice, imprimis, it is agreed by generall consent, that Mr. William Colborne, Mr. William Aspynewall, Mr. John Sampford, William Balstone, and Richard Wright, shall, in the behalfe of the town, go and take view at Mount Woolistone, and bound out there, what may

\*Mr. Savage, in his valuable notes to Winthrop's Journal, Vol. I. p. 43, is inclined to believe that Quincy is the oldest permanent settlement in the Massachusetts Colony. Weymouth alone can dispute the claim, and there is but little reason to believe that any of Weston's company remained there, when the settlement was made from Weymouth, in England. It is to be remembered that Plymouth was a separate Colony.

†It may appear surprising, why, at this early period, such a disposition existed for the formation of a settlement in Braintree. The simple state of the case is, that the land was all cleared up, and therefore, on this account, was more convenient. The residence of Chickatabat, in these parts, was the reason of its early cultivation.

‡ Hancock's Century Sermon, p. 21, and note

§ Records of City of Boston, Vol. I. p. 5.

¶ Mr. John Wilson was the first minister in Boston, settled over the First Church and Society, now known as the Chauncey Place Church.

¶ There is a tradition, that either Mr. Wilson, or some of his descendants, owned the place now owned by Mr. Edmund Billings. It was long known as the Wilson Place.

\*\* See. City Boston. Vol. I. p. 4.

bee sufficient for William Coddington\* and Edmund Quinsey,† to have for their particular farmes there; and, accordingly, as they five or foure of them shall agree upon to stand, and the same to be entered in this booke.”

Then is recorded a vote, to this effect: ‡“Item, it is agreed, that all the allotments at Mount Woolstone shall be set out by Mr. Coddington, William Collborne, William Aspywall, Edmund Quinsey, and Richard Wright, or some foure of them; and that every allotment shall have a convenient proportion of Meadowe thereunto, according to their number of Cattell that have the same. 4th 11th mo. 1635.”

Even after the formation of the Church, and the incorporation of the town, the former in 1639, and the latter in 1640, grants were still made. Thus, §“27th 7th mo., 1641. There is granted unto Job Judkin, to have a great lot for five heads, at Mount Wollaston, at Braintry.” And on the ¶24th 12th mo., 1639, “To Peter Brackett, of Braintry, for twelve heade, 48 acres.” This last, I suppose, though granted before the preceding, was not recorded till after the place was incorporated as the town of Braintree.

About the year 1642, Boston resigned all title to lands in Braintree, except certain portions reserved for Commons, as appears by this vote: ¶“4th 1st mo., 1642. At a generall Towne’s meeting, upon lawfull warning, It’s ordered, that the residue of the Towne’s lands, not yet disposed of, excepting those that are lay’d out for Commons at Boston, Braintry and Muddy river, shall be devided amongst the present Inhabitants, together with such as shall be admitted within two months now next following; and that, in this manner, viz. a greater proportion to them that have had lesse than their due, and the lesse to them that have had more, and proportionable to them that have had none, and this is to be done by the select-men, chosen for the Towne’s business.”

By the following vote, it would seem, that a parcel of land, estimated at forty acres, had been allotted to two gentlemen, and that the lot was afterwards found to contain more. One would have supposed, that, though bread and money were not abundant, yet that land was of so little value that this scrupulous exactness might have been spared. \*\*“There is liberty granted Goodman Basse and Goodman Baxter, to buy the overplus that remaineth in the three hill Marish, (marsh,) at Braintry, above their forty acres.”

Two years after the preceding, we find that some of the common land in Braintree, belonging to Boston, was sold for the benefit of the clergyman, Rev. Henry Flynt. ††“29th 5th mo., 1644. The land within the common fence at Braintry, neere the Knights’ necke,

\* Mr. Coddington’s farm was the Mount Wollaston Farm, now owned by Hon. John Q. Adams. A descendant of this Coddington afterwards gave certain portions of land, lying towards Mount Wollaston, to the town of Braintree for the support of schools, as he said, “that the next generation might not be as ignorant as the present is.”

† Edmund Quinsey’s Farm was the one now owned by Daniel Greenleaf, Esq.

‡ Rec. City Boston, Vol. I. p. 5.—§ Ibid, p. 55.—¶ Ibid, p. 38.

¶ Rec. City Boston, Vol. I. p. 59.—\*\* Ibid. p. 63

†† Rec. City Boston. Vol. I. p. 71.

belonging to Boston, is hereby sold unto — Matson, James Penniman, Moses Payne, Francis Eliot, for 5s. per acre, be it more or lesse, to be pay'd in corne or cattle, within one moneth, into the hands of Mr. Henry Flynt, of Braintry, for his own use, on consideration of his late great losse, through the hand of God's Providence, by fire."

How early the regulation of all matters concerning the Mount, came entirely into the hands of those who held possessions here, cannot be precisely determined. Without doubt, after the incorporation\* of the town, its inhabitants had the sole management of its concerns: although, even then, and for one hundred and fifty years after, it was a part of Suffolk, and intimately connected with Boston. †"At a generall Court of Election, held at Boston, May 13th, 1640, the petition of the Inhabitants of Mount Wollaston was voted and granted them to be a Town, according to the agreement with Boston, and the Town is to be called Bramtree." The name, according to all accounts, was given to it from a town of the same name, in England. ‡"Braitrey was a Village in England, near Chelmsford, where Mr. Hooker was the preacher." This was a common practise with those who were engaged in the first settlement of the country. An anecdote is told of the first minister of Boston, that when the Bostonians, who came from a town of that name, in England, wrote home, inviting their minister to join them, he first answered, "I will come, brethren, on condition the place is called Boston."— And it was so. Nor is it at all to be wondered at. Their thoughts naturally turned back to the delightful land they had left forever:— and it was but in consonance with the best feelings of the heart, to wish to preserve, though it were but in a name, some memorial of the spot which was known to them as the scene of their childhood, the dwelling place of their kindred and friends, where stood the tombs, and where rested the bones of their fathers and brethren.

In 1640, as appears from the votes recorded in the first volume of the Braintree records, the inhabitants began to lay out their public roads; and as early as that, therefore, they exercised the power of a distinct town within themselves.

The following is a copy of the vote, for laying out the county road through the town.

"25th 12th mo. 1640. § At a Towne meeting, there being present Captain William Tinge, Samuel Basse, Steven Kinsly, Martin Sanders, Benimin Alber, Matthew Barnes.

At a meeting, this day, it was agreed by us and by Thomas Hool-

\* The town soon became, after its incorporation, of considerable importance.— This appears from two circumstances recorded by Hutchinson. In 1637, Massachusetts sent 160 men, together with some sent from Plymouth and Connecticut, against the Pequod Indians. The several towns are mentioned, with the number of men furnished by each—thus: Boston 26, Charlestown 12, Weymouth 5, Hingham 6, &c. But none were sent from the Mount. They probably could send none. Look at the place in 1642, and we find it bearing an equal tax with Weymouth. A tax of 800*l.* was apportioned as follows: Hingham, 20*l.*, Weymouth, 14*l.*, Braintree, 14*l.*, Boston 120*l.* &c.

† See Hancock's Cent. Serm. p. 21, note.

‡ Winthrop's New-England, Vol. I. p. 87. note by Savage.

§ Braintry Rec. Vol. I. p. 7

brooke, and Henry Kingman, and Nathamel Adams, a Committee from Waymouth, to lay out the County way through Brantry to Dorchester; that the same high way shall lye the full breadth of four rods wide, from Waymouth to Brantry meeting-house. And whereas, at the same meeting-house, the way cannot conveniently be had at one end, we appoint two rods at one end thereof, and two rods at the other end, and then to fall to four rods againe, at a marke stump. a little beyond the meeting-house, and so that breadth to a stump of a tree, at Goodman Neale's house, and then to be carryed the same breadth to the lot, called Hudson's lot, rectifying the present way, which now is, by taking it off by several noueks, as we have marked the same, at the same breadth to the going downe of the hill; and toward the brooke, from which hill to the brooke, six rods, and so runs one, (on,) four rods to Dorchester bounds, as it is already set out by severall marke trees for that purpose; and this we present to the honored Courte, to be recorded for the County high way forever."

In the records just alluded to, and from which the preceding is taken will be found, the votes passed for most of the old roads in the town. Some of these, from being unused, have become closed up, and now make a part of private property. One of these, which would be found, at the present day, very convenient, was the road leading from the corner of the land of Thompson Baxter over to the county road. When the old stone meeting-house was no longer used as a place of worship, it became of less importance. There is now prospect of having this road again laid open.

In these records, moreover, are the votes passed, relative to the grant from the General Court of 6000 acres, to this town. The first is in this form.

‡“ In the year 1667, the grant, March 1669, the vote passed by the Towne, at a generall meeting. The Honored Generall Courte, in way of answer to a petition, presented by the Deputy of our Towne, granted six thousand acres of land to the Towne of Brantry. In case this say'd grant be layed out, and confirmed by the Court, it is the vote of the Towne, that every accepted inhabitant, which is an householder in the Towne of Brantry, shall have an equal interest in the land granted, and that every such inhabitant and householder shall bear his equall portion of charge in the seeking of it, and laying of it out, and all other charges as shall follow, and every man shall bring in his portion, in money, at the present time, at or before the 8th day of this instant March.”

After which, we find the following: §“ 25th March, 1673, Christopher Web. At a publick training day, it was voted, and passed in

Goodman Neale's house stood on the land now in possession of Mrs. Arnold, and formerly the property of the late Joseph Neale Arnold. What is called Dorchester, in this vote, is now Milton.

† Tradition tells us, that the road leading from Mount Wollaston Farm into the woods, was once a cow-path; and that Wollaston took this route to get timber and wood, which he found necessary for his convenience. Moreover, that the bridge, called Captain's bridge, derives its name from Wollaston, and was called Capt. Wollaston's bridge, within a century past.

‡ See Book A, p. 14.

§ See Book A, pp. 16--17.

the affirmative, that Christopher Web, jr. should, forthwith, goe and find out a tract of land, and by a sirvaer, lay out 6000 acres, which was the Generall Court's grant unto the Towne of Brantry, and shall make a return of it in a platt, under the sirvaer's hand, to be well bounded with marked trees, with B set on the barke of the trees, and heapes of stones, or by digging a little square hole, that there may be markes upon every side, within 50 rods one of another; the said Web and partners being at all the charge; and this being sufficiently and well done, the Towne does allow the said Web and partners (1500,) one thousand, five hundred acres, for their pain and charge, in case it be look't out in a month's time, and layed out; the said Web is to give six week's work to the Towne; and the platt by the said Christopher Web, to be presented to the Honored Generall Court, to have it confirmed to be the Towne's of Brantry. It is not to be understood, that the said six thousand acres should be lay'd out within a month from the date specified, but within a twelve month. Josiah Chapin and Joseph Crosby are accepted by the said Christopher Web as equal partners, they being at equall charge, and these three persons are to have an equall part, in quantity and quality, out of the 6000 acres."

Although lands had been taken up here, by authority from Boston, at an early period, yet all had not made a purchase of their respective portions from the Indians, who laid claims to them. Accordingly, in 1665, the towne of Braintree purchased all the right and title to these lands, from the Indian Chief, Wampatuck, and a deed of conveyance was given under his hand; the first mention of which, we find made Oct. 7, 1679.

\* "At a publick Towne meeting, voted, whereas the inhabitants of the Towne of Brantry, having purchased of Wampatuck alias Josiah, an Indian Sachem, all his right, title and interest, to all the lands within the Township of Brantry, as appears by a Deed, under the hand and seale of the said Josiah Sachem, and divers of his wise men, and, whereas, the greatest part of the Inhabitants have enjoyed the particular allotments and parcels of land they are possessed of, by virtue of former grants, and purchases made before the obtaining the said Deed, and which, of right, each person ought to enjoy;— therefore, for the avoiding future differences and troubles, any wise about or concerning the premises, it is hereby ordered, consented to, and agreed upon, by all the Inhabitants aforesaid, whatever land any person or persons of said Inhabitants, have or doe enjoy, by virtue of such grant or purchase, they shall, forever, enjoy the same as their own proper right, to them, their heirs, executors, administrators, and assigns forever: any thing in the said Deed to the contrary, notwithstanding." There seems, however, to have been some difficulty about these lands, which is not explained in the records.

"27th Oct. 1679.† At a generall Towne meeting, the Towne made choice of Joseph Crosby, Caleb Hubart, and Christopher Webb, jr. to prosecute their interests to the lands purchased of Josiah Sachem, by a treaty with Boston select-men: and in case they cannot

\* See Book A, p. 26.

† Book A, p. 27.

comply to bring the matter to a faire trial, as soon as they can with conveniency. But Capt. Richard Brackett and Edmund Quinsey assented not unto the vote."

Then again occurs the following vote.

\* "It was voted, the same day, 5th March, 1682—3, that Captain Richard Brackett, Lieutenant Edmund Quinsey and Deacon Samuel Thompson, were chosen a committee to treat with Boston committee, about the common lands in controversie, and if they can obtain the six hundred acres, beyond the Mill Common and Cachacha land, for the Town of Brantry, then to have full power to issue the difference about the said lands."

But the most interesting document left to us, is the Indian Deed, respecting which, another vote is found. † "17th July, 1683. At a publicke Towne meeting, it was voted, that the present select men, together with Caleb Hobart and Joseph Crosby, shall be a committee, and be impowered by the Towne of Brantry, to consider and act according to their best discretion, what may be most advisable, in order to a transmission of a authentic copie of the Deed from Josiah Sachem, according to his majestie's order: and also, to consider and to doe what may be most conducable for the Towne's safety, in all the premises, to doe in behalfe of the Towne, according to their best judgments; only the Towne to have a sight of what is sent."

This Deed, it was feared, had been lost; but it was, at last, discovered among some valuable papers, and Deeds, relating to the Mount Wollaston Farm, in the possession of Hon. John Quincy Adams.

The Deed is well written, and seems to have been preserved with tolerable care. On the back of it is the following:

In the 17th reign of Charles II. Brantry Indian Deede, given 1665, Aug. 10. Take great care of it.

It begins thus:

To all Indian people to whom these presents shall come; Wampatuck, alias, Josiah Sagamore, of Massathussetts, in Newengland, the Son of Chickatabut, deceased, sendeth, greeting. Know yoo that the said Wampatuck, being of full age and power, according to the order and custom of the natives, hath with the consent of his wise men, viz. Squamog, his brother Daniel, and old Hahatun, and William Mananiomott, Job Nassott, Manuntago, William Nahanton. The abovesaid Wampatuck Sagamore, for divers goods and valuable reasons thereunto; and in special for and in consideration of twenty-one pounds, ten shillings in hand, payd by Samuel Basse, Thomas Faxon, Francis Eliot, William Needham, and William Savill, Henry Neale, Richard Thayer, Christopher Webb, all of Braintrey, in the county of Suffolk, in New-England, in the behalf of the Inhabitants of the Town of Braintrey, abovesaid, within themselves; whereof and wherewith the said Wampatuck doth acknowledge himself fully satisfied, contented and payd; thereof and of every part thereof doth exonerate, acquit and discharge the abovesaid Samuel Basse, Thomas Faxon, &c. with all the inhabitants of

\* Book A, p. 29.

