

ANNALS  
OF  
SUDBURY WAYLAND  
AND  
MAYNARD



MIDDLESEX COUNTY  
MASS.

## MEDFORD PUBLIC LIBRARY

### Extract from the Regulations.

Any resident of the town over the age of fourteen years may take out one book.

No book (except those marked thirty days) shall be kept out more than FOURTEEN DAYS at one time. For every day beyond this, there shall be a fine of two cents.

Every book returned shall remain in the Library until the next Library day.

Books lost or damaged must be paid for or replaced. All penalties shall be rigidly enforced, and the Librarian shall deliver no books to any person who shall be delinquent by non-payment of fines or unsettled claims for damage or loss of books.

All books shall be returned for annual inspection at such time as the library committee may direct, under penalty of one-half the cost of each book.

The Library will be open daily (excepting Sundays and holidays) from 7 to 9

## MEDFORD PUBLIC LIBRARY.

### Extract from the Regulations.

Any resident of the town over the age of fourteen years may take out one book.

No book (except those marked thirty days) shall be kept out more than FOURTEEN DAYS at one time. For every day beyond this, there shall be a fine of two cents.

Every book returned shall remain in the Library until the next Library day.

Books lost or damaged must be paid for or replaced. All penalties shall be rigidly enforced, and the Librarian shall deliver no books to any person who shall be delinquent by non-payment of fines or unsettled claims for damage or loss of books.

All books shall be returned for annual inspection at such time as the Library Committee may direct, under penalty of one-half the cost of each book.

The Library will be open daily (excepting Sundays and holidays) from 2 to 6, and from 7 to 9 o'clock.

Record number b11961788

1638-1891

Annals of Sudbury, Wayland and Maynard, Middlesex County, Massachusetts,

Sierra - Minuteman Library Network - Wayland Master - b11961788

File Edit View Go Tools Reports Admin Help

# sierra

FUNCTION Catalog

▼ TITLE ▼ annals of sudbury wayland and maynard Search + Local ▼

Browse Edit Summary Verify Print Close

b11961788 Last Updated: 02-26-2017 Created: 04-01-2003 Revisions: 23

Language	eng English	Cat. Date	04-01-2003	Bib Code 3	-
Skip	4	Bib Level	m MONOGRAPH	Country	mau Massachusetts
Location	multi	Material Type	a BOOK		

MARC Leader ##### c a m 2 2 ##### 3 4 5 0 0

LOCATIONS brk .con .fpl .hol .may .ntn .sud .wim .wat .wyl .wel .wsn

Misc. 005 19880316141100.0

Misc. 008 810225 s 1891 mau eng d

LCCN 010 01011648 |z29994874.C..

Misc. 040 MLN|beng

Misc. 043 n-us-ma

Misc. 046 |cCarP

Classification No. 050 0 F74.S94|bH8

Author 100 1 0 Hudson, Alfred Sereno.|d1839-1907.

Title 245 0 4 The annals of Sudbury, Wayland and Maynard, Middlesex County, Massachusetts.

Publication Info. 260 0 [Ayer, Mass.,]bA. S. Hudson|c1891.

Description 300 p. cm.

Subject 651 0 Maynard (Mass.)|xDescription and travel

Subject 651 0 Maynard (Mass.)|xHistory.

Subject 651 0 Wayland (Mass.)|xHistory.

Subject 651 0 Wayland (Mass.)|xDescription and travel


Subject 651 0 Sudbury (Mass.)|xDescription and travel

Subject 651 0 Sudbury (Mass.)|xHistory.

DRA DBCN 935 ABE-4266

b11961788 View Only Mode

12:10 PM 7/18/2017



Digitized by the Internet Archive  
in 2017 with funding from  
Boston Public Library



WAYLAND · FREE · PUBLIC · LIBRARY ·  
FOUNDED 1848



Gift of  
Mr. and Mrs. George Vinsonhaler  
October 1980

*copy 4*



3 4869 00060 2167

*DIACOPY*

**For Reference**

**Not to be taken from this room**























See page 33.

### THE WAYSIDE INN.

From a Photograph by Wilfred A. French.

The scroll reads by the name of Howe.  
*Longfellow.*

THE  
ANNALS  
OF  
SUDBURY, WAYLAND, AND MAYNARD,  
MIDDLESEX COUNTY,  
MASSACHUSETTS.

BY  
ALFRED SERENO HUDSON, ✓

AUTHOR OF  
"HISTORY OF SUDBURY," "HISTORY OF THE FIRST CONGREGATIONAL  
CHURCH, AYER," "FIRESIDE HYMNS," "HOME MELODIES," ETC.

"Footprints on the sands of time."  
LONGFELLOW.

F 844  
Su

---

H 86



ILLUSTRATED.

1891.

7104  
12/27

WATLAND PUBLIC LIBRARY  
8 CONCORD RD.  
WATLAND, MASS. 01778

12-27

COPYRIGHT  
BY  
ALFRED S. HUDSON,  
1891.



TO

**My Wife.**

WHO HAS BEEN AN EFFICIENT AND FAITHFUL CO-WORKER WITH ME IN THE PREPARATION  
OF THIS AND OTHER PUBLICATIONS, THIS VOLUME, DESIGNED TO PERPETUATE  
THE NOBLE AND HEROIC ACTIONS OF THE PRESENT AND PAST  
GENERATIONS OF HER TOWN AND MINE, IS AFFEC-  
TIONATELY AND GRATEFULLY INSCRIBED.



## P R E F A C E .

It is important for the reader of these pages to remember that the towns, whose annals are here presented, with the exception of a part of Maynard, constituted the original township of Sudbury; and that, therefore, while this volume contains three distinct town histories, it contains, at the same time, the history of one township.

Wayland and Maynard were not *colonies* of Sudbury, but had a common origin with it. Their inhabitants assisted in laying out the Plantation, and in making its early laws; they shared in common the privations of the infant settlement, worshipped in the same church, and were buried in the same church-yard. It is plain, then, that the history of either of these towns would be incomplete without the histories of the others; and, therefore, that it is appropriate to issue them all in one volume, and thus furnish the public with a complete outline history of the ancient township of Sudbury, in all its parts, down to the present time.

The above facts, moreover, will explain any repetition that may occur, and also show the necessity of reading the whole book consecutively in order to get a complete history of either town.

A large part of the annals contained in this volume was prepared by the writer for the History of Middlesex County, published by Lewis & Co., Philadelphia, and, to an extent, was originally written for the "History of Sudbury," which was published by that town in 1889. This statement will account for the size, shape, and general plan of the book. The Annals of Wayland have been supplemented by a lengthy Appendix, because that town has had no comprehensive history published like that of Sudbury, and the space allowed by the publishers of the County History was insufficient to admit of more than a brief outline. Maynard is comparatively a new town, so that a complete history of it could be given in the space allowed for the historic narrative as prepared for the work of Lewis & Co., hence no appendix is needed.

A. S. H.

MARCH 20, 1891.





## INTRODUCTORY NOTE.

The author would hereby express his thanks to all persons who have in any way aided in the publication of this volume.

Especial thanks are due to Mr. James S. Draper for his effort in soliciting pictures, and for taking entire charge of all those which were made by the Autoglyph process; also for his valuable literary contributions, credit for which is given in this work; and for valuable information relative to Wayland.

Thanks are due to Mr. A. W. Cutting for taking photographs of several places and otherwise aiding in the work of illustration.

Thanks are due to Mr. Atherton W. Rogers, who, as one of the Goodnow Library Trustees, kindly furnished several plates from which pictures were made.

We would also recognize the services of those who have furnished pictures of persons and places in which the community are interested.

We would also express our gratitude for information relative to the history of Maynard which was received from the late Asahel Balcom, Esq.



# CONTENTS.



## PART I.

# S U D B U R Y .

---

Date of Settlement.—Territorial Limits.—Indian Name.—Indians.—Origin of Settlement.—By whom Settled.—Names of Settlers.—Passenger List of the Ship "Confidence."—Character of the Settlers.—Land Grants.—Indian Deeds.—Incorporation of the Town.—Name.—Locality first Settled.—Town Meetings.—Town Officers.—Their Work.—Highways.—Bridges.—Causeway.—Formation of Church.—Settlement of Minister.—Erection of Meeting House.—Land Divisions.—Cow Common.—Laying out of New Lands.—The Thirty-Rod Highway.—Old Lancaster Road.—The Hop-Brook Mill.—New Road.—New Meeting House.—Cow Common Controversy.—King Philip's War.—Garrison Houses.—Attack on the Town.—Date of Attack.—Number of the Indians.—General Assault.—The Wadsworth Fight.—Forest Fire.—The Retreat.—Loss of the English.—The Captured.—The Survivors.—Burial of the Dead.—Place of Burial.—Erection of Saw-Mill.—Death of Rev. Edmund Brown.—New Meeting-House.—Military Matters.—Schools.—Division of the Town into two Parochial Precincts.

New Meeting-Houses.—French and Indian Wars.—Work-House.—Sketch of Dr. Israel Loring.—Revolutionary War.—Military Preparations.—Sudbury Soldiers at the Battle of Bunker Hill.—Government Storehouses at Sand Hill.—Casualties.—Sketch of Gen. John Nixon.—Division of the Town.—New Meeting-House.—Formation of Methodist Church.—Organization of Orthodox Congregational Church.—Dismission and Settlement of Ministers. The Wadsworth Monument.—Schools.—Wadsworth Academy.—The Goodnow Library.—Railroads.—Civil War.—List of Casualties.—Summary of Service.—Bi-Centennial.—George Goodnow Bequest.—Town Action relative to the Publication of The History of Sudbury.—The 250th Anniversary Celebration.—Burying Grounds.—Wayside Inn.—Sudbury River.—Incorporation of the Union Evangelical Church.—Erection of Meeting-House at South Sudbury.—Building of New School-House at Sudbury Centre. Village Improvement Society.—Board of Trade.



## PART II.

# WAYLAND.

---

Date of the Separation of Wayland Territory from Sudbury.—Situation and Description of Territory.—Special Land Grants.—Indian Owner.—Early Condition of the Country.—Indians.—“Connecticut Path.”—Location of Early Homesteads.—Highways.—Bridges.—Grist Mill.—Organization of Church.—Settlement of Minister.—Erection of Meeting-House.—Division of Meadow Land.—Principle of Division.—Early Laws and Usages.—Common Planting Fields.—Fences.—Staple Crops.—Climate.—Care of the Poor.—Encouragements to Industry.—Education.—Philip’s War.—Services of Ephraim Curtis, the Scout.—Commencement of Indian Hostilities.—The Attack.—The Repulse.—Retreat of Enemy over the Town Bridge.—Death of Rev. Edmund Brown.—Settlement of Rev. James Sherman.—Purchase of Parsonage.—New Meeting-House.—Expedition of Sir William Phipps.

—Education.—Rev. Samuel Parris.—Ecclesiastical Matters.—French and Indian Wars.—Death of Rev. William Cook.—Settlement of Rev. Josiah Bridge.—Revolutionary War.—Services of East Sudbury Soldiers at Concord and Bunker Hill.—Number of Men Engaged in the War.—Incorporation of East Sudbury.—Soldiers of 1812.—New Meeting-House.—Change of Name from East Sudbury to Wayland.—Formation of the Evangelical Trinitarian Church.—Civil War.—Activity of the Town in Military Matters.—Number of Men Furnished for the U. S. Service.—Casualties.—Railroads.—Public Libraries.—New Town Hall.—Burying-Grounds.—Burial Customs.—Taverns.—Old Roads.—Places of Interest.—Physicians.—Sketches of Prominent Persons.—The River Meadows.—Cochituate.





