







FIRST CONGREGATIONAL MEETING-HOUSE, NATICK.

A

HISTORY OF NATICK,

FROM ITS

FIRST SETTLEMENT IN 1651

TO THE

PRESENT TIME;

WITH

NOTICES OF THE FIRST WHITE FAMILIES,

AND ALSO AN ACCOUNT OF THE CENTENNIAL CELEBRATION, OCT. 16,
1851, REV. MR. HUNT'S ADDRESS AT THE CONSECRATION
OF DELL PARK CEMETERY, &c., &c., &c.

BY OLIVER N. BACON,

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BOSTON.

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Dedication.

TO THE

YOUNG MEN OF NATICK,

WHO WISH TO HAVE A CORRECT KNOWLEDGE OF THE HISTORY

OF THE TOWN; TO BECOME ACQUAINTED WITH,

AND CHERISH THE VIRTUES OF,

THE FATHERS OF THIS "PLACE OF HILLS,"

This Volume

IS DEDICATED, WITH ARDENT WISHES FOR THEIR HAPPINESS

AND PROSPERITY,

BY

ONE OF THEIR NUMBER.

P R E F A C E .

AT the close of the labor of compiling this volume, and as it is submitted to the perusal of its patrons, the author would beg their indulgence in a few words by way of explanation of the inducements which led him to undertake the work.

It was not from any confidence he had in his own ability over many of his fellow-townsmen, but all who had given any attention at all to the subject, with the exception of one who was abroad, were earnest in persuading him to undertake what they had either relinquished or indefinitely postponed.

He felt exceedingly desirous that a history of the last thirty years, the most eventful of any similar period in the history of the town, should be blended with that of events in her earlier years, published and unpublished, and all presented in a connected form to the public, that the antiquarian and the annalist, and more particularly the people of the town, might have an opportunity of reading it without the labor of searching it out in its original resting-places.

He saw, or thought he saw, a probability that much valuable history would be soon lost, unless it was arranged and published and in multiplied copies placed in more secure receptacles than the drawers or attics of the actors in the events, or their descendants.

In short, it has been his desire to furnish each family with an accurate account of every event of importance and interest which has taken place in their own town since its settlement, and to place it beyond the reach of such accidents as a short time since destroyed the records of a neighboring town.

He has endeavored to state facts accurately, and on the very best authority; to give no statistics but such as were reliable, and to guard with care against the introduction of errors into his work.

To all who have aided him in the work, to the Secretary of the

Commonwealth, the Librarian of the Massachusetts Historical Society, and his friend Lyman Mason, Esq., of Boston, he would tender his grateful acknowledgments. He is under especial obligation to Prof. Calvin, E. Stowe, of Andover Theological Seminary, and Rev. Samuel Hunt, of Franklin, Mass., for the use of manuscripts, as well as other important assistance.

If the volume shall answer the end for which it was intended, if it shall prove at once an accurate and impartial history of the town, the highest hopes of the author will be realized.

O. N. B.

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HISTORY OF NATICK.

CHAPTER I.

GENERAL DESCRIPTION. NAME AND SIGNIFICATION. FIRST SETTLEMENT.
MANNER OF OBTAINING POSSESSION. ORIGINAL BOUNDARIES. CONSTRUCTION OF THE FIRST VILLAGE.

NATICK is situated in the south part of Middlesex County, on the line of the Boston and Worcester Railroad, sixteen miles from the former and twenty-four from the latter city. Cambridge Court-House is sixteen miles to the east, and Concord twelve to the north of it. By a survey for a map of Massachusetts, under the superintendence of Simeon Borden, Esq., the latitude of the spire of the Orthodox meeting-house is ascertained to be $42^{\circ} 17' 63'' .17$. Its longitude, $70^{\circ} 21' 09'' .45$.

Like most of the towns of Massachusetts, it is very irregular in its boundaries. Its lines seem more ambitious of reaching the tops of the neighboring hills and the depths of the valleys, than of surrounding a symmetrical territory. It has a triangular shape, lying between the towns of Framingham and Needham on the west and east, Sherborn and Wayland on the south and north; Dover touches it at the south-east, and Weston at the north-east corners. It has more diversity of scenery in hills, valleys and plains, than most of the surrounding country, as is apparent not only by its appearance from commanding elevations, but by the name applied to it by the Indians, "Natick, a Place of Hills." With unerring sagacity, the red man's eye caught the distinguishing features of each place it rested on, of each river by whose banks he roamed, and applied to it for a name that word of his own language most descriptive of its peculiarities. "Massachusetts—the Blue Hills;" "Nonantum—Rejoicing," a hill in Newton; "Musketaquid"—Indian name of Concord, signifying Grassy Brook. When we see its slow serpentine river, lying in the lap of banks of the deepest verdure, we see how full of meaning is the

name applied to it. "Connecticut — Long River;" "Scituate — Cold Brook."

With how much propriety Natick was called "a Place of Hills," may be seen by a glance. In the south part of the town, Pegan Hill, with verdure to its summit, and in a conical form, rises above all other elevations and commands a view of sixteen villages, and of the river, brooks, woods, and lands adjoining. To the north of this, on each side of the south village and of Charles River, Perry's and Carver's may be seen so near to the river that each may be said to dip its foot in its waters as they glide along. Train's Hill, a mile to the north of these; Broad's Hill, one-half a mile to the north-west of the last; Tom's Hill, so called from a celebrated Indian of that name, located near the residence of Capt. William Stone; with Wachusett and Monadnock in the distance, and lesser eminences interspersed, complete the list.

From the summit of these hills, which were alike features of the ancient and modern town, may be seen the villages as they now appear. Beside the features just mentioned, very little remains to remind one of Natick, as described in ancient records and maps of the town. Three villages contain the mass of the population of the town: Natick Centre, containing two hundred and seventy-five dwelling-houses, sixty-five shops of different dimensions, six stores, one hotel, two apothecaries' shops, two markets, and four meeting-houses; South Natick, containing sixty-five dwelling-houses, one hotel, two stores and one meeting-house; Felchville village, to the North of the centre, containing about fifty-five dwelling-houses, one store and twenty shops.

The streets of the principal village have been laid out with a regard too exclusively to private interest; but the process of widening and straightening is fast making amends for mistakes in the commencement, and the purchase of a large plat of land, to be enclosed as a public square, will, it is hoped, make the village worthy of the beautiful scenery with which Nature has surrounded it. There are about thirty streets, which have received names by which they are now generally known, and young elms, which skirt the sides of most of them, begin to add much to the beauty of the village, as well as comfort of the traveller.

No other convenient opportunity will offer in the course of this history for describing three plains, in different sections of the town.

Pegan, named for an Indian family, is the site of the village in the centre of the town, contains about one square mile of territory, and is divided nearly equally by the Boston and Worcester Railroad. Eliot Plain, east of the south meeting-house, occupies about half the space of Pegan, and was named for the Apostle to the Indians; Boden Plain, named for Wm. Boden, Esq., is about the size of Pegan, and lies in the north-west corner of the town, between Lake Cochituate and Framingham line.

1650, thirty years after the landing at Plymouth, is the year that first brings Natick to our attention. Nonantum, the scene of Eliot's first labors among the Indians, was too near the English, and on other accounts unfavorable to the object in view, viz., civilizing and Christianizing the aboriginal inhabitants of Massachusetts. He made several explorations through the forest, to find some suitable place at which to establish an Indian church, but unsuccessfully, until, when he had almost given up in despair, a place was mentioned to him by the Indians every way suited to his wishes. It was South Natick, the declivities of Perry's and Carver's hills. Mr. Eliot was delighted with the discovery, and at his request six thousand acres were granted, under the sanction of the General Court, by the town of Dedham, to the praying Indians, they yielding therefor the town of Deerfield.

In the year 1651, the town of Natick was settled. It consisted of three long streets, two on the north and one on the south side of the river, with a bridge eighty feet long and eight feet high, and stone foundations, the whole being built by the Indians themselves. To each house situated on these streets was attached a piece of land. The houses were in the Indian style. One house, larger and more commodious than the rest, was built in the English style. One apartment of it was used as a school-room on week-days, and as a place of worship on the Sabbath. The upper room was a kind of wardrobe, where the Indians hung up their skins and other valuables. In the corner of this room was partitioned off an apartment for Mr. Eliot. This building was the first meeting-house in Natick.

When the Indians were thus settled at Natick, they adopted, by Mr. Eliot's advice, the civil polity of Moses, by appointing a ruler of hundreds, two rulers of fifty, and ten rulers of tens.

The manner in which possession of the land was obtained for the infant settlement is described in a document still extant and in Eliot's

handwriting. It discovers in Eliot's mind the absence of the prevailing idea at that time, that the proprietorship of the soil of America vested in its enlightened discoverers. The document referred to is dated "1651." "When," it says, "they had cast themselves into a frame of government, as is written, then they considered how to order the town of Natick; and because all those lands, or a great part of them, at least, which belonged to Natick, were the inheritance of John Speen and his brethren and kindred, therefore we thought it right that he and all his kindred should solemnly give up their right therein before the Lord, and give the same unto the public interest, right, and possession of the town of Natick. They were all very willing so to do, and therefore on a lecture-day, solemnly and publicly, before the Lord and all the people, John Speen and all his kindred, friends and posterity, gave away all their right and interest, which they formerly had in the land in and about Natick, unto the public interest of the town of Natick, that so the 'praying Indians' might make a town, and they receive nothing to themselves save interest in their wyers* which they had formerly put. For lands, they would only take up lots, as others did, by the public order and agreement of the town, and at the same time they received a gratuity unto their good contentment."

Since the first grant of Natick to the praying Indians, the boundaries have been subjected to various alterations, which will be fully described in subsequent pages. Its original boundaries may be found in the records of the General Court, and by determining the present localities of its angles, as there laid out, a correct idea may be received of its extent. A portion of territory, now lying between Sherborn meeting-house and Natick line, was included in the grant. It extended south, by Charles River, from where the line of Dedham crossed the river, "as far as the house of Nicholas Wood, and from thence upon a westerly line four miles, and westerly, the bounds thereof to extend as far as Cochituate Brook, at the common passing-place or highway that leadeth from Sudbury to John Stone's house; then by John Stone's land and Sudbury River, extending up this river four miles, to be measured by a straight line from the said wading-place on Cochituate Brook; and from the said termination of this line of four miles, to be bounded by a straight line extending to the

*Wyers are a portion of the river or brook prepared as fishing-grounds.

aforesaid termination of the line of four miles that leadeth West from the aforesaid house of Nicholas Wood. All the land lying within the said compass adjoining to the bounds of Sudbury, Dedham and Watertown, not formerly granted to any town or particular person, to be for the use and behoof of the plantation of Natick.”

The line of Dedham crossed the river a few miles above Sawin's Brook, known formerly as Natick Brook. The house of Nicholas Wood was a short distance to the north of this. John Jones's house was on Sudbury River, now within the limits of Wayland. Cochituate Brook is the same as that which now enters the lake from the west.

I have been thus particular, and perhaps uninteresting in my description of the embryo town, not on account of its intrinsic importance only, but because the local features of a portion of country are often considered tame or interesting, marked or blank, as they are known to be within or without the boundary lines which enclose the town we call our birth-place. Around that place cluster the most hallowed associations, and no descriptions are regarded with so much interest as those which bring to mind scenes most familiar to us, among which our ancestors lived, and where we expect to repose in that sleep which knows no waking.

CHAPTER II.

SKETCH OF THE LIFE OF ELIOT. BIRTH. COMING TO NEW ENGLAND. SETTLED AS TEACHER AT ROXBURY. JOURNEY IN SEARCH OF A PLACE TO LOCATE AN INDIAN TOWN. ELIOT AT NATICK. HIS CARE FOR THE INDIANS. PETITION TO THE GENERAL COURT IN THEIR BEHALF. LETTER OF THE INDIANS TO ELIOT WHILE IN LONDON. HIS TRANSLATION OF THE BIBLE. PURCHASE OF A COPY BY THE TOWN. REV. MR. HUNT'S ADDRESS. INCIDENTS IN THE LIFE OF ELIOT. SON SETTLED AT NEWTON.

JOHN ELIOT, thus brought to notice at the first settlement, and who was for many years the guardian of the interest of the town, was born in Nasing, Essex County, England, in 1604. He was educated at Cambridge, and being subsequently persecuted for nonconformity, so far even as not to be allowed to teach a school in his native country, he at the age of twenty-seven came to America, landing at Boston on the 3d of November, 1631. In the following year he became pastor of a church in Roxbury. He was married in October, 1632, to a young lady to whom he was engaged previously to his leaving England.

In the year 1646, the General Court of Massachusetts passed an act, to encourage attempts to win over the natives to the faith of Christ. Eliot entered heartily into the wishes of the Court, and may almost be said to have devoted a life to carrying them out. He entered on his labors as missionary to the Indians, in 1646, in the forty-second year of his age. In 1661, the New Testament in the Indian tongue was published. The first edition consisted of two thousand copies, which was soon exhausted. A second edition of the whole Bible followed in 1685, and he died in 1690, in the eighty-seventh year of his age.

“Since the death of Paul,” says Edward Everett in his address at Bloody Brook, “a nobler, truer, and warmer spirit than John Eliot never lived. And taking the state of the country, the narrowness of the means, the rudeness of the age, into consideration, the history of the Christian church does not contain an example of resolute, untiring successful labor, superior to that of translating the entire Scriptures into the language of the native tribes of Massa-

chusetts, — a labor performed not in the flush of youth, nor within the luxurious abodes of academic lore, but under the constant burden of his labors as a minister and a preacher, and at a time of life when the spirits begin to flag.”

Such is the judgment of one of the first scholars and most discerning men of our own age, of the “Apostle to the Indians,” the founder and father of Natick.

It would be gratifying, if it were possible, to trace the course of Eliot’s journey in search of a proper locality for his Indian plantation; to see him visit this and that place then in the unbroken forest, but now the site of prosperous towns and villages. Why did his Indian guides direct him to Natick? And why was he satisfied with its hills, forests and rivers? But we have to do with fact, not fancy. We know he chose it above all others, and we see him oftentimes on the ground, teaching, preaching, instructing in agriculture and in the construction of houses.

The anxious solicitude of Eliot for his Indians will be seen in many places during the progress of this history. We shall see him, when more than seventy years of age, meeting the Indians when all others had proved treacherous, and consoling them in captivity. We shall see him, when others doubted their fidelity, ever confident and endeavoring to confirm others in their favor.

Two petitions in behalf of the Indians are still extant, and in Eliot’s handwriting. It is a petition to the General Court, setting forth the grievances of the Indians, and asking redress, dated 1669, and styled, “The humble petition of John Eliot, in behalf of the poor Indians at Natick. Showeth, That whereas, this honored Court did appoint a committee to fix a line betwixt Dedham and Natick, bounding on each other, viz.: the worshipful Mr. Ting and Jackson, Dea. Park, and Lieut. Cook, of Boston, who took pains in it, and the record of their determination is accepted and put into Court records: nevertheless some of Dedham do invade our line; upon one side, they forbid the Indians to plant, take away their rails which they have prepared to fence their grounds, and on another side have taken away their lands and sold ym to others, to the trouble and wonderment of the Indians. These are humbly to request this honored Court to empower the same worshipful committee, and request you once more to take pains and go to the place wt ye have already done, and request our brethren of Dedham to be

quiet and let us peaceably enjoy our own. So committing this honored Court unto the Lord and to the word of his grace, I remain your humble petitioner,

JOHN ELIOT."

Another petition of Eliot's is extant in his own handwriting, and dated August 14, 1669. The following is a copy :

"To the honored General Court.

The humble petition of John Eliot in behalf of the poor Indians of Natick and Magwoukommok this 14th day of the 8th, '69.

Showeth, That whereas, in the records of the bounds of Natick there is liberty given to seek out elsewhere ninety acres of meadow, and the Court will grant the same, and seeing there is no such meadow to be found, and of late the Indians have learned to make cedar shingles and clapboards, unto which work in moyling in the swamps, (to which work) ye are fitter than many English, and many English choose rather to buy ym of the Indians yn make ym themselves,— these are therefore humbly to request that their grant of meadow may be turned into ungranted cedar swamps, one by the way towards Mendon and others towards Nipmuck.

Furthermore, whereas a company of new praying Indians are set down in the western corner of Natick bounds, called Magwoukkommok, who have called one to rule and another to teach ym, of whom the latter is of the church, the former ready to be joined, and there is not fit land for planting towards Natick, but westward there is, though very rocky,— these are humbly to request that fit accommodation may be allowed ym westward. And thus committing this honorable Court unto the Lord, I rest,

Your humble petitioner,

JOHN ELIOT."

That the regard of Eliot to the Indians was appreciated and reciprocated, is discoverable in the written accounts he has given us of his visits to Natick, as well as in other passages of his writings.

Prof. Calvin E. Stowe, a native of Natick, while in London, discovered in the archives of one of the oldest Congregational churches in the world,— the same to which Jacobs and Lathrop ministered,— a letter from the Natick Indians to Eliot. He obtained a fac simile of it, and has kindly tendered it for publication in its appropriate place, a history of Natick. It is dated 19th March, 1693,

and labelled, "For our worthy and good friend Mr. John Eliot, the Reverend Teacher of the Church at Roxbury, in New England."

The following is a copy of it: —

“Worthy and Reverend Mr. Eliot: — God has made you to us and our nation a spiritual father. We are inexpressibly engaged to you for your faithful, constant, indefatigable labors, care, and love to and for us, and you have always manifested the same to us as well in our adversity as prosperity for about forty years, making known to us the Glad Tidings of Salvation by Jesus Christ, for which we desire to give you our hearty thanks; and whereas you are now grown aged, for that we are deprived of seeing your face and hearing your voice (especially in the winter season) so frequently as formerly, we presume to make this our address to you, touching a matter wherein we were aided by your counsel and encouragement formerly. Sir, you know that the church and people of Natick about two years and a half since made their application, and gave a call, by a general vote, to ye Rev'd Mr. Gookin, minister of Sherborn, (a village in the vicinity or neighborhood to us) that he would please to preach a Lecture to us at Natick; which invitation of ours God inclined his heart to accept, and he hath attended it about two years and a half, and we hope not without comfort and benefit to some poor souls, through the Grace of God. 'Tis true he preacheth to us in the English tongue, which all do not fully understand, but some learn a little, and desire to know more of it; but there being a well-spoken and intelligent interpreter of our countrymen, who, being the day before instructed and informed by Mr. Gookin in the matter to be delivered, is prompt and ready to interpret and communicate to us in our own language, which practice, as we understand, is approved in Scripture in the primitive times, as in 1 Cor. 14 : 27, 28, that if one speak in an unknown tongue another should interpret. Unto this lecture many English men and women of the neighborhood do resort, who, by their example and communion with us in the worship of God, it tendeth (as is evident) to promote not only religion, but civility amongst us. Therefore, dear sir, our humble request unto you is, that you will improve your best interest with and in the Right Hon'ble ye Gov. & Corporation for Propagating the Gospel in America, residing at London, that they would please to write effectually unto their Commissioners in New England, to encourage

this our worthy minister, Mr. Gookin, to persevere in his labors among us. We understand he meets with some discouragement, and the reason whereof is because he does not yet preach in the Indian language, which probably in a little more time afterward he will obtain; but we incline to believe that ye way whom he now exercises may and will promote the work as much, because now the English Christians are present and communicate with us in God's worship, which puts a great lustre and beauty on our meeting and tendeth to Instruct us (especially young ones,) to learn the English language, and to carry it with a more grave deportment, in ye holy worship of God, for you know our great poverty, especially since the wars, that we are not able to give Mr. Gookin encouragement by any allowance yearly, and as we heard the commissioners allow him but 10 lb. ye annum. But we hope ye most Noble, pious and worthy patriots in England, of whose goodness and beneficence we have often tasted, and which with all thankfulness, both to God and men we acknowledge, will incourage the work as well as others, which we believe will not be the least means to propagate religion and civility among the Indians. So with our humble duty and service presented, we remain,

Your most loving and assured friends,

OLD WABAN, his mark, +.

DANIEL TAKAWAMPAIT.

NATANIEL.

OLD MOUNOUT, his mark, †.

OLD NOSSOUNOMUS, his mark, +.

WELDAN HUHATEU.

JOHN AWAGGUIN, his mark, +.

SIMON BETAGHOUN.

JOHN MAGOOM,

THOMAS TRAY, his mark, +.

NEMIAH, his mark, +.

JOHN MOQUUNK, his mark, +.

OLD JETHRO, his mark, +.

OLD MAQUIN, his mark, S.

JAMO.

THOMAS WABAN.

NATICK, March 19, 1683-4."

We need not apologize to our readers for the insertion of the above. It conveys at once the true idea of the Indian meetings, and their own feelings towards Mr. Eliot and his associates. It draws a picture more vividly than could be done in any other way, of the extent of the early efforts to convert the Indians, and the manner in which they were applied to their object.

The most interesting relic of aboriginal America in town is a copy of Eliot's Bible in the Indian language. Many interesting associa-

tions cluster around this relic of the past. A few copies of it only are now extant: one in the college library at Cambridge, and one in the Mission house in Boston, are all known to the author. Some public-spirited individuals purchased this copy from the library of Hon. John Pickering; and the ceremony of its presentation to the town took place in the Town Hall on the two hundredth anniversary of Eliot's first visit to the Indians at Nonantum, Oct. 28, 1846, the nominal not the actual day. The hall was crowded with the inhabitants of the town, and the only lineal descendant of the Natick tribe, a girl about sixteen years of age, occupied a central seat at the table, and was the chief object of attention during the evening.

Rev. Samuel Hunt, pastor of the First Congregational Church, presided at the meeting, and commenced the exercises with the following address:

“Ladies and Gentlemen: — That this is an occasion of more than ordinary interest I need not assert. The evidence is here, in the numbers which have come up to this place, notwithstanding the unfavorableness of the weather, to participate in the enjoyment of this social gathering; in this venerable volume, around which cluster the associations of an age without a parallel in the history of the world, for the depth and spirituality of its piety, the earnestness of its high endeavor, and its heroic daring and fortitude in the cause of humanity and truth; in the object before us, the procurement of this Bible to be deposited in the archives of the town, not only as a relic of former days, but as a link binding the future to the past.

And yet I am by no means unaware that there are those who do not appreciate this interest, nor sympathize in the feelings that have brought us together. I know there are not wanting those who will inquire, ‘Of what use is all this expenditure of time, money, and labor? Of what value even is the volume itself which we propose to procure? It is not only written in a language which we do not understand, but in the barbarous dialect of a tongue that is never to be spoken again; of a people which has already ceased to exist, except this one poor Indian girl, the orphan daughter of a departed race, reminding us most impressively by her presence of the dead that are gone and the people that are never to return.’ True, the Bible we have purchased is written in the language of a race which has melted away before the advancing light and warmth

of civilization, as the snow before the ascending sun. Its terminology is indeed barbarous and uncouth. Its words are long and unpronounceable. And yet is it so certain it will prove a useless possession? Can you conceive of no advantages connected with this dark and antique volume as it is lodged with the papers of the town? Is there nothing in the hallowed associations that linger around its venerable form, that is calculated to make us better? Is there no eloquence even in its mute but expressive silence, that shall make us wiser in the stern but useful lessons of truth, piety, and an earnest self-sacrifice for the good of men? Have we become so brutal, so under the control of our mere animal instincts, that we can attach no value to anything except as it shall supply our physical necessities, and gratify our pride, our love of pleasure, or our desire of wealth? Can we be moved by nothing but what is material?

‘Far be from me and my friends,’ says the great English moralist, ‘such cold and frigid philosophy as may conduct us unmoved and indifferent over any field that may have been dignified by wisdom, patriotism and valor. That man is little to be envied, whose patriotism would not gather force on the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona.’ Nor has such frigid philosophy prevailed to any great extent among men, even in the most barbarous periods of the world’s history.

It has ever been understood that men have sympathies, that they are susceptible to emotion, and that they can be most deeply affected by well-directed appeals to their sensibilities. Even the savage trusts not alone to his mere brute force, his power of endurance and his wondrous skill in the arts of the war. He knows that, however well endowed in these respects, there needs to be the energy of feeling to give them greater efficiency. He would have the passions aroused; and the terrible warwhoop, as it rings through the forest, stirs up his dark and bloody nature, and nerves his arm with greater strength in his fearful work of death.

You remember that when Lord Nelson had arranged his ships in line of battle at Trafalgar, and all was in readiness for the dreadful onset, he ran up that signal which all could see, and which will never be forgotten, ‘England expects every man to do his duty.’ That silent appeal to his patriotism waked up the energies of every man, and gave England one of her greatest victories.

Peter the Hermit, even amid the darkness of the Middle Ages, by

a well-directed appeal to the enthusiasm of the masses, kindled a flame that almost depopulated Europe in their burning desire to rescue the Holy Sepulchre from the hands of the Infidels.

And shall Christians, we who live in the nineteenth century in the heart of New England, almost within sight of Plymouth rock, and almost within hearing of the surges that mingled their voices with the prayers and praises of the Pilgrims themselves, — shall we show ourselves more brutal in our feelings, and more destitute of sensibility? Shall we who dwell among the scenes consecrated by the toils, the prayers, and the faith of Eliot, — who live on the very hills and plains, and by the sides of the beautiful streams and lakes where dwelt his rude but “praying Indians,” — shall we sit down and coolly calculate in dollars and cents, the value of this volume on which he spent so many dark years of discouragement and toil?

Have we no philanthropy to gather force and piety, to grow warmer as our eyes gaze upon this relic of a former age? I trust we have. And let us take this volume which a kind Providence has placed within our reach, and while we would not look upon it with any superstitious veneration, let us regard it as it is, an imperishable record of the good attempted by man for man, a precious witness that while our fathers were laying the foundation for their own civil and religious welfare, they did not forget the poor Indian in his darkness and sorrow. And more than this, while we thus express our grateful remembrance of their ancestral virtues, let us strive to emulate, and by their good deeds and self-denying sacrifices for the good of man, make apparent that we are most worthy descendants of those we now delight to honor. The tribe of Natick is indeed extinct, but there are other Indians within our borders, there are other pagans for whom we should care. For their good let us labor, and stimulated by so noble an example in their behalf, let us, like Eliot, be willing to endure hardship as good soldiers of the cross.”

Two incidents in the life of Eliot in this connection will occupy all the space we can allow to a description of his efforts.

In 1661 he completed his translation of the New Testament, and presented it to his Indians.

Let us take the Bible now in the archives of the town, go and stand by the banks of the Charles, clear them in imagination of the houses, shops and mills; trace, instead of the wide gravelled roads, the

three long narrow streets of the ancient town ; let the bittern rise again from her invaded haunt, the tortoise slide sidelong from the log on which he was sunning himself. Amid all this stillness of Nature see Eliot place in the hands of an Indian boy the Testament, and watch the varying emotions which beam across his face, as the tones of the young savage's voice, playing with the rugged words of the unpronounceable language, strike his ear. Such is not an imaginary scene, and such emotions were Eliot's only reward for his disinterested exertions.

Eliot, after learning the Indian language, lectured in Indian to an audience at Cambridge at the annual meeting of the Synod. A large assemblage of Indians came to hear him. They gave strict attention to the word, and propounded various questions. Many at that time were added to his praying Indians.

An anecdote is told, illustrative of the benevolence of Eliot's character and of his care for the poor :

So great was his charity that his salary was often distributed for the relief of his needy neighbors so soon after the period at which he received it, that before another period arrived his own family were straitened for the comforts of life. One day the parish treasurer, on paying him the money for salary due, which he put into a handkerchief, in order to prevent Mr. E. from giving away his money before he got home, tied the ends of the handkerchief into as many hard knots as he could. The good man received his handkerchief and took leave of the treasurer. He immediately went to the house of a sick and necessitous family. On entering he gave them his blessing, and told them God had sent them some relief. The sufferers with tears of gratitude welcomed their benefactor, who with moistened eyes began to untie the knots in his handkerchief. After many efforts to get at his money, and impatient at the delay and perplexity, he threw the handkerchief, money and all, into the lap of the mother, saying he believed the Lord meant they should have the whole of it.

A son of Eliot was the first minister of Newton ; his abilities and occupation in the ministry are said to be preëminent. Under the direction of his father he obtained considerable proficiency in the Indian language, and was an assistant to him as a missionary until he settled at Newton.

CHAPTER III.

NATICK INDIANS. NUMBER AT DIFFERENT PERIODS. OPPRESSION BY THE WHITES. ELIOT MONUMENT. HISTORICAL ITEMS. EXTRACTS FROM RECORDS OF THE TOWN. DEA. EPHRAIM, SASSAMON, TAKAWAMPAIT, WABAN. ANECDOTES OF INDIANS. BI-CENTENNIAL CELEBRATION.

THERE was, as is very well known, never any separate tribe called the Natick Indians, or the Naticks. They were mostly of the Massachusetts tribe, and resided in different parts of Natick and Sherborn, on the borders of Farm Pond, in Concord, and at Nonantum; and the settlement at Natick was caused by their desire to hear the the Gospel and cultivate their lands undisturbed by the English. They had no tools or skill, no fences to their grounds, and their corn was spoiled by the English cattle; and the English refused to pay for it because their lands were unfenced.

It was necessary for them therefore to be in a settlement by themselves, and for that purpose Natick was chosen, as well as for the purpose of establishing a church as before described.

Thus assembled at Natick, they were, at different periods of their history, comparatively numerous.

We have it from tradition, that about the year 1700, three hundred Indians paraded near the present site of the Town Hall, at an Indian training. In 1677, two hundred of the Natick warriors were sent with a party of English to fight the Indians at the eastward. In the year 1753 there were at Natick twenty-five families, besides several individuals. In 1678 there were two hundred and twelve praying Indians at Natick. From 1754 to 1760 many of them were in the military service. While at the Lakes they caught a mortal disease, of which many of them died; in one year (1759) no less than twenty-three. In the year 1763, according to the census then taken, there were thirty-seven only in town (wandering Indians not included.) In 1792 the Indians of Natick were reduced to one family of five persons.

There is now (1855) only one descendant of the Indians left in Natick.

“ Alas ! for them, their day is o’er ;
Their fires are out on hill and shore ;
For them no more the wild deer bounds,
The plough is on their hunting grounds ;
The pale man’s axe rings through their woods,
The pale man’s bark skins o’er their floods,
Their pleasant springs are dry.”

The two events which contributed more than all others to destroy the good understanding existing between the English and Indians at Natick, and to hasten their extinction as a praying town, were King Philip’s war and the death of Eliot.

No combination of Indians so powerful, and apparently so resolved on extermination of the whites, had ever before been effected. The Pequods had been suppressed, and from that time New England had been free from the fear of the hatchet and the tomahawk. The fear of surprise and massacre was such, that it was seriously proposed in General Court to build a wall eight feet high, to extend the whole distance from the Charles River to Concord, for the protection of Middlesex and Essex Counties, that the people might be securely “environed from the rage and fury of the savages.” It is no wonder that at the first breaking out of this war the praying Indians should be looked upon with distrust ; but the harsh measures adopted can hardly be justified.

Representations were soon made to the Governor that the “praying Indians” of Natick and Marlborough were treacherously disposed, and a force was despatched to convey them to Boston. The company, under the command of Captain Moosely, reached Marlborough in the night, and early in the morning, before the Indians had any suspicion of their design, surrounded their fort, seized on their arms, and obliged them to surrender. They made no resistance, were taken into the custody of the soldiers, their hands tied behind them, and connected by a cart rope, were driven down to Boston, in company of the Indians of Natick, thence hurried down to Deer Island. Mr. Eliot, then over seventy years of age, met them at “The Pines,”* and endeavored to console them. The foundation of this harsh treatment was the conduct of the Springfield Indians, in the destruction of Westfield, Hadley, and other places, in 1675.

* The Pines were near where the U. S. Arsenal is situated in Watertown.

The property still remaining, which belongs to the Indians of Natick, is in the hands of a guardian appointed by the State, as is all other property belonging to Indians in Massachusetts. The grovelling Dutchman and half besotted Irish can control his own, under the protection of law; the crushed and broken-hearted red man is disfranchised, and his existence ignored by his conqueror and lord.

We gaze on the grave-stone of Takawampait, on the implements they have left behind, the arrow, the pestle and the hatchet, while the time-worn volume lies unread in the archives of the town. Sometimes —

“ In the gay and noisy street
 Of the great village which usurps the place
 Of the small Indian hamlet, we may see
 Some miserable relic of that race,
 Whose sorely tarnished fortunes have been told.
 Yet how debased and fallen ! In his eye
 The flame of noble daring is gone out,
 And his brave face has lost its martial look.
 His eye rests on the earth as if the grave
 Were his sole hope, his last and only home.
 A poor thin garb is wrapt about his frame,
 Whose sorry plight but mocks his ancient state,
 And in the bleak and pitiless storm he walks,
 With melancholy brow, and shivers as he goes.
 His pride is dead, his courage is no more,
 His name is but a by-word. All the tribes
 Who called these plains and hills their own
 Are homeless, friendless wanderers o'er earth.”

One still more enduring memento of Eliot and his “praying Indians” exists. Near, if not on the site of the Indian town, a neat and durable monument to the Indian Apostle has been reared. On one side, his name and age and the date of his decease; on the other, his Indian Bible, open and bearing the inscription “Up Biblume God,” the Book of God.

For a history of Natick prior to 1762, the date at which it was erected into an English district, we are dependent on tradition and on detached leaves in possession of the town clerk.

From 1651 to 1762, more than a century, it was an Indian town; and its history is little more than a picture of wild Indians making unsuccessful attempts to clothe themselves in the robes of civilization.

That the form of government adopted by Eliot's advice at the commencement continued for a long period, is probable, not only because Eliot, continuing to interest himself in the welfare of the town, and leaving many documents in his own handwriting, never mentioned any alteration, but from the fact that it is 1716, over fifty years later, before we learn of their having a municipal organization like other towns.

What were the results? and what was the success of the efforts of Eliot and his coadjutors? are interesting questions, and those which we have some means of settling.

They threaded their way through the forest to this land of streams, hills, and plains, and soon "the desert smiles." Discouragement and uncertainty attend their steps. Water from the spring is their beverage; fish, and such game as the woods furnish, their means of subsistence. By "moyling" in the forest, with the broad arch of heaven for shelter, and protected from savage foes around only by their firelocks and their trust in God, they succeed in opening, here and there, small clearings to the sun. Patches of beans and turnips, with corn and rye interspersed, begin yearly to appear. A few domestic animals may be seen browsing around their huts. A house for public worship stood in the midst of the little plantation. They had no mill to grind their corn, no artisans to minister to the necessities or comfort of the settlers, and no physicians to afford aid in cases of sickness. But each little tenement was a temple, from which, morning and evening, the devout and simple worship of the savage ascended, and the Sabbath, which has been less rigidly kept by other inhabitants of the town since then, was to them a day of peaceful rest, undisturbed by the clatter of bells or the exhibitions of pride and vanity.

We have gleaned some items of interest relating to Natick, during this period, from the collections of the Massachusetts Historical Society, and know no better way to give them to our readers than in chronological order.

1671, Aug. 1. Two natives, named Anthony and William, were sent by the "poor church of Natick" with written instructions, signed John Eliot, with the consent of church, to the Missoghounog Indians, and to the English of Aquidnick and Plymouth, for the purpose of preventing a war between those Indians and the English.

1674. Gookin, General Superintendent of the Indians of Mas.

sachusetts sent Jethro of Natick, in September of this year, to Nashua, (Lancaster,) to preach to his countrymen, whom Eliot had never visited. Jethro was one of the most distinguished of the converted Indians. One of the tribe happened to be present at the Court, and declared that he was desirously willing, as well as some others of his people, to pray to God, but that there were sundry of that people very wicked, and much addicted to drunkenness, and thereby many disorders were committed amongst them, and he entreated Gookin to put forth his power to suppress this vice. He was asked whether he would take upon himself the office of constable, and receive power to apprehend drunkards, and bring the delinquents before the Court to receive punishment. He answered that he would speak with his friends, and if they chose him and strengthened his hands in the work, he would come for a black staff and power. It is not known that Jethro's exhortations produced any effect.—(Willard's History of Lancaster.)

In 1677, 2 month, 13 day. Assembled to prepare for an exchange of lands between Natick and Sherborn as in our judgment has been rendered at the Court, by Mr. Eliot and Major Gookin.

It was then voted and concluded that propositions should be made to Major Gookin and Mr. Eliot, and to the Indians, in referring to the exchange of lands between Natick and Sherborn, as to give fifty pounds in current pay and as much land as a committee by the General Court shall think meet.

In 1684 the Indians of Natick and Wamusit, (now part of Tewksbury,) who belonged to the same tribe with the Marlborough Indians, laid claim to a right in the soil of that town, which had been cultivated by the English nearly thirty years.

The town paid them thirty-one pounds for a deed in full, which was signed by twenty-six Indians, beside two witnesses of the same nation. Six of these wrote their names, the rest made their marks.—(Allen's History of Northborough.)

In 1679, the inhabitants of Sherborn exchanged with Natick four thousand acres of land, more or less, giving two hundred bushels of Indian corn to boot.

There was also to be a lot of fifty acres set out where the commissioners of ye colonies, Major Gookin and Mr. Eliot and Indian rulers shall choose, within that tract of land which Sherborn was to have of Natick, to be appropriated forever to the use of a free school

for teaching the English and the Indian children the English language and other sciences. (Signed,)

DANIEL GOOKIN,
NATHANIEL GOOKIN,
EDWARD WEST,
DANIEL MORSE,
THOMAS EAMS,
HENRY LELAND,
OBADIAH MORSE.

WABAN, (Mark.)
PIMBOW, (Mark.)
JOHN AWOUSUMUG.
PETER EPHRAIM.
DANIEL. (Takawampait,
probably.)

In 1685, we find an account of a visit to Natick by John Dunton, a London bookseller, who was visiting Boston on business. After visiting Mr. Eliot at Roxbury, who presented him with twelve Indian Bibles, he says: "On my return I found several of my friends making ready for a journey to Natick. I was glad of an opportunity to acquaint myself with the manners, religion, and government of the Indians. When we were setting forward I was obliged, out of civility and gratitude to take Madam Rich behind me on horseback. True, she was the flower of Boston, but in this case proved no more than a beautiful sort of luggage to me."

In 1693, Cotton, in his *Magnalia*, Vol. 2, page 282, speaks thus of Natick. "The Indian church at Natick (which was the first Indian church in America,) is, since blessed Eliot's death, much diminished and dwindled away. But Mr. Daniel Gookin has bestowed his pious care upon it."

In 1679, the Indians making daily inroads on the weak and unfenced places (in Maine,) the Governor and Council resolved to raise new forces; and, having had good experience of the faithfulness and valor of the Christian Indians about Natick, armed two hundred of them, and sent them, together with forty English, to prosecute the quarrel with the Eastern Indians to the full.—(Hubbard History.)

In 1698, Grindal Rawson and Samuel Danforth spent from May 30th to June 24th in visiting the several plantations of Indians in Massachusetts. The following is their report respecting the Indians at Natick.

"At Natick we find a small church consisting of seven men and three women. Their pastor (ordained by that reverend and holy man of God, John Eliot, deceased,) is Daniel Tahawampait, and is a person

of good knowledge. Here are fifty-nine men, and fifty-one women, and seventy children under sixteen years of age. We find no school-master here, and only one child that can read.

GRINDAL RAWSON,
SAMUEL DANFORTH.”

Boston, July 12, 1698.

In 1762 Natick was erected into an English district or precinct, by an act of the General Court. In this act the English inhabitants only were included, the Indians being under guardianship. From this time the records have been kept with a good degree of accuracy. Prior to this date we find the following votes on the Proprietors' book.

1731-2. Eben Felch receipts for four pounds for keeping school in Natick.

1737, September 19. Voted to make sale of one hundred and fifty pounds' worth of common lands; the income and yearly interest to be towards the maintenance of a school in Natick.

1752, March 30. Voted to dismiss Frances Fullam, Esq., (who desired to be dismissed,) and chose Jonathan Richardson in his room, to procure their rent money of their Magunquog lands and pay it to each proprietor according to his proportion.

1754, March 12. Voted to sell so much of our common and individual lands as will be sufficient to raise money to pay for a lot of land which we have engaged to procure for our Reverend Minister (Mr. Badger,) and chose Deacon Ephraim, John Ephraim, Benj. Tray, a committee to execute legal deeds of the same in behalf of the proprietors. Eighty-three acres were sold agreeably to this vote. Voted to dispose of the old meeting-house, and what may be serviceable in the new meeting-house may be used therefor, and the value set to the Indians' account, and the remainder part of the old-meeting house to be sold by committee that are chosen to lay out their common lands, and to be divided amongst the proprietors, and that said committee, together with the Indian guardian, be judges of the equivalent.

Oct. 2, 1758. Voted to fence the English burying-grounds.

Oct. 1, 1746. Voted not to have a school this year. Granted £85 to buy ammunition for a parish stock. Granted in 1748, £40, old tenor, to be laid out in a reading and writing school.

1749-50, Jan. 5th. Voted to accept Mr. Oliver Peabody as the parish minister, and grant him £300, old tenor, yearly salary, upon condition he will come to the centre of the parish to preach.

This vote indicates the existence of a difference of opinion as to the proper place to locate a meeting-house, a difference which from other sources we know actually existed, and divided the town into two hostile sections during the whole of Mr. Badger's and a part of Mr. Peabody's ministry.

The controversy terminated at last in the building of a meeting-house in the centre of the town. The large building standing on Summer street, and occupied as a shoe manufactory by Mr. Henry Morse, was the first meeting-house in the centre of the town.

The zeal of the fathers of the town in religious matters, and the desire to be accommodated with Gospel preaching, are shown by the history of this controversy, extending through fifty years of the history of the town. The sensitiveness of all classes during that period, on religious matters, is illustrated by a fact stated by Neal, in his "History of New England," that the soldiers composing the army sent against the Pequods, had to stop in the wilderness and settle the question, whether they were under a covenant of works or a covenant of grace, before they could proceed.

There were many individuals of marked character among the Indians at Natick. The names of Mattocks, Pegan, Boston, Waban, are familiar as household words to the descendants of the first white settlers.

Waban, the name signifying in the Indian language "the Wind," was one of the most distinguished of the "praying Indians." He was one of the rulers of fifties, first chosen by the Indians, afterwards a constable, in which capacity many ludicrous anecdotes are told of him. He was at first an Indian merchant at Nonantum; afterwards removed to Natick and became one of Eliot's most efficient supporters. At his death he expressed an animated joy in the hope of heaven, where he should unite with the souls of departed believers.

His last words were, "I give my soul to thee, O my Redeemer Jesus Christ! pardon all my sins, and deliver me from hell. Help me against death, and then I am willing to die; and when I die, oh help me and relieve me."

Dea. Ephraim, the first person who held the office of Deacon in this place, was another Indian of whom we often hear anecdotes. Rev. Mr. Badger says of him, that "he was a worthy Indian of good

understanding, and from the first of his making a Christian profession, an example of seriousness, temperance, and regular conversation, a constant attendant on the institutions of religion." On being asked why so many Indian young men, while in English families, although they had free access to liquor, remained steady and exemplary, but as soon as they joined the Indians again became dissipated and idle, he made the laconic reply, "Ducks will be ducks, although they are hatched by a hen;" in broken English, "Tucks will be tucks, although old hen he hatch um."

Daniel Takawampait: The grave-stone of this successor of Eliot is in the wall in front of the south meeting-house. The grandfather of the author of this work, (Capt. David Bacon,) had in his possession a short time previous to his death, a deed, dated April 8, 1692, by which this Indian minister conveyed to John Sawin a piece of meadow land. This deed may now be seen at the rooms of the Massachusetts Historical Society. The name is there spelled Takawompbait. An amusing anecdote is told of an Indian who went to Boston from Natick in the fall of the year with a back-load of brooms and baskets, and, as was his custom, called into a store and purchased a dram, paid the price and departed. The next spring, on a similar errand, he called at the same store, drank the same quantity of liquor, and was charged double the price, the reason being given that it took as much to keep it as to keep a horse. "Hah!" said the Indian, "he no eat as much hay, but he drink as much water."

But the Indian of Natick who lived the most eventful life, and whose history is the most romantic, was John Sassamon. He was a subject of King Philip, became a convert to Christianity, learned the language of the English, was able to read and write, and translated some of the Bible into Indian. He was employed by Eliot as a schoolmaster to his countrymen at Natick. This must have been about the year 1660, as he was Philip's secretary and instructor in 1662, and this was subsequent to his becoming a Christian. He soon became offended with the English, and went to reside with Alexander, Chief of the Narragansetts, and afterwards with Philip, who employed him on account of his learning. Sassamon, however, soon left Philip and returned to the English, at which time Cotton Mather says of him, that "he manifested such evident signs of repentance, as that he was, after the return from pagan Philip, reconciled to the 'praying Indians,' baptized and received as a

member of one of the Indian churches, yea, and employed as instructor amongst them every Lord's day." In 1673 Sassamon was sent to preach to the Namaskets. The chief of that tribe, Wataspaguin, in order to encourage the new religion, gave Sassamon a tract of land, the deed of which is now extant. It is in the following form and words.

"Know all men by their presents, that I, old Wataspaguin, doe grant unto John Sassamon, alias Wassasoman, twenty-seven acres of land for a house lott at Assawomset necke. This is my gift given to him the said John Sassamon, by me the said Wataspaguin in Anno, 1673. [1674 if between 1st of January and 25th of March.]

Old Wataspaguin, ☉ his mark.

Willum Taspaguin ☐ ✓ his mark.

Witness alsoe Naneheunt, † his mark."

An Indian of the Narragansetts had married Sassamon's daughter, and as soon as Sassamon detected Philip's determination to wage a war of extermination, he made a will, giving his land to his son-in-law.

There are many deeds and treaties of King Philip's on which the name of Sassamon is inscribed as witness. When Sassamon detected Philip's intentions, he went to Plymouth and discovered the design to the English. This proceeding having come to the ears of Philip, Sassamon was considered an outlaw, and his murder soon after the legitimate result of his friendship for the English.

Early in the spring of 1675, Sassamon was missing, and on search being made his body was found in Assawomset Pond. Those who killed him, not caring to be known to the English, left his hat and gun upon the ice, that it might be supposed he had drowned himself.

Four persons were suspected of the murder; tried at Plymouth by a jury one half English and one half Indian. They were all of them executed, one confessing the murder, the others protesting their innocence.

We have thus run through the early history of Natick, giving the incidents of interest which occurred, and a sketch of the lives of those who took a prominent part in them. And while the mournful impression urges itself upon us, that the race is extinct, and that all our efforts can do but little in perpetuating their memory, we console ourselves with the reflection that the natural features of the town

and State are monuments which will bear their names to the latest generation. Pegan, Old Massachusetts, Natick, Puncatasket, and Wachusett, will cease to be spoken of before the remembrance of those who gave them their names shall die out.

The year has just elapsed which brought about the two hundredth anniversary of the settlement of Natick.

Two hundred years had rolled away since John Eliot had selected Natick as the site of his Indian town. Its boundary lines had become established. Adjoining towns had contributed their territory, their population, and their example, until the child had outgrown in size the parents. Instead of the dark forest which then excluded even the summer's sun, rich fields of waving grain decked the surface of the soil in every direction. The wigwams and rude houses of the first settlers had given place to dwellings of comfort and architectural beauty. The bridle-paths of the savages had been widened into gravelled roads, and the whole town threaded by commodious streets. Instead of the absence of all means of conveyance, each family was accommodated with his own vehicle, and the "fire steed," on his steel-bound road, waited the bidding of his masters. The sphere once so competently filled by John Sassamon, was now so enlarged that a score of teachers found ample room in its enclosures.

Wooden bowls, spoons, platters, and plates, were now only remembered as things that had been, while crockery, glass, and silver, supplied their places; velvet sofas and stuffed chairs stood in the places of settles and wooden benches, while five commodious houses of worship were weekly filled with intelligent and devout worshippers.

Natick had become not slightly known in the wide world around; her manufactures were daily on the wharves of all the principal cities of the Union; her sons had climbed the Alps, gazed with awe on the crumbling cathedrals of Milan and Rome, and spent delightful days musing on the embosomed lakes of Swiss and Scottish scenery.

During the two hundred years that had rolled away, the world itself had almost become a new planet. The monarchs of Europe had drawn the car of one who was born a citizen, and begged of him the right to reign. The United States had broken away from the control of Great Britain and asserted their independence, and England herself, from being a secondary power, a rival of Spain and France, had risen to the ascendancy of empire. Gibraltar, Aden,

Good Hope, India, bristled with her bayonets, until, in the words of America's greatest statesman, "Her morning drum beat, beginning with the rising sun, and, keeping company with the hours, circled the earth with one continuous strain of the martial airs of England."

The feeling naturally rose in the minds of all interested, either as natives or inhabitants of the town, that it would be appropriate to celebrate the anniversary of its settlement, and call back on the occasion the sons and daughters of the town once more to their native place. Some of them were cultivating the rich valleys of the West; others living on the shores of the lakes, on the savannahs of the South, and in the thronged cities of the coast. From their homes, efforts were made to collect them, and on the eighth day of October, 1851, the First Congregational Church was crowded with invited guests, citizens, and strangers. The invocation was made by Rev. Mr. Horton, pastor of the Methodist society, and the following original Hymn, composed by Rev. James Flint, D. D., of Salem, was sung by the Choir:—

I.

Where smiles so soft the landscape round,
And golden harvests deck the plain,
Once gloomy forests darkly frowned —
The wandering red man's wild domain.

II.

His home was with the beasts of prey;
Like them untamed, by instinct led,
As rudely housed and fed as they,
Alone to war and hunting bred.

III.

A servant of the Crucified
Saw his red brother pass forlorn,
Darkling and sad, as one denied
The bourne for which the Cross was borne.

IV.

A Christ-like pity touched his heart:
A martyr's soul was kindled there,
The Gospel message to impart,
And win his tribe to faith and prayer.

V.

The sachem with his follower felt
Th' attraction of the good man's love,
As with his flock in prayer he knelt,
And sought a blessing from above.

VI.

He taught them arts by which to thrive ;
 To build, to plant and till the soil :
 A village grew, compact, alive,
 And stored with fruits of cheerful toil.

VII.

But most, thy meek apostle, Lord,
 Labored to teach his flock to read,
 In their own tongue, thy blessed Word,
 And in their lives its truths to heed.

VIII.

And Thou his patient toil didst bless,
 And many souls to Christ were led ;
 But, such man's doom of transientness,
 Tribe, tongue and teacher — all are fled !

IX.

Yet high in Heaven's archives sublime,
 Dear Lord, thy meek apostle's name
 Shall stand, and there outlive all time,
 Above "all Greek — all Roman fame !"

Prayer was then offered by Rev. Mr. Thurston, of the Second Congregational Church, and the following original hymn, written by Rev. Mr. Watson, of the Baptist society, was sung : —

I.

Two hundred years have rolled away,
 To swell the tide of time's dark flood,
 Since here the red man learned to pray
 And praise our Pilgrim Fathers' God.

II.

A man in whom the Spirit dwelt,
 Planted with prayer this model town ;
 Slowly beneath these oaks he knelt,
 And called Jehovah's blessing down.

III.

Our fathers sought, Great God, thy face,
 And list thy heavenly voice to hear ;
 They learned thy footsteps' aim to trace,
 And saw thy light their pathway cheer.

IV.

While warriors raged in fierce array,
 And many hearts knew but despair,
 At sound of drum, on Sabbath day,
 They gathered in the place of prayer.

V.

Here to the God who reigns above,
 And rules the armies of the sky.
 They sung their songs of fervent love,
 And sent to Heaven their ardent cry.

VI.

Here Jesus' message was revealed,
 And by its mild, transforming voice,
 The desert turned a fruitful field,
 And bade the wilderness rejoice.

VII.

For all thy mercies, Sovereign Lord,
 Vouchsafe to us the hallowed day;
 Deep on thy altar we record
 The thanks our hearts would fain repa.

VIII.