† Book A, of Records of Brantry, p. 29



the Town of Braintree; them, their heirs, executors, administrators, and assignes, and every of them. And by these presents, have given, granted, bargained, sold, enfeoffed and confirmed, and by these presents, do give, grant, bargain, sell, enfeoff, and confirm unto the said Samuel Basse, Thomas Faxon, &c. and with themselves, in the behalf of all the inhabitants of the Towne of Braintree, them, their heirs and assignes, forever, all the East of lands within the bounde of Braintree, abovesaid, be there more or lesse, being bounded on the sea side with the North East, and with Dorchester line on the North West, and by Waymouth line by the South East, and by Dorchester line on the South West. Excepting Mr. Wilson's farme, Mr. Coddington's farme, Mr. Hough's Neck of land, Mr. Quinsey's farme, which lands were purchased by the above said men, of his predecessors, which the said Wampatuck doth hereby confirme, being all the lands within the bounde of Braintree, abovesaid, with all the trees, timber, wood, and underwood, standing, lying, growing thereon, together with all the meadow lands, swamps, ponds, rivers, and brooks, lying between the bounde of Dorchester and Waymouth, together with all privileges and appurtenances belonging or any way appertaining to the same, to the said Samuel Basse, Thomas Faxon, &c. in the behalfe and for the use of all the inhabitants of Braintree, to them, their heirs and assignes, forever. To have and to hold the said bargained premises, as before buttelled and bounded, together with all deeds, evidences, writings and monuments, that concern the same, in particular, fair and uncanceled unto the said Samuel Basse, Thomas Faxon, &c. to the only and proper use of the inhabitants of the Towne of Braintree, to them and to their heirs and assignes, forever. And the said Wampatuck, for himself, and for his heirs, and executors, administrators and assignes, doth covenant and grant with the full consent of his wise men, abovesaid, and with Samuel Basse, Thomas Faxon, &c. and with them, in the behalfe of the inhabitants of the Towne of Braintree, aforesaid, to them, their heirs and assignes, by these presents, that the said Wampatuck is the right owner of the said bargained premises, and to every part thereof, unto the day of the date thereof, and hath himself full power and lawfull authority, to bargain, sell, convey and assure the same, in manner and form abovesaid. And that the said Samuel Basse, Thomas Faxon, &c. with the inhabitants of the Towne of Braintree, shall forever, hereafter, peaceably and quietly enjoy, have and hold the said bargained, with the appurtenances thereof, as abovesaid, free and clear, and clearly acquitted from all former bargains, sales, gifts, and grants, joynture's tytes, dowrys, tytes of dowers, estates, mortgages, forfeitures, judgements, executions, and any other incumbrance whatever; as, also, from all tytes of any person or persons, claiming any right or title, interest or propriety to the same, or any part of the same, in, from, or under him, the said Wampatuck, or any his predecessors. Excepting some lands abovesaid; whereby the said inhabitants of the Towne of Braintree, their heirs or assignes, shall, or may be, hereafter, molested by either English or Indian person, or persons, or unlawfully hunted out of the possession, by, from or under him. And that the said Samuel Basse, Thomas Faxon, &c. or any other in the behalf of the inhabitants of Braintree, aforesaid, shall

have free liberty to record and enroll the said bargained premises, or cause it to be enrolled according to the usual custom of recording tytles in such a case. Also the said Wampatuck reserveth liberty to hunt and fish, provided he do the English no harm. In the fifth day of August, one thousand, six hundred, and sixty-five, and in the seventeenth year of the reign of our Lord and Sovereign, King Charles the second, by the grace of God, King of England, Scotland, France, and Ireland, defender of the faith, &c.

Signed, sealed, and delivered } With some words in the original,  
by turf\* and twig. } interlined, but here inserted in  
} their proper places, viz. men in  
} the 3d line, Mr. Quinsey's farme  
[line 13th.

In presence of

Roger Billing.  
Benjamin Thompson.  
Thomas Keyahgunsson.  
his ☉ marke.  
Joseph Manunion,  
his ☿ marke.  
Thomas Weymous,  
his O marke.

Josiah alias Wampatuck,  
his IO marke, his O seal  
Daniel Squamog,  
his 7 marke and a seale.  
Old Nahatun,  
his X marke and a seale  
William Manunion,  
his W marke and a seale.  
Job Noistenns,  
and a seale.  
Robert alias Mamuntago,  
his 8 marke and a seale.  
William Hahatun,  
and his seale.

After the formation of the Church, of which, separate mention will be made, we find little of importance, except what has been already stated, down to the period of the formation of the second Parish.—That part of the Town, now called Braintree, but first known as the South Precinct, afterwards as the Middle Precinct, and called, also, Monatoquot, from a river of that name, was voted a distinct †Parish, 3d Nov. 1708, and confirmed by the General Court, 5th Nov. following. The town of Randolph, formerly known as the New South Precinct, and afterwards as the South Precinct, was voted a distinct Parish, 13th March, 1726—7, and soon after confirmed by the General Court. This Parish was incorporated into a town, in 1793.

As early as 1728, we find, that an attempt was made, though it proved unsuccessful, to divide the town. The records contain the

\* This was in conformity with the prevailing custom. Formerly, he who purchased a parcel of land, actually went on to the premises and took into his possession, a turf of the land and a twig of the trees growing thereon, delivered to him by the person from whom the land was bought.

† The Rev. Mr. Hugh Adams was ordained the pastor of the Church there, Sept. 10, 1707, when the Church was also gathered; but removed Aug. 22, 1710. His successor, Rev. Mr. Samuel Niles, was ordained, May 23, 1711. The third Church of Christ was gathered, May 28, 1731. The Rev. Mr. Elisha Eaton ordained pastor of it, June 2 following. See Hancock's Cent. Sermon, p. 25, note.

following mention of it. "Feb. 24, 1728. There was a meeting of the town of Braintree, to receive the report of their Committee, to whom was referred the subject of dividing the town, who reported in favor, but they would not accept it."

In the progress of time, this became necessary. About 1790, those who formed the first parish, turned their attention seriously to the subject; and in 1792, were incorporated into a distinct town, by the name of Quincy. Rev. Anthony Wibird, then minister of the Congregational Society, was requested to give a name to the place. But he refusing, a similar request was made to the Hon. Richard Cranch, who recommended its being called Quincy, in honor of Col. John Quincy, who had been the owner of the Mount Wollaston Farm, which had given the first civilized name to the place.

Before leaving this division of our history, it may be proper to speak of those portions of the town, to which particular names have been appropriated.

The most important of these, considering its early history, is *Germantown*. It derived its name from those who came over from different parts of Germany,† and settled there. Previous to its receiving this name, it was called Shed's-neck, probably, from a man of that name. It lies on the north-easterly part of the town, and in connexion with Hough's-neck forms a peninsula, which is joined to the main land by the Mount Wollaston Farm. It is, for the most part, rather elevated in its situation, and has much valuable land. It contains, in particular, one excellent farm, at present, owned by Capt. Peter Bicknell, which, for many years, was considered the most valuable farm in town.

It is not to be concealed or denied, that much deception was practised upon those who came over to this place. It was thought to be a desirable object to induce the manufacturers of glass, and the weavers, to emigrate to this country, and Germantown seemed a favorable spot for them. The overgrown state of the population in the old world, did not require much persuasion, to induce the laboring classes to fly to a less populous land, and to one, too, which had already been associated in their minds with all that was delightful and happy. They were told, that here they should enjoy, unmolested, those rights, both civil and religious, around which their affections were entwined, and which, alone, served to render their homes dear to them.

They were given to understand, that they would be permitted to live as a separate community, and be responsible to the New-Englanders only for their honorable and peaceful conduct. As an additional motive for their emigration, they were assured, that "cows and geese" could be got in abundance in the woods, and that their living would cost them little or nothing. In their sight, the sole object our

\* Rec. Town Braintree, Vol. A. p. 182.

†A number of gentlemen, in Boston, endeavored to obtain a grant from Court, to establish a lottery in order to build a glass-house. The Court gave the grant, but the Governor refused to sanction it. At length the Governor was absent, the office of the Lieutenant Governor was vacated, and the president of the Council acted as Governor. He gave his sanction to the grant, and the glass-house was built. Men were sent for from Germany, and the place soon became a village.

people had, in inviting them over, was, that we might be instructed in those useful arts, of which, in our infant state, we were entirely ignorant. And so, perhaps, it was, but this will not authorize deception, or the violation of a sacred promise. Many came over, and established themselves here, and weaving and the making of glass were carried on with spirit. In addition to these, were a pottery and spermaceti works. For a long time, the novelty of the works drew visitors to the place, and all parties were mutually pleased.

Had they met with no discouragement, and been permitted to continue, there is good reason to believe, the place would now have been thickly settled, and in a flourishing condition. But in a short time, the object was effected, and the emigrants were too prosperous. Continual impediments to their success were thrown in the way of the manufacturers, till they became disaffected. Most of them left entirely, and retired to a town, called *Waldoborough*,\* and for many years, neither glass manufacturer, nor weaver, has been connected with *Germantown*.

The time when these men came over, I have not been able to ascertain, with exactness. "I was, a year or two since, (1827,)" these are the words of a gentleman, to whom I am indebted for the information; "at *Waldoborough*, where I met with a woman, 90 years old; I inquired of her, 'if she could recollect the time when the glass-makers came over to *Germantown*?' 'Oh, perfectly,' she answered, 'I came with with them, and we had joyful doings, on our arrival. General Palmer and old Mr. Quincy roasted an ox for us, and such a merry time was never heard of, before or since.' Her age was then about eighteen."

From this we are to judge that they came about 1753. Mr. Daniel Crane, who died in the Alms-house in 1822, then 85 years old, thought he was fifteen, when they came. This nearly agrees with the old lady's account, and we are probably safe in settling the period between 1750 and '60.†

*Hough's-neck*, a part of the town connected with *Germantown*, washed by the sea, so called from a man of that name, who once lived there.

*Knight's-neck*, a part of the town, on the south-easterly side, towards *Braintree*, bordering on a branch of what is called *Fore-river*. so called from a man of that name. Here, in former times, (1635,) says Governor Winthrop, ‡"two carpenters, going to wash themselves, were carried away with the tide, and drowned.

\*It is commonly reported, that a man by the name of *Waldo*, after their disaffection, invited them to follow him to a Township, in his possession, at the eastward, and that there they became prosperous. That afterwards, the heirs of *Waldo* claimed the township. The Germans considered it theirs by possession, and, as their final resort, resolved to shoot any one who should lay claim to it. This is report. Its truth may be doubted. It is, at least, true, that there was some difficulty, and that a reference was made for its settlement.

†There was not a little of romance connected with some who came over here. A young woman had been engaged to one of her countrymen, who suddenly embarked for this place. Her parents had opposed the match, and their marriage was prevented. Finding that her lover had left the country, she followed him in the next vessel that sailed, and, on landing at *Germantown*, he was the first on the shore to meet her.—They were married, and their descendants are yet with us.

‡Winthrop's Journal, p. 83.

*The Farms*, a part of the town, lying towards Neponset river, probably, deriving its name from the circumstance that Quincy and Wilson had their farms in that direction. At a very early period this part of the town was called *The Farms*.

*Squantum* is a large tract of land, on the northerly part of the town, which may very properly be called a peninsular promontory. It is, in many parts, exceedingly rocky, though there is still much valuable land there.

This place was, no doubt, the peculiar residence of the Indians, who dwelt in these parts. Near here, lived the famous Sagamore Chickatabat, whose authority is described by Hutchinson "as extending round the harbors of Boston, Charlestown, through Malden, Chelsea, Nantasket, Hingham, Weymouth, and Dorchester."

He was an interesting character. † Prince makes the following mention of him. ‡ April 15, Chickatabat comes to the Governor again, who puts him into a good new suit, from head to foot, and after, sets meat before him; but he would not eat, till the Governor had given thanks; and after meat, desired him to do the like."

§ "In 1633, a great mortality was caused among the Indians, by the small pox, when Chickatabat died, and many of his people."

|| "His son Josiah, grandson Jeremy, and great-grandson Charles Josiah, succeeded in the humble sovereignty."

Among the conjectures, respecting the etymology of the word Massachusetts; the following, by Neal, gives the origin of the name to this place.

"The Sachem, or Sagamore, who governed the Indians in this part of the country, had his seat on a small hill, or upland, containing, perhaps, an acre and a half, about two leagues to the southward of Boston, which hill, or hummock, is now in possession of Captain John Billings,<sup>5</sup> and lies in the shape of an arrow-head, which arrow-heads are called, in their language, *mos*, or *mons*, with an *O* nasal, and a hill in their language is *Wetuset*; hence, this great Sachem's seat was called *Moswetuset*, which signifies a hill in the shape of an arrow's head, and his subjects, the *Moswetuset* Indians, from whence, with a small variation of the word, the province received the name of *Massachusett*.\* Now this arrow-head-hill is found to lie just about that distance south of Boston, near to Squantum, and is besides, still called Sachem's hill.

The most satisfactory account of the origin of the name of this place is that it was called thus from Squantum, the celebrated friendly Indian, long known and loved by the Plymouth settlers.

Here, for many years, was celebrated a Pilgrim Feast, to which people, from all parts of the State, resorted, and spent the day in so-

\* Hutchinson, Vol. I. p. 75, note.

† There is a tradition, that, on a certain time, an inferior Sagamore, from Nantasket made war on this same Chickatabat, and that he came over here and fought him. He was routed, and in flying from his pursuer, attempted to cross a deep creek, but was so far spent, that he was drowned. From which circumstance, the creek has been called "Sagamore Creek," to this day. I believe this creek is in or near Milton.

‡ Prince, Vol. II. p. 26. § Winthrop's Journal, p. 56.

|| Savage's Notes to Winthrop's Journal.

\* This was the grandfather of the present John Billings.

<sup>5</sup> Neal, Vol. II. p. 580

cial glee, partaking of the produce of sea and shore, in memory of the Pilgrim Fathers, and their first landing at Plymouth. It has, however, been discontinued for some years past.

*Bent's Point* lies on the easterly part of the town, over against Germantown, and may be considered, already, the most beautiful part of the town. It has been settled, within a few years past, by enterprising men, mostly by such as have led a sea-faring life. The principal excitement to the settlement here, was given by Major William Vinal. The place seemed to afford great conveniences for the curing of fish, and for ship-building, both of which have been carried on, though not to the extent at first anticipated.

The Point has already become a place of considerable business; and for the regularity of the buildings, and the taste displayed around them, is certainly not equalled by any other part of the town. The value of the place has increased much, since the opening of the Hingham Turnpike. During the greater part of the year, the Weymouth packets, which pass daily to and from Boston, connect the place intimately with the city, so that it promises to become at no very distant period the most important part of the town.

This place has also been called *Old Field's District*, according to tradition, because, once it was about the only spot in town where corn was raised. By a particular vote of the inhabitants, it is henceforth to be called *Quincy Point*. The name *Bent's Point* was derived from a family of that name, residing thereabouts.

## RELIGIOUS SOCIETIES.

### CONGREGATIONAL CHURCH.

ALMOST the first subject, to which the minds of the early settlers of our country were turned, after they landed here, was the formation of a church. It was religion which first excited them to leave behind them their native shores, and to plant themselves in this land of promise. To provide a covering from the storm, and a security against wild beasts, or men as wild, were matters of course to which necessity prompted them; but it was real principle, and that of no ordinary character, which led them, amidst poverty and distress, to rear temples to the Most High, in the solitude of the wilderness.\*

There is every reason to believe that Wollaston was a man of principle, and that he shared in that religious feeling which made a part of the being of our forefathers. Had he remained here and settled down with his colony, he would no doubt have shortly established a church. Morton, indeed, complains that the ill-will of the settlers against himself, arose from his own deep piety, and from his being accustomed to read the prayers of the church of England, in his

\*The establishment of the Thursday Lecture in Boston, is a fair instance of the attention our Fathers paid to religion, in the early days of New-England. This was attended by all classes and conditions of men, from almost every part of the State. It was thought but an exercise of duty, to walk from Salem, in the morning, attend the Lecture, and return home at night. And when this is considered, it will hardly appear strange, that the good people of Braintree were constant in their attendance. I am told, it was the invariable custom of a certain farmer, in this place, to put his wallet round his neck, with two large boxes of butter, walk to Boston, sell his butter, attend the lecture, and return in the afternoon.

family, as "every good man should." No doubt much unchristian spirit was shown by the Puritans towards those who professed to be of the church of England, from whose persecutions they themselves had just escaped, and that there was much in their conduct which no circumstances and no condition could warrant. The principles of toleration were neither well understood nor acknowledged for many years after the landing of the pilgrims. They were in some measure tinctured by the very spirit they had abhorred and fled from. It is said of Mr. Dudley, Deputy Governor of Massachusetts,\* "that he died with a copy of verses in his pocket, wrote with his own hand, and that the following two lines made part of it.