## PART III.

# MAYNARD.

---

Date of Incorporation.—Territorial Extent.—Situation.—Assabet River.—Indian Name.—Facts relative to Sudbury and Stow.—Early Purchase of Territory.—Indian Deed.—Two Hundred-Acre Grant to Wm. Brown.—Laying out and Apportionment of Land.—Division of Land into Squadrons.—The Tantamous Transfer.—Thirty-Rod Highway.—Pompositicut.—Indian Occupants.—Relics.—Tantamous.—Peter Jethro.—Tribal Relations of Indians.—Their Characteristics.—Early Condition of the Country.—Early English Occupants.—Philip's War.—Indian Attack on Sudbury.—Location of Early Homesteads.—Sketch of Early Settlers and their Families.—Religious and Educational Advantages.—First Places of Public Worship at Sudbury.—At Stow.—Schools.—Customs.—Laws.—Early Highways.—Bridges.—Grist-Mills.—Character of the Settlers.—Military Spirit.—Military Services in the French and Indian Wars.—Service in the Revolutionary War.—Sudbury Service in the Civil War.—Stow Service in the Civil War.—Influence of the Northwest District of Sudbury in the Settlement

of Grafton, Mass.—Proprietors' Meetings at the Rice Tavern.—Influence of the Northwest District in the Division of Sudbury into two Parochial Precincts.—Names of Petitioners.—Ways of Living in the "Olden Times."—Commencement of Business Activity at Assabet.—Formation of Village.—Improvement of Water Power.—Purchase of Mill Privilege by Amory Maynard.—Erection of Factories.—Development of the Woolen Business.—Miscellaneous Industries.—Formation of Congregational Church.—Erection of Meeting-House.—Organization of Methodist Church.—Roman Catholic Church.—Incorporation of Maynard.—Name.—Reasons for Separation from the Towns of Sudbury and Stow.—Statistics.—Celebration Expenses.—Educational Matters.—High School.—School Accommodations.—Report of Committees.—Public Library.—Cemeteries.—Railroads.—Secret Societies.—Biographical Sketch of Amory Maynard.—Funeral of Amory Maynard.—Natural Features of the Town.—The Assabet River.—Pompositicut Hill.



## PART IV.

# APPENDIX TO THE ANNALS OF WAYLAND.

Indian Occupation.—“The Old Indian Burying Ground.”—“Connecticut Path.”—The O'd Burying Ground.—The Grave of Rev. Edmund Brown.—Location of First Meeting-House.—Succession of Meeting-Houses.—Industries.—Slaves and Colored Servants.—Work-house.—Small Pox Hospitals.—Town Area, etc.—Irregularity of the Town Boundary line at Sandy Hill.—First Official Board of East Sudbury, 1780.—Changes in the Occupants of Old Homesteads.—Schools.—The Public Library.—Indian Relics.—College Graduates.—Wayland Centre, 1890.—Order of Exercises at the Town Hall Dedication.—Semi-Centennial Services of the Evangelical Trinitarian Church.—Repairs and Rededication of the Meeting-House of the Evangelical Trinitarian Church.—Remodelling of the Unitarian Meeting-House.—Soldiers' Memorial.—Permanent Funds of Wayland.—The Shoe Business and its Growth at Cochituate.—Location of Homesteads along the Wayland Highways.—Sudbury in the Settlement of other Towns: Framingham, Marlboro, Worcester, and Rutland.—Philip's War, 1675-6. Historical Papers; Petition; Account of Losses; Facts and Incidents.—Stage Coaches.—Private Conveyances.—Railroads.—Taverns.—The “Corner Tavern.”—The “Pequod House.”—The “Street Tavern.”—The “Baldwin Tavern.”—The “Reeves Tavern.”—Temperance.—Causeways.—“Old Town Bridge.”—The “New Bridge.”—“Sherman's Bridge.”—“Canal Bridge.”—“Farm Bridge.”—

Dry Bridges —“Hay Bridge.”—“Whale's Bridge.”—Animals and Birds of the River Meadows.—Haymaking on the River Meadows.—Cranberry Picking.—Natural Features.—Hills.—Ponds.—Mill-Dams.—Streams.—Roll of Honor.—East Side Militia of the French and Indian War Period; Active Militia Company, 1757; Alarm List; East Side Soldiers in the Revolutionary War; Militia Company, April 19, 1775; South Militia Company, April 19, 1775; Minute Company, April 19, 1775; Troop of Horse, April 19, 1775; Bunker Hill, June 17, 1775; Muster Rolls; Capt. Maynard's Muster Roll; Capt. Cutting's Muster Roll; Wayland Soldiers in the Civil War; Biographical Sketch of Dr. Joseph R. Draper.—Poetical Selections. Edmund H. Sears. Christmas Song;—Christmas Carol: Song for the Coming Crisis.—Abby B. Hyde. Prayer for the Children of the Church; Ark; Psalm cxiv. 10.—Richard Fuller. Our Crane; Reeves' Hill.—Lucy A. Lee. Unveiled Angels, or Afflictions; My Veil.—Thomas W. Parsons. Birthplace of Robert Burns; My Sudbury Mistletoe; Paradisi Gloria.—Emma Lucilla [Reeves] Fuller. Nature's Anthems; My Country's Harp; Peace.—James S. Draper. The Change Called Death; Going to Sleep; Growing Old.—Samuel D. Robbins. Waiting; Faith and Science; Euthanasia.—Lydia Maria Child. To the Trailing Arbutus; The World that I am Passing Through.—Alfred S. Hudson. The Home of Lydia Maria Child; Mystery; The Broken Household.



PART V.  
BIOGRAPHICAL SKETCHES  
AND  
HISTORIES OF HOUSES.

---

*Former or Present Residents of Sudbury.* Pages 177-181.—Josiah Ballard, Charles L. Goodnow, Alfred S. Hudson, Samuel B. Rogers, Homer Rogers, Thomas Stearns.

*Former or Present Residents of Wayland.* Pages 181-198.—Anna M. Bent, James M. Bent, Joseph Bullard, Lydia M. Child, Thomas J. Damon, James Draper, James S. Draper, Nabby A. Draper, William R. Dudley, Lucilla [Reeves] Fuller, Richard Fuller, Abel Gleason, Newell Heard, Richard Heard, Horace Heard, Abby B. Hyde, Lucy A. Lee, Edward Mellen, Thomas W. Parsons, Samuel D. Robbins, Edmund H. Sears, John N. Sherman, John B. Wight.

*Early Grantees.* Pages 199-204.—John Bent, Edmund Brown, Thomas Cakebread, Henry Curtis, Hugh Drury, John Grout, Hugh Griffin, Solomon Johnson, Henry Loker, John Loker, John Maynard, John Moore, Peter King, Thomas King, Peter Noyes, Thomas Noyes, John Parmenter, Sr., John Parmenter, Jr., Edmund Rice, Henry Rice, John Rutter, John Smith, John Stone, William Wood, Philemon Whale, John Woodward, Thomas White, Anthony Whyte.

*Histories of Houses, and Statements relating to the Pictures of them. Sudbury Houses.*—Wayside Inn.—George Pitts House.—Mill Village Tavern, South Sudbury.—Sudbury Centre Tavern.—Haynes Garrison House.—Brown Garrison House.—Walker Garrison House.—Parmenter Garrison House.—Loring Parsonage.—Bigelow Parsonage.—Hurlbut Parsonage.—Congregational Parsonage.—Richardson's Saw and Grist Mill.—Government Store-House.—Lanham District School-House.—Gardiner and Luther Hunt's Grocery Store.—Dr. Thomas Stearns' House.—Dr. Moses Taft House.—Unitarian Meeting-House.—Town House.—Methodist Meeting-House.—Orthodox Meeting-House.—Memorial Church.—Residence of Samuel B. Rogers.

*Wayland Houses.*—Old Grist Mill.—Bridge Parsonage.—Dr. Roby House.—Residence of Willard Bullard (Old Green Store).—Unitarian Meeting-House.—Orthodox Church.—Child Cottage.—Old Red Store (Newell Heard's).—Ira Draper Homestead. Miscellaneous Records.

---

PART VI.

Quarter-Millennial Anniversary Exercises at Sudbury and Wayland, September 4th, 1889.

Index of Persons' Names.  
Errata.



## LIST OF ILLUSTRATIONS.

Wayside Inn, . . . . . Frontispiece.	Joseph Bullard, . . . . . " 54
Goodnow Library, . . . . . Preliminary pages.	Dr. Roby House, . . . . . " 56
Township Map, . . . . . " "	Richard Heard, . . . . . " 58
Rev. A. S. Hudson, . . . . . Frontispiece to Part I.	Nobscot Hill, . . . . . Frontispiece to Part III.
Mill Village, . . . . . Opp. page 2	Walker Garrison House, . . . . . Opp. page 68
Mill Village Tavern, . . . . . " 4	Sudbury Centre, . . . . . " 72
Sudbury Centre Tavern, . . . . . " 4	Wayland Town Hall, . . . . . Frontispiece to Part IV.
Dr. Thomas Stearns' House. . . . . " 6	Rev. J. B. Wight, . . . . . Opp. page 90
Charles Goodenow, . . . . . " 8	The Ira Draper Homestead, . . . . . " 96
The Brown Garrison House, . . . . . " 10	Mrs. Nabby A. Draper, . . . . . " 102
The Parmenter Garrison House. . . . . " 12	James M. Bent, . . . . . " 104
The Haynes Garrison House, . . . . . " 14	Thomas Damon, . . . . . " 120
Richardson Saw and Grist Mill, . . . . . " 16	Wayside Inn and Ancient Oaks, . . . . . Before page 131
The Wadsworth Grave, . . . . . " 18	The Old Town Bridge, . . . . . " 139
The George Pitts Tavern, . . . . . " 20	Baldwin's Pond, . . . . . " 147
The Loring Parsonage, . . . . . " 22	Dr. E. H. Sears, . . . . . " 157
Government Store-House, . . . . . " 24	James S. Draper, . . . . . Opp. page 167
The Hurlbut Parsonage, . . . . . " 26	Home of Lydia Maria Child, . . . . . " 173
Wadsworth Academy, . . . . . " 28	Residence of Jas. S. Draper, . . . . . Frontispiece to Part V.
Residence of Hon. C. F. Gerry, . . . . . " 30	Samuel Rogers, . . . . . Opp. page 180
Rev. Josiah Ballard, . . . . . " 32	Mrs. Anna M. Bent, . . . . . " 182
Memorial Church, South Sudbury, . . . . . " 34	Lydia Maria Child, . . . . . " 184
Orthodox Church, Sudbury Centre, . . . . . " 36	James Draper, . . . . . After page 186
Unitarian Meeting-House, Wayland Centre, . . . . . Frontispiece to Part II.	William Dudley, . . . . . Opp. page 188
Map of House Lots, . . . . . Opp. page 38	Horace Heard, . . . . . " 190
Old Grist-Mill, Wayland, . . . . . " 40	John N. Sherman, . . . . . " 192
Abel Glezen, . . . . . " 42	Hon. Edward Mellen, . . . . . " 196
Residence of Abel Glezen, . . . . . " 44	Dr. Moses Taft House, . . . . . " 205
Newell Heard, . . . . . " 46	Landham School-House, . . . . . " 210
"Old Red Store," Wayland Centre, . . . . . " 48	Hon. Homer Rogers, . . . . . Frontispiece to Part VI.
Residence of Willard Bullard, . . . . . " 50	Wadsworth Monument, . . . . . Opp. page 32 of Part VI.
Orthodox Church, Wayland Centre, . . . . . " 52	Summer Residence of Hon. Homer Rogers, . . . . . " 42 " "







THE GOODNOW LIBRARY,  
South Sudbury.