All glory to our fathers' God!
 Sufficient is his grace alone:
 Come, children, join to spread abroad
 The honors that surround His throne.

Professor Calvin E. Stowe, D. D., a native of the town, made the address. The following is a synopsis of it. Two hundred years ago, said Prof. S., a singular scene was witnessed in this town, a scene which angels beheld with joy. A group of Indians assembled on Charles River, under the guidance of Rev. John Eliot, to lay the foundation for a "praying town." They had previously a temporary home of five years at Nonantum, the eastern part of Newton. They were here too near the white men, some of whom exerted a pernicious influence upon them. Mr. Eliot removed them away up into the wilderness, where he thought that they would not be disturbed by the English.

Here he established his first and most flourishing Indian church. At one period it contained between sixty and seventy members. Here he gave lectures on logic and theology. At one time, from

this church he sent forth six teachers, to be pastors in other praying towns.

Prof. Stowe noticed some of the traits in Eliot's character. He had perseverance and untiring industry. He did not commence his efforts to acquire the Indian language until he was forty-six. He reduced a spoken language to writing, and published two editions of the Bible. He was devoid of ostentation. Though he labored with great success, still the spirit of boasting never appears in any of his writings. He planted fourteen "praying towns," embracing 3,500 Indians.

Eliot sympathized most with the Indians, negroes and slaves. His great effort was to raise the poor and degraded. Mr. Shepherd, minister of Cambridge, used to say — "The country could not be destroyed as long as Eliot lived." Mr. Eliot was a theologian of much thought. In a letter to Richard Baxter, he speaks of man being like God, because all his actions are voluntary. He uses the word "spontaneity," the same that some modern theologian has used who thinks he has made a great discovery. He speaks also of the root-sin and actual transgression, or breaking of the law.

Our fathers set forth as one reason why they wished to form settlements in the New World, that they might preach the Gospel to the aboriginal inhabitants. Eliot seldom uttered complaints relative to his discouragements.

Prof. S. here went into a discussion respecting the progress civilization has made the last two centuries. The advance has been slow but sure; sometimes it has been retrograding, and at others rapidly advancing. Our Puritan fathers had some faults, but still they were in advance of the age in which they lived. We must make advances upon what they did. To make these advances certain things must be done. 1st. Absurdity must cease to be revered because it is a theological absurdity. Illustrations were given by the Catholic faith in the real presence of the body and blood of Christ in the Eucharist, and the High Churchman's belief in grace being conferred by apostolic succession. 2d. Christian sects and parties in their treatment of each other must exercise mutual charity. 3d. Schism must cease to be a means of reform. 4th. Popular ignorance must come to an end. 5th. Business and employments that destroy men must cease. Under this head the maker and vender of rum were especially enumerated. 6th. Op-

pression of every kind must cease. 7th. War must cease. Military men must not be honored above other men. Men must be valued according to the real good they accomplish. When the world is filled with Eliots, its redemption will draw nigh.

A portrait of John Eliot, which had been lately brought from England by Rev. Edward Taylor, was exhibited in front of the pulpit.

After the delivery of the address, the following original hymn, by Mrs. L. S. Goodwin, of Natick, was sung.

I.

Two centuries — their latest tide
 Is flowing out to-day,
 Since these glad rocks and vales descried
 The first enlightening ray,
 Unto the "place of hills," where then
 A howling wild outspread—
 Far from the haunts of other men,
 His band a hero led.

II.

No peace-destroying clan were they,
 On bloody conquest bent ;
 But hitherward they took their way,
 To dwell in meek content.
 Sons of the forest — with what pride,
 What filial love and awe
 They gaze upon the pale-face guide,
 Whose wish to each is law.

III.

Eliot — e'en when has turned to dust
 Yon pile which bears that name,
 Preserve from faintest touch of rust,
 His spotless, well-earned fame !
 His memory — let its youth remain
 When time so far is gone
 That men shall ask, and ask in vain —
 "Who was Napoleon ?"

IV.

Here on the soil our feet have trod,
 The red men reared their homes ;
 Here worshipped dauntless Eliot's God,
 In unpretending domes.

Give utterance to these hills and dales,
 To yonder stream * and lake ; †
 And of that fading race, what tales,
 Long, long entombed, would wake !

V.

These sods 'neath which their ashes sleep,
 These plains, their rich bequest —
 Those waters hasting to the deep,
 Those in a cradled rest,
 Oft echoed to the stalwart pace,
 And to the wild halloo,
 Or mirrored back some tawny face,
 Bent o'er the light canoe.

VI.

But where 's the Indian to-day ?
 We ask in mournful tones ;
 The spade and ploughshare from the clay
 Search out his mouldering bones ;
 His trace grows dim o'er all the land,
 Like shadows waning slow ;
 Naught more is left of that strong band —
 Two hundred years ago.

VII.

The axe has felled the pristine oaks
 Which crowned this "place of hills ;"
 The Sabbath bell, with measured strokes,
 Sends forth its grateful thrills.
 Here science beams, here wealth has source,
 Here art holds mighty sway ;
 The sun sees none in all his course,
 More blest than we to-day.

VIII.

Yet, glorious as these changes seem,
 Ay, glorious as they are,
 Pity is seen, with eyes a-stream,
 In retrospection's car.
 'Tis no light thing — a nation built
 Upon another's dust !
 E'en though no wanton blood was spilt,
 Betrayed no sacred trust.

IX.

O God ! if at our door lies blame,
 Forgive, we humbly pray ;

* Charles River.

† Cochituate.

And by thy blessings, still the same,
 So richly ours this day;
 Let *their* heart-thankfulness be proved,
 Who in time's farther flow,
 Here speak of us, as those who lived
Two hundred years ago!

After singing the above hymn, a procession was formed, with Edward Walcott, Esq., as chief marshal, in the following order :

Aid. Chief Marshal. Aid.
 Flag's Brass Band.
 The Victor and Eliot Engine Companies, in uniform.
 Aid. Marshal. Aid.
 Committee of Arrangements.
 Town Clerk.
 Select Men and other Officers of the Town.
 Aid. Marshal. Aid.
 The Takawampait Lodge of Odd Fellows.
 Sons of Temperance.
 Aid. Marshal. Aid.
 Citizens with their Families four deep.

Hon. Henry Wilson presided at the table. After partaking of a liberal repast addresses were made by several gentlemen. Rev. George Copway exhibited in his person and in the address he made a specimen of what a Christianized Indian may be.

Rev. Joseph B. Felt, of Boston, stated the historical facts respecting the early planting of Plymouth and Massachusetts colonies, to show why they did not, at an earlier period, enter on the work of converting the Indians to Christianity.

Lorenzo Sabine, Esq., of Framingham, the historian of the royalists, stated some interesting facts respecting the early settlement of Maine.

Rev. Martin Moore, of Boston, the biographer of Eliot, and for twenty years pastor of the church in Natick, said the inhabitants of his town knew all he could say on an occasion like this, and had heard it before. On the 13th of October, 1652, Mr. Eliot, with divers interpreters, several ministers and laymen, came to Natick to gather a church. The Indians called this day "Natootomakteache-

sak," the day of asking questions. One statement of Eliot he said was worthy of remembrance: "I have travelled in the wilderness," said he, "from the third to the sixth day of the week without a single dry thread in my clothes. At night, I pull off my boots, wring my stockings, and then lie down on the ground to sleep. I consider these words of the apostle: 'Endure hardships as a good soldier of Jesus Christ.'"

While this celebration, the most important that ever occurred in town, passed off to the entire satisfaction of all concerned, it is believed its influence will be valuable in causing the name and virtues of Eliot to be more highly prized, and in fixing the principal facts in relation to the early settlement of the town more permanently in the minds of its inhabitants.

CHAPTER IV.

EARLY WHITE SETTLERS. ACT OF GENERAL COURT, ERECTING NATICK INTO AN ENGLISH DISTRICT. EXTRACTS FROM RECORDS. TOWN MEETINGS. RESOLUTION OF TOWN ON DECLARATION OF INDEPENDENCE. MUSTER ROLL OF NATICK COMPANY AT BUNKER HILL. PROPRIETORS OF THE TOWN IN 1719, IN 1782, IN 1800.

AFTER 1762, we find the name of no Indian in the list of town officers. Prior to this, as far back as 1733, they frequently occur, while, previous to this latter date, they were all Indians.

Thomas Ellis and Thomas Sawin are the first English names which appear on the proprietors' book as officers of the town. Thomas Sawin was the first white settler, and was one of four brothers who came to the United States and settled at the same time, as will be seen in another part of this work.

The following is the Act of the General Court, erecting the parish and society of Natick into a district:

“Whereas, the society and parish of Natick, so-called, within the county of Middlesex, labor under many and great difficulties, by reason of their not being erected into a separate and distinct district,

Therefore, be it enacted by the Governor, Council, and House of Representatives, That the society and parish of Natick be, and hereby is, erected into a district by the name of Natick, according to the boundaries of said parish; and that the inhabitants of said society and parish be, and hereby are, invested with all the powers, privileges and immunities that districts are invested with, agreeably to an act passed the first year of His Majesty's reign, intitled, ‘An act for the better regulating districts within this Province;’ *Provided*, that the present meeting-house shall not be removed, or any other meeting-house erected within the same, without the special license of this Court.”

The places at which the meetings of the town were warned, in its early history, were, the meeting-house at South Natick, the centre school-house, which stood on the hill, a few rods to the west of the house owned by Mr. Daniel Wight, on the old Sherborn road, so-

called, and at private houses, Mr. Samuel Morse's, Stephen Bacon's, &c. While the town was thus organized, we find the record of votes passed, some of which we transcribe, under their respective dates.

1763. March 31. Voted to finish the galleries and build gallery stairs in the meeting-house.

1765. Sept. 23d. Voted to finish the meeting-house, by a considerable majority.

1767. March 4th. Granted £40 towards finishing the meeting-house.

1787. February 5th. The last article in the proprietors' book is in substance as follows: Whereas, there are several small parcels of broken lands in the proprietee of Natick that are unappropriated, and not capable of division among the proprietors, who are poor, and unable to pay for a survey of the same, and the whole being of small value: Therefore, voted unanimously, that the clerk to the said proprietors be desired and directed to sign the petition to the General Court, praying for power to sell the remaining common lands in Natick, and, after paying charges, subdivide the remaining money arising from said sale, among the proprietors.

1775. This is an eventful period in the history of the town. Many of its inhabitants were engaged in the incipient measures of the revolutionary war. The alarm on the morning of the 19th of April, caused by the appearance of a body of British troops in Concord, was sounded by Captain Dudley, of Sudbury, and found all classes ready for the emergency. Some movement of the kind had been anticipated. News had been sent to Natick about a fortnight before, that some expedition was soon to be set forward, by the commander of the forces then occupying Boston, by which the military stores in Worcester and Concord were to be destroyed.

When the news came, early in the morning, the people rapidly assembled on the common, provided themselves with ammunition, and marched, full of zeal, to attack the British. One of the survivors of this scene, a short time previous to his death, said that every man that morning was a minute-man. Two Natick men, Cæsar Ferrit, and his son John, arrived at a house near Lexington, before the British troops reached it on their return from Concord. From the entry of the house they discharged their muskets at the Regulars, and then secreted themselves under the cellar stairs. In passing, several of the troops entered the house and made diligent though unsuccessful search for their annoyers.

It is difficult, if not impossible, to ascertain the number of the inhabitants who were in the war, or to give their names. John Bacon, the father of Captain David Bacon, before mentioned, fell at Lexington; Captain Baldwin, at Bunker Hill; Captain Joseph Morse, Lieut. Abel Perry, and Lieut. William Bowden, were all officers in the revolutionary army. Captain Morse remained in the service till the year 1799, when he came home an invalid, and died on the 16th of December of the same year.

The votes of the following year show the determination of the people of the town, and indicate a resolution not to be behind more wealthy places in furnishing men and money.

1776. May 20th. All warrants for town or district meetings, as they were called, prior to this date were issued in the name and by the authority of the Government of Great Britain. The warrant bearing the date above was by the authority of the Government of Massachusetts Bay.

At a meeting of June 20, 1776, a resolve, expressive of the views entertained by the town, on the Declaration of Independence by the Colonies, was drafted by a Committee, consisting of Rev. Stephen Badger, Captain John Coolidge, and Daniel Morse, and unanimously adopted.

“ At a meeting of the town of Natick, legally warned and assembled, June 20, 1776. In consequence of a Resolve of the late House of Representatives being laid before the town, setting forth their sense of the obligations which lie upon every town in this Colony solemnly to engage to support, with their lives and fortunes, the Honorable Continental Congress, should said Congress, for the safety of the American Colonies, come into the measure of declaring themselves independent of the Kingdom of Great Britain,

It was unanimously Voted, that in consideration of the many acts of the British Parliament, passed in diverse sessions of the same, within about thirteen years past, relating to said Colonies, especially those within the two or three last years, by which every idea of moderation, justice, humanity and Christianity is entirely laid aside, and those principles and measures adopted and pursued which would disgrace the most unenlightened and uncivilized tribe of aboriginal natives, in the most interior part of this extensive continent; and also in consideration of the glaring impropriety, incapacity and fatal tendency of any State whatever, at the distance of three thousand miles to

legislate for these Colonies, which at the same time are so numerous, so knowing, and so capable of legislating, or to have a negative upon those laws which they in their respective Assemblies and by their united representation in General Court shall from time to time enact and establish for themselves; and for diverse other considerations which for brevity's sake we omit to mention, — we, the inhabitants of Natick, in town meeting assembled, do hereby declare, agreeably to the tenor of the before mentioned Resolve, that should the Honorable Continental Congress declare these American Colonies independent of the Kingdom of Great Britain, we will with our lives and fortunes join with the other inhabitants of this Colony, and with those of the other Colonies, in supporting them in said measure, which we look upon to be both important and necessary; and which, if we may be permitted to suggest an opinion, the sooner it is entered into the fewer difficulties shall we have to conflict with, and the grand objects of peace, liberty, and safety, will be more likely speedily to be restored and established in our once happy land.

(Signed) DANIEL MORSE, Town Clerk."

In February of 1776 a call was made for men to reinforce the army attempting the conquest of Canada, and in July we find the town voting seven pounds as an additional sum to the bounty of seven pounds offered by Government, for men who would engage in it.

The scenes of the 17th of June, 1776, are familiar to all. An account of them and of the measures which followed them, would be more appropriate elsewhere than in a history of a town. Suffice it to say that the British troops, which numbered near three thousand men, after having been addressed by their general, were marched directly up the hill on to the American lines, confident of an easy conquest — the ships cannonading at the same time the redoubt — and poured in a regular heavy fire. An overwhelming discharge was returned, and in the course of ten minutes the enemy gave way and retreated in disorder down the hill. After manœuvring for some time, the British made a second attack, but with no better fortune. Our troops waited until they were very near, and then poured in upon them so fatal a fire that a second time they were forced to retreat.

Reinforced by a company from Boston of fresh troops, they a third time advanced upon the American lines. Worn out by the fatigue

of the fight, and ammunition failing, a retreat was ordered and brought off in good order.

Before the events just related a military company had been formed in Natick, and officers chosen for any emergency. A muster-roll of this company has fallen into my hands, and I give it to readers now for the first time. It was under the command of Captain James Mann, in Colonel Samuel Bullard's Regiment, and marched on the alarm by the Battle of Bunker's Hill. They were all residents of the town of Natick, and were allowed 1d. per mile travelled for their services, which amounted, for the whole Company, for two days' services, to £11 8s. 9d. The original roll is in the hands of Eben. Mann, Myrtle, corner of Belknap street, Boston, who is great grandson to Captain James Mann. Captain Mann's place was that now owned by Mr. Calvin Leland.

James Mann, Captain.

Timothy Smith, Lieutenant.

Daniel Morse, Ensign.

Oliver Bacon,

Henry Loker,

Elijah Esty,

Hezekiah Broad.

} Sergeants.

William Bacon,	Private.	Moses Fisk,	Private.
Ephraim Dana,	"	Thomas Eames,	"
Joshua Fisk,	"	Eleazor Bacon,	"
John Reed,	"	Park Parker,	"
Ephraim Bullard,	"	Richard Stanford,	"
Thomas Sawin,	"	Daniel Travis,	"
John Felch,	"	Ebenezer Mann,	"
Asa Drury,	"	Elijah Bacon,	"
Ephraim Whitney,	"	Richard Bacon,	"
Thomas Broad,	"	Daniel Stratton,	"
Henry Cogen,	"	John Bowden,	"
David Haven,	"	Job Bond,	"
Benjamin Smith,	"	Ephraim Bacon,	"
Amos Morse,	"	John Gay,	"
Samuel Morse,	"	Moses Dawing,	"
Moses Mann,	"	Joseph Bacon,	"
Ezekiel Sawin,	"	Abel Perry,	"

In 1778 the town voted not to confirm the new constitution. Natick was always opposed to the constitution, and chose a delegate to the convention to vote against it. Although opposed to its adoption they afterwards agreed to support it, as is apparent from the oath of allegiance which is on the records of the town, with the names of twenty-nine proprietors subscribed to it. The following is a copy of it.

“ We the subscribers do truly and sincerely acknowledge, profess, testify, and declare, that the Commonwealth of Massachusetts is, and of right ought to be, a free, sovereign, and independent State ; and we do swear that we will bear true faith and allegiance to the said Commonwealth, and that we will defend the same against traitorous conspiracies and all hostile attempts whatsoever. And that we do renounce, and abjure all allegiance, subjection, and obedience, to the King, Queen, or Governor of Great Britain, (as the case may be,) and every other foreign power whatsoever. And that no foreign prince, person, prelate, state or potentate, hath or ought to have any jurisdiction, superiority, preëminence, authority, dispensing or other power, in any matter, civil, ecclesiastical, or spiritual, within this Commonwealth, except the authority or power which is or may be vested by their constituents in the Congress of the United States. And we do further testify and declare, that no man, or body of men, hath or can have any right to absolve or discharge us from the obligations of this oath, declaration, or affirmation. And that we do make this acknowledgment, profession, testimony, declaration, denial, renunciation and abjuration, heartily and truly, according to the common meaning and acceptance of the foregoing words, without any equivocation, mental evasion, or secret reservation whatsoever. So help us God.

(Signed)

HEZEKIAH BROAD,
 THOMAS BROAD,
 JOSHUA FISK,
 SAMUEL MORSE,
 WILLIAM BIGLOW,
 MOSES SAWIN,

OLIVER BACON,
 SAMUEL MORSE, JR.,
 THOMAS SAWIN, JR.,
 WILLIAM GOODNOW,
 AARON SMITH,
 ELEAZOR GOULDING.

DAVID MORSE, Town Clerk.

HEZEKIAH BROAD,	}	Selectmen.
OLIVER BACON,		
THOMAS BROAD,		
JOSHUA FISK,		
SAMUEL MORSE, JR.,	}	Assessors.
THOMAS SAWIN, JR.,		
TIMOTHY SMITH,		
JOSEPH MORSE,	}	Constables."
ADAM MORSE.		

As far back as 1719 we find a vote "passed in general town meeting of the Proprietors, Free-holders and Inhabitants of ye town of Natick, warned and met together on Monday, ye 4th day of May.

In order to the better stating, distinguishing, knowing and setting the proprietors and proprietee to the lands in Natick, &c.

Francis Fullum, Esq., President at said meeting. Voted unanimously at ye above said meeting, that Abraham Speen, James Speen, Moses Speen, Josiah Speen, Isaac Speen, John Speen, Isaac Manaquasin, John Wansanug's heirs, Captain Thomas Waban, Thomas Pegan, Simon Ephraim, Benj. Tray, Samuel Bowman, Samuel W. Right, Samuel Umpertawm, Hannah Labomsug, Solomon Thomas, Israel Pomhaman, Samuel Abraham and Thomas Nehemiah, shall be henceforth allowed, held, reputed, and distinguished to be the only and true proprietors of Natick."—(An abstract taken out of the second book of records for the town of Natick, in keeping of Honorable Francis Fullum, Esq. Examined and attested by William Rider, proprietors' clerk for Natick.)

This William Rider was an inhabitant of Sherborn, and was both proprietors' clerk and surveyor until the act of 1745 was passed, when Eben Feleh was chosen, and continued to hold the office fifteen years. His name is the first that appears on the town books as clerk.

John Jones, Esq., was clerk for a short time succeeding him. He lived on a farm now known as the Loring place, on the south side of Charles River.

The river runs nearly round it, being its east, west and northern boundary. His name appears in the list* of Deacons of the first church, as Colonel in the militia, and one of his Majesty's Justices of

* See Ecclesiastical History.

the Peace before the Revolution. He died in February of the year 1802.

We have frequently had occasion to introduce votes of the town into our history as we find them on the records. It may be interesting to know somewhat of the meetings themselves, as we may from knowing the places at which they were held, who were engaged in them, and the places of their residence.

With this object in view I have prepared, in addition to the list of the proprietors in 1719, just given, a list of those who owned the farms of the town previous to 1800, and designated the places of which they were owners. We see among them names now familiar to our ears, almost catch the tones of their voices as they urge their views on the attention of the meetings, and watch them returning to their homes, to relate the success or defeat of their favorite measures. It is worthy of note that but two of the proprietors of these places now survive — our respected and venerable townsmen, Captain William Stone * and Deacon William Coolidge, the representatives of a past generation, still active and interested in the welfare of the present. May they see their successors as prudent, sagacious and public-spirited as their fathers. “One generation passeth away and another generation cometh, but the earth remaineth forever.”

We think we shall be pardoned for any mistakes in this attempt to exhibit the occupants of the farms so many years after, when it is considered that the same farm frequently had several occupants.

Proprietor.		Residence.
Elijah Perry,	now	Elijah Perry, Jr's.,
John Bacon,	“	Willard Bacon's,
Thomas Sawin,	“	Thomas Sawin, Jr's.,
Ezekiel Sawin,	“	Sumner Goulding's,
Hezekiah Broad,	“	Hezekiah Broad, Jr's.,
Stephen Badger,	“	Oliver Bacon's,
John Atkins,	“	Hon. John Wells's,
David Morse,	“	heirs of Thomas B. Gannett,
Ephraim Dana,	“	Mrs. Tabitha Leach's,
Isaac Biglow,	“	house opposite Moses Eams's,
Samuel Perry,	“	owned by Curtis Company,
Reuben Draper,	“	heirs of Reuben Draper, Jr's.,

* Deceased after this was written.

James Mann,	now	Calvin Leland's,
Elijah Bacon,	"	Gershom Learned's,
John Sawin,	"	Daniel Coolidge's,
Abel Perry,	"	Timothy Coolidge's,
Freeman Sears,	"	Edward Walcott's,
Joshua Fish,	"	heirs of Moses Fish,
Samuel Washburn,	"	Jedediah Washburn's,
David Bacon,	"	Oliver N. Bacon's,
John Coolidge,	"	Nella Coolidge's,
Berial Sparrowhawk,	"	late Joseph Prescott's,
Josiah Walker,	"	Mrs. Josiah Walker's,
William Bowden,	"	Lowell Perry's,
William Stone,	"	William Stone's,
Daniel Travis,	"	John Travis's,
John Bowden,	"	Chester Morse's,
Edward Hammond,	"	Thomas F. Hammond's,
Ebenezer Felch,	"	Luther H. Gleason's,
Ethel Jennings,	"	Jonathan Moore's,
Robert Jennison,	"	Joel Pierce's,
Henry Coggin,	"	Henry Coggin's,
Richard Bacon,	"	heirs of Ephraim Jennings,
Henry Bacon,	"	Faither Coggin's,
Asa Felch,	"	Rev. Isaac Jennison's,
Isaac Underwood,	"	heirs of John Bacon, 3d,
Adam Morse,	"	Horace B. Morse's,
Samuel Morse,	"	Calvin Morse's,
Moses Fish,	"	Deacon Samuel Fish's,
William Farriss,	"	heirs of William Farriss, Esq.,
Thomas Broad,	"	William Howard's,
Isaac Goodnow,	"	Nathan Rice's,
Stephen Bacon,	"	late Josiah Child's.

The map of the town by H. F. Walling, published in 1853, will be found useful, in this connection, to strangers or those who have been long absent from town. An enlarged plan of the village is exhibited upon it, the names of the streets, the public building, ponds, school districts, &c.

CHAPTER V.

ECCLESIASTICAL HISTORY. THE PRAYING INDIANS AT NATICK. INDIAN BIBLE AND OTHER INDIAN TRANSLATIONS BY MR. ELIOT. REV. OLIVER PEABODY, AND ORGANIZATION OF HIS CHURCH. PUBLICATIONS OF MR. PEABODY. BIOGRAPHICAL NOTICE OF REV. STEPHEN BADGER. FORMATION OF HIS CHURCH. ITS DISSOLUTION. PUBLICATIONS OF MR. BADGER.

AN ecclesiastical history of Natick comprises properly a history of the "Praying Indians."

This was the earliest and most important of the praying towns. The first Indian meeting-house was erected here. Here the Courts were held. In the year 1674, there were gathered here twenty-nine families. Reckoning five persons to a family, we have a hundred and forty-five persons. The church, fifty communicants,—some resident in other towns.

But we have given so extensive an account of the Indian church in the civil history of the place, that little remains to do, except to notice the translations of Mr. Eliot into the Indian language, and other of his publications connected with his ministry to the Indians.

Eliot wrote several narratives of the advancement and condition of religion among the Indians, which were published in England; a tract, entitled "Communion of the Churches;" a "History of the Gospel," and "The Christian Commonwealth," a work which was pronounced seditious by the Colonial Government—publicly recanted and suppressed. He was also, at an earlier day, one of the committee by whom "*The Bay Psalm Book*" was prepared. His reputation, however, rests upon his Indian Grammar, and various translations into the Indian language, the chief of which was that of the Bible, completed in 1663. From the commencement of his ministry among the natives, the project of his translation seems to have been floating in his mind, but the magnitude of the work and the difficulties with which it was likely to be attended, sometimes discouraged him; and in his "Further Progress of the Gospel," published in 1655, he says, despondingly, "I have no hope to see the Bible translated, much less printed in my own day." Yet he

labored at the task from time to time, trusting that the providence of God would at length send the aid necessary to print such portions of it as should be prepared for the press.

Nor was his trust in vain; through the aid of the "Corporation for Promoting the Gospel among the Heathen in New England," the New Testament was published at Cambridge, in September, 1661, soon after the restoration of Charles the Second to the throne. The printing was completed while the question of the confirmation of the Society's charter was pending, and it was deemed an excellent opportunity to conciliate the good will of the king, to whom the Commissioners of the United Colonies dedicated the translation in an address written in a tone adapted to win his favorable regard. This dedication has the following preface: "Upon the information of the dissolution of the Corporation, and intimation of hopes that his Majesty would renew and confirm the same, &c., the Commissioners thought meet to present his Majesty with the New Testament printed in the Indian language, with these presents following, &c."

The document itself, as printed in the few copies of the Testament sent to England, is in these words:—

"To the High and Mighty Prince Charles the Second, by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, &c., the Commissioners of the United Colonies in New England with increase of all happiness, &c.

Most Dread Sovereign:—

If our weak apprehensions have not misled us, this work will be no unacceptable present to your Majesty as having a greater interest therein than we believe is generally understood, which (upon this occasion) we deem it our duty to declare.

The people of these four Colonies (confederated for mutual defence in the time of the late distractions of our dear native country) your Majesty's natural born subjects, by the favor and grant of your royal father and grandfather, of famous memory, put themselves upon this great and hazardous undertaking, of planting themselves at their own charge in these remote ends of the earth, that, without offence and provocation to our Brethren and Countrymen, we might enjoy that liberty to worship God, which our own consciences informed us was not only our right, but duty; as also that

we might (if it so pleased God) be instrumental to spread the light of the Gospel, the knowledge of the Son of God, our Saviour, to the poor barbarous heathen, which, by his late Majesty, in some of our Patents, is declared to be his principal aim.

These honest and pious intentions have, through the grace and goodness of God, and our kings, been seconded with proportionable success; for, omitting the immunities indulged by your Highness' royal Predecessors, we have been greatly encouraged by your Majesty's gracious expressions of favor and approbation signified unto the *Address* made by the Principal of our Colonies, to which the rest do most cordially subscribe, though, wanting the like seasonable opportunity, they have been (till now) deprived of the means to congratulate your Majesty's happy restitution, after your long suffering, which we implore may yet be graciously accepted, that we may be equal partakers of your royal favor and moderation, which hath been so illustrious, that (to admiration) the animosities and different persuasions of men have been so soon composed, and so much cause of hope, that (unless the sins of the Nation prevent) a blessed calm will succeed the late horrid confusions of Church and State: and, shall not we *Dread Sovereign*) your subjects of these Colonies, of the same faith and belief in all points of doctrine with our countrymen, and the other reformed churches (though perhaps not alike persuaded in some matters of order, which in outward respects hath been unhappy for us) promise and assure ourselves of all just favor and indulgence from a Prince so happily and graciously endowed?

The other part of our errand hither hath been attended with endeavors and blessing, many of the wild Indians being taught, and understanding the doctrine of the Christian religion, and with much affection attending such preachers as are sent to teach them, many of their children are instructed to write and read, and some of them have proceeded further, to attain the knowledge of the Latin and Greek tongues, and are brought up with our English youths in University learning. There are divers of them that can, and do read some parts of the Scripture, and some catechisms, which formerly have been translated into their own language, which hath occasioned the undertaking of a greater work, viz., the printing of the whole Bible, which (being translated by a painful laborer amongst them, who was desirous to see the work accomplished in his day) hath

already proceeded to finishing the New Testament, which we here humbly present to your Majesty, as the first fruits and accomplishment of the pious design of your royal ancestors.

The Old Testament is now under the press, wanting and craving your royal favor and assistance, for the perfecting thereof.

We may not conceal that though this work hath been begun and prosecuted by such instruments as God has raised up here, yet the chief charge and cost which hath supported and carried it thus far, hath been from the charity and piety of our well affected countrymen in *England*, who, being sensible of our inability in that respect, and studious to promote so good a work, contributed large sums of money, which were to be improved according to the direction and order of the then-prevailing powers, which hath been faithfully and religiously attended both here and there, according to the pious intentions of the benefactors: and we do most humbly beseech your Majesty, that a matter of so much devotion and piety, tending so much to the honor of God, may suffer no disappointment through any legal defect (without the fault of the donors, or the poor Indians, who only receive the benefit) but that your Majesty may be graciously pleased to establish and confirm the same, being contrived and done (as we conceive) in the first year of your Majesty's reign, as this book was begun and now finished in the first year of your establishment, which doth not only presage the happy success of your Majesty's Government, but will be a perpetual monument, that by your Majesty's Favor the Gospel of our Lord and Saviour *Jesus Christ* was first made known to the Indians, an honor whereof (we are assured) your Majesty will not a little esteem.

Sir:—The shines of your royal favor upon these undertakings, will make these tender plants to flourish, notwithstanding any malevolent aspect from those that bear evil will to this Lion, and render Your Majesty more illustrious and glorious to after generations.

The God of heaven long preserve and bless Your Majesty with many happy days, to his glory, the good and comfort of his Church and people.—Amen."

In 1663, the Old and New Testaments and a version of the Psalter in a separate volume, were completed, and a copy of each forwarded to the king. Richard Baxter, who was a friend and

correspondent of Eliot, speaks of the gift as "such a work and fruit of a plantation as was never before presented to a king." The perfect Bible was accompanied by the following dedicatory address, which, Thomas states, was omitted in nearly all the copies circulated in America:—

"To the high and mighty Prince Charles the Second, by the grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, &c., the Commissioners of the United Colonies in New England, wish all happiness, &c.

Most Dread Sovereign:—

As our former presentation of the New Testament was graciously accepted by your Majesty, so, with all humble thankfulness for that royal favor, and with the like hope, we are bold now to present the WHOLE BIBLE, translated into the language of the natives of this country, by a *painful laborer in that work*, and now printed and finished, by means of the pious beneficence of Your Majesty's subjects in England; which also by your special favor hath been continued and confirmed, to the intended use and advancement of so great and good a work as is the *Propagation of the Gospel to these poor barbarians* in this (erewhile) unknown world.

Translations of the Holy Scriptures,—*the Word of the King of kings*,—have ever been deemed not unworthy of the most princely dedications; examples whereof are extant in divers languages. But your Majesty is the first which hath received one in this language, or from the *American world*, or from any parts so remote from Europe as these are, for aught that ever we heard of.

Publication also of these sacred writings to the sons of men (who here, and here only, have the ministers of their eternal salvation revealed to them by the God of heaven) is a work that the greatest princes have honored themselves by.

But, to publish and communicate the same to a lost people, as remote from knowledge and civility, much more from Christianity, as they were from all showing, civil and Christian nations,—a people without law, without letters, without riches, or means to procure any such thing,—a people that *sat as deep in darkness and in the shadow of death* as (we think) any since the creation. This puts a lustre upon it that is superlative, and to have given royal patronage and countenance to such a publication, or to the means thereof, will

stand among the marks of lasting honor in the eyes of all that are considerate, even unto after generations.

And, though there be in this Western world many Colonies of other European nations, yet we humbly conceive, no Prince has had a return of such a work as this; which may be some token of the success of your Majesty's plantation of *New England*, undertaken and settled under the encouragement and security of your royal father and grandfather, of famous memory, and cherished with like gracious aspects from your Majesty.

Though indeed the present Poverty of these plantations could not have accomplished this work had not the forementioned Bounty of *England* lent Relief; nor could that have continued to stand us in stead, without the Influence of Your Royal Favor and Authority, whereby the Corporation there for *Propagating the Gospel among these Natives* hath been established and encouraged, (whose Labor of Love, Care and Faithfulness in that Trust, must ever be remembered with Honor;) yea, when private persons, for their private Ends, have of late sought Advantages to deprive the said Corporation of Half the Possessions that had been by Liberal Contributions, obtained for so Religious Ends.

We understand That, by an Honorable and Righteous Decision in Your Majesty's *Court of Chancery*, their Hopes have been defeated, and the Thing settled where it was and is; for which great favor and illustrious fruit of Your Majesty's Government we cannot but return our most humble thanks in this Public manner; and as the result of the joint Endeavors of Your Majesty's subjects, there and here, acting under your Royal Influence, We present *You* with this work, which upon sundry accounts is to be called *yours*.

The Southern Colonies of the *Spanish Nation* have sent home from this *American Continent*, much Gold and Silver as the fruit and End of their discoveries and Transplantations: That (we confess) is a scarce commodity in this Colder Climate; but (suitable to the ends of our undertaking,) we Present this and other Concomitant Fruits of our poor Endeavors to Plant and Propagate the Gospel here, which, upon a true account, is as much better than Gold, as the souls of men are more worth than the whole World. This is a noble fruit, (and in the counsels of an All-disposing Providence was a higher intended End) of *Columbus*, his Adventure. And though by his Brother being hindered from a seasonable Application, your Famous Predecessor

and Ancestor, King Henry the Seventh missed of being sole Owner of that first Discovery, and of the riches thereof, yet if the Honor of first discovering the true and saving knowledge of the Gospel unto the poor *Americans*, and of Erecting the Kingdom of JESUS CHRIST among them, be reserved for, and do redound unto your Majesty and the English Nation, after ages will not reckon this inferior to the other. Religion is the End and Glory of mankind, and as it was the professed End of this Plantation, so we design ever to keep it in our eye as our main design, (both to ourselves and the natives about us,) and that our Products may be answerable thereunto. Give us therefore leave, (*Dread Sovereign*,) yet again humbly to beg the continuance of your Royal Favor, and of the Influences thereof, upon this poor Plantation, *The United Colonies of New England*, for the securing and establishment of our Civil Privileges and Religious Liberties hitherto enjoyed; and upon this Good Work of Propagating Religion to these Natives, that the Supports and Encouragements thereof from *England* may be still countenanced and confirmed.

May this Nursling still suck the Breast of Kings, and be fostered by your Majesty, as it hath been by your Royal Predecessors, unto the preservation of its Main Concernments. It shall thrive and prosper to the Glory of God and the Honor of your Majesty. Neither will it be any loss or grief unto our Lord the King, to have the Blessing of the Poor to come upon Him, and that from these Ends of the Earth.

The God by whom Kings Reign and Princes Decree Justice, Bless Your Majesty and establish your Throne in Righteousness, in Mercy and in Truth, to the Glory of His Name, the Good of His People, and to your own Comfort and Rejoicing, not in this only but in another World."

The title-page is in English and Indian. The Indian title is as follows: "Mamusse Wemetupematamwe, Up-Biblum God naneeswe Nekkone-Testament kakwonk Wusku Testament. Nequoshinnumuk nashpe Wattedeamak Christ noh asoowesit John Eliot Nahohteu outchetoe Printewoomuk, Cambridge Printenooop nashpe Samuel Green."

We give, as a specimen of the Indian language, the Lord's Prayer, with the English translation, from the first edition of the New Testament, printed at Cambridge, in 1661.

THE LORD'S PRAYER, *Matt.*, 6 : 9.

Nooshum kesukqut quttianata-
manack hoowesaouk. Peyaum-
ooutch kukkenau-toomoouk ne a
nack okkeet neam kesukqut.—
Nem-meet-sougash asekesuhokesu
assanmauean yedyee kesu-kod.
Kah ahquotaneas inneaen numma-
teheouqasu, neem machenekuke-
qig nutahquoretawmomouag. Ah-
que sag hompagunaianeem en-
qutchuasouqait webe pohquohwa-
ossueau wutch matchitut. Newat-
che hutahteem ketassootamouk
hah nuumkessouk, kah sohsa-
moouk michene. Amen.

Our Father which art in heaven,
hallowed be thy name : Thy king-
dom come : thy will be done in
earth, as it is in heaven. Give us
this day our daily bread : And
forgive us our debts, as we forgive
our debtors : And lead us not into
temptation, but deliver us from
evil : for thine is the kingdom, and
the power, and the glory, forever.
Amen.

“The first impression of the Indian Bible,” says Dr. Francis, in his excellent life of Eliot, “sufficed for about twenty years. In 1680, another edition of the New Testament was published. Mr. Eliot, in a letter written during that period to the Hon. Mr. Boyle, alludes to it when he says, ‘We are at the nineteenth Chapter of the Acts, and when we have impressed the New Testament, our commissioners approve of my preparing and impressing the Old.’”

In addition to the Psalms, a *Catechism* was annexed as in the first impression. This New Testament has the imprint of Cambridge, but no printer's name. In 1685, a second edition of the Old Testament appeared, printed at Cambridge, by Samuel Green. This was bound with the last impression of the New Testament, and the two parts, thus taken together, constitute the second edition of the whole Bible, though there was an interval of five years between the times at which the two Testaments respectively appeared. Each part has but one title-page, which is in Indian, and the same as before. We learn some facts respecting this second edition of the Indian version, from Eliot's correspondence with Mr. Boyle. The whole impression was two thousand copies. It was superintended by Mr. Eliot, who gave a part of his salary towards defraying the expense,

and received for the same purpose, from the corporation in England, through Mr. Boyle, £900 at different times: namely, £40 at one time, £460 at another, and £400 at a third. If some collateral expenses be included, the whole cost of the impression must have been little, if any, short of £1000. Mr. Eliot's remarks lead us to suppose that the first edition was nearly or quite exhausted. If so, and if the number of the copies was what I have supposed, this fact will furnish us with a measure by which we may estimate the demand for the Scriptures among the Indians for twenty years after the translation was first printed. We might presume that the number of copies which curiosity might lead the people of the colony to purchase, or which courtesy might send to England, could not be large.

Eliot apologized to Mr. Boyle for the slow progress of the printing, by alleging the want of an adequate number of workmen, and the interruption of labor among those they had, by sickness, which prevailed fatally in the winter of 1683 and the spring of 1684. His heart was saddened by these and other events which seemed to throw discouragement on the work; for he was then bending beneath the weight of years, and with the feeling of an old and faithful servant, his soul yearned to witness, as his last labor, the completion of the new edition of his translation.

The affectionate earnestness with which he dwells on the subject in his correspondence with the English philosopher, has a touching interest: "My age," says he, "makes me importunate. I shall depart joyfully, may I but leave the Bible among them, for it is the word of life." Again he writes, "I desire to see it before I die, and I am so deep in years that I cannot expect to live long, and sundry say if I do not procure it printed while I live, it is not within the prospect of human reason, whether ever, or when, or how it may be accomplished." He bore it on his heart to God in his devotions, and the anxious earnestness of his soul seemed to be fixed on this point.

The prayer of the good man was answered. He lived to see a new impression of his Bible, and when he took the precious volume in his hands, we can easily imagine that with uplifted hands he may have uttered the *Nunc Dimittis* of the aged Simeon. In preparing his second edition Mr. Eliot received valuable assistance from the Rev. John Cotton, of Plymouth, who had spent much of the time

for several years in forming an acquaintance with the Indian language. This obligation Eliot acknowledged in a letter to Boyle in 1688. Several years before that time Boyle had intrusted to Eliot £30 for the promotion of religion among the Indians. The money had not been expended, perhaps because no opportunity had occurred for the particular mode of using it which Boyle designed. Of this sum Eliot requested that £10 might be given to Major Gookin's widow, who was poor, £10 to Gookin's son, who lectured among the Indians, and £10 to Mr. John Cotton, "who," says he, "helped me much in the second edition of the Bible."

Perhaps Mr. Cotton revised the whole version, that, by their joint labor, a more exact and faithful translation might be exhibited in the new impression.

Mr. Francis in another place remarks that the Indian Bible has become one of those rare books which the antiquarian deems it a treasure to possess. It has acquired the venerable appearance of an ancient and sealed book, and when we turn over its pages, those long and harsh words seem like the mysterious hieroglyphics in some time-honored temple of old Egypt.

"It failed to answer the pious purpose for which the translator labored in preparing it. But it has answered another purpose, which was, perhaps, never in his mind, or, if it were, was doubtless considered as of inferior importance. In connection with his Indian grammar, it has afforded important aid as a valuable document in the study of comparative philology. Though the language in which it is printed is no longer read, yet this book is prized as one of the means of gaining an insight into the structure and character of 'unwritten dialects of barbarous nations,' a subject which of late years has attracted the attention of learned men, and the study of which it is believed will furnish new facts to modify the hitherto received principles of universal grammar. On this account scholars of the highest name in modern times have had reason to thank Eliot for labors which the Indians are not left to thank him for. While the cause of religion missed in a great degree the benefit designed for it, the science of language acknowledges a contribution to its stores. Mr. Eliot translated the Bible into a dialect of what is called the Mohegan tongue, a language spoken by all the New England Indians, essentially the same, but varied by different dialects among the several tribes. By Eliot, and others, it was called the Massachusetts language.

There is, beside, a moral aspect in which this translation should be viewed. It must be regarded as a monument of painstaking love to the soul of man, and of laborious piety. Would the translator have had the spirit to undertake, still more the perseverance to carry through, a work so wearisome and discouraging, had he not been animated by the deep, steady, strong principle of devotedness to God and to the highest good of his fellow men? The theological scholar who translates the Bible, or even one of the Testaments, from the original into his vernacular tongue, is considered as having achieved a great task, and as having given ample proof of his diligence. Yet such a work is easy, compared with the work which Eliot undertook and finished amidst a press of other employments, which alone might have been deemed sufficient to satisfy the demands of Christian industry."

Among the many remarkable doings of the apostle to the Indians, this bears the most striking testimony to his capacity of resolute endurance in the cause of man's spiritual welfare. We justly admire the moral courage, the spirit of self-sacrifice which sustained him in the tasks of preaching, visiting and instruction, never deterred by the dark squalidness of barbarity, never daunted by the fierce threats of men who knew no law but their passions, never moved by exposure to storms, cold, and the various forms of physical suffering. But when we represent him to our minds as laboring in his translation of the Scripture in the silence of his study, year after year, in the freshness of the morning hour and by the taper of midnight, wearied but not disheartened; continually perplexed with the almost unmanageable phraseology of the dialect of the barbarians, yet always patient to discover how it might be made to represent truly the meaning of the sacred books; doing this chapter by chapter, verse by verse, without a wish to give over the toil; cherishing for a long time only a faint hope of publication, yet still willing to believe that God in his good providence would finally send the means of giving the printed Word of Life to those for whom he toiled and prayed—we cannot but feel that we witness a more trying task, a more surprising labor, than any presented by the stirring and active duties of his ministry among the Indians. It was a long, heavy, hard work, wrought out by the silent but wasting efforts of mental toil, and relieved by no immediately animating excitement. It was truly a labor of love. When we take that old, dark volume into our hands, we understand not the

words in which it is written, but it has another and beautiful meaning, which we do understand. It is a symbol of the affection which a devoted man cherished for the souls of his fellow men. It is the expression of the benevolence which faints in no effort to give light to those who sat in darkness and in the shadow of death; and so it remains, and will ever remain a venerable manifestation of the power of spiritual truth and sympathy.

The second edition of the translation was the best, and the printer will never again be called to set types for those words so strange, nor will there, in all after time, probably, be a person in the world who can read the book.

Cotton Mather tells us that the anagram of Eliot's name was *Toile*, and the conceit has the merit of expressing truly one of the chief traits in the apostle's character.

“ His youth was innocent : his riper age
 Marked with some act of goodness every day ;
 And watched by eyes that loved him, calm and sage
 Faded his late declining years away.
 Cheerful he gave his being up, and went
 To share the holy rest that waits a life well spent.”

We have seen, in the civil history of the town, Natick chosen as, in the opinion of Mr. Eliot, the most eligible spot for planting an Indian town; we have seen the streets laid out, the houses and bridges built, and a civil government adopted for the guidance of the infant settlement.

After so much had been accomplished a meeting-house was erected and a church gathered.

The following is the simple covenant entered into by the Indians. It will be seen to consist of a declaration of belief, and an agreement with God and each other :

“ We are the sons of Adam. We and our forefathers have a long time been lost in our sins; but now the mercy of the Lord beginneth to find us out again: therefore, the grace of Christ helping us, we do give up ourselves and our children unto God, to be his people; He shall rule us in all our affairs. The Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us; the wisdom which he taught us in His book shall guide us. O! Jehovah, teach us wisdom, send thy spirit into our hearts; take us to be thy people; and let us take thee to be our God.”

Twenty years after the formation of this church, it contained forty or fifty communicants. In 1721, when Mr. Peabody came to town, there were no traces of it to be found. In the records of his church is the following note from his pen: "It must be observed that, after the most diligent search and inquiry, I can find no records of anything referring to the former church in Natick, nor who were the members of it, or baptized, till my coming to town." The history, then, of this first church, cannot be of greater than sixty-five years in extent.

Although very few incidents relating to the church have come down to us, still, from a knowledge of the times and circumstances in which it had its being, we may know very well the principal events attending it.

We know the anxious care Eliot bestowed upon it. We know that, for forty years after its formation, he lived within fifteen miles of its location, and ever considered it his principal and most interesting church.

We can hear his fearless reply to the sachems who opposed him: "I am about the work of the great God; and my God is with me, so that I fear neither you nor all the sachems in the country. I will go on, and do you touch me if you dare." We can see him each successive fortnight wending his way on horseback to his church, and hear the welcome that greeted his coming.

We know that when King Philip's war broke out in 1675, and the praying Indians were generally viewed with jealousy, Mr. Eliot was their steadfast friend. We see him intercepting the captive Indians at "the Pines," in Watertown, when they were on their way to their island prison, and consoling them. He repeatedly petitioned the General Court for their relief in matters pertaining to their lands, and we have reason to believe that not until a number of years after his death were the members of his church dispersed.

Mr. Eliot was often assisted in his labors by his son. His immediate successor was Daniel Takawampait, whose gravestone is still at South Natick, and who, by the testimony of Daniel Gookin, was "a person of good knowledge."

Oliver Peabody was the first settled minister of Natick. He was born in the town of Boxford, Essex county, Commonwealth of Massachusetts, in the year 1698. At the age of two years he was bereaved of his father, and the care of his early education devolved on

his pious mother, who was not inattentive to the importance of her charge. The youth was early made sensible that religion was the one thing needful. The deep interest he felt in the cause of the Redeemer led him to seek an education that would best prepare him for future usefulness, and accordingly he entered Harvard College in 1717, and was graduated in 1721, in the twenty-third year of his age. He delivered his first sermon at Natick, August 6, 1721.

Immediately after he was graduated, the committee of the Board of Commissioners for Propagating the Gospel in New England requested him to be ordained as an evangelist, and to carry the news of salvation to the heathen. This committee consisted of Honorable Adam Winthrop, Edward Hutchinson, Esquire, and another from the corporation of Harvard College.

This was the time when the French were active in stimulating the Indians to commence hostilities against the English, and for this purpose furnished them with provisions and warlike implements. The consequent apprehensions of an Indian war led many candidates, it is said not less than eleven, to whom the commissioners had made application, to decline the offer. But such was Mr. Peabody's zeal in the cause of his Master, that he did not hesitate to enter on a mission, though he was subject to the will of his employers and knew not the place of his destination, but expected to be sent to a remote distance into the wilderness.

As the commissioners concluded to send him to Natick, a place surrounded with settled ministers, and in the vicinity of the society that employed him, they did not immediately ordain him, but sent him to perform missionary service till circumstances should render his ordination expedient. At that time there were but two white families in town, though several other families soon removed thither. Thomas Sawin, who lived where his descendants now reside, was the first white family. David Morse, who built where Mrs. Gannett's house now stands, was the second, Jonathan Carver built on the island to the right of Dover street, for the third, and the fourth is supposed to be a house on the site of the house now owned and occupied by Mr. Luther H. Gleason, whose wife is a descendant of the then owner, Mr. Eben Felch. Mr. Peabody preached constantly at Natick till the close of the year 1729, when a committee from the Board of Commissioners and from Harvard College were sent to Natick to consider the expediency of settling a minister and embodying

a church. The result was that it would be best to embody a church partly of English and partly of Indians, and set Mr. P. over them in the Lord.

The 3d of December was set apart as a day of fasting and prayer, when Mr. Baxter, of Medfield, preached, and embodied a church, consisting of three Indians and five white persons. On the 19th of the same month Mr. P. was ordained at Cambridge a missionary to take the pastoral care of the church and people at Natick.

About two years after Mr. Peabody came to Natick, he married Miss Hannah Baxter, daughter of Rev. Joseph Baxter, of Medfield, a lady distinguished by her piety and good sense, by whom he had twelve children, eight of whom lived to years of discretion. The oldest son bore his father's name, and was ordained pastor over the First Church in Roxbury (then Newton), in November, 1750, and died in May, 1752. The other two sons died when they were about thirty, but the five daughters all lived to a good old age.

Though it was his grand object to bring the Indians by divine grace, to the knowledge, service and enjoyment of God, yet he found it an object worthy of great attention to induce them to abandon their savage mode of living, and to make advances in husbandry and civilization; and so great a change was effected in their pursuits and manners, that he lived to see many of the Indian families enjoying comfortable habitations, cultivated fields, flourishing orchards, and their manners greatly improved.

He embraced the religious principles of our Puritanic fathers, and left abundant testimony in his publications and manuscripts, that he had not so learned Christ as to make the precepts of the Gospel bend to suit the vices of men. He was bold and zealous in the cause of truth, but his zeal was not that of an enthusiast. It was an ardent desire to promote the glory of God and the best good of his fellow men. By his exertions many of them were taught to read and write, as well as understand, the English language.

To such a pitch of refinement had some of them arrived, that when Mr. Moody, from York, Maine, preached to them in Natick, and used low expressions for the sake of being understood by them, they observed that if Mr. Peabody should preach in such low language they should think him crazy and leave the meeting-house.

The Indians, at the time of Mr. Peabody's coming to reside among them, were much addicted to intemperance; and he took great pains

to suppress this ruinous vice, and not without success. Guardians were placed over them, and they became more peaceable, industrious, and attentive to religious order.

Twenty-two persons were added to the church the first year after his ordination, a number of whom were Indians.