"Let men of God in Court and Churches watch  
O'er such as do a toleration hatch."

But I believe we shall all be ready to say that in the present case cause enough can be found in the character of Morton, for the course which was pursued against him, without resorting to the pretence which he himself has urged.

As may naturally be expected, we have no account of a church existing here during Morton's residence. No account is given of any thing like one, till after the place had become re-settled by those gentlemen who took farms here. Even the few who had then taken up their abode here, had a minister among them sometime before they had formed themselves into a church. As early as 1636, when Mrs. Hutchinson, by her religious zeal, proved the cause of so much excitement in Boston, one Mr. Wheelwright, who was connected with her in religious opinions, and who was also the source of some difficulty there, came out and preached to the people of the Mount. Mr. Wheelwright was a popular man, and gained many followers while in Boston; but when the question came to be decided whether he should become a teacher in the church of Boston, as many wished he should, Mr. Cotton observed † "that though he thought reverently of his godliness and abilities, so as he should be content to live under such a ministry, yet seeing he was apt to raise doubtful disputations, he could not consent to choose him to that place: whereupon the church gave way that he might be called to a new church, to be gathered at Mount Wollaston, near Braintree."

That he did in fact preach here, appears by the following. ‡ "The former Governor and Mr. Coddington, being discontented that the people had left them out of all public service, gave further proof of it in the congregation, for they refused to set in the magistrates' seat, where Mr. Vane had always sitten since his first arrival, and went and set with the deacons, although the Governor sent to desire them to come unto him, and upon the day of the general fast, they went from Boston to keep the day at the Mount, with Mr. Wheelwright."

§ "The Rev. Mr. Wheelwright preached some time to this part of the church, and town of Boston, and acquired some possessions here."

All this was before any regular Church had been formed. The formation of a church, in those days of rigid religious sentiment, was always prior to the incorporation of the town. "The inhabitants of

\*See Hutchinson, Vol. I. p. 95, note. †This written by a later hand

‡Winthrop's Journal. p. 128. §Hancock's Cent. Sermon. p. 21

Boston, who had taken their farms and lots at Mount Wollaston, finding it very burdensome to have their business so far off, desired to gather a church there. Many meetings were about it. The great lett was in regard, it was given to Boston for upholding the town and church there, which end would be frustrated by the removal of so many chief men as would go thither. For helping of this it was propounded that such as dwelt there should pay six pence the acre yearly for such land as lay within a mile of the water and three pence for that which lay further off."

This was in 1636—It was not until 1639, that the Church was gathered. In one of the old books of the church, a record is made to this effect: "The first church of Christ, in Braintrey, was embodied 16th Sept. 1639, it being Lord's day." Winthrop thus notices it.

"17th 7th mo. 1639.\* So this day they gathered a church after the usual manner, and chose one Mr. Tomson, a very gracious, sincere man, and Mr. Flint, a godly man also, their ministers."

Though the place had been settled thus early, on account of the difficulties which occurred, the church can hardly be classed among the very first that were formed. It was the fifteenth in order.

Mr. Thompson† and Mr. Flint§ were the first ministers of the

\*Winthrop's Journal, p. 188.

†Some of the old historians, among whom is Gorges, in giving the order of the Churches, make this the twentieth, and I suppose Mr. Hancock followed their order. But I choose to follow that given by Hon. James Savage, in his valuable notes to Winthrop's Journal, Vol. I. p. 94, to which the reader is referred. The old historians were exceedingly wanting in accuracy, on many important points.

‡It may be worth while to mention, that the house in which Mr. Thompson lived, stood nearly opposite the house of the present minister, in what is now often called the Thompson lot, and which was always known by that name formerly. The remains of the cellar, which was under his house, are to be seen to this day. His well, also, since filled up, may be distinguished. It was under the large pear tree, in the above mentioned Thompson Lot.

This house was afterwards owned by one Thompson, a descendant of the minister, who was, by trade, a tailor. There is an anecdote, relating to him, and a certain lady, then distinguished in the town for her hatred of all fashions, which she termed "useless foppery and finery." The anecdote may serve to explain his being afterwards called petticoat Thompson.

The ladies of those days wore rich broadcloth petticoats, often trimmed with still richer lace. This good lady came to Thompson, the tailor, with broadcloth, for the petticoat, and very wide gold lace, for the trimming. "How's this, good madam?" said the tailor; "You are not a friend to the fashion?" "I thought," said the lady, "it would do to strengthen the garment." "Well, well," answered the tailor, "so it may, we'll see to it." When the lady called for her dress, behold the rich gold lace was sewed firmly on the inside of the petticoat. As may be expected, she was not a little enraged. The tailor laughed, enjoying the joke, adding, at the same time, "I knew you hated the fashions, madam, and, therefore, thought it best to put the lace out of sight." Tradition does not tell us how the lady looked at this, but that, concealing her displeasure, she answered, "That was, to be sure, very prudent, Mr. Thompson, but, since the lace cost so much, I think I'll have it outside, for a border." The pleasure of the joke repaid the tailor for the trouble of the alteration.

§Mr. Flint lived in a house, situated on the spot, where now stands the house of Mr. Jedediah Adams.

Thus the pastor and teacher were near neighbors. The present minister lives on the land once in possession of the first teacher of this Church.

Whether any part of Mr. Flint's house is now standing, making a part of Mr. Adams' house, is uncertain. At any rate, there is, underneath this building, a small cellar, which has always been termed the Flint cellar, and was, no doubt, used by Mr. Flint.



Church. Gorges and Johnson both make mention of them in a few lines of poetry, formerly a favorite mode of treating characters

"With two-fold cord doth Flint and Thomson draw,  
In Christ's yoke his fellow ground to break, &c."

According to the distinction observed in those early times in the Churches, Mr. Thompson was ordained pastor, and Mr. Flint, teacher. "The first deacons of the Church were, Mr. Samuel Bass, having been dismissed and recommended to them from the Church in Roxbury, July 5, 1640, and Mr. Richard Brackett, who was ordained July 21, 1642, having been received to communion by a letter, recommendatory from the Church of Boston, June 24, 1642."

†"Mr. Thompson was ordained eight days after the Church was gathered, viz. Sept. 24, 1639, and Mr. Flint the 17th March following."

In Oct. 1642, Mr. Thompson was invited to go on a mission to Virginia, with the Rev. Mr. Knowles, of Watertown. The ministers of New England were solicited by several in that part of the country, to take pity on their destitute circumstances, and send them good ministers to preach the gospel. It was, at least, honorable to the place, no less than the minister himself, that Mr. Thompson should be selected to go on this mission. He returned, however, the next year, by reason of an order of the government there, ‡"that such as would not conform to the ceremonies of the Church of England, should, by such a day, depart the country."

Mr. Thompson died here Dec. 10, 1668, aged 63. And Mr. Flint, § April 27, 1668, having been connected with the Church more than 29 years.

They were both great men for the age in which they lived. Mr. Thompson was of a melancholy temperament, however, and permitted imaginary evils to interrupt the comfort and peace of life.

Mr. Cotton Mather, in his *Magnalia*, where he gives the characters of nearly fifty of the first Clergymen of New-England, makes very honorable mention both of Mr. Thompson and Mr. Flint. Speaking of the melancholy disposition natural to some men, and the events through which Mr. Thompson passed, which tended to depress his spirit; first, being driving from England and afterwards from Virginia, he says, ¶"Satan, who had been, after an extraordinary manner, irritated by the evangelical labors of this holy man, obtained liberty to sift him; and hence, after this worthy man had served the Lord Jesus Christ in the Church of our New English Braintree, he fell into that *balneum diaboli*, a black melancholy, which, for divers years, almost wholly disabled him for the exercise of his ministry." He then goes on to remark, that "after the Devil has been duly resisted, he will flee from us, and that in the case of the Rev. Mr. Thompson.

Hancock's Cent. Sermon. p. 23, note.

† Hancock's Cent. Sermon. p. 22.

‡ Hancock's Cent. Sermon. p. 22, note.

§ Mr. Flint was father of Rev. Josiah Flint, formerly pastor of the Church of Christ in Dorchester, and grandfather of Henry Flint, Esq. many years senior fellow of Harvard College.

¶ See Mather's *Magnalia*: also for what follows.

he was resisted by the prayers of all the clergymen, so that 'the end of that man was peace.' "

After this, he embodies his whole character in a long piece of poetry. In reference to his melancholy state, he thus writes:

" With a rare skill in hearts, this doctor could  
Steal into them words, that should do them good,  
His balsams, from the tree of life distill'd,  
Hearts cleans'd and heal'd, and with rich comfort's fill'd.  
But here's the wo,—Balsams, which others cur'd,  
Would, in his own turn, hardly be endur'd."

He speaks of Rev. Henry Flint, in allusion to the resemblance of twins, and likens him to John Cotton, of Boston. According to Mr. Mather, Mr. Flint had two sons, twins, and to one he gave the name of John, and to the other Cotton. "In fact," says he, "he was John Cotton to the life." He refers, therefore, to John Cotton for the character of Mr. Flint. Of Mr. Cotton, it is sufficient to say, that he employs eighteen pages of his *Magnalia* in his praise.\*

During the time of the ministry of the pastor and teacher, there were 204 members of the Church. One of Mr. Flint's manuscripts is still extant, containing baptisms from April 30, 1643, to March 1, 1667—8, in which, 408 are recorded, though Mr. Hancock thought some were omitted.†

After the death of their first ministers, the Church was unhappily divided, as Mr. Hancock says, "one being for Paul and another for Apollos, as is too often the case in destitute Churches." After the death of Mr. Flint, four years elapsed before another minister was settled. This was from April 27, 1668, to Sept. 11, 1672.

Mr. Moses Fiske, who was the next minister, was sent by the Court of Sessions, for the county of Suffolk, to preach at Braintree, while the Church was in this divided state. The order of the Court on the matter, is found in the records kept by Mr. Fiske, and now in the hands of the present minister of the Congregational Church. It is to this effect:

\*Mr. Thompson's grave stone is still standing in our church yard, on which is the following inscription. "Here lies buried the body of the Rev. Mr. William Thompson, the first pastor of Braintree Church, who deceased, Dec. 10, 1666, *Ætatis suæ* 68.

He was a learned, solid, sound divine,  
Whose name and fame in both England did shine."

And by his side lies Mrs. Anna Thonapson, his wife.

A stone, in the form of a monument, lies over the remains of Mr. Flint and his wife, with another at the head, on which is the following inscription: "Here lies interred the body of the Rev. Mr. Henry Flint, who came to New-England in the year 1635; was ordained the first teacher of the Church of Braintree 1639, and died April 27, 1668. He had the character of a gentleman remarkable for his piety, learning, wisdom, and fidelity in his office. By him, on his right hand, lies the body of Margery, his beloved consort, who died March, 1686—7. Her maiden name was Hoar. She was a gentlewoman of piety, prudence, and peculiarly accomplished for instructing young gentlewomen; many being sent to her from other towns, especially from Boston. They descended from ancient and good families in England." Over several of the graves in our yard will be found large square stones. These were placed, in earlier times, as a defence against the wolves, who came in large numbers and devoured the bodies that were buried. These stones were generally placed below the surface, directly over the body; in some places there may have been two to each grave, one below and another above.

†Hancock's Cent. Sermon, p. 23. note.

At a County Court, held at Boston by adjournment, 25d Nov. 1671; the Court having taken into consideration the many means that have been used with the Church of Braintree, and hitherto, nothing done to effect as to the obtaining the ordinances of Christ among them—this Court orders, therefore, and desires Mr. Moses Fiske to improve his labors in preaching the word at Braintree, until the Church there agree, and obtain supply for the work of the ministry, or this Court take further order.

This is a true copy as attest,

FEEGRACE BENDALL, *Clerk.*”

Mr. Fiske came out, after taking the advice of the neighboring elders, and preached his first Sermon, Dec. 3, 1671. He says in his records, “After the Sermon and exercises were ended, I apologized as to my coming, &c., and the next day, about twenty of the brethren came to visit at Mr. Flint’s, manifesting, in the name of the Church, their ready acceptance of what the honored Court had done, \* \* \* and thanking me for my compliance thereto.”

He was settled Sept. 11, 1672, according to his own record, which is this:

†“11th 7th mo. 1672. This was the day of my settlement espousals to this Church and congregation, being selected to the office of a pastor to them. The Churches present by their messengers, were, besides three at Boston, Roxbury, Dorchester and Weymouth; Mr. Eliot prayed and gave the Charge; Mr. Oxenbridge and the deacons joined in the laying on of hands; and Mr. Thatcher gave the Right Hand of Fellowship. Dep. Gov. Leveret, Mr. Danforth, Mr. Uinge and Mr. Stoughton were present.”

Mr. Fiske continued in the ministry thirty-six years, and died Aug. 10, 1708, in the 66th year of his age.‡ During his ministry, 147 members were added to the Church. Baptisms, 779. None are recorded during the vacancy.”

The next pastor was Mr. Joseph Marsh, who was ordained May 18, 1709, nine months after the death of Mr. Fiske. He continued in the ministry seventeen years, and died§ March 8, 1726, aged 41 years. The number of members added to the Church during his ministry, was 102. Baptisms, 288. In the vacancy between his death and the settlement of the Rev. John Hancock, there were 3 baptisms.

\*See Records of First Church, by Mr. Fiske. †Ibid.

‡Hancock.

§Mr. Fiske and Mr. Marsh are buried together in the same tomb, over which is what was once a neat monument, though now defaced. The inscription is hardly visible. It is this:

Braintree! thy prophet’s gone, this tomb inters  
The Rev. Moses Fiske, his sacred herse.  
Adore Heaven’s praiseful art that form’d the man  
Who souts not to himself, but Christ oft won:  
Sail’d through the straits, with Peter’s family  
Renown’d, and Gaius’ hospitality,  
Paul’s patience, James’ prudence, John’s sweet love,  
Is landed, enter’d, clear’d and crown’d above

The Rev. John Hancock, the next minister, was ordained\* Nov. 2, 1726. He continued in the pastoral relation nearly 18 years, and was with the Church, to use his own humble language, "in weakness and in fear and in much trembling." He was, by no means, however, a weak man. †He possessed good talents and applied himself diligently to the duties of his office. In the great revival in religion, which spread throughout the country, during his ministry, he, with great wisdom and prudence, saved his people from enthusiasm and extravagance, on the one hand, and from infidelity and indifference to religion on the other.

In the year 1739, he preached his well-known Century Sermon, on the completion of the first Century since the gathering of the Church. †He died May 7, 1744, in the 42d year of his age.

Next to Mr. Hancock was the Rev. Samuel Bryant, who was ordained§ Dec. 4, 1745. He was a learned man and of a powerful

\*Wednesday, Nov. 2, 1726, Mr. John Hancock was ordained the pastor of the church of Christ, in the North Precinct of Braintree, by the solemn imposition of the hands of the Presbytery. The Churches sent unto and desired to be present at the solemnity, were the Churches of Cambridge, Lexington, Dorchester 1st Church, Milton, Braintree South Church, Weymouth 1st Church, and Hingham 1st Church. The Rev. Mr. John Danforth made the first prayer; my hon. father, the Rev. Mr. Hancock, of Lexington, preached the Sermon from Luke xxiv. 49. Rev. Mr. Thacher gave the Charge, and the Rev. Mr. Danforth the Right Hand of Fellowship. The Rev. Mr. Niles and Mr. Appleton laying on hands. His letter of dismission from the Church in Cambridge, was read at the same time, by the Rev. Mr. Hancock. The auditory was very numerous.—See Church Records, 1st B, p. 70.

†See Allen's Amer. Biog. p. 326.