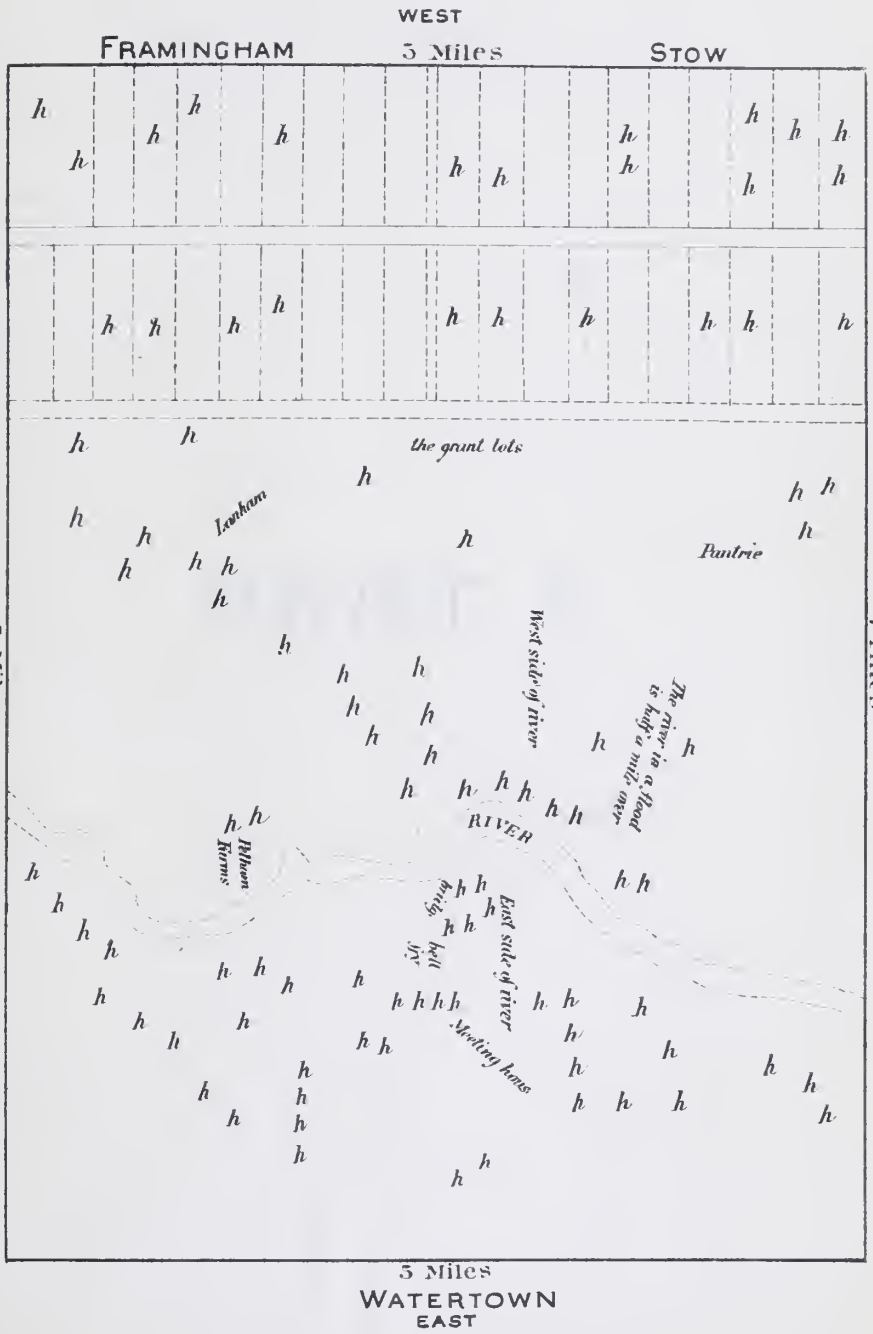
SUDBURY, WAYLAND, MAYNARD,  
MIDDLESEX COUNTY,  
MASSACHUSETTS.



THE Plot of SUBBERRY TOWNSHIP by JO. BRIGHAM

1708

FRAMINGHAM FARMS SOUTH 7 Miles



# THE Plot of SUDBERRY TOWNSHIP PA No. BRIGHAM

FRAMINGHAM FARM



FRAMINGHAM WEST

WATER TOWN

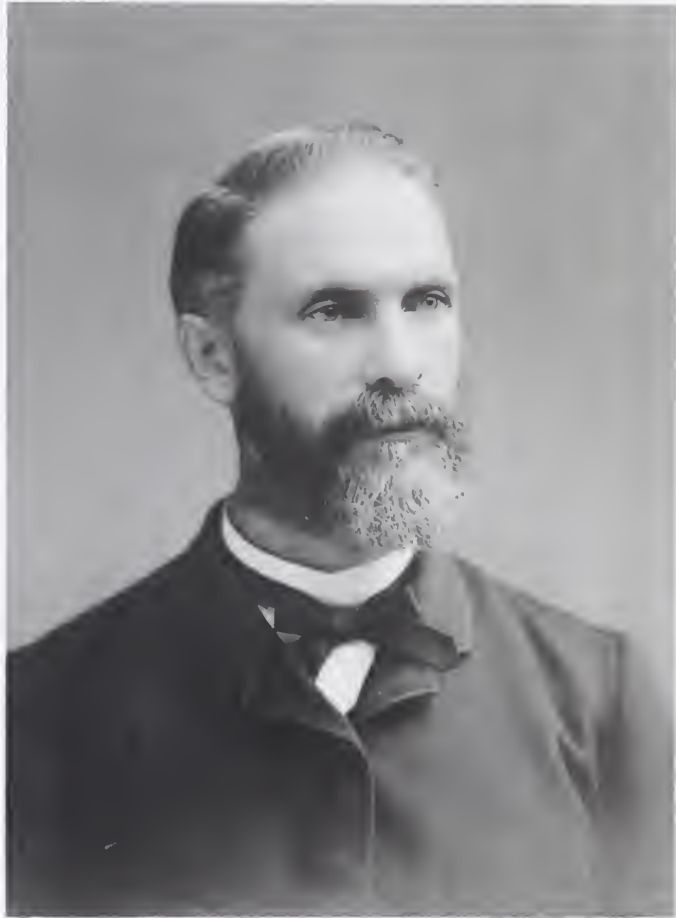
CONDENSED MILK  
NEWLY

PART I.









REV. ALFRED S. HUDSON.

THE ANNALS  
OF  
SUDBURY, MASS.

---

Thy hills and vales we love them well,  
And full our feelings rise and swell,  
And thrill with joy, to speak and tell  
Of thy past history.

Loved history that thy sons revere,  
Fair record that they hold most dear,  
Break forth, and fill our hearts with cheer,  
By thy sweet minstrelsy.

THE AUTHOR.



# SUDBURY.

1639.

---

THE TOWN of Sudbury was settled in 1638, and received its name in 1639. It was the nineteenth town in the Massachusetts Bay Colony, and the second situated beyond the flow of the tide. Originally it was bounded on the east by that part of Watertown which is now Weston, on the north by Concord, and southerly and westerly by the wilderness, or the unclaimed lands of the Colony.

The Indian name of the river and country adjacent on the north was Musketaquid, or Musketahquid, and it is presumable that the same name was applied to this region. Musketahquid is supposed to be made up of two Indian words — *muskeht*, meaning “grass,” and *ahkeit*, which signifies “ground;” and if applied to the river, “grassy brook,” or “meadow brook.” The name formed by these words, it is stated, as nearly resembles Musketahquid as the Indian dialect will allow. (Shattuck.) As the same stream runs through Concord and Sudbury, and the meadows in these places are equally green and broad, it is not by any means unlikely that the same term was applied to each place and the river, as it runs through them both. This is rendered still more probable by the fact that Karto, the Indian owner of the land first granted at Sudbury, was also an owner, with others, of the territory at Concord; as the Colony records inform us that Karto, with Tahattawan, the sachem of that place, with some others, consented to the sale of territory to the English in 1637. As Karto lived in the territory that is now Sudbury, and his wigwam was not far from the river, it is presumable that he would call the stream, as it flowed near his home, by the same name that it was known by as it flowed through his domains a few miles farther north.

INDIANS. — The discovery of numerous relics indicates that the land was once considerably occupied

by Indians, but at the time of the town's settlement probably but few lived there. The names of Karto, Nataous, Peter Jethro, Old Jethro or Tantamous, belonged to prominent natives, and of these some few facts are preserved. Karto was the Indian owner of that part of Sudbury which was first granted to the English. His home was at a hill a little southeast of Sudbury Centre, called Goodman's Hill. The name Goodman was given him by the English. It is said he was an attendant on the preaching of Rev. Edmund Brown, the first minister of Sudbury, and that by his preaching he was converted to Christianity. Nataous, also called Netus, and sometimes William of Sudbury, was prominently connected with the events of King Philip's War. In the destruction of the Eames homestead at Framingham, and the capture of the inmates, he took a conspicuous part by acting as leader. He was also present at the midnight encounter between the English and Indians near Sudbury, on the night of March 27, 1676, on which occasion he was slain. He was associated with the Nipnet Indians, who inhabited the interior of Massachusetts, and was sometimes called the Nipmuck Captain.

Tantamous, who was also called Jethro, and more commonly Old Jethro, to distinguish him from his son, Peter Jethro, or Jethro the Younger, lived at Nobscot during a portion of his later life. In his earlier years it is supposed he lived at Isabaeth, the country about the Assabet River, now Maynard. He was a prominent personage among the Indians, and known as a powwow, or medicine-man. Gookin says of him: “This man and his relations were not praying Indians;” that “they lived at a place near Sudbury, Nobscot Hill, and never submitted to the Christian profession (except his son, Peter), but separated from them.”

Peter Jethro was also called Animatohu and Hantomush. In 1650 he lived at Natick, and was one of Rev. Mr. Eliot's converts. He had a good education for an Indian, and was held in high esteem. Gookin speaks of him as a "grave and pious Indian." He was sent to Washakin (Stirling) as teacher and preacher to the Indians. The indications are that the Indians had homes and favorite hunting-grounds, not only about Nobscot and Goodman's Hill, but also along the river course and about Cochituate Pond. Tradition says they had a burying-ground at what is now Wayland; and on West Brook, a little southerly of Sand Hill, was the Indian bridge. Probably the country was largely depopulated by the repeated plagues which devastated the region of Massachusetts Bay about the time of its occupation by the English. As a general thing the whites and Indians lived on friendly terms in Sudbury prior to King Philip's War. And when that war began and the town was attacked, it was mostly by invaders, and not by parties who ever had a rightful claim to the soil.

The town was settled by Englishmen. The plan of settlement probably originated at Watertown, which was settled a few years previous by Sir Richard Saltonstall and company, who came to America in the ship "Arbella."

To a large extent, the settlers came direct from England. Bond, the historian of Watertown, says: "Only a small proportion of the names of the early grantees of Sudbury are on the Watertown records; and some who went there returned. Some, whose names are on the records of both places, were either residents of Sudbury but a very short time, or, it may be, never lived there at all."

From the town records we have compiled the following list of the early grantees or settlers, who went to the Sudbury Plantation about 1638 or 1639:

Mr. William Pelham, Mr. Edmund Browne, Mr. Peter Noyse, Bryan Pendleton, Walter Haine, John Haine, John Blanford, Hugh Griffyn, Edmond Goodnowe, Robert Beast, Thomas Noyse, Thomas Browne, Robert Darnill, William Browne, Thomas Goodnow, John Freeman, Solomon Johnson, William Ward, Richard Newton, John Howe, George Munnings, Anthony Whyte, Andrew Belcher, John Goodnowe, John Reddock, Thomas Whyte, John Knight, William Parker, John Parmenter, Sr., Edmond Rice, Henry Rice, Wyddow Buffumthyte, Henry Curtis, John Stone, John Parmenter, Jr., John Rutter, John Toll, Henry Loker, John Wood, John Loker, Widow Wright, John Bent, Nathaniel Treadaway, Robert Hunt, Widow Hunt, John Maynard, Joseph Taintor, Robert Fordum, or Fordham, Thomas Joslyn, or Jslen, Richard Sanger, Richard Bildcome, Robert Davis, Henry Prentiss, William Kerley, Thomas Hoyte, Thomas Flynn.

The following are names of persons who were at the settlement soon after it began:

Thomas Axdell, Thomas Read, John Moore, Thomas Bisbig, Thomas Plympton, Hugh Drury, Philemon Whale, William How, John Smith, Thomas Buckmaster, John Grout, Thomas Cakebread, John Redit, John Waterman, Goodman Witherell, John George, Thomas King, Peter King, Jonas or James Pendleton, John Woodward, Shadrach Hapgood, Edward Wright.

Of the Sudbury settlers who once lived in Watertown, we have the following names; Robert Betts (Beast), Thomas Cakebread, Henry Curtis, Robert Daniel (Darnell), John Grout, Solomon Johnson, John Knight, George Munnings, William Parker, Bryan Pendleton, Richard Sanger, Joseph Tainter, Anthony White, Goodman (John) Wetherell, Nathaniel Treadaway, John Stone.

Of those who came direct from England, we have on a single ship's list of passengers the names of some of the most prominent persons in the Sudbury Plantation, namely:

"The list of the names of the Passengers Intended for New England in the good shipp the Confidence, of London, of C C. tonnes, John Jobson Mr and thus by vertue of the Lord Treasrs warrt of the xjth of April, 1638. Southampton, 24<sup>o</sup> April 1638.