In a letter to a convention of ministers in 1743, he observes:—“Among my people (I would mention it to the glory of the rich grace and the blessed Spirit of God), there have been very apparent strivings and operations of the Holy Ghost among English and Indians, young and old, male and female. There have been added to our church, of such as I hope shall be saved, about fifty persons, whose lives, in general, witness to the sincerity of their professions.” During his ministry 191 Indians and 422 English were baptized. During the same period 35 Indians and 130 white persons were admitted into his church; 256 Indians died, one of whom arrived at the age of 110 years. Though naturally of a slender and delicate constitution, he consented to go on a mission to the Mohegan tribe of Indians, but the fatigues he endured in the undertaking so impaired his health that it never was perfectly restored. He lived several years after, but at length fell into a decline, in which he lingered till Lord’s day, February 2, 1752, in the fifty-fourth year of his age. He died with Christian triumph immediately after uttering the words of the heroic apostle, “I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day.”

In his last sickness the Indians expressed great anxiety for his health and happiness, and tendered him every service in their power. At his death they mourned as for a parent. His widow was afterwards married to Deacon Eliot, of Boston.

Two printed sermons of Mr. Peabody’s are extant, viz.: An Artillery Election Sermon, and one entitled, “The Foundations, Effects, and distinguishing Properties of a good and bad hope of Salvation, with Motives to excite all to labor and pray, that they may obtain a well-grounded Hope, and some Directions how to obtain it. Considered in a sermon, the substance of which was delivered at the evening lecture at the new North Church in Boston, on Tuesday, June 8, 1742.”

A few introductory passages from this sermon will exhibit a fair specimen of the author’s style:

“Psalm 119 : 116. ‘Let me not be ashamed of my hope.’ As hope and fear are the two governing passions of the soul which excite us to action, so it is of concern to us to know how to improve them so as to promote our happiness; and as we should improve our fears of the wrath of God and eternal torment so as to quicken us to flee from the wrath to come, and to fly to the refuge to lay hold on the hope set before us in Christ Jesus, so we should use our hope with a view to this great end.

It is greatly to be feared that many have such a slender and sandy foundation for their hope, that when they shall expect that they are just entering into the possession and enjoyment of what they hoped for, they shall find themselves mistaken and disappointed; which is what the Psalmist deprecates in our text.

Although he may in this have some reference to his hopes of outward good things agreeably to the promise of God to him, yet it appears to me that he has respect especially to future and eternal things in this pathetic prayer,—‘Let me not be ashamed of my hope.’”

Although no mention is made of the dissolution of Mr. Peabody’s church, yet it is evident that it was dissolved, as will appear as we proceed in the history. In a communication to the Massachusetts Historical Society, Mr. Badger, who was, for forty-five years succeeding that on which Mr. Peabody died, the minister of Natick, says: “Immediately previous to my settlement in this place a church was gathered, which consisted partly of English and partly of Indians.”

Stephen Badger was born in Charlestown, A. D. 1725, of humble parentage, as is indicated by his name being placed last in this class in the college catalogues, at a time when the scholars were arranged according to the real or supposed dignity of the parents.

He was graduated at Harvard College in 1749. On the 27th of March, 1753, he was ordained by the Commissioners for Propagating the Gospel in New England, as a missionary over the Indians at Natick. The English inhabitants united with the Indians and added to his salary £19 6s. 8d., about \$92. He closed his public services in July, 1799, and died Aug. 28, 1803, aged 78.

Mr. Badger, whose ministry was more than twice the length of any other, extending through nearly one-fourth of the whole history of the town, is still remembered by many persons living in town, who universally speak of him as a great and good man. I cannot describe

him as he is remembered so well in any other way, as by quoting the words of the late William Bigelow, who knew him well and frequently attended on his ministry.

In stature Mr. Badger did not exceed the middle height; his person was firm and well formed; his manners dignified and polished, and his countenance intelligent and pleasing. His conversation in mixed company was entertaining and instructive. His public performances gave ample proof of a mind vigorous, acute, and well informed. His sermons were mostly practical; free from the pedantic, technical terms of school divinity, uttered at full length, and read without any attempts at oratory. His prayers did not contain so great a variety of expression as those of many others, but they were pertinent and clothed mostly in the language of Scripture. He observed that whatever of correctness or purity of style he was master of, he was indebted to the *Spectator* of Addison; and his performances proved that he had profited not a little by "giving his days and nights" to that immortal production. Had he been set on a more conspicuous candlestick, his light would undoubtedly have shone extensively, brilliantly, and powerfully.

Mr. B.'s religious sentiments in general agreed with those of Arminius, but he called no man master on earth. He had neither so high an opinion of human nature as some have advocated, nor so low a one as has been embraced by others. He considered man not exalted in the scale of being to a rank so elevated as the celestial intelligences, nor degraded to so depraved a condition as infernal spirits, but maintained that he occupied a grade between the two at a considerable distance from either.

He contended that by the right use of the means of grace, a person may become fitted for the company of the former, and that by the neglect or abuse of these means, he must be qualified only for the society of the latter.

He taught that love to God and man is the essence of religion; and that a sober, righteous and godly life is at once the fruit of this love, and the evidence that it is shed abroad in the heart. He considered the second commandment, "Thou shalt love thy neighbor as thyself," like unto the first, "Thou shalt love the Lord thy God with all thy heart," as being equally essential to present and future happiness. No one, he would observe, can be profitable to God by his best devotional services, but he who may be profitable to himself,

and his fellow-men, by being a worker together with God in the promotion of human felicity, and this working together with God is the best proof that we love him. Hence he affirmed constantly that they who have believed in God, should be careful to maintain good works. He held, with Paul, that by the deeds of the ceremonial law no flesh living can be justified, and with James, that faith, without the works of the moral law, is dead. To enkindle and increase the love of piety and virtue in the soul, was the end and aim of all his prayers, his preaching, and his practice.

He could discern the wisdom and even goodness of Deity in permitting so many denominations to exist in the Christian world, differing in articles of faith and modes of worship, as it gives the best possible opportunity for the exercise of that charity which the inspired apostle declares to be greater than either faith or hope. This charity he extended to all, whether they professed to be of Paul, or Apollos, or Cephas, provided they gave evidence in their life and conversation that they were of Christ. He was ready always to give a reason of the hope that was in him, but that he might not give just cause of offence to others, he did it with meekness, and, feeling his own liability to error, he did it with fear. But while he was thus candid towards others, he demanded a like return of candor from them.

If any accused him or any other respectable minister of "leading his flock blindfolded to hell," he considered them as usurping the judgment seat of Christ, who is appointed sole Judge of the quick and the dead, as guilty of judging another man's servant, and of judging before the time; and he shuddered at their impious temerity. In short, he exercised more charity towards everything else than uncharitableness.

Like Paul before Pelix he reasoned of the personal, social, and religious duties, esteeming it as absurd to preach to rational beings and yet deny them the use of their reason, as it would be to preach to those animals which are created without this distinguishing gift. He never adopted the maxim: "I believe it because it is impossible;" but he embraced Christianity because he considered it a reasonable system, and he allowed that, if it were not so, we should have no reason to believe it. He did not degrade this godlike endowment by calling it carnal reason, as those are apt to do who wish to establish an unreasonable doctrine, but insisted that the inspiration of the

Bible hath given us understanding, and that every one is accountable to the Giver for the use or abuse of it.

If any told him that they knew positively by their own feelings, that they had the Holy Spirit witnessing with their spirit, that their system of belief was certainly the right and true one, and his as certainly false and dangerous, he would reply that our feelings, when uncontrolled by reason and common sense, are extremely liable to lead us into error and spiritual pride. Though he felt it his duty to oppose what he deemed to be errors in opinion, yet he considered it to be of vastly higher importance to correct deviations in practice ; as he thought the former would much more readily be forgiven by our final Judge than the latter.

Mr. B. has been accused of having been of an irritable temper. If this were true, it must be acknowledged that such were the trials that awaited him he must have possessed more of the Christian or the stoic than generally falls to the lot of men, to have been otherwise.

It has been said by his opposers that he was a Universalist. On this point he shall speak for himself ; for though dead, he yet speaketh, in his discourses on drunkenness, from which the following passage is extracted :

“ Both reason and the word of God lead us to fear, if not conclude, (if we can come to any reason at all about it,) that the case of the habitual drunkard is hopeless, and his end inevitable misery and destruction.

And his being more exposed to be overtaken and cut off by the hand of death in a drunken fit, should alarm and put him upon the most serious consideration of the imminent danger he is in, when he is overcharged with intoxicating liquors, and what account he will be able to give of himself when summoned before the judgment seat of Christ, by whom God will sentence him and the rest of mankind to eternal happiness or misery, according to the state in which they are found at the great day of his appearing.”

While Mr. Badger urged the importance of good works, he did not teach his people to depend on them alone for salvation, but insisted that by works faith was made perfect, and that man must be saved by grace through such faith. This appeared particularly in his prayers. He generally concluded the afternoon's service by repeating the Lord's Prayer, having prefaced it in some such manner as the following: “ Wilt thou enable us by thy grace to avoid every

known sin, to live in the habitual practice of every known duty, and, when we have done all, may we consider ourselves as unprofitable servants, and place our hopes of salvation on thy mercy declared unto mankind in Christ Jesus our Lord, who died that we might live, who rose from the dead for our justification, who hath ascended to his Father and our Father, to his God and our God, where he ever liveth to make intercession for us, and in whose perfect form of words we conclude our public addresses unto thee at this time. ‘Our Father,’” &c.

It was said of him, as of the great and good Addison, by one who was constantly with him in his last sickness and at the time of his departure, that he died like a Christian philosopher.

Had Mr. B. lived in this age of self-created societies, it is easy for those who knew him to conjecture which of them would have met his most cordial approbation.

Temperance societies he would have pronounced a suitable foundation for all the rest which have utility for their object, as life, health, and the power of doing good in a great degree depend on the practice of this virtue.

He would, however, not have them confined entirely to the abolition of the use of ardent spirits, but extended to the immoderate use of wine and every other liquor capable of producing intoxication. Even strong tea and coffee he denominated strong drink, and deemed them equally pernicious to the nervous system of their votaries and the reputation of absent acquaintances. He furthermore agreed in opinion with a celebrated physician, that “more dig their graves with their teeth than with their tankards;” in other words, more are destroyed by gluttony than by drunkenness.

Bible societies for the dissemination of the Holy Scriptures in all languages without note or comment would have met his most cordial coöperation; for these he ever insisted on as alone sufficient for every one who could peruse them, to enable them to gain all religious information necessary for present and future happiness.

Gamaliel societies he would probably have proposed for the suppression of religious or rather irreligious controversy, recommending, for a motto to the various Christian denominations, the following passage to be observed by each sect towards all the rest, “Refrain from those men and let them alone: for if this counsel or this work be of

men, it will come to naught ; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." This he would have done from a full persuasion that nothing tended so powerfully to impede the progress of Christianity and promote the cause of infidelity, as the bitter dissensions among Christians about articles of faith and modes of worship ; about the mere theory of religion while the practice was sadly neglected.

Peace societies he would have regarded as of prime importance, for he could not conceive of a more wretched comment on that religion which proclaims " peace on earth and good-will to men," than for its professors to be frequently embroiled in bloody wars, not only with infidel nations, but with each other, and often on most trivial pretences.

Societies for the prevention and abolition of slavery, would have met his most hearty approbation and support, for he was a strenuous advocate for freedom of mind and body, both in church and state.

Societies for promoting morality and piety among seamen, he would have considered as of incalculable importance to give unchristianized nations a favorable opinion of our holy religion when they should see our mariners who should visit them obeying the divine precepts of the Gospel in all their transactions.

He would have said that all these societies must have a general and powerful influence on the character of Christians before very exalted hopes of success could justly be entertained from the exertions of societies for the promotion of foreign missions.

Societies for the improvement of agriculture he would have been delighted to encourage ; for on his own little farm he set an example of neatness and good husbandry, which was imitated by few of his parishioners, and equalled by none.

In fine, every society which adopted judicious measures for the encouragement of the useful arts and sciences, and for the promotion of pure morality and real piety, would have been accompanied by his fervent prayers and strenuous exertions for their success.

Mr. Badger was twice married. His first wife was Mrs. Abigail Hill, of Cambridge, who presented him with seven children. Five of these died in early life. One of the others was the first consort of Rev. Mr. Greenough, of Newton.

Mr. Badger never caused any monument to be erected to the

memory of his departed relatives. After his decease, his grave and those of his family were enclosed with a picket fence, and a stone was placed at one end bearing the following inscription :

Deposited in this enclosure
are the remains of
Rev. Stephen Badger.

He was chosen by the Commissioners
for Propagating the Gospel in New England,
and ordained as a missionary over the Indians in
Natick, March 27, 1753; died Aug. 28, 1803, æt 78.
Mrs. Abigail Badger, his consort, died Aug. 13, 1782, æt
59, and five children; also Mr. Stephen Badger, Sec.,
died June 19, 1774, æt 80. As a tribute of affec-
tionate respect this stone is here placed.
“ While memory fond each virtue shall revere.”

The following is a list of the publications of Rev. Mr. Badger :

1. Several essays on Electricity, printed in the Cambridge *Sentinel* soon after the establishment of this paper in Boston. In these he offers the conjecture that by drawing the electric fluid from the clouds by rods, the necessary quantity of rain may be prevented from falling. 2. A Letter from a Pastor to his People, opposing the requiring of a confession of particular transgressions in order for admission to church fellowship. 3. Letter to the Secretary of the Massachusetts Historical Society. 4. Two discourses on Drunkenness, printed in 1774, and again re-printed in 1829, by the Society for the Suppression of Vice and Intemperance.

CHAPTER VI.

LOCATION OF THE MEETING HOUSE. FIRST MEETING HOUSE. HISTORY OF SOCIETY. FUNDS. SETTLEMENT OF REV. FREEMAN SEARS. LIST OF ITS MINISTERS. LIST OF PERSONS WHO HAVE HELD THE OFFICE OF DEACON IN TOWN. BIOGRAPHICAL NOTICE OF SEARS. FOURTH OF JULY ORATION. SICKNESS AND DEATH.

THE church of which Mr. Badger was so long the minister was dissolved at his death. The next church embodied was at the centre, and the one which bears the name of the First Congregational Church and Society. By that name has it been incorporated by the Legislature and funds secured to it arising from the sale of lands granted by the Indians to Oliver Peabody and his successors in the ministry at Natick for the support of Gospel preaching. It has had a longer existence than any other, has received more persons into it as members, and at this time is the largest in town. It now has settled over it its fifth pastor. The following is a list of its ministers : 1. Rev. Freeman Sears, ordained Jan. 1, 1806 ; died June 30, 1811. 2. Martin Moore, ordained Feb. 16, 1814, dismissed Aug. 7, 1833. 3. Erasmus D. Moore, ordained Nov. 6, 1833, dismissed April, 1838. 4. Samuel Hunt, ordained July 17, 1839, dismissed May 22, 1850. 5. Elias Nason, ordained May 5, 1852. The whole number of members received into this church since its first organization until the present time is 360, of which number 165 are still in connection with it. The church now numbers 172 members.

The following is a list of those who have held the office of deacon in town :

Joseph Ephraim, Ebenezer Felch, Nathaniel Chickering, Micah Whitney, John Jones, Nathaniel Mann, Abel Perry, William Goodnow, Oliver Bacon, William Coolidge, Samuel Fisk, John Travis Willard A. Wight, John O. Wilson, John J. Perry, Isaac B. Clark.

This church organized in 1802 and consisted of twenty-three members. Freeman Sears was the first minister ordained in the central meeting-house. From a sermon delivered in Needham, by Rev. Mr. Palmer, his contemporary and friend, we extract the following notice of him :

“He was born in Harwich, in the county of Barnstable, Nov. 28, 1779. At the age of seventeen, he moved with his parents to Ashfield, in the county of Hampshire. About this time his mind became seriously impressed by a sense of his danger while destitute of an interest in Christ, and in the course of this year he was enabled to taste and see that the Lord is gracious. In the winter of the following year he taught school in Ashfield, and such were the serious impressions upon his mind that his youthful diffidence did not prevent him from praying morning and evening at his school. At the age of nineteen he was called to part with an elder brother. Under this affecting bereavement he was calm and composed, and prayed with his brother in his last moments. In the year 1800, a little before he was twenty-one years of age, he entered Williams College, and was graduated there in 1804. April 10, 1805, he was licensed to preach; and January 1, 1806, he was ordained pastor of the church and society in Natick.

Though he had a weak and slender constitution, yet he was enabled, in general, to perform the duties of his pastoral office till the latter part of the year 1810, when his health became essentially impaired. His complaints were consumptive, and began to assume an alarming aspect. In this critical situation his physicians advised him to go to a warmer climate as the only probable means of recovery.

Accordingly in the month of December he sailed for Savannah, in Georgia, where he arrived and spent the following winter. During his absence from his family he found many kind and generous friends who administered to his necessities. He was a stranger, and they took him in; sick, and they visited him.

Their acts of kindness made a grateful impression on his mind. But though these kind attentions were soothing to his feelings, yet his health was not restored, but seemed to decline. Still, however, he indulged the hope that he should be able to return to his family and friends, whom he wished again to see.

Accordingly about the first of April he left Savannah with a view of revisiting his distant home, and concluded to return by land. He was weak and debilitated, and the journey was long and fatiguing. But through divine goodness he was enabled to accomplish his object, and on the 2d of June he arrived at Natick.

He was now in a very low and reduced state. From his extreme

debilitated and emaciated appearance it was matter of surprise to his friends, that he should be able to complete his journey. After his return he continued gradually to languish till the 30th of June, when he expired. On the 3d of July, his remains were respectfully interred at Natick, at which time a sermon adapted to the occasion was delivered by Rev. Dr. Bates, of Dedham."

The following is extracted from the notice of him by Rev. Mr. Palmer, of Needham :

"He died in the thirty-third year of his age and sixth of his ministry. This was not only an affecting loss to his family and people, but to the public. His talents were respectable, his elocution was pleasing, and from early life he was exemplary and distinguished for his piety. He was however permitted to remain but a little while in the vineyard of Christ, before he was called, in the judgment of charity, to receive the reward, not of a long, but useful life. From the bright prospect that he had of entering at so early an hour into the joy of his Lord, the language of his departure seemed to be 'Daughters of Jerusalem, weep not for me, but weep for yourselves and your children.' Not only for ourselves and our children, but for the interests of Zion we then had and still have occasion to weep. He was dear to me, and in a feeling manner I am still constrained to say, 'Alas ! my brother.'"

The following is believed to be the only production of his pen which survives him ; and although it was not a professional performance, yet as it possesses throughout the spirit of Christianity, and carries us back to the manner of celebrating the nation's birthday at the commencement of the present century, it is thought not to be out of place in the ecclesiastical history of this town. It deserves to be preserved, not only as presenting an example of the style of Mr. Sears, but for its intrinsic merit as presenting true ideas of the nature of our government and of the duties of the American citizen and soldier. Citizens still living well remember the occasion on which it was delivered. The officers of the regiment were present, and the military company in uniform, the tunes played by the band, as early in the morning they escorted the company along the Common, and the song sung by the choir :

"Hail to the morning, the day-star of glory !
Hail to the banners by freedom unfurled !
Thrice hail the victors, the freemen of story,
Liberty's boast and the pride of the world !"

ORATION.

Next to the concerns of eternity the interests and prosperity of our country demand attention. The speaker to-day must descend from subjects of the first to those of a secondary nature, and witness, ye walls and thou sacred desk, that nothing be suggested, nothing be transacted incompatible with the Christian character. The leading subjects of this day then will be finite subjects, but they are sufficiently large to fill finite minds. View an extensive country of upwards a thousand miles square. See this large territory overspread with at least six millions of human beings, all pleading the rights and privileges of men, all desirous of personal happiness and freedom, and you are presented with subjects of no small magnitude. Fellow citizens, let our reflections be profitable, seasoned with decency and gratitude suitable to the occasion on which we have convened. In aiding your thoughts relative to the concerns of our country, I purpose in some measure to forget the things that are behind, and look forward to those which are before. The rise and progress of our country, the unparalleled conflicts of our fathers, the unwarrantable subjugation of these colonies, the breaking asunder of the British yoke, and the declaration of the independence of America present a noble and pleasing theme. But though less pleasing, it may be more profitable to inquire in what our independence consists, and how it may be transmitted to the latest posterity. To review our national affairs from 1776 to 1809 would create in the breasts of men different emotions, and present to the eye of the beholder a checkered scene. The hand of time has passed over them. They are marked for the historian's page, and there for the present we shall let them rest. Something more important commands our attention than either to comment or animadvert upon past scenes. The present and future glory of our country, the equitable form of government under which we live, and the transmitting this invaluable legacy to generations yet unborn are no mean, no puerile subjects. Be this then our theme,—A brief account of the government under which we live, and how this may be preserved and handed down inviolate to posterity.

On this day of general independence, and in the prosecution of this subject, the speaker wishes to indulge a suitable degree of

independence himself. Not that he feels disposed to wound either of the contending parties, unless they voluntarily step into his way to impede his course. While pursuing the subject in hand, he wishes to pass over the whimsical politics of the day, as you would pass over the dust in the street when in pursuit of a rich pearl. That some kind of government is necessary in this fallen world, experience and facts demonstrate; to attempt to live without it might be pleasing in theory, but horrible in practice. The great query then is, What government is best? The answer is at hand. That which will afford the greatest degree of liberty, and at the same time effectually guard life, character, property and order.

All power, whether in despotic, aristocratical or republican governments, is originally vested in the people. They, naturally, are the executive, legislative and judiciary authority. All men come into the world equal upon the footing of natural rights. Notwithstanding this, individuals may act in a legislative capacity, and their transactions be binding on generations to come. The two great extremes of government are those of perfect despotism and complete democracy. The former supposes the individuals to have given up all their natural rights into the hands of one man, whose will is ever to constitute their law; the latter, is where the people retain all their natural rights, and have given none of them to any man or set of men. A mean between these two extremes is the government of America, approximating, perhaps, nearer the latter than the former. Part of our national rights we give to individuals, for a limited time, for one, two, four and six years; at the expiration of which periods we come in possession of them again, and as before are at liberty to give them to whom we will, provided the person or persons possess certain general qualifications. These men thus elected by the majority of suffrages, are vested with the supreme authority of the land for the time being. They are, however, in no case, to act repugnant to the Federal Constitution, which has been adopted and sanctioned by at least seven-eighths of the nation. When intrusted with the helm of government, they are not authorized to shape their course wheresoever their fanciful notions dictate, but invariably to steer the political ship by this national chart. If, in pursuing steadfastly this course, they providentially dash the ship in pieces, they ought not, they cannot be blamed. But if, in trying experiments repugnant to the Constitution, they make shipwreck of our liberties, the curse of millions may justly come upon them.

Our national government consists of three independent branches, all props and helps to each other, all designed to support the fabric. It may properly be called a Federal Republican Government. The first of these terms aptly represents the condition of the States. Our national constitution is denominated the Federal Constitution, because it unites in one compact body a number of smaller bodies ; like the planets in the solar system, all complete in themselves, yet subject harmoniously to revolve around their common centres.

The term republican is significant of our right of election, liberty of acting for ourselves. It supposes every citizen possessing the sum of £60, whatever his profession or occupation in life may be, at perfect liberty to act for himself in the choice of men to rule over him. Whoever shall attempt to deprive an individual or any class of legal citizens of the right of suffrage, may justly be considered defective in his republican principles.

The government of America, though it may not be perfect, is undoubtedly the best now in the world. Various have been the forms of republican government heretofore, but none of them exactly upon our plans. Whether ours, on the whole, will prove better than theirs, time alone must determine.

The gazing world is now looking to America to see whether she will maintain her liberties. So long as this is the case the kingdoms of Europe will envy our happiness ; but should we, like the republics of old, fall into the gulf of anarchy or despotism, they will laugh at our folly. At present, fellow citizens, we possess an admirable form of government, — a government which unites energy with mildness, liberty with security, and freedom with order : one friendly to the arts and sciences, to the accumulation of property, and the enlargement of the human mind ; — a government designed to reward genuine merit, wherever found, by the richest of her gifts.

Such is the independence we celebrate ; such are the liberties purchased with the price of blood. Americans, are they worth preserving ? if so, you will lay aside your prejudices and carefully attend to the necessary requisitions.

How shall the rights, liberties and independence of America be transmitted to future generations ? A question noble in itself, deserving the attention of every statesman and patriot. We shall now present a number of props without which this beautiful fabric must fall, with which it may be supported.

Knowledge and information disseminated among the people is one essential requisite to our preservation. The human mind uncultivated is prepared for nothing but either mean submission, or bloody revenge and hostility. The ignorant negroes of the South, mere vassals of burden, at one time received the goad more patient than the ox: at another, with anger flaming into rage, they rise and massacre all their lords, — a just portrait of man in the rubbish of nature. The uncivilized tribes of Africa, the barbarous Turks, the uncultivated Tartars, in their present degraded state, could no more adopt and preserve a republican government, than the vegetable kingdom could arise and come to maturity without the light of the sun. Instances might be cited to prove the fact. Experiments of this kind have been tried, but they have ever proved abortive. Vain and preposterous is it for us to dream of existing as an independent republic, unless we pay special attention to the general diffusion of knowledge. Gross ignorance and freedom were never formed for companions; they will not live together. Our youth should be early taught the value of a well-cultivated mind, and our riper years ought not to scorn the voice of instruction. Americans, what you give for the education of your children is money at interest, for the benefit of your country, the preservation of your liberties. Here, to their honor be it spoken, some of the States, particularly those of Connecticut and Massachusetts, have not been dilatory in their exertions. They have, in some measure, paid that attention to the general diffusion of knowledge, which its high importance in a political view demands.

Next to education we mention a free, open, and manly discussion of all political subjects, as being highly conducive to the preservation of our country. By this I do not mean newspaper slander, defamation, or libelling of churches; I do not mean the petty disputes of the bar-room, or the fanatic resolves of caucuses. These, like so many canker worms, are incessantly devouring the tree of liberty. But I do mean that our national and state cabinets should ever be frank, open and manly in all their deliberations, that every important subject may be scanned by sound argument and weighed by the whole legislature in the balance of truth. Business which belongs to the whole legislature ought not to be transacted by a few individuals in secret conclave. The very idea of secrecy in public matters creates jealousy, and jealousy, you know, hath an inventive genius. She can portray a hideous monster and imagine it real. In order to pre-

vent jealousy, surmises and hard speeches, let public business be transacted in open day, and in the presence of all concerned. Reason, good sense and sound argument, are the only sufficient weapons to be used in a republican government. We may unsheath the sword to meet a foreign foe, but domestic armies ought, if possible, to be conquered by sound argument. An appeal to arms for the purpose of enforcing laws or quelling insurrections is very dangerous; it may and must be done when no other expedient will answer; but never ought it to be until the very last drop is exhausted from the cup of reconciliation. Whenever a people so pervert their reason as to sacrifice their good sense and sound argument upon the shrine of passion and party feeling, their liberties and independence are on the verge of destruction. Americans! if we will not be governed by good sense, we cannot be governed in a republic. It is a melancholy truth that men, both in politics and religion, are often governed more by their feelings than they are by reason and argument. Everything said and done must be brought to the test of this governing principle, viz., inclination. Should they happen to agree with this, they pass current; otherwise, they are condemned as counterfeit. Let people erect for their standard good sense, and we are ever ready to converse with them. Till then, reasonable things are as liable to be cast away, as those which are perfectly unreasonable. It is to be expected in this fallible world that people of sense will see things in a different light. It is nothing strange that our legislature should be divided in opinion. What then? Shall we load each other with infamy, or, like the people of the Dark Ages, determine which is right by force of arms, or by single combat? No; rather let us decide by the sword of truth, reason, and argument. Let our legislature wield these weapons, open, manly, and let the people judge which can handle them best. Let the great body of the people carefully peruse these debates, say less, think more, and at the proper time act wise.

Another preservative of a republican government is a strict and prompt attention to all its laws.

We cannot expect to exist as an independent people unless we submit to the powers that be, and lend our aid to the support of lawful authority. Those laws that are injudicious and oppressive, must be obeyed until they are repealed, and this redress must come through the agency of the authority which imposes the grievance, or else we subvert the government. Even those laws which are considered by

some unconstitutional, must be observed until this unconstitutionality is pointed out, and publicly declared by some authority adequate to the purpose, else we open a door for individuals to object to any law, however pacific or wise.

The speaker is not advocating mean submission to hostile and unconstitutional laws, but he is advocating manly submission, the American submission.

Again, order, virtue, and religion, constitute another prop to support a free government, the most essential of any that has been enumerated. Fellow citizens! you have often heard that without religion a free government cannot long exist. This is no novel idea, therefore the danger of not giving it its full weight. It is not my business at present to speak of religion as it respects the salvation of the country. There is a near and inseparable connection between religion and government.

This sentiment is not a whimsical and sacrilegious notion of the clergy, invented for bad and selfish purposes, but it is founded in the very nature of things. Ye cannot overturn it unless ye overturn the whole system of good sense and experience. With equal propriety might we attempt to separate time from eternity, or man from his Maker, as a republican government entirely from religion. Take away the sacredness of an oath, all expectation of future rewards and punishments, break up all religious order in towns and societies, let it become a common sentiment "that death is an eternal sleep," that there is no God who takes cognizance of the conduct of men, that it is no matter how people act if they can only escape human tribunals, and you take away the very life and soul of a republic. It falls as naturally as the body will when the breath is gone. The most celebrated lawgivers, both of ancient and modern date, bear testimony to this truth. Blackstone, Vattel and Priestley, in their learned and admirable treaties on the general nature of government say, that "virtue and religion are the bases of a republican government."

Need there be any additional evidence to substantiate the proposition? I turn you to the most famous republic of Athens, a city celebrated for its philosophy and knowledge of the arts and sciences, but depraved in heart and life, boldly denying the true God, which was the procuring cause of its destruction.

But why go so far back when the same truth is demonstrated by

a farcical and horrid scene recently passed before the eyes of the world? The scene is too much to the present purpose to escape unnoticed. It presses itself upon us. Behold and tremble! Soon after the independence of America the kingdom of France caught the flame of liberty. The fire spread from city to city, from heart to heart. They erected the guillotine, slew all the royal family, from the king on the throne to the smiling infant at the breast. Thousands of her countrymen shared the same fate, till their blood crimsoned the ground and nauseated the air. And why this unprecedented effusion of her country's blood? It was to open the door for the millennium of freedom. Liberty and Equality became the burden of their song. At length they were ready to adopt a republican government. They collected the materials and reared the beautiful fabric. But alas! they forgot to put under the chief corner-stone. Of course the fabric was no sooner reared than it tumbled in the dust. As a nation they openly discarded all religion. Passing through Brest and Paris, the most central cities in the country, you would behold, posted up in capitals, this motto, "No priests, no religion, no God!" Turning the eye on the opposite posts you would see written, in legible characters, "No God but liberty."

Infatuated people, thy liberty is gone!—where now is thy God?

I speak these facts, not to elate nor shame you, but as my own countrymen, I warn you "Come not ye into her secrets, lest ye partake of her plagues."

Americans! would we preserve the admirable fabric which was reared by our patriotic fathers we must not take away the chief corner-stone, virtue and religion.

Gentlemen, officers, and soldiers of the militia, a part of the conclusion belongs to you. I mourn with you at the recollection of those lusts and passions from whence come wars and fightings. I regret that general depravity which renders it necessary for you to be clad in the habiliments of war. But as inhabitants of the world we must meet the world as it is. We may wish it were better, and do our endeavor to reform it, yet it is a duty we owe ourselves, our families, our country and our God, to put ourselves in an attitude of self-defence. Gentlemen, your commissions in the military department of our government are honorable; your stations rank high. In your hands are deposited an important trust. It is you who must first

hear the calls of our country, and take the first rank in times of war as well as in times of peace.

Your good sense will not suffer you to be elated in view of the importance of your offices ; but, feeling your responsibility, you will endeavor to fill them with dignity and fidelity.

You will make yourselves masters of the military art, and martial your troops to the best advantage, that they may see you are worthy the posts you hold. You will unite the energy of the officer with the feelings of the soldier, that you may ever maintain discipline on your parades, and at the same time not appear tyrannical. In raising each other to posts of higher office, you will pay no attention to party feelings, but be actuated solely from a sense of genuine merit.

Soldiers, so long as ye act in character, your rank is scarcely a step in the rear of your commanding officers. You are as honorable in obeying as they are in commanding. Though you might do but little without them, they certainly could do nothing without you. Let it ever be your ambition, while under arms, to act the soldier. Equip yourselves like soldiers. Respect your officers, cheerfully obey them. Let expression and not the tongue evince your martial feelings. In doing this you add dignity and worth to your characters ; you show yourselves worthy the name of an American soldier.

Officers and soldiers, your stations are not incompatible with the Christian character. Your equipments are not complete till you put on the Christian armor. In addition to your other equipments, permit me, in the language of an apostle, to exhort. Take to yourself the whole armor of God, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace.

Above all, take the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked. Take the helmet of salvation and the sword of the Spirit, which is the word of God. Thus equipped you are prepared to fight the lawful battles of your country. I pray God that none of your blood may ever be spilled on the field of battle ; that the alarm of war may never echo this side of the Atlantic. But ye are surrounded with bloody neighbors ; neighbors that have drenched the plains of Europe, and crimsoned the ocean with human blood. Lest they unexpectedly surprise you, be ever on your watch. Never let the sword or the spear rest in your hands, keep them habitually ready for actual engagement ; and should the voice of war ever resound in our land, may the God of armies protect you.

Fellow citizens, you have an imperfect view of the government under which we live. We have seen the props necessary for its support.

Others might be educes, but they are all summarily comprised in the four that have been named, — education, frank and reasonable discussion, observance of laws, and religion. Once more take a view of the fabric standing upon these four pillars. The fabric is good, we all agree, but what say you to the foundation? Are all the pillars sound, or are they defective? As an individual I confess to you I tremble when I see on what my country rests. I fear the perpetuity of our government; and though I should be accused of treason, I cannot, I dare not suppress it. When I see the foundation taken from a building, I know, as sure as matter will gravitate towards the centre, that building must fall. Not that the foundation is as yet entirely taken from our government. No; some of the pillars stand unimpaired. Time, instead of mouldering, seems to invigorate. Education flourishes; laws are generally observed; mutinies and insurrections are unpopular with the judicious of all parties; but others, particularly those of good sense and religious order, are defective. There is a very great proneness in people to believe what they desire, upon the slightest evidence, and to reject what they do not relish, even in the face of demonstration. I only ask gentlemen to open their eyes, and look at the state of religion and morals in our country, and then say if such fears are perfectly groundless.

The unhappy political divisions in our country are truly alarming. No house, no nation can be strong when it is nearly equally “divided against itself.” We do not wish to indulge a needless timidity, and torment ourselves before the time; nor would we be so stupid and heedless to the future as to see the breaches and not give the alarm. We would not lull the people to sleep crying, “Peace, peace,” when sudden destruction awaits us. If we will suffer party feeling to usurp the throne of reason, and licentiousness to occupy the place of virtue, without the spirit of prophecy we may predict the downfall of our country, and bid a long farewell to American independence! But is there no alternative, no hope in our case? Yes, I rejoice with you, fellow citizens, that this anniversary ushers in a brighter morning than the last. May it continue with increasing lustre unto the perfect day. Our difficulties with foreign powers are

in some measure adjusted. Our flag once more traverses the ocean, and a door seems to be open for greater union among ourselves. The God of heaven is giving us another trial, to see whether we will preserve our independence, or prostrate our liberties upon the shrine of passion. Americans, it is time to cease domestic hostilities. Party spirit has reigned long enough; some of the nobler feelings of the soul ought to be promoted and encouraged. Let us return and unite in the good old principles of our fathers, both as it respects politics and religion. Let party names be forgotten and lost in the better name of true American.

Doubtless we have our Catalines who are lurking in ambush to give the fatal blow, and want nothing but a convenient opportunity to assassinate the republic. Yet we fondly hope the number of Ciceros are sufficient to detect them. Honest men and men of talent, we trust there are, of all parties, who are willing to devote their talents, their property and their lives, for the preservation of their country. Let them unite — let us unite with them, and we may form a powerful phalanx against the common enemy. If there must be a division, let not the dividing line separate honest men, but let it be drawn between honesty and dishonesty, virtue and vice, treachery and patriotism. May this anniversary witness a coalescence of all genuine Americans. And from this day may honest men bury in eternal oblivion all those petty animosities and false insinuations which gender strife.



Affectionately yours,
Martin Moore

CHAPTER VII.

SETTLEMENT OF REV. MARTIN MOORE. SOME ACCOUNT OF HIS MINISTRY.
DISMISSION. SUBSEQUENT LIFE. HIS PUBLISHED WORKS.

REV. MARTIN MOORE was the next pastor of this church. Two years and seven months elapsed after the death of Mr. Sears before the ordination of Mr. Moore. During that time, Messrs. Samuel Parker, Joel Wright, Calvin Wait, Isaac Jones, and John Taylor preached, as candidates. The call of the church bears date of November 18 1813; the concurring vote of the town was given December 6; an affirmative answer was communicated January 2, 1814, and on the 16th of February following he was ordained. Mr. Moore was born in Sterling, in the county of Worcester, A. D. 1790, and graduated at Brown University, A. D. 1810. He was dismissed from Natick, August 7, 1833, and soon after installed pastor of the Congregational church in Cohasset, from which place, after a residence of eight years, he removed to Boston, where he has since resided. He has been for the last eleven years one of the editors and proprietors of the Boston Recorder, now the Puritan Recorder. Those best acquainted with Mr. Moore can accurately imagine what will be the language of the biographer, who, it is to be hoped, some distant day shall record his history. "Monuments and eulogy belong to the dead." We seem, at last in our work, to walk in our own times, to tread among the living and the active men around us; and when we see the grey hairs and venerable form of him who for a score of years stood and guarded the town from external and internal foes, let us bless a kind Providence which has preserved him so long, and sincerely hope that many years will yet elapse before his removal to that bourne his predecessors have sought shall render it proper for a biographer to publish a history of his life, or a sketch of his character.

The following is a list of his published works, beside several articles for periodicals:—1st. A Sermon delivered at Natick in 1817, giving an account of the religious society and church. 2d.

A Life of the Apostle Eliot, published in 1822, and a second edition in 1842. 3d. A History of the Boston Revival in 1842.

The following extract from a sermon preached at Natick in 1817, will give the reader an idea of his style :

“The goodness of God to us as a town demands our most grateful acknowledgments. He has given us a fruitful soil and a competency of the good things of this life. The town since its settlement has been favored with a good degree of health. It has been preserved from the pestilence that walketh in darkness, and from the destruction that wasteth at noonday. At an early period in the History of New England, God was pleased to visit the natives, who were then the proprietors of this town, with a time of refreshing from the presence of the Lord. By the instrumentality of Eliot, a good number of these benighted pagans were turned from darkness to light, from the power of Satan to God. The names of Eliot and Brainard are praised in all the churches.

In the days of Whitfield, when the New England churches were visited with a shower of righteousness, this town received a portion of this blessing. At this period, fifty were added to the church. God evidently gave you a blessing in your late pastor. Although his ministry was short, and at some periods he had occasion to take up the mournful lamentation of the prophet, ‘Who hath believed our report, and to whom is the arm of the Lord revealed?’ yet the word preached by him accomplished what God pleased, and prospered in the thing whereunto he sent it. The church in this town has been repeatedly dissolved, but it has been as often gathered again. God has never permitted it to be extinguished. It continues to this day. I trust the language of God to it at this time is, ‘Fear not, little flock, it is your Father’s good pleasure to give you the kingdom.’ I trust there are in this place, as there were at the church in Sardis, in the days of the Revelation, a ‘few names who have not defiled their garments.’ In view of all the goodness which God has caused to pass before you and your fathers this day, say with the Psalmist, ‘Bless the Lord, O our souls, and all that is within us, bless his holy name.’

God has given you occasion to sing of mercies. He has also given you occasion to sing of judgments. You have not at all times had that peace and harmony which constitute a considerable portion of human happiness. Although men under such circumstances are disposed to free themselves from guilt and lay blame upon the

opposite party, yet the fact is, that in the heat of controversy many things are said and done on both sides which are wrong. If the point can be obtained, the means of obtaining it are not so much regarded as they ought to be. Sin is always the procuring cause of misery. Dissensions should be viewed as the fruits of sin, and as evidences of God's displeasure against it. In view of dissensions that have existed heretofore among you, you should be led to mourn for sin which was the procuring cause of these dissensions. Each should say, What sins have I done? Each should turn to the Lord with full purpose of heart to serve Him. Each should from the heart, forgive his brother that has trespassed against him, then God will also forgive him his trespasses. Were this disposition universal there would be no difficulty in devising means again to unite the town in forming one religious society. Let each pursue this course of conduct and we shall soon know how good and how pleasant it is for brethren to dwell together in unity.

We should meet together, not merely as we do now, to transact our civil business, but every Sabbath we should unitedly present our supplications before the throne of grace, — we should join our hearts and voices in songs of praise. We should be one family, partakers of each other's joys and sorrows. The deadly wound would be healed. The God of *peace* would be with us and bless us.

Where are the natives that were the original proprietors of this town? Not only those are dead who were alive when the white people first began to settle among them, but the tribe has become nearly extinct, and their language entirely lost.

Where are the first white settlers of this town? They are all gone to their long homes; a few only of the second generation are in the land of the living. Many of the third and fourth, and some of the fifth generation have passed off the stage of action. *Our* children will shortly inquire where are *their* fathers. Soon we who are busy and active shall be gathered to our fathers, even as they were gathered unto theirs. Time is ever on the wing. The grave already opens its mouth to receive us.

Each moment has its sickle, and cuts down
The fairest hope of sublunary bliss.

During the past year a number of us have been bereft of friends. Some of us have been called to part with a father, some with a

brother, some with sisters, and some with children. During the past year death made inroads upon this society. We have lately entered upon a new year. In all human probability it will be said to some one of us, '*This year thou shalt die.*' Which family death will enter, which seat he will make vacant in this house, no one knows but God.

We know not at what hour of the night our Lord will come; hence we ought always to watch and be ready. Blessed is that servant whom his Lord when he cometh shall find so doing."



Yours Truly
Saml Hunt

CHAPTER VIII.

SETTLEMENT OF REV. E. D. MOORE. DISMISSION. NOTICE OF REV. SAMUEL HUNT. CHARGE AT HIS ORDINATION. DISMISSION. SETTLEMENT OF REV. ELIAS NASON. HIS PUBLICATIONS.

REV. ERASMUS D. MOORE was the immediate successor of him who has last received our attention. He was born in Winsted, Conn., and received his collegiate education at New Haven, as also his theological education. He was ordained at Natick, November 6, 1833. Rev. Dr. Skinner preached the sermon on the occasion. Rev. Dr. Ide, pastor of the Second Congregational Church in Medway, gave the charge to the pastor. Rev. Samuel Lee, then of Sherborn, Mass., made the address to the people. Mr. Moore was dismissed from his charge in April, 1838. Since that time he has been successively pastor of the church in Kingston, and Barre, Mass., and for ten years editor of the Boston Recorder, Reporter and Congregationalist. He is now a resident in town.

The congregation, after the dismissal of the above pastor, listened to thirty-nine different preachers before they became satisfied that their interest demanded the settlement of any one. Rev. Samuel Hunt at last received the unanimous call of the church and society, and was ordained pastor, July 17, 1839. Rev. Dr. Ide, of Medway, preached the sermon. Rev. L. Hyde, of Wayland, offered the ordaining prayer. Rev. W. Pierce, of Foxboro', gave the charge to the pastor, and Rev. Edmund Dowse, of Sherborn, gave the right hand of fellowship.

Mr. Hunt is a native of Attleboro', Mass.; was graduated at Amherst college in 1832; theologically educated at Princeton, New Jersey. He was dismissed from Natick, May 22, 1850.

There are very few congregations in this section of Massachusetts where Mr. Hunt is not known and respected, and ever a welcome visitor. The reader need only to peruse the specimens of his productions which appear in other parts of this work, and to know his manner of delivery, to join in the opinion of his friends universally, that he possesses qualities as an orator which are equalled by few, and

which justly entitle him to the position he occupies among his brethren in the ministry.

The charge of Rev. Mr. Pierce at the ordination of Mr. Hunt, is so unique in its character, and at the same time so able and solemn, that I have concluded to give the present and future readers an opportunity of perusing it.

CHARGE TO THE PASTOR.

Dear Sir:—By the choice of this church and your own consent, with the sanction of this ecclesiastical council and the solemnities of the present occasion, you are this day invested with the pastoral office.

It is your hope, sir, and we trust your most fervent prayer, that you may be a pious, faithful minister; finish your course with joy, and at last, with all the redeemed of the Lord, receive a crown of life. You will, therefore, listen to considerations of the most weighty character.

And first, sir, I charge you in the name of this council,—I charge you to attend to the piety of your own heart. This duty, though not peculiar to the Christian minister, is an item of such a nature as cannot be dispensed with. If there is one thing on earth more out of place or character than another, it is a man undertaking without piety to discharge the duties of the Christian minister. His heart cannot be in his work, and without this he will lose his own soul, and be very liable to lose the souls of those who hear him.

The most awful spectacle exhibited at the judgment day,—yes, the most fearful doom of all the damned of lost men, will be that of the man who in this world undertook to preach the Gospel without religion, and at last went down to hell with most of his congregation.

Never be satisfied with a moderate degree of piety — with mere grace enough to make a shift to get yourself into heaven. You must have enough to induce you to labor faithfully to save your hearers. The duties of a minister are so self-denying, require such a sacrifice of pride and ease — such a holy baptizing of the whole man, that they will be never faithfully carried through with that ordinary degree of godliness which seems to content most Christians in the common walks. Remember there is so much about your ministerial duty that is *official*, that what would be evidence of piety in others can be none in

you. Then labor, sir, to obtain a high degree of practical godliness. This will support you in every trial, give an unction to your ministry, and carry you safely through it.

Having settled this part of the business, I proceed to the active duties of the pastoral life.

And here, sir, I charge you to be a doctrinal, discriminating, faithful preacher. Be sound in the faith yourself, and preach a sound faith to your people. Feel your obligations to preach the whole counsel of God. The Bible is a whole system of revealed truth. If any part of it is suppressed in your public ministration, it becomes defective, and indescribable mischief may and generally does follow from such a partial exhibition of it. For a minister of Christ to undertake thus to improve what God has stamped with the seal of perfection, is little less than blasphemous presumption. As the last evil in the case it betrays such a cowardly spirit as should never exist in a minister of Christ. Feel the fullest confidence that for all converting and sanctifying purposes, "the law of the Lord is perfect." That it is no way to try to save your people by forsaking, or mutilating the means Infinite Wisdom has provided to do it. You must not attempt to be wiser than your Maker.

In meeting your people it is not what your sympathies might dictate, or what you might be tempted to say in the hour of weakness, but "What saith the Lord?" It is a gross insult to God for a minister to tamper with his word. How would a physician receive it if you threw away one half of a medical prescription, and attempted to produce with the other a result which could only be effected with the whole?

Have a sound faith yourself, sir, and preach a sound faith to your people. And so preach it, not that they can understand it if they will, but, that they must understand it whether they will or not.

Study to be simple. Remember the most eminent Christians are best fed with the simplest truths, simply stated. Be content to say plain common things, in a plain common way.

Make a scientific, systematic preacher. Let your discourses be methodical, without being long or dull. Sermonize by rule, but be not too much pampered by rules. Remember that true eloquence begins where rules end. Begin your sermons with a plan; if the unrestrained ardent worship of your own mind tear it half to pieces in the issue, so much the better.

The word *power* embraces more excellences in a good sermon than all other words put together. But let it be the power of truth. Never go out of your way for figures or flowers, or to read poetry to your people. If they crowd your path, you need not refuse them. Study to make a pungent, rather than a fine preacher; a profitable, rather than an entertaining minister. When your people think you have exhausted your subject in your sermons, still surprise them with specimens of new matter.

Invent no new truths, but take good care to bring up and set home the old ones. And while you make your study your fortress and abiding place, be careful to read men as well as books.

If you seem to neglect any part of your ministerial duty, let it be the visiting your people. They may complain, still nothing will atone for poor sermons on the Sabbath. People in general are very erroneous in their estimate of the labors of the pastoral office. They do not see why a minister cannot visit four or five days, and yet preach labored, interesting sermons on the Sabbath. If, amidst many complaints, you are able, sir, to satisfy your own conscience in this matter, it will be enough.

At least it will be as much as your brethren and worn-out fathers in the ministry have ever been able to do. Besides, the utility of much visiting is very questionable. It is commonly more interesting than profitable. The Sabbath is the minister's day, and if he would appear in his strength on that sacred day, and in the beauty and strength of the ministerial office, his weekly visits must be few and short.

Hold no more meetings than you can make good ones. There is more hearing than thinking at this day. More religion in the mass than personal piety. In this respect "former days were better than these."

Administer the Lord's Supper to your church; the ordinance of baptism to believers and their households.

Maintain the discipline of your church. It is much easier, as well as safer, to keep a church well, than half disciplined. Great numbers is one of the least excellences of a good church.

Be the moderator of your church. Infringe upon none of its rights, and be as careful to give up none of your own. If the ministry has lost one half of its prerogative, this forms no reason why it should hold the other by a precarious tenure. In throwing off the

rubbish of our puritanic fathers, why should we divest ourselves of our real rights?

Make your church a deliberate body. Never become a managing minister; it never fails to bring trouble in the end. It is a fearful sign when a church always passes its vote unanimously.

Deal frankly with your church; be open and sincere in your intercourse with all its members. This will best teach them to deal thus with you. Have no more church meetings than you have business to transact.

In your intercourse with your people never forget that you are a minister, or throw aside for a moment the dignity and sacredness of the pastoral office. It is easy for a minister to destroy on Monday all the good of his Sabbath day's labor. Be affable, but serious, grave, and of easy access.

Never have favorites or especial confidants among your people. Consider no one mean or unimportant. All of them have precious souls, to whom your ministry will prove a savor of life or of death.

Your Master condescended to men of low estate; "do thou likewise." Next to bitter enemies, you will have to dread warm friends. These are they who dismiss ministers, having first become enemies and betrayed your confidence.

Be the minister of your whole people, but of none of them in particular. Never bow down to mammon, or purchase peace at the shrine of vice in high places, dressed in gay clothing. Better lose your people, yes, your life, than your conscience. Christ views your people very much alike, none rich and none poor. It will be right and safe to view them as your divine Master views them.

Be attentive and faithful to the sick and dying. And while you avoid that morose and bitter faithfulness, better conceived than expressed, never, through overwrought sympathy, withhold from them the bread of life.

Never undertake in your own strength to convert sinners, or to get up revivals of religion among your people; but when God makes them, then bestir yourself and work with him.

Be hospitable to your people and to the stranger within your gates. Treat your brethren in the ministry with kindness. And while you are free to ask advice in your need, and to give the same to others in turn, call no man on earth master or servant.

In ordaining men to the Christian ministry lay hands suddenly on

no man. The cause of Christ has never gained, but lost, by employing unsanctified minds to carry it forward.

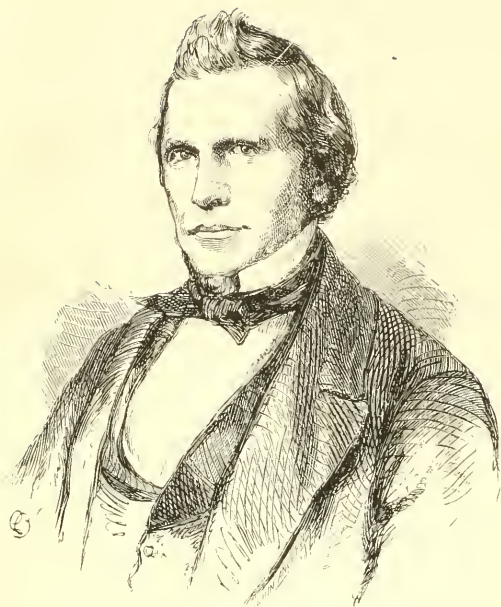
Take good care of your health. A disregard of this will neutralize your whole ministry. It is thought by many that almost any health, however feeble, or any constitution, however broken down, will do well enough for a minister. But sad experience teaches us that this is a mistaken view of the subject. There is no calling or employment where more vigor, a firmer nerve, or a sounder constitution are needed, than that in which the ministers of Christ are engaged. To undertake to support the pastoral office with half the springs of life exhausted, is but to expose the other half to quick destruction.