‡Mr. Hancock lived on what is now called the Hancock lot. His house became, after his death, the property and residence of his son, John Hancock, President of the second Congress, and Governor of the State of Massachusetts. Rev. Samuel Bryant also lived in this house, and after him Col. Josiah Quincy, father of the young patriot, and grandfather of the present Mayor of the City of Boston. The cellar of this house is still to be seen.

Among the old houses still standing, one in possession of Lemuel Brackett, Esq. may have been once a garrison. The stone walls, of which it is composed, may seem to indicate that such was the case. Its situation, near Mount Wollaston, authorizes the belief that the stone part of it might have been built near the time of Wollaston.

In the house of Daniel Greenleaf Esq. on the farm which was granted to Edmund Quincy, is a study room, which was built for Henry Flint, grandson of the first teacher of the Congregational Church, and for more than fifty years tutor, and nearly the same period fellow of Harvard College. This is called Flint's study, to this day.

Opposite the house of Mr. John Bass, on the rising ground, once stood the dwelling of Thomas Revel, one of the regicides in the reign of Charles I. He was obliged to leave his country to save his life. He came out here, and lived in great obscurity, having built himself a mere shed, as a covering from the storms and cold, on the above-mentioned spot. After some time, the owners of the land claimed it, and he was obliged to remove. He retired into the stone-commons, where he built a log-hut, barely sufficient to cover himself and his hog, who occupied one end of his miserable abode. All that could be learnt of him, while living, was, that his name was Tom Revel. But when he died, the Governor of the Province, and other distinguished men of the time, came out from Boston, and were his pall-bearers. From which circumstance, his true character was brought to light. He was of noble birth, and a distinguished man in the land of his fathers.

§Wednesday, Dec. 4, 1745, Mr. Lemuel Bryant was ordained the pastor of the first Church of Christ, in Braintree. The Churches sent to, were the Church at Lexington, the 2d Church in Scituate, the 2d in Braintree, the 1st in Hingham, the 1st in Scituate, the Church in Milton, the 1st in Stoughton, the Church in Dorchester, the 1st in Weymouth; the Rev. Mr. Brown, of Scituate, began with prayer; the Rev. Mr. Eells, of Scituate, preached from 2d Corinthians iv. 50; the Rev. Mr. Niles, of Braintree, gave the Charge; the Rev. Mr. Taylor, of Milton, the Right Hand of Fellowship.

and, President Adams, senior, has called him "the learned, ingenious and eloquent pastor." He was too liberal for the period in which he lived. He was accordingly dismissed, Oct. 22, 1753.— During his ministry, he was engaged in controversy with the Rev. Dr. Miller, of the Episcopal Church, and the Rev. Mr. Porter, of Bridgewater, and others.

In 1755, the Rev. Anthony Wibird\* was ordained pastor of the Church, and continued till June 4, 1800, when he departed this life, in the 72d year of this age, and 46th of his ministry.

For many years previous to his death he was unable, from bodily infirmities, to attend upon the duties of his office. He was a learned man, though in his habits somewhat eccentric, and withal of great dignity,† and beloved and respected by his people.

Towards the last part of his life, it was necessary to supply his pulpit with other clergymen a great part of the time. Mr. Whitman, now a lawyer in Pembroke, and Rev. Mr. Flint, now a minister in Cohasset, received calls to settle as colleagues with Mr. Wibird, but did not accept them. Rev. Peter Whitney, having supplied the pulpit a short time, was invited to settle, and was accordingly ordained ‡ Feb. 5, 1800.

During his ministry up to the present time, there have been 612 baptisms; 280 couples have been united in marriage; and 222 have been admitted to full communion. The number of deaths during the same period, amounts to 666. The church at present consists of 234 members.§

Wednesday, Feb. 5, 1755, Anthony Wibird was ordained pastor of the First Church of Christ, in Braintree. The Churches sent to, were the 2d and 3d in Braintree, Rev. Mr. Niles, pastor of the 2d, and Rev. Mr. Tall, pastor of the 3d. To the Rev. Messrs. Sewall and Prince, of Boston; to the First Church in Cambridge; the Rev. Mr. Appleton, pastor; to the First Church in Portsmouth, Rev. Mr. Langdon, pastor; Rev. Mr. Bowman, pastor of the Church in Dorchester; Rev. Mr. Robbins, pastor of the Church in Milton; Rev. Mr. Smith, of Weymouth; Rev. Mr. Gay, of Hingham; Rev. Mr. Dunbar, of Stoughton. Rev. Mr. Langdon began with prayer; Rev. Mr. Appleton preached from Leviticus, x. 3; Rev. Mr. Gay gave the Charge; Rev. Mr. Dunbar the Right Hand of Fellowship.

† Mr. Wibird was also a man of great circumspection and prudence. He had always an answer ready for all who approached him, and was never found to commit himself. Being a believer in a future state of righteous retribution, he was once asked by one of the Universalist persuasion, what he thought of their doctrines. A question given after the manner of the Pharisees, rather to try him for an answer than to get his opinion. "Why, sir," said the dignified parson, "if you are right, we can't be wrong and I think yours a very safe way."

‡ The religious services at his ordination, were performed by the following clergymen: Introductory Prayer, by the Rev. Prof. Ware, of Cambridge, then minister of Hingham; Sermon by Rev. Mr. Whitney, of Northborough; Ordaining Prayer by Rev. Dr. Fiske, of West Cambridge; Charge by Rev. Mr. Cummings, of Billerica; Right Hand of Fellowship by Rev. Mr. McKean, of Milton; Concluding Prayer by Rev. Dr. Harris, of Dorchester.

§ Mr. Stephen Kinsley, of Dorchester, now Milton, was ordained the first ruling elder in this Church, Oct. 12, 1653; Mr. Francis Eliot and Mr. William Alice were ordained Deacons the same day. The successive Deacons to this day are these, viz. Mr. Robert Parmenter, chosen in the room of Deacon Eliot, who deceased Oct. 23, 1677; and Mr. Samuel Thompson, son to the pastor, both ordained, Nov. 2, 1679, by the Rev. Mr. Fiske. Then succeeded Mr. Thomas Bass, Mr. Joseph Penninan, Mr. Nathaniel Wales; afterwards ordained ruling elder, viz. Feb. 27, 1700, by Mr. Fiske. The Rev. Mr. Peter Thatcher, of Milton, and elder John Rogers, of Weymouth, joining in the laying on of hands. Mr. Benjamin Savil succeeded Mr. Wales in the Day-

For the last thirty years, this society has been more united perhaps than any other in our country. No "root of bitterness" has in any measure sprung up to trouble them; none of that ill-will, which sectarianism so often produces, has been found among them; nor have any of those sources of division arisen, which, in so many of the towns of New England, have rent the happiest societies asunder, divided parents and children, and mingled the spirit of uncharitableness, bigotry, and any spirit but that of Christ, with that worship of God, which should be "first pure then peaceable."

The church in which the congregational society at present assemble, (1827,) is the second house which has been erected for the public worship of God, by this society. It has usually been supposed that it was the third, because Mr. Hancock, in his sermon observes, "This is the third house, in which we are now worshipping, that we and our Fathers have built for the public worship of God." But by inquiry, I find that by this he was understood to mean that two were built by this society, and one by the Episcopalians.

In the records, is the following account of a vote, which was passed in 1695. \* "November, A. D. 1695—It being then proposed by the inhabitants, whether the present meeting-house in Braintree should be repaired or another built, it was then voted that a new meeting house be erected or built; a second vote was that Mr. Caleb Hubbard, and Benjamin Savel, should be a committee to repair and stoppe the leaks in the south side of the meeting-house for the present. Benj. Thompson, T. C."

Afterwards we find this record, "Nov. 25, 1706, The inhabitants of the town of Braintree, being lawfully convened, it was then proposed by the moderator, that whereas there were two meeting-houses erected in this town, whether the south end shall be a congregation by themselves, for the worship and service of God. It was then voted, by the major part of said inhabitants, on the affirmative."

This then seems to be the meeting-house, built according to the vote passed in 1695; and, in fact, in 1708, what is now called the first parish in Braintree was made a distinct parish, as we have seen and they probably worshipped in the house just referred to. Moreover, the present meeting-house in Quincy was finished in 1732, and it would be altogether improbable to suppose that in so short a time another meeting-house should have been built, on the supposition that one was built also for this Parish in 1695.

The stone meeting-house was the only one, therefore, before the present house, (1827,) and was placed on the rising ground near the present market house, occupying the spot on which stands the shop of Mr. Benjamin Faxon. It continued standing for some time after

conship, then Mr. Moses Paine, then Mr. Gregory Belcher, who was killed by a plough, July 4, 1727; then Mr. Peter Adams, and Mr. Samuel Savil were chosen, Aug. 21, 1727. So that there have been 14 Deacons in this Church, and 2 ruling elders. Elder Wales died, March 23, 1717—18. See Hancock's Century Serm. p. 23, note.

Since that period, the following gentlemen have officiated as Deacons. Moses Belcher, Joseph Neal, Joseph Palmer, John Adams, Jonathan Webb, Benjamin Bass, Ebenezer Adams, Daniel Arnold, Jonathan Webb, Elijah Veazie, Jonathan Bass. Messrs. Josiah Adams, Daniel Spear, and Samuel Savil. are the present Deacons.

\* See Braintree Rec. Vol. I. p. 42

the present one was built; but was not used, as some have supposed, for a school-house. When it was first erected, it served a double purpose; a garrison\* to defend the inhabitants against the Indians, and a place for public worship.

The churches in the early days of our country had little indeed of comfort or accommodation about them. There were no pews, except such as each individual chose to build at his own expense. In the first vol. of Braintree Records, are found many curious votes passed in relation to this subject. One in particular may be mentioned. "Whereby permission is granted to a certain gentleman to build him a pew over the pulpit provided he so builds it as not to darken the pulpit." †

The present house was dedicated in 1732, Oct. 8. "It was raised" says Mr. Hancock, "July 27, 28, 29, 1731, in peaceable times. The text preached upon at the dedication was Isaiah lx. 13. The sacrament of the Lord's supper was then administered; at the same time also we began to read the Holy Scriptures in course. The portion then read was 1 Kings, 8th chap. The Sabbath following we began the book of Job and the Gospel of Matthew. Deo optimo maximo Laus et gloria." ‡

The first tower of this house was struck by lightning about the year 1755, and shattered to pieces. It was placed on the top of the roof, on the north-west end. The present tower was built just before the revolutionary war, but the inhabitants were prevented from completing the cupola till after the war.

This church has undergone several repairs at different periods. By the increase of the population, it was found to be too small for the accommodation of the people, and in 1806, it was rendered more commodious by opening it through the whole length, and increasing its size by a great number of pews. The whole appearance of the church was improved by this act, and thus it has continued to the present time. The engraving at the beginning of this pamphlet shows its appearance in 1827. §

\*The other public garrison was near the house of Mr. Joseph Bass. Indeed, the cellar to his house is the same one which was dug for the garrison. His garden was, in former times, fenced in, and used as a place of safety for the cattle, against the attacks of the Indians. Between his house and the hill, on which stood the other garrison, the stone meeting-house, was an immense swamp. This swamp was altogether impenetrable, except by one or two paths, known only to the inhabitants. And, accordingly, when the Indians were hereabouts, the people from the two garrisons could pass from one to the other, through the swamp, without the least danger of annoyance. The place has little the appearance of an impassable swamp now.

†The vane of this first Church has been preserved to the present time. Towards the close of the life of President Adams, senior, he had it placed before his house, on a pole, where it still remains.

‡"Praise and glory to God all great and good."

§Mr. Hancock records, that Madam Norton presented a very handsome velvet cushion for the pulpit of this Church.

¶The dimensions of this house, since the last alteration, are as follows: Width 56 feet, length 61 feet, height of tower to bell-deck 50 feet, height of cupola from bell-deck 25 feet, height of ball, above the vane, from the ground, 75 feet. The appearance of the Church, inside, as well as out, is still very respectable. There are 87 pews on the lower floor, and all painted throughout. The galleries, as well as the roof, are supported by four large pillars, which give the house rather a solemn and imposing appearance. The pulpit is in the ancient style of building, handsomely carved, with one flight of

The inhabitants are now engaged in erecting a new church of stone for their better accommodation, in consequence of a very liberal grant of the Hon. John Adams, of several quarries of stone for that purpose. Another generation has risen up to worship with their fathers, for whose convenience a larger church seems to be required. The utmost harmony has prevailed in regard to the subject, and it is expected that a new Church will be prepared for the worship of God in the course of another year, equally creditable to the public spirit of the inhabitants and the memory of the honorable donor.

#### EPISCOPAL CHURCH.

The Episcopal Church\* in this place, was built sometime between the years 1725 and 1728. There is in existence, a bond of Samuel Pain, dated August 13, 1725, to pay 5*l.* to Peter Marquand and others, a committee "for building a Church of England in Braintree." And a record is made in the hand-writing of Dr. Miller, that the first meeting within the walls of the Church, was held on Easter Monday, 1728.

It appears also, from another bond, that an agreement was made between Ebenezer Miller, on the one hand, and Henry Turner, Peter Marquand, John Vesey, George Cheesman, Benjamin Vesey and Samuel Pain, on the other hand, and by this agreement Mr. Miller received 100*l.*, which sum was to be returned to Turner and others, with interest, in one year, if before that time he should not be "appointed to preach as minister of the Episcopal Church in Braintree, by the honorable society, for propagating the Gospel in foreign parts." This sum was intended to defray the expense of Mr. Miller's voyage to England.

Mr. Miller was then Master of Arts at Cambridge, New-England. He went to Europe and was ordained Deacon by Edmund, Lord Bishop of London, June 29, 1726, and Priest, July, 1727, was created Master of Arts at Oxford, July 16, 1727, was licensed to preach the Gospel in Massachusetts, 24th July, 1727, was appointed missionary to Braintree, New-England, Aug. 26, 1727, and Domestic Chaplain to the Duke of Bolton, Sept. 28, 1727. He then returned to Braintree, where he officiated till his death, Feb. 11, 1763. His remains are entombed under the Church, over which he presided for 36 years.†

During this period he was once again in England, and was created Doctor in Divinity at Oxford. Dec. 8, 1747. From February 11,

suits. Below is the Communion Table, forming the front part of a large pew; according to ancient custom, made for the accommodation of the Deacons, or perhaps for the Ruling Elders. In front of the gallery, for the choir of singers, is a handsome clock, presented to the Society by two ladies, Madam Abigail Adams, wife of President Adams, senior, and Madam Esther Black, widow of the late Moses Black, Esq.

This account of the Episcopal Church is taken from a Report of a Committee on pews, of which L. M. Sargent Esq. was chairman.

†Dr. Miller lived in a house which stood till it was taken down, a short time since, where now stands the house of Edward Miller, Esq. a lineal descendant of the worthy divine. The house, which was taken down, was very old, and an elegant house for its day. It was for many years, the residence of Major Ebenezer Miller, son of the Doctor.



1763, to the Christmas following, the Church was destitute of a minister. From Dec. 1763, to March 30, 1777, being Easter Sunday, the Rev. Edward Winslow was its pastor. From March 30, 1777, to the ordination of its present minister, there has been no settled clergyman over the church.

The land on which this church is erected and its surrounding yard, were granted as a free gift by William and Benjamin Vesey, August 26, 1725, in these words: "For building a Church of England upon, and for no other purpose." On the settlement of Mr. Winslow, the congregation agreed with the society abroad, by whom he was appointed, to provide a decent house and glebe for his accommodation.

Accordingly, Feb. 25, 1764, a subscription commenced with that intent, the head of which closes in these words: "for the use and benefit of an Episcopal minister forever, performing divine service according to the liturgy of the Church of England, at said Braintree."