Walter Hayne of Sutton Mandfield in the  
County of Wilts Lemmen Weaver 55  
Eliz: Hayne his wife  
Thomas Hayne } their sonnes  
John Hayne } under 16  
Josias Hayne } yeeres of age  
Sufferance Hayne } their  
Mary Hayne } daughters  
John Blanford } their 27  
John Riddett } 26  
Rich Bildecombe } servants 16  
Peter Noyce of Penton in the  
County of Southn (Southampton) yeoman 47  
Thomas Noyce his some 15  
Eliz: Noyce his daughter  
Robert Davis } his 30  
John Rutter } 22  
Margaret Davis } servants 26  
Nicholas Guy } Upton Gray, Co. of } carpenter 50  
Southampton }  
Jane his wife  
Mary Guy his daughter  
Joseph Taynter } servants  
Robert Bayley }  
John Bent of Penton in the  
County of Southn Husband-  
man 35  
Martha Bent his wife  
Robert Bent }  
William Bent } their children  
Peter Bent } all under ye age  
John Bent } of 12 years  
Ann Bent  
John Goodenowe of Semley  
of Welsheir Husbandman 42  
Jane Goodenowe his wife  
Lydia Goodenowe } their  
Jane Goodenowe } daughters  
Edmund Goodenowe of Dun-  
head in Wilsheire Husbandman 27  
Ann Goodenowe his wife  
John Goodenowe } their sonnes  
Thomas Goodenowe } 4 years and  
under  
Richard Sanger his servant  
Thomas Goodenowe of Shasbury § 30  
Jane Goodenowe his wife





MILL VILLAGE, SOUTH SUDBURY.





Thomas Goodenowe his sonne  
 Ursula Goodenowe his sister  
 Edmond Kerley } of Ashmore 22  
 William Kerley } Husbandmen "

It is not certain that the young men mentioned in this ship's list as "servants," or "hired men," ever came in that capacity. John Rutter was by trade a carpenter; Richard Sanger was a blacksmith; one had a family when he came; two others were afterward sons-in-law of the persons in whose employ they ostensibly came; and all of them took their place among the substantial men of the settlement.

It was a tradition among the descendants of John Rutter, without their having a knowledge that this ship's list was in existence, that their ancestor came to this country disguised as a servant.

The state of the times and the strictness of English laws at that period, with regard to ships and emigrants coming to America, might be a reason why some might come in disguise. If this was so in the case of one, it might have been so with regard to the rest.

In connection with the names of the settlers, it is appropriate to state something of their character. In attempting this, perhaps we can do no better than to say that they fitly represented the noble element that came to the New England shores at that period. They were Puritans both in theory and practice; and afar from the conveniences and luxuries of their native land, sought in a new country a home remote from ecclesiastical and political strife. They embarked for America at a time when England was in an unsettled condition, and when ship after ship was bringing to these shores some of her purest and stanchest citizens. The whole trend of their conduct is indicative of self-reliance, though they recognized all proper authority. What the common weal required they took hold of with zest; and in their adherence to what they thought suitable, they showed a perseverance truly commendable. Their proceedings in town-meeting, and the manner in which the records were kept, indicate that the education of a part of them at least was good for the times; and the measures enacted for the common convenience and welfare show common sense and sagacity.

As a religious people, they in no way lacked what we ascribe to the historic Puritan. Although compelled by circumstances to economize all their resources, and to make the most of time, talents and strength to meet the demands of every-day life, yet they found time to serve their Creator, and praise and adore Him in their forest home. Their Christianity manifested itself in their steadfast adherence to the Christian faith, in their reliance on God, and their love for His holy law.

Industry was a prominent characteristic. From the minister down to the humblest citizen, each had a share in the manual work of the settlement. Though the minister's salary was in part paid in produce,

yet he was assigned lands and attended to husbandry. Another characteristic trait of the settlers seems to have been their desire for territorial enlargement and possession, and for the pioneering of new places. To such an extent did this spirit prevail in Sudbury and its neighboring town, Concord, that the following law was passed by the Court in 1645:

"In regard of the great danger that Concord, Sudbury and Dedham will be exposed unto, being inland Townes and but thinly peopled, it is ordered that no man now inhabiting and settled in any of the said Townes (whether married or single) shall remove to any other Town without the allowance of the magistrates or the selectmen of the towns, until they shall obtain leave to settle again."

The settlers of Sudbury were young men, or in the prime of stirring manhood; they were not patriarchs near the close of their pilgrimage. Even those with whom, because of their prominence, we most associate dignity and gravity, were comparatively young men when the settlement began. By the passenger-list of the "Confidence" it will be noticed that only Walter Haine had reached the age of fifty-five, and John Rutter was only twenty-two; Robert Davis, thirty; John Blandford, twenty-seven; John Reddet, twenty-six; Peter Noyes, forty-seven; John Bent, thirty-five; John Goodenowe, forty-two; Edmond Goodenowe, twenty-seven; Thomas Goodenowe, thirty. These ages are doubtless correct, as we have in 1666 a deposition made by one of them, Edmond Goodenowe, in which he alleges that he is about fifty-five years old. Rev. Edmund Browne was in about the prime of life when he came to the plantation; and Edmund Rice was about thirty-four. In fact, we find in an old petition presented at the close of Philip's War, in 1676, from a dozen to a score or more of names that may have belonged to the early grantees. Probably from a quarter to a half century passed before there was a generation of old men in Sudbury.

LAND GRANTS.—The territory of Sudbury was in part granted to the people collectively who formed the plantation and established the town, and in part to individuals. The grants to the former were allowed at three different times, and were preceded by three different petitions. The first petition met with a response November 20, 1637, of which the following is a copy:

"Whereas a great part of the chief inhabitants of Watertown have petitioned this Court, that in regard to their straitness of accommodation, and want of meadow, they might have leave to remove and settle a plantation upon the river, which runs to Concord, this Court, having respect to their necessity, doth grant their petition, and it is hereby ordered, that Lieut. (Simon) Willard, Mr. (William) Spencer, Mr. Joseph Weld and Mr. (Richard) Jackson shall take view of the places upon said river, and shall set out a place for them by marks and bounds sufficient for fifty or sixty families, taking care that it be so set out as it may not hinder the settling of some other plantation upon the same river, if there be meadow, and other accommodations sufficient for the same. And it is ordered, further, that if the said inhabitants of Watertown, or any of them, shall not have removed their dwellings to their said new plantation, before one year after the plantation shall be set out, that then the interest of all such persons, not so removed to the said plantation, shall be void and cease, and it shall be lawful for such as are removed and settled there, or the greater part of them, being freemen, to receive other persons to inhabit in their

rooms, in the said plantation; *provided*, that if there shall not be thirty families at least settled before the said time limited, that then this Court, or the Court of Assistants, or two of the Council, shall dispose of the said plantation to any other. And it is further *ordered*, that after the place of the said plantation shall be set out, the said petitioners, or any such other freemen as shall join them, shall have power to order the situation of their town, and the proportioning of lots, and all other liberties as other towns have under the proviso aforesaid. And it is lastly *ordered*, that such of the said inhabitants of Watertown, as shall be accommodated in their new plantation, may sell their houses and improved grounds in Watertown; but all the rest of the land in Watertown, not improved, shall remain freely to the inhabitants, which shall remain behind, and such others as shall come to them.

"And the said persons appointed to set out the said plantation, are directed so to set out the same, as there may be 1500 acres of meadow allowed to it, if it be there to be had, with any convenience, for the use of the town." ("Colony Records," vol. 1. p. 210.)

The Court, having granted the request for a plantation at Sudbury, allowed the petitioners to go on with their work, and appointed a committee to establish the bounds and make an allotment of land.

The land first appropriated was supposed to comprise a tract about five miles square. It had for boundaries Concord on the north, Watertown (now Weston) on the east, and on the south a line running from a point a little east of Nobscot Hill along the present Framingham and Sudbury boundary direct to the Weston town bound, and on the west a line two miles east of the present western boundary.

The second grant was of an additional mile. This was allowed to make up a deficiency in the first grant, which deficiency was discovered on making a survey a few years after the settlement began, and it was petitioned for May 13, 1640. The petition was for a mile in length on the southeast and southwest sides of the town; and it was allowed on condition that it would not prevent the formation of another plantation, "or hinder Mrs Glover's farm of six hundred acres formerly granted." (Colony Record, vol. i. p. 289)

The third tract was granted in 1649. It contained an area two miles wide, extending along the entire length of the western boundary. The Colony Record concerning this grant is: "That Sudberry is granted two miles westward next adjoining to them for their furth<sup>r</sup> enlargement, provided it [prejudice] not W<sup>m</sup> Browne in his 200 acres already granted." (Vol. ii. p. 273.)

Besides these three grants there were others made to individuals. One of these was to William Browne, of which the record is as follows: "In answer to the petition of W<sup>m</sup> Browne for two hundred ac<sup>rs</sup> dew for twenty five pounds putt into the joynt stocke by M<sup>rs</sup> Ann Harvey, his Aunt, from whom he made it appear to the Court he had sufficyent deputacôn to require it, his request was grannted; viz., 200 ac<sup>rs</sup> of land to be layed out to him w<sup>th</sup>out the west lyne of Sudbury, by Capt. Simon Willard & Sergeant Wheeler." All this land was probably in that part of Sudbury which is now Maynard. The first tract for the plantation was purchased in 1638 of Karte, the Indian proprietor, and it has been supposed that

a deed was given; but this is not essential as evidence of the purchase, since, in the deed given by Karte for land subsequently bought, he acknowledged the sale of the first tract in the statement that it was sold to "George Munnings and to the rest of the planters of Sudbury." In this first bargain of real estate it is supposed that Mr. Munnings acted as agent for the settlers, and that he, together with Brian Pendleton, advanced the money for payment.

The second tract was also purchased of Karte, who gave a deed, of which the following is a true copy:

INDIAN DEED.

"Bee it known vnto all men by these presents that I Cato otherwise Goodman for & in consideration of fyve pounds w<sup>ch</sup> I have received in commodities & w<sup>ch</sup>umpmeage of Walter Hayne & Hugh Griffin of Sudbury in behalf of themselves & the rest of the planters of Sudbury; doe this my write in give & grant bargain & sell vnto the said Walter Hayne —(Hayne)—& Hugh Griffin & the said planters of the town of Sudbury so much land southward & so much land westward next adjoining to a tract of land w<sup>ch</sup> I said Cato formerly souled vnto George Munnings & the rest of the planters of Sudbury as may make the bounds of the said town to be full fyve miles square w<sup>th</sup> all meadows, brooks, liberties, priviledges & appertences thereto belonging w<sup>th</sup> all the said tract of land granted. And I grant vnto them for me & mine heirs & Brethren that I & they shall & will at any tyme make any further assurance in writing for the more p<sup>ft</sup> assring of the s<sup>d</sup> land & all the premises w<sup>th</sup> the appertences vnto the s<sup>d</sup> Walter Hayne & Hugh Griffin & the s<sup>d</sup> planters & their successors forever as they shall require.

"In witness whereof I herevnto put my hand & seal the twentieth day of the fourth month one thousand six hundred forty eight.

"Signed sealed and delivered in the presence of

EMMANUEL DOWNING  
EPHRAIM CHILU  
CUTCHAMCKIN [mark]  
JOJENNY [mark] } brothers of Cato

"This deed was sealed & acknowledged by the s<sup>d</sup> Cato (who truly understood the contents of it the day & year above written) Before mee.

"JOHN WINTHROP, GOVERNOR.

"Registry of Deeds

"Suffolk Co. Mass."

The deed for the land last granted, or the two-mile tract to the westward, is on record at the Middlesex Registry of Deeds, Cambridge, and the following is a true copy of a portion of it:

"For as much as the Gen<sup>l</sup> Court of the Massachusetts Colony in New England hath formerly granted to the Towne of Sudbury in the County of Middlesex in the same Colony, an addition of land of two miles westward of their former grant of five miles, which is also layd out & joynt to it: and whereas the English occupiers, proprietors and possessors thereof have chosen Capt Edmond Goodenow, Leif<sup>t</sup> Josiah Haynes, John Goodenow, John Brigham & Joseph Freeman to be a committee for themselves & for all the rest of the English proprietors thereof, giving them their full power to treat with & to purchase the same of the Indian proprietors of the s<sup>d</sup> tract of land & to satisfy & pay them for their native, ancient & hereditary right title & interest thereunto.