The ministry of such must be very fluctuating, unless they possess extraordinary mental vigor; and if so, they find their graves the sooner. At best they are doomed to do everything with a jaded spirit. Hence, dear sir, take good care of your health; never tax it beyond endurance; it will be but loss both to yourself and your people.

I have now run over the several topics to which I would call your attention, as you are inducted into the pastoral office. They have not been more numerous, brief, or diversified, than Paul's charge to Timothy; and his may be considered a good model. He would have his young disciple understand human nature, as well as the divine perfections;—avoid old wives' fables, and watch for his often infirmities, as well as to preach the Gospel, and be a pattern of good works. And now, dear sir, these things do and teach. Maintain a deep sense of your dependence on God; live near to Him by prayer and faith; preach the word; love your people; pray for them; and like Paul the aged, warn every one of them, day and night, with tears. Remember there is nothing on earth you can neither face or fly from, but a sense of duty neglected. This will follow every where and give you no rest.

Never fear your people. If fear brings a snare to the common Christian, it does most emphatically so to the minister of Christ. A minister may as well go through this world with the boldness of a lion as with the timidity of a hare, and much better. I mean boldness in its best sense.

Speak well of your people; revere the hoary head; cherish and guide the youth; in short, be to your people a good and faithful minister of Jesus Christ.



Elias Nason

These things, beloved sir, I charge you before God and his Son Jesus Christ, in the presence of your people and many witnesses, to which if you take heed you will save yourself and them which hear you.

We shall meet again another day and amid different scenes. It will be to witness a burning world,—to see the righteous saved, the wicked damned, and God's eternal government approved. To meet our people, too, and give an account of our stewardship, and, if faithful to our solemn trust, to receive a crown of life at the hand of Jesus. But ah! what if we should be found recreant? Yes, sir, our destiny is of no ordinary character. It points to the most exalted bliss, or the deepest sorrow. Jesus will, ere long, place an unfading crown of glory on our heads, stored with souls redeemed from among our people, or banish us as those he never called or knew; and, damned of heaven and earth, we shall sink to the lowest hell, amid the loud lament and bitter execrations of our people, lost through our neglect.

Oh, sir, consider these things; be valiant, be courageous; fight the good fight of faith, and the grace of God be with your spirit. Amen.

The present incumbent of the pastoral office in this society is Rev. Elias Nason. He was born in Wrentham, Massachusetts, April 21st, 1811. His parents, however, removed to Hopkinton in 1812, at which place his early years were mostly spent.

He was graduated at Brown University, in 1836, and after spending some time as teacher of an academy in Lancaster, he removed to the State of Georgia, where he remained till 1840. During his residence at the South he was successively engaged as an editor, a teacher, and a student in theology.

In the year 1840, he came to Newburyport, where he was engaged for three or four years in teaching a young ladies' seminary; after which he was appointed to succeed Mr. Page, as Principal of the English High School in that city, and in about a year afterwards was promoted to the mastership of the Latin School.

In 1850, Mr. Nason was invited to the charge of the new High School in Milford, where he remained till called to settle as pastor of the First Congregational Church and Society in Natick, over which he was ordained, May 5, 1852.

In November, 1839, Mr. Nason was married to Miss Mira Ann Bigelow, of Framingham, by whom he has five children.

His publications are, 1. "A course of Lessons in French Literature, designed as an introduction to the study of the French Language." 1849. 2. "Songs for the School-Room." 1842. 3. "Memoir of Rev. Nathaniel Howe, of Hopkinton," published in 1851. 4. A Sermon delivered in the First Congregational Church, Dec. 12, 1852. Text, "Thou shalt not steal." 5. "The Strength and Beauty of the Sanctuary," a sermon preached at the dedication of the new church, Nov. 15th, 1854.

CHAPTER IX.

OTHER NEW SOCIETIES. SECOND CONGREGATIONAL CHURCH. METHODIST.
BAPTIST. UNIVERSALIST.

THE following is a list of the clergymen who have supplied the pulpit in the Congregational Church and Society at South Natick:—James W. Thompson, Edward Stone, Edward Palmer, Ira Blanchard, David Damon, Thomas B. Gannett.

A Methodist society was formed here in 1835, and now has connected with its church 134 members. From 1835 to 1840, it formed a part of the Needham Circuit. In 1835, Revs. Isaac Jenison, Peter Sabine and Reuben Brown were the officiating men of the Circuit. In 1836, Revs. Nathan B. Spaulding and William A. Clapp; in 1837, Erastus Otis; in 1838, Rev. Paul Townsend; in 1839, Rev. Ezekiel B. Phillips; in 1840-1, Rev. Thomas W. Tucker; in 1842, Rev. Eliphalet W. Jackson; in 1843, Rev. Philander Wallingford; in 1844-5, Rev. W. R. Stone; in 1846-7, Rev. John J. S. Gridley; in 1848-9, Rev. Amos Walton; in 1850, Rev. Thomas H. Mudge; in 1851, Rev. Jotham Horton; in 1852-3, Rev. Converse L. McCurdy; in 1854-5, Rev. Joseph W. Lewis.

The Baptist Society was formed in 1850; have built them a new house large enough for their own accommodation, and are in a prosperous condition. The present pastor, Rev. A. S. Lyon, is a native of West Woodstock, Conn.; graduated at Brown University, Sept. 5, 1837. He has been, since that time, pastor successively of the Baptist church in North Oxford, and Chatham, Mass. He was recognized pastor of the church in Natick, Jan. 16, 1850.

A Universalist Society, formed here in 1848, have since bought and repaired the meeting-house once owned by the First Congregational Church. They have each Sabbath a good number of attendants on their worship. Rev. Emmons Partridge is their present pastor.

Although the ministers and people of the different religious societies differ in their religious opinions, there seems to be no other strife between them. The only emulation is to excel in leading a sober, righteous and godly life, and no other provocation than a provoking one another to good works.

CHAPTER X.

NATURAL HISTORY. CLIMATE. GEOLOGY. BOTANY. PONDS. RIVERS. BROOKS.
FISH.

CLIMATE.

NOTHING in the topographical situation of Natick is known that would cause its climate to vary from that of places in the same latitude. An epidemic which visited the place in 1848 has given to it a reputation for an unhealthy town, which it is believed is not sustained by fact. Few places exhibit a higher average term of human life. The low position of the plain on which the principal village stands frequently causes at night a damp atmosphere and dense fogs to prevail, but the sun's rays reflected from the loose soil on which the village stands soon dispel it. The snow falls quite as deep here as in the surrounding towns, and goes off no earlier, although the place is protected from winds by surrounding hills. It is not either in winter or summer visited by as severe storms as surrounding towns.

GEOLOGY.

Clay suitable for brick is found in the west part of Natick, and has been extensively used, but is now abandoned. Iron ore of the bog species has been found and wrought at the Chelmsford Furnace. It was dug on land now owned by the heirs of Jonathan Walcott, a few rods to the west of School street. Iron is also found disseminated among the rocks and other minerals in different parts of the town. The rocks of Natick are all of them primary, granite, sienite and slate. No quarry furnishing stone suitable for building purposes is now known in this vicinity. There is limestone in the central part of the town, formerly wrought, but now discontinued. Calcareous spar, resembling somewhat carbonate of lime, is not uncommon; feldspar is found in great variety; also several varieties of quartz. The lamella hornblende, actinolite, and pargasite, are frequently seen.

A thorough geological survey of Natick would undoubtedly dis-

cover many other minerals now supposed to exist only at a distance, in some modern El Dorado, some Rockport, or Quincy.

B O T A N Y .

The forests of Natick which have escaped the ravages of time, are composed of walnut, chestnut, elm, maple, birch, pine, and oak. Hemlock and spruce are found in small quantities in different parts of the town. Very little wood is now cut for fuel, coal being principally used for that purpose. Horse chestnuts, Lombardy poplars, with fruit trees, are mostly used for ornamental purposes.

There are several magnificent elms in different parts of the town, remarkable for size and beauty, the history of which is interesting. One in front of the house owned and occupied by Mr. Thomas F. Hammond was set in its present place by an uncle of Mr. Hammond about the year 1760, making its age at the present time ninety-five years. The diameter of a circle including its outmost branches would be about a hundred feet. The trunk, five feet from the ground, measures fifteen and a half feet. It is the finest tree in town. There is another in front of the house known as the "Shepherd House" in South Natick, on the margin of Charles River, which measures ten feet about the trunk. Its pendent branches are spread equally in all directions to the distance of fifty feet from the body, thus giving a diameter of one hundred feet to its shade.

—Not a prince

In all that proud old world beyond the deep
E'er wore his crown as loftily as he
Wears the green coronal of leaves with which
Thy hand has graced him.

Some other trees, not remarkable otherwise, have histories which entitle them to notice. The oak standing a few rods to the east of the south meeting-house bears every evidence of an age greater than that of the town and was probably a witness of Eliot's first visit to "the place of hills." Its twin brother, near where the monument stands, and which two feet from the ground measures seventeen feet in circumference, was a few years since cut down and removed, for what reason it is difficult to see.

In the year 1722 a deputation of Indians came to Mr. Peabody's

house, one bearing two elm trees on his shoulders. They presented themselves to their minister and desired permission to set out those trees before his door, as a mark of their regard, or as the tree of friendship. These trees flourished about ninety years, when the larger was struck by lightning and soon after failed. The other, being in a state of decline, was soon after cut down. These trees measured, one foot from the ground, twenty-one feet, and in the smallest part, thirteen feet. These trees stood in front of the first house on the left after passing Charles River bridge.

The fine trees in front of the house of Oliver Bacon were a like gift of friendship to Rev. Mr. Badger, who built the house, from his swarthy friends, the Indians. They were by them called trees of friendship, and as such planted by them in the year 1753. They are, in consequence, one hundred and three years old.

The buttonwood trees near the Eliot monument were set out the same year peace was declared between Great Britain and her American colonies. These being set in the burial-place of the red man, gave great offence to the remnants of that race then living in town.

POND S .

Lake Cochituate, mostly in Natick, has for a few years past been the principal object of attraction to visitors from abroad. It originally covered an area of four hundred and fifty acres, but such additions have been made to it that it now measures six hundred and fifty-nine acres. It drains a surface of eleven thousand four hundred acres, and in some parts is eighty feet deep. It is said to be seven miles in length. A full description of it would not only present to the reader an irregular body of water seven miles in length, in some places one mile in width, the opposite shores at other points approaching to within a rod of each other, estuaries on either side varying from one acre to six in surface, but would require the writer to follow a volume of its water for fifteen miles under ground, above valleys and river, till it emerge in an artificial pond in Brookline covering an area of thirty acres, with cultivated grounds and grassy banks surrounding, and thence to trace it through iron pipes to the pinnacle of Beacon Hill, see it thread in smaller streams by the sidewalks of all the principal streets of the city, gushing in fountains from the State House and Common, and bid it adieu only as it com-

mends itself in its refreshing coolness to the languid lips of a Beacon street belle, or quenches the thirst of a Broad street laborer.

The following is the analysis of its waters by Prof. Silliman :

Chloride of Sodium.....	.0323
Chloride of Potassium0380
Chloride of Calcium.....	.0308
Chloride of Magnesium.....	.0764
Sulphate of Magnesia.....	.1020
Alumina.....	.0800
Carbonate of Lime.....	.2380
Carbonate of Magnesia.....	.0630
Silice.....	.0300
Carbonate of Soda5295

1.2200

Carbonic acid in one gallon, in cubic inches.....1.0719

Dug Pond lies south of the above, and covers an area of fifty acres. This is used as a reservoir in which to lay up water for the city of Boston. Its shores are very abrupt, and give it the appearance of being dug, whence its name. It has no natural inlet or outlet. Nonesuch Pond is in the extreme northern corner of the town, and lies partly in Weston. It covers fifty acres in area. For what it is called Nonesuch it is difficult to see. There are many similar bodies of water in different parts of Massachusetts, but they may have escaped the notice of those who gave this its name.

RIVERS.

Charles River in its serpentine course to the ocean visits the south part of Natick, and covers in its course one hundred acres. It not only adorns the surrounding lands, and gives pleasure to those who are disposed to seek for its piscatory treasures, but furnishes a valuable water privilege. It is said that as much water runs in the channel here as at Watertown; Mother Brook draining as much from the river as flows into it from brooks between Natick and Watertown. A glance at the surrounding country from the margin of this river will discover many beautiful situations for country seats yet unoccupied. The soil in the neighborhood is rich, the trees of a rare size, and many small forests of a superior growth. One who wrote a description of this section of country in 1830 says :

“Were all the water privileges used to the best advantage, and all the land that is suitable cultivated as a considerable portion of it now is, double the number of inhabitants might be supported as comfortably and respectably as the present population. Beautiful and even romantic situations for country seats, for gentlemen of fortune and taste, are not wanting among the hills, plains and ponds in the northerly portions of the town, and on the charming banks of the Charles in the southerly section.”

What at that time was assertion and prediction is now in part fact and history. There is now four times the number of people on the soil of Natick than when the above was written. On many of the beautiful sites described elegant houses have been built, and much of the land which was then unimproved is at this time sending yearly to the granaries of its owners bountiful rewards for the labor which has been bestowed upon it.

BROOKS.

Many brooks, with and without names, are tributary to the ponds and river. The range of hills running northeast and southwest between Natick and the South village, of which the highest peak is Broad's, divides the brooks emptying into the Charles from those which find their way into the lake.

The waters which on the top of Broad's Hill are divided only by a few feet, find their way to the ocean by channels nearly a hundred miles from each other, and meet again only in the tumblings of the ocean or the vapors of the atmosphere.

Snake Brook, receiving its name from its serpentine windings, forms part of the boundary line between Wayland and Natick, and empties into Lake Cochituate from the east, near the gate-house of the Boston Water Works.

Pegan Brook runs from the east by the side of the Boston and Worcester Railroad, under Main street and Long Pond Hotel, and empties into the lake near its southeastern corner. Steep Brook empties into the lake from the west.

Bacon's and Sawin's Brooks, receiving their names from the owners of mills situated upon them, enter Charles River from the north within a short distance of each other.

FISH.

The fish formerly most abundant at Natick, beside those which are now found in its waters, were alewives and shad. Prior to the erection of dams across Concord River they were caught in great quantities at different points in Lake Cochituate, and furnished food for cattle as well as man. Officers were chosen each year by the town, to superintend the fisheries. Their duty was to see that nothing obstructed the entrance of fish into the pond, and that no one enjoyed the privilege of the grounds unless authorized by the town. Since the building of factories at Lowell there have been no fish other than such as may be found in all inland ponds and brooks,—pickerel, dace, eels, pout, perch, and some smaller kinds.

WILD ANIMALS.

The woods, lakes and streams of Natick were once the resort of the wolf, deer, moose, bear, fox and otter. The Indian hunted the fur-clad animal here, and sold the result of his labor to those who purchased the right to his trade of the General Court. The fox, hare, and muskrat, are still seen. The larger animals have fled to less frequented haunts, and the smaller scarce furnish the sportsman's gun with its annual demand.

CHAPTER XI.

DESCRIPTIVE HISTORY. BOUNDARIES. ROADS. RAILROADS. POST OFFICE.
PUBLIC BUILDINGS. BURYING GROUNDS. CONSECRATION OF DELL-PARK.
MR. HUNT'S ADDRESS.

THE land throughout Natick is generally favorable to the building of good roads. The hills are easily surmounted or removed, and coarse gravel in most sections is easily obtained.

The principal roads are the Worcester turnpike, so called, passing through the north part of the town, which was formerly much more used than at present, the Central turnpike, so called, and the Old Hartford road through the south part.

These roads until 1835 were the thoroughfares for all traders from Boston to Hartford. On the Worcester the Southern mail passed daily, and other stages. On each of the other roads stages passed daily on their way to Hartford, Conn.

The railroad now more adequately supplies the wants of the community, and furnishes accommodation for man and beast, for merchandise or merchants, who may now be transported to Boston or Hartford or New York, or sent on their way beyond the Hudson while the old coaches were being rolled from their sheds.

The main railroad through this town was completed in the year 1835. But one set of rails was laid upon it, and the building for a depot was of the smallest size.

The Saxonville Railroad was built in 1845. It is a branch of the Boston and Worcester, and is four miles in length.

The cars now leave Natick for Worcester twice every day, for Boston six times, and for Milford and Saxonville three times.

POST OFFICE.

The Post Office now in the centre of the town was established in 1817, through the instrumentality of Rev. Martin Moore. Martin Haynes was the first Postmaster. In 1820 William Farris, Esq., was appointed and continued in office until 1840, when

the office was moved from what is now Felchville to Natick Centre, and Nathaniel Clark appointed as Postmaster. Isaac D. Morse succeeded him in 1844, and held the appointment until July 1st, 1849, at which time John M. Seward was appointed. He was succeeded, June 1st, 1854, by the present incumbent, Calvin H. Perry.

Seventy-eight different newspapers and periodicals arrive at this office each week. The following are some of the principal:—The True Flag, 132 copies; The American Union, 43; The New England Farmer, 59; The Massachusetts Ploughman, 22; The Puritan Recorder, 28; The Christian Freeman, 15; The Myrtle, 22; New England Spiritualist, 20; Boston Traveller, 18; Boston Journal, 19; American Patriot, 10; Boston Pilot, 30; New York Tribune, 52; National Era, 14; Boys' and Girls' Magazine, 12; Harpers' New Monthly, 4; Mothers' Assistant, 6; Prisoner's Friend, 5; Massachusetts Teacher, 3; Waverley Magazine, 3; Boston Atlas, 4; Country Gentleman, 1; Exeter News Letter, 1; Saturday Evening Post, Phila., 2; Boston Medical Journal, 2; Boston Statesman, 4; The Trumpet, 5.

A few copies of several other periodicals less known than the above, making seventy-eight in all, should be added to the list in order to render it complete.

The following list of letters, received and sent from the office for the week ending April 7th, is supposed to be an average list throughout the year.

Letters received.		Letters sent from.	
Monday, April 2,	101	Monday, April 2,	186
Tuesday, April 3,	102	Tuesday, April 3,	113
Wednesday, April 4,	121	Wednesday, April 4,	72
Thursday, April 5,	42	Thursday, April 5,	56
Friday, April 6,	80	Friday, April 6,	60
Saturday, April 7,	80	Saturday, April 7,	60
Making 1073 letters which pass through the office weekly.			

The average income of this office to the Government for the last four years has been seven hundred dollars.

The Post Office at South Natick was established in 1828. The following is a list of its Postmasters:—Messrs. Dexter Whitney,

Chester Adams, Ira Cleavland, Moses Eames, John Cleland, John J. Perry.

Until 1835 the mails were brought to town by that "old stage coach." What a frequent subject has this been for romantic description and adventure. Who does not remember the mingled emotions which held alternate sway in his heart as it peered over the distant hills on its way from the far-off city? The tin horn sounds its approach, and a cloud of dust revolving on its axis announces its arrival. The most important man, the man most talked of in the whole village, was the stage-driver. He supplied in part in his own person the daily newspaper, giving an authentic, never-to-be-questioned account of all failures, marriages, fires, murders, deaths, and duels. But those vehicles are almost passed away.

"The old turnpike is a pike no more,
Wide open stands the gate,
We have made us a road for our horse to stride,
Which we ride at a flying rate.
We have filled the valleys and levelled the hills,
And tunnelled the mountain side,
And round the rough crag's dizzy verge
Fearlessly now we ride!"

PUBLIC BUILDINGS.

Before proceeding to notice the buildings which the present century has seen erected on the soil of Natick, let us glance at the town in its commencement.

All the topics of political moment had been settled. A form of government had been adopted, and all the machinery for town organization set in operation. All the sacrifices which the inhabitants had made in the cause of liberty were forgotten. All were farmers. From the centre to the circumference, that sound of the hammer which is now so familiar was unheard. The fields yielded a rich return to the granary, but in morality and virtue, in intelligence and refinement, that period could not for a moment be compared with this. There was more gayety, and drinking, and gambling, — less reading, social intercourse, and intellectual refinement. Samuel Morse kept the village hotel, and the amount of liquor sold at his bar was immense. Minister and doctor, deacons and church-members, we have reason to believe, were at times all drinking together. At weddings and

funerals, on all festive occasions, the flow of ardent corresponded with the flow of animal spirits. But a change, such as is not often seen, came over the place during the second ten years of the present century. A revival of religion during the ministry of Rev. Martin Moore altered the character of the town from that of wild thoughtlessness and intemperance to steadiness and sobriety. Many who were idle became industrious; many who were intemperate became sober; some who were unjust in their dealings became honest. Men began more to reverence God's day and word, and to increase in love and reverence for his ordinances. It is the testimony of eye-witnesses, that the change at that time in the character of the place was so radical that scarce a feature by which it could be recognized remained. At the time alluded to no public buildings, except the school-houses and one meeting-house, were in town.

The public buildings which a writer is now called upon to describe are the meeting-houses belonging to five different religious societies, the town-house, and school-houses of the several districts.

The house belonging to the first religious society was commenced in the summer of 1853, and completed in November of 1854. The building committee under whose direction it was erected consisted of Edward Walcott, John W. Bacon, Dexter Washburn, Leonard Winch and Willard A. Wight. The plan was drawn by G. J. F. Bryant, architect, Boston. It is built in the gothic order of architecture, with turrets, and a spire which rises to the height of one hundred and seventy feet from the ground. It contains on the floor, in the body of the house, eighty-eight pews, and in the gallery above, twenty-eight, making one hundred and sixteen in all. In the basement there is a vestry, lecture and committee room conveniently arranged for meetings of the parish and church. The pews are made of black walnut, and are capable of seating eight hundred people. The organ was manufactured by Mr. George Stevens. The entire cost of the edifice, aside from the land on which it stands, and the bell, was about \$29,000.

The Unitarian meeting-house at South Natick is a well-built modern structure, containing about sixty-five pews. It was erected in the summer of 1828, and dedicated on the 20th of November. It stands near the site of the first Indian meeting-house, but the society worshipping in it are not understood as making any pretension to being the successors of the "Praying Indian" church of 1650.

The meeting-house belonging to the Universalist society was begun in the spring of 1835 by the first parish of Natick, and dedicated in December of the same year. Its first cost was not far from \$7,500. It was sold to the Universalist society in 1853, and by them removed to its present site. It has since been repaired, and is now a very commodious place of worship.

The Baptist house was erected in 1852, and dedicated in January of 1853. It cost, including the land on which it stands, \$5,000. It has a commodious vestry below the audience room of the house, but above the level of the surrounding land.

The Methodist meeting-house was erected in 1834-5. Dedicated on the 4th of July, 1835. Twenty feet addition to it was made in 1851. It now contains eighty pews, and cost, together with the land, \$6,000. With the exception of the Congregationalist, it is the largest in town.

By far the largest public building in town is that erected by the inhabitants of the central district for a school-house. Its length is eighty feet, its width fifty. It is built in a substantial manner, three stories high, with slated roof, and furnace in the basement. When all of it shall be required to accommodate the scholars of the district, it will contain twelve apartments, each capable of holding sixty scholars. The entire cost of the building, with the land, was \$14,000.

Most of the other school-houses in town are new, some of very humble, others of greater pretensions. Two new ones in Felchville and Walnut Hills districts, costing each about \$2,500, are models of school-house architecture.

The town-hall was built in 1835, and seems doggedly determined to retain its position and dimensions, notwithstanding its glaring deficiency both in size and situation. It will undoubtedly not be long before the debt and respectability of the town will be increased by the erection of a building which will keep pace with the taste and outrun the purse of those who may erect it.

Four other meeting-houses, now either torn down or used for other purposes, have at different periods been erected in town. We have an account, by Eliot, of the building of the first house in the year 1651. "We must," says he, "of necessity have a house to lodge and meet in, and wherein to lay our provisions and clothes, which cannot be in wigwams. I set the Indians therefore to fell and square timber,

and when it was ready, I went, and many of them with me, and on their shoulders carried all of it together." A further description of this house may be found in the first chapter of this volume.

In 1721 another house was built. Mr. Peabody officiated in it the whole of his ministry, and Mr. Badger the first two years of his.

A third house was begun in the same neighborhood in 1754, but was not completed until thirteen years after. After the close of Mr. Badger's ministry and the erection of a church in the centre of the town, it was abandoned to the storms, until in an election-day frolic it was demolished and distributed among the woodpiles of the vicinity.

The building now standing on Summer street and used by Mr. Henry Morse as a shoe manufactory, was the meeting-house of 1799, "our meeting-house."

"No steeple graced its homely roof
With upward-pointing spire,
Our villagers were much too meek
A steeple to desire.
And never did the welcome tones
Of Sabbath morning bell
Our humble village worshippers
The hour of worship tell."

As the "old meeting-house" is dear to the memory of some now living, and a description of it and of the mode of worship within it will be the most effectual method of representing the manners and customs of the people of that period, I shall give a detailed account of it. It was two stories high, and painted yellow. There was no tower, but an entrance on the south side for both stories of the building. The windows were small, had heavy sashes and small glass. The doors were composed of numerous panels. There was only one entrance from the vestibule in front. Pews lined the sides of the house, each containing about fifty square feet of surface in the form of a square. Facing these wall pews of the lower floor were four aisles which enclosed the body pews, also of the same dimensions. The broad aisle, from the door to the pulpit, divided the house into equal halves. The galleries surrounded three sides of the house, and rested on large pillars in different parts. Pews similar to those in the body of the house lined the galleries, while in front, on a sloping descent, were the singing seats and free seats for all.

The pulpit was on a level with the galleries, far above the pews, and was entered by a flight of stairs with a balustrade of highly wrought balusters. Behind the pulpit was a curtainless arched window, and beneath it a vacant space into which every boy was allowed to look, that he might be deterred by the dread of an imprisonment there from sundry tricks which were not uncommonly committed by the youth who had not their parents' eyes upon them.

In front of the pulpit were the deacons' seats, in a sort of pew where they sat facing the congregation, with the communion table hanging by hinges in front of them. The seats of the pews were hung by hinges, so that they might be turned up as the congregation rose for prayers; and such a "slam-bang" as they made when turned carelessly back at the close, constituted no inconsiderable episode in the services.

Let us glance now at the congregation assembled on the Sabbath. Perchance the wintry blast howls around and shrieks through the crevices in the windows and walls. Thick boots, foot-stoves, and a continual thumping on the sides of the pews, scarce suffice to keep up the circulation in the half frozen limbs of the worshippers, and the officiating clergyman protects the hands he raises in prayer by shaggy mittens. In summer the sturdy farmer throws off his coat and stands to listen to the word of God.

Look in now upon the worshippers as they gathered Sabbath after Sabbath to worship "the God of the Fathers." There in the body pews, on the right of the broad aisle, are Adam Morse, Capt. Broad, Dea. Samuel Fisk, and William Farriss, with their families; on the left, Capt. William Stone, Capt. David Bacon, Ephraim Dana, and the family of Mr. Moore, the minister. In the large corner pews at the northeast and northwest, are Josiah Walker and Dexter Drury. Between them and the pulpit are a company of young men unprovided with seats elsewhere. Along the eastern aisle by the wall are Daniel Wight, Jonathan Bacon, Abel Drury; Travis, Washburn, Goodnow, and Whitney, may be seen opposite; while on the western wall are Lealand, Haynes, Ross, Perry, Morse, with a goodly band of the rising generation interspersed.

In the gallery are Maun, Rice, Bacon, and all others who were unprovided with seats below. At intermission, those who are too far distant from their homes to return, despatch their lunch of apples or doughnuts in the pew; or if in summer, they stroll in bands into the

graveyard, hold an hour's converse with their sleeping friends there, and learn the lesson of their own mortality.

As those who were actors in these events recall them, it must seem like a dream; and a full recital of the events of that period, with the manner of worship, would bring the same smile to the cheek as will play upon the faces of those who a hundred years hence shall be told of the manners and customs of the worshippers of this day.

“Alas! there came a luckless day,
 ‘Our meeting-house’ grew old—
 The paint was worn—the shingles loose—
 In winter ’t was too cold;
 They called it an old-fashioned thing,
 And said it must be sold.”

It had stood for thirty-four years, through the ministry of two faithful pastors, and seen gathered into the enclosures of the church the results of three glorious revivals. It was sold in 1834 to Dea. Samuel Fisk and others.

BURYING GROUNDS.

There are five burying grounds in Natick. The one in the west part of the town was the gift of William Boden, Esq. It was granted in 1815, contains about one acre of land, fifty-five grave-stones, one tomb the property of Capt. William Stone, and a monument erected by the town to the grantor in 1855.

The central burying ground was appropriated to this purpose in the year 1805. A few persons had a few years before been interred near where Walcott block now stands. This ground now contains seventy-five tombstones and two tombs. Keziah Perry was the first person buried within it. On her monument we read the inscription, “She was the first grain sown in this ground.”

At what time the north cemetery was laid out the records do not tell. We find the record of a vote passed by the town in the year 1758, “To fence the English burying grounds with stone walls.” We may safely conclude that this is the oldest in town. It now contains one hundred and thirty gravestones and two monuments. It was enlarged in 1853, and now contains about three acres of land.

The graveyard at South Natick was granted to Mr. Peabody and his successors, and for the use of other English inhabitants, June

22d, 1731. By the exertions of the ladies of the village it has been surrounded by a handsome stone wall and planted with trees and shrubbery, so that of the smaller grounds in town it is by far the most attractive and ornamental.

By a vote passed at the April meeting of 1849 twelve acres of land were purchased of Edward Walcott, Esq., to be used as a town burying ground, and having been laid out by a committee of the town on the 8th day of July, 1849, the citizens of the place assembled to consecrate it and set it apart as a cemetery. The procession, consisting of the clergymen of the place, Sons of Temperance, Odd Fellows, Firemen, children of the public schools, ladies, and citizens, marched under the direction of Hon. Henry Wilson to the cemetery grounds.

The divine blessing was implored by Rev. Alfred Greenwood. A hymn, written for the occasion by Miss Eunice Morse, beginning—

“’Tis well in these secluded shades
This pleasant spot to consecrate,”

was sung, after which Rev. Samuel Hunt of the First Church made the following address :

ADDRESS.

This is a new and unwonted spectacle. Never before have the inhabitants of this town assembled, to set apart, with religious services, a public burial-place for the dead. Like the great body of our countrymen, they have been too *utilitarian* in their notions to deem such an expenditure and exhibition called for, or even appropriate. To answer the purpose of interment, all that has hitherto been considered necessary has been a *place*, no matter how contracted and dreary, or how much exposed to the careless tread and thoughtless gaze of a rude and selfish world. If the dead could be buried out of our sight we have seemed content, as if it had been a matter of calculation to make the churchyard an accurate counterpart to the desolate and lacerated hearts of surviving friends.

A change, however, has been visible in the public mind. More attention is paid to the last, long home of earth’s weary pilgrim. The old burial grounds have begun to exhibit signs of improvement. Their dilapidated fences have been repaired. The fallen posts and

broken rails have been replaced by more substantial walls and gateways; while the bushes and briars have begun to disappear before the scythe and mattock of an improving taste. A better style of the "monumental stone" has appeared; while it is no rare sight to see shrubbery and flowers, planted by the hand, and watered by the tears of affection, adorning the final resting-place of the departed, and perfuming even the chill atmosphere of the *graveyard* by their grateful incense. Nor this alone. The attention of our cities and larger towns has been turned to the procurement of extensive tracts of land, picturesque in scenery and presenting an agreeable diversity of prospect, to be fitted up as ornamental burying grounds, set apart and ensured, with all the rights and immunities of ownership, to their proprietors as cemeteries, or—as the classical etymology of the word imports—*places of rest* for all coming time. Commencing with Mount Auburn, about twenty years ago, which has been regarded rather as a model, New York has its Greenwood Cemetery, and Philadelphia its Laurel Hill, while other cities and towns with less pretensions, have made a similar provision for this solemn but universal want of the race.

Yielding to this prevailing taste and growing custom the inhabitants of this town have, by a vote of very general unanimity, procured this very pleasant and appropriate spot, which we this day meet to consecrate with religious services, as the sacred depository of the dead. Convenient of access to the village and the town, presenting, for the choice of different tastes, the broad and smooth plain or the undulating forest, lying on the border of yon beautiful and peaceful lake, and, although within hearing of the rushing world as it hurries past on its pathway of iron, yet so retired that mourners in the privacy of their grief may visit, without fear of intrusion, the graves and monuments sacred to the memories of their much loved but departed friends.

I have said that this is an unwonted spectacle. It is to *us* and our countrymen, with the recent exceptions to which I have referred. And I have alluded to *utilitarianism* as one of the reasons why we have been accustomed to treat our dead with such neglect. It is not impossible that the rigid Puritanism of our Pilgrim Fathers may have contributed somewhat to the same result. Leaving as they did their home of civilization and religious institutions for this western wilderness, for conscience' sake and a supreme regard for truth

and right as contrasted with form and ceremony—believing, too, that the great business of time is to prepare for eternity, and that the only death, that is much to be feared, is the death of the soul, they may have exhibited for the mere rites and place of sepulture more indifference than is desirable. For, admitting all this and more, that the death of the body is an event so grim and terrible, in all its features, that no attending circumstances can greatly aggravate or alleviate it; that it makes no *essential* difference whether man meets it on the bosom of affection, in the gentle precincts of his family, or among distant and hostile strangers,—from the stern power of disease or the hand of violence; whether his ashes mingle with his kindred's dust in some rural place of rest like this, or his bones bleach and moulder amid the rank luxuriance of the battle-field, it is still death, and *only* death; it is the close of a life that at longest is brief as the passing shadow, an entrance upon a stage of being immeasurable and without end—admit all this, and does it follow that it is wrong or useless to make the associations that linger around the grave as little repulsive as possible—the last resting-place of friends who have gone before us—the strait and narrow house we soon must occupy?

But whatever may have been *our* views or practice, it is no new thing for the human family to select with great care, and guard and adorn with vigilant painstaking, the last long home of the sleeping dead. As far back as the days of Abraham, we read of that ancient patriarch purchasing “the field of Ephron in Machpelah, with all the trees that were therein, and the borders round about, as a burying-place, and there was Sarah his wife buried; and there,” the sacred narrative continues, “they buried Abraham, Isaac, Rebekah, and Leah. And when Jacob had made an end of blessing his sons, he also said unto them, I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron.” In later days the same anxiety to provide some fitting place for the dead has been manifested by those nations most distinguished for their civilization and refinement. The Egyptians set apart extensive fields in the neighborhood of their cities, in which the beautiful of nature and the adornments of art were called in to render attractive the last resting-place of the dead. The polished Greeks consecrated a part of the groves of Academus, renowned the world over for its school of Plato, as the burial-place of the most illustrious of their

great men. Among the Romans the same custom obtained, it being one of the laws of the Ten Tables that the dead should be neither buried nor burned within the limits of the city. The Turks, cruel and sensual as they are, pay great respect to the city of their dead, planting the funeral cypress at the foot and head of each grave, and thus securing those dark and shady groves of which travellers so often speak. So the French, with their accustomed taste and sentiment, have filled their gorgeous *Pere la Chaise* with the ashes and monuments of their distinguished countrymen; to say nothing of the more recent monuments in the same direction in London and Liverpool, and those instances in this country to which I have before referred. It is then no uncommon service in which we are now engaged. And as it is not uncommon, so I think it not difficult to be shown that there is nothing in it forced, unnatural, or unreasonable.

One important advantage we may hope from the establishment of a cemetery or ornamental burying ground, as this is expected to be, is the *aid it will afford in perpetuating the memory of departed friends*. It may sound strange to some mourner here, whose heart is still bleeding from the freshness of his grief, to whom the world seems all dark and desolate and deprived of half its former *seeming* worth, that any appliances are necessary to perpetuate memories it seems impossible to forget. Strange, however, as it may sound, the sentiment has the support of all former observation that the danger all lies in the opposite direction.

That anguish will be wearied down. For
 What pang is permanent in man? From the highest
 As from the vilest thing of every day
 He learns to wean himself. *For the strong hours*
Conquer him.

And the past customs of society have seemed to aggravate what perhaps we may call this *natural* predisposition to forget and become insensible to the bereavements of Providence. Huddled in confined and crowded fields, desolate and drear in their every aspect, survivors have been repulsed from, instead of being invited to linger around the graves of departed friends. Not a tree to cast its shadow amid the fervor of summer, or its leaves in the melancholy months of autumn; not a flower to shed its fragrance around

its lowly bed, to adorn and cheer by its loveliness, and invite our necessary care and culture: it has not been so strange that men have so soon forgot their nearest friends, and so soon lost the benefit that might have been hoped for from the more vivid and cherished recollections of the buried objects of their former love.

Let, however, the tasteful cemetery be laid out, with ample lots for each family, with all the guaranties of exclusive, permanent ownership, protected by an adequate enclosure, under the shadow of the overhanging forest, planted with shrubbery and flowers, and marked with the "sepulchral stone;" let it be so easy of access that it can be visited in the freshness of the morning, while the dew sparkles on the grass and the birds make melody in the grove, or under the fervor of the noonday sun, or amid the quiet of eventide when the stars are out in their beauty, or the moon is clothing all nature with her flood of silver radiance; let it be so retired that we can "go to the grave to weep there," and at the same time hold silent converse with the sad but gentle memories of former days, secure from intrusion or the unfeeling gaze of an unfeeling world; let this be so, and will it not be a powerful auxiliary in perpetuating the memory of those we are too prone to forget? And if there is benefit to be derived from such a remembrance thus kept alive in the soul, — and who can doubt it? — then will that benefit be greatly promoted by carrying into execution the enterprise you have this day commenced under auspices so favorable.

Such a spot as a place of resort will *exert a chastened and subdued influence upon the public mind*. I would, however, make no unfounded claims. I know how readily men can become accustomed to the most powerful influences, and how often we see them fail of being favorably affected by those agencies whose legitimate tendency it would seem must be good. The Bible, the Sabbath, and the sanctuary, adapted and designed to become a savor of life unto life unto the human soul — how often do they become but a savor of death unto death! So have we reason to fear that even the sacred influence of *this* solemn spot will often fail of leaving its legitimate impression upon the character, and yet we have reason to hope that the general effect will be good.

To one source I have already referred, in speaking of the agency of such a place in *perpetuating the memory of departed friends*. Sad, indeed, but of a softening and subduing power are the solemn

remembrances of the lost, but unforgotten dead. They steal over the soul, dark and chill it may be as the shadow of the passing cloud of an autumn day, and yet shedding upon us influences that make us prize more highly the bright sunshine thus temporarily obscured. The sorrows and afflictions of life have been called the medicine of the soul. Well then would it be if the hallowed sadness of the death of friends could be *perpetuated*, and its chastening influences be extended a greater distance along its pathway. Whatever breaks the power of the present and exalts either the *past* or the *future*, in our contemplation, is doing a good service to the soul. The brute lives only in the present, remembers but little of the past, and thinks not at all of the future. Man too much resembles the brute. He lives too exclusively in the present, and it requires a voice, more potent than any earthly voice, to wake him from his trance and make him recognize his spiritual and immortal nature. That voice, next to the call of religion, comes loudest from the grave where lie buried his fondest hopes, his strongest affection.

Here, then, let the sorrowing children of grief often come, to wake up in their souls those mournful but salutary emotions which *may* do them good. Here let the bereaved *husband* come, and by the grave of his youthful love call up the sad but grateful recollections of the past. Let him come with his motherless children, and by that grave recall to their memory the virtues of the sleeper there, and speak of that future hour when they too must make their lowly beds close by her side; and will his race after *honor, wealth, or pleasure*, be quite so keen and absorbing? Will not those children leave that spot with some healthful impressions for the future? Let *parents* often come here to bedew the graves of their fondly loved and early lost. Let the brother here stand by the grave of a sister, and a sister of a brother. And shall not healing influences gently distil upon their souls while here? Will they not follow them as they go away?

But not alone from the sad remembrance of early *friends* may we hope for salutary influences from a place like this. The solemn associations that *necessarily* cluster around the last resting-place of the congregated dead can hardly fail of doing him good who is often found lingering within the sacred precincts of the tomb. Here let the votary of pleasure, seduced by the syren voice of the subtle

charmer — here let him who is hasting to be rich, or him whose fevered brain throbs with the mad schemes of ambition — let them

Come view the ground
Where they must shortly lie ;

And can they leave the place without having their hold on this world weakened, and themselves made more thoughtful on topics of greater and more worthy moment? Here too let the child of sorrow and disappointment, whose plans have been thwarted, and whose most cherished hopes have been blasted, who, sick at heart, is ready to despair of ever again seeing good — let such a one come and stand here as on the dividing line between the two worlds, time and eternity; let him view the infinite disparity between the two — the one he must so soon leave, the other he is so soon to try, with all its strange and mysterious uncertainty; and will he not find in the contemplation something to rectify his inadequate conceptions of the relative value of things present and things to come — the light afflictions of the present moment with that immortal destiny that awaits him in the world to come?

For it is surely pertinent in this connection to say that it will be of little value to form correct notions of the uncertainty of earthly things, and the infinite folly of fastening our affections on objects so fleeting and unsubstantial, *if this be all*. That, of itself, will but reveal wants we have no means of supplying, and dangers we have no means of averting. If now this were all, if we could look no farther than the tomb, if death interposed an impenetrable barrier between us and the future, and the grave covered all our hopes as well as the objects of our love, then perhaps it were well to forget as soon as possible the sorrows of life, the bereavements of Providence. When grief is so bootless perhaps it were well not to grieve. And yet it is not to be concealed, that whatever adornings you or your posterity may bestow upon it, this will be to you and them a mournful spot. You may rear the monumental marble of more than Parian whiteness and beauty, the funeral cypress may bend over the ashes of the sleepers here, and the choicest flowers may here shed their sweetest fragrance, and yet no other place will be so sad as this. Here more than anywhere else will life's fondest hopes fade from the soul — here will earth's bitterest tears be shed. And often to this spot will your thoughts and mournful gaze be turned,

as if all of hope and joy were buried here. If now no light from any source shall illumine this darkness, how great is this darkness; if no hope shall dawn on this scene of desolation, then perhaps it were well for us to turn our eye as much as possible from its gloom, and with the epicurean exclaim, Let us eat and drink, for to-morrow we die.

But the prospect is not so cheerless. Christianity has dawned upon this dark world. The Sun of Righteousness has arisen with healing in his wings, and has shed its light not only on the pathway of *life*, but has pierced the darkness of the tomb, and opened up to the *believer's* eye a rich inheritance in reserve for him above—an inheritance of joy, unspeakable and full of glory. Yes, in the language of the poet, once sceptical, now believing, and who when sceptical could exclaim, with pathetic doubt,

But when shall spring visit the mouldering urn ?
O, when shall day dawn on the night of the grave ?

but believing, could say, with the ecstasy of the Christian's joy :

Now darkness and doubt are flying away,
No longer I roam, in conjecture forlorn ;
So breaks on the traveller, faint and astray,
The bright and balmy effulgence of morn.
See, truth, love and mercy, in triumph descending.
And nature all glowing in Eden's first bloom !
On the cold cheek of death smiles and roses are blending,
And beauty immortal awakes from the tomb.

Yes, Christianity points to another world. It has brought life and immortality to light, and in the glorious track of the ascending Saviour has revealed the only *way* by which we may enter upon this rich and enduring possession.

How solemn the scene, how affecting the service in which we are engaged. We stand upon the spot, now to be consecrated, for all coming time, to the undisturbed repose and possession of the dead. Many of you stand among your own future sepulchres, your feet press upon your own graves. After a few more brief years of weary toil and anxious pursuit, of short-lived joy and bitter disappointment, you are here to make your lowly beds. Here you are to sleep that long and dreamless sleep that knows no waking, till, startled by the archangel's voice, you hear, as

Nearer yet, and yet more dread,
Sounds the loud trump that wakes the dead,

the summons to appear before His bar, from whose lips shall fall the irreversible sentence that shall decide your destiny for eternity.

Change, progress, and decay, shall mark all else; but they will pass lightly over this abode of death. Generation after generation will come on to the stage of active life, to cultivate, enrich, and adorn the dwelling places of the living, and pay their yearly tribute to this place of sepulchre; and yet light change will be witnessed here. The forest over your heads will indeed in the spring put on its garniture of flowers, and in the autumn be dressed in the "sober livery" of the waning year; and by its successive growth and decay will stand an expressive monitor of man's destiny on earth; while new and more beaten paths, new graves and new monuments, shall speak of the ceaseless ravages of the great enemy, and proclaim that the unrevoked doom is still in force — "Dust thou art and unto dust shall thou return;" and yet all the marked and beautiful features of DELL PARK CEMETERY will remain the same as you see them now — aye

Till the last syllable of recorded time

shall bring to an end the drama of life, and usher in the tremendous scenes of the eternal world. Happy will they be, who, sleeping here, shall meet with joy that final consummation of all things, and gladly welcome

That great day for which all other days were made.

At the close of the services, the choir united in singing the hymn composed by Rev. John Pierpont, for the consecration of Mount Auburn.

To thee, O God! in humble trust,
Our hearts their cheerful incense burn;
For this thy word, "Thou art of dust,
And unto dust shalt thou return."

The exercises were closed by prayer by the Rev. Mr. Watson, of the Baptist church, and the benediction by Rev. Nathaniel Norris.

There are two burying places in town once used by the Indians,

"Where the rude children of the forest sleep."

The one on Pond street is enclosed, and the boundaries of it are marked by a picketed fence. That at South Natick, is the vacant space around the monument to John Eliot. Its boundaries have been ascertained to be nearly as follows :

Beginning at the oak tree on the east side of the South meeting-house, by a straight line running north of the meeting-house, to the northeast corner of the front yard of the house recently owned by Dr. Chandler ; thence following the fence in front of that dwelling house, and a few feet in front of the neighboring house, in a straight line by the Eliot House and store adjacent ; thence in a straight line towards the present residence of Moses Eames, Esq., to the centre of the front yard of the house opposite Mr. Eames's ; thence east by a straight line to the place of beginning.

CHAPTER XII.

STATISTICAL HISTORY. INHABITANTS OF NATICK. POPULATION AT DIFFERENT PERIODS. VALUATION. TAXATION. EDUCATION. CALIFORNIA EMIGRATION.

THE inhabitants of this place are hardy, frugal, and industrious mechanics, and cultivators of the soil. The facilities enjoyed here for mechanical pursuits, have gathered a somewhat dense population, mostly from New Hampshire and Maine.

By recurring to the list of the proprietors of the town, in 1782, and to the list of voters of 1855, it will be seen that the names which were the most numerous then, are the same now; while there is scarce a name which appears on that list, but it may be now found among the voters. The Travises, Sawins, Morses, Broads, Perrys, Bacons, Drurys, who took care of Natick in its infancy, have representatives guarding it from harm in its manhood. While there cannot be said to be any prevailing name in town, the dweller of almost any place would feel as though among his own kindred. An inhabitant of Wayland might find his next-door neighbor a Heard or a Sherman. One from Sherborn would be thronged by Coolidges and Lelands, and the hand of a Fuller would be grasped by a visitor from Newton or Needham. We have Rices, Eameses, Moultons, Hemenways, to remind us of Framingham; Moores, Bartletts, Wheelers, Browns, of Concord; and Smiths, to extend our thoughts over the whole earth.

The name of the first clerk and first selectman of the town, was Eben Felch, whose grandson, now living, is the oldest man in town. This name has always been numerous in town, and now numbers 10 on the list of voters. One of the three villages has received the name of Felchville, from its having been the residence of this family.

Samuel Morse was for many years town clerk, the first representative of the town, and largest land-owner. Those who bear his name are more numerous than any others of one name in town. They number 26 on the list of voters.

Capt. David Morse settled on land near the village in South Natick, in the year 1727. His name appears among the first white settlers of this town, in the published Memorial of the Morses. When the white inhabitants had become numerous enough to form a military company, he was appointed captain. In 1746, when the plantation of Natick was to be erected into a parish, he was empowered by the General Court to call the first meeting. He seems long to have been a leader among the whites and Indians.

The descendants of the first white settler, Thomas Sawin, who bear his name, are not as numerous as some others. They still occupy the farms formed from the tract of land he obtained from the Indians, and are, as was their ancestor, tillers of the soil as well as owners of mills. The first settler, mentioned above, with three brothers, came over to this country from England soon after the restoration of Charles II. They first settled in Watertown. Not being fully satisfied with their place of residence, they soon moved to other parts. One of them, Thomas Sawin, went to Sherborn, and built a saw-mill in the western part of the town. The Natick Indians becoming acquainted with him, and being desirous of having a corn-mill within the limits of their own plantation, entered into an agreement with him to remove to Natick. They granted to him a lot of land, including a mill-site in the south part, now owned by Mr. Thomas Sawin. The conditions of this grant were such that he was to erect a mill for the benefit of the Indians. White men could have their corn ground, but Indians were to have the preference. They could even demand that the white men's corn should be taken from the hopper to give place to theirs. This condition is to-day inoperative only because the Indian race is extinct. The deed conveying the land and the mill-site is dated March 17, 1685-6.

The first grant not being adequate to his wants, another was obtained, the deed of which is dated August 18, 1686. Both deeds are still preserved.

The property conveyed by these two deeds to Thomas Sawin, was inherited by his son John, by his son Thomas, by his son Moses, by his son Moses, who sold the same to its present owner. The fifth generation was the first to alienate the property by a new deed. It is now, however, in the hands of a lineal descendant of the first proprietor.

From the great grandson of the first settler about 100 persons have descended, 83 of whom are still living.

Twelve persons are found among the voters, of the name of Bacon. This has always been a numerous family, and now numbers more than any others, except the Morses.

The legal voters, descendants of the Perrys, number 10 ; of the Traverses, 6 ; of the Manns, 7 ; of the Coolidges, 9 ; of the Broads, 5 ; of the Fisks, 8.

The names of Stone, Drury, Goodnow, Biglow, Jennings, and Jennison, may still be traced on the records ; while of those whose names have been heard in town at only a comparatively recent date, those of Walcott and Hays are the most numerous. Five brothers of the former name, the eldest of whom came to this place about twenty-seven years since, have been actively engaged in manufacturing pursuits.

We have many George Washingtons in reserve for future patriots, Lincolns for Generals, Howards for philanthropists, and John Adamses, John Quincy Adamses, and Benjamin Franklins, for statesmen and philosophers ; but it is believed that should the times and circumstances not give them the reputation accorded to those whose names they bear, they will not generally consider it the result of envy or of ingratitude on the part of their fellow citizens.

POPULATION.

The population of Natick has increased more rapidly than that of most towns in the State, since the commencement of the present century. Previous to 1790, it was always less than 600. The Indian population, we have seen, attained its greatest height about the year 1700. From that time, cut off by sickness, and fleeing from the restraints of civilization and the neighborhood of the English, they slowly diminished, until in 1749 they numbered only 166. The white population increased very gradually from 1722, the date which marks the time of its settlement by white families in any numbers, to 1800, at which time it amounted to 694 individuals. From 1800 to 1855, it has added 3,441 to its population. In 1810 it contained 766 ; in 1820, 849 ; in 1830, 890 ; in 1840, 1,285 ; in 1850, it had a population of 2,816. The census of the State just taken, makes its population now 4,135.

Some items of interest relating to the population prior to the taking the first United States census in 1790, I have gathered from

several State censuses, which, although they have long since disappeared from the office of the Secretary of State, have been found, some entire, others in fragments, among the private manuscripts of men deceased, and in the newspapers of that period.

The first census taken in Massachusetts was in the year 1764. Although required by the British government, it encountered much opposition and superstitious fear. The same results to the colony as followed the numbering of the people of Israel were predicted. When the opposition had been overcome the following form was decided upon, which I have filled out for Natick :

White people under 16 years of age, { Males, 109.
Females, 120.