The deed is from Thomas Alleyne and wife, dated April 9, 1765, to the wardens of this church and their successors, "to and for the sole use and benefit of said Episcopal Church," and for the consideration of 306*l.* 13*s.* 4*d.* lawful money. To this purchase 20*l.* were contributed by John Borland, and 12*l.* by John Apthorp, of London.

On Easter Sunday, 1777, Mr. Winslow gave notice that he should no longer officiate in this church, and on the 2d of August, 1777, he sailed with his son from Boston to Rhode Island, to be exchanged for two prisoners. Death prevented the execution of this design.

On Easter Sunday, 1760, a collection was made for the sufferers by a fire in Boston, and the society felt themselves able to bestow on this object 11*l.* 0*l.* 11*l.* lawful money.

In 1773, it was found necessary to enlarge the church at the east end 13 feet. The pulpit was then removed to the corner of the north range of pews from the centre of the opposite side.

On the records of the church up to this period, may be found nearly 800 baptisms. In 1764, sixty-four heads of families are named by Mr. Winslow, as belonging to this church, and sixty communicants knelt round the altar.

In 1777, without any symptoms of decline, it may be said to have fallen in the midst of its strength. In that year Mr. Winslow adhering to the principles of monarchy, abandoned the church and the colonies. The fall of the church since that period has perhaps justly been ascribed to the necessary connexion between it and the Government of England, during the revolutionary struggle.

Mr. Miller and Mr. Winslow, received from the society for propagating the gospel, 60*l.* sterling, or \$266; the residue of their salaries being paid by their parishioners. But after the revolution, when we could no longer pray for the King as our ruler, this support was withdrawn.

After this the church became little more than a church in name. Without a minister and without revenues, it was supplied by readers, and at times by some gentlemen in orders. The lay reader who first followed Mr. Winslow, was Mr. Joseph Cleverly. At a meeting on Easter Sunday, 1784, the thanks of the church were voted to Mr. Cleverly for his past services, and at the same meeting it was voted to confer with the Rev. Mr. Parker, on the subject of applying to

Mr. Taylor to officiate in this church. Whence it is inferred that Mr. Cleverly's first term of service was from 1777 to '84, about seven years.

At an adjourned meeting of the church, May 17, 1784, James Apthorp, Esq. was requested to solicit the society for propagating the Gospel, once more to lend their aid here.

At another adjournment, May 31, 1784, it was voted to engage Mr. Wheeler to officiate one Sabbath in each month.

At a meeting Oct. 3, 1784, some attempt was made to settle Mr. Graves, of Providence, but after a conference with that gentleman it failed.

March 28, 1785, the church renewed its contract with Mr. Wheeler, to preach once a month till Jan. 1, 1786, and afterwards on Easter Monday, till 1787. The contract was annually renewed, and Mr. Wheeler supplied the church thus till April, 1790; Mr. Cleverly reading service when he was absent. April 26, 1790, it was voted that Mr. Wheeler be employed only once in two months.

May 16, 1791, James Apthorp and others were appointed to procure a minister for the summer, and the Rev. Joseph Warren, was applied to and occasionally preached, as did also the Rev. William Montague.

April 8, 1793, the contract to preach monthly was renewed with Mr. Montague, and continued till 1799. It was then thought proper to employ his services through the summer, and upon occasional Sabbaths.

After the year 1801, to which period Mr. Montague continued to supply, different clergymen and readers have been employed, who have officiated for single Sabbaths or longer stated periods; of this number were Mr. John L. Blackburn, once rector of St. John's Church, Providence; William Clark, James B. Howe, Calvin Wollcutt, &c.

The church continued to have preaching, without a settled minister till 1822. "Oct. 8, 1822, it was voted that this society accept the consent of the present incumbent, the Rev. B. C. Cutler, to officiate permanently in this church, as their pastor, and they hereby agree to pay over to him annually, the whole future income of the church, together with the rent of the glebe, after deducting the necessary current expenses; and they sincerely pray that their society may be increased under his care, so as to render the salary more worthy of his acceptance in succeeding years."

Rev. Benjamin Clark Cutler, was ordained\* deacon of the church 19th September, 1812. He commenced preaching here in July of the same year. He has since been admitted to the order of priests.

Since that period the church has been enlarged by two wings running the whole length of the house, and now many more assemble within its walls for the public worship of God, than have assembled there at any period since the foundation of the Church.

## EDUCATION.

From the first settlement of the town great attention has been paid to the education of the young. The Puritans in their poverty never

\* At his ordination the Rev. Dr. Gardner, of Trinity Church, Boston, read prayers, and the Rev. Bishop Griswold, of Bristol, preached.

lost sight of learning, and that spirit of theirs which led them to look more mildly on death than on ignorance, passed down from 'sire to son,' and was not suffered to perish here.

Almost among the very earliest records of the town, are those which relate to the establishment and maintenance of schools. Neal says, in early days "Roxbury and Braintree are distinguished for their free schools."

The first school-house in this town stood near the spot on which the first meeting-house was placed, and occupied the land on which now stands the house of Mr. John Green. The next stood on Pen's\* hill, near Mr. Henry Hardwick's house, and was kept many years by a Mrs. Belcher. President Adams, sen. was one of her scholars. The vote for the erection of this school-house, is still on record. "Oct. 2, 1697—Voted that a new school-house† should be built in the road between Clement Cox his house, and Gregory Belcher's, hard by the white-oak‡ tree. The dimensions of the house to be twenty feet long, the width sixteen feet long, and seven foot between joyns."

The next school-house§ stood on the land where now stands the house of Mr. George Newcomb, nearly opposite the Hancock lot. The school-house which stood till it was burnt down in 1815, on the edge of the green opposite the meeting-house, was the next in order. The one now standing was raised shortly after that was burnt, and finished in 1817. The whole cost of this building was \$2127 19: over the school-rooms is a large and convenient Hall, used by the town for the transaction of all public business.

Besides the schools kept in the houses above mentioned, others were added to the several districts as the town increased. From the situation of the town, it is hardly capable of the same accommodations in regard to schools it might otherwise possess.

The central school which is kept through the year, is so far removed from some of the districts, as to make it inconvenient for all who might wish to attend; and although two schools placed in favora-

\*For this information I am indebted to Mr. Joseph Bass, who is of the very best authority in matters of tradition; and to him also for an anecdote relating to this same Mrs. Belcher. It was a custom with her to carry her corn to mill herself, except when some one of her scholars lent her a helping hand. John Adams, afterwards President of the United States, was a favorite among the rest, and when he carried the corn, she gave him as a reward three coppers, and charged him at the same time to keep his money to buy land with. It is unnecessary to add how well he profited by early instruction.

†This school-house was a very fine one for those days. It had a bell attached to it for the use of the scholars. But a bell was so novel a thing that, when the master was not in the school, it was kept incessantly ringing. This was not found so agreeable to those who lived near, and who would oftentimes have preferred to have been spared what the scholars considered so delightful a treat. One morning the scholars came to their bell rope with their accustomed earnestness, but most unfortunately for them the bell had been taken in the night and was never afterwards heard of.

‡This white-oak tree seems to have been one of note, for it is often referred to, and made of as much importance, as if it had been a mountain never to be moved.

§This school-house stood partly in the road. It was kept by a Mr. Fisher, who made it a custom, as it was then a custom in all the schools, to hear his scholars recite on Saturday morning in the Assembly's Catechism. Mr. Joseph Bass was then a boy, and one morning among the rest was questioned to recite. But he refused, saying, that his father wished him not to recite in the Catechism. He was excused by the master, but the matter was the cause of some excitement. Afterwards Mr. Fisher was invited to dine with the father, and the affair was settled.

ole situations to be kept through the year might seem to remedy the evil, it has not as yet been thought expedient to make such an arrangement. According to the present system, two of the larger and most distant districts are furnished with a school-master during four months in the year, while in the summer season all the districts are provided with a school-mistress.

A private school is also kept by Mr. William Seaver, for scholars attending to the English studies, which from the experience of the gentleman in school-keeping, will, without doubt, be found of great value to the place, as an accommodation for those who may choose to have the benefit of private instruction.

The following are the sums which the town have seen fit to raise for the several years mentioned. The sums have been increased from year to year according to the demand for larger appropriations, and their means of conveniently satisfying that demand.

In 1792,	voted to raise	75 <i>l.</i>	for the support of schools.
1802,	"	\$430	"
1810,	"	722	"
1826,	"	1360	"

Between the years 1740 and '60, a Latin school was kept in this town by Mr. Joseph Marsh, son of the former minister, which was one of the most respectable schools in the country. He kept his school in the house now owned by Mr. Frederick Hardwick, sen. He prepared young men for college, and fitted others for honorable stations in life. John Adams, Zabdiel Adams, and Josiah Quincy, jr. went through the course of studies preparatory to entering the University, under his care and direction.

By the liberal \*donation of the late President Adams, a foundation has been laid for an Academy here, which at some future time will place the means of obtaining a classical education within the reach of all in the town who may desire to avail themselves of them.

*Libraries.* The Adams Library, so called from its donor, is one of the most valuable in the State for its size. It was presented to the inhabitants of Quincy by the Hon. John Adams, a short time before his death. It consists of about 3000 volumes, and contains some of the very choicest works, some of which are not to be found in any public library in the country. It is designed to be placed in a room of the Academy for the benefit of the school. At present, the inhabitants derive little or no benefit from it. But if the design of the "beneficent benefactor" shall hereafter be answered, as without doubt, some time or other, it will, their children and their children's children, to the latest time, may successfully derive from it those advantages, which the aged patriot had in view in presenting it.

*The Quincy Social Library,* is owned by a number of proprietors, and is intended for a circulating library. It consists of two or three hundred volumes, and has been the means of exciting a love of reading and of useful knowledge, which have amply compensated for all the expense attending it. It might be still more enlarged and made of incalculable advantage to the town.

\*In addition to the land containing the quarries of stone, the Hon. John Adams presented to the town, a very valuable lot of land, called the 'Hancock lot,'—and on this, according to the conditions of the grant, the Academy is to be placed.

Beside these, are many private libraries belonging to different individuals, which, with the attention paid to learning, bear strong testimony to the intelligence, good sense, and public spirit of the people.

### STATISTICKS.

Within the last few years, the population of this place has rapidly increased, and few towns are, at present, in a more prosperous and growing condition.

In the year 1800, according to the census then taken, the following was the return made of the inhabitants :

Males,	-	-	-	-	-	539
Females,	-	-	-	-	-	520
Colored,	-	-	-	-	-	22
						Total, 1081

Whole number of dwelling houses, 134

In the year 1820, the return was as follows:

Males,	-	-	-	-	-	812
Females,	-	-	-	-	-	798
Colored,	-	-	-	-	-	13
						Total, 1623

Whole number of families, - - - - - 251

The whole number of dwelling-houses in  
1827, amounts to - - - - - 240

*Militia.* A sufficient number of men performing military service, is furnished from Quincy to form two large militia companies, and an independent company of infantry. For many years, several individuals in the town joined with others of one or two of the neighboring towns, and formed a company of cavalry, but at length, there were not found enough sufficiently interested in its support, and it was disbanded.

During the revolutionry struggle, a company was formed in this place, which was commanded by Captain Vinton, father of the physician, which was marched to Cambridge for the defence of the place. This company afterwards went to New-York, but many of its members died through fatigue. The life of a soldier was new to them, and its hardships were too great.

*Fire Department.* Two bands of men are released from the number performing military duty, for the management of two Fire Engines, which have been thought necessary for the safety of the town

\*Mr. Hancock observes, in the notes to his Century Sermon, that many ancient families had then become extinct. At present, the names of Payne, Parmenter, Palmer, Neale, Crosby and Thompson, formerly very numerous, are not to be found among us.

He mentions also, several instances of longevity, viz. Mr. Francis Newcomb, who died May 27, 1692, upwards of an hundred. Mr. Lawrence Copeland, who died Dec. 30, 1699, at least an hundred years old. Betty Suchumug, an Indian, was reckoned an hundred years old at her death.

He records two remarkable instances of sudden death in the house of God, in the time of divine service, viz. Mrs. Lydia Saunders, who sunk down in her seat and died instantly, March 9, 1711, at 12 A. M. in a good old age. And Mr Joseph Parmenter, who dropt down dead in the pulpit, Feb. 20, 1737 in the 82d year of his age.—See H. C. S. p. 26. note

against fire. One of these is called the "Columbia," the other the "Adams Engine."

A Society is also formed among the inhabitants, called the "Quincy Fire Society," for the mutual preservation of each other's property in case of fire.

*Trade, &c.* There are seven shops in the town for the retail of English, West India, and American goods. There is one Tavern\* and one Hotel. About one hundred men are employed in manufacturing boots and shoes, and on an average, perhaps, nearly the same number in splitting and hammering stone. There are two establishments for currying leather, one Tannery, one Dye-house, one chaise-lace manufactory, one establishment for weaving stockings, three chaise manufactories, three establishments for the employment of wheelwrights; between twenty and thirty men are employed as carpenters, three establishments for working slate, one cabinet manufactory, four blacksmith's shops, two taylor's shops, one jeweller.

On the farm of the Hon. Josiah Quincy are large and valuable salt works, from which a vast quantity of salt is annually made.

A fine market-house is kept open through the year, by which, in addition to other means, for the same purpose, the inhabitants are conveniently furnished with almost every kind of provision.

A Post-office has been established in this place for many years, and a fine stage coach runs daily to the city. Besides this, other stages are passing through the town at almost every hour, so that in this way we have every convenience for communication with the city.

*Ship-building, Fishery, &c.* †Ship-building has been of late years of considerable importance in this town. At different periods, it has

\*The first tavern in this town was the middle part of the house occupied by Mr. Benjamin Faxon, and was kept by a Captain Mills, who was also a representative to the General Court. The next stood on Pen's Hill, and was kept by Mr. Penniman. The third was kept near the house of Mr. Peter Boylston Adams, first by a Mr. Crosby and afterwards by Mr. Bass. The fourth stood where now stands the house of Captain James Brackett, and was kept by his grandfather. The next was kept near Mr. William Packard's house, and was kept by Mr. Cleverly, afterwards by Mr. Marsh. The next was kept in Mr. Packard's house by Mr. John Newcomb. He being proprietor, several had the care of this tavern, among whom are the names of Arnold, Hayden, &c.. The next was the present tavern, opposite the Congregational Church, kept first by Colonel Thayer, next by Capt. Young, next Deacon Savil, and now kept by Mr. Daniel French. In this house Gov. Shirley once lived.

†In September 1789, the famous ship Massachusetts was launched from that part of Quincy called Germantown. She attracted great attention at the time, and drew to her launching people from all parts of the State. She was built for the Canton trade. Major Samuel Shaw, of Boston, agreed with an East India company to have her built. Eli Hayden, of Braintree, contracted with Major Shaw to build her. Daniel Briggs was the master builder. Her dimensions were as follows:

Length of keel,	116 ft. 00	Lower deck,	5 ft. 10
Length of beam,	36 " 10	Gun deck to upper,	6 " 6
Foremast in length,	81 "	Lower hold,	13 " 6
" diameter,	27 in. &c.	Gunwale, &c.	1 " 6

It is commonly reported that this ship was lost in her first voyage. This, however, is not true. The report probably arose from a prediction, of Moll Pitcher of Lynn, a fortune-teller, that she would be lost and every man in her. This prediction had a wonderful effect upon the seamen, so that, in fact, three different crews were shipped before she left Boston. She reached Canton in safety and was there sold. In Batavia and Canton she was pronounced the handsomest vessel in the two ports. For a more particular account of this vessel, the reader is referred to Delano's Voyages, where are described, in a very interesting manner, the superstitious fears of the crew during the voyage.

been prosecuted with more or less spirit, and some of the finest trading ships\* have been launched from our yards. Two yards only are in use for this purpose at present.

Curing of fish has been somewhat attended to at Quincy Point.—The situation of the place affords many conveniences, and before the last war it was carried on more extensively than it has been since. This event caused an interruption in the business which has not as yet been restored.