"Know all People by these presents—That wee, Jehojakim, John Magus, John Muskqua & his two daughters Esther & Rachel, Benjamin Bohue, John Speen & Sarah his wife, James Speen, Dorothy Wenmeto, & Humphrey Bohue her sou, Mary Neppanum, Abigail the daughter of Josiah Harding, Peter Jethro, Peter Muskquamogh, John Boman, David Mannoan & Betty who are the ancient native & hereditary Indian proprietors of the afores<sup>d</sup> two miles of land (for & in consideration of the just & full sum of twelve pounds of current mony of New England to them in hand well & truly paid at or before the en sealing & delivery hereof by the said Cap<sup>t</sup> Edmond Goodenow, Leif<sup>t</sup> Josiah Haynes, John Goodenow, John Brigham & Joseph Freeman in behalfe of themselves and of the rest of the English possessors, occupiers, proprietors & fellow-purchasers) the receipt whereof they do hereby acknowledge &



THE OLD TAVERN,

SUDBURY CENTRE.

See page 205.



MILL VILLAGE TAVERN,

SOUTH SUDBURY.

See page 205.





therwith to be fully satisfied, contented & paid & thereof and of every part & parcel thereof they do hereby for themselves & their heys Executors Administrators & assigns clearly fully & absolutely release, acquit exonerate & discharge them & all the English possessors, occupiers, proprietors & fellow-purchasers of the same & all & every one of their heys Executors, Administrators, Assigns & successors forever) Have given, granted, bargained, sold, aliened, enseoessed, made over & confirmed, & by these presents, do give, grant, bargain, sell, alien, enseoess, make over, confirme & deliver all that their s<sup>d</sup> tract & parcells of lauds of two miles (bee it more or less scituate lying & being) altogether in one entire parcell in the s<sup>d</sup> Towne of Sudbury in the County of Middlesex afores<sup>d</sup> & lyeth al along throughout on the westerne side of the old five miles of the s<sup>d</sup> Towue & adjoyneth therennto (together with the farme lands of the heys of William Browne that lyeth within the same tract, unto the s<sup>d</sup> Capt. Edmond Goodenow, Leif<sup>t</sup> Josiah Haines, John Goodenow, John Brigham & Joseph Freeman & unto all & every one of the rest of the English possessors, occupiers, proprietors & fellow-purchasers thereof as the same is limited, butted & bounded on the East by the old part of the s<sup>d</sup> Towne of Sudbury (which was the five miles at first granted to the s<sup>d</sup> Towne) & is butted & bounded northerly by the line or bounds of the Towne of Concord, Westerly by the line or bounds of the Towne of Stow & is bondded sontherly & partly westerly by the lands of M<sup>r</sup> Thomas Danforth. . . .

"Furthermore wee the above named Indian Grantors do hereby oblige & engage ourselves all and every one of our heys executors Adm<sup>rs</sup> assigns & successors unto the s<sup>d</sup> English possessors occupiers & proprietors & fellow-purchasers & to all and every one of their heys executors administrators and assigns that wee and every one of us & ours as afores<sup>d</sup> shall & will from time to time & at all times readily & effectually do (at our own propper costs and charges) or cause to be so done any other or further act or acts thing or things that the law doth or way require for more sure making and full confirming of all & singular the hereby granted premises unto the s<sup>d</sup> Edmond Goodenow, Josiah Haines, Johu Goodenow, John Brigham & Joseph Freeman & unto all & every one of the rest of the English possessors, occupiers proprietors and fellow-purchasers of the premises & unto all & every one of their heys executors administrators and assigns for ever. *In Witness* whereof the above named Indian Grantors have herennto each for themselves & altogether sett their hauds and seals dated the 11<sup>th</sup> day of July in the year of our Lord God one thousand six hundred eighty & four. Annoq<sup>ue</sup> Regui Regis Caroli Secundi XXXVI.

"JEHOJAKIM his mark X for himselfe & by order of & for John Boman & seale. ○  
 JOHN MAGOS for himselfe & by order of & for Jacob Magos his father & seale. ○  
 MUSQUA JOHN & for his two daughters Rachel & Esther & seale. ○  
 JOHN SPERN his marke | & for & by order of Sarah his wife & seale. ○  
 ABIGAIL Daughter of Josiah Harding and his sole heyr (≡ her marke and seale. ○  
 SARAH C her marke who is the widow of Josiah Harding and mother of s<sup>d</sup> Abigail & her Guardian.  
 PETER MUSQUAMOG + his mark and seale. ○  
 BENJAMEN BOHEW his R marke and seale. ○  
 DOROTHY WENNETO her O marke and seale. ○  
 MARY NEPAMUN he Q mark and seale. ○  
 BETTY her ) marke & seale  
 PETER JETHRO & a seale  
 JOHN X BOMAN his marke & seale  
 JAMES SPEEN & seale

"Cambe 15 Octo<sup>b</sup> 1684 All the persons that have signed & sealed this instrument appeared before me this day & year above written & freely acknowledged this writing to be their act and deed

" DANIEL GOOKIN Sen<sup>r</sup> Assist.

"Endorsement—All the Grantors of the instrument within written beginning with Jehojakim & ending with Peter Musquamog did sign seale & deliver s<sup>d</sup> instrument in presence of us.

" JOHN GREENE— JAMES BERNARD—

"Moreover wee underwritten did see Benjamin Bohew Dorothy Wan- neto & Mary & Betty Nepamun signe seale & deliver this instrument the 15<sup>th</sup> day of Octo<sup>b</sup> 1684.

" ANDREW PITTAKEE † his marke  
 JAMES RUMNY marke  
 SAMUEL GOFF, JAMES BARNARD  
 DANIEL SACOWAMBATT

" Feb<sup>r</sup> 1, 1684 Memorandum—Wee whose names are underwritten did see Peter Jethro signe & seale & deliver y<sup>e</sup> within written instrument

" JAMES BARNARD— STEPHEN G<sup>r</sup> GATES his marke

" Peter Jethro, Indian, appeared before me the fifth day of February— 1684 & freely acknowledged this writing within to be his act & deed & y<sup>e</sup> put his hand & seale thereunto. DANIEL GOOKIN Sen<sup>r</sup> Affilt.

" John Boman did signe seale & deliver the within written deed the 23<sup>rd</sup> of February in the year of our Lord one thousand six hundred eighty and four in presence of us

" JOHN BALCOM — + SAMUEL FREEMAN his marke.

" James Speeu & John Bowman appeared before me in court at Natick & acknowledged they have signed & sealed this instrument among others May 13<sup>th</sup> 1684. JAMES GOOKIN Sen<sup>r</sup> Affilt.

" Roxbury April 16. 85.

" Charles Josias, Sachem of the Massachusetts, having read & considered the within written deed with the consent of his Guardians & Councillors underwritte doth for himself & his heys allow of, ratify & confirm the within wri ten sale to the Inhabitants of Sudbury & their heys for ever, the lauds therein bargained & sold. *To have & to hold* to the s<sup>d</sup> Indabitants of Sudbury their heys and assigns for ever & hath hereunto set his hand & seale the day above written.

" CHARLES A JOSIAS bie marke & Seale

" Allowed by us } Guardians to } ROBERT S MONTAGUE.  
 WILLIAM STOURGHTON } y<sup>e</sup> Sachem } WILLIAM W. AHWOTON  
 JOSEPH DUDLEY

" Recorded 19. 3. 1685

" by THO. DANFORTH Recorder.

" A true copy of record Book 9 Pages 344 to 352 inclusive

" Attest CHA<sup>s</sup> B STEVENS Reg."

From lands thus allowed, the Plantation of Sudbury was formed. It required, however, more than the allowance and laying out of the land and the settlement of it to make it a town. A separate act of incorporation was necessary to complete the work. This was done September 4, 1639, when the Court ordered that "the newe Plantation by Concord shall be called Sudbury." (Colony Records, Vol. 1, p. 271.)

The name ordered by the Court is that of an old English towu in the county of Suffolk, near the parish of Bury St. Edmunds, at or near which place it is supposed the Browns may have dwelt. It is not improbable that the name was given by Rev. Edmund Brown, the first minister of Sudbury, who sold lands in the district of Lanham to Thomas Read, his nephew, and who, it is supposed, may have also named that locality from Lavenham, Eng., a place between Sudbury and Bury St. Edmunds. The place, though spelled Lavenham, is pronounced Lannam in England (Waters). The proximity of Sudbury and Lavenham, Eng., to what was probably the original home of Mr. Browne, together with the fact that he was an early owner of the lands at Lanham, and a prominent man at the settlement, affords at least a strong presumption that Mr. Edmuud Browne named both Sudbury and Lanham.

The settlement of the town began on the east side of the river. The first road or street, beginning at Watertown (now Weston), extended along a course of about two miles; and by this the house-lots of the settlers were laid out and their humble dwellings stood.

TOWN-MEETINGS.—Until as late as the nineteenth century the town-meetings were held in the meeting-house. After the meeting-house was built sometimes they were held in a private house or at the "ordinary." As for example, Jan. 10, 1685, and again Feb. 18, 1686, there was an adjournment of town-meeting to the house of Mr. Walker, "by reason of the extremity of the cold." In 1764 the town adjourned one of its meetings to the house of "William Rice, innholder." In 1782, "adjourned town-meeting to the house of Mr. Aaron Johnson, innholder in s<sup>d</sup> town." After the division of the town into the East and West Precincts, the town-meetings alternated from the east to the west side.

In 1682-83 the time of meeting was changed from February to October, the day of the week to be Monday.

The reason of this change may be found in the fact that it was difficult at some seasons to make a journey to the east side meeting-house; the passage of the causeway was occasionally rough, and town action might be thereby delayed or obstructed. The meeting was for a period warned by the Board of Selectmen. At the date of the change just mentioned, it "was voted and ordered, that henceforth the selectmen every year for the time being shall appoint and seasonably warn the town-meeting;" but afterwards this became the work of the constables. In the warning of town-meetings at one period, the "Old Lancaster Road" was made use of as a partial line of division. A part of the constables were to warn the people on the north side of the road, and a part these on the south side.

The town-meeting was opened by prayer. There is a record of this about 1654, and presumably it was practiced from the very first. At an early date voting was sometimes done by "dividing the house," each party withdrawing to different sides of the room. An example of this is as follows: In 1654, at a public town-meeting, after "the pastor by the desire of the town had sought the Lord for his blessing in the actings of the day, this following vote was made, You that judge the act of the selectmen in sizing the Commons to be a righteous act, discover it by drawing yourselves together in the one end of the meeting-house." After that was done, "It was then desired that those who are of a contrary mind would discover it by drawing themselves together in the other end of the meeting-house."

In these meetings, marked respect was usually had for order and law. We find records of protest or dissent when things were done in an irregular way, as for instance, in 1676, we have the following record: "We do hereby enter our Decent against the illegal proceedings of the inhabitants of the town . . . for the said proceedings have Ben Directly Contrary to law. First, That the Town Clerk did not Solemnly read the Laws against Intemperance and Immorality as the Laws Require." Mention is also made of

other irregularities, and to the paper is attached a list of names of prominent persons.