White people above 16, { Males, 99.
Females, 122.

Total white population, 450.

Negroes and Mulattoes, { Males, 11. } Total, 24.
Females, 13. }

Indians, { Males, 90. } 37 families. Total, 185.
Females, 95. }

In 1776, when the revolutionary war began, the population was 535. In 1777, there were 126 males more than 16 years of age. In the valuation of 1778 there were 120 polls. In that of 1781, there were 140. In 1755, Natick contained three slaves only.

Slavery, which for some time was an established institution of Massachusetts, never prevailed to any extent in Natick. The soil and climate were unfavorable to the existence of this class of persons, and the "peculiar institution" quickly died out within its limits. The adoption of the State constitution which abolished slavery in Massachusetts, found very few, if any, within the limits of Natick.

VALUATION.

Since the year 1783 decennial valuations have been made by the authority of the State, the year after the taking of the census. From the returns of the assessors and the census reports I have compiled the following facts in relation to the past valuation of Natick. This valuation gives the following for each decennial period

since 1790. For 1791, \$4,221.22; for 1801, \$6,093.07; for 1811, \$8,620.93; for 1821, \$10,487.39. For the valuation of 1831 a different basis was adopted. Previous to this it will be seen that the amounts must have been six per cent. of the whole property of the town. In the valuations of 1831, 1841, and 1851, the entire estimated value of the property of the town is presented. They were respectively \$234,624, \$282,935.65, \$916,210.

TAXATION.

There is no subject which awakens so general an interest in town as that of taxation. When taxes are levied by the citizens for objects in which all may be supposed to have an interest, there is nothing degrading in the act of payment. When imposed by others, for objects unexplained, or foreign to themselves, their town or country, a sense of debasement follows those who are the subjects of it, marking them as slaves to themselves, and to all who possess a knowledge of the transaction. It is no wonder then that the most intense interest has ever been manifested whenever new taxes have been levied either upon town, country, province, or State.

Natick paid its first State tax in 1746. The amount of it was £28 10s. Other taxes had been assessed on the other towns in the province as far back as 1633, but Natick, from reasons apparent to every one, escaped until the date above named. Property being then as now the basis of taxation, a statement of the taxes paid at the same time by surrounding towns, whose comparative standing now is well known, will give an idea of the present increase of property in town.

The year above named in which Natick paid the tax mentioned, Medway paid £94 13s. 8d.; Needham, £99 18s. 1d.; Hull, £63 13s.; Holliston, £82 8s. 3d.; Weston, £137 16s. 6d. In 1751 Natick paid a province tax of £41 4s. Hopkinton paid, the same year, £74 10s.; Sherburne, £83 17s. In the year 1755 Natick paid a tax to the Province of £50 2s.; Lincoln at the same time was assessed £106 8s. 4d.; Stow, £88 4s.; Needham, £132 18s.; Hull, £61 13s.

The proportion of Natick in a tax of £1000, levied in 1761, was £1 14s. 9d. In a similar tax of 1772, £1 11s. 5½d.

After the close of the revolutionary war and the adoption of the

Federal Constitution, the debt incurred by the war was to be paid, and the assessments on the towns in consequence were greatly increased.

Natick was assessed in the year 1781,	£561	5s.
“ “ “ “ 1786,	£484	18s. 3d.
“ “ “ “ 1791,	£41	1s. 11d.

On the 31st of May, 1794, Congress assumed the State debt of Massachusetts, and thus put an end to such heavy assessments on the towns. Since that time until the present, State taxes at different times have been levied.

In the year 1796 Natick paid	\$181.11
“ “ 1810 “ “	158.66
“ “ 1820 “ “	154.67
“ “ 1830 “ “	93.00
“ “ 1844 “ “	78.55
“ “ 1853 “ “	531.00
“ “ 1854 “ “	531.00

The present year the State tax is 796.50

In the last item, at the year 1796, we are agreeably surprised by a change in the currency. “Exeunt pounds and enter dollars!” This is the first insignia of American independence used in the estimates of the annual town expenses. There had been, previous to the introduction of the continental bills, but one other considerable change in the currency of Massachusetts. The English money was in common circulation from the first settlement of the country, except during a period of forty-eight years, from 1702 to 1750, when a paper currency was introduced into New England by the Colonial Government, bearing on the face of the bills the promise of future redemption, which promises were met, like those of the Continental Congress, only with new emissions.

The money which is now known as “old tenor” sunk in value so as to compare with corn, which was distinguished as lawful money in Massachusetts, $7\frac{1}{2}$ to 1; in some other parts of New England even lower. The “old tenor” currency was a monetary invention to meet the expenses of the French war, and in 1750 Parliament reimbursed Massachusetts for her exertions during that war by sending over a large sum of money, all in silver. With this specie Gov.

Hutchinson proposed to redeem the bills of credit, which was done, and "old tenor" bills became an illegal tender and deceptive currency. It was subsequently enacted, "That no person should commence a suit at law, or be eligible to any office of honor or profit, without taking an oath that he had taken no paper money since 1750."

EDUCATION.

The amount of general intelligence and literary cultivation in this town is somewhat remarkable. Proof is abundant that in all periods of its history the inhabitants have properly estimated the importance of providing for the education of all classes of its citizens. Many of the men who were inhabitants of Natick during the last half of the last century, were not only possessed of strong common sense, but of a good degree of education, as is apparent from the resolutions passed at their meetings, in the bold, neat specimens of chirography exhibited in the handwriting of each successive town clerk, and by the enthusiasm ever exhibited in those town meetings in which any subject relating either to their schools or their minister was introduced.

We can enumerate among the natives of the town, eight clergymen, one professor of a college, three lawyers, and twenty-nine teachers of academies of common schools.

From 1797 to 1819, \$600 was appropriated yearly by the town for schools; in 1846-7, \$900. In 1850 the town raised \$1000.

In 1851	the town	appropriated	\$1,500
" 1852	"	"	1,500
" 1853	"	"	1,500
" 1854	"	"	2,600
" 1855	"	"	3,600

In April, 1852, the town voted to establish a high school, and appropriated \$1000 for its support. This has for the three years of its existence been under the charge of Abner Rice, A. M., who previous to his employment here was for seven years Principal of the Warren Academy in Woburn. Grammar, Arithmetic, and the History of the United States, are required to be studied. Candidates for admission are required to pass a satisfactory examination in

reading, writing, spelling, geography, arithmetic through fractions, and in the elements of English grammar. This school has now become a part of the system of education provided for from the treasury of the town, and it is considered as indispensable as any other schools of a lower grade.

A reference to the last five reports of the Secretary of the Board of Education will show Natick occupying a respectable position among her sister towns of the State in her provisions for the educational interests of her citizens.

Previous to the year 1852 the town supported no incorporated academy or high school. Since the fall of 1820 several terms of a high school have been kept in town. John Angier established one at that time; Othniel Dinsmore succeeded him in the fall of 1821. Charles Forbush taught a school of this kind during the first six months of 1832; Rev. Daniel Wight several succeeding terms until 1837; Rev. Samuel Damon, now Seaman's Chaplain at Honolulu, Sandwich Islands, the autumn of 1841; Charles Dickson the years of 1837-38; and John W. Bacon, Esq., the fall of 1843.

Before 1834 the town was divided into five school districts. There are now seven—No. 6 (Little South) having been created from No. 2 (Centre), and No. 7 (Felchville) from No. 4 (Walnut Hill).

The schools in District No. 2 are divided into five different departments of fifty pupils each, according to scholarship; each teacher, thus having a small number of classes under her charge, is able to devote more time to each.

Of the money appropriated for schools in town \$40 is given to each district, and the remainder divided among the districts according to the number of scholars.

A review of the grants of the town for schools indicates a determination on the part of the citizens to keep pace in their appropriations with the increase of the population. There seems to be an intelligent understanding of the wants of the schools. No private prejudices, misrepresentation, or misapprehension, have as yet succeeded in breaking down or crippling these pillars of the Republic in the town.

By the statute of the Commonwealth it is required of all instructors of youth, "that they exert their best endeavors to impress on the minds of the children and youth, committed to their care and instruction, the principles of piety, justice, and a sacred regard for

truth, love to their country, humanity and universal benevolence, sobriety, industry, and frugality, charity, moderation, and temperance, and those other virtues which are the ornament of human society, and the basis upon which a republican constitution is founded." It is not too much to say of the teachers of this town, that such generally have been their endeavors, and such the influence they have exerted.

CALIFORNIA EMIGRATION.

The discovery of gold in California produced the same effects here as in other portions of the country. A larger proportion of young men belonging to Natick left for this modern El Dorado than from the surrounding towns.

Several vessels departed from Boston within a few months with Natick young men for passengers. Crowds on these occasions thronged the wharves, the light laugh and merry jest were heard from the lookers-on, and among the adventurers were a few who smiled a last farewell, and joined in the hearty shout that thrilled like the peal of a trumpet as the vessels were parted from their fastenings. But there were other and sadder scenes; gentleness and love had their home in some of those daring hearts, and many a voice trembled with emotion, and eye filled with tears as a fair white hand was clasped for the last time, or a sacred kiss was impressed upon cheeks that paled at the thoughts and associations of that tender, passionate, and yet sorrow-fraught moment. The mother parted from her son, the husband from his wife, the lover from his betrothed. We will not attempt to describe the scenes; suffice it to say that most have returned, and the enterprise has been the means of placing in the hands of a large number the means of doing business, and added to the taxable property of the town.

The first vessel in which young men from Natick sailed was the ship *Argonaut*. It left Boston Oct. 30th, 1849, and carried the following persons, belonging to Natick, as passengers:

Thomas H. Brigham, Taylor Clough, C. C. Perry, David Clough, A. T. Sloper, Wm. Knowlton, Alonzo Gould, Richard Jenniss, A. Moody, S. B. Hayes, Simon Mulligan.

In November of 1849 the *Reindeer* sailed and carried W. W. Hardy, George Stone, Samuel Whiting, Thomas Whiting, G. W. Peirce, W. C. Childs, C. A. Davis, George Travis.

CHAPTER XIII.

OFFICIAL HISTORY. TOWN OFFICERS. LIST OF SELECTMEN. TOWN CLERKS.
REPRESENTATIVES. ATTORNEYS AT LAW. PHYSICIANS.

IN 1782, the town was incorporated, with all the privileges and immunities of surrounding towns. The municipal organization of towns at that period was nearly the same as at present. The town clerk, in addition to his other duties, was authorized to issue summons and those writs of attachments which are now within the jurisdiction of Justices of the Peace. "Commissioners for the ending of small matters" were chosen, whose office was similar to that of Justices of the Peace. From five to seven men were chosen each year, and styled Town Committee. It was their duty to manage all the prudential concerns of the town. This committee answers to our present selectmen.

The office of constable was one of the most important in town. They were paid for their services by a salary from the town, and acted as collectors of the taxes. We find the names of David Morse, William Coolidge, Oliver Bacon, Abijah Stratton, Thomas Ellis, at different times among the constables chosen by the town.

Tithing-men, an office now extinct, were each year chosen by the town till 1835.

It was a prevailing custom in town to choose those men who the preceding year had been married, to the office of "hog reeves," which has been their designation since 1745. Clerks of the market, an office not now known, and the duties of which in a town of only one thousand inhabitants it is difficult to conjecture, were chosen until about 1800. Deer reeves and fish officers, the duties of which are indicated by their names, were chosen until 1786. A school committee was first chosen in 1797. It consisted of Lieut. David Morse, John Sawin, Jr., Capt. Asa Drury, and John Felch.

A list of persons serving as selectmen from the year 1745 to the present time, with the names of those who have represented the town in the Legislature, its town clerks, and deputies, will be here inserted for the inspection of the curious in these matters.

Eben Felch,
 Edward Ward,
 John Goodnow,
 Timothy Bacon,
 John Coolidge,
 Jonathan Carver,
 Thomas Ellis,
 Robert Jennison,
 John Winn,
 Moses Fisk,
 Joseph Mills,
 Stephen Bacon,
 Samuel Perry,
 Jonathan Richardson,
 Pelatiah Morse,
 Isaac Goodnow,
 Samuel Morse,
 Isaac Underwood,
 Mark Whitney,
 Ephraim Jennings,
 Micah Whitney,
 John Felch,
 William Boden,
 Thomas Sawin,
 James Mann,
 Oliver Bacon,
 Henry Loker,
 Elijah Bacon,
 Abel Perry,
 Joshua Twitchell,
 Jonathan Russell,
 Daniel Whitney,
 Richard Rice,
 Timothy Morse,
 Thomas Broad,
 Isaac Morrill,
 Abel Perry,
 Elijah Esty,
 Hezekiah Broad,

David Morse,
 Samuel Perry, Jr.,
 Daniel Travis,
 John Atkins,
 Luther Broad,
 George Whitney,
 Nathan Haynes,
 Abel Drury,
 John Bacon, Jr.,
 Elijah Perry,
 Calvin Leland,
 Moses Sawin,
 Edward Hammond,
 Dr. Alexander Thayer,
 Ebenezer Whitney,
 William Coolidge,
 Calvin Shepherd,
 John Travis,
 John Bacon, 2d,
 Abraham Bigelow,
 William Farris, Esq.,
 Samuel Fiske, Esq.,
 Dexter Drury,
 Chester Adams,
 Dr. Stephen H. Spaulding,
 John Bacon, 3d,
 Phares Sawin,
 Ephraim Jennings,
 Amory Morse,
 Leonard Perry,
 William Stone,
 Amasa Morse,
 Willard Drury,
 Charles Bigelow,
 Isaac Jennison,
 Alexander Cooledge,
 Elijah Perry, Jr.,
 Steadman Hartwell,
 John Kimball,

Joshua Fisk,
 Abijah Stratton,
 Ephraim Dana,
 Timothy Morse,
 Asa Drury,
 William Bigelow,
 Samuel Morse,
 Samuel Perry,
 Eliakim Morrill,
 Nathan Stone,
 Thomas Sawin,
 Aaron Smith,
 William Goodnow,
 David Bacon,
 John Mann,
 Abel Perry, Jr.,
 William Farriss,
 Jonathan Rice,
 Asa Drury,
 Moses Fisk,

William Richards,
 Jonathan B. Mann,
 Thomas F. Hammond,
 Oliver Bacon,
 Ephraim Brigham,
 A. W. Sanford,
 Asher Parlin,
 John J. Perry,
 Nathan Rice,
 I. D. Morse,
 Isaac Felch,
 Edward Walcott, Esq.,
 Elisha P. Hollis,
 Benj. F. Ham, Esq.,
 William B. Parmenter,
 Dexter Washburn,
 Lewis Beal,
 Nathan Reed,
 Sherondon B. Hayes.

TOWN CLERKS.

Eben Felch,
 Pelatiah Morse,
 Stephen Bacon,
 Thomas Sawin,
 Micah Whitney,
 Elijah Goodnow,
 Hezekiah Broad,
 Daniel Morse,
 Elijah Bacon,
 Abijah Stratton,

Thomas Sawin, Jr.,
 Lemuel Morse,
 William Goodnow, Esq.,
 Jonathan Bacon,
 Samuel Fisk, Esq.,
 William Farriss, Esq.,
 Dea. Oliver Bacon,
 Chester Adams, Esq.,
 Amasa Morse,
 Benjamin F. Ham, Esq.

Hezekiah Broad was the deputy of the town to the convention for adopting the Constitution of the United States; Jonathan Bacon, to the Convention for revising the Constitution of Massachusetts in 1820.

The following is a list of persons who have represented the town in the State legislature. The town for many years was not repre-

sented. The fine for not sending was one hundred dollars; but it was never prosecuted; and, having its own representative to pay, the town chose to incur the risk, and in dollars and cents was so much the gainer.

It was a common custom for representatives chosen to "treat" all their fellow-citizens at the bar of the neighboring tavern. We find it recorded that Chester Adams gave \$25 one year to one of the school districts upon condition of his being excused from this practice.

Samuel Morse,
Moses Fisk,
Abel Perry,
William Farriss,
Chester Adams,
Steadman Hartwell,

Aaron Sanford,
Nathaniel Clark,
Henry Wilson,
John Travis,
John Kimball,
Nathaniel Smith.

ATTORNEYS AT LAW.

But very few of this class of citizens have ever made Natick their place of residence, the town clerks having done the greater part of the business appropriately belonging to that profession. But it is probable that gentlemen of the profession in neighboring towns have not been losers by this fact just mentioned. It is usually attributed to the peaceable disposition of the people, and a regard for their own welfare.

Ira Cleavland was the first of the profession who opened an office in the place; but not obtaining sufficient encouragement, he soon after removed to Dedham, where he has since been engaged in a successful practice.

John W. Bacon entered the practice here in 1846. He was born in Natick in the year 1818, July 12, graduated at Harvard College in 1843. He received his legal education in the law school at Cambridge, and in the office of Charles T. Russell, Esq., Boston. He was admitted to the Bar in 1846, and has since been endeavoring to persuade the citizens of Natick that the strict enforcement of law, in most cases, is the best method of securing permanent peace and prosperity.

Benjamin F. Ham has been in the practice in this place for the

last three years. He was born at Farmington, County of Strafford, and State of New Hampshire, July 2, 1823. He studied law with John W. Bacon, Esq., was admitted to the Bar at the March term of the Court of Common Pleas, holden at Concord, 1852.

Oliver N. Bacon has just opened an office here. He has been engaged for several seasons as a teacher; studied law a portion of the term in the office of John W. Bacon, Esq., the remainder in that of Lyman Mason, Esq., in Boston.

PHYSICIANS.

Previous to 1645 the healing art in town was in the hands of Indian doctors and doctresses, of some of whom we have accounts. One, Joshua Bran, was the most celebrated of whom we have any notice. Traces of his residence, — an old well, and the remains of a cellar, — were a few years since to be seen a few rods to the east of the house of Mr. Oliver Bacon. His wife survived him many years, and was generally employed as a nurse among the inhabitants of the place.

Isaac Morrill, son of the Rev. Mr. Morrill, formerly minister of Wilmington, Mass., came to the town in 1771. He died in Needham about the year 1840.

Asa Adams came to Natick in 1782 and remained ten or twelve years. He then removed to Wolfboro', where he died.

Alexander Thayer, a native of Milford, Mass., came to Natick to reside in 1813. He passed two years of the collegiate course in Harvard University. He afterwards attended medical lectures at Dartmouth, and received the degree of M. D. He died in 1824.

John Angier, a native of Southboro', came to Natick in 1817, and continued to practise until about 1830. He afterwards removed to Framingham where he died.

Stephen H. Spaulding was engaged in the practice of medicine here from 1823 to 1840.

John Hoyt, who is now the physician longest resident in the place, was born 24th of July, 1817, in the town of Sandwich, County of Carroll, State of New Hampshire, received his medical education in the medical school at Hanover, N. H., and in the offices of Drs. Enos Hoyt and Dixe Crosby, of New Hampshire, removed to Framingham in June, 1840, and to Natick in the following October, where he has since resided.

Adino B. Hall, born in Northfield, N. H., in 1819, studied with Dr. Enos Hoyt, of Sanbornton Bridge, N. H., and Dr. Otis Hoyt, of Framingham, Mass. He opened an office in Kingston about the year 1846, removed to Natick in 1849, where he continued about three and a half years. He has since visited Europe and is now again in the practice in Boston.

Ira Russell was born in Rindge, N. H., Nov. 9th, 1815, graduated at Dartmouth College in the class of 1841, studied medicine with Dr. Crosby, of Hanover, N. H., and Alvah Godding, of Winchendon, Mass., graduated in medicine at the University of New York in March of 1844, and entered the practice the same year in Winchendon, where he remained nine years. In 1853, by an invitation from several of the citizens of the town, he was induced to open an office in Natick, where he still is in practice.

George J. Townsend was a native of Roxbury, Mass., was born in the year 1820, graduated at Harvard College in the class of 1842. His office is in the south part of the town.

Walcott C. Chandler, for several years a physician at South Natick, was admitted a member of the Massachusetts Medical Society in 1840, and died in 1848.

Moses P. Cleavland came to this place from New Hampshire in 1838, remained two years, and died in 1840. He was a son of Prof. Cleavland, Me., and a graduate of Bowdoin College.

There was at one time in the west part of Natick a white native of the name of John Badger, to whom the people decreed the title of doctor, and often employed in their families and stables. His wonderful cures were wrought solely by roots and herbs, which he gathered himself. Very few of the natives of the town have earned so widely an extended fame, his pretensions and cures being familiar to people even in the neighboring States.

CHAPTER XIV.

BIOGRAPHICAL NOTICE OF COLLEGE GRADUATES AND OTHER INDIVIDUALS BELONGING TO NATICK.

IN the following notices, where no other name is mentioned, Harvard College is to be understood. It is quite possible that some have escaped the search of the author, whose names are upon College catalogues as belonging to Natick. If such should be the case, he can only say that much labor and care have been expended by him to make the list complete and accurate in all its particulars.

Oliver Peabody was graduated in 1745. He was a son of the Natick minister of that name, and was settled in the ministry at Roxbury.

Nathaniel Battelle graduated in 1765. He inherited considerable landed property, and devoted his attention chiefly to agriculture. He died in 1816, in Malden, Mass.

Ephraim Drury graduated in 1776. He commenced the study of medicine, but died before completing his course.

William Bigelow graduated in 1794. He was well known in college, and long afterwards, as Sawney Bigelow. He was born in Weston, Mass., Sept. 22, 1773. When about one and a half years old his father removed to Natick. He was employed as a classical teacher in Salem, and as Master of the Boston Public Latin School. He published books for pupils, and brief histories of Natick and Sherborn, and was a liberal contributor to periodicals. His conversation and his verses were often very pleasant and humorous. He retained his rhyming propensities and his humor as long as he lived. For several years before his death he was accustomed to prepare a poem for each annual dinner of the Phi Beta Kappa Society. On one occasion he produced great effect, when he was quite aged, by solemnly beginning his poem with the words :

“ You 'd scarce expect one of my age,” &c.

He died Jan. 12, 1844, in Boston, of apoplexy, with which he was

seized on the 10th. His remains rest in Natick, to which he was always attached with strong ties.

He left many warm friends who charitably overlooked his infirmities and lamented the departure of one, who while correcting proof sheets during the last years of his life, was often heard to say—“I have tried hard to correct my own errors, but not always so successfully as I can correct the errors of others.” The famous declamation of Charles Chatterbox, published in the school books nearly half a century since, anonymously, was a production of his pen.

The last words of Charles Chatterbox, Esq., were a poetical effusion. It is entitled “A Will; being the last words of a worthy and lamented member of the Laughing Club of Cambridge, who departed college life June 24, 1794, being the date at which he himself graduated.”

“I, Charley Chatter, sound of mind,
To making fun am much inclined;
So having cause to apprehend
My college life is near an end,
All future quarrels to prevent,
I seal this will and testament.
My soul and body, while together,
I send the storms of life to weather,
To steer as safely as they can,
To honor God and profit man.

Imprimis, then, my bed and bedding,
My only chattels worth the sledding,
Consisting of a maple stead,
A counterpane and coverlet,
Two cases with the pillows in,
A blanket, cord, a winch and pin,
Two sheets, a feather-bed and hay-tick,
I order sledded up to Natick.
And that with care the sledder save them,
For those kind parents first who gave them,

Item. The Laughing Club so blest,
Who think this life what 't is, a jest,
Collect its flowers from every spray,
And throw its goading thorns away,—
From whom to-morrow I dissever,
Take one sweet grin and leave forever—
My chest and all that in it is,
I give and I bequeathe them, viz:
Westminster Grammar, old and poor,
Another one compiled by Moore,

A bunch of pamphlets, pro and con,
 The doctrine of salva-ti-on,
 The college laws I'm freed from minding,
 A Hebrew Psalter stripped from binding.
 A Hebrew Bible too lies nigh it,

Unsold because no one would buy it.
 My manuscript in prose and verse,
 They take for better or for worse ;
 Their minds enlighten with the best,
 And pipes and candles with the rest,
 Provided that from them they cull
 My college exercises dull,
 On threadbare theme, with mind unwilling,
 Strewed out through fear of fine or shilling,
 To teachers paid to avert an evil,
 Like Indian worship to the devil.

Item. The government of college, —
 Those liberal *helluos* of knowledge,
 Who even in these degenerate days
 Deserve the world's unceasing praise,
 Who, friends of science and of men,
 Stand forth Gomorrah's righteous ten, —
 On them I naught but thanks bestow,
 For like my cash, my credit's low ;
 So I can give nor clothes nor wines,
 But bid them welcome to my fines.

Item. Two penknives with white handles,
 A bunch of quills and pound of candles,
 A lexicon compiled by Cole,
 A pewter spoon and earthen bowl,
 A hammer and two homespun towels,
 For which I yearn with tender bowels,
 Since I no longer can control them,
 I give to those sly lads who stole them.

Myself on life's broad sea I throw,
 Sail with its joy or stem its woe,
 No other friend to take my part,
 Than careless head and honest heart.
 My purse is drained — my debts are paid —
 My glass is run, my will is made,
 To beauteous Cam I bid adieu,
 And with the world begin anew."

The above, with other scraps of Mr. Bigelow's poetry, were handed to the writer by a sister of his, and the poetical merit and sly humor running through them must be the apology for inserting them here. Other of his productions may be found in the Appendix.

Robert Petishal Farriss graduated in 1815, was at the time of his death Attorney General for Missouri, and partner in business with Hon. Thomas H. Benton. He died in 1830.

John Angier, graduated in 1821, was first teacher of an academy in Natick. He has since been engaged in the same occupation in Medford, Mass.

Calvin E. Stowe was born in Natick, April 26th, 1802, where his surviving parent still resides, and where he spent most of his youthful days. He graduated at Bowdoin College, Me., in the class of 1824, and in divinity at Andover Theological Seminary in that of 1828. In 1830 he was appointed Professor of Ancient Languages in Dartmouth College. In 1833 he was chosen Professor of Sacred Literature in Lane Seminary, Cincinnati, Ohio. While connected with Lane Seminary he visited Europe to purchase a library for the institution, and on the eve of his departure was appointed by the Legislature of Ohio to investigate and collect, during the progress of his tour, information in relation to the various systems of public instruction and education which had been adopted in the countries of Europe, and to make a report upon them. The result of this investigation was a report which has been considered one of the most valuable educational documents ever published in the country. In his tour he visited England, Scotland, France, Prussia, the different States of Germany, had opportunities for seeing the celebrated Universities of Cambridge, Oxford, Edinburgh, Glasgow, Paris, Berlin, Halle, Leipsic, and Heidelberg, and returned to this country in 1838.

In 1850 he was chosen Divinity Professor in Bowdoin College, and in 1852 Professor of Sacred Literature in Andover Theological Seminary.

Professor Stowe has been twice married. His first wife was Eliza Tyler, daughter of President Tyler, of East Windsor, Conn.; his last, Harriet Beecher, well known as the authoress of *Uncle Tom's Cabin*.

In 1852 he again visited Europe in company with his wife on the famous *Uncle Tom* tour, so much talked of at the time, and an account of which may be found in Mrs. Stowe's "*Sunny Memories*."

The following is a list of Professor Stowe's publications:

1. "Translation of Jahn's History of the Hebrew Commonwealth."
2. "Hebrew Poetry, Knowledge Important to the Study



C. E. Stowe.

NEW YORK: HENRY HOLT & CO. 1851.



of the Bible." 3. "Report on Elementary Public Instruction in Europe." 4. "Several Articles in Biblical Repository and Bibliotheca Sacra."

Charles Angier, class of 1827, has been engaged most of the time since as a teacher.

Joseph Angier, 1839. Graduated also in divinity at Cambridge, and has since been settled in the ministry in Milton.

Daniel Wight, Jan., 1839. Mr. Wight is another of the sons of Natick who have made themselves known to a greater extent than the mass of citizens. His exertions to make himself useful, in all situations, while in college, as a teacher, and now as a clergyman, have endeared him to a large circle of friends. He prepared for college mostly at Phillips Academy, Andover, graduated at Cambridge and at the Theological Seminary in Andover.

He taught an academy in Natick the summer of 1836, spring of 1838, and fall of 1839. He still has pupils under his instruction in their preparatory course for college.

He was appointed, about 1840, teacher in Phillips Academy, but declined the appointment.

After he graduated from the Theological Seminary he received a call to settle in Phippsburg, Me., and also at Scituate, Mass., which last was accepted. He was ordained pastor of the First Church, September 28, 1842, and has since been the minister of that congregation. He is the author of several controversial pamphlets relating to the history of the first church in Scituate—a Church Manual—a Biography of Rev. Thomas Clapp, and the designer of the engraving representing the "Progress of 'Bunyan's Pilgrim,' from the city of Destruction to the Celestial city." This beautiful allegory, as is well known, has been translated into nearly all the languages of Christendom, and been perused with delight and fervor by all nations. Art has lent her attractions in nearly all the forms of illustration, from the *rough wood-cut*, to the exquisite *steel engraving*. But not until the middle of this century has a comprehensive pictorial representation of the work been attempted. To Mr. Wight belongs the novel idea of combining the entire story, and transferring it to a single picture, presenting at one view, the varied scenes through which Pilgrim passed in his journey. For more extended notices of this work, we must refer the reader to the Appendix.

Alexander W. Thayer, 1843, studied law at Cambridge, visited

Germany in 1851-2, was employed as one of the editors of the *New York Tribune* in 1853-4, and is now again in Europe.

John W. Bacon, 1843, studied law at Cambridge, and in the office of Charles T. Russell, Boston; is now an attorney at law, in Natick.

Jonathan F. Moore graduated at Amherst College in 1840; has been engaged since, for some time, as a teacher and editor. He studied law in Hingham, Mass., and is now a member of the Suffolk Bar.

Samuel S. Whitney, Joseph P. Leland, and Isaac Jennison, each passed a portion of the college course, but the two latter were prevented by death from finishing it; the former studied medicine and became eminent as a physician.

Amos Perry graduated in 1837, and has since been employed as a teacher in Providence.

Joseph W. Wilson graduated at New Haven, in 1854. He is now engaged as a teacher in that city.

There have been, and are, many individuals whose exemplary life and private virtues render them worthy of notice in a history of the town. But the memory of such not living is enshrined in a more secure record. It is the legacy of their friends and acquaintance, and to touch would be to soil it, while those still alive are daily writing their own histories, and submitting them to the perusal of hundreds whose eyes will never rest on these pages. The thoughts of many will ever recur with pleasure, to the image that memory paints on the mind, of the now absent forms of an Atkins, a Morse, a Walcott, and a Leland. It has been the fortune of some citizens to occupy a more conspicuous, though perhaps not a more useful, station than others. No one can peruse the records of the town, for the thirty years last past, without knowing that some careful hand has been busy for many hours in arranging and neatly noting each act and appropriation. No one will need be told that it is the hand of Hon. Chester Adams, to whom they have so often given their willing suffrages for every important office in town, and who still survives to cheer the younger and more vigorous friends of order with his counsel and his smile.

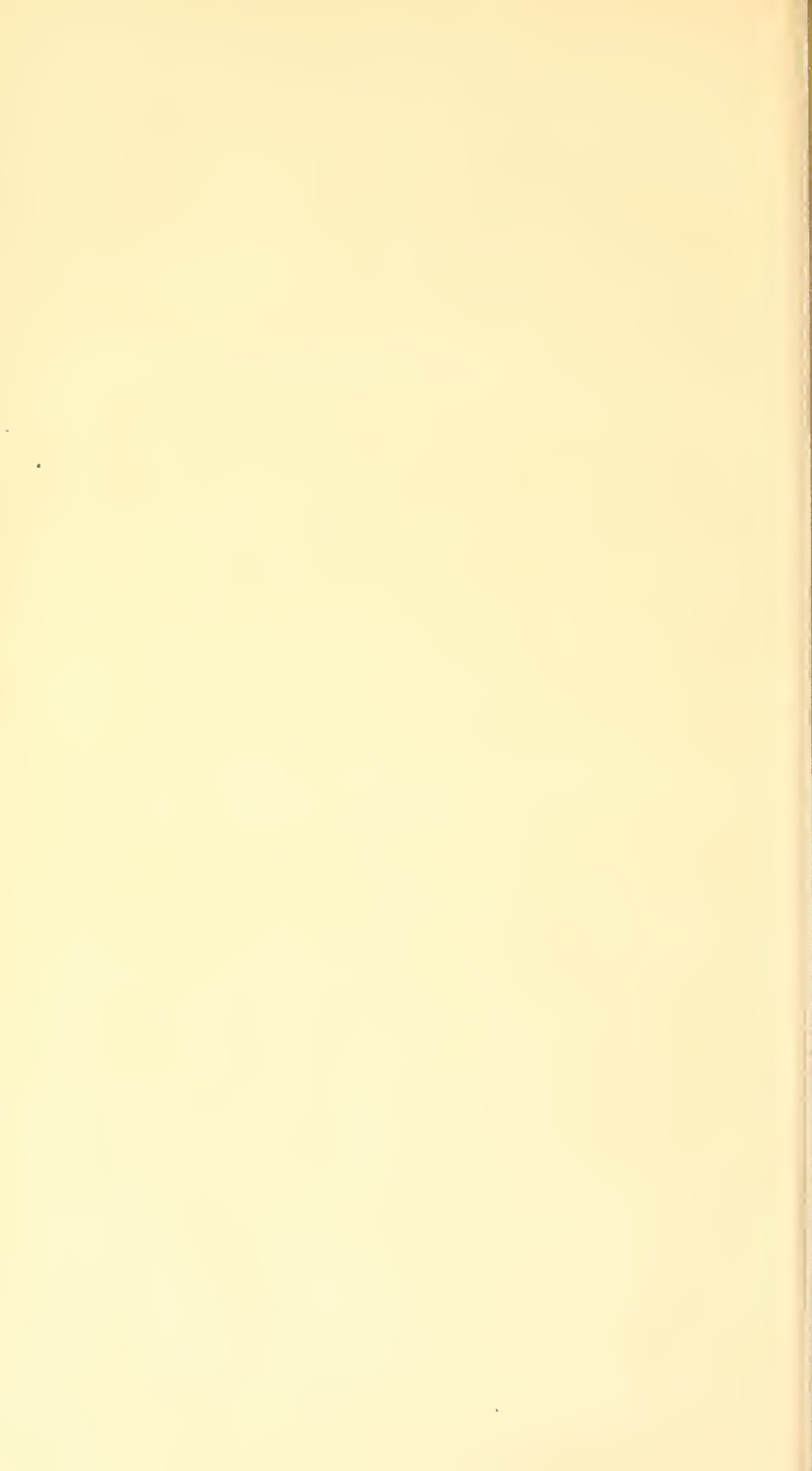
He was born in Bristol, Hartford County, Conn., in the year 1785; removed to Dedham, Mass., in 1799, and resided in that town and in Needham, until 1821. He was a minute-man during the war of





Genl. Truitt

Chester Adams



1812, and, being promoted from one military grade to another during the continuance of the war, escaped being called into actual service, the officer below being taken each time.

In 1820 he resigned his commission as Colonel of the 1st Regiment, 2d Brigade, and 1st Division of the Massachusetts Militia, and was honorably discharged. In 1821 he removed to Natick, where he has since resided.

In 1824 he was chosen town clerk and treasurer, and resigned the office in 1828. In 1832 he was chosen again to the same office, and re-chosen each succeeding year until 1853, when he resigned on account of ill health. During the twenty-seven years he has held this office he has not been absent from one meeting of the town.

The records in his handwriting cover over more pages than any four preceding clerks, and the town may safely challenge the production of books from any town or city, more accurately, legibly, or neatly kept.

He was representative from Natick to the Legislature in 1833, '34, '35, '37, '38, a member of the Senate in 1842 and 1849, and postmaster at South Natick for seven years preceding the administration of Van Buren, by whom he was removed. The sincerest respect of all his fellow citizens, and the good wishes of all who have ever known him, are his inheritance in his present retirement.

Among the individuals who have become extensively known, and have made their mark upon the age, Henry Wilson will be classed by the willing or the unwilling historian. Now holding a seat in the Senate of the United States, which he has won by his own untiring exertions, he may safely say to friend or foe, "not to know me argues yourself unknown." Few men in the country are better known than General Wilson. His opinions are entirely democratic, and his sympathies and interests altogether with "the people." This is, undoubtedly, the great secret of his success. Not only this, but at the beginning he belonged to that craft which of all others has furnished most men to claim the notice of the historian's pen—he was a shoemaker—

"The foremost still by day or night
On moated mound or heather,
Where'r the need of trampled right
Brought toiling men together.
Where the free burghers from the wall
Defied the mail-clad master—
Than theirs at freedom's clarion call
No craftsmen rallied faster."

One who writes the records of General Wilson's successes with an impartial pen, while he holds up to admiration his scorn of all that birth or hereditary distinction can give, and asserts the undoubted fact, that in no other Government on earth could such distinctions have been conferred, should guard others from throwing away their lives in attempts to follow in footsteps in which any other man would have been dashed in pieces.

What Byron calls "the wild delight of knowing" must be incentive enough for a man to trim the midnight lamp; but let him guard against efforts for political promotion, unless he is sure of an 1840 campaign to whirl him into distinction, and a series of measures oppressive to the people, at once to draw forth his indignation, discover his ability, and keep him on the wing, till he finally shall alight on that pinnacle of distinction to which his ambition led him to aspire.

The head-lands of Mr. Wilson's life are easily noted by any of his fellow-townsmen. He was born in Farmington, State of New Hampshire, February 16, 1812. At the age of ten years he went to live with a farmer of his native town, who agreed if he should remain till he was twenty-one, he should have four weeks' schooling each year, and six sheep and a yoke of oxen at the close of his term. The oxen, sheep, and forty-nine weeks' schooling, were the pay for his eleven years' services.

During this time, by the kindness of a sister of the late Hon. Levi Woodbury, and Judge Whitehouse, of Farmington, he was furnished with well selected works of history and biography, which he read on Sundays and nights, by the aid of pine knots instead of a lamp. In 1833 Wilson removed to Natick. From that time to 1836 he worked so untiringly that his health began to fail. During this time he was a member of the Village Debating Society, noticed in another portion of this work, and his tremulous voice and hand, as he took part in the debates, as well as the knowledge he showed of the history of the country, are now remembered by his fellow members.

In 1836 he visited Virginia, and witnessed from the gallery of the House of Representatives the introduction of Mr. Pinckney's famous Gag Resolutions, and the scene which followed, as John Quincy Adams refused to vote on the question. During the winter of 1837 Wilson taught school in New Hampshire, and that of 1838 in Natick—having attended, the three terms intervening, Concord, Wolfborough and Strafford academies. In the ever memorable Hard Cider



Yours Truly
Henry Wilson



campaign of 1840, Mr. Wilson first became known as a political man. His visit to the South had thoroughly imbued him with anti-slavery principles and feelings.

In 1838 Wilson voted the Whig ticket. In 1839 he was nominated by that party for representative, but was defeated; 1840 heralded far and wide the name of the "Natick Cobbler." During that year he visited sixty towns of Massachusetts, and undoubtedly contributed much to the Whig triumph which followed. This autumn he was nominated representative, and elected. This year and the following, he was active in the House, and took a leading part with his political friends and brethren.

He was candidate for the Senate in 1842, but lost his election. In 1843, and again in 1844, he was chosen. In 1845 he was again a member of the House from Natick. At this time Mr. Wilson began seriously to suspect the sincerity of Whig resolutions on the subject of slavery. Still cleaving to the Whig party, notwithstanding the decided action of its leading men in favor of slavery, Mr. Wilson made a speech, and introduced a resolution in the Legislature of 1845, which expressed the old Whig anti-slavery sentiment. Wilson and Whittier were deputed to carry a petition to Washington, protesting against the admission of Texas into the Union as a slave State. Anti-slavery men of all parties joined in the movement which resulted in this petition. On the death of John Q. Adams in 1848, Mr. Wilson received several votes in the convention to nominate his successor. Wilson was undoubtedly the author, in conjunction with Judge Allen, of the measures which resulted in the defeat of the Whig party in Massachusetts in 1850. They were chosen delegates of the Whig party to the National Convention, and on the nomination of General Taylor to the presidency, denounced the convention and took their leave. From this movement grew the "Free Soil" party.

For two years preceding 1851, Mr. Wilson was the editor and proprietor of the Boston Republican. In 1849 he was chosen to the House from Natick, and was candidate of the Free Soil party for speaker. In 1849 he was chosen chairman of the Free Soil State Committee, and held the office for four years. In 1850 and '51 he was chosen to the Senate, and elected president of that body.

In 1851 General Wilson was chosen president of the Free Democratic National Convention convened at Pittsburg, and also chairman of the National Committee. In 1852 he was nominated as a

candidate to Congress, and at the second trial came within ninety-two votes of an election. He was a leading member of the Constitutional Convention, and president of that body during the illness of Mr. Banks.

In the State Convention holden at Fitchburg, the 15th September, 1853, he was nominated for governor.

During the last session of the legislature he was elected to the Senate of the United States. While he was a member of the legislature his name is recorded on nearly every question taken, and while in the Constitutional Convention, he was absent scarce an hour.

For evidence of the ability of General Wilson, as well as for specimens of his style, both as a writer and debater, we must, for want of space, refer the reader to his speeches in the Constitutional Convention, his letter to Dr. Bell, and to a short speech of his to be found in another part of this volume.

The limits of this work forbid all attempts to trace the continuous pedigree of the different families from their emigrant ancestors. In the short notices we have given of individuals, we have endeavored to state facts impartially and candidly. We have presented only those names which we thought all would concur in thinking the most prominent, and from situation and circumstances worthy of being held up to the rising generation as examples for imitation. They are those who are the most distinguished, and have exerted the greatest influence on the destinies of the town. The author has been chary of encomiums on private individuals, lest their frequency should prove them worthless. A glance, however, at the new streets laid out, at others widened and straightened, at land reclaimed from primeval swamps and converted into building lots, and at the new buildings of various descriptions in different parts of the village, will discover to the reader the impossibility of fairly representing the town without mentioning the name of Edward Walcott, a native of Pepperell, Mass., but for twenty-seven years a resident of Natick. By his activity in business and his sagacity in forestalling the future wants of citizens, he has not only acquired a fortune for himself, but given a competency to many others.

Spring street, from Central to its junction with North, was laid out and built by him. All that part of the village which lies between the railroads, may be said to have been created by him from the swamps and woods which twenty-five years ago covered it. Many



Respectfully yours

D. Walcott

dwelling houses, beside the largest block of stores and offices in town, have been erected by his agency.

Of Mr. Walcott it may be said with the strictest truth, that he is a straight-forward, fearless supporter of whatever he considers true and right — one who, without ever practising any of the arts of a demagogue, or compromising his self-respect by standing forward as a political gladiator, has, by his consistent acts in private life and as a business man, by the evidence he has given of a far-seeing policy, of indomitable energy, and firm integrity, secured the respect and confidence of the community.

In the minds of many readers it will not be regarded as an objection, that Mr. Walcott is a consistent professor of the Christian religion — being a member of the First Congregational Church in the town; and although no one suspects him of verging towards bigotry or fanaticism, he has always taken a deep interest in all matters which tend to elevate the religious or moral character of the community. He is the father of the anti-slavery, as well as of the manufacturing, interest in town. He has built and owned about twenty dwelling houses, and paid to workmen of various pursuits, for labor performed, nearly a million of dollars. The first, and certainly the most extensive shoe manufacturer in town, he has now retired from active business, but his capital is still furnishing to others the means of prosecuting various branches of trade. He now pays the largest individual tax in town.

It would be pleasant and profitable, if it were possible, to record here the names of Samuel Morse, John Atkins, Abel Perry, and Samuel Fisk, with an account of the lives of each. No part of history is read with greater interest than the biography of those with whom we feel ties of affinity, or familiar acquaintance; and the gleanings from decaying documents and fading traditions, the materials for such a work, is not an ungrateful task.

The people of Natick may well be proud of many of the fathers of the town. Nowhere can there be found nobler specimens of patriotism, and every manly virtue. They ever manifested a spirit that was ready to hazard everything for their children's prosperity, and those children would prove but ungrateful recipients of their favors, if they were unwilling to gather up and preserve the records of them. The early settlers of Natick were, some of them, cotemporary with the youngest of the Pilgrim Fathers; others of them were

their sons, and after emigrants from England. They possessed characters that had been formed where the institutions of religion and moral culture had long been established, and whether it may be traced to this fact or not, the people of the town have in past years been a law-abiding, church-going people. With the exception of what is now the vice of intemperance, they were a virtuous people. No native of the town ever served a term in a penitentiary. No crime of any magnitude ever disgraced one of its permanent inhabitants. It is grateful to a writer to record these things. It should be the anxious desire of all now on the stage of action, to preserve the fair fame of the town untarnished. Let the characters of the individuals who have been noticed in the past pages be studied with care. They are men from the industrial and professional classes of the community, and as such may be presented as examples to imitate. Industry, energy, integrity, perseverance, have given them the position they hold in their several callings. They have fought the battle of life, without aid or even sympathy in the darkest hour of trial, and the great lesson they teach is, that to the resolute will nothing is impossible; that straight-forward principle, patient and untiring purpose, are certain of success in the end.

CHAPTER V.

EMPLOYMENT OF THE PEOPLE. AGRICULTURAL STATISTICS. TRADE AND MANUFACTURES.

MOST of the people of Natick, previous to 1835, were industrious and frugal farmers. The introduction of manufacturing pursuits at that time, and the rapid increase of a population of a different pursuit in consequence, have altered the character of the town in this respect, and given it that of a manufacturing place. Most of the farms, however, are still in possession of their previous owners, or their sons, and their value is greatly enhanced by the markets the villages afford for their produce.

There are very few farms which do not exhibit evidence of their being the property of intelligent and industrious men. A very few farms in the centre of the town, have, in the growth of the village, been converted into building lots, but the owners have thus gathered a more valuable harvest than they could have reaped in any other way.

The village now covers the whole of the farm formerly the property of Rev. Martin Moore, the greater part of that of Dr. John Angier, the whole of Ruel Morse's, Abel Perry's, and a portion of that of Capt. David Bacon's.

On the whole, Natick may be considered as a good farming town. Although small in extent, much of the soil is of the best quality, and affords yearly rich returns for the labor bestowed on it. Of the cereal grains, corn, rye, barley and oats, are cultivated. Wheat yields but little, although it is yearly grown to some extent. Potatoes and other esculent roots flourish well, and afford important articles of subsistence to the inhabitants. Scientific farming is forcing upon all the conviction, not only that this is the most profitable way of managing lands, but that the occupation itself is one of the noblest in the whole range of industrial pursuits.

The statistics of agricultural products for the year ending June, 1855, have been taken, and are as follows:

	Acres.	Bushels.	Value.
Potatoes,	136	12,375	\$10,625.00
Corn,	271	8,491	8,491.00
Rye,	51	915	1,189.00
Oats,	56	1,344	1,008.00
Barley,	14½	268	268.00
Other crops,	2	—	31.00

ESCULENT VEGETABLES.

	Acres.	Bushels.	Value.
Onions,	$\frac{7}{8}$	433	\$217.00
Carrots,	3¼	2,043½	689.00
Turnips,	2	295	118.00
Other crops,	61	—	4,878.00

	Bushels.	Value.
White Beans,	253	\$521.00
Cranberries,	810	1620.00

FRUIT.

Considerable attention has been paid to the cultivation of fruit. Many fine orchards exist in different parts of the town, which are yearly laden with the Porter, the Golden Russet, the Rhode Island Greening, and the Pippin.

The Golden Pippin, so well known in market, and which stands by the side of the Porter in the judgment of connoisseurs, is a native of this town. The original tree was, a short time since, standing near the house of Capt. Willard Drury.

	Bushels.	Value.
Apples sold,	—	\$2,830.00
Pears sold,	—	428.00
Peaches, cherries, and other fruit,	—	410.00

	Tons.	Value.
English hay cut,	1312	\$25,580.00
Meadow hay cut,	375	3,715.00

	Pounds.	Value.
Butter made in town,	18,159	\$4,539.00
Cheese,	165	62.00
Honey,	92	19.00
	Gallons.	
Gallons of milk sold,	50,380	\$7,035.00

Value and number of horses, &c., in town the year ending June 15, 1855:

	Number.	Value.
Horses,	256	\$28,167.00
Oxen and steers,	90	5,878.00
Cows and heifers,	316	9,975.00
Swine,	168	1,507.00
Sheep,	2	18.00

Such is the exhibition in figures of the results of farming for one year to Natick. Manufactures undoubtedly, at this time, are the greatest source of wealth to the town.

About the year 1830, several individuals engaged in making sale shoes for the southern and western markets, since which time the business has so increased, and so many improvements have been introduced into it, that its history, from that period, may almost be said to be a history of the town. One of the manufacturers has preserved specimens of the first shoes made in Natick. They are almost as primitive in their construction, and as unlike the article now manufactured, as were the sandals of the Jews. If there has been an equal improvement in the classes at the South who wear them, the efforts of philanthropists have not been in vain. The trade at that time was principally a barter with Boston dealers. A few persons manufactured as agents. All the shoes were transported to Boston by teams, which were laden with leather in returning. All preparation of "stock," as it is called, was made without the use of machinery. One person made the entire shoe, and when it was returned to the manufacturer, it was ready for the market.

In this way, for several years, the business continued, more engaged in it, improvements in the construction of shops were introduced, benches and tools for workmen were constructed in better

style and of better material. There came soon to be a division of labor, accomplished workmen finishing the shoe, and the less experienced making other parts of it.

The construction of the Boston and Worcester Railroad in 1835, gave a new impulse to the business. Manufacturers being able to transport leather and shoes at less expense, increased their business, employed more hands, built larger manufactories, introduced machinery to aid in cutting the leather, and endeavored to reduce the whole business to a system. Their business at this time, instead of being confined to Boston, extends to all the principal cities of the country. New Orleans and Charleston merchants visit the place for the purpose of purchase, and buy also by orders.

The purchase of leather, selling of shoes, and preparation of them for market, are now the work of the manufacturer. The cutting, lining, and packing of the upper leather belong to another class of hands; of the sole-leather, to another; pegging is done either by machinery or boys, lasting and trimming by journeymen, binding and stitching by girls or machinery, while polishing the tops and the soles furnishes employments for two other sets of hands.

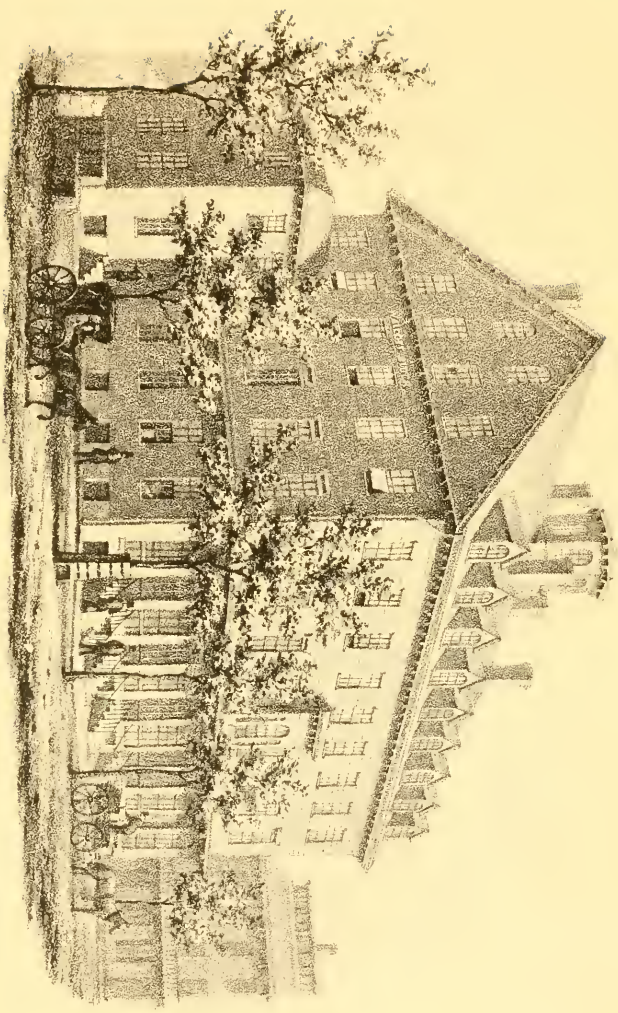
Making the boxes in which the shoes are packed is another branch of the business, which affords employment for many hands.