*Mills.* Till within three or four years past, two mills† have been in operation for grinding corn and other kinds of grain. One of these, called Veazie's‡ mill, was in use during half the year only. It was at length found, that the land which it was necessary to cover in order to form the pond, was more valuable than the mill, and it was no longer continued. The tide-mill is still in operation, and is the only one at present in the town.

Beside the tide-mill, and in connexion with it, is a saw-mill, which has been found of some use in sawing. But it cannot be supposed that, in a place where boards and plank can be obtained at so reasonable a rate by shipping, a mill of this kind should be found so valuable as in places farther removed in the interior.

*Stone Quarries.* The Stone quarries are valuable sources of wealth to the town. The stone which they yield is of the finest species of granite, and has, of late, been preferred by many to the white Chelmsford granite. It is found of different qualities and different colors. Some of it is white, and resembles much the Chelmsford, though it is not found of so fine a grain. In other places it bears a greyish aspect. But that which is generally considered the best at present, is of a fine blue color. This is found to retain its original appearance without the least change; while the other colours lose their beauty in a few years.

Before the year 1800, these quarries were not worked or thought of much value. It is said, that the person who thought of turning them to an account, was fearful of the success of his project, and was rather secret in trying his wedges. He found the stone to split

\*A large vessel was also built many years ago, by the lower wharf, on the place of Daniel Greenleaf, Esq. It was built for the Province, from the timber which grew near the place, and under the superintendance of the two Quincy's, Col. Josiah and Col. John.

†The first mill in this town was on the land of Lemuel Brackett, Esq. and nearly opposite a small island by the Canal-bank, called the Pin-cushion. There are to be seen, to this day, the remains of a wharf near the spot, and the timbers which formed part of the mill.

‡It was kept, says Mr. Joseph Bass, by a man of the name of Twelves. By tradition so called, because he commanded a company of twelve men. In days less particular on this point than the present, it was not uncommon to nick-name a person; and for this, to be ever afterwards the only appellation by which the person should be known. What was the proper surname of this Twelves it is impossible to determine.

In connexion with this mill may be mentioned, a wind-mill, built by Royall Tyler, about the year 1786. This mill stood on the plain by the shop of M. R. & E. Marsh. It was not well constructed, and did not answer the purpose for which it was intended.

The plan was not generally approved of before it was built, and not a little fun was made at the expense of the builder. Among others, Mr. Wibird, then minister of the Congregational Church, was asked by Mr. Tyler how he liked his mill. "Why, sir," said he, "when I was a boy I made one myself, but it would not go."

‡Owned by Deacon Elijah Veazie

in a regular manner, and since that period the quarries have been worked without interruption.

Nothing but marble can exceed the beauty of this granite, when well worked. It presents a fine surface, pleasingly variegated, uniting in its appearance richness and massive strength.

This granite has been wrought into almost every form. Perhaps it appears to the greatest advantage when worked into pillars. Yet whatever form it is made to assume, whether taken rough from its bed, or nicely hammered into regular blocks, and made the outer wall of a dwelling,\* or formed into noble pillars, or made to stand, (as it has been,) for monuments† to the memory of the dead, it is in every way attractive. Some of the quarries seem to be inexhaustible, and promise to endure as long as man endures through all coming time.

Quarries of slate have also been found near Neponset, which have proved useful in furnishing a substance for grave-stones.

*Canals and Rail-way.* It has always been a desirable object to form an easier mode of conveying the stone from the quarries to the wharves, than by carting them, which has been found not only extremely burdensome and tedious, but also attended with an expense all would be glad to diminish. No way had as yet been devised for taking the stone to the wharves but by teams; and as it could not easily be got to the water, a plan was formed for bringing the water nearer the stone.

Accordingly, in the spring and summer of 1824, a canal was begun by Mr. Joshua Torrey, an enterprising man, which, it was intended, should run from the head of the creek, east of the Alms-house, nearly to the meeting-house, by which a very great part of the carriage by land would be saved. It was entered upon and pursued, for a time, with spirit, but it seemed likely to prove too expensive, at least for one individual, and the whole design was entirely abandoned.

An impulse, however, had been given to public spirit, which seemed likely, in the end, to be productive of good effects. In the spring of 1825, another plan was set on foot to follow the stream called Town River, from the tide mill, as far up as the Stone Bridge, on the Hingham and Quincy Turnpike, and so to scoop out the channel and raise canal banks, as to render it navigable for sloops of considerable burden to wharves which should there be built. Shares were accordingly sold, and a company was incorporated by the name of the "Quincy Canal Corporation," and the plan was begun with the most sanguine hopes of its ultimate success.

The Corporation, however, were unfortunate in many of their contracts, and the thing did not advance so rapidly or so successfully as was expected. With various fortune, at one moment prosperous, then adverse, now with high hopes, and then again on the eve of leaving it forever; they at length completed their undertaking in the autumn of 1826.

\* Though it may appear strange, it is no less true, that till within the last year, there was not a regular stone house in the town. There were stone garisons which were afterwards converted into dwelling-houses or other buildings, and of this character was the old stone meeting-house, but no one had, till lately, built a house of this material.

† The stone for the Bunker-hill Monument is now preparing, to be taken from this place.



The cost of this canal was upwards of \$10,000. Sloops can now approach within a mile of the ledges and take the stone to market; while in return, opportunity is offered the sloop owners to take in another cargo of lumber or other saleable articles, because they can thus be landed nearly in the centre of business. At the head of this canal is a fine wharf, the longest and best in town, and no place appears more favorable for a lumber wharf, stores for grain, &c.

Soon after this canal was commenced, a bolder design was formed of building a Rail-way, on which the stone might be transported in great quantities, from the quarries directly to the wharf. This was a much bolder design, because it was one, which had, as yet, never been tried in this country on so large a scale as was now contemplated. The plan was suggested from the wish to obtain, in the easiest mode possible, a sufficient quantity of stone for the erection of the Bunker Hill Monument. Under this plea a more general interest was undoubtedly awakened, in favor of the proposed project, though all were anxious, independent of any such patriotic feeling, to do all that could consistently be done, to cherish the spirit of internal improvements; and especially for a rail-way, which was an object of universal curiosity.

Several routes were surveyed for the purpose, and the one which led from the quarries, on the borders of Milton, was at last selected by the company, as the most conducive to their interest and to the plan they had in view. It was the wish of the Town of Quincy, as a body, as well as of individual owners of quarries, that the rail-way should run directly through the town. This route seemed attended with less expense, and was also favorable to the interests of those who held valuable quarries on the south side of the hill, from whence stone had been hitherto taken. They had fears lest a sad alternative should be left them, either to see the rail-way company taking to themselves all the business, or else to be obliged like them to build a rail-way of their own; neither of which seemed altogether agreeable.

The Rail-way Company obtained permission from the Legislature to build their road, and it was immediately entered upon, and entirely completed in the autumn of 1826. The entire cost of the work was estimated at \$100,000. It runs a course of about three miles, from the quarries to the wharves. For a short distance, it is formed of two branches, owned by different companies, one belonging to the Bunker Hill Monument Association, exclusively, the other, to a society of gentlemen of wealth, in Boston.

It has hitherto fully answered the expectations, at first entertained of its success. How far, or whether it will, in any degree, prove an injury to those before engaged in the stone business, time alone can determine.

Should it, however, continue to fulfil the design proposed, and its owners be enabled to afford their stone, at market, at a much cheaper rate than can be afforded, by the owners of ledges, who have hitherto been engaged in this business, and who cannot unite with the rail-way already built; perhaps it would not be taking too great a prophetic view, to suppose that another would, in a few years, be constructed, running through the valley, which seems to have been designed by nature for the purpose, on the south side of the hill,

where these ledges lie; and either uniting with the canal, at its head, or pursuing its way onward to the open ocean.

*Surface, Soil, &c.* The Town of Quincy is, for the most part, much diversified with hills and vallies. Some of the hills are very high, and are distinguished by different names. Mount Wollaston rises to a considerable elevation above the level of the sea. Pen's hill is an abbreviated name, given to a high hill between Quincy and Braintree, from the family of Penniman, once large owners of land thereabouts. Mount Ararat is a large and lofty hill, and is among the parcels of land, lately presented to the town, by the Hon. John Adams. President's hill is a beautiful eminence, so called from its being, a great part of it, the property of the second President of the United States. The title seems to be well appropriated, since it has now become the property of another President. The top of this hill commands one of the most beautiful prospects in the country, which, on a clear Summer's evening, is picturesque in the highest degree.

The soil is generally, rich and fertile. Some of it is rocky and barren, but for the most part, it is made annually to yield an abundant harvest.

*Relics, Curiosities, &c.* In the north-west part of the town, bordering on Milton, are still to be seen the remains of a furnace, which was built there, in all probability, nearly two hundred years ago.—The dam, which was raised to form a pond for water-works, is still standing, and the cinders, which came from the furnace, lay scattered about to show that men once worked there, and have passed away. A short time since a cavern was discovered, of which the dimensions were as follows: depth, about 8 feet, width, 6 feet, with an entrance-way of 3 feet wide. The walls of this cavern are well built of stone, and seem to indicate that very great fires were once made in it; probably it was used for the furnace. A small plate of iron was also found, no doubt left there by the workmen when they left the place

Little is known respecting those who worked in this furnace, or the time when it was erected. The great-grand-father of Mr. Wilson Marsh lived on and owned the land nearly opposite the railway hotel, and in his farm was included the furnace meadow. He settled there in 1650, and the furnace was then standing. Through this family,\* tradition informs us, that men were sent over here by a company in England. It has been thought that the workmen were Swedes; but of this there is not so much certainty. Whoever they were, they proved a dissipated set; the proprietors lost by them, and broke up the establishment. The ore which they worked was taken from the meadow,† south-west of Mr. Edmund Billings'. This was about a mile from their furnace.

The situation which they chose was well calculated for the object they had in view. By erecting a very small dam, the stream, which passes through the meadow, is made to overflow an immense portion

\*For this I am indebted to Mr. Wilson Marsh.

†Near this place, till within some few years past, stood a little bridge, which always went by the name of the "Furnace-mine bridge." The distance of this mine, from the furnace, will cease to be wonderful, when we find that in the Jerseys they have carted their ore ten miles, after landing it from the vessel, which had carried it by water as many more

of land, of little value; by which a water power is obtained, sufficient for carrying on extensive works.

In the year 1819, the bones of two Indians were discovered by some workmen, on the land of the Messrs. Billings', near Squantum. From the appearance of these bones, it was supposed that the bodies were a male and female. Those of the male seemed to indicate a man of great size. Under their heads were found a large piece of pure copper, two hatchets, and other relics which proved they had been connected with civilized men, perhaps with Morton.\*

In 1775, near the farm-house of Mr. George W. Beale, stood what was considered an old fort. Three sides were under the ground, and well stoned. The door was made of double plank. It may have been used as a place of safety from the Indians.

*Masonic Lodge.* A Lodge of free and accepted masons was installed in this town, in the year 1804, by the name of "Rural Lodge." The society, at present, consists of about forty members.

### DISTINGUISHED INDIVIDUALS.

It becomes us with great propriety, to make mention of those distinguished persons, who have either gone forth from this place, or in the course of their lives, been intimately connected with it. Beside those who have become peculiarly distinguished will be mentioned, all who have taken degrees in Universities or Colleges.

Mr. Hancock† observes, that "since the foundation of Harvard College, scarce any town in the province hath reaped greater advantage from it than this; there having been graduated in it, if I mistake not, 49 of the children of this people, and 42 of them out of this parish; many of whom have done worthily and been famous, both in Church and State."

It is to be remembered, that at the time this was spoken, one hundred years only had elapsed since the University was founded. When this is considered, it may indeed appear surprising, that in a country town, by no means numerous in its population, so many should have had the advantage of a liberal education.

Following the alphabetical order, our enumeration commences with one who fled from persecution.

Henry Adams, the progenitor of the Adams family in this country. He† took his flight from the Dragon persecution in Devonshire, England, and alighted with eight sons, near Mount Wollaston. One of the sons returned to England, and after taking time to explore the country, four removed to Medfield and the neighboring towns, two to Chelmsford, one only, Joseph, remained here, and was an original proprietor in the township of Braintree." Joseph Adams had a son Joseph Adams, who was the father of John Adams, who was the father of John Adams the President.

They were distinguished, as we learn from the epitaph of Henry Adams, "for their piety, humility, simplicity, prudence, patience, temperance, frugality, industry and perseverance."

\*On the land of the late Anthony W. Baxter, is the spot of ground which was used by the Indians for their burial-place. It lies near a thick swamp. †See C. S. p. 33.

‡From an epitaph on the monument, raised by President Adams, senior, over his grave.

John Adams, son of John Adams, senior, a respectable and valued citizen of this place, born 19th Oct. (old style,) 1735. His life was one of the most eventful recorded in the annals of history, and his name will ever be remembered among the benefactors of his country, and among the glorious asserters of the rights of man.

When quite young, he was not distinguished for an ardent love of learning, to which he afterwards so severely applied himself. Study was rather an irksome task to him, and to those acquainted with his youthful spirit, books seemed but the fetters, of a mind, in coming years destined to work wonders in the cause of freedom.

It has been most justly observed that man is, in a great measure, the creature of accidental circumstance, and never, perhaps, was this remark more clearly illustrated, than in the history of the early life of John Adams.

To those who knew any thing of the last days of this great man, it is wholly unnecessary to mention how great were his conversational powers, and that to all who were so fortunate as to listen to him, the fund of anecdote, from which he drew for their instruction, no less than entertainment, was inexhaustible. It was his delight to speak of interesting incidents which had been connected with himself, not through vanity or ostentation, for these were not a part of his nature, but to bring conviction to the mind, that of much that was considered abstract truth, there were found sensible illustrations in common life. The following anecdote, related by him, even to the last days of his life, with all that good humor which was so characteristic of him, it is presumed, has not yet passed away from the minds of many, who have heard it from his own lips; a few only of his strong expressions are remembered.

‘When I was a boy, I had to study the Latin-grammar; but it was dull and I hated it. My father was anxious to send me to College, and therefore I studied the grammar till I could bear with it no longer; and going to my father, I told him I did not like study, and asked for some other employment. It was opposing his wishes, and he was quick in his answer. ‘Well John,’ said he, ‘if Latin-grammar does not suit you, you may try ditching, perhaps that will; my meadow yonder needs a ditch, and you may put by Latin and try that.’

‘This seemed a delightful change, and to the meadow I went.— But I soon found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I eat the bread of labor, and glad was I when night came on. That night I made some comparison between Latin-grammar and ditching, but said not a word about it. I dug the next forenoon, and wanted to return to Latin at dinner, but it was humiliating, and I could not do it. At night toil conquered pride, and I told my father, one of the severest trials of my life, that, if he chose, I would go back to Latin-grammar. He was glad of it; and if I have since gained any distinction, it has been owing to the two days labor in that abominable ditch.’

He was prepared for College in the school of Mr. Joseph Marsh, then a distinguished instructor in this place; and was graduated at Harvard University, in 1755. After leaving College, he kept a school in the town of Worcester; studied law with Col. James Put-

nam, of the same place, and while engaged in this study, wrote his famous letter, so prophetic of the greatness of his country.

In his profession he became early distinguished, and was appointed Chief Justice of the Supreme Court. He was foremost among that band of patriots, who laid the foundation of the Independence of our Country. His conduct in the cause of Preston, with his friend Josiah Quincy, jr. would, of itself, have made his fame enduring.— He was a member of the first Congress, in 1774, and was the bold adviser of the Declaration of Independence. He was chosen on the committee to draft that paper, and eloquently defended it. He was sent minister Plenipotentiary to the Court of France, the same to the United Provinces, and was many years the American Minister in France and England. In 1789, he was chosen Vice President of the U. S. and in 1797 was chosen President.

In 1817 he was chosen one of the electors for the choice of President. In 1820, he was sent, by his native town, to the Convention for the purpose of amending the Constitution.