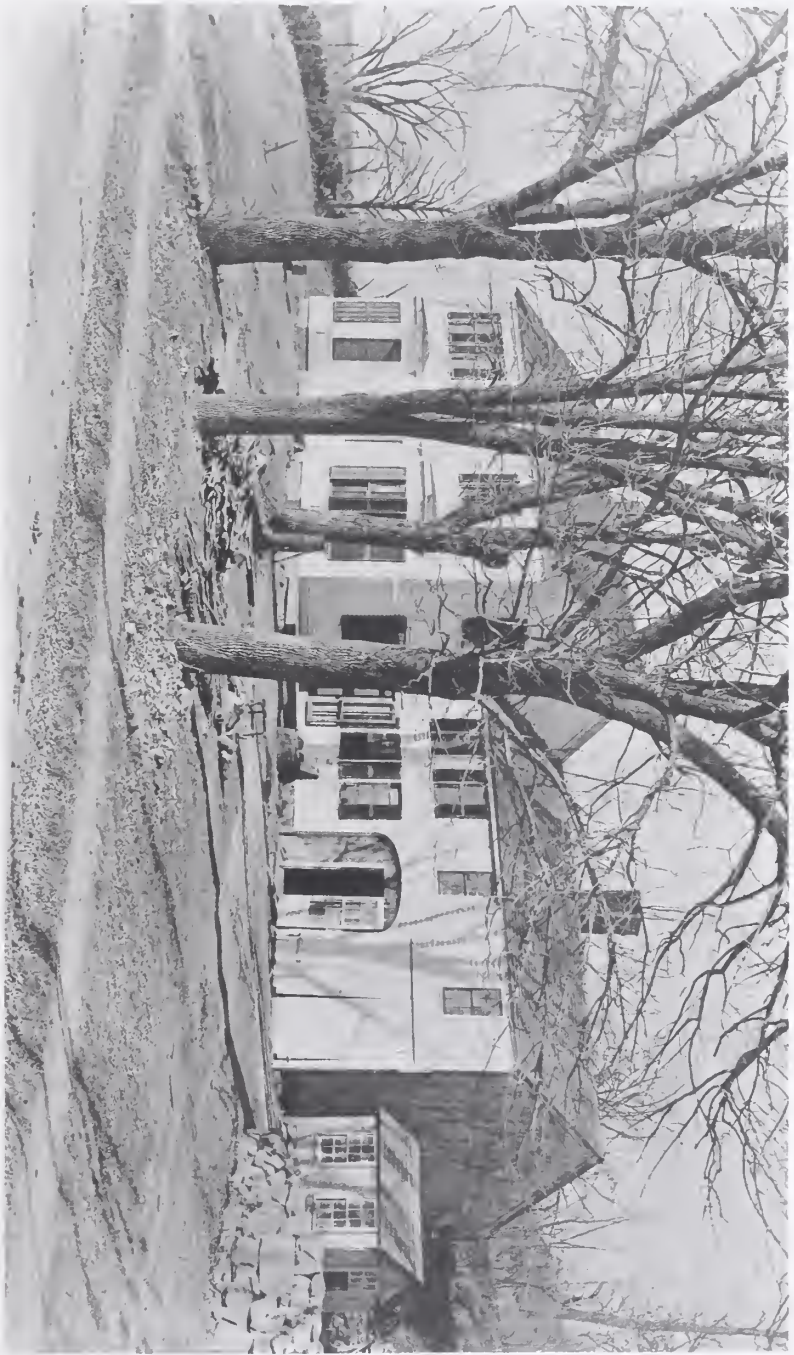
The town officers were mostly similar to those elected at the present time. At a meeting of the town in 1682-83, it was ordered that the town-meeting "shall be for the electing of Selectmen, Commissioners and Town Clerk." Names of officers not mentioned here were "Constables, Invoice Takers, Highway Surveyors and Town Marshal." About 1648, the persons chosen to conduct the affairs of the town were first called selectmen. The number of these officers varied at different times. In 1646 there were seventeen selectmen.

The service expected of the selectmen, beside being custodians at large of the public good, and acting as the town's prudential committee, were, before the appointment of tithingmen (which occurred first in Sudbury, Jan. 18, 1679), expected to look after the morals of the community. This is indicated by the following order: At a meeting of the inhabitants, Jan. 18, 1679, "It is ordered, that the selectmen shall visit the families of the town, and speedily inspect the same, but especially to examine children and servants about their improvement in reading and the catechism. Captain Goodnow and Lieutenant Haines to inspect all families at Lanbam and Nobscot and all others about there and in their way, . . . and these are to return an account of that matter at the next meeting of the selectmen, appointed to be on the 30th of this instant January." We infer from certain records that the selectmen's orders were to be audibly and deliberately read, that the people might take notice and observe them.

The officials known as "highway surveyors" had charge of repairs on town roads. This term was early applied, and has continued in use until now. As early in the records as 1639, Peter Noyes and John Parmenter are mentioned as surveyors.

The business of town clerk, or "clark," which office was first held in Sudbury by Hugh Griffin, is shown by the following extracts from the town-book: "He is to take charge of the records and discharge the duties of a faithful scribe." "To attend town-meeting, to write town orders for one year, . . . for which he was to have ten shillings for his labor." In 1643 he was "to take record of all births and marriages and [deaths], and return them to the recorder." "It is also agreed that the rate of eight pound 9 shillings [be] levied upon mens estate for the payment of the town debt due at the present, and to buy a constable's staff, to mend the stocks, and to buy a marking iron for the town, and it shall be forthwith gathered by Hugh Griffin, who is appointed by the town to receive rates, and to pay the town's debt." (Town-Book, p. 75.) Feb. 19, 1650, Hugh Griffin "was released from the service of the town." The work that he had to perform was "to attend town-meetings, to write town orders, to compare town rates, to gather them in, and pay them according to the town's appointment, and to





THE DR. STEARN'S PLACE.





sweep the meeting-house, for which he is to have fifty shillings for his wages."

Other officers were "commissioners of rates," or "invoice-takers." These corresponded perhaps to "assessors," which term we find used in the town-book as early as the beginning of the eighteenth century. The office of marshal was the same as that of constable. There is the statement on page 34 "that there shall be a rate gathered of ten pounds for the finishing of the meeting-house, to be raised upon meadows and improved land, and all manner of cattle above a quarter old to be prized as they were formerly prized, the invoice to be taken by the marshal."

At an early period persons were appointed for the special purpose of hearing "small causes." In 1655, "Lieutenant Goodnow, Thomas Noyes and Sergeant Groute were chosen commissioners to hear, issue and end small causes in Sudbury, according to law, not exceeding forty shillings." In 1648 Peter Noyes was "to see people ioyne in marriage in Sudbury." (Colonial Records, p. 97.)

In the early times towns could send deputies to the General Court according to the number of their inhabitants. Those that had ten freemen and under twenty, could send one; those having between twenty and forty, not over two. (Palfrey's History.)

We infer that if a person was elected to any town office he was expected to serve. It is stated in the records of 1730, that David Rice was chosen constable, and "being called up [by] the moderator for to declare his exception, or non-exception, upon which David Rice refused for to serve as constable, and paid down five pounds money to s<sup>d</sup> town, and so was discharged."

Having considered the nature of the town-meeting, the place where works of a public nature were discussed and decided upon, we will now notice some of the works themselves. First, Highways, the Causeway and Bridge.

**HIGHWAYS.**—In providing means for easy and rapid transit, it was important for the town to make haste. Indian trails and the paths of wild animals would not long suffice for their practical needs. Hay was to be drawn from the meadows, and for this a road was to be made. Another was to be made to Concord, and paths were to be opened to the outlying lands. The first highway work was done on the principal street, which was doubtless at first but a mere wood-path or trail. An early rule for this labor, as it is recorded on the Town Records, Feb. 20, 1639, is as follows: "Ordered by the commissioners of the town, that every inhabitant shall come forth to the mending of the highway upon a summons by the surveyors." In case of failure, five shillings were to be forfeited for every default. The amount of labor required was as follows:

"1st. The poorest man shall work one day.

"2nd. For every six acres of meadow land a man hath he shall work one day..

"3d. Every man who shall neglect to make all fences appertaining to his fields by the 24th of April shall forfeit five shillings (Nov. 19th, 1639)."

Highways and cart-paths were laid out on both sides of the meadows at an early date. The town records make mention of a highway "from below the upland of the meadow from the house-lot of Walter Haynes to the meadow of John Goodnow, which shall be four rods wide where it is not previously bounded already, and from the meadow of John Goodnow to the end of the town bound." Also of a highway on the west side of the river, "between the upland and the meadow six rods wide from one end of the meadow to the other." These roads, we conjecture, have not entirely disappeared. On either side the meadow margin, a hay-road, or "right of way," still exists. It is probable that the town way called "Water Row" may have been a part of those early roads.

**BRIDGES.**—In the work of bridge-building Sudbury has had fully its share from the first. Its original territory being divided by a wide, circuitous stream, which was subject to spring and fall floods, it was a matter of no small importance to the settlers to have a safe crossing. Ford-ways, on a river like this, were uncertain means of transit. Without a bridge the east and west side inhabitants might be separated sometimes for weeks, and travellers to the frontier beyond would be much hindered on their way. All this the people well knew, and they were early astir to the work. Two bridges are mentioned in the town-book as early as 1641. The record of one is as follows: "It was ordered from the beginning of the plantation, that there should be two rods wide left in the meadow from the bridge at Munning's Point to the hard upland at the head of Edmund Rice's meadow." The other record is of the same date, and states that there was to be a road "between the river meadow and the house-lot from the bridge at John Blandford's to Bridle Point." The bridge referred to in the former of these records may have been the "Old Indian Bridge," which is repeatedly mentioned in the town-book. From statements on the records we conclude it crossed the lower part of Lanham Brook—sometimes also called West Brook—at a point between Sand Hill and Heard's Pond. This bridge was probably found there by the settlers, and may have been nothing more than a fallen tree where but one person could pass at a time. It doubtless was of little use to the settlers, and may only have served them as a landmark or to designate a fording-place where at low water a person could go on foot. The bridge referred to in the latter record was probably the first one built by the English in Sudbury. It was doubtless situated at the locality since occupied by successive bridges, each of which was known as the "Old Town Bridge." The present one is called the Russell Bridge, after the name of the builder. The location is in Wayland, at the east end of the old cause-

way, near the house of Mr. William Baldwin. The first bridge at this place was probably a simple contrivance for foot-passengers only, and one which would cause little loss if swept away by a flood. The reason why this spot was selected as a crossing may be indicated by the lay of the land and the course of the river; at this point the stream winds so near the bank of the hard upland, that a causeway on the eastern side is unnecessary. These natural features doubtless led to the construction of the bridge at that particular spot, and the location of the bridge determined the course of the road. About the time of the erection of the first bridge a ferry is spoken of. In 1642 Thomas Noyes was "appointed to keep a ferry for one year, for which he was to have two pence for every single passenger, and if there be more to take two apiece." This ferry may have been used only at times when high water rendered the bridge or meadow impassable. As in the price fixed for transportation only "passengers" are mentioned, we infer that both the bridge and ferry were for foot-passengers alone. But a mere foot-path could not long suffice for the settlement. The west side was too important to remain isolated for want of a cart-bridge. About this time it was ordered by the town, "That Mr. Noyes, Mr. Pendleton, Walter Haynes, John Parmenter, Jr., and Thomas King shall have power to view the river at Thomas King's, and to agree with workmen to build a cart-bridge over the river according as they shall see just occasion." The following contract was soon made with Ambrose Leach:

"BRIDGE CONTRACT 1643.

"It is agreed between the inhabitants of the towne of Sudbury and Ambrose Leech, That the towne will give unto the said Ambrose 6 acres in Mr Pendleton's 2<sup>d</sup> Addition of meadow wch shall run on the north side of his meadow lying on the west side of the river, & shall run from the river to the upland. Alsoe foure acres of meadowe more wch shall be wth convenient as may be. Alsoe twenty acres of upland lying on the west side of the river on the north side of the lande of Walter Haynes if he approve of it else so much upland where it may be convenient. For and in consideration whereof the said Ambrose doth propose to build a sufficient cart bridge over the river three feet above high water mark, twelve foot wyde from the one side of the river to the other, provided that the towne doe fell and cross cutt the timber and saw all the plank and carry it all to place, and when it is ready framed the towne doth promise to help him raise it, so that he and one man be at the charge of the sayd Ambrose, and he doth promise to accomplish the work by the last day of Aug. next. — Alsoe the towne doth admitt of him as a townsman wth right to comonage and upland as more shall be laid out and alsoe ten acres of meadowe to be layed out which other meadowe is in first addition of meadowe.

"AMBROSE LEECH,  
"BRIAN PENDLETON,  
"WALTER HAYNES."

The next contract for building a bridge was with Timothy Hawkins, of Watertown, and is as follows:

"The 26th day of November, 16\*\*.

"Agreed between the Inhabitants of Sudbury on the one part, and Timothy Hawkins, of Watertown, on the other part that the said Timothy shall build a sufficient cart Bridge over the river, beginning at the west side of the river, running across the river, five rods long and twelve feet wide, one foot above high water mark, the arches to be . . . foot wide, all but the middle arch, which is to be 14 feet wide, the silts — inches square 26 feet long, the posts 16 inches square the cups — — a and 16, the braces 8 inches square, the bridge must have a rail on each side,

and the rails must be braced at every post, the plank must be two inches thick sawn, there must be 5 buces for the plank, — the bridge the beners 12 inches square, the bridge is by him to be ready to raise by the last day of May next. For which work the Inhabitants do consent to pay unto the said Timothy for his work so done, the sum of 13 pounds to be paid in corn and cattle, the corn at the general price of the country, and the cattle at the price as two men shall judge them worth.