It is estimated by those best qualified to know, that, for the last twenty years, the average number of shoes made in Natick, yearly, cannot be less than six hundred thousand, while for several years during the latter part of that period, one million of pairs was manufactured.

But four or five individuals can be enumerated who have ever failed in this business, while many are known who have made fortunes by it.

Edward Walcott was among the first who commenced the business in the place. He commenced in 1828, in the west part of the town. A few years after, he removed to the centre, employed yearly about one hundred hands, and manufactured about one hundred and fifty thousand pairs of shoes. He has manufactured not far from three million pairs.

Henry Wilson, more distinguished in another sphere, in which he has received our notice, commenced the manufacture of shoes in 1838, and closed in 1848.



4. WALKOTTS BLOCK, CORNER MAIN & CENTRAL STS. HATICK.

In 1838	he made	18,000	pairs,	and employed	18	hands.
" 1839	" "	31,000	" "	" "	29	" "
" 1840	" "	38,000	" "	" "	34	" "
" 1841	" "	47,000	" "	" "	51	" "
" 1842	" "	51,000	" "	" "	48	" "
" 1843	" "	56,000	" "	" "	53	" "
" 1844	" "	62,000	" "	" "	59	" "
" 1845	" "	58,000	" "	" "	52	" "
" 1846	" "	47,000	" "	" "	72	" "
" 1847	" "	122,000	" "	" "	109	" "
" 1848	" "	63,000	" "	" "	68	" "

He again commenced business in January, 1854, and closed in April, 1855.

In 1854 he made 23,000 pairs, and employed 28 hands.

In 1855 he made 8,000 pairs.

All the shoes manufactured by him amounting to 664,000 pairs.

Isaac Felch commenced business in 1836, and the next five years employed seventy-seven persons in making and preparing the shoes to be made. During this time the average number of shoes made by him each year was 31,200 pairs. The remainder of the time he has been in business he has made, on an average, 50,000 pairs per annum. In 1854 he made 60,000 pairs.

The firm of F. Hanchett & Company have been in business since 1843, and have given to the compiler of this volume the following statement of their business.

First commenced business in 1843, and continued, under the firm of E. & F. Hanchett, until January, 1848, making from 30,000 to 40,000 pairs per annum, and giving employment to from 40 to 50 hands.

Number of hands employed in 1849—males, 33—females, 18.

Shoes made in 1849, 42,000 pairs.

They employed the same number of hands, and made about the same number of shoes, each year, till 1853, when they employed 120 males and 54 females. In 1854, they made 36,000 pairs.

One of the most commodious and systematic shoe manufactories in Natick, and one of the oldest, is that of John B. Walcott.

He first entered the business in 1835, and since then has made 1,099,763 pairs of shoes, of all descriptions, fine and coarse, for foreign markets, and a better article for home consumption. We give

here a statement of the pairs of shoes made by Mr. Walcott each year since commencing business.

Year.	Pairs.	Year.	Pairs.
1835	4,050	1845	40,350
1836	11,000	1846	64,000
1837	8,310	1847	100,010
1838	9,290	1848	84,012
1839	10,350	1849	107,336
1840	8,200	1850	104,222
1841	18,700	1851	112,140
1842	21,830	1852	118,080
1843	25,113	1853	118,140
1844	36,710	1854	97,920

Other extensive establishments of the same kind are making shoes of different varieties.

What is called custom work, or shoes for home consumption, has, within a few years, been introduced, and many stores in the vicinity are supplied with their stock from these manufactories.

We give below a statement of the amount of manufactured articles of a different character, with their value, &c., for the year ending 1st June, 1855.

	No. of Manuf.	No. per- sons emp.	Capital invested.	Value of ar- ticles made.
Shoe box manufactories,	2	10	\$5,500	\$19,100
Harness manufactories,	2	3	500	2,100
Cap manufactories,	1	1	25	350
Carriage manufactories,	3	10	1,550	5,900
Pulp for paper,	1	12	16,500	70,425
Cutlery,	3	3	450	2,000
Baking,	1	4	1,100	9,110
Shoe filling,	2	3	50	1,500
Wholesale and cust. clothing	5	11	5,500	30,800
Value of tree nails, or ship pins, prepared for market,				4,136
Value of ship timber sold,				1,730
Value of shipplank sold,				260
Number of pairs of shoes made,				1,281,295
Number of pairs of boots made,				570
Number of males employed,				1,070
Females employed,				497
Value of shoes and boots,				\$1,163,808

COAL.

So extensive has been the consumption of wood in this neighborhood, that the use of mineral coal for fuel is almost a necessity.

But, at first used from necessity, it has now become popular. Its great superiority over wood in the facility of putting it away in a small place, the readiness with which its fires can be shut down at night and rekindled in the morning — in a cold morning a great advantage — the superior degree of safety of coal over wood, as regards accidental fires resulting from their use, and, more than all, the diminution in the value of coal and rising of that of wood, make it now as necessary an article for family consumption as flour or meal.

On the first introduction of coal, some twenty years since, it sold at thirty-five or forty cents per bushel. The early supplies were brought from Boston by teams, and for years no larger quantities were imported into town.

The consumption of coal since 1849 will be indicated by the following statement of yearly sales, by J. S. Woods, who, it is believed, has supplied the town with by far the greater part it has consumed.

From	October 1,	1849	to	May 1,	1850	he	sold	281	tons.
“	May	1,	“	“	“	“	“	1851	“
“	“	“	“	“	“	“	“	1852	“
“	“	“	“	“	“	“	“	1853	“
“	“	“	“	“	“	“	“	1854	“
“	“	“	“	“	“	“	“	1855	“
									5163

The principal objection to the use of coal is the presence of sulphur and bitumen to such excess as to render its use unpleasant and unhealthy in sleeping apartments, and to defile clothing, furniture and houses. The Peach Orchard and Canal coal burn free from sulphur, and consume every portion to ashes.

MILLS, ETC.

The first mill built in Natick has already received our notice. It was built on the brook which now bears the name of Sawin, and was of the most simple construction.

Thomas Sawin built both a saw-mill and a grist-mill. The latter consisted of a horizontal wheel and a perpendicular shaft, on which the upper stone rested, and with which it was turned. The Indians were much gratified with these, and Sawin found it not difficult to obtain possession of a large tract of land, which is still in possession of the Sawins, as we have seen in our notice of that family. On this site are now two saw-mills, a corn and bolting-mill.

A few years after the erection of this mill, one Hastings built a dam across Charles river, nearly opposite the residence of Hezekiah Broad, and erected a corn-mill, a saw-mill, and a fulling-mill. This occasioned a law-suit, brought by the owners of Medfield meadows, which eventuated in the removal of the mills to the site where Curtis's mill was lately burned.

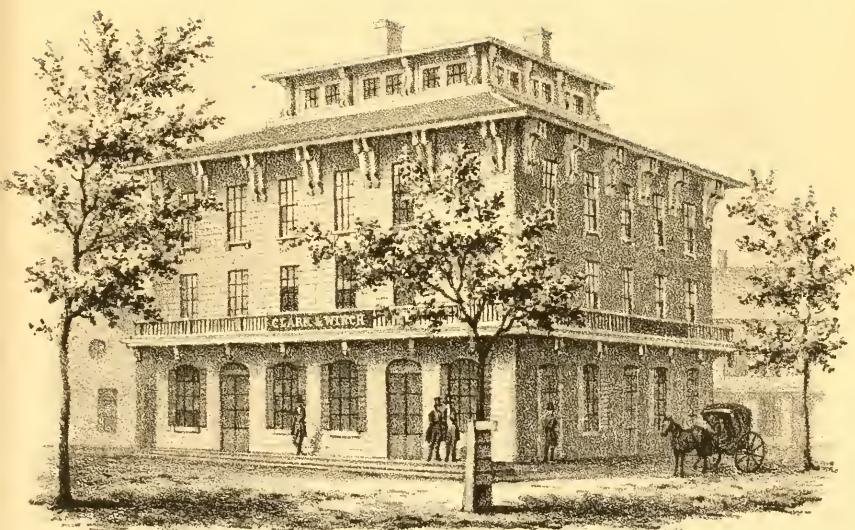
FIRM OF CLARK & WINCH, MERCHANTS.

This firm have been the longest in business of any in town. Mr. Clark, the senior partner, opened his store in 1836, with a capital of \$5000, in the building erected in 1799 for a meeting-house. Since 1859 he has had associated with him in business, Leonard Winch, under the style of Clark & Winch. In 1851 he erected the elegant building now occupied by the firm, at the corners of Central and Main streets. Their business is entirely retail, and extends to all the adjoining towns. Perhaps no establishment of the kind in Middlesex county, out of the cities, does so extensive a business as this, at the present time.

While we are thus stating the amount of the industrial products of Natick, in figures which often reach to thousands, let us pause and review the past, with a view to discover the prospect of the future.

The laws of *gravitation* and of centralization are alike laws of nature, and the results of the one are as certain as those of the other. The consequences of the revolution of the earth on Natick, in giving her day and night, spring and autumn, are not more certain than are those of the revolution of those artificial powers which we have been reviewing, in giving her wealth, a dense population, and, properly regulated and directed to high and ennobling objects, happiness and social position among her sister towns.

She has in her hands all the achievements of modern times, machinery, steam engines, railroads, and more than all, as indispensable



CLARK & WINCHES BUILDING, CORNER MAIN & CENTRAL ST'S, NATICK



to the success of any place, she has a vast amount of sinew, intelligence and enterprise, in the persons of two thousand young men, which is daily forcing itself into the field, and demanding that it be employed in some way that shall increase the common stock of prosperity and consequent happiness.

One hundred years since, and where was Natick? Her inhabitants, instead of studying the arts of peace, the improvements in agricultural and mechanical implements, were bound by a civil bondage from which they were panting to free themselves, and by a social thralldom to which we, who are sometimes called their degenerate descendants, would not submit for a moment. The most powerful condemnations of her clergymen, instead of censuring the vices of the people, were directed against matters of household economy, involving no questions of morality or virtue, and which one would think might be safely left to the good taste of those who were most concerned. Six hundred people, scattered over the whole town, composed the place, with no subjects of common interest, except their privations and oppression, with no future before them but that which lay beyond a fearful contest, of uncertain result, with the most powerful nation of Christendom. The privations and sufferings which constitute the history of this period, are familiar in the families of their descendants, and were endured in common with the people throughout the State. We have in past pages followed the town through the bloody strife for independence, witnessed its devotion to the cause of liberty, seen its sons fall at Lexington and Bunker Hill, the decaying embers of the red man's fires buried by the plough, and those haughty lords of the soil fleeing before the face of those they could neither subdue nor obey. We have seen its inhabitants rally in support of the institutions of church and state, unanimous in favor of securing the means of education to all. Let us now ask, Where was Natick fifty years since?

With a population of 700, no railroad, and scarce a common road which was worthy the name. The same slow movement which characterized former periods attended this. Men labored and consumed the results of their toil. The laws of nature moved on with the same unvarying course. The sun rose and set, and divided the days from the nights not more effectually than men were divided from each other.

The hostility between the north and south parts of the town was at

its height, each stood aloof from the other, and needed only the size and wealth of nations to engage in battles, and ravage each other's lands. A little more life was exhibited the first twenty-five years of the present century. Comforts began to increase. The meeting-house must have stoves, the school-house, desks; the roads must be gravelled, and in connecting two points, three or four miles apart, must not zigzag more than double that distance. The lines of the town must be perambulated, and their position determined. Standard works of history and biography must be within reach of all.

Another decade—1835. Where do we see it then? Energy, action, new life in every direction. The midnight lamp shines from the window of the ambitious mechanic and scholar. Little white domiciles, with green blinds, nestle among the trees by the sides of all the roads, which now first begin to be called streets. The earliest beams of morning glitter on the pinnacles of two modern-built meeting-houses. The steam engine daily and nightly startles the citizens by its unearthly yell, and the mill, the trip-hammer and the forge, mingle their more pleasant, but not less useful, sounds, with the general hum of industry.

The stage-coach and the ponderous ox-wagon have passed away. The light chaise, with the spirited horse, begins to be seen rolling along over the newly laid out turnpike. At the corners of the street, where the cabin or shop stood, the store or manufactory may be seen.

Let us descend one period more, and put to ourselves the pertinent question, Where are we now?

With a population of 4000, granting yearly nearly as many dollars for the support of schools, with elegant residences, and capacious manufactories at the corners of all the streets. School-houses and meeting-houses more than sufficient to accommodate all the inhabitants, engines to protect the property of the citizens from fire, libraries and social institutions for mutual improvement, employment for all classes of citizens, new streets dissecting our territory in all directions. Instead of struggling feebly to have granted to us the immunities and privileges of our neighboring towns, we are adding, each decade, to our population, as many inhabitants as their entire towns contain.

A voice from among us is heard with respect in the halls of our national legislature, and at home, every question of political moment is passed upon by intelligent judgments; every new publication ap-

proved of or condemned by those who, in their turn, furnish articles for the columns of reviews and the criticism of reviewers.

With the knowledge of the resources which Natick has in store, and the astonishing results which have been produced in her condition since the commencement of the last twenty-five years of her history, by the railroad, and the proper direction of her enterprise and energy, let us draw a picture of her fifty years from this date. We are startled when we think of it, but would not shrink from knowing it as it is. Although the result, in itself, is sure, and perfectly seen by Him who "knoweth all things," yet the utmost stretch of human penetration is baffled in attempts to discover it with certainty.

I wish to be indulged while, in a few brief sentences, I speculate on the future of Natick. Leaving the rest of the State, the country, and the world, to those who are at liberty to take a wider range, I shall be satisfied if, by the aid of analogy and comparison, I can divine, with any degree of certainty, what the future has in store for us.

Let us recur to the law of centralization with which we started in our speculations, and not be met with a smile when we ask the reader to study the histories of the cities which are now in existence, New York, Lowell, Cambridge, Cincinnati and Boston.

Circles rise to their climax, and the same law which has doubled our population every decade, will give to us the present population of either of the cities named above. New York, undoubtedly, was built by her commerce, and no other city like her will ever appear on the American continent. Boston is the New York of New England, with more established institutions, more Americanism in her constitution. Cincinnati claims to be the centre of the United States; not the geographical centre, but the centre of influence and force, about which, when all disturbing forces shall be removed, other cities shall revolve, and to which they shall be tributary. But although we may not in these, or in the cities of the old world, find the class to which Natick may belong, yet it exists throughout New England at the present day, and in the history of the old world. One hundred and twenty cities once stood in Egypt, on a territory not larger than that of Massachusetts, and long before Massachusetts shall have attained the age of Egypt, will Newton, Natick, Lynn, Milford, and a host of other towns, have attained the population of her Thebes, her Alexandria, and Cairo.

I have entered into a calculation to ascertain, on the basis of the ratio of the increase of population in town for the past five years, what will be the number of inhabitants at the close of every five years, up to 1905. To gratify the curiosity of the reader we give it:—

From 1855 to 1860 the inc. will be	1904	Am't in 1860,	6004
“ 1860 “ 1865 “ “ “ “	2788	“ “ 1865,	8792
“ 1865 “ 1870 “ “ “ “	4083	“ “ 1870,	12875
“ 1870 “ 1875 “ “ “ “	5978	“ “ 1875,	18853
“ 1875 “ 1880 “ “ “ “	8682	“ “ 1880,	27533
“ 1880 “ 1885 “ “ “ “	12,679	“ “ 1885,	40212
“ 1885 “ 1890 “ “ “ “	18,533	“ “ 1890,	58745
“ 1890 “ 1895 “ “ “ “	27,074	“ “ 1895,	85819
“ 1895 “ 1900 “ “ “ “	39,282	“ “ 1900,	125201
“ 1900 “ 1905 “ “ “ “	57,454	“ “ 1905,	182655

Is it then imagination and conjecture, or plain statement of fact, when we say that fifty years from now, the humble Natick of the “praying Indians” will have arisen to the dignity of a city? that persons are now living who will be members of her Board of Aldermen, and Common Council? that many of her present citizens may sit as jurors in her Municipal Court, and walk on paved sidewalks for miles in her streets?

We can easily see it, as it will then appear. The vacant spaces between South Natick and Natick, between Felchville and the village, filled by houses and shops; Nebraska and “Little South” forming suburbs to the town.

But we will leave the reader to fill up the picture at his leisure, and turn us to notice a topic which was omitted accidentally in the account of the taxation of Natick, which is its proper place. It is the currency of the United States, and its depreciation. In 1780 the continental money had driven nearly all the gold from circulation, and these notes depreciated so fast, prices rising in consequence, that the whole monetary affairs of the country were disarranged, and in speaking of any sums of the town appropriated at this period, it is always necessary to discriminate between the money employed, whether coin or bills.* A writer on this subject says, “that in some

* The continental bills were of the size of half an ordinary bank-bill of the present day, being nearly square, and of various denominations; commonly from

parts of the country a month's pay for a soldier would not buy a bushel of wheat for a family, and the pay of a Colonel would scarcely buy oats for his horse."

Through not properly understanding this, many, in consulting the records, and noticing the appropriations and taxation, and seeing the enormous grants of this period, have been led into error.

one to thirty dollars, several values being used that are now discarded, as six, eight, &c. They are mostly impressed with some appropriate motto in Latin, as "The oppressed rise," "By perseverance we conquer," "In thee, Lord, have I trusted." After the return to a better currency it was not unusual to see a handful of these bills given to children to play with.

CHAPTER XVI.

SOCIAL HISTORY. BENEVOLENT SOCIETY. LYCEUMS. LIBRARIES. TEMPERANCE SOCIETIES. ANTI-SLAVERY. MASONIC LODGE. LODGE OF ODD FELLOWS. SONS OF TEMPERANCE. BADGER'S SERMON ON INTEMPERANCE. CONCLUSION.

SINCE 1830 various associations have been formed in town, some for mutual improvement in knowledge, virtue, and power to use knowledge to the best advantage, as lyceums and benevolent societies; others connected with the moral improvements of the age, temperance, anti-slavery, etc.

The Natick Benevolent Society has the honor of being the oldest society of the kind in town, having been formed in 1832. Its object is "mutual assistance in social and intellectual culture, and to afford aid in the support of feeble churches at the West." Since 1840, a paper, styled the "Evening Boquet," has been conducted by the society, through the agency of a board of editors, chosen each annual meeting. There are now 126 names upon the list of members. Of the 226 persons who have been connected with the society, fifteen have died, and several have removed from town. Since its organization twelve persons have been made life-members of the Massachusetts Home Missionary Society, five boxes of clothing have been sent to the West, donations have been made to several individuals, and a room in the "Sailor's Home" in Boston, has been furnished.

Three fairs have been holden, from which have been realized six hundred dollars. The whole amount of money collected by the society since its formation is about \$1,600.

Of the eight original members, two only retain their connection with the society, four have died, and two removed from town.

When this society was organized, there was but one church, one minister, and ten dwelling houses within half a mile of the meeting house. No town house, no school house, no post office, no hotel, no lawyer, and no physician.

The Natick Charitable Society was formed May 25th, 1835. It

was connected with the Sabbath School, and included many of the teachers and scholars. It met for nine years, monthly, at the same house. We find the names of John Travis, Daniel Wight, Jr., John Bacon, 3d, Edward Walcott, A. W. Thayer, Samuel Hunt, among the male members; among the female, Susan Thayer, Lucy A. Bacon, Mary B. Kimball.

The society adopted a heathen youth, and named him Erasmus D. Moore, from the minister then settled over the parish. In 1845 the society discontinued its meetings.

LYCEUMS.

In 1835 the first Lyceum was formed in Natick, under the title of the Natick Debating Society. Its thirteen original members were Austin Bacon, G. H. G. Buttrick, George Herring, John E. Moore, A. W. Thayer, Samuel S. Whitney, Henry Wilson, John A. Whitney, Jonathan Walcott, Willard A. Wight, Calvin Leland, Edwin C. Morse. The object of the society was free and liberal discussion, either written or extemporaneous, of the current questions of the day, either political or scientific.

This society continued its meetings till 1840, and was the parent of many similar associations in town. The Natick Lyceum has furnished to the citizens, each season, a course of lectures which are generally well attended.

LIBRARIES, ETC.

But three public libraries, with the exception of those connected with the various Sabbath schools of the town, have ever been established in Natick.

The first was a public circulating library, established in 1808, which contained about a hundred volumes. The proprietors for a long period took much interest in the library, and the books which are still preserved, exhibit evidence of being much read. The names of the proprietors are the same which appear on the records of that period most frequently.

A library of standard works on religious subjects was established in 1817, by the assistance of a donation from the late George Homer, Esq., of Boston, and is still in existence, though but very little read.

The Citizens' Library, established in 1846, contains about five hundred volumes of historical, biographical and scientific works, adapted to the wants of the general reader, and has been sustained thus far with the most cordial approval of the citizens. The annual meeting is on the second Wednesday of February. The directors meet on the Monday preceding the annual meeting of the proprietors, and on the second Wednesdays of the months of May, August, and November.

Several affiliated societies have been instituted in town. The Meridian Lodge of Free Masons, the Cochituate Division of the Sons of Temperance, and the Takawampait Lodge of Odd Fellows.

Numerous other associations, benevolent, religious, etc., connected with particular denominations or parishes, and more or less local and limited in their character, exist, which we have not alluded to, because they are not sufficiently extended in their influence to give character to the place.

Masonry was introduced into this country, according to Masonic chronology, July 30th, 5733.* A lodge was then formed in Boston, by virtue of a commission from the Grand Master in England.

The Massachusetts Grand Lodge was established in Boston, December 27, 5769, and descended by Masonic transmission from the Grand Master of Scotland. On the 19th of June, 5792, a Grand Masonic Union was formed by these two Grand Lodges, and all distinctions between ancient and modern Masons were abolished. The Lodges of Massachusetts were divided into twelve districts, each having a District Deputy Grand Master. The Lodge now at Natick was first organized at Watertown, thence removed to Newton, thence to Natick. It is designated the Meridian Lodge, and contains about fifty members.

The Takawampait Lodge of Odd Fellows was instituted at Natick, February 18th, 1845, for the object, as expressed in their Constitution, of affording assistance to each other in the hour of sickness, and of cultivating the feelings of friendship, love, and truth among the members. "They are taught to consider themselves as a band of brothers, and hence, to whatever part of the globe an Odd Fellow may travel, should difficulty overtake him, he is sure of assistance from any other member of the Order he may chance to meet."

* This reduced to common time would be A. D. 1733.

A twin brother of the two societies last named, is the Cochituate Division of the Sons of Temperance. It was established December 11, 1848, for the purpose of shielding each other from the evils of intemperance, of affording assistance in case of sickness, and elevating the character of its members, as men. One of the first rules of the order is, that no member shall use as a beverage any spirituous or malt liquors, wine or cider.

The notice of this association is a proper introduction to the history of the temperance reform itself in town, without which no history of the place would be complete.

Natick claims in this great moral reform of the age, ever to have been found first among the foremost. Unyielding friends of the cause, now surrounded by hundreds of supporters, still remain in the field, after having battled with and defeated assailants of all descriptions. They have regarded it as a contest involving the lives of millions, as a stern struggle to seize upon and discover the best method of promoting the highest interests of the race; and when in the commencement they were told they were meddling with that in which they had no concern, they retorted that the well-being of their children, the happiness and respectability of their brothers and friends, *were* matters of their own, in which they had a vital interest. When they had made another step and were met with the plea of *moral suasion* and *danger of reaction*, they have given another turn to the screw, and retorted, that moral suasion was for those who needed to be convinced, and that reaction was always weaker than the action. They have planted themselves on the truth, that the traffic was productive of criminality and sin, and have needed no farther incentives to apply to it the usual remedies for such evils.

When they have been told, farther along, that individual rights and personal privileges were endangered, they replied that no man had a right to injure himself or others, and that personal privileges were constantly being infringed in the progress of truth and right.

They have at different times grasped the hand of the Washingtonian, then lamented his downfall, greeted the "Fifteen Gallon Law," mourned at its repeal, and again been cheered by the enactment of the Maine Law.

We have had placed in our hands a curious document, relating to the temperance reformation in this place, prior to the commencement of the present century,—“Two sermons of Rev. Mr. Badger’s, on

the subject of Intemperance." It will be recollected that Mr. Badger left preaching in 1799, so that these sermons must have been delivered before 1800. We give the substance of them.

"Ephesians 5:18. 'And be not drunk with wine, wherein is excess.' The Ephesians, in common with other Gentiles before their conversion to the faith of the Gospel, were addicted to a variety of enormous sins. Among these intemperance was not the least.

Though they had renounced the errors of their heathen state, they were still exposed to many temptations, and liable, when off their guard, to fall into those sins, in which, before they embraced Christianity, they had freely indulged. The apostle, therefore, in this chapter, and in other parts of this epistle, more than hints at several of their old enormities, enters repeated cautions against them, and exhorts to the practice of those duties which their new profession laid them under peculiar obligation to perform.

In the text he particularly warns them against drunkenness as a vice that is directly contrary to that sobriety which the grace of God, manifested in the Gospel, is designed to teach us.

Be not drunk with wine, that is, with any intoxicating liquor, 'wherein is excess.' In order to prevent their falling into this sin, and others which were likely to flow from it, as effects, in the last clause of the verse of which the text is part, the apostle exhorts to '*be filled with the Spirit.*' Instead of unmanning and debasing yourselves by the excessive gratification of those appetites which belong to mere animal nature, and particularly by being over-charged with wine or any other intoxicating liquor, let it be your prayer and solicitous concern to be filled with the good spirit of God, to be under the influence of that spirit which the Gospel breathes, and to abound in those fruits which are produced by the assistance of the Divine Spirit. For in these there is no danger of excess. The influence of this Spirit will enable you to restrain and regulate your animal propensities and to keep them in proper subjection to the higher power of reason, and to the precepts of God's word.

It is proposed to make a few observations, which may show what is implied in the text, then briefly to explain the nature and represent the guilt of the sin of drunkenness, point out some of the sad and pernicious effects of this great and growing evil, and improve the whole by such particular addresses as the subject may fairly direct.

With regard to the first, the text does not require a total abstinence from wine or any other refreshing liquor, it merely guards against an immoderate use of them, against drinking them to excess; that is, using them to such a degree as to obstruct and prevent the regular, full, and free exercise of reason and understanding, or making so free with spirituous liquors as to injure health, impair strength, and in any measure indispose and unfit us for the stated, diligent, and conscientious discharge of the duties of life and religion. The person so using them is guilty of the sin of intemperance, and justly chargeable with all the consequences it produces.

Though there may be some who are not guilty of such excess as totally to drown their reason, stupefy their senses, and wholly unfit themselves for the labors and duties of life, yet if they make it their daily or frequent practice to drink to such a degree as to disorder their rational faculties, to stupefy their consciences, and in any manner to disincline or unfit them for religious duties, and for the civil and laborious employments of life, whether it be perceived by others or not, they are verily guilty in the sight of God.

We may add that as causes are best known by their effects, so the nature and aggravated guilt of the sin of drunkenness will appear in a more glaring point of light by taking a view of some of the sad and pernicious fruits which it generally produces. In the first place, it is of pernicious consequences to men's worldly interest. In how many instances has this observation been realized! How common a thing has it been for persons addicted to this vice, who have begun the world with a considerable interest in possession, or at least with capacity, and with the means and opportunity of acquiring it, to be reduced to want and distressing poverty! Have we not known some who have been brought to nakedness and hunger, to the most abject wretchedness, and to the want of a place in which to put their heads, by means of hard drinking? or have been brought under confinement by the hands of civil authority for not satisfying the righteous demands of their creditors, by spending their earnings for strong drinks, which should have been applied to the payments of their just debts? Or, if they have escaped the hands of justice, it has been by skulking and hiding themselves; or they have spent the time which should have been employed in some profitable labor, in wandering about from place to place, seeking to gratify their insatiable appetite by the liberality, or rather indiscreet generosity

of others, after they had lost their credit, and put it out of their power to procure the means of intemperance themselves, by having run through their patrimony, or the gains they had made before the bewitching love of liquor had taken such entire possession of them, through the want of timely resistance; and by this means they have brought not only themselves, but, which is very sad and affecting, by not providing for those of their own household, have reduced their innocent families, their wives and children, to shame, to want, and beggary. How much has it cost some for strong drink in the course of a year? More perhaps than their family expenses for the necessaries of life, especially if we take into account its other ill consequences; for as it is and must be very expensive, so it proves the occasion of misspending and consuming much precious time. Instead of being at home and employed in the proper business of their calling to procure necessaries and conveniences for themselves and their families, they are abroad at taverns and other places of resort, where a plenty of liquor is expected, and drinking away their time and senses together.

Again, those who drink to excess not only waste their worldly substance, impoverish themselves and families, and misspend precious time, but they indispose and unfit themselves for the proper business and duties of their secular calling. How many days have been lost, and worse than lost by hard drinking over night! What habits of sloth and idleness are contracted! These make the drunkard more and more averse to labor, and to the proper employments of life.

Besides, how liable is a man in a fit of drunkenness, or when he is only in a considerable degree raised by the fumes of strong drink, to be imposed on and defrauded by the crafty and designing, and by every one who is inclined to take advantage of him! When he is thus intoxicated or elevated with drink, his reason is so asleep or benumbed, impaired or beclouded, that he knows not or does not consider what he does; and how often has the poor intoxicated creature been enticed to make bad and destructive bargains, and to enter into such engagements as are injurious to his worldly interests, and sometimes to subscribe instruments to the detriment, if not total ruin, of himself and family as to this world!

By these means does the drunkard come to poverty and want. But this is not the only sad consequence of the excessive use of spirituous liquors. It also deprives them of that reputation or good

name which the wise man tells us *is rather to be chosen than great riches*. As men in their drunken fits act beneath the dignity of their nature, as reasonable creatures, and are unfit for the society and conversation of the wise and sober, they are accordingly shunned and avoided. In their cups they expose themselves to the ridicule of some, to the pity of others, and to the just abhorrence of all, by the overflowings of their foolish and silly, their indecent and filthy, their profane and wicked, if not beastly and diabolical, communications. What foolish questions will they ask! What impertinent answers will they make! How incoherent and inconsistent in their talk! How unguarded and unbecoming their expressions! Discretion, honor, and modesty, are frequently laid aside, secrets divulged, their friends exposed, and all who stand in any relation to them ashamed and grieved, offended and hurt.

How disagreeable, and even shocking, does the drunkard appear in the eyes of the wise and sober, the virtuous and good! To see a creature in human shape deprived of the use of that reason which is the distinguishing glory of man, reeling and staggering along the road, or wandering out of his way, his heart full of vanity and folly, his mouth of cursing and bitterness, and uttering unseemly and perverse things, his passions let loose, his senses stupefied, and the whole man degraded below the beasts which have no understanding, —this is a spectacle which, however it may excite the laughter and mirth of some, is indeed one of the most melancholy and mortifying which a wise and thoughtful person can behold, and is as disgraceful to the man himself as it is offensive to others, and displeasing to the God who made him.

Again, drunkenness seldom if ever stands alone. As was hinted before, it is a leading vice. One of its first effects is impurity and uncleanness. Unchaste desires, immodest language, and wantonness of behavior are its usual effects. The passions, which were before sufficiently ungovernable and headstrong, receive additional motion and strength. The sensual appetites are kindled into an unholy flame.

Again, intoxicating liquor, when taken to excess, prepares the way for contention and every evil work. It frequently leads to outrages and abusive language, which kindle the fire of contention. Contention, when begun, increases by the cause which first excited it. Anger produces anger; from hard words and provoking speeches

they press on to blows and fightings; the effects of these have in many instances been bloodshed and murder.

Thus drunkenness by a natural and direct tendency leads to uncleanness, to acts of impiety and profaneness, to strife and contention, to bloodshed and slaughter, and every other sin to which mankind are prone. For what sin is there which a man may not commit when he is deprived of his reason? Our Saviour exhorts to "take heed to ourselves lest at any time our heart be overcharged with surfeiting and drunkenness." But a man in drink puts it out of his power to exercise a proper caution; he can neither watch nor pray lest he enter into temptation, he is unfit to guard against it. The caution cannot and will not be of any advantage to him for that time, through his neglect to give heed to it in season, before the temptation had its effect.

Again, the sin of drunkenness wounds the conscience, hardens the heart, and deprives a man of that peace and tranquillity of mind which a wise and sober person would not part with for the world. What bitter reflections must sometime be the effects of drinking to excess! When the fumes of strong drink are dissipated, when the storm of passion is abated, when a man comes to himself, when his reason reassumes its office in the soul, when his conscience writes bitter things against him, then it severely reproves him, then 'it bites like a serpent and stings like an adder.' Or if the drunkard is so far advanced in this unmanly, disgraceful and pernicious evil, and so habituated to it as to be without these bitter reflections, when the intoxicating draught has spent its force, and what remains of reason returns to its feeble empire in the soul, his case is still worse and more desperate, and he is more the object of our pity. It is a sad symptom indeed, and a token that his conscience is seared and past the sense of feeling, when it ceases to warn him of his danger, and lets him alone till it awakens and rouses him up in that place of torment, where the worm of conscience will *never die*, and *the fire of divine wrath will never be quenched*.

Again, by the excessive use of strong drinks men unfit themselves for useful members of society. As they cannot serve God acceptably so neither are they capable of serving their generation, as it is the will of God every man should according to his opportunities and abilities. How many persons of good natural abilities and acquired endowments render themselves utterly incapable of being serviceable

to the community of which they are members, of sustaining various offices and filling important departments in civil life, only by giving indulgence to a more than brutish appetite for strong drink! For if they cannot govern themselves, if they cannot command and restrain their appetites, and regulate and manage their own affairs, surely they are unfit to direct, and incapable of leading and conducting the affairs of others; so that the sot at best is but a useless, insignificant cipher in human society, a mere blank, and of all men the most unqualified and unfit to serve his generation.

Again, drunkenness unfits men for Christian fellowship and communion. It incapacitates them for the enjoyment of the special privileges and ordinances of the Gospel.

They cannot, as the apostle tells the Corinthians, *drink the cup of the Lord, and the cup of devils*; that is, they cannot be worthy communicants at the *Lord's table*, while at the same time they partake of that intoxicating cup which renders them fit only for the society of the devil, and to do his service and drudgery: for what fellowship hath Christ, or the members of his body, with drunkards? How dare such persons to drink of the consecrated wine, and be filled with *that*, or any other liquor *wherein is excess*?

We next observe, that drunkenness is injurious and destructive to the health and life of man. Spirituous liquors, especially when used to excess, are allowed by some of the most skilful physicians, and by the best writers, to be of pernicious consequences to our bodily constitutions; and they frequently lay a foundation for mental distempers, and untimely death. 'Who hath woe?' says the wise man. 'Who hath sorrow? Who hath contentions? Who hath wounds without cause? Who hath redness of eyes?' The answer to these short queries is, 'They who tarry long at the wine, they who go to seek mixed wine.' 'Woe unto them that rise up early in the morning, that they may follow strong drink, that continue until night until wine inflame them. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.'

Those who make drinking to excess their daily or frequent practice, at once wasting their precious time, and abusing God's creatures, at the same time impair the health of their bodies, as well as endanger the salvation of their immortal souls. And though there may be some who do not drink such quantities as to bring on any great degree of intoxication, yet they may heat and inflame themselves to

such a degree, as to bring on surfeits, disorders, and death. To how many hurtful and fatal accidents is the drunkard exposed in his cups ! Sometimes by falling from his beast, that is more rational and sober than himself, as he is returning from taverns or other drinking places ; at other times stumbling over any obstacle that lies in his way, and thereby breaking his limbs, or bruising his flesh when he escapes with his life.

In the last place drunkenness shuts men out of the Kingdom of Heaven. As it unfits them for the society of their fellow creatures and fellow Christians here, so much more does it disqualify them for the gracious and immediate presence and intercourse of their Maker and Saviour, for the company of holy angels, and the society of 'just men made perfect,' in that holy city, into which nothing entereth which 'defileth or worketh abomination.' Drunkards, among other high-handed offenders, are cautioned against deceiving themselves, and are expressly told, in the word of God, that 'they shall not inherit the kingdom of God ; that the wrath of God cometh on the children of disobedience,' and upon drunkards among the rest, who in the text and other passages of scripture, are plainly warned against excessive drinking, and they who indulge themselves in this and other works of the flesh. As they cannot please God, so are they the objects of his just abhorrence ; and if they remain impenitent and unreformed, he will consign them to the regions of darkness, despair and endless torment, where they will repent indeed, but not with repentance unto life, because it will be fruitless, unavailing and everlasting.

1. *To young people.* Dear young friends, you have had set before you the defiling and contagious nature, and the sad and deplorable effects of the sin of drunkenness. Let me entreat you to remember, that the way of vice is down hill ; if you once give yourself up to a free use of spirituous liquors, you will soon make large strides in the road to drunkenness, and it is to be feared, in a little time will become confirmed sots.

If, therefore, you love yourselves ; if you have any concern for the health of your bodies and the peace of your minds ; if you are desirous of acquiring and preserving a good name, and of living in repute with the wise and good ; if it is your aim and ambition to be prosperous and successful in your worldly business, and to promote your secular interest, as you very lawfully may within certain bounds ;

if you would prevent the grief and displeasure of your parents and superiors ; above all, if you would prevent the displeasure and be happy in the favor of your Maker, and secure the salvation of your souls, let me beseech and entreat you to keep at a distance from the intoxicating cup ; to avoid all commerce and society with those who show a love for strong drinks, and are sottishly inclined. And let me affectionately charge you to shun those places, whether taverns or private houses, where strong liquor is plentifully used. Exercise a proper caution in time, before this bewitching practice is formed into a settled habit, that you may be aware of your danger, and to put you upon earnest prayer to the Author of your being, for the assistance and restraints of his grace, without which the strongest resolutions and efforts of your own may lead you as feathers before the wind of temptation.

2. I now turn to *parents and heads of families*. I cannot but conclude that all heads of families, whether as parents, or masters and mistresses, are desirous that their children and servants should abstain from that pernicious vice on which we have been discoursing. It is so contrary to the common sense and reason of every one ; it is so solemnly exposed in the word of God, it has such a beautiful tendency, and is followed with such direful effects, that a man must be void of all natural affection, and of all sense of duty, not to be filled with concern, even to anxiety, for the children of his own bowels, and for others who are placed under his care, lest they should be initiated and established in those habits of drinking spirituous liquors to excess, which are followed with such a train of evils. You must be sensible it is your duty to improve all proper occasion to remonstrate against so heinous a sin, and to put them upon their guard against all temptation to it, and to prevent, as much as in you lies, their going to such places as expose them to the allurements of those sons of licentiousness, who are known to be inclined to excess, and use their influence to intoxicate others. But with what countenance can you exert that authority with which your Maker and Master in heaven has clothed you — with what assurance can you exhort and charge your children and servants, — or with what propriety or consistence can you set before them the guilt and danger of frequenting taverns and other drinking houses, and taking down large quantities of spirituous and intoxicating liquors, if at the same time your own practice and example speak quite another language ; and which, if it

had its full influence, would be more powerful and effectual than all your admonitions and remonstrances to the contrary? Should any of you, after you have been abroad, either at a public house, or at the house of a neighbor and acquaintance, return home overcome with strong drink, unable to give your words their full sound, and yet perhaps full of talk, exposing yourselves, by your impertinence and folly, if not by the outbreakings of the angry and rougher passions, what a figure must you make in the eyes of a sober and virtuous woman to whom you stand in the nearest relation! How must she be affected by so melancholy a spectacle, sometimes casting her eyes upon you with an aspect of full concern and pity, and perhaps some mixture of just resentment; then upon her children with looks full of grief and dejection, with the language of most expressive silence, unable to utter herself either to you or to them! To them what can she say relating to you, but what must, at least implicitly, impeach and censure your conduct? And what can she say to you, to which you will pay any regard, if those faculties are stupefied by the fumes of liquors, which should lend a listening ear to what she might offer, with all the prudence and tenderness which could be reasonably expected from one in so perplexed a situation?

But there is a supposition which strikes the mind more forcibly, and is really more grievous and confounding than this; it is that of the other head of the family being overcharged and disordered by the operation of strong drink. To see a woman in this condition, setting aside all the delicacy, modesty, and sobriety of her sex, so far from "managing her affairs with discretion" like a good housewife, that she is unable to manage them at all; to see her disgorging her folly through the want of regard to the modest reserve, which, when properly timed, sits so agreeably on the sex; to see and hear her venting her rage or her vanity, according to the ascendancy which different passions may have over her; to behold a female form overspread with all the marks and tokens which usually attend a fit of drunkenness; her children around her without direction, without instruction, and in vain calling upon her for the supplies of daily food, or warm and decent clothing, which it is her province to prepare for them; her husband nonplussed, disconcerted, grieved, and justly offended, her sex disgraced, and all who are any way connected with her ashamed.

Had not some parents been too remiss in the important duty of

restraining their children and others of their household, and allowed them to be too much at their own disposal, it is probable there would not be so many instances of young persons being so vicious, and so much inclined to excess, as there now are. If, therefore, you have the common feelings of humanity, and much more, if you have any parental affection and bowels of Christian compassion for the souls and bodies of your children, if you have any concern for their reputation and usefulness in this world, and for their everlasting happiness in the next, keep them from such disorderly houses, and from associating with those who are known to be given to excess.

And if it is your duty to prevent your children from frequenting taverns and drinking to excess, certainly you are under obligation to abstain from them yourselves. Taverns were never designed for town dwellers, and the consequence of your example may be great.

I have been thus plain in setting forth the dreadful consequence of frequenting taverns, from an earnest desire of throwing in my mite to prevent their taking place. But the text and subject leads me,

Thirdly, to form a more particular address *to those who are licensed to keep public houses of entertainment, and to vend and retail spirituous liquors.*

There is scarcely any person in common life, who has so great an influence, either to be serviceable or hurtful to society or individuals, as your employment gives occasion for you to be.

As you conduct in your particular department, so the morals of many among us will be more or less affected. Suffer me, therefore, with all freedom which is consistent with decency, and with all that plainness which may be used without giving offence, to put to you the following queries:—

In the first place, then, do you keep close to the original design of your appointment to this business, which is almost entirely for the refreshment and accommodation of those who are journeying, and of those who cannot, without great inconvenience and expense, transact some particular kinds of business elsewhere, and also that private families may not be incommoded by travellers on the road, especially at unseasonable hours? If you suffer town dwellers to sit drinking and carousing in your houses until ten or eleven o'clock in the evening, or until midnight, or beyond it, do you not act beside the intention of your being allowed to keep public houses, and pervert their use and design?

But this is not all. Are not the consequences with respect to those whom you thus indulge, very pernicious? A total neglect of family worship in the evening, if not in your own families, which surely cannot be so seriously and composedly attended, yet in the families of those you thus entertain, and an unfitness for the performance of it in the morning after such excesses! A wasting of the earnings of the day, to the injury and distress of almost half starved families at home; misspending precious time; inverting the order of nature, turning night into day! Inability to satisfy the most righteous demands of those who have furnished them upon credit with the necessaries of life! Casting off the fear of God, and ruining their souls! Suppose your own children should be reduced to this, through the indulgence and allurements of others; would it not raise the warmest indignation in your breasts, and draw the severest censures from you? And should not such examples in others be improved as cautions to every one how they in the least degree administer the means, or are instrumental of such wretchedness and misery? They have precious and immortal souls, the salvation of which, if you have a proper sense of its importance, you will think it your duty, as much as in you lies, to promote, beside which, they are your fellow creatures, and members of the same body politic with you. In these two respects you are connected with them, and are obliged, by the bonds of nature and the ties of civil society, to prevent them as much as possible from doing themselves and those nearly related to them any harm. I therefore warn you against the evils which have been enumerated; against being concerned and instrumental in the least degree in the intoxication of any, or in the consequences which usually proceed from excessive drinking.

I leave what has been offered, to your serious consideration, and to the blessing of God to make it successful!

To conclude, let us all be upon our guard while inhabitants of this ensnaring world, and while we carry about with us these bodies of flesh, the appetites of which are so apt to be irregular, and to exceed their proper bounds, even in things lawful and allowable. And to our watchfulness let us add prayer to God for the aids of his grace, without which we shall fail in a day of trial. Let us remember that the exact boundaries between sobriety and intemperance are so imperceptible, like the shades in a picture, or the colors of a rainbow, that it is difficult to determine precisely where the one begins and

the other ends, and that, therefore, it will be the wisest and safest to keep at a distance from the utmost limits, and rather to refrain in some things, which may be innocent and lawful, than to go beyond and indulge ourselves in those which are not so.

Let us also be careful to distinguish between temperance, as it is a natural, and as it is a moral and Christian virtue ; and also as it is confined to an abstinence from the excessive use of strong drink, and as it extends to all those duties which are included in the general idea of sobriety.

We may be strictly sober and temperate as to meats and drinks, either from covetousness, from motives of worldly prudence, or from a regular and well-poised constitution, which may be so far from inclining us to excess this way, that it may rather make us averse to every irregularity. But let us consider that we must be so from conscience towards God ; and that humility, contentment, and the government of all the passions of the mind, as well as the appetites of the body, are no less branches of that sobriety which Christianity requires of us, and that we are under the same obligations to practise them, as we are to observe the rules of temperance and moderation in the use of spirituous and intoxicating liquors. Let us farther consider, that the same reason and authority which enjoin sobriety and temperance, oblige us also to the practice of righteousness and piety ; and that if we are ever so eminent in our apprehension, and in the eyes of others, in either of these, separate and apart from the rest, we shall be so manifestly partial and defective in our obedience, that our righteousness or goodness will not exceed that of the ancient Scribes and Pharisees, without which we cannot have admission into the Kingdom of Heaven.

Let us therefore see to it, that we exercise a reverential regard to God in all the duties of piety, gratitude, and supreme affection ; a conscientious regard to the rules of justice, charity, and benevolence ; and especially a grateful, confidential, and obedient regard to our Lord Jesus Christ, in his various offices, and as that divine person through whose mediation, atonement, and intercession alone, we have any ground to hope for acceptance with God in the ways of well doing, and by the influence and acceptance of whose Spirit, we are enabled to live soberly, righteously, and godly in the world. Let each of these have a proper place, and their due weight and importance with us ; and may we all be pious and temperate, faithful, and

just to the end of life, and finally receive the rewards of such in the world above, through the merit and advocacy of our Great Redeemer. Amen, and Amen.”

The ladies of the place have cheered on these efforts, have formed themselves into societies, and visited the homes of inebriates, and cast the rumseller from their sympathy and regard.

The friends of the cause have at times during the progress of the strife, been cheered by the exchange of congratulations and good wishes. In 1845 a banner was presented by the Martha Washington Society, to the Young Men’s Temperance Society. The occasion was so interesting and important, that none will regret the insertion of an account of it in the present volume. The exercises took place in the Congregational Church, which was crowded with citizens and strangers. Miss Bacon, (now the wife of B. F. Ham, Esq.,) acted as the representative of the ladies, and Hon. Henry Wilson, of the Young Men’s Temperance Society.

The following is a copy of Miss Bacon’s speech, and of General Wilson’s reply to it:—

“Mr. President and Gentlemen of the Young Men’s Temperance Society:—This occasion is a most appropriate one for expressing our thanks to you for the present interesting and prosperous state of the Temperance Reform in this village. But a few weeks since, when this good cause seemed languishing, you came to the rescue, formed a society, and not merely adopted resolutions, but followed them with vigorous and persevering action.

Your labors have not been in vain, and are worthy of our sincere commendation. What should the ladies do but follow so noble an example? We felt that it was a cause that had done much for woman, and one in which she must not be contented with a silent part. We therefore formed a Martha Washington Society, in behalf of which I now address you. We wish to assure you of our sympathy and coöperation, and as a testimonial of our friendship we now present you with this banner. Allow me to call your attention to its motto: ‘Man, the image of God.’

You are aware that nothing tends so much to destroy this glorious image as intemperance; therefore slay its destroyer. Let all your movements be characterized by dignity and love, and at the same

time be fearless and bold in reproofing the sin, wherever and in whatever form it may be found. Teach by precept and example that the pledge is a sacred oath that may not be trifled with, with impunity; and may your course be onward, may the star of hope illumine your path until its beams are lost in the brightness of a full and perfect victory."

Mr. Wilson replied as follows:—

"Madam:—In receiving at your hands this beautiful banner from the ladies of the Martha Washington Society, permit me, in return, in behalf of my associates, to tender to you and the ladies whose organ you are, our sincere and grateful acknowledgments for this expression of your favor. For this evidence of zeal in our cause, and regard for our success, you have the thanks of many warm and generous hearts, that will ever throb with grateful recollection of your kindness till they shall cease to beat forever. We receive, madam, with the deepest and liveliest sensibility, the kind sentiments you have expressed in behalf of our Society. Be assured that these sentiments are appreciated and reciprocated by us.

You have this day, ladies, consecrated and devoted this banner to the great moral movement of the age. We accept its guardianship with mingled feelings of pride, hope, and joy. It is indeed a fit and noble tribute, an offering worthy of the cause and of you. May its fair folds never be stained or dishonored by any act of ours. Taste-ful and expressive in design and execution, we prize it highly for its intrinsic worth, but we prize it still higher as a manifest and enduring memorial of your devotion to principle and duty. Ever proud shall we be to unroll its gorgeous folds to the sunshine and the breeze, to gather round it and rally under it, and guard and defend it, as we would defend from every danger its fair and generous donors. It was not intended that the eye should feast alone on its splendor, but that so often as the eye should gaze upon it, a quick and lively appreciation of the transcendent magnitude of the cause to which you have devoted it, should live in our understanding and affect our hearts.

Ours is a peaceful reform, a moral warfare. We are not called upon to leave our homes and the loved ones that cluster around our domestic altars, to go to the field of bloody strife, on an errand of

wrath and hatred. Our battles are bloodless, our victories are tearless.

Yet the contest in which we are engaged is a fearful one, for it is a struggle with the vitiated and depraved appetites and passions of our fallen race, foes that have triumphed over earth's brightest and fairest, over all that is noble in man and lovely in woman. These foes have gathered their victims from every clime and every age. No age, sex, or condition has escaped — heroes who have led their mailed legions over a hundred fields of glory and renown, and planted their victorious eagles on the capitals of conquered nations — statesmen who have wielded the destinies of mighty empires, setting up and pulling down thrones and dynasties, and stamping the impress of their genius upon the institutions of their age — orators who have held listening senates in mute and rapt admiration, and whose eloquence has thrown a hale of imperishable light and unfading glory over their age and nation — scholars who have laid under contribution the vast domains of matter and mind, grasping and mastering the mighty problems of moral, intellectual, and physical science, and left behind them monuments of toil and wisdom, for the study and admiration of all ages, have been the victims, the slaves of these foes — foes which we have pledged ourselves to conquer. In this fearful contest we will bear aloft this banner, and when the conflict thickens, when trials, doubts, and temptations come around us like the floods, may it glitter through the gloom, like a beacon light over the dark and troubled waste of waters, a sign of hope and promise, to which may come, in the hour of loneliness, sorrow and penitence, some erring and fallen brother. You can sustain us by your prayers, and cheer us by your approving smiles. You can visit, as you have done, the drunkard's home of poverty, destitution, and misery, and by offices of kindness and charity do something to dry up the tears and alleviate the wants of its neglected and sorrowing inmates.