He was elected President of the American Academy of Arts and Sciences; had been a member of various other societies, filled the most important stations in the gift of the people, and received the highest honors from our Universities and Colleges.

The latter part of his life was spent in private retirement. As an orator, he was one of the most powerful his country ever beheld. It was the remark of Thomas Jefferson, that on the subject of the Independence of the Colonies, John Adams, by his eloquence, “moved us from our seats.” In learning, he was profound, and in religious knowledge, surpassed the Theologians of his age. He died\* at 6 o'clock, P. M. on the 4th of July, 1826, in the XCI. year of his age.

Jedidiah Adams, was graduated at Harvard University, 1733, and was, for many years, the worthy minister of a Church in Stoughton, where he was settled in 1745.

Zabdiel Adams, born 5th Nov. 1739. His father was uncle of John Adams, President of the United States. He was one of the students of Mr. Joseph Marsh, was graduated at Harvard University in 1759, and ordained minister of Lunenburg, on the 5th Sept. 1764. He continued many years an eminent minister of the Gospel, and died 1st March, 1801, aged 62.

John Quincy Adams, † son of John Adams, was graduated at Harvard

\*The remarkable circumstance of his death, as well as that of his copatriot and friend, Thomas Jefferson, on the same day, are too well known to need further remark. It may be worth while to mention, that previous to the fourth of July, he had been solicited to give a sentiment for his fellow townsmen at that day's celebration. “I will give,” said he, “*Independence forever.*” On being asked if he would add anything, he answered, “not a syllable.” This sentiment was drunk amidst the united acclamations of his fellow townsmen, perhaps at the very moment when “his spirit was returning to God who gave it.”

†Seven cities once contended for the birth place of Homer. Two towns have already contended for the birth place of the honorable gentleman above named. The matter is, at present, very clearly understood; but lest, hereafter, any doubts should arise on the subject, which seem likely enough to arise, I shall insert a letter, written by the late Hon. John Adams to the Rev. Peter Whitney, at a time when the point was undetermined. As to a quibble on the word *Braintree*, our friends of the old town will never descend to it.

“DEAR SIR.—John Quincy Adams was born in Braintree, now called Quincy, in

University, in 1787, and appointed Professor of Rhetoric and Oratory, in the same Institution in 1806. He was sent minister to several of the Courts of Europe, filled other important offices in the Government, was made Secretary of State by President Monroe, in 1817, and is now President of the United States.

Charles Adams, son of John Adams, was graduated at Harvard University, in 1789, engaged in the study and practice of law, in N. York, and shortly after died there.

Thomas Boylston Adams, son of John Adams, was graduated at Harvard University, in 1790, entered upon the practice of law, and was appointed Chief Justice for the Southern Circuit of the Court of Common Pleas.

George Washington Adams, son of John Quincy Adams, was graduated at Harvard University in 1821, engaged in the study and practice of law, in Boston, and was chosen Representative to the General Court, from that city, in 1826.

Charles Adams, son of John Quincy Adams, was graduated at Harvard University, in 1825, now engaged in the study of Law in Washington.

Benjamin Beale, son of Capt. Benjamin Beale, was graduated at Harvard University, in 1787, now a resident in France.

Gregory Baxter was graduated at Harvard University, in 1725.

John Bass was graduated at Harvard University in 1737. He was a man of great mathematical genius.

Lemuel Bryant was graduated at Harvard University, 1739; was ordained the sixth minister\* of Braintree first Church, 4th Dec. 1749, and dismissed, Oct. 22, 1753.

John Lindall Borland was graduated at Harvard University in 1772.

Francis Borland was graduated at Harvard University in 1774.

Ebenezer Brackett, son of James Brackett, born in 1773, was graduated at Dartmouth College in 1791, entered upon the practice of medicine in this place, and died here a few months after commencing his practice. He was a young man of great promise.

William Coddington, a distinguished person from Lincolnshire, England. He was engaged with others in the first settlement of this town; afterwards he became Governor of Rhode Island, and died in 1678, aged 78.

Joseph Cleverly, was graduated at Harvard University in 1733; for many years employed as a reader of the Church service, in the

the year 1767, in the white-house, near the foot of Penn's hill, which you, sir, once inhabited. I had been attending Plymouth Court the whole week, under the greatest anxiety. Returning on Saturday afternoon from Plymouth, I met Dr. Tufts on Hingham Plain, between Dr. Shute's house and Mr. Cushing's tavern, who informed me that I had a son. He must, therefore, have been born Thursday or Friday. The next morning I carried him out to be baptized by Mr. Smith, of Weymouth, his grandfather. His great-grand-father, John Quincy, was then dying. His daughter, the child's grand-mother, requested me to call him John Quincy.

These minute details are not worth remembering, but as there seems to be a curiosity on the subject, you now have the truth.

Most respectfully,

JOHN ADAMS.\*

REV. PETER WHITNEY,  
Quincy, 2d March, 1825.

\*For more particular account of Congregational ministers, see account of that Society

Episcopal Church, in this place. He died 16th March, 1802, aged 89. \*"The simple monument of his name, his age and services is erected in the Episcopal Church-yard near the sanctuary, where he so long and faithfully presided."

Joseph Crosby was graduated at Harvard University in 1772; for some time a preacher of the Gospel, but never settled.

Ebenezer Crosby was graduated at Harvard University in 1777; practised medicine in New York, and became a Professor of medicine in a College in that State.

William Clark, was graduated at Harvard University, in 1759, for many years minister of an Episcopal Church in Dedham, and employed also in supplying the church in this place. He died 4th Nov. 1815, aged 75 years, and lies buried in their church yard.†

Arthur St Clair, one of the distinguished Generals of the Revolution, a resident‡ here in 1763.

Richard Cranch was born in Kingsbridge, England, in October, 1726. His parents were Puritans. He came to Boston at the age of nineteen. In 1750, he left that place on account of the prevalence of the small-pox, and came out to what was then called the North Precinct of the town of Braintree, afterwards he removed to Weymouth, there married the daughter of Rev. William Smith, and soon returned to this place, where, with the exception of a few years, he spent the rest of his days.

He was a man of a strong and comprehensive mind. He was deeply read in almost every science, a great Theologian, and above all distinguished for the piety and purity of his life. He was repeatedly chosen a Representative to the General Assembly of the State, and several times a Senator. He was appointed judge of the Court of Common Pleas, for Suffolk, and retained that office 'till the division of the county.

In 1780, he received an honorary degree of Master of Arts, from the University in Cambridge. He was also elected a member of the American Academy of Arts and Sciences.

His own death, and that of his excellent and amiable consort were not a little peculiar. §"It had been his earnest desire that he might not survive the death of his wife; and hers, that she might live to be-

\*Report on the subject of Pews.

†The following Latin inscription is carved on his stone.

In memoriam Reverendi Gulielmi Clark, cujus cineres sub hoc lapide sunt depositæ. Olim quibusdam annis apud Dedham minister Episcopalis, et pro annis pluribus ab officio sacerdoti per corporis infirmitates exclusus. Molestias varias et dolores per vitam sustinuit Providentiæ diviniæ submissus, et in spe ad vitam eternam resurrectionis beatæ. obiit Nov. die IV. A. D. MDCCCXV, ætatis suæ LXXV.

Abi viator, Disce vivere, disce pati, disce mori. In Christo mea vita latet, mea gloria Christus, et illius tandem potentia omnipotenti resurgam.

For the benefit of the English reader, I have made the following translation. Sacred to the memory of the Rev. William Clark, whose ashes repose beneath this stone, formerly for some years an Episcopalian minister in Dedham, and by bodily infirmities, for a long time taken off from his ministerial duties. His various maladies and sufferings he endured in pious submission to divine Providence, and died in hope of a resurrection to a happy immortality, 5th Nov. 1815, aged 95. Go stranger, learn to live, to suffer and to die. My life is hid in Christ. He is my glory, and by his omnipotent power I shall awake.

‡He lived in the house then belonging to the Apthorp family, now the property of madam Hannah Miller.

§See Whitney's sermon, at the interment of Richard Cranch and wife, p. 15

hold her dearest friend gathered in peace to the dust of his fathers." Richard Cranch died 16th of October, 1811; Mary Cranch, his wife, died 17th Oct. 1811; and were both buried on the same day.

William Cranch, son of Richard Cranch, was graduated at Harvard University, in 1787. After leaving college he read law with Judge Dawes, of Boston; opened an office in this town, but remained only a few months; afterwards he opened an office in Haverhill, where he continued till 1794. He was then sworn into the Supreme Judicial Court, removed to Washington, and on the last day of the administration of President Adams, was admitted as a justice of the District Court of Columbia. On the death of the Chief Justice of that Court he was appointed to fill the vacant office. He is also vice President of the Columbian Institute.

Benjamin Clark Cutler, was graduated at Brown University, in 1822, now minister of the Episcopal Church in this town.

Henry Flynt, one of the first ministers of the Congregational Church in this place.

Moses Fiske, was graduated at Harvard University, in 1662, the third minister of the Congregational Church in this place.

Josiah Flynt, son of Henry Flynt, minister of this place, was graduated at Harvard University, in 1664, and afterwards ordained minister of Dorchester.

Henry Flynt, son of Mr. Josiah Flynt, minister of Dorchester, and grand-son of Henry Flynt, of this place, was graduated at Harvard University, in 1693, and Tutor and Fellow in the same for fifty years. He resided here many years before his death.

Thomas Greenleaf, was graduated at Harvard University, in 1784, entered upon the study and practice of law; was for many years Representative to the General Court, from this town, and in the course of the administration of his excellency John Brooks, appointed a counsellor.

Thomas Greenleaf, jr. was graduated at Harvard University, in 1806, and for many years engaged in the practice of law in this place. He died 29th Sept. 1817, aged 29 years.

John Hancock, son of Rev. John Hancock, of Lexington, was the fifth minister of the Congregational Society in this place, and graduated at Harvard University, in 1719.

John Hancock, son of Rev. John Hancock of this place, was born in January, 1736, and graduated at Harvard University, in 1754. On the death of his uncle, Thomas Hancock, Esq. he inherited a considerable fortune and became an eminent merchant. In 1776, he was chosen a member of the House of Representatives, for Boston. He was a member of the first Congress, in 1774, and in May '75, in the second congress, was chosen President in the place of Peyton Randolph, who was obliged to return home. As President of Congress, he was first to put his name to the ever memorable Declaration of our Independence. On the 12th of June, 1775, General Gage issued a Proclamation, promising pardon to all the rebels, except Samuel Adams and John Hancock, "whose offences," are declared to be "of too flagitious a nature to admit of any other consideration than condign punishment."

\*See Allen's Biography. p. 327



He left Congress on account of his ill health, in Oct. 1777. When the present Constitution of Massachusetts was adopted, he was chosen first Governor in 1780, and continued in that office till he resigned in '85. In 1787, he was again chosen to the same office, where he remained till his death, Oct. 8, 1793, aged fifty-six years.

His administration was peculiarly popular. He addressed the legislative assembly with a power of eloquence seldom equalled. His conduct as President of Congress, was dignified and impartial. His fortune enabled him to be generous and charitable. He was a distinguished benefactor of Harvard University, and died as he had lived, beloved for his virtues and respected for his independent and honorable conduct.

Leonard Hoar, was graduated at Harvard University, in 1650. Chosen President of the same in 1672, and died here Nov. 28, 1675, aged 45.

William Hope was born in this place. His mother's name was Willard. His parents were both lost at sea. At the age of seventeen, he went to London, and from thence to Amsterdam, where he became the greatest merchant and banker ever known before or since. In the war which ended in 1763, he was the agent and banker of the British Government. All the millions of money for the pay and subsistence of the army of Prince Ferdinand, passed through his hands. Such were the magnitude of his concerns, the grandeur and magnificence of his style of living, and the integrity of his character, that he was visited and respected by Kings and Princes, Dukes and Lords, who made journeys on purpose to see and pay their respects to him."

Joseph Marsh, fourth minister of the Congregational Society in this town, was graduated at Harvard University, in 1705.

Ebenezer Miller, first minister of the Episcopal Church in this town, was graduated at Harvard University, in 1722.

Jonathan Mills was graduated at Harvard University in 1723, afterwards a settled minister in Ware and other places.

John Marsh was graduated at Harvard University, in 1726.

Joseph Marsh, son of Rev. Joseph Marsh, born in 1710, was graduated at Harvard University, in 1728, and, for many years, was master of a Latin School in this place.

William Montague, at different periods between the years 1790 and 1800, a preacher in the Episcopal Church in this place.

Edward Miller was graduated at Harvard University in 1813;

\*On his monument, in our grave yard, is the following curious inscription:

Three precious friends under this tomb-stone lie.  
 Patterns to aged, youth and infancy.  
 A great mother, her learned son, with child.  
 The first and least went free, he was exil'd.  
 In love to Christ, this country, and dear friends.  
 He left his own, cross'd seas, and for amends  
 Was here extoll'd, envied all in a breath,  
 His noble consort leaves, is drawn to death.  
 Strange changes may befall us ere we die,  
 Blest they who well arrive Eternity.  
 God grant some names, O thou New England's Friend,  
 Don't sooner fade than thine if times don't mend.

His aged and pious relict, the late Madam Usher, was buried in the same tomb, May 30, 1723.—See Hancock's C. S. p. 25, note.

†See Recollections of a Bostonian, published a few years ago in the Boston Centinel, written by John Marston, Esq. of this place.

entered upon the practice of law in this town, and was afterwards sent Representative to the General Court of the State.

Jonathan Neal,\* was graduated at Harvard University, in 1724.

Samuel Nightingale, was graduated at Harvard University, in 1734; was a Judge of one of the Courts of Rhode-Island, and Lieutenant Governor of that State.

Joseph Pearse Palmer, was graduated at Harvard University, in 1771.

Thomas Phipps was graduated at Harvard University, in 1757. He entered upon the practice of medicine in this place in the year 1768, and continued an eminent physician till his death, 4th Nov. 1817. He died aged 85.

Thomas Phipps, son of Thomas Phipps, the successor of his father in the practice of physic in this place.

Edmund Quincy† came from England with the Rev. John Cotton, flying from civil and religious persecution, in the reign of Charles I. and arrived at Boston, Sept. 1633. He was elected in May, 1634, one of the first Representatives of Boston to the first General Court held in the province. He received a grant of land in this place, in 1635, and died soon after, aged 33.

Edmund Quincy, son of Edmund Quincy, was born in England, in 1627. He inherited and settled on his father's estate, at Mount Wollaston. He was a magistrate of the county, and Lieut. Colonel of the Suffolk regiment. He died in 1697, having had two sons, Daniel and Edmund.

He was appointed by the Court, about the year 1690, on a committee for substantiating the charges against Sir Edmund Andros.—His son Daniel died before his father, leaving one son John.

John Quincy was born in 1689, was graduated at Harvard University in 1708, and was one of the greatest public characters of that period. He held the office of Speaker of the House of Representatives, longer than any other person during the charter of William and Mary, and was Representative from Braintree, and member of the Executive Council of the Province forty successive years.

Edmund Quincy, the youngest son of Edmund Quincy, was born in Braintree, Oct. 1681; was graduated at Harvard University in 1699, and entered early into public life as representative of his native town, and afterwards as member of the Executive Council. He held the commission of Judge of the Supreme Court of the Colony, from the year 1718 to his death. He was appointed by the General Court of Massachusetts, their agent at the Court of Great-Britain, to settle a controversy between the Province of Massachusetts Bay and that of New Hampshire, relative to their respective boundary lines. In Dec. 1737, he embarked for England on that mission.—He died in London soon after his arrival, of the small-pox, Feb. 23, 1738. Beside a donation of one thousand acres of land to his heirs, in the Town of Lenox, in the county of Berkshire, the Colony caus-

\*This man was the great uncle of Mr. Joseph Bass, and as he thinks was once a preacher, but is not certain. The Neals were great landholders in this town many years ago. They owned all the land to a considerable extent both sides of the road from Mr. Boylston Adams' house to the brook towards Milton.