"The said Timothy is to fell all the timber and saw it, and then the town is to carry it to the place."

CAUSEWAY.—Westerly beyond the bridge was built a raised road or causeway, which was sometimes called the "Casey" or "Carsey." This is a memorable piece of highway. Repeatedly has it been raised to place it above the floods. At one time the work was apportioned by lot, and at another the Legislature allowed the town to issue tickets for a grand lottery, the avails of which were to be expended upon this causeway.

Stakes were formerly set as safeguards to the traveller, that he might not stray from the way.

CHURCH.—The town being laid out, and the necessary means for securing a livelihood provided, the people turned their attention to ecclesiastical matters. The church was of paramount importance to the early New England inhabitants. For its privileges they had in part embarked for these far-off shores. To preserve its purity they became pilgrims on earth, exiles from friends and their native land. Borne hither with such noble desires, we have evidence that when they arrived they acted in accordance with them. In 1640 a church was organized, which was Congregational in government and Calvinistic in creed or faith. A copy of its covenant is still preserved. The church called to its pastorate Rev. Edmund Brown, and elected Mr. William Brown deacon. It is supposed that the installation of Rev. Edmund Brown was at the time of the formation of the church. The town in selecting Mr. Brown for its minister secured the services of an energetic and devoted man. Edward Johnson says of him, in his "Wonder-Working Providence:—"The church in Sudbury called to the office of a pastor the reverend, godly and able minister of the word, Mr. Edmund Brown, whose labors in the doctrine of Christ Jesus hath hitherto abounded wading through this wilderness work with much cheerfulness of spirit."

The home of Mr. Brown was in the territory of Wayland, by the south bank of Mill Brook, on what was called "Timber Neck." Mr. Brown's salary the first year was to be £40, one-half to be paid in money, the other half in some or all of these commodities: "Wheate, pees, butter, cheese, porke, beefe, hemp and flax, at every quarters end." In the maintenance of the pastor and church the town acted as in secular matters. The church was for the town; its records were for a time town records. Civil and ecclesiastical matters were connected. If there was no state church, there was a town church, a minister and meeting-house, that was reached by and reached the masses. "Rates" were gathered no more surely for the "king's tax" than to maintain the ministry. To show the





*C L Goodnow*



manner of raising the money for the minister's salary shortly after his settlement, we insert the following: "The first day of the second month, 1643. It is agreed upon by the town that the Pastor shall [have] for this year, beginning the first day of the first month, thirty pound, to be gathered by rate and to be paid unto him at two several payments, the first payment to be made one month after midsummer, the other payment to be made one month after Michaelmas, for the gathering of which the town hath desired Mr. Pendleton and Walter Hayne to undertake it, and also the town hath discharged the pastor from all rates, for this year, and the rate to be levied according to the rate which was for the ——— meeting-house, the invoice being taken by John Freeman." Of the prosperity of this little church, Johnson says, in his "Wonder-Working Providence:" "This church hath hitherto been blessed with blessings of the right hand, even godly peace and unity; they are not above fifty or sixty families and about eighty souls in church fellowship, their Neat head about 300."

A meeting-house was built in 1642-43 by John Rutter. It was situated in what is now the old burying-ground in Wayland.

**LAND DIVISIONS.**—The settlers had little more than got fairly located at the plantation, when they began dividing their territory, and apportioning it in parcels to the inhabitants. Before these divisions were made there were no private estates, except such house-lots and few acres as were assigned at the outset for the settler's encouragement or help, or such land tracts as were obtained by special grant from the Colonial Court. But divisions soon came. Piece after piece was apportioned, and passed into private possession. Soon but little of the public domain was left, save small patches at the junction of roads, or some reservation for a school-house, meeting-house or pound, or plot for the village green.

From common land, which the undivided territory was called, has come the word "common" as applied to a town common, park or public square. And from the division of land by lot, the term "lot" has come into use, as "meadow-lot," "wood-lot," and "house-lot." The early land divisions were made, on permission of the Colonial Court, by such commissioners as the town or court might appoint.

Three divisions of meadow-land had been made by 1640. A record of these has been preserved, and the following are the preambles of two of them:

"A record of the names of the Inhabitants of Sudbury, with their several quantity of meadow to every one granted according to their estates or granted by gratulation for services granted by them, which meadow is ratable upon all common charges."

"It is ordered that all the inhabitants of this town shall have  $\frac{2}{3}$  of their total meadows laid out this present year, viz.: the first divided according to discretion, and the second by lot."

Not only the meadows but the uplands were parceled out and apportioned, some for public use, some to the early grantees and some to individuals in return for value or service.

In 1642 an addition of upland was made "in acres according to the 1st and 2nd divisions of meadows granted unto them by the rule of their estate; and Peter Noyes, Bryan Pendletou, George Munnings, Edmund Rice and Edmund Goodenow were to have power to lay out the 3d division at their discretion."

While the early land divisions were being made, reservations were also made of lands for pasturage, which it was understood were to remain undivided. These lands were called "Cow Commons," and the record of them explains their use. The first was laid out or set apart the 26th of November, 1643, and was on the east side of the river.

The cow common on the west side was reserved in 1647, and is thus described in the Town Book:

"It is ordered by the town that there shall be a cow common laid out on the west side of the river to remain in perpetuity, with all the upland within these bounds, that is to say, all the upland that lies within the bound that goes from Bridle point through Hopp meadow, and so to the west line, in the meadow of Walter Hayne, and all the upland within the gulf and the pantre brook to the upper end of the meadow of Robert Darnill, and from thence to the west line, as it shall be bounded by some men appointed by the town, except it be such lands as are due to men already, and shall be laid out according to the time appointed by the town. Walter Hayne and John Groute are appointed to bound the common, from Goodman Darnill's meadow to the west line."

The territory which was comprised in this common may be outlined, very nearly, by the Massachusetts Central Railroad on the south, the Old Colony Railroad on the west, Pantry Brook on the north, and the river on the east. It will be noticed that these two commons included most of the hilly portions of the town, on both sides of the river; and it was doubtless the design of the settlers to reserve for common pasturage these lands, because less adapted to easy cultivation. But in process of time they ceased to be held in reserve. More or less controversy subsequently arose about what was known as "sizing the commons," and by the early part of the next century they were all divided up and apportioned to the inhabitants; and now over the broad acres of these ancient public domains are scattered pleasant homesteads and fertile farms, and a large portion of three considerable villages, namely, Sudbury, South Sudbury and Wayland Centre.

Besides the reservation of territory for common pasturage, lands were laid out "for the use of the ministry." Two such tracts were laid out on each side of the river, consisting of both meadow and upland, which were let out to individuals, the income derived therefrom going towards the minister's salary. The lauds that were situated on the west side have passed from public to private possession, being sold in 1817 for \$3200.98.

Between 1650 and 1675 the west side had rapid development. Prior to the beginning of this period the pioneer spirit of the settlers had led to a thorough exploration of this part of the town, and they had located by its hills and along its meadows and valleys, as if undaunted by distance from the meeting-house

and mill, and indifferent to the perils of the wilderness. But although there was, to an extent, an occupation of the west part of the town from the very beginning of the settlement, yet the greater activity was for a time on the east side; in that part was the centralization of people, and things were more convenient and safe. Indeed, the settlers for a season may have regarded the west side as a wilderness country, destined long to remain in an unbroken state. The view westward from certain points along the first street was upon woody peaks and rocky hillsides. Beyond the valley of Lanham and Lowance towered Nobscot; its slope, thickly covered with forest, might look like an inhospitable waste; while the nearer eminence of Goodman's Hill, with its rough, rocky projections, may have had a broken and desolate aspect. It is no wonder, then, that in the earlier years of the settlement we read of so many corn-fields on the east side of the river, and find parties desirous of obtaining new farms seeking them in a southerly rather than a westerly direction. But when absolute wants were once met, and things essential to existence were provided; when the settlers had acquired a better knowledge of the country and of the character of its native inhabitants, and a substantial causeway was made,—then began a greater development of the west part of the town.

The indications are that these things were accomplished about the year 1650. At this time we begin to notice the mention of homesteads on the west side, and the construction of works for public convenience. The lands first occupied, probably, were those near Lanham and Pantry, and along the meadows by the river course; while the more central portion, called, "Rocky Plain," was not taken till somewhat later. This is indicated, not only by the known locations of early homesteads, but by the locality of the west side cow common. These sections may have been first taken on account of the abundance of meadow land, and the existence of roads which had been made for the transportation of hay.

A prominent person who early located there was Walter Haynes. He had a house by the meadow margin, which, in 1676, was used as a garrison, and which early in town history was called "Mr. Haynes' old house." In 1646 he was granted liberty to run a fence "from his meadow, which lies on the west side of the river, across the highway to his fence of his upland at his new dwelling-house, provided that Walter Hayne do keep a gate at each side of his meadow for the passing of carts and the herds along the highway that his fence may not be prejudicial to the town." Both record and tradition indicate that John and Edmund Goodenow early had lands near the Gravel Pit, and also at or near the present Farr and Coolidge farms. By 1659, Thomas Noyes and Thomas Plympton had established houses on the west side,—the former on lands at Hop Brook, and the latter at Strawberry Bank. As early at least as

1654, Thomas Read was at Lanham; and by 1659 Peter Bent was there also.

Some public acts which indicate activity on the west side, as set forth by the records, are as follows: In 1654 it was ordered that Walter Hayne and John Stone "shall see to the fences of all the corn-fields on their side the river;" and in 1659 a committee was appointed to look after the highways there. The mention of bridges by 1641, the ferry of Mr. Noyes in 1642, and the contract for a cart-bridge in 1643, are all indications of early activity in the west part of the town. But the more important matters of a public nature were in connection with the laying out of new lands, the construction of important roads, and the erection of a mill.

LAYING OUT OF NEW LANDS.—In 1651, John Sherman and others were appointed to lay out the "New Grant Lands." After some delay the plan was adopted of dividing it into squadrons, the arrangement of which was as follows: "The south east was to be the first, the north east the second, the north west the third, and the south west the fourth." It was voted there should be a highway extending north and south, "30 rods wide in the new grant joining to the five miles first granted;" also, "Voted that there should be a highway 30 rods wide, from south to north, parallel with the other said highway in the middle of the remaining tract of land."

These squadrons were subdivided into parcels of equal size, each containing one hundred and thirty acres, and were apportioned to the people by lot. It was voted that "the first lot drawn was to begin at the south side of the first squadron running east and west betwixt our highways; the second lot to be in the north side of the first, and so every lot following successively as they are drawn till we come to Concord line and so the first and second squadron."

This land, laid out so regularly, was good property. Some of the most substantial homesteads of the town have been, and still are, upon it. Persons by the name of Howe, Parmenter, Woodward, Moore, Browne, Walker, Noyes, Balcom, and Rice, of the older inhabitants, and, later, of Fairbanks, Stone, Willis, Smith, Hayden, Maynard, Perry, Bowker, Vose, Brigham, and others,—all had residences there. The possession of this new grant territory, and its early apportionment, would serve naturally to keep the people in town. It opened new resources to the settlers by its timber lands; and the circuitous course of Wash Brook gave meadows and mill privileges which the people were not slow to improve. Probably the earlier settlers of this tract went from the east side of the river as into a new country or wilderness. There they erected garrisons; and that there were in this territory at least three of these houses indicates the exposed condition of the place at the time of its early occupation by the English. "Willis," the largest pond in town, a part of "Nobscot," the highest hill, and the most extensive tim-





THE BROWN GARRISON HOUSE.





ber tracts, are in this new grant. In it have been located no less than five saw or grist-mills. From this territory was taken part of the town of Maynard, and in it were located for years two out of five of the old-time district school-houses. The Wayside Inn and the Walker Garrison are still there; and although the stirring scenes of the old stage period, which gave liveliness to the one, and the dismal war days, which gave importance to the other, have passed away, yet there remains a thrift and prosperity about the substantial farms of the ancient new grant lots that make this locality one of importance and interest.

**THE THIRTY-ROD HIGHWAY.**—While these new lands proved so beneficial to the town, the "Thirty-Rod Highway" in time caused considerable trouble. It was laid out for the accommodation of the owners of lots, and, as the name indicates, was thirty rods wide. The unnecessary width may be accounted for as we account for other wide roads of that day: land was plentiful, and the timber of so large a tract would be serviceable to the town.