Every great struggle for humanity has been blessed by woman's prayers, and aided by her generous toil. The history of our country, of our own renowned Commonwealth, is full of the noblest instances of her constancy and devotion. She trod with our fathers the deck of the Mayflower. She sat beside them in unrepining and uncomplaining constancy as they gathered in council, houseless and homeless in mid-winter, to lay, in prayers and tears, the foundations of a free Christian Commonwealth. In the long, perilous

struggles with the wild sons of the forest, she shared without complaint their privations and dangers. And in the great struggle for independence, she counselled the wise, infused courage into the brave, armed fathers, husbands, sons, and brothers, and sent them to the field where freedom was to be won by blood. In the great struggle in which we are engaged to free our native land from the blighting, withering, soul-destroying curse of intemperance, our fair country-women have shown that they inherit the virtues of our patriotic mothers.

Ladies! you have this day given us substantial evidence of your friendship, sympathy, and cöoperation. May we not then indulge the hope that our Societies will move along in union and harmony, each in its appropriate sphere of duty, laboring to hasten on the day when every drunkard shall be redeemed and restored to his manhood and to society?

Friends and associates! We shall doubtless in the changes and mutations of life be called to separate. Wherever we may go, on the land or on the sea, in our own or other climes, may a deep and abiding sense of duty go with us. May the influences of this hour be ever upon us. May this banner, the gift of those near and dear to us, ever float in our mind's eye, inciting us to duty, and guarding us in the hour of temptation. And when life's labors are done, its trials over and its honors won, may each of us have the proud consciousness that we have kept the pledge inviolate, that we have done something in our day and generation for our race, something that shall cause our names and memories to be mentioned with respect and gratitude, when '*the golden bowl shall be broken and the silver cord loosed,*' when our '*bodies*' shall have mouldered and mingled with the dust, and '*our spirits have returned to God who gave them.*'"

Among the leaders in this movement may be enumerated, as its unyielding friends in its first commencement and during its progress, Rev. Stephen Badger, Rev. Isaac Jennison, John Bacon, 3d, Hon. Chester Adams, Rev. Martin Moore. It has been advocated from the pulpit on the Sabbath, and in every house has it been proclaimed to be a duty to abstain from intoxicating drinks. Young men felt the influence of these teachings, and now attribute their respectability and enjoyment to the fact that they have ever given heed to the lesson.

The results of efforts in this cause, so far as they can be expressed in words, are these: Thirteen places for the sale of intoxicating drinks have been closed; more than that number who trafficked in it to some extent, have abandoned it. A perceptible and almost universal change in the customs of the people is everywhere seen — in the houses, in the social habits of the village, in the public opinion of what is hospitable and kind. Strong drinks are no longer common refreshments for friends, nor used at committee meetings, musters, law-suits, or weddings.

FINIS.

APPENDIX.

APPENDIX.

OLD AND NEW STYLE.

THE New Style was adopted by Great Britain in 1751, when a law was passed enacting that the year 1752 should begin on the first day of January, that the 3d of September should be reckoned the 14th, and that the intermediate eleven days should be omitted from the calendar. In the Old or Julian Style the year began the 25th of March, and contained 365 days, 6 hours; in the New or Gregorian Style the year began the 1st of January, and contained 365 days, 5 hours, 49 minutes, 12 seconds, differing from the true tropical year 22 seconds only, and making a difference in the two styles of one day in 129 years. One is made nearly conformable to the other by dropping one day from the Old and adding one to the New in each century, excepting every fourth, whose centennial year is considered Leap Year.

DOUBLE DATING.

Several instances occur in the course of our work of "double dating," deeds, &c., bearing a date of two years, as 1734-5, &c. It is proper that this practice should be explained. It is to be referred to the alteration in the calendar.

After the calendar was corrected by Pope Gregory XIII, in 1582, though the correction was immediately adopted by all Catholic countries, it was not adopted by England until 1752. Most of the other nations having adopted the New Style, it was thought proper to pay some regard to it by double dating. It could be used only between January 1st and March 25th. Thus in the first example in the history, March 8, 1656-7, it would be '56 in the Old Style, because the year according to that style would not close until March 25; but in the New Style it would be '57, because the year according to that style had already commenced on the 1st of January. Double dating ceased about 1752. The New Style was generally adopted and the Old forgotten.



William Biglow.

WILLIAM BIGELOW.

Mr. Buckingham, in his newspaper reminiscences, gives some account of Bigelow and his works, which will not be uninteresting to those who remember him, or to all lovers of poetry and good fellowship.

“He graduated the second scholar in his class, and all his classmates thought he should have been first. After he left college he taught a school in Lancaster, and commenced a course of study with Rev. Nathaniel Thayer, of that town, intending to follow the profession of a clergyman. While here he wrote ‘*Omnium Gatherum*,’ for the Federal Orrery. To add to his ‘slender means’ of support, while pursuing his preparatory study, he engaged in the management of the *Village Messenger*, and subsequently wrote for the *Massachusetts Magazine*, published in Boston.

I have not been able to ascertain the precise time when Mr. Bigelow began to preach. It must have been in 1799 or 1800. About this time he settled in Salem as a teacher, and had a private classical school of great celebrity, preaching occasionally as circumstances favored his disposition for that employment. He was frequently called upon to preach in the church in Brattle square, Boston.

He removed from Salem to Boston to take charge of the Public Latin School. This place he held several years, and a part of that time supplied the pulpit of the meeting-house in Hollis street, after the death of the Rev. Dr. West and previous to the settlement of Rev. Horace Holley. Several of his pupils are still living to testify to his worth. Among these are Hon. Edward Everett, Rev. N. L. Frothingham, Charles P. Curtis, Esq., and Dr. Edward Reynolds. A propensity to convivial indulgence, first acquired no doubt at college, brought on infirm health, which compelled him to leave the school and retire to his native village. He passed some time in Maine, keeping school and writing for newspapers; but Natick was his home, and there he always found a retreat when pursued by poverty

and sickness. He was accustomed to walk to Boston, sometimes to ride with people who followed the marketing business, and spend a day or two in the newspaper printing offices, write poetry for his friends the editors, and then return to his rural retreat.

The latter part of his life he spent principally at Cambridge, where he was employed as a proof-reader at the University printing office. This was an employment suited to his age and taste.

While he was engaged in teaching Mr. Bigelow prepared and published several books for the use of pupils preparing for a collegiate course, which were approved and much used. In 1830 he published a short history of Natick and Sherborn. But it is by his poetical pieces of wit and humor that he will be most delightfully remembered. In 1844 he was engaged in proof-reading in an establishment in Boston which had just been removed from Cambridge. On the morning of January 10th he was seized with apoplexy and lingered until the evening of the 12th, when he died. His remains were interred at Natick.

Whatever were the errors of Mr. Bigelow's early years, they involved no dereliction from honesty and truth. Social indulgence in youth grew into a habit, which was the bane of his life in subsequent years,—a habit which it was hard to conquer, but which he did conquer, though at a period when physical vigor was prostrated and mental energy enfeebled, and the 'genial current of the soul' not frozen, but humbled under a painful sense of errors which no regret could relieve, and the consequences of short-comings in duty which no recompense could fully repair."

The following sketch of the character of Mr. Bigelow appeared in the Boston Courier a few days after his death: "He was in the first place a scholar, 'and a ripe and good one,' possessed of a mind which mastered much with apparently but small effort, imbued deeply with the fine elegance of classical literature, and possessed besides of an attic wit which was the perpetual delight of his friends—a wit 'that loved to play, not wound.' Had his mind been disciplined or inured to anything more than desultory or occasional effort, he might have done much more. As it was, everything that he wrote, and at various times published, showed great power. His sermons were serious and devout, and distinguished by strong sense. He compiled several reading books for children, which gained him high reputation, and an excellent Latin Reader. He was however most known

for his poetry — full of good humor, knowledge of character, a ready and original style of wit, and occasional pathos, which came over the soul with a stronger influence because it came from a heart rich with all the sympathies of a most kind and generous spirit.”

After all that can be said of his mental attainments, or the strength which gave them birth, it is still on the qualities of his heart that his friends must now dwell with the most delight. He carried through life that true test of real talent, simplicity and buoyancy of feeling, which did not dread degradation from the company of children, which loved to lay itself open to their often acute examination, a heart favorable to all the influences of nature and truth. My first remembrance of him is as a sort of commander of a military corps, composed of his scholars in Salem, which he called the Trojan band, and the untiring assiduity and kindness with which he marched and countermarched this miniature company first made me love him. From this time for forty years I scarcely saw him. In the retirement of Natick it was my fortune once again to meet him during the last summer, his health evidently somewhat impaired by time, but his spirit still elastic and playful, almost as in the days of infancy. Playful indeed, but still ever and anon through its play would glance the influence of a spirit somewhat saddened by misfortune and time, but open to all good influences, with no shade of misanthropy or discontent to sully its purity, which proved its communion with Heaven by loving all that was worthy of its love on earth. I have spoken of his intemperance because he himself would not have wished it corrected. He was indeed very far from boasting of his recovery from it, and still further from calling public attention to it, or making it a source of profit by lectures. He knew indeed that those who knew him must have felt the evil of intemperance with a force stronger than any words could utter. He was loved by all; with a strong mind, and perhaps somewhat proud by nature, distinguished for his attainments, known but not feared for his wit. What such a being might have been, had his mind been tasked to its utmost, all could see. The comparative obscurity of his latter days must have pained him, but if so, the pain did not make him harsh or unkind, and the consequences of his improper indulgence, though so nobly redeemed, would still make themselves felt with utterance.

He was indeed a true-hearted and most kind man. It was

delightful to meet with him during the last summer, relieved for a few weeks from the drudgery of his daily avocation, surrounded by his friends, and to recall with him the tradition of such a place as Natick; to stand with him under the oak from which the apostolic Eliot called the wild Indian to repentance and to Christ; to wander forth through the deep shades and still pastures, tracing the dwelling places of those sons of the forest, or kneeling over the gray stones which marked their last resting-places on earth. Here too he recalled with me the memories of the loved and lost whom he had known in early life, and here too he spoke of one whose soul was even then stretching her wings for immortal flight.

The compiler has several of Mr. Bigelow's poetical effusions in his hands, some of them of a local character, which he wishes to place before his readers, and dares to do so even at the risk of being prolix on this subject.

The first from which he makes selection is an advertisement of John Brown, who kept a shop near his residence in South Natick. His friends well remember the occasion of his writing it. It formed the amusement of an hour, and runs thus :

TO THE PUBLIC.

1.

Know ye John Brown of Natick town,
In Middlesex scilicet,
Doth make this call on one and all,
In language most explicit.

2.

Men, women, maids, in way of trade,
Who are to him indebted,
Must call and pay, or their delay
Will be by them regretted.

3.

And by him too, for he must sue,
And that will cost him trouble,
That unto them the cost and shame
Will make their debts quite double.

4.

With much delight he doth invite
All those that have him trusted,
To call with speed, as was agreed,
And have their claims adjusted.

5.

His tavern still, with all his skill,
He keeps for entertaining,
Well stored with food and drink that's good,
Enough to drown complaining.

6.

His parlors neat, his chambers sweet,
Adorned with bed and bedding,
Rug, blanket, sheet, all things complete,
Fit even for a wedding.

7.

His store, beside, is well supplied
With goods (worth close attention
Of candid minds) of various kinds,
Too numerous here to mention.

8.

Among the rest he keeps the best
Of brandy, rum, and whiskey,
And wine and gin, and better sling,
To make his guests feel frisky.

9.

Good lemonade as ere was made,
Large and small looking glasses ;
Essence of spruce, and apple juice,
Salt beef, pork, and molasses.

10.

Powder and shot, which he will not
Sell till the fourth of July,
That to that day the bird-law may
Be well observed and truly.

Postscript added in 1832 :

1.

Although John Brown has left the town,
 And tavern house to Whiting,
 The same old stand with the new hand
 Is equally inviting.

2.

The store, it seems, is left to Eames,
 Who to the very letter,
 'T is understood makes John's place good,
 And strives to make it better.

After Bigelow left the Messenger he sent a number of articles to the Farmer's Museum, which as they were "composed of a variety of material intended to effectuate the destruction of such enemies of mankind as spleen, immorality, and irreligion," he proposed to call "Olio." The following is the first of the number, and with it we bid adieu to this gifted but unfortunate son of Natick.

EXTRACT FROM A MANUSCRIPT POEM.

In ballads first I spent my boyish time,
 At college next I soared in doggerel rhyme,
 Then of a school the master and adorer,
 I scribbled verses for a Poet's Corner.
 But when, erewhile, I strove with *slender means*,
 Newspapers to edit, and Magazines,
 The public frowned, and warned me at my peril,
 To drop the pen and reassume the ferule.
 And now, enchanting Poetry, adieu !
 Thy siren charms no longer I pursue ;
 Past are those days of indolence and joy,
 When tender parents nursed their darling boy,
 In Harvard's walls maintained me many a year,
 Nor let one dun discordant grate my ear.
 For love of thee I quitted love of gold,
 My Pike neglected, and my Euclid sold ;
 On fancy's wings from poverty upborne,
 Saw not my coat was patched, my stockings torn ;

With childish creep approached Picria's springs,
Nor, when a man, could "*put off childish things.*"
Still by some *ignis fatuus* led astray,
I've wandered on through many a dismal way,
Have seen my golden prospects end in dross,
Fought for a myrtle crown, and gained a cross.
Too proud to court the little or the great,
Thy votaries never rise in church or State —
Not all thy power from bailiffs can secure,
Nor coax our wary fair to "*marry poor.*"
Farewell! On others inspiration flash;
Give *them* eternal fame,— *but give me cash.*

Adieu, thou busy world! I quit thy cares.
Thy luring smiles I've viewed, and found them snares;
Thy towering hopes pursued, and found them vain;
Thy pleasures tasted, and have found them pain;
Far other objects now my heart shall bind
With sacred truths to store my youthful mind;
The lessons learn by Godlike reason given,
And trace religion's path which leads to Heaven.

CHARLES CHATTERBOX.

PICTURE OF BUNYAN'S PILGRIM.

This beautiful design, which in the body of this work we noticed as having originated with Rev. Daniel Wight, has met with the most flattering reception on both sides of the Atlantic. Lawyers, statesmen, artists, editors, clergymen, have given their recommendations to it in its design and execution. We give the testimonials of several of those who are best known in this country and in Europe.

From Rev. E. N. Kirk, Pastor of the Mount Vernon Church in Boston :

MR. JEWETT: DEAR SIR—My opinion of this picture is unqualified. I have seen many productions of the pencil, and the graver, many allegorical paintings, but this stands alone. Bunyan has that sure mark of genius that he kindles his fires in other souls, and makes the pen and pencil in other hands feel the inspiration of his own heart. You must not indeed expect this piece to rank with the classic works of the masters, simply because it starts from a different conception, and is wrought under restrictions to which their authors were not subjected. Raphael and Angelo chose their subjects, and so had unlimited scope for the imagination; but Billings and Andrews had their subjects prescribed. The former could pour their glowing conceptions of beauty into single figures, for the most part nearly or quite of natural size. The latter have been compelled to put two hundred and eighty human figures into a plate of thirty by twenty-four inches. The former had one incident, or one face, or one scene to paint; the latter had the whole Pilgrim's Progress to describe. Angelo had hundreds of square feet on which to exhibit one scene, in human experience—The Judgment,—our artists had not more than five square feet for portraying the whole moral history of man. And yet we miss nothing of importance here.

But when the project was first mentioned, the objection at once arose—a picture cannot be made of Pilgrim's Progress, both

because the road must make zigzag lines from the bottom to the top, thus preventing all picturesque effect, and because all unity must be destroyed by the immensely varied repetitions of the principal figure. How great then is our admiration at seeing the power of native art, or of taste and good sense, manifested in overcoming these inherent difficulties.

The first glance at the engraving produces a perfectly picturesque effect by the general distribution of the light and shade. Yet in that one picture the whole allegory of the Christian Pilgrim is presented without confusion, without false perspective, without violence done to the proportions of any part.

Then a still closer inspection shows that the one picture in reality consists of forty or fifty, and if you inquire for the interpreter's house, that difficult subject for the painter, as it contains pictures within a picture, you will find the difficulty ingeniously and tastefully overcome by putting these plates in medallions on the lower border of the plate.

Proceeding to form a more particular conception of the piece, you perceive an admirable harmony between the light and shade or tone of the picture and that of the subject. The eye at first rests on deep shadow where Pilgrim is found in the City of Destruction. As you follow him, he passes through alternate lights and shades and over hills and valleys; but as you see him approach the close of his conflicts and his toil, a serene and holy light fills the eye, and so he enters heaven; a scene of calm but holy animation rests on the fields and cities of the celestial Canaan. I surely may say I have not in my recollection a picture which in its moral and religious effects is so impressive and instructive. Man's moral history,—his conflicts, his joys, his invisible enemies and friends, the humble beginning of his heavenward march in fear and sorrow, his alternations of hope and doubt, and his glorious reception into the celestial city,—is here most graphically and beautifully spread before you.

As a work of art I must therefore think it stands among the first our country has produced, while as an instructive and impressive family picture I know not its equal. Yours, most truly,

EDW. N. KIRK.

Beacon street, Boston, June, 1853.

We have space for only one more notice from the London Morning Advertiser :

“BUNYAN’S PILGRIM’S PROGRESS IN ONE HUNDRED TABLEAUX.— A remarkable work of art has just been submitted to our notice. It is an etching of most elaborate execution, of large dimensions, finished by cross hatching and shading till it has the finish and effect of line engraving. Some idea of the labor and artistic knowledge required to render such a multiplicity of figures effective, and to prevent the *ensemble* from offending the eye of taste, may be gathered from the fact that no less than *one hundred subjects* in a vignette form are combined into the one picture. These scenes embody the whole of the salient points of the immortal work of John Bunyan.

Beginning at the lower corner at the right hand we have No. 1, ‘The City of Destruction, or this world,’ and proceed through all the varied adventures of Christian. Many of these are delightfully suggestive of the symbolic imaginings of the quaint old tinker of Bedford, whose charming allegory has entranced the child, the poet, and the sage. ‘The Doubting Castle of Giant Despair’ (13), with its imprisoned pilgrims, and shepherds on ‘Delectable mountains’ leaning on their staves, are happy points of contrast. ‘The River of Death’ (No. 93), with its dark and bridgeless water from which nature shrinks back though heaven is sure beyond, ‘and the crowds of angels before the Gate Beautiful,’ and the transfigured pilgrims entering ‘the Celestial City’ (No. 98), may be viewed as completing the pictorial story. The drawing throughout is highly creditable to American art, and the print, which is well worthy a frame, will form a suggestive embellishment for the wall, more pregnant than the moral apothegms which in Eastern countries speak to the inhabitants of their dwellings.”

The work is every way remarkable.

ADJOINING TOWNS.

The towns which lie about Natick possess generally the same features which have been described as belonging to this town. They have New England's climate, New England's lakes and ponds, rivers and brooks, and manners and customs. A traveller, either on foot or by carriage, will meet with hearty "good mornings" from many smiling lips, and with insult from no one. He perhaps may feel a shudder if he chance to come near a school-house, but not unless he has been in the habit of passing them in former years. Improvement in this regard is clearly visible, and the passer-by is now more often met by a bow than by a shout or a shower of snow-balls.

Among the valleys and rural districts in the vicinity is much more of the primitive simplicity of New England in earlier times than is generally supposed.

The humble virtue's hospitable home,
 And spirit pious, patient, proud, and free;
 The self-respect grafted on innocent thoughts,
 The days of health and nights of sleep,
 The toils dignified by skill, the hopes
 Of cheerful old age, and a quiet grave.

But we will be somewhat more minute in our description of the towns which lie immediately about us.

DOVER, which lies to the northeast of Natick, was originally a part of Dedham. It was incorporated as a precinct in 1748, and as a town in 1784. The church was embodied in 1762, and Rev. Benjamin Caryl was its minister the same year. He continued in the pastoral office forty-one years, and was succeeded by Rev. Ralph Sawyer, who was settled in 1812. The surface of this town is uneven, and a considerable portion of it is covered with wood. Pine

Hill, in this town, near the Medfield line, is 400 feet above Charles River. Population is about 600. Distance from Natick five miles, and from Boston fourteen. Charles River village, in the northeast corner, is a manufacturing place.

SHERBORN. This town lies to the south of Natick. It was incorporated in 1674, and during its history has been more connected with Natick than any of the adjoining towns. It was Sherborn with whom Natick exchanged lands. The Sherborn minister lectured constantly for years to the Natick Indians. The site of the meeting-house is elevated, and the town possesses a rich soil, though somewhat rocky. There are two Congregational churches in the town, one of which is Unitarian. Its population is about 1200. The shoe business is carried on to some extent. Straw bonnets are manufactured in two or three shops. In this town the celebrated Fisher Ames first commenced the practice of law.

A large proportion of the farms are owned, occupied and improved by the fifth, sixth, seventh and eighth generations, descended from those who reclaimed them from the wilderness.

FRAMINGHAM. This town lies to the west of Natick, and is well known as one of the finest farming towns in the State. It was incorporated in 1700. In this year it was by the General Court "ordered that said plantation, called Framingham, be henceforth a township, retaining the name of Framingham, and have and enjoy all the privileges of a town according to law." The first minister of the place was Rev. John Swift, who was ordained October, 1701, and died in 1745, aged 67. This town is about six miles from Natick, and twenty-one from Boston. The centre village contains eighty dwelling houses and four churches — one Orthodox, one Unitarian, one Baptist, one Universalist.

SAXONVILLE, a manufacturing town, is two and one half miles to the east of this, and is connected with Natick by a railroad.

WAYLAND. This town, which lies on the north of Natick, bore the name of *East Sudbury* from 1780 to 1835. It is separated on the west from Sudbury by the river of that name, which annually overflows a large tract of land to the west and north of the town. In February, 1722-3, the church at Sudbury was by a vote of its members divided into two distinct churches. Mr. Cook was ordained the pastor on the east side of Sudbury River in March of 1723. He died in 1760. In 1765 the number of houses on the east side was 112; the number of families, 129; the number of white inhabitants, 698. The inhabitants of Wayland are almost exclusively farmers.

WESTON. The exact period (says Dr. Kendall in his *Century Sermon*, preach in 1813) when what is now called Weston began to be settled, is not known, but it must have been pretty early. In ecclesiastical affairs this town was connected with Watertown about sixty-eight, and in civil concerns about eighty years. Weston was incorporated as a distinct town in 1712, previous to which time it had been a precinct of Watertown. We find the precinct in 1706 was *presented at the Court of Sessions* on account of their not having a settled minister. Rev. William Williams was ordained here in 1709; Rev. Samuel Woodard, the successor of Mr. Williams, in 1751. This town is the residence of many people from Boston during the summer months.

NEEDHAM. This bounds Natick on the east, and was originally part of Dedham. Charles River winds around it on three sides, leaving it in the form of a peninsula. On the banks of the river are large bodies of meadow land — one to the east, partly in Dedham and partly in Newton, called Broad's, is said to be the largest in the State. Two "Falls," Upper and Lower, in the river, give very valuable water privileges to the town; at these places are gathered most of the population. The town was incorporated in 1711.

In connection with our description of the country in this vicinity a similar description of it in 1629 will be read with interest. We

find it in the Massachusetts Historical Society Records for 1792. It is entitled "New England Plantation,—or, a short and true description of the commodities and discommodities of that country. Written in the year 1629, by Mr. Higgeson, a reverend divine now there resident. Whereunto is added a letter sent by Mr. Graus, an Enginere, out of New England. Reprinted from the third edition, London, 1530."

"Letting passe our voyage by sea we will now begin our discourse on the shore of New England. And because the life and welfare of every creature heere below, and the commodiousness of country whereat such creatures live, doth by the most wise ordering of God's Providence depend next unto himselfe upon the temperature and disposition of the foure elements, earth, water, aire, and fire, (for as of the mixture of all these all sublunary things are composed, so by the more or less enjoyment of the wholesome temper and convenient use of these consisteth the only well being both of man and beast in a more or less comfortable measure in all countries under the heavens,) therefore I will endeavour to shew you what New England is by the consideration of each of these apart, and truly indeavor by God's helpe to report nothing but the naked truth, and that both to tell you of the discommodities as well as of the commodities, though as the idle proverb is, *travellers may lye by authoritie*, and so may take too much sinfull libertie that way. Yet I may say of myselfe, as once Nehemiah did in another case, *Shall such a man as I lie?* No, verily; it becometh not a preacher of truth to be a writer of falshood in any degree; and therefore I have beene carefull to report nothing of New England but what I have partly seene with mine own eyes, and partly heard and enquired from the mouths of verie honest and religious persons, who, by living in the countrey a good space of time, have had experience and knowledge of the state thereof, and whose testimonials I doe believe as my selfe.

First, therefore, of the earth of New England and all the appurtenances thereof. It is a land of divers and sundry sorts all about Masathulets Bay, and at Charles River is as fat blacke earth as can be seene anywhere; and in other places you have a clay soyle, and

in other gravell, in other sandy, as it is all about our plantation at Salem, for so our towne is now named.

The forme of the earth here, in the superficies of it, is neither too flat in the plainnesse, nor too high in hills, but partakes of both in a mediocritie, and fit for pasture, or for plow or meddow ground, as men please to employ it; though all the country bee, as it were, a thicke wood for the generall, yet in divers places there is much ground cleared by the Indians, and especially about the plantation. And I am told that about three miles from us a man may stand on a little hilly place and see divers thousands of acres of ground as good as need to be, and not a tree in the same. It is thought here is good clay to make bricke and tyles and earthen pot as need to be. At this instant we are setting a brick-kill on worke to make bricke and tiles for the building of our houses. For stone here is plentie of slates at the Isle of Slate in Masathulets Bay, and limestone, freestone and smooth-stone, and iron-stone, and marble-stone also in such store that we have great rocks of it, and a harbour hard by. Our plantation is from thence called Marble Harbour.

Of minerals there hath yet been but little triall made, yet we are not without great hope of being furnished in that soyle.

The fertilitie of the soyle is to be admired at, as appeareth in the abundance of grasse that groweth everie where, both verie thicke, verie long, and verie high, in divers places. But it groweth verie wildly, with a great stalke and a broad ranker blade, but it never had been eaten with cattle, nor mowed with a sythe, and seldome trampled on by foot. It is scarce to bee believed how our kine and goates, horses and hogges doe thrive and prosper here, and like well of this country.

In our plantation we have already a quart of milke for a penny; but the abundant encrease of corne proves this country to bee a wonderment. Thirtie, fortie, fiftie, sixtie, are ordinarie here. Yea, Joseph's encrease in Ægypt is outstript here with us. Our planters hope to have more than a hundred fould this yere; and all this while I am within compasse; what will you say of two hundred fould and upwards? It is almost incredible what great gaine some of our English planters have had by our Indiane corne. Credible persons have assured me, and the partie himselfe avouched the truth of it to me, that of the setting of 13 gallons of corne hee hath had increase of it 52 hogsheads, every hogshead holding seven bushels

of London measure, and every bushell was by him sold and trusted to the Indians for so much beaver as was worth 13 shillings; and so of this 13 gallons of corne, which was worth 6 shillings 8 pence, he made about 327 pounds of it the yeere following, as by reckoning will appeare; where you may see how God blessed husbandy in this land. There is not such greate and plentifull eares of corne, I suppose, any where else to bee found but in this countrey. Because also of varietie of colours, as red, blew, and yellow, &c., and of one corne there springeth four or five hundred. I have sent you many eares of divers colours, that you may see the truth of it. Little children here, by setting of corne, may earne much more than their owne maintenance.

They have tryed our English corne at New Plimmouth plantation, so that all our several grains will grow here verie well, and have a fitting soyle for their nature.

Our Governor hath store of greene pease growing in his garden as good as ever I eat in England.

This countrey aboundeth naturally with store of roots of great varietie and good to eat. Our turnips, parsnips, and carrots, are here both bigger and sweeter than is ordinary to be found in England. Here are store of pumpions, cowcombers, and other things of that nature which I know not. Also divers excellent pot-herbs grow abundantly among the grasse, as strawberrie leaves in all places in the countrey, and plentie of strawberries in their time, and pennyroyall, wintersaverie, sorrell, brookeline, liverwort, camell, and water cresses; also leekes and onions are ordinarie, and divers physicall herbs. Here are also abundance of other sweet herbs delightful to the smell, whose names we know not, &c., and plentie of single damask roses, verie sweete; and two kinds of herbes that bare two kinds of flowers very sweet, which they say are as good to make cordage or cloath as any hemepe or flaxe we have. Excellent vines are here up and downe in the woods. Our Governor hath already planted a vineyard with great hope of increase.

Also, mulberries, plums, raspberries, corrance, chestnuts, filberds, walnuts, smalnuts, hurtleberries, and leaves of whitethorne neere grow in plentie here.

For wood there is no better in the world, I think, here being found sorts of oke differing both in the leafe, timber, and colour, all excellent good. There is also good ash, elme, willow, birch, beech, saxa-

fras, juniper, cipres, cedar, spruce, pines, and firre that will yeeld abundance of turpentine, pitch, tarre, masts, and other materials for building both of ships and houses. Also, here are store of sumacke trees — they are good for dying and tanning of leather ; likewise such trees yeeld a precious gum called wine benjamin, that they say is excellent for perfumes. Also, here be divers roots and berries wherewith the Indians dye excellent holding colours that no raine nor washing can alter. Also, wee have materials to make sope — ashes and salt-peter in abundance.

For beasts there are some beares, and they say some *lyons*, also, for they have been seen at Cape Anne. Also, here are several sorts of deere, some whereof bing three or four young ones at once, which is not ordinarie in England. Also, wolves, foxes, beavers, otters, martins, great wild cats, and a great beast called a molke, as bigge as an oxe. I have seen the skins of all these beasts since I came to this place taken excepting the *lyons*. Also, here are great store of squirrels, some greater and some smaller and lesser ; there are some of the lesser sort, they tell me, that by a certaine skill will fly from tree to tree, though they stand farre distant.

Of the Waters of New England, with the things belonging to the same.

New England hath water enough, both salt and fresh — the greatest sea in the world, the Atlantieke Sea, runs all along the coast thereof. There are abundance of islands along the shore, some full of wood and masts, to feed swine ; and others cleere of wood, and fruitful to bear corne. Also, wee have store of excellent harbours for ships, as at Cape Anne, and at Masathulets Bay, and at Salem, and at many other places ; and they are the better because for strangers there is a verie difficult and dangerous passage into them, but unto such as are well acquainted with them they are easie and safe enough. The abundance of sea fish are almost beyond beleeving, and sure I should scarce have beleeved it except I had seene it with mine own eyes. I saw great store of whales, and crampusse, and such abundance of mackerils that it would astonish one to behold ; likewise codfish in abundance, on the coast, and in their season are plentifully taken. There is a fish called a basse, a most sweet and

wholesome fish as ever I did eate ; it is altogether as good as our fresh sammon, and the season of their comming was begun when wee came first to New England in June, and so continued about three months space. Of this fish our fishers take many hundreds together which I have seen lying on the shore to my admiration ; yea, their nets ordinarily take more than they are able to hale to land, and for want of boats and men they are constrained to let a many goe after they have taken them, and yet sometimes they fill two boates at a time with them. And besides basse wee take plentie scate and thornbacks, and abundance of lobsters, and the leest boy in the plantation may both catch and eat what he will of them. For my owne parte, I was soone cloyed with them, they were so great, and fat, and lussious. I have scene some myselfe that have weighed 16 pound, but others have had, divers times, so great lobsters as have weighed 25 pounds, as they assure mee. Also, heere is abundance of herring, turbent, sturgion, cuskes, hadocks, mullets, eeles, crabbes, muskles, and oysters. Besides, there is probability that the countrey is of an excellent temper for the making of salt. For since our comming our fishermen have brought home very good salt, which they found candied, by the standing of the sea water and the heat of the sunne, upon a rock by the sea shore ; and in divers salt marshes that some have gone through, they have found some salt in some places crushing under their feete and cleaving to their shooes.

And as for fresh water, the countrey is full of dainty springs, and some great rivers, and some lesser brookes ; and at Masathulets Bay they digged wels and found water at three foot deepe in most places. And neere Salem they have as fine cleere water as we can desire, and we may digge wels and find water where we list.

Thus we see both land and sea abound with store of blessings for the comfortable sustenance of man's life in New England.

Of the Aire of New England, with the Temper and Creatures in it.

The temper of the aire of New England is one speciall thing that commends this place. Experience doth manifest that there is hardly a more healthfull place to be found in the world that agreeth better with our English bodyes. Many have been weake and sickly in Old

England, by comming hither have beene thoroughly healed and growne healthfull strong. For here is an extraordinarie cleere and dry aire, that is of a most healing nature to all such as are of a cold melancholy, flegmatick, rheumatick temper of body. None can more truly speake hereof by their owne experience than myselfe. My friends that knew me can well tell how verie sickly I have bin, and continually in physick, being much troubled with a tormenting paine through an extraordinarie weaknesse of my stomacke, and abundance of melancholicke humors; but since I came hither on this voyage, I thanke God, I have had perfect health and freed from paine and vomiting, having a stomacke to digest the hardest and coarsest fare, who before could not eat finest meat; and whereas my stomacke could onley digest and did require such drinke as was both strong and stale, now I can and doe often times drink New England water verie well; and I that have not gone without a cap for many yeeres together, neither durst leave off the same, have now cast away my cap, and doe weare none at all in the day time. And whereas before time I cloathed myselfe with double cloaths and thick waistcoates to keep me warme, even in the summer time, I doe now goe as thin clad as any, onley wearing a light stuffe cassocke upon my shirt, and stuffe breeches of one thickness without linings. Besides, I have one of my children that was formerly most lamentably handled with sore breaking out of both his hands and feet of the king's evill, but since he came hither hee is very well ever he was, and there is hope of perfect recoverie shortly even by the very wholesomnesse of the aire, altering, digesting, and drying up the cold and crude humours of the body. And therefore I think it is a wise course for al cold complections to come to take physick in New England, for a sup of New England's aire is better than a whole draught of Old England's ale.

In the summer time, in the midst of July and August, it is a good deale hotter than in Old England; and in winter, January and February are much colder, as they say. But the spring and autumné are of a middle temper.

Fowles of the aire are plentifull here, and of all sorts as we have in England as farre as I can learn, and a great many of strange fowles which we know not. Whilst I was writing these things one of our men brought home an eagle which hee had killed in the wood. They say they are good meate. Also, here are many kinds of excel-

ent hawkes, both sea hawkes and land hawkes. And myself walking in the woods with another in company sprung a partridge so bigge that through the heaviness of his body could fly but a little way. They that have killed them say they are as bigge as our hens. Here are likewise abundance of turkies often killed in the woods, farre greater than our English turkies, and exceeding fat, sweet, and fleshy, for here they have abundance of feeding all the yeere long, as strawberries; in summer al places are full of them, and all manner of berries and fruits. In the winter time I have seene flockes of pidgeons, and have eaten of them. They doe fly from tree to tree as other birds doe, which our pidgeons will not doe in England. They are of all colours as ours are, but their wings and tayles are far larger, and therefore it is likely they fly swifter to escape the terrible hawkes in this country. In winter time this country doth abound with wild geese, wild ducks, and other sea fowle, that a great part of winter the planters have eaten nothing but roast meate of divers fowles which they have killed.

Thus you have heard of the earth, water, and aire of New England; now it may bee you expect something to bee said of the fire proportionable to the rest of the elements. Indeede, I thinke New England may boast of this element more than all the rest. For though it bee here somewhat cold in the winter, yet here we have plenty of fire to warm us, and that a great deal cheaper than they sel billets and faggots in London. Nay, all Europe is not able to afford to make so great fires as New England. A poore servant here that is to possesse but 50 acres of land, may afford to give more wood for timber and fire, as good as the world yeelds, than many noblemen in England can afford to do. Here is good living for those that love good fires. And although New England have no tallow to make candles of, yet by the abundance of the fish thereof it can afford oil for lampes. Yea, our pine trees, that are the most plentifull of all wood, doth allow us plenty of candles, which are very usefull in a house. And they are such candles as the Indians commonly use, having no other, and they are nothing else but the wood of the pine tree cloven in two little slices, something thin, which are so full of the moysture of turpentine and pitch that they burn as cleere as a torch. I have sent you some of them that you may see the experience of them.

Thus of New England's commodities; now I will tell you of some discommodities that are here to be found.

First, in the summer season for these three months, June, July, and August, we are troubled much with little flyes, called musketoes, being the same they are troubled with in Lincolnshire and the Fens; and they are nothing but gnats, which except they be smoked out of their houses are troublesome in the night season.

Secondly, in the winter season for two months space, the earth is commonly covered with snow, which is accompanied with sharp biting frosts, something more sharpe than is in Old England, and therefore are forced to make great fires.

Thirdly, the countrey being very full of woods and wildernesses, doth also much abound with snakes and serpents of strange colours and huge greatnesse; yea, there are some serpents, called rattlesnakes, that have rattles in their tails, that will not fly from a man as others will, but will flye upon him, and sting him so mortally that hee will dye within a quarter of an houre after, except the partie stinged have about him some of the root of an herbe called snake-weed to bite on, and then hee shall receive no harme; but yet seldom falles it out that any hurt is done by these. About three years since an Indian was stung to death by one of them, but we heard of none since that time.

Fourthly, and lastly, here wants, as it were, good company of honest Christians to bring with them horses, kine, and sheepe, to make use of this fruitfull land; great pittie it is to see so much good ground for corne and for grasse as any under the heavens, to ly altogether unoccupied when so many honest men and their families in Old England, through the populousnesse thereof, do make very hard shift to live one by the other.

Now, thus you know what New England is, as also with the commodities and discommodities thereof. Now I will shew you a little of the inhabitants thereof and their government.

For their governors they have kings, which they call Saggamores, some greater, and some lesser, according to the number of their subjects. The greatest Saggamores about us can not make above three hundred men, and other lesse Saggamores have not above fifteen subjects, and others neere about us but two.

Their subjects above twelve years since were swept away by a great and grievous plague that was amongst them, so that there are verie few left to inhabite the country.

The Indians are not able to make use of the one-fourth part of

the land, neither have they any settled places, as townes, to dwell in, nor any ground as they challenge for their own possession, but change their habitation from place to place.

For their statures, they are a tall and strong limmed people, their colours are tawney, they goe naked, save onley they are in part covered with beasts' skins on one of their shouleers, and weare something before; their haire is generally blacke, and cut before like gentle-women, and one locke longer than the rest, much like to our gentel-men, which fashion I think came from hence into England.

For their weapons they have bowes and arrowes, some of them headed with bone, and some of them with brasse. I have sent you some of them for an example.

The men for the most part live idley; they do nothing but hunt and fish. Their wives set their corne and doe all their other worke. They have little household stuffe, as a kettle, and some other vessels like trayses, spoones, dishes, and baskets.

Their houses are verie little and homely, being made with small poles pricked into the ground, and so bended and fastened at the tops, and on the sides they are matted with boughs and covered on the roof with sedge and old mats; and for their beds that they take their rest on, they have a mat.

They doe generally professe to like well of our coming and planting here; partly because there is abundance of ground that they cannot possesse nor make use of, and partly because our being here will bee a meanes both of relief to them when they want, and also a defence from their enemies, wherewith (I say) before this plantation began they were often indangered.

For their religion they do worship two Gods, a good God and an evil God. The good God they call Tantum, and their evil God, whom they fear will doe them hurt, they call Squantum.

For their dealing with us, we neither fear them nor trust them, for fourtie of our musketeeres will drive five hundred of them out of the field. We use them kindly; they will come into our houses sometimes by half a dozen or half a score at a time when we are at victuals, but will ask or take nothing but what we give them.

We purpose to learn their language as soon as we can, which will be a means to do them good.

Of the Present Condition of the Plantation, and what it is.

When we came first to Nehum-kek we found about half a score houses, and a faire house newly built for the Governor ; we found also abundance of corne planted by them, very good and well liking. And we brought with us about two hundred passengers and planters more, which by common consent of the old planters were all combined together into one body politicke, under the same Governour.

There are in all of us, both old and new planters, about three hundred, whereof two hundred of them are settled at Nehum-kek, now called Salem. And the rest have planted themselves at Masathulets Bay, beginning to build a towne there which wee do call Cherton, or Charles Town.

We that are settled at Salem make what haste we can to build houses, so that within a short time we shall have a faire towne.

We have great ordnance, wherewith we doubt not but we shall fortifie ourselves in a short time to keep out a potent adversary. But that which is our greatest comfort, and meanes of defence above all other, is, that we have here the true religion and holy ordinances of Almighty God taught amongst us. Thankes be to God, wee have here plenty of preaching, and diligent catechizing, with strict and carefull exercise, and good and commendable orders to bring our people into a Christian conversation with whom we have to doe withall. And thus we doubt not but God will be with us, and *if God be with us, who can be against us?*

A Letter sent from New England by Master Graves, Engynere, now there resident.

Thus much I can affirme in generall, that I never came in a more goodly country in all my life, all things considered. If it hath not at any time been manured and husbanded, yet it is very beautifull in open lands mixed with goodly woods, and again open plains, in some places five hundred acres, some places more, some lesse ; not much troublesome for to clear for the plough to goe in, no place barren, but on the tops of the hills the grasse and weeds grow up to a man's face ; in the lowlands and by fresh rivers abundance of grasse and

large meddows, without any tree or shrub to hinder the sith. I never saw, except in Hungaria, unto which I always paralell this countrie, in all our most respects, for every thing that is heare eyther sowne or planted prospereth far better than in Old England. The increase of corne is here farre beyond expectation, as I have seene here by experience in barley, the which because it is so much above your conception I will not mention. And cattle doe prosper very well, and those that are bredd here farr greater than those with you in England. Vines doe grow here plentifully laden with the biggest grapes that ever I saw, some I have seen foure inches about, so that I am bold to say of this countrie, as it is commonly said in Germany of Hungaria, that for cattel, corne, and wine, it excelleth. We have many more hopefull commodities here in this country, the which time will teach to make good use of. In the mean time we abound with such things which next under God doe make us subsist — as fish, fowle, deere, and sundrie sorts of fruits, as musk-millions, water-millions, Indian pompions, Indian pease, beanes, and many other odde fruits that I cannot name — all which are made good and pleasant through this maine blessing of God, the healthfulnesse of the countrie which far exceedeth all parts that ever I have been in. It is observed that few or none doe here fall sicke, unless of the scurvy, that they bring from aboard the ship with them, whereof I have cured some of my companie only by labour.

FORMATION OF THE CHEROKEE ALPHABET.

The invention of the Cherokee alphabet is one of the most remarkable events in the history of the aborigines. The best account we have seen of it is by Samuel L. Knapp, who was acquainted with its author. The English name of the celebrated Indian was George Guess. He is said to have been a half-breed, but whether he was so or not he never associated with the whites, or spoke any language but that of the Cherokees. Prompted by his own curiosity and urged by several friends, Mr. Knapp applied to Seequayah through the medium of two interpreters, one a half blood, Capt. Rodgers, and the other a full-blood chief, whose assumed English name was John Maw, to relate to him, as minutely as possible, the mental operations and all the facts in his discovery. He cheerfully complied with the request, and gave very deliberate and satisfactory answers to every question, and was at the same time careful to know from the interpreters if Mr. Knapp distinctly understood his answers. No Stoic could have been more grave in his demeanor than was Seequayah. He pondered, according to the Indian custom, for a considerable time after each question before he made his reply, and often took a whiff of his calumet while reflecting on his answer. The substance of his communications to Mr. Knapp was as follows. That he, Seequayah, was now about sixty-five years old, that in early life he was gay and talkative, and although he never attempted to speak in council but once, yet was often, from the strength of his memory, his easy colloquial powers, and ready command of his vernacular, story-teller of the convivial party. His reputation for talents of every kind gave him some distinction when he was quite young. In the St. Clair defeat, or some one that soon followed it, a letter was found on the person of the prisoner, which was wrongly read by him to the Indians. In some of their deliberations on this subject, the question arose among them whether this mysterious power of *the talking leaf*, as the printed page was called, was the gift of the Great Spirit to the white man, or a discovery of the white man himself. Most of his companions were of the former

opinion, while he as strenuously maintained the latter. This frequently became a subject of contemplation with him afterwards, as well as many other things which he knew, or had heard that the white man could do, but he never sat down seriously to reflect on the subject until a swelling on his knee confined him to his cabin, and which at length made him a cripple for life by shortening the diseased leg.

Deprived of the excitements of war, and the pleasures of the chase, in the long nights of his confinement, his mind was again directed to the mystery of the power of *speaking by letters*, the very name of which of course was not to be found in his language.

From the cries of wild beasts, from the talents of the mocking-bird, from the voices of his children and his companions, he knew that feelings and passions were conveyed by different sounds from one intelligent being to another. The thought struck him to try to ascertain all the sounds in the Cherokee language. His own ear was not remarkably discriminating, and he called to his aid the more acute ears of his wife and children. He found great assistance from them. When he thought he had distinguished all the different sounds in their language he attempted to use pictorial signs, images of birds and beasts, to convey these sounds to others, or to mark them in his own mind.

He soon dropped this method, as difficult or impossible, and tried arbitrary signs, without any regard to appearances, except such as might assist them in recollecting them, and distinguishing them from each other. At first these signs were very numerous, and when he got so far as to think his invention nearly accomplished, he had about two hundred characters in his alphabet. By the aid of his daughter, who seems to have entered into the genius of his labor, he reduced them to eighty-six, the number he now used. He then undertook to make these characters more comely to the eye, and succeeded. As yet he had not the knowledge of the pen as an instrument, but made his characters on a piece of bark with a knife or nail. At this time he sent to the Indian Agent, or some trader in the nation, for paper and pen. His ink was easily made from some of the bark of the forest trees whose coloring properties he had previously known, and after seeing the construction of the pen he soon learned to make one, but at first he made it without a slit; this inconvenience was however quickly removed by his sagacity.

His next difficulty was to make his invention known to his countrymen, for by this time he had become so abstracted from his tribe and their usual pursuits, that he was viewed with an eye of suspicion. His former companions passed his wigwams without entering, and mentioned his name as one who was practising improper spells, for notoriety or mischievous purposes, and he seemed to think he should have been hardly dealt with if his docile and unamiable disposition had not been so generally acknowledged by his tribe. At length he summoned some of the most distinguished of his nation, in order to make his communication to them; and after giving the best explanation of his principle that he could, stripping it of all supernatural influence, he proceeded to demonstrate in good earnest that he had made a discovery. His daughter, who was now his only pupil, was ordered to go out of hearing while he requested his friends to name a word or sentiment, which he put down, and then she was called in and read it to them; then the father retired and the daughter wrote. The Indians were wonder-struck, but not entirely satisfied. Seequayah then proposed that the tribe should select several youths from among their cleverest young men, that he might communicate the mystery to them. This was at once agreed to, although there were some lurking suspicions of necromancy in the whole business. John Maw, among others, was selected for this purpose. The tribe watched them for several months with anxiety, and when they offered themselves for examination the feelings of all were wrought up to the highest pitch. The youths were separated from each other and from their master, and watched with the greatest care. The uninitiated directed what the master and pupils should write to each other, and these tests were varied in such a manner as not only to destroy their infidelity, but most firmly to fix their faith. The Indians on this ordered a great feast and made Seequayah conspicuous at it. How nearly alike is man in every age. Pythagoras did the same on discovering an important principle in Geometry. Seequayah became at once schoolmaster, professor, philosopher, and chief. His countrymen were proud of his talents, and held him in reverence as one favored by the Great Spirit. The inventions of early time were shrouded in mystery. Seequayah disdained all deception. He did not stop here, but carried his discovery to numbers. He of course knew nothing of Arabic digits, nor of Roman letters in the science. The

Cherokees had mental numerals to one hundred, and had words for all numbers up to that, but they had no signs or characters to assist them in enumerating, adding, subtracting, multiplying, or dividing. He reflected upon this until he had created their elementary principle in his mind, but he was at first obliged to make words to express his meaning, and then signs to explain it. By this process he soon had a clear conception of numbers up to a million. His great difficulty at the beginning was to fix the power of his signs according to their places. When this was overcome his next step was in adding up his different numbers, in order to put down the fraction of the decimal and give the whole number to his next place. He adhered to all the customs of his country, and when his associate chiefs assumed the dress of the English he was clothed like an Indian in all respects. He was a man of varied abilities, and he passed from metaphysical and philosophical investigation to that of mechanics with the greatest ease.

The only practical mechanics he was acquainted with were a few blacksmiths who could make rough tomahawks, or repair the lock of a rifle, yet he became a white and silversmith without any instruction, and made spurs and silver spoons with neatness and skill, to the great admiration of the people of the Cherokee nation. Seequayah had also a great taste for painting. He mixed his colors with skill, acquainting himself with all the art and science of his tribe upon the subject; he added many experiments of his own, some of which were very successful. For his drawings he had no models but such as nature furnished, and he often copied nature with astonishing faithfulness. His portraits were coarse, but often spirited and correct, and he gave action and sometimes grace to his representations of animals. He had never seen an artist's pencil, but he made use of the hair of wild animals for his brushes. Some of his productions evince a knowledge of perspective, but he could not have formed rules for this. The manners of this Indian genius were most easy, and his habits those of the most assiduous scholar. He understood and felt the advantages the white man had long enjoyed, of having the accumulations of every branch of knowledge by means of a written language, while the red man could only commit his thoughts to uncertain tradition. He reasoned correctly when he urged this to his friends, as the cause why the red man had made so

few advances in knowledge in comparison with us. To remedy this was his great aim.

It may not, perhaps, be known that the Government of the United States had a font of types cast for his alphabet, and that a newspaper, printed partly in the Cherokee language and partly in the English, was established in New Echota, which is characterized by decency and good sense, and that thus many Indians learned to read both languages. The head chief of the Cherokees confirmed the statements in relation to Seequayah, and added that he was an Indian of the strictest veracity and sobriety. This wild son of the forest has arisen to prove that men have not degenerated since primitive days and the romantic ages of wonderful effort and renown.

A BRIEF ACCOUNT OF THE CUSTOMS AND MANNER
OF LIVING IN THE DAYS OF OUR
FOREFATHERS.

It may be interesting to the people of the town to know the simple manners and modes of life of those from whom they have descended, especially as a great change has taken place in these respects in the last half century. Nor is it considered inapplicable to this work. Some parts of the following account are taken from the Rev. H. White's Early History of New England, and by him from the Old Colony Memorial, all to be found in the library of the Massachusetts Genealogical Society, to which, by the kindness of one of its members, the author has had admission during the preparation of his work.

1. MANNER OF DRESS.

In general, men, old or young, had a decent coat, vest, and small clothes, and some kind of fur hat. Old men had a great coat, and a pair of boots; the boots were substantially made of good leather, and lasted for life; they were long and reached to the knee.

For every day they had a jacket reaching about half way down the thigh, striped vest, and the small clothes, like the jacket, made of homespun flannel cloth, fulled at the mill, but not sheared; flannel shirts, and knit woollen stockings, with leather shoes and a silk handkerchief for holidays. In the summer they wore a pair of wide petticoat trousers, reaching half way from the knee to the ankles. Shoes and stockings were not worn in summer when at work on the farm. Boys, as soon as they left their petticoats, were put into small clothes, summer or winter. These were made of home manufactured cloth for common, and everlasting for meeting dress. The oldest son had a pair of the latter cloth, and when he had outgrown them the next took them, and so down to the tenth son, if there were so many in the family.

This manner of dress continued till long trousers were introduced, which were called tongs, and did not differ much in shape from those now in use. They were made of tow cloth, linen and cotton, in the summer, and in the winter, flannel, and were soon worn by old men as well as by young men and boys. Young men never wore great coats. I recollect, says a writer of those times, a neighbor of my father's who had four sons between nineteen and thirty year of age ; the oldest got a pair of boots, the second a surtout, the third a watch, and the fourth a pair of silver shoe-buckles. This made a neighborhood talk, and the family were supposed to be on the high road to insolvency.

The women, old and young, wore home-made flannel gowns in winter, and in the summer wrappers or shepherddresses, which were made without waists, and gathered around the neck.

They were usually contented with one calico gown, but generally had a calimanco or camlet, and some had them made of poplin ; the sleeves were short and came only to the elbow ; on holidays they wore one, two, or three ruffles on each arm, sometimes ten inches wide.