† This account of the Quincy family, I have taken chiefly from the "Life of Josiah Quincy, jun." by his son Josiah Quincy.

ed a monument to be erected over his grave, in Bunhill Fields, London, at their expense.

Edmund Quincy, son of Edmund Quincy who died in London, was born in Braintree in 1703, was graduated at Harvard University in 1722. He was many years a merchant in Boston; afterwards resided on his paternal estate in Braintree,† was author of a "Treatise on Hemp Husbandry," published in 1765, and died an active magistrate of the county of Suffolk, in July 1788, aged 85.

Josiah Quincy, youngest son of Edmund Quincy, who died in London, was born in Braintree, in 1709; was graduated at Harvard University, in 1728, and entered into business as a merchant in Boston. In 1737, he accompanied his father to England, passed several years in Europe, at different periods of his life, and finally returned to America, in 1749. He was appointed, in 1755, by Gov. Shirley, joint commissioner with Thomas Pownall, afterwards Gov. Pownall, to negotiate with the Colonies of Pennsylvania and New York, for assistance in erecting a frontier barrier against the French, at Ticonderoga. He retired from business in 1756, and resided in Braintree on a portion of his paternal estate, until his death, in 1784.

Edmund Quincy, eldest son of Josiah Quincy, was born in Braintree, Oct. 1733; was graduated at Harvard University in 1752; entered into business as a merchant in Boston, and visited England in 1760 and 1763. He was a zealous whig, and a political writer of that period, and, had his life been spared, he would, probably, have

†The following is the epitaph inscribed on his monument:

Edmundi Quincy armigeri, patria Nov—Angli Massachusettensis, viri, pietate, prudentia et bonis literis spectati, hic deposita sunt reliquiae.

Qui va.ii. ab ineunte aetate Muneribus in Re tam civili, quam militari a suis sibi commissis, (his praesertim Regi a conciliis—Curia Supremae Judicatoriae Justiciarii et Militum Tribun.) summa facultate et spectata Fide functus. Laudem merito adeptus est.

Re Patria suae publica postulante ad Aulam Britannicam legatus est profectus ut Jura suorum et commoda procuraret.

Variolis arreptus—morte praematura obiit, et cum eo emolumenta, quae in ejus legatione, summa cum spe reposita erant omnibus suis popularibus penitus desiderabilis, decessit, at nullis magis quam Patrio Senatui qui in annis testimonium et gratitudinis, ejus Tumulo hoc epitaphium in-cribi curaverunt. Obiit Londini, Feb. 23, 1737, aetat 57.

In English it runs thus: Here are deposited the remains of Edmund Quincy, Esq. native of the Massachusetts Bay, in New-England; a gentleman of distinguished piety, prudence and learning.

Who early merited praise for discharging, with the greatest ability and approved integrity, the various employments, both in the civil and military affairs, that his country entrusted him with, these especially, as one of his majesty's council—a Justice of the Supreme Court of Judicature, and Colonel of a regiment of foot.

The public affairs of his country so requiring, he embarked their agent to the Court of Great Britain, in order to secure their rights and privileges.

Being seized with the small pox, he died a premature death, and with him the advantages expected from his agency, with the greatest prospect of success; he departed the delight of his own people, but of none more than the Senate, who, as a testimony of their love and gratitude, have ordered this epitaph to be inscribed on his monument. He died at London, Feb. 23, 1737, in the 57th year of his age.

†Opposite the place of Daniel Greenleaf, Esq. was once a beautiful cascade, built by Edmund Quincy. The land between the two hills, near the road, was somewhat excavated, which formed a pond, perhaps forty rods long, and ten wide. A dam was raised, on which bars were placed in the form of a grate, and through these the water was made to pass. Before it reached the stream below, it had formed itself into one entire sheet, which presented a very pleasing appearance. "I have often heard the sound of this water-fall," says Mr. Wilson Marsh. "at the distance of a mile."

taken an active part in the American Revolution. His health declining under a pulmonary complaint, he sailed to the West Indies, and died at sea, March, 1768, aged 35.

Samuel Quincy, second son of Josiah Quincy, was graduated at Harvard University in 1754; engaged in the study of the law, and became eminent in that profession. He was appointed Solicitor General of the Province, under the Crown, and held that office until the revolution. Influenced by his official duties and connexions, his political course was opposed to that of the other members of his family. He was appointed Attorney for the Crown, in the Island of Antigua, which office he held till his death, in 1789.

Josiah Quincy, jun. the youngest son of Josiah Quincy, was born in Boston, Feb. 23, 1744; received his instruction preparatory to entering the University in the school of Mr. Joseph Marsh, in this town. He was graduated at Harvard University in 1763. He entered upon the study of law with Oxenbridge Thatcher, Esq. of Boston, and was afterwards eminent in the practice of it. He took a bold stand as a writer and an actor in the cause of freedom. In the case of Preston, in the Boston massacre, he shared an immortal fame with his co-patriot, John Adams. The labors of his profession wore upon his frame, and in Feb. 1773, he was obliged to leave home and take a voyage to the south. He returned, and in May, 1774, published "His observations on the Boston Port Bill." On the 20th Sept. 1774, he embarked, privately, at Salem, for England, in the cause of his country. Here he remained some time, and was returning home in 1775, with his heart and soul devoted to his country. That country he was never more permitted to reach. His health had been continually failing, and on the 26th of April, 1775, without hearing of the battle of Lexington, he died.

The inhabitants of Gloucester paid funeral honors to his remains. He was afterwards removed to this place, according to his wish, where a monument\* was erected to his memory, and to that of his wife, by his only surviving child, Josiah Quincy.

He had lived for his country, and his last prayers were for its welfare. His name will be enrolled among those great spirits, who led the way in procuring the freedom of the civilized world.

\*On one side of this monument is the following epitaph, written by John Quincy Adams:

Sacred to the memory of Josiah Quincy, jun. of Boston, barrister at law. Brilliant talents, uncommon eloquence, and indefatigable application raised him to the highest eminence in his profession. His early, enlightened, inflexible attachment to the cause of his country is attested by monuments more durable than this, and transmitted to posterity by well known productions of his genius. He was born the 23d of Feb. 1744, and died the 26th of April, 1775. His mortal remains are here deposited, with those of Abigail, his wife, daughter of William Phillips, Esq. of Boston. Born 14th April, 1745; died 25th March, 1798.

Stranger! In contemplating this monument, the frail tribute of filial gratitude and affection—

Glows thy bold breast with patriotic flame?  
Let his example point the paths of fame;  
Or seeks thy heart, averse from public strife,  
The milder graces of domestic life?  
Her kindred virtues let thy soul revere,  
And o'er the best of mothers drop a tear.

And on the other side is written, Josiah Quincy, jun. born 23d Feb. 1744, died 26th April, 1775. And Abigail Quincy, his wife, born 14th April, 1745, died 25th March, 1798. To their united and beloved memory this monument is erected by their only surviving child

Josiah Quincy, son of Josiah Quincy, jun. was graduated at Harvard University, in 1790; for many years member of Congress from Suffolk; member of the State Legislature, and Speaker of the House of Representatives; Judge of the Municipal Court in Boston, and now Mayor of the City of Boston.

Norton Quincy, son of John Quincy, was graduated at Harvard University, in 1736, and died here, Sept. 23d, 1801, aged 85.

Josiah Quincy, jun. son of Josiah Quincy, was graduated at Harvard University in 1821, and now in the practice of law in Boston. He is one of the aids of Governor Lincoln, with the rank of Lieutenant Colonel.

Grindall Rawson was graduated at Harvard University in 1678: afterwards Secretary of State.

Edward Stedman, formerly a physician in this place.

Samuel Spear was graduated at Harvard University in 1714; afterwards a settled minister.

Elisha Savil was graduated at Harvard University in 1743; practised physic in this place, and died 1768.

William Thompson, first minister of the Congregational Society, in this town. From him is supposed to have descended Benj. Thompson, Count Rumford.

Henry Turner,\* for many years a respectable physician in this place. He died Jan. 21, 1773, aged 84.

John Tileston, for many years master of the North Writing school, in Boston. He was born 31st Dec. 1734, and was a school-mate of President Adams, senior, who ever retained a respectful remembrance of him. Upwards of seventy years of his life were devoted to the instruction of youth. His salary was continued to him to the day of his death, though he retired from his duties as a school-master, at the age of 85. He was remarkable for his modesty, industry and moral excellence. "Though not a great man, he was a very useful one, and deserves to be remembered among the worthies of his country." He died 13th Oct. 1826, aged 92.†

Royall Tyler, a native of Boston, though many years a resident here. He was graduated at Harvard University in 1776. "He commenced his public life as Aid de Camp to Gen. Lincoln, who commanded the army that suppressed the rebellion of Shays, in 1786—7. During that campaign, Mr. Tyler was charged by Gen. Lincoln with a special mission to the Government of Vermont. About 1790, he removed to Vermont, and there became a distinguished lawyer. He was assistant Judge of the Supreme Court six years, and Chief Justice of the same Court six more. He was a man of genius, a poet, an orator, a civilian, an erudite and accomplished scholar, and a gentleman of elegant and endearing manners." He died 16th Aug. 1826, aged 66.

Lewis Vassal, son of a Major Vassal,‡ who came over to this coun-

\*Dr. Turner lived in the house of Mr. Benjamin Gay, and kept a tavern there for some time. This fact had not come to my knowledge when the list of taverns was printed on page 46. This must, therefore, be added, to make that list complete.

†See notice of his life in Boston Centinel, 14th Oct. 1826.

‡Major Vassal, who, I suppose, was the son of William Vassal, mentioned in Eliot's Biography, lived in the house of President Adams, and died there. Lewis, his son, lived in the house of Mr. John Greenleaf, and lies buried in the Episcopal Church-yard, with his wife by his side.

try from the West Indies. Lewis Vassal was graduated at Harvard University in 1728; spent his life in this place, and died Sept. 15, 1743, aged 34.

John Vassal, son of Major Vassal, was graduated at Harvard University in 1732, and became a merchant in Boston.

William Vassal, son of Major Vassal, was graduated at Harvard University in 1733; was afterwards High Sheriff, for the county of Middlesex.\*

John Vassal was graduated at Harvard University in 1757.

Lewis Vassal was graduated at Harvard University in 1760.

Benjamin Vinton was graduated at Harvard University in 1796, and was, for many years, a respectable physician in this town.

John Wilson, born in England, was graduated at Harvard University in 1705, and afterwards a physician in this place.

John Webb was graduated at Harvard University in 1708; settled in Boston at the New North Church, in 1714, died in 1750, aged 63. He was a man of considerable influence for his time.

Nathan Webb was graduated at Harvard University in 1715, afterwards a settled minister.

Anthony Wibird, seventh minister of the Congregational Society in this place; was graduated at Harvard University in 1747.

Edward Winslow, for several years minister of the Epis. Church in this town.

Peter Whitney, eighth minister of the Congregational Society, was graduated at Harvard University in 1791.

Ebenezer Woodward, a practising physician in this place, was graduated at Dartmouth College in 1817.

George Whitney was graduated at Harvard University in 1824.†

It has been remarked that no single portion of our country, of so small an extent, has afforded so many distinguished men to adorn the annals of our history, as the Town of Quincy. In the hour of need, when 'men's souls were tried,' John Adams and Hancock and Quincy and Samuel Adams, whose ancestors were from here, were the champions of our liberty; and in after times, two Presidents of the nation were called hence, by the voice of the people. Since then it be true, that no condition, however humble, if adorned by a virtuous and enlightened mind, can prove an obstacle to individual eminence, how are we excited by those who have gone before us, to lay broad and deep the foundations of knowledge and virtue, that so others may continue to go forth from among us, to be the ornaments and pride of our land.

\*Mr. Wilson Marsh tells me, that he was once present at the execution of a man in Cambridge, which, he thinks, was under the superintendance of High Sheriff William Vassal.

John and Lewis, the younger Vassals here mentioned, were probably sons, either of the merchant or the sheriff.

†It is possible, after all the pains I have taken, that some who have graduated may not have been mentioned. If so, I hope any other cause may be found for the omission, than intentional neglect.

## APPENDIX.

On Monday, June 11th, 1827, the corner stone of the "Adams Temple," so called, for the use of the Congregational Society, in this place, was laid with proper solemnities. A prayer was offered by the Rev. Peter Whitney, Pastor of the Church; after which he commenced the following Address:

"MY CHRISTIAN FRIENDS,—In conformity to the wishes of that great benefactor of us and of our country, the late President Adams, we are now erecting a temple for the worship of that incomprehensible Being, whom the heaven of heavens cannot contain. The foundation is already completed; and having addressed our prayer to the holy Majesty of the universe for his blessing upon our undertaking, we now proceed to deposit, beneath this corner stone a silver plate, on which is engraved the inscription, which will be read by the Chairman of the Committee."

The Hon. Thomas Greenleaf, Chairman of the building committee, then read the inscription on the plate, to be deposited in a lead box, together with the several deeds of land, presented to the town by the late President Adams. The following is the inscription:

"A temple for the public worship of God; and for public instruction in the doctrines and duties of the Christian religion. Erected by the Congregational Society in the Town of Quincy; the stone taken from the granite quarries, given to the town by the Hon. John Adams, late President of the United States.

This stone was laid June 11th, 1827, in the fifty-first year of American Independence.

The Rev. Peter Whitney, Pastor of the Society.

John Quincy Adams, President of the United States.

Levi Lincoln, Governor and Commander in Chief of the Commonwealth of Massachusetts.

John Whitney, Daniel Spear, John Souther,

Selectmen of the Town of Quincy.

building Committee.—Thomas Greenleaf, Chairman,—Noah Curtis, John Souther, Lemuel Brackett, Daniel Spear.

Alexander Parris, Architect.

William Wood, Master Builder.

### MEMORANDA.

The population of the town estimated at 2000

That of the United States at 13,000,000.

Engraved by Hazen Morse.

Mr Greenleaf made some interesting remarks, connected with the history of the place, and deposited the box; after which the Address was concluded, as follows:

"When ages after ages shall have passed away, when all, who are now living on earth, and successive generations for centuries to come, shall have finished their probation and gone to the unseen and eternal world, these walls

of granite, we are about to erect, will stand, we trust, amidst the revolutions of time, a monument of the interest we felt for the worship of God, and for the accommodation of our successors on the stage of life, till the stones themselves, of which it is to be constructed, shall be crumbling into dust.

"In this temple, when completed, may the truth, as it is in Jesus, be preached in all its purity and simplicity. Here also may the prayers of devout and humble souls ascend with acceptance to the throne of everlasting mercy.— Here may affliction, in all its forms and degrees, find consolation and support under the weight of suffering. Here may sin be forever denounced, and the sinner encouraged to repent and live. And here may that faith, which looks beyond things seen and temporal, to those that are unseen and eternal; which directs the aspirations of the soul to the presence and enjoyment of God in heaven, be animated and strengthened and confirmed. And here may many souls be trained up to join the spirits of the just made perfect in the devotions of a temple not made with hands, eternal in the heavens.

"In looking forward to the period, when another temple shall rise upon the ruins of this, we are naturally led to reflect upon what will then be the state of society here; how vastly improved! how far surpassing us in intellectual and moral excellence, will be the generation then existing! Our hearts rejoice in the contemplation of the increasing virtue and wisdom of the world; and we would offer our prayers to God, that *we* may so finish *our* course on earth, as to enter on our immortal destiny with qualifications for ceaseless progress; that, however improved our descendants may be, when these walls shall sink beneath the desolations of time, *we* may have reached a measure of improvement in that better world above, beyond what they shall have attained under all the advantages with which they may be favored. And with the numerous multitudes, who shall here be formed for glory and immortality, may *we* finally unite in ascribing thanksgiving and blessing, dominion and power, unto *Him*, who sitteth on the throne forever and ever."

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