They wore long gloves, coming up to the elbow, secured by what was called tightens, made of black horsehair ; round gowns had not come in fashion, so they wore aprons made of checked linen, cotton, and, for Sunday, white cotton, long lawn, or cambric. They seldom wore caps, only when they appeared in full dress ; they had two kinds — one was called strap cap, which was tied under the chin, and the other round corn cap, which did not come over the ears. They wore thick and thin leather and broadcloth shoes, with wooden heels covered with cloth or leather an inch and a half high, with peaked toes, which turned up. They generally had very small muffs, and some wore masks.

In those days the young women did not consider it a hardship nor a disgrace to walk five or six miles to meeting on the Sabbath, or on lecture days ; in the country towns, scarcely a chaise or any other vehicle was used. The common conveyance was by horses fitted out with saddles and pillions. A man and woman rode together on the same horse, and sometimes a little boy rode before the man, and an infant in the lap of the woman. No inconsiderable journeys were made in this way

Horses, then, were made to pace, that they might carry their riders

more gently. It was not until a little while before the revolutionary war that they learned to trot. A horse that would sell for thirty dollars was considered of the first quality, and one more than nine years old was considered of little value.

In those days everybody went to meeting on the Sabbath and lecture days, however distant they lived. Those who owned horses did not consider them any more their own than their neighbors', on that day. It was the custom in many, if not in all country towns, for the owner with his wife to ride half way to a horse block, made for that purpose, and there hitch his horse and walk on, for his neighbor to ride who set out on foot; and so when they returned.

THEIR MANNER OF LIVING.

Their dinners in the winter season were generally the same. First they had a dish of broth, called porridge, with a few beans in it, and a little summer savory, then an Indian pudding with sauce, and then a dish of boiled pork and beef, with round turnips and a few potatoes. Potatoes were then a scarce article; three or four bushels were considered a large crop, and these not larger than a hen's egg. Their supper and breakfast were generally the same; those who had milk, ate it with toasted bread; if not, sweetened cider with bread and cheese. Sabbath mornings they generally had chocolate or bohea tea, the first sweetened with molasses, the last with brown sugar, and with them pancakes, doughnuts, brown toast, or some sort of pie. They had no dinners till after meeting, when they had a roast goose, or turkey, spare rib, or a stew pie, in the spring and summer. They generally ate bread and milk for supper and breakfast.

At that time no family had a barrel of flour. The farmers broke up a piece of new ground and planted it with wheat and turnips. This wheat, by the help of the sieve, was their flour. A writer of years gone by, says "the chiefest corn they planted was Indian grain before they had ploughs; and let no men make a gest at pumpkins, for with this food the Lord was pleased to feed his people, to their good content, till corn and cattle were increased."

Their corn, before they had built mills to grind it, was pounded with a wooden or stone pestle in a mortar made of a large log hol-

lowed out at one end. They cultivated barley, much of which was made into malt for beer, which they drank instead of ardent spirit. They raised flax, which they rotted in water, and then manufactured it in their families into thread and cloth.

The first houses which they built were very coarse, rude structures. They had steep roofs, covered with thatch or small bundles of sedge or straw laid one over another. The fire-places were made of rough stones, and the chimneys of boards, or short sticks crossing each other and plastered inside with clay. In a few years houses of a better construction began to appear. They were built with two stories in front, and sloped down to a low one in the rear; the windows opened outward on hinges, and were small. The glass was small and in the shape of a diamond, and set in sashes of lead.

The fire-places were hugely large, and could receive a four foot log beside seating the family of children in the corners, where they could look up and count the stars. They were uniformly placed so as to front the south, on whatever side of the road they might be, and the object was that when the sun shone on it the house might serve as a sun-dial.

It is said to have been a custom of the first settlers to wear their beards so long that in the winter it would sometimes freeze together, so that it was difficult to get the vessels in which they took their drink to their mouths.

The common address of men and women was good-man and good-wife. None but those who sustained some office of dignity, or belonged to some respectable family, were complimented as master or mistress. In writing they did not use the capital F but two small ones as ff.

THE MANNER IN WHICH SOME OF THEIR PUBLIC OFFICERS WERE ELECTED.

By an order of the Massachusetts General Court corn and beans were required to be used in voting for counsellors, the corn to manifest elections, the beans the contrary, on the choice or refusal of a candidate. The law imposed a heavy penalty if more than one corn or bean was used by one person.

The mode of living and manner of dress were much more favora-

ble to health than at the present time. Acute fevers were frequent, the principal of which were called the long or slow fevers, which run thirty, forty, and sometimes fifty days before it formed a crisis, and the slow nervous fever, which run generally longer than the former. Pulmonary complaints or consumptions were much less frequent than now ; indeed, a young person was rarely visited with this disease.

The duty of the sexton of the church was not only to ring the bell, and sweep the house, &c., but keep the hour glass, and turn it at the commencement of the minister's sermons, who was expected to close at the end of the hour. If he went on, or fell short of the time, it was a sufficient cause of complaint.

ACCIDENTS.

On the 9th of May, 1814, Mr. Daniel Travis and Mr. Henry Coggin were instantly killed by the fall of the dwelling house of the former, which stood on the site of the present residence of Deacon John Travis.

The particulars of this sad event, as taken from the lips of a living witness (Rev. Isaac Jennison), were briefly these :

Travis's house was undergoing repairs and enlargement. A new cellar had been dug and stoned ; the underpinning, which was of brick, removed ; the sills taken out, when it was thought best to raise it fourteen inches. Accordingly a new front sill was attached to the front posts by chain twists, and another placed beneath the rear posts. The front was raised by screws, the back by levers.

It was deemed unstable, and orders were given that if a crash was heard not to flee from beneath it into the new cellar. At the time of the fall, William Horton and John Jennings were outside, while Jennison, John Dunton, Travis, and Coggin were beneath.

Travis and Coggin ran out into the new cellar and were instantly crushed beneath the falling mass.

Their interment took place May 11th, under Masonic orders, by the Middlesex Lodge, located at Framingham. A procession of citizens was formed at the old tavern on Worcester turnpike, and moved to the centre meeting-house, where a funeral discourse was delivered by Rev. Charles Train, minister of the Baptist church at Framingham, a printed copy of which is before me.

DEATH OF MR. NATHAN STONE.

July 1st, 1793, Mr. Nathan Stone was killed by a falling lever, with which he was excavating stones, for the bridge near the residence of Edward Hammond, three rods south of Central turnpike, so called. The accident took place in Framingham, but the

deceased was an inhabitant of Natick. The following is the inscription on his tomb-stone, in the West Cemetery :

“By a sudden stroke, when void of fear,
Before my God I must appear;
Behold, my friends, with care attend,
Consider life and know its end.”

MR. SAMUEL COGGIN,

While driving his team, in Watertown, Oct. 14th, 1831, fell from his wagon and was crushed beneath the wheel.

In 1770, Joseph Drury was killed by the fall of a house which he had erected for a temporary abode while burning coal.

BENJAMIN WARD,

A brother of the Artemas who was drowned, as stated in this work under that head, was killed by an unruly yoke of oxen, October, 1789.

DEATH OF MR. JOHN S. ROSS.

In February, 1844, while Mr. John S. Ross was engaged in digging stones in the south part of the town, he was suddenly killed by the fall of the lever with which he was at work. He was struck in the back part of the head and survived but a few hours.

HANNAH FISK.

In 1796, an accident of a most distressing character occurred at the house of Joshua Fisk, now that of the heirs of Moses Fisk. Hannah Fish, four years old, was shot by her brother, a few years in advance of her in age. John (the name of the brother who committed the act) had been out with a still older brother in hunting excursions, and at this time levelled the gun, which happened to be loaded, at his infant sister, remarking that “he would kill a wild

goose." The contents of the gun were lodged in the side of the girl, who fell instantly over the warping bars, in the northeast chamber of the house. The stains of the blood on the floor were not many years since plainly to be seen. .

MAHLON DAVIS,

June 17th, 1851, attempting to cross the railroad at Spring street, was killed by a train of cars, which passed over his body. Inscribed on his tomb-stone, in Dell Park Cemetery, we find the following :

It was not thine with wife and children dear,
To breathe thy last upon a peaceful bed ;
In manhood's strength one moment thou wast here,
The next struck down and numbered with the dead.
Oh ! may thy sudden summons warn us all
To be prepared for our own final call.

DEATHS BY DROWNING.

The first death by drowning in Natick, of which we have any account, was that of Artemas Ward, who lived in the house now owned and occupied by Eleazer G. Wight. It was the middle of the winter of 1815, and Ward was returning from his work, across the ice on Lake Cochituate, and had arrived to within a few rods of that part of the shore now known as "Checkerberry Point," when the ice suddenly gave way beneath him. His cries were distinctly heard, but mistaken for other sounds. His remains were not found until the next day.

In 1818, Samuel Perry, son of Abel, was drowned in Charles River. It was the night of the 6th of May, and Perry was crossing the river on the bridge known as Loring's, a few rods back of Samuel Walcott's shoe manufactory. The night was intensely dark, and a thunder shower—long after remembered for its fierceness—was raging. It is supposed that he accidentally stepped from the planks of the bridge, which was then without railings. The following acrostic, written by William Bigelow, who has before been noticed, gives the particulars of the accident :

S ad was the gloom, the rain in torrents poured,
 A nd lightning flashed, and muttering thunder roared ;
 M urky convolving clouds heaven's arch o'erspread,
 U nusual horror stalked, and filled with dread
 E ven atheists' hearts. At that tremendous hour
 L urked round the assassin Death, with ruthless power ;
 P erry was seized, his unsuspecting prey —
 E nclosed in icy arms and borne away.
 R uddy the morn her usual blushes spread,
 R adiant the sun its beam refulgent shed,
 Y et not to him enrolled among the dead.

In March of the year 1818, Samuel Washburn, while returning to his home, from an auction at what was called the "Haynes

Tavern," fell from the bank of the pond into the water, a short distance to the left of the bridge since built by the city of Boston, west of "the Willows," so called, and was instantly drowned, never rising to the surface.

In 1825, Elijah Washburn, son of Samuel Washburn, noticed above, met the same death his father had found a few years previous. His house stood on the east shore of Lake Cochituate, in front of the house of Faithee Coggin. He went out in the evening, and his body was found the next day.

Josiah C. Bacon, a son of David and Sally Bacon, while picking strawberries in 1838, near Dug Pond, entered a boat with his younger brother, and attempted to cross the pond. When within a few feet of the shore, he leaped from the boat, but fell in water beyond his depth, and was drowned. He was ten years of age, noted for his amiability and precocity.

On the 13th June, 1844, Nathaniel W. Littlefield was the victim of an accident of the same description, in the same pond.

While bathing with his companions, he suddenly sunk in water too deep for wading, and, being unable to swim, was drowned before assistance could be obtained.

Dexter Sawin, a son of Phares, was drowned in Charles River, Feb. 4, 1819. Aged 11 years.

The following is inscribed upon his monument :

"The body, drowned beneath the wave,
Was hurried to the insatiate grave ;
The soul, pure spark of heavenly flame,
Returned to God from whom it came."

SUICIDES.

But three instances of suicide are known as ever having taken place in town.

George W. Titus, in the fall of 1838, shot himself, in a building adjoining his house. He was an intemperate man, and the cause of the commission of the deed was supposed to be partial insanity brought on by using too much liquor.

In the summer of 1853, Samuel Bigford shot himself in his house. He was also addicted to the habit of intemperance.

Mrs. Louisa Reed, was found suspended in an out-building of her mother's residence, in June of 1854. She was undoubtedly insane.

The following persons have, at different times, been found in fields, or on roads, dead: Dr. William Patterson, Jenny Fayer, Bulah Ward, Purley Howe, William Muzzey, Jonas Loker, Josiah Drury.

FIRES.

In 1805 the house of Levi Sawin, which stood where Charles Perry now lives, was destroyed by fire.

The next fire was in 1810. The house stood on the south side of Charles River, above the village, and was owned by a woman named Hannah Dexter, who was burned to death in the flames.

It is said that the house which stood where the large square house just vacated by Hon. John Wells now stands was burned; but from that time, for thirty years, no fire occurred in town. In December, 1843, the brick house on Central street, owned by Richard Hayes, was consumed by fire.

In August, 1843, a carpenter's shop, owned by Stephen Boulter, was set on fire and demolished.

On the 15th of September, 1846, the barn of Jedediah Washburn, with the contents, including a valuable horse, was burned.

On the 19th of April, 1845, the dwelling house, shop and barn of Amory Morse in "Little South," with their contents, were consumed by fire.—Loss estimated at \$8000.

On the 4th of December, 1854, a fire was discovered in Walcott Block. It was finally subdued, but not until it had nearly consumed a large portion of the central part of the building. — Damage estimated at \$5000.

In July, 1854, the house of Mr. Townsend, on Central street, was consumed; and in the same month of 1855 the block owned by Horace T. Hildreth, was seriously damaged by fire.

MURDERS.

Until 1847 we hear of no murder taking place in town; since that time four persons have fallen victims to the knife of the assassin. It is difficult to account for this fact;—it is useless to ascribe it to any general depravation in morals, or any unusual disregard of the sanctities of religion, for we see from all sources that nothing of this kind has taken place.

A perusal of the past pages of this volume will, we think, prove to all that there never has been so general a regard for each other's rights of person and property as during the last thirty years. We must then attribute it to providential and accidental circumstances, that four persons, three of them foreigners, and not residents of the town, should, within five years, be guilty of the crime of murder.

On the 1st of April, 1848, Mr. Josiah Childs, for a long time resident in town, was found about half way between his own house and Felchville, insensible, with his head badly bruised. He was taken to his home and survived a few days, but died of the wounds he had received. He was with his team, returning from Cochituate, to which place he had moved the goods of two Irishmen, brothers of the name of Riley. It was supposed that he was followed by them in returning, and murdered for his money, a large amount of which he had in his possession at the time. They were accordingly arrested, but acquitted at the final trial, on account of deficiency of evidence.

On the night of September 17, 1852, the second and most dreadful of the tragedies occurred.

Orra Taylor and wife, with three children, lived in the "Little South Village," so called. On the morning of the night alluded to, the oldest two of the children went to the house of the nearest neighbor, in their night dresses, and said their father and mother had been murdered. On entering the house, Mr. Taylor, a man about thirty years of age, was found lying dead, with five or six ghastly wounds upon his head and other parts of his person, inflicted with an

axe, which was afterwards found in one of the apartments; Mrs. Taylor was found in an adjoining room, still alive, with her head almost cloven asunder, and an infant lying at her feet bathed in blood. Thomas Casey, an Irishman about nineteen years of age, who worked for Mr. Taylor, was suspected of the murder. He had fled, but was found the next day in the woods in Framingham. He was tried in Cambridge, found guilty of the murder, and executed.

At one o'clock Sunday morning, July, 1854, James Warren, a resident of Natick, was stabbed in the Long Pond Hotel. It appears that several persons were engaged in drinking and gambling, when an altercation arose between Mr. Hilliard, the keeper of the house, and Warren, during which the latter struck the former on the face, whereupon Hilliard, drawing a dirk knife and following him into another room, gave him two severe stabs, one in the abdomen, the other in the right breast. Warren died in great agony about nine o'clock Sunday morning.

Hilliard is now in prison, awaiting his trial.

ANECDOTES.

The following anecdotes relating to events in Natick are published on authority of tradition :

While Eliot was engaged in translating the Bible into the Indian language, he came to the following passage in Judges 5 : 28 : “ The mother of Sisera looked out at the window, and cried through the lattice,” &c. Not knowing an Indian word to signify lattice, he applied to several of the natives, and endeavored to describe to them what a lattice resembled. He described it as framework, netting, wicker, or whatever occurred to him as illustrative, when they gave him a long, barbarous and unpronounceable word, as are most of the words in that language. Some years afterwards when he had learned their dialect more correctly, he is said to have laughed outright upon finding that the Indians had given him the true term for *eel-pot*, “ The mother of Sisera looked out at the window, and cried through the *eel-pot*.”

One of these sons of the forest is said to have discovered a more appropriate emblem of the Trinity than even the triangle itself. The missionary had been lecturing on the sublime and incomprehensible mystery, when one of his red auditors, after a long and thoughtful pause, thus addressed him : “ I believe, Mr. Minister, I understand you. The Trinity is just like water and ice and snow ; the water is one, the ice is another, and the snow is another, and yet they are all three water.”

The following is handed down as a true copy of a warrant issued by an Indian magistrate :

“ You, you big constable, quick you catch um Jeremiah Offscow, strong you hold um, safe you bring um afore me.

THOMAS WABAN, Justice Peace.”

When Waban became superannuated, a younger magistrate was appointed to succeed him. Cherishing that respect for age and long experience, for which the Indians are remarkable, the new officer waited on the old one for advice. Having stated a variety of cases and received satisfactory answers, he at length proposed the following:—"When Indians get drunk, and quarrel and fight and act like divvil, what you do den?" "Hah! tie um all up, and whip um plaintiff, whip um 'fendant, and whip um witness." Query—Can a more equitable rule be adopted on a *like* occasion by any nation?

In the course of Mr. Peabody's ministry there was a long and severe drought, which induced him to offer public prayers for rain. Among others he used the following petition: "May the bottles of Heaven be unstopped and a plentiful supply of rain be poured down on the thirsty earth." It very soon began to rain, and continued for many days in succession. Before it ceased an Indian met Mr. P. and observed, "I believe them are bottles you talked of be unstopped, and the stopples be lost."

Wit and humor have not been confined to the red natives of the place, but some of the whites come in for their share. One, being warned to do military duty, requested the Captain to excuse him. His officer told him that he might state his case to the company, and if they would vote in the affirmative he should be excused.

He accordingly made the following address:—"Fellow soldiers, I am rather hard of hearing, and don't always understand the word of command; besides, at the age of sixteen, I was drafted to go into the army, but my father went in my room and was killed, and never got home. Now, if I had gone myself and got killed, I should have got clear of military duty to all *eternity*."

He was excused by acclamation.

Rev. Mr. Badger was fond of wit and humor; he could relish a good-natured joke even at his own expense; he had a trial of this in the following manner: One Daniel Bacon, a horse doctor and dealer in besoms and bean-poles, was invited by Mr. B. to visit his horse, which appeared to be somewhat unwell. Bacon examined the beast with close attention, and then gave it as his opinion that the horse and the town of Natick were in a similar situation—both

needed a better *pasture* (pronounced *pastor*.) Another facetious clergyman, knowing Bacon's character, had a mind to enter into conversation with him, and commenced by asking, "Of what profession are you?" "A farmer," says Bacon: "and what are you?" "A cannon of the Gospel" was the reply. "A *cannon!* If you had not told me, I should have thought you a *blunderbuss,*" was the rejoinder.

Bacon took a journey to one of the towns in the vicinity of Boston with a load of bean-poles for sale. Seeing a lawyer's office hard by, he stepped in, pretending to want advice in a difficult case. The squire telling him he could have it for a dollar, Bacon observed, "I wish very much to know where I can get five dollars for my bean-poles, and if you will tell me I will give you two of them."

OTHER "PRAYING TOWNS."

Beside Natick, there were within the jurisdiction of Massachusetts fourteen praying towns.

The following is a table of them, with the communicants in each church, and the English name of the towns :

Pemkapaog	had 60 communicants —	present name Stoughton.
Hassemamessit	" 60 "	present name is Grafton.
Okommahamessit	" 50 "	" " " Marlborough.
Wamesit	" 75 "	" " " Tewksbury.
Nashobah	" 50 "	" " " Littleton.
Maquonquog	" 55 "	" " " Hopkinton.
Manchage	" 60 "	" " " Oxford.
Chubauakonghomun	" 45 "	" " " Dudley.
Maaeexit	" 100 "	now N. W. part of Woodstock.*
Quantessit	" 100 "	" S. E. " " "
Wabquissit	" 150 "	" S. W. " " "
Pachachoag	" 100 "	present name is Brookfield.
Waentug	" 50 "	" " " Uxbridge.

I have only space for allusion to two of these towns best known to the present population of Natick, viz., Grafton and Hopkinton.

GRAFTON, (HASSEMAMESSIT.) — This name signifies *a place of small stones*. It lies about thirty-eight miles from Boston, and two miles east from Blackstone river. We extract a description of it as an Indian town: — "It hath not above twelve families, and so, according to our computation, sixty souls; but is capable to receive some hundreds, as generally the other villages are, if it shall please God to multiply them. The dimensions of this town are about four miles square, and so about eight thousand acres of land. This village is not inferior to any of the Indian plantations for rich land and plenty of meadow, being well tempered and watered. It produceth plenty of corn, grain and fruit, for there are several good orchards in this place. It is an apt place for keeping of cattle and swine, in

* Woodstock is now in Conn., but was formerly considered in Mass.

which respect their people are best stored of any Indian town of their size. Their ruler's name is Anaweakin, a sober and discreet man. Their teacher's name is Tackuppa-willin, his brother, a pious and discreet man, and apt to teach."

"In this town was the second *Indian Church* gathered in the summer of 1671. The pastor of the church is Tackuppa-willin, the ruling elder Piambow; the deacon, father to the pastor. There are in this town, and in full communion with the church, about sixteen men and women, and about thirty baptized persons; but there are several others, members of this church, that live in other places."

HOPKINTON, "(MAQUNKAQUOG,) is the seventh town where "praying Indians" inhabit. The signification of the name is *a place of great trees*. It is situated partly within the bounds of Natick, and partly upon the lands granted to the country. It lieth west-southerly from Boston, about twenty-four miles nearly midway between Natick and Hassemamessit. The number of their families is about eleven, and about fifty-five souls. The quantity of land belonging to it is about three thousand acres. The Indians plant upon a great hill, which is very fertile. These people worship God and keep the Sabbath, and observe civil order, as do other towns. They have a constable and other officers. Their ruler's name is Pamphaman, a sober and active man, and pious. Their teacher's name is Job, a person well accepted for piety and abilities among them. This town was the last settled of all the old Indian towns. They have plenty of corn, and keep some horses, cattle, and swine, for which the place is well accommodated."

PLANTS AND FLOWERS IN NATICK.

Although the vegetation of so small a territory as a township cannot be expected to differ materially from that immediately surrounding it, still, every locality, however small, presents to the practical botanist its individual peculiarity.

The Flowering or Phænogamous plants of Natick have been studied with some care.

Upwards of 800 species were collected from Natick soil in three years' time, by a single individual.

Others joined in the pursuit, and for several years a new indigenous or naturalized plant was a real trophy.

Since that time, the cultivation of the soil has destroyed several of the rarer kinds.

The raising of the waters of Lake Cochituate has lessened the number of aquatics.

Naturalization has added several new ones, so that the whole number of species may not have been diminished.

The following list comprises only those which are rare in this vicinity :

Arbutus Uva Ursi.	Bearberry.
Actæa Rubra, W.	Red Baneberry.
Actæa Alba.	White Baneberry.
Asclepias Tuberosa.	Butterfly Weed.
Andromeda Polifolia, L.	Swamp Pride.
Aralia Racemosa, L.	Spikenard.
Alopecurus Pratensis, L.	Fox-tail Grass.
Boehmeria Cylindrica, W.	Ditch Nettle.
Corallorhiza Odontorhiza, Nutt.	Coral Tooth.
Cornus Florida.	False Boxwood.
Calla Virginica, Mich.	Swamp Calla.
Circæa Lutetiana, L.	Enchanter's Nightshade.
Drosera Filiformis, Nutt.	Slender Sundew.
Epigæa Repens, L.	Ground Laurel.
Equisetum Hyemale, L.	Scouring Rush.
Glechoma Hederacea, L.	Gill go over the ground.
Gentiana Crinata, Froel.	Fringed Gentian.

- Iris Prismatica*, Pursh.
Juglans Nigra.
Kalmia Glauca, L.
Ledum Latifolium.
Lycopus Virginicus.
Linnaea Borealis, W.
Liatris Scariosa, W.
Mikania Scandens, W.
Malaxis Liliifolia, W.
Orobanche Uniflora, L.
Pyrola Maculata, L.
Prunus Borealis, Pursh.
Rhodora Canadensis, L.
Sagina Procumbens.
Triosteum Perfoliatum, L.
Ulmus Fulva, Mx.
Xyris Aquatica, Mich.
Zizania Aquatica, Pursh.
- Boston Iris.
Black Walnut.
Swamp Bane.
Labrador Tea.
Sweet Bugle.
Twinflower.
Rattlesnake Bush.
Climbing Eupatoria.
Tway Blade.
Squaw Root.
Spotted Pyrola.
Northern Cherry.
Swamp Beauty.
Pearlwort.
Fever Root.
Slippery Elm.
Yellow-eyed Grass.
Canada Rice.

EPITAPHS ON GRAVE-STONES.

We have collected many inscriptions on tomb-stones, in the town, which we considered curious, but have space only for a few.

The present year the town voted that Capt. William Stone be a committee to erect some suitable monument to the memory of William Boden, Esq.

Capt. Stone, before his death, fulfilled the duty, and a neat marble shaft, resting on a pedestal of granite, now bears the following inscriptions :

On the side facing the North, —

“WM. BODEN, ESQ.,
DIED SEPT. 22, 1807,
Aged 72 years and 7 months.”

The side opposite, —

“KEZIA BODEN,
WIFE OF WM. BODEN, ESQ.,
Died June 27, 1809,
Aged 77 years, 10 months.”

On the front is the following :

“Erected by the Town of Natick, Aug., 1855, in memory of Wm. Boden and his wife. He was the first white Justice of the Peace who resided in town. He was a patriot in the Revolution, served his country faithfully in the army, and at home was a good citizen and neighbor. He gave the town the land for this cemetery, and also a site for a school-house. He owned a good farm, which he bequeathed to an adopted son, who soon squandered it all away, not even erecting a stone to mark the place of burial of his adopted friend and benefactor. ‘The memory of the just is blessed.’”

In the same cemetery, over the grave of Josiah Jenkins, is the following inscription :

“Time was, like you, I life possess,
And time will be that you must rest.”

On the stone which marks the spot where the remains of Samuel Washburn repose, is the following inscription :

“ Around this monumental stone,
Let friendship drop a sacred tear ;
The husband kind, the parent fond,
The upright man, lies buried here.”

On the grave-stone of Rev. Freeman Sears is inscribed the following verse :

“ To us — his flock — his death does speak ;
Be wise in time — your Saviour seek ;
He loves his own, he makes them blest,
They die in peace, in Heaven they rest.”

In the North Cemetery we find the stone which marks the last resting-place of Capt. John Felch. It bears the date of Oct. 28, 1776.

He was a soldier in the Revolutionary army, and fell at the battle of White Plains, aged 47.

Among others, we note the following epitaphs on different stones in town :

“ Gone, but not lost.”

“ As we have bourn the image of the earthly, so we must bear the image of the Heavenly.”

“ My soul, this curious house of clay,
This present frail abode,
Must quickly fall to worms a prey,
And thou return to God.”

“ Just budded to bloom in glory.”

“ The choicest flowers are plucked in bloom.”

“ Our bud of hope, though blighted here,
Will blossom in a brighter sphere,
Where death can never come.”

“ He was dear to us.”

“ Death but entombs the body — life, the soul.”

“ The sweet remembrance of the just
Shall flourish when they sleep in dust.”

INTERESTING LOCALITIES IN THE VICINITY OF NATICK.

HARMONY GROVE.

If the courteous reader, who has followed us thus far, through dry detail and description, through accidents, fires, and murders, will accept of our invitation, we will relieve him from the tedium of these events by a few short excursions of pleasure to places within a few miles of Natick, and to which her citizens often resort for the same purpose. We ask him first to accompany us to Harmony Grove, in Framingham, so justly celebrated for the beauty of the scenery surrounding it, and so much frequented by conventions and parties of pleasure.

It is located in the south part of that beautiful town, and about three miles from Natick, to the west. It is owned by Messrs. Bennet, Clarks, and Manson, and is under the superintendence of Henry D. Howard, Esq. It contains about twelve acres of woodland, with the Framingham Branch Railroad running on its western side, and Framingham Farm Pond spread out beyond.

On the east side, near the new road from South Framingham to Framingham Centre, is the house for entertainment. It is two stories high, with a large L, and affords conveniences adequate to the wants of the largest companies. The view is bounded on the east by the village of South Framingham, and on the west you are shut in by trees which skirt the western borders of the pond.

A semi-circular dell within the grove serves as an amphitheatre to accommodate audiences who feel an interest in the questions of moment, which from time to time agitate the public mind, while those who give dull care to the wind, and

“ Trip it as they go
On the light, fantastic toe,”—

find a convenient resort on the western side of the grove, in a pavilion built for that purpose.

At the south part of the grounds are convenient places for the tables of 'Pic Nic parties,' while boats on the pond, swings on the trees and cisterns of Nature's cooling beverage in different parts of the grounds, render this the most delightful resort for parties of pleasure to be found in Massachusetts.

The lake and grove and landscape around forcibly reminded me, when first I saw it, of Mrs. Sigourney's lines, descriptive of another scene of rural beauty :

“ Full many a year has passed away,
 Thou rude old wood, so stern and gray,
 Since first there came enthusiast lone,
 To gaze upon thy beauties strown.
 Though wintry blast and sweeping rain
 May mark thee with their iron stain,
 Yet, freshly springing at my feet,
 New beauties wreath their garlands sweet ;
 Young flowers the ancient wilds perfume ;
 In hermit dells the roses bloom,
 And foliage wraps, in mantle deep,
 The hemlock branches rude and steep.
 Still spreads the lake its mirror clear ;
 The forest warblers charm the ear ;
 The glorious prospect opens wide
 Its varied page in summer's pride,
 And tasteful hands have deftly wove
 Enchantment's spell o'er vale and grove.”

Already has this grove been consecrated by some of the most eloquent voices of Massachusetts, and undoubtedly each returning season will see it visited by pleasure parties of all descriptions.

COUNTRY RESIDENCES OF H. H. HUNNEWELL, ESQ.

Two miles from the centre of Natick, on the land which in 1797 Natick gave to Needham for that portion of the town now known as Walnut Hill, is situated the mansion of Mr. Hunnewell, to which we wish to take the reader, that he may have the pleasure of seeing the results of a dozen years of scientific cultivation of the ground, with the advantages of unlimited means and cultivated taste.

Twenty years since, a barren plain, with an ordinary farm house, and pine trees surrounding it, was all that could be seen on the site of this elegant establishment. By the means of peat mud, more than two hundred acres of light, sandy soil has been converted into that which is capable of producing the largest crops of all descriptions. A full account of the trees, hedges, houses for various purposes, ponds, fences, might fill a volume.

The lines of a gifted American poetess, as descriptive of the whole scene, may be quoted without exaggerating its charms .

“ What blended beauties cheer the sight !
 The distant mountains' misty height ;
 The circling prospect's cultured bound ;
 The echoing forests' attic round ;
 The locust copse where warblers throng
 And pour to heaven the tuneful song ;
 The flowers in bright profusion seen ;
 The luscious figs' luxurious green ;
 The clasping vine, whose clusters rare
 Seem as of genial France the care ;
 The curtaining jessamine, that breathes
 Rich fragrance from its snowy wreaths ;
 The halls whose varied stores impart
 The classic pencil's magic art ;
 The chisel's life-bestowing power ;
 The lore which cheats the studious hour ;
 How strong the spell these charms impart,
 To strike the eye and cheer the heart.”

The mansion itself is built on the banks of the sheet of water known as Bullard's Pond. Artificial terraces and several flights of steps descend to the water from the house. The circular declivity of the hill on each side of the steps is covered with a growth of forest trees, through which openings have been made to obtain views of the water from the piazzas of the mansion.

In front of the house, between it and the road, is a lawn of several acres in extent, with a circular avenue surrounding it, and bearing here and there groups of trees of various descriptions. Norway spruces and common pines, cut into conical form, may be seen in different parts.

An acre of land to the right of the house is enclosed by an open fence to shield it from the winds. It contains the choicest kinds of pears, and other fruit trees, planted in rows. We have no space

for a description of the mansion house, the various lodges, the grapery, the gardener's cottage, parks, lawns, and gardens, and other objects of interest on the premises, and shall close our sketch with a description of an architectural flower garden, in the rear of the house.

It is of the same width as the house, and laid out very neatly, with all the beds edged with iron basket work, and gay with the finest roses, verbenas, fuchisias, &c. This garden opens on the descending flight of steps before mentioned. From this garden to the left of the house a broad walk leads along the grounds, and through a plantation of trees, terminated by one of the most complete summer houses in the country.

The design is by Mr. Hunnewell, and is executed with larch and cedar poles. It is octagonal, with projecting roofs and rustic posts, over which climb roses, honeysuckles, woodbine, &c. The paneling of the interior is finely executed, and the windows, of different colored panes of glass, afford some of the finest views both of the water and lawn in front, in all the varied hues of purple, gold, and crimson. In front is a small grotto from which gushes a fountain of crystal water.

ROAD BRIDGE, NEWTON LOWER FALLS.

At the village of Newton Lower Falls are several objects which attract the notice of the traveller as well as other persons visiting them. The village itself is five miles to the east of Natick, and commends itself to strangers at once as one of the most pleasing in Massachusetts. There is a similarity, a homogeneousness, about both the architecture of the houses and the character of the inhabitants.

After a view of the village, the Road Bridge, one-fourth of a mile to the south, attracts the notice of the visitor. It is built on a single arch, and is said to exhibit the most beautiful specimen of masonry on the whole line of the aqueduct, both in its proportion and finish.

It is a dry bridge and the common road passes beneath it. It is of solid blocks of unhewn granite laid in mortar; each side of the bridge is circular and about forty feet high, surmounted by a marble slab inscribed with the name of the architect, engineer, &c.

From this bridge, Newton Centre, a beautiful and quiet village, where the Theological Seminary is situated, may be seen to the right. The Lower Falls village, enveloped in trees, with the classic Charles winding through it, is to the left.

CHARLES RIVER BRIDGE.

The next object of interest we shall notice is the bridge by which the water of Lake Cochituate is carried over Charles River.

The bridge is built on three arches, the line of the bridge running nearly east and west. On the eastern side, quite at the top of the hill, is a pipe chamber. Two iron pipes, some fourteen and ten inches in diameter, communicate with the culvert here, and by means of iron gates which are set across them, they can at any moment be filled or emptied. A communication is also instituted between the two by broad cross pipes and gates. With the aid of these pipes, the culvert can be instantly emptied whenever it becomes desirable to repair.

The bridge itself, though a plain, unostentatious one, cannot fail to strike the careful observer as a most elegant structure. The water is carried over these arches, or rather it flows down in the culvert over them. As we stand above the bridge beside the river and look at the arches, we perceive an indescribable something, an air of elegance and perfection about their curves as rare as it is pleasing. The scenery about the bridge is such as is often witnessed in New England landscape. To appreciate the scene it must be visited.

The bridge is approached by a narrow road curving along the western bank of the river above the bridge. Standing on this bank above the bridge, with your face directed southward at the extreme right high on the hill, and partially concealed by trees, you see the pipe chamber. This is a small, snug, faultless edifice of granite, containing a gate or lock for staying the water, or letting it into the culvert below, as may be required. A bird's-eye view from the top of this chamber is well worth the journey so frequently performed for its sake.

GATE-HOUSE OF BOSTON WATER WORKS.

The gate-house of the Boston Water Works is situated about two and a half miles from the middle of Natick, and is justly admired for the symmetry of its proportions and the beauty of its design. It is an edifice of solid granite, constructed with all that elegance and durability which characterize all the works on this aqueduct.

The exterior of this structure at first sight presents the appearance of a New England school-house of the last century, but on a nearer inspection we see that it must be part of a project, in which the wealth of towns would be lost. It contains the machinery for drawing water from the pond and introducing it into the culvert, through the gate-house; also of regulating the supply as may be desired. If you enter the house you will find huge iron screws constructed for raising and lowering the gates. Descending the stone steps you find the atmosphere damp and chilly, whatever may be the weather outside. You can there see a section of the aqueduct itself, and inspect the manner of its construction. Everything appears as though it was intended to last to the end of time.

From the windows of the gate-house you look on what appears to be an artificial lake. From where you stand, stone embankments on each side enclose the lake, to secure them from pressure of the water, either lateral or perpendicular. If you feel disposed to circumambulate the water, a neat, elevated walk offers itself for your accommodation. The prospect in the summer season is one of the most agreeable.

One thing to strike a person visiting the structure is the exactness with which sound is daguerreotyped. Echo in the building is of great loudness and force, and in some cases returns answers of great point, as well as in Yankee style. "Who is to be Governor?" "How 's Boston going?" questions which, when spoken and directed into the building, are returned with almost perfect exactness.

Carriages can be obtained for this excursion at any of the stables in town, or the Saxonville cars will leave passengers within a few rods of it.

FARM POND IN SHERBORN.

This beautiful sheet of water, which lies four and a half miles to the south of Natick Centre is the frequent resort of pleasure parties in the vicinity. It is retired, and is surrounded by a most delightful scenery.

It contains about 160 acres of surface, and is well stored with pickerel, pout, perch and other fish. There is a beautiful island within it, to which anglers often resort, to cook and feast on their prey beneath the shade of the trees. This pond has no visible outlet, but a perennial rivulet, which empties into Charles River at the distance of a mile, is constantly supplied by it.

About one quarter of a mile from this pond to the North is a mineral spring, which was much prized by the Indians, and is at the present time by those acquainted with its qualities. A house for entertainment, and boats for sailing parties, add to the attractions of the place. Many regard this as the most pleasant resort in the neighborhood for excursions of pleasure.

INDIAN DEEDS, ETC.

Many Indian deeds, duly executed, may be seen in the office of the Register of Deeds for the counties of Suffolk and Middlesex, and undoubtedly in the offices for other counties, showing the fact that there was always, or generally, at least the form of a bargain between the whites and Indians in relation to their lands; and that whatever may have been the attempts to overreach, the fee of the soil was always supposed to be vested in the red man, and not in the white.

It may be amusing to our readers to see specimens of these instruments, and of treaties between Indians themselves and the whites and Indians.

August 5, 1665, Quincy, then Braintree, was deeded in these words:

“To all Indian people to whom these presents shall come, *Wampatuck*, alias *Josiah Sagamon*, of Massachusetts, in New England, the son of *Chihataubut*, deceased, sendeth greeting: Know you 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 Messott*, *Manuntago*, *William Nahenton*, for good and valuable reasons thereunto, and in special for £21 10s. in hand,” &c.

It was subscribed and witnessed thus:

“*JOSIAH*, alias *WAMPATUCK*, his 10 mark,
DANIEL SQUAMOG, and a mark,
OLD NAHATUN, and a mark,
WILLIAM MANUNION, and a mark,
JOB NOISTENUS,
ROBERT, alias *MAMUNTAGO*, and a mark,
WILLIAM HAHATUN.

In presence of:

THOMAS KEYAHGUNSSON, and a mark O,
JOSEPH MANUNION, his mark I—,
“*THOMAS HEYMOUS*, his O mark.”

There is a quit-claim deed from "*Charles Josias, alias Josias Wampatuck, grandson of Chikataubut,*" dated 19th March, 1695, of Boston and the adjacent country, and the islands of the harbor, to the "proprietary inhabitants of the town of Boston," to be seen among the Suffolk Records. Wampatuck says, or some one for him, "Forasmuch as I am informed and well assured from several ancient Indians, as well those of my council as others, that upon the first coming of the English to settle down in those parts of New England, my abovenamed grandfather, *Chikataubut*, by and with the advice of his council, for encouragement thereof moving, did give, grant, sell, alienate, and confirm unto the English planters," the lands above named.

Beside *Josias*, there signed this deed with him *Akawton*, Sen., *William Hahaton* and *Robert Manentangu*.

The following is a copy of a letter, received at Natick, from some Indians, by Mr. Eliot, during King Philip's war :

"For Mr. Eliot, Mr. Gookin, and Mr. Waban : — Consider of this, I entreat you ; consider of this great business that is done, and my wonder concerning Philip, but his name is *Wewesawanit* ; he engageth all the people that were none of his subjects. Then when I was at *Pennkook*, *Mempho John Alim Sam Mempho*, and others who were angry, and *Mempho* very much angry that Philip did engage so many people to him ; and *Mempho* said it were a very good deed that I should go and kill him that joined so many to himself without cause. In like manner I said so too. Then had you formerly said be at peace, and if the Council had sent word to kill *Philip*, we should have done it. Then let us clearly speak what we and you shall do. O ! let it be so speedily, and answer us clearly.

PAMKAMUN,
PONKAKPUKUN."

The following is the code of laws adopted for the government of Natick, in 1651, in addition to the appointment of judges, as mentioned in the history :

1. If any man be idle a week, or at most a fortnight, he shall pay five shillings.
2. If any unmarried man shall lie with a young woman unmarried, he shall pay twenty shillings.
3. If any man shall beat his wife, his hands shall be tied behind him, and he shall be carried to the place of justice, to be severely punished.

4. Every young man, if not another's servant, and if unmarried, shall be compelled to set up a wigwam and plant for himself, and not shift up and down among the wigwams.

5. If any woman shall not have her hair tied up, but hang loose, or be cut as men's hair, she shall pay five shillings.

6. If any woman shall go with naked breasts she shall pay two shillings.

7. All men that wear long locks shall pay five shillings.

8. If any shall kill their lice between their teeth, they shall pay five shillings.

In closing this work, the author wishes to say that he has often taken the liberty to use not only the works of others for data and reference, but sometimes their very words, considering it much more important to be correct than original.

EXTRACTS

FROM

PROFESSOR STOWE'S ADDRESS,

AT THE

CELEBRATION OF THE TWO HUNDREDTH ANNIVERSARY
OF THE TOWN OF NATICK.

Two hundred years ago to-day, there occurred on this spot a singular but most interesting transaction; a scene on which angels then looked down with delight, and which good men will recall to mind when they wish to think well of their race. It was in the midst of a dense primitive forest, the sun was shining upon the aged trees, whose foliage had already begun to assume the variegated, gorgeous hues of a New England autumn; on either bank of yonder silver stream were little patches of cultivation, each furnished with its own rude dwelling, and the two shores were connected by a bridge built by unpractised hands and of the most primitive construction. On this plateau, and perhaps under this very oak, was collected a group of red men, with their women and children, who had just been rescued from the darkness and squalidness of savage life, and won to the gentleness of Christian civilization; with affectionate earnestness every swarthy face was turned towards the tree where stood the venerated man of God, his countenance all aglow with inward joy in contemplating a noble triumph achieved for the glory and in the spirit of Christ; beside him was standing a cluster of English gentlemen, whose bearing and dress bespoke them of superior rank, watching the spectacle with a benevolent but half incredulous admiration; while

the tall form of an Indian chief and the earnest face of an Indian Teacher complete the interesting picture.

This is the first essay towards civilizing the red men of the American forest ; this is the first company of praying Indians that was ever gathered by a Protestant Missionary ; here is John Eliot, the sainted apostle, than whom a worthier one never bore the name ; here is Endicott, the stern Puritan, the royal Governor of Massachusetts ; and Wilson, the grave and venerable pastor of Boston, and others their associates ; here is Waban, the converted Sagamon, and Monequasson, the Indian schoolmaster ; and they are assembled to thank God for his great mercy in bringing them to a knowledge of Christ, and to complete their organization as a Christian community.

Christianity never produced, the world never saw, a purer or better man than John Eliot. Doubtless he has had his equals, but never a superior, in Christian zeal and goodness. He was a man of great versatility, and very superior intellectual power. Earnest thought, iron diligence, extensive scholarship, rigid common sense, a perseverance which no difficulty could exhaust, and a courage which no danger could appal, were prominent in every part of his career. With these qualities were united all the mildness, benevolence, disinterestedness and humility of the matured Christian character. He was always at work, and never for any other object than the glory of God and the good of mankind. In his numerous writings and labors, there can be found no stain of ambition, or vanity, or avarice, or any other form of self-seeking. Like Him whom he served, he devoted his most earnest thoughts, his most arduous labors, to the poor and the friendless, to the wretched and the outcast, to those who had no earthly reward to give him in return. The impotent and the blind, the hated Indian, the despised negro, and the helpless slave, were most precious in his eyes, because they most needed his help. In addition to the pastoral care of a large parish, he performed as much missionary labor and in as difficult circumstances as any missionary in modern times ; and, with all this, wrote and published more pages of books than most men who give themselves exclusively to literary labor ; and all for the love of God and the love of man ; for earthly reward he sought not, nor would he receive it when offered. He had enemies during his

life, who misinterpreted his motives and misrepresented his acts ; but no word of impatience or anger towards them, ever escaped his pen or his lips ; and before the close of his long career his unwavering virtue had hushed all slander to silence. Said Shepherd, of Cambridge, " I think we can never love and honor this man of God enough ;" and Cotton Mather observes, " We had a tradition among us, that the country could never perish while Mr. Eliot was alive." When in his old age he desired a colleague, and wished to relinquish his own stipend, his parishioners would not hear of it, but declared that " they would account his beloved presence among them, even if he rendered no other service, as worth a salary." Such was the love for him in the Indian church here at Natick, that they were exceedingly reluctant to elect any other church officer while he was alive, and for a long time, notwithstanding his earnest solicitations, positively refused to do it. Such is the reward of the genuine good man, even in this world : he is misunderstood, hated, maligned ; but by patient continuance in well-doing, by still loving even those who scorn and injure him, and laboring for their good, he at length conquers all, and begins to live in heaven before he has quite left the earth.

His theology Eliot derived from the Scriptures, and in his reflections on the sacred text often struck out thoughts which have been vaunted as the discoveries of a verient and more perfected philosophy. In one of his letters to Baxter, speaking of the " likeness of God " in which it is said (Gen. 1 : 26) that man was created, he suggests that one chief thing in this likeness is, that we can act like God, according to our light, freely, by choice, without compulsion, that we can be the authors of our own acts, and determine our own choice. " This," says he, " is *spontaneity* ; the nature of the will lieth in this." Since Eliot's time volumes of pretentious metaphysics have been written, on the nature of the will and the moral freedom of man, most of which have fallen short of, and none have gone beyond, this simple suggestion of the humble and unconscious Indian missionary. Even his Indian converts were so taught by him, that they sometimes gave answers to theological questions, which, if well considered, might be of use to professors of divinity. To the question, What is sin ? one of his Indians replied, There is the root-sin, an evil heart ; and there is actual sin, the breaking of the law of God. Their reli-

gious experience also testified to the fidelity of his practical instructions. "My heart is foolish," confessed one, "and a great part of the word stayeth not in it strongly." He not only translated the whole Bible into their barbarous and difficult language, and distributed among them some three or four thousand copies of it, but he also versified in Indian metre the Psalms, setting them to tunes, which they sang with great delight. He made Indian translations of the "Practice of Piety," "Baxter's Call to the Unconverted," which, he said, would interest the Indians on account of "the keenness of its edge and the liveliness of its spirit;" also of "Shepherd's Sincere Convert and Sound Believer." He wrote, also, in the Indian dialect, a Primer, a Catechism, and a System of Logick. Besides these labors, he aided in making a version of the Psalms in English, with tunes, for the use of the English congregations; the sermons which he preached to his own people were faithfully and studiously elaborated; and he found time to write several important works in the English language, among which his "Christian Commonwealth, or the Civil Policy of the Living Kingdom of Jesus Christ," is one of the most important. This work is far too liberal and democratic for the times in which it appeared — the early part of the reign of Charles II — and he was required by the General Court to retract it, a requisition to which he modestly submitted.

As the fruit of his missionary labors, he at length saw some fifteen or twenty communities of praying Indians, comprising in all not less than three thousand five hundred souls. According to the best testimony that is now attainable, these communities, during the life of Eliot, and while unmolested by the whites, were quiet, orderly and Christian-like; they were engaged in agriculture, and the most simple and necessary of the mechanic arts; they sustained schools, they read their Bibles and sung their psalms; "they walked in the fear of the Lord and comfort of the Holy Ghost." The congregation here at Natick particularly, where Eliot set up a weekly lecture on "logic and theology," for the purpose of training teachers and ministers, became a sort of seminary, from which many went forth to preach the Gospel to others. His labors were not only abundant and faithful, but also preëminently successful. It is true, as some one has said, that the great majority of the Indians made but "sorry Christians;"

but this has always been equally true of the great majority of white men.

He labored, however, among a race which was destined to pass away from the earth, and the ripe fruits of his labors have long since been gathered into the garner of heaven; and there he now is, happy, and through eternity will be happy, in these the seals of his ministry in the crown of his rejoicing; for they are and will ever remain his *glory and his joy*. Though the race has passed away, he did not labor in vain, nor will he lose his reward.

Our fathers in their public documents frequently referred to the spreading of the Gospel in these remote parts of the world, and the conversion of the Indians, as one of the chief motives of their enterprise; and doubtless they were sincere and earnest in these declarations, for religious men as they were, and deeply imbued with the spirit of Christianity, they could not think or feel otherwise. But after they had begun to feel the unwonted hardship of a wilderness life, and all their strength, and time, and feeling had become absorbed in the labor to provide for the merest physical necessities of themselves and their little ones, and especially after the first manifestations of Indian hostility, and they had heard the savage war-whoop and felt the murdering hatchet, and seen their newly built dwellings and their laboriously cultivated fields wrapped in flames and ruthlessly laid waste, the zeal of many began to cool, their love and faith began to fail, and the desire to convert the Indians was in many minds changed to a desire for their extermination; yet, amid the hostile and the indifferent, there was a faithful few who adhered to their first principles, and Eliot had always some to second his views. But his zeal and courage in the cause went so far beyond his cotemporaries, that on more than one occasion he was justified in saying, "I was alone as I have been wont to be." Any one who has been engaged in an arduous and self-denying work of benevolence, and taken upon himself the responsibility of it, perceives at once what volumes of melancholy meaning are couched in those few simple words.

The Indians were sometimes seized and sold into slavery, to the West Indies, to South America, and even as far as to the shores of

the Mediterranean, an outrage and a crime which Eliot never failed loudly to protest against, notwithstanding the popular clamor against him, and the cautionings of the prudent that he might as well let that matter alone. Often his own slender means and the charities of his friends were exhausted in redeeming the wretched captives from their pitiless oppressors. It came to be a common impression, that the red men must perish, and many cared not how speedily or by what means. A doomed race ceases to excite pity; those who are continually injured at length are hated; and the men who can oppress and grind them with long impunity at last begin to imagine that God cares as little for them as they do. But this is a great mistake. Even an old Hebrew prophet, in the days of the theocracy, rebuked the Israelitish nation, for imagining that they were exclusively the objects of the divine care, and that the nations which they despised, or feared, or hated, were forsaken or abhorred of God. *Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?—Amos 9: 7.* And the apostle Paul with great explicitness exclaims, *Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also.* Rom. 3: 29.

We Anglo-Saxon Americans of the present generation seem to need instruction on this point as much as the ancient Hebrews did.

The apostle Eliot was one who had fully realized the Christian idea. He obeyed the command of Christ and was happy, and his memory is blessed; and even those who have no disposition to follow his example, cannot fail to admire his character. It is to the credit of human nature, that disinterested and simple goodness like his should call forth so much admiration. The amount of talent, and energy, and labor, and cultivated mind, which he employed, in a most difficult and uninviting work, which at the time would yield him neither honor nor wealth, nor power, nor party favor, nor ecclesiastical advancement, nor social position, nor any conceivable worldly advantage; the fact that he pursued this work through a long life, and without ever faltering, notwithstanding discouragements and hardships of every kind, show a strength of inward principle, a pure and earnest love to God

and man, which is the rarest excellence of even public benefactors, and which most of those whom the world calls great, have the modesty not even to pretend to.

Among the marks of progress in modern times is the fact that the public honors which formerly were lavished exclusively on warriors and statesmen, now begin to be awarded to men of personal worth, of peaceful service, of unobtrusive and useful lives. It will be a step still further in advance when such men as Eliot receive these honors; and that community will confer on itself the most enduring honor, who shall from pure admiration of the deeds and virtues of the apostle of the Indians, erect to him a monument worthy of his name.

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