But the width tended to cause disturbance. The land was sought for by various parties,—by abutters on one or both sides, it may be; by those dwelling within the near neighborhood; and by such as desired it for an addition to their outlying lands, or a convenient annex to their farms. The result was that to protect it required considerable vigilance. Encroachments were made upon it, wood and timber were taken away, and at successive town-meetings what to do with this Thirty-Rod Highway was an important matter of business. But at length it largely ceased to be public property. Piece after piece had been disposed of. Some of it had been purchased by private parties, some of it exchanged for lands used for other highways, and some of it may have been gained by right of possession.

But though so much of this road has ceased to be used by the public, there are parts still retained by the town and open to public use. The Dudley Road, about a quarter of a mile from the William Stone place, and which passes a small pond called the Horse Pond, tradition says, is a part of this way. From near the junction of this with the county road, a part of the Thirty-Rod Way runs south, and is still used as a way to Nobscot. On it, tradition also says, is the Small-Pox Burying-Ground, at Nobscot. A part of this road, as it runs east and west, is probably the present Boston and Berlin Road, or what was the "Old Lancaster Road." Other parts of this way may be old wood-paths that the Sudbury farmers still use and speak of as being a part of this ancient landmark.

**"OLD LANCASTER ROAD."**—This road, which was at first called the "Road to Nashuway," probably followed an ancient trail. In 1653 it was "agreed by the town that Lieutenant Goodenow and Ensign Noyes shall lay out the way with Nashuway men so far as it goes within our town bound." A record of

this road is on the town-book, and just following is this statement:

"This is a true copy of the commissioners appointed by the town taken from the original and examined by me.

"HUGH GRIFFIN."

This record which is among those for 1646, by the lapse of time has become so worn that parts are entirely gone. It is supposed, however, that some of the lost parts have been restored or supplied by the late Dr. Stearns. We will give the record, so far as it can be obtained from the town-book, and insert in brackets the words that have been supplied from other sources:

"We whose names are hereunto subscribed appoint[ed by] Sudbury and the town of Lancaster to lay out the high[way over the] river meadow in Sudbury near Lancaster to the [town] bound according to the Court order, have agreed as follows [viz] That the highway beginning at the great river meadow [at the gravel] pitt shall run from thence [to the northwest side of] Thomas Plympton's house, [and from thence] to timber swa[mp] as marked by us and so on to Hart Pond leaving the [rock] on the north side of the way and from thence to the extreme [Sudbury bounds] as we have now marked it the breadth of the way is to be the gravel pitt to the west end of Thomas Plympton's lot and . . . rods wide all the way to the utmost of Sudbury bound and thence upon the common highway towards Lancaster through Sud[bury] therefore we have hereunto set our hand the 22<sup>nd</sup> day of this pres[ent month]

Date 1653

"EDMUND GOODENOW  
"THOMAS NOYES  
"WILLIAM KERLEY"

This road has for many years been a landmark in Sudbury; but the oldest inhabitant cannot remember when, in its entire length, it was used as a highway. Parts of it were long since discontinued, and were either sold or reverted to the estates of former owners.

**THE HOP-BROOK MILL.**—In 1659 a mill was put up where the present Parmenter Mill stands in South Sudbury. This mill was erected by Thomas and Peter Noyes. In recognition of the serviceableness of their work to the community, the town made them a land grant, and favored them with such privileges as are set forth in the following record:

"Jan. 7<sup>th</sup> 1659. Granted unto Mr. Thomas Noyes and to Mr. Peter Noyes for and in consideration of building a mill at Hop brook laying and being on the west side of Sudbury great river below the cart way that leads to Ridge meadow viz: fifty acres of upland and fifteen acres of meadow without commonage to the said meadow four acres of the said fifteen acres of meadow lying and being within the demised tracts of uplands; Also granted to the above named parties timber of any of Sudbury's common land, to build and maintain the said mill. Also the said Thomas and Peter Noyes do covenant with the town for the foregoing consideration, to build a sufficient mill to grind the town of Sudbury's corn; the mill to be built below the cart way that now is leading to Ridge meadow, the said Grantees, their heirs and successors are to have nothing to do with the stream above four rods above the aforementioned cartway of said mill to be ready to grind the corn by the first of December next ensuing, and if the said grantees, their heirs or assigns shall damage the highway over the brook, by building the said mill, they are to make the way as good as now it is, from time to time, that is to say, the above specified way, over the Mill brook of said Thomas Noyes and Peter are also to leave a highway six rods wide joining to the brook from the east way that now is to the Widow Loker's meadow." (Town Records, vol. i.)

While the new mill was being built, a way was being made to it from the causeway, as we are in-

formed by the following record, dated February 7, 1659:

"We, the Selectmen of Sudbury, finding sundry inconveniences, by reason of bad and ill highways not being passable to meadow-lands and other towns, and finding the law doth commit the staving of the highways to the prudence of the selectmen of towns, we therefore, being met the day and year above written, on purpose to view the highways in the west side of Sudbury river, and having taken pains to view them, do we say, conclude and jointly agree that the highway from the Gravel pits shall go through the land newly purchased of Licut. Goodnow to that end, and from thence down the brow of the hill the now passed highway, unto the place where the new mill is building, that is to say, the way that is now in occupation, we mean the way that goeth to the south and Mr. Beislich his house, we conclude and jointly agree, that the way to the meadows, as namely, the meadow of John Grout, Widow Goodnow, John Maynard, Licut. Goodnow, shall go as now it doth, that is to say, in the hollow to the said meadows, the highway to be six rods wide all along by the side of the said meadows."

In 1652 a contract was made for a new house of worship. This contract is on the Town Records, but has become considerably worn and defaced, so that parts are almost or quite unintelligible. There is, however, a copy in the "Steans Collection," which, with some slight immaterial alterations, is as follows:

"The town agreed with Thomas Plympton Peter King & Hugh Griffin to build a new meeting house which was to be forty feet long & twenty feet wide measuring from outside to outside, the studs were to be 6 inches by 4 to stand for a four foot clapboard. There were to be 4 transom windows five feet wide & 6 feet high, and in each gable end a clear-story window, each window was to be 4 feet wide and 3 feet high. There were to be sufficient dormers across the house for galleries if there should afterward be a desire for galleries the beams to be 12 inches by 14 and the ground sills were to be of white oak 8 inches square. The posts were to be a foot square, and the 2 middle beams to be smoothed on three sides and the lower corners to be run with a *bowkell*. They the said Plympton King & Griffin are to find timber to fell, hew, saw, cart, frame, carry to place & they are to level the ground and to find them sufficient help to raise the house, they are to inclose the house with clap boards and to lye the inside with cedar boards or otherwise with good spruce boards, & to be smoothed & over lapped and to be lynced up the windows, & they are to hang the doors so as to bolt. One of the doors on the inside is to be sett with a lock. They are to lay the sleepers of the doors with white oak or good swamp pine, & to floor the house with plank. They are to finish all the works but the seats, for which the town do covenant to give them . . . 5 pound 20 to be paid in march next in Indyan [corn] or cattle, 30 more to be paid in Sep<sup>r</sup> next to be paid in wheat, butter, or money & the rest to be paid as soon as the work is dono in Indyan corn or cattle the corn to [be] merchantable at the price current.

"Witness EDMD. GOODNOW.  
"THOMAS NOYES."

The new building was to be erected on the site of the old one. The town ordered "that the carpenters should provide 12 men to help them raise the meeting house," for which they were to be allowed half a crown a day. The roof was to be covered with thatch, and the workmen were to have "the meadow afterwards the minister's to get their thatch upon." In 1654 a committee was appointed "to agree with somebody to fill the walls of the meeting house with tempered clay provided they do not exceed the sum of 5 pounds 10 shillings." The parties who were to build the house were employed "to build seats after the same fashion as in the old meeting house," and they were to have for every seat one shilling eight pence. The seats were to be made of white oak, "both posts and rails and benches."

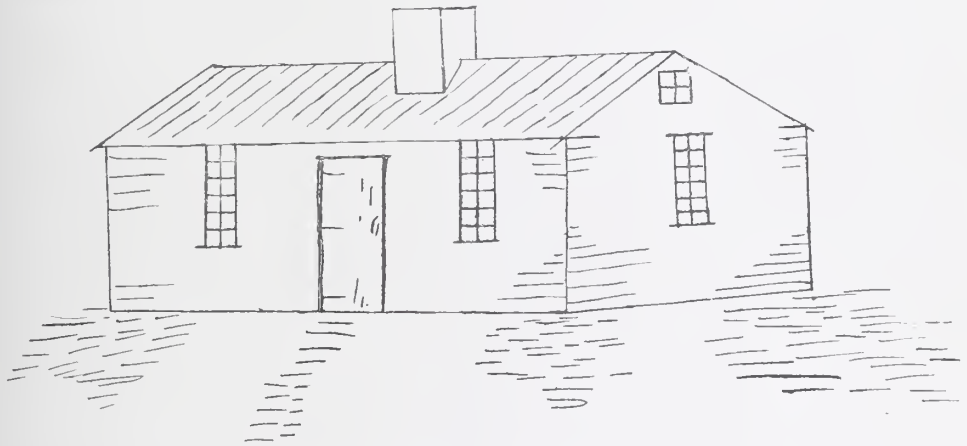
But while the town was growing and increasing in strength, a controversy occurred which was of a somewhat serious character. Questions arose relating to the division of the "two-mile grant," to the title of parties to certain lands, and to rights in the east side cow common. The controversy concerning this latter subject was in relation to "sizing" or "stinting" the common. It was specified when this land was reserved, that it "should never be ceded or laid down, without the consent of every inhabitant and townsman that hath right in commonage;" and the rule for pasturing cattle upon it was, "The inhabitants are to be limited in the putting in of cattle upon the said common, according to the quantity of meadow the said inhabitants are rated in upon the division of the meadows." The rule of allowance on this basis was as follows: "For every two acres of meadow one beast, that is either cow, ox, bull or steer, or heifer to go as one beast and a half, and every six sheep to go for one beast, and that all cattle under a year old shall go without sizing." The endeavor to define rights of commonage, or the relation of the individual to this piece of town property, proved a difficult task. As might be expected among a people of positive natures, strong opinions were entertained, and decided attitudes were taken concerning a matter of individual rights. The affair was not wholly confined to the town in its social and civil relations, but the church became connected with it. The result was that a council was called to adjust ecclesiastical matters, and advice was also sought and obtained of the General Court.

In 1675 King Philip's War set in; and Sudbury, on account of its frontier position, was badly harassed by the enemy. The principal means of defence in this war were the garrison-houses. Of these places we give the following information:

**THE BROWN GARRISON.**—This stood on the present estate of Luther Cutting, about a dozen rods southeasterly of his residence, or a few rods east of the Sudbury and Framingham road, and about a half mile from the town's southern boundary. It had a gable roof, was made of wood, and lined with brick. It was demolished about thirty-five years ago, when in the possession of Mr. Conant.

**THE WALKER GARRISON.**—The Walker garrison-house is in the west part of the town, a little south of the Massachusetts Central Railroad, on the Willard Walker estate. This building is a curious structure, with massive chimney, large rooms and heavy framework. It is lined within the walls with upright plank fastened with wooden pins.

**THE GOODNOW GARRISON.**—This garrison stood a little southeasterly of the present Coolidge house, or a few rods northeast to east of the East Sudbury Railroad Station, and perhaps twenty or thirty rods from the South Sudbury and Wayland highway. A lane formerly went from the road to a point near the garrison.



THE PARMENTER GARRISON HOUSE.

See page 13.





**THE HAYNES GARRISON.**—This garrison stood on the Water-Row Road, by the margin of the river meadow, a little northerly or northeasterly of the Luther Goodnow house. It was about an eighth of a mile from the Wayland and Sudbury Centre highway, two or three rods from the road, and fronted south. In later years it was painted red. In 1876 it was still standing, but has since been demolished.

One of the buildings which common tradition says was a garrison, but whose name is unknown, stood near the Adam How place, about twenty-five rods northwest of the house. It was one story high, and had a room at each end. For a time it was owned and occupied by Abel Parmenter, and was torn down years ago. It is stated by tradition that, when the Wayside Inn was built, the workmen repaired to this house at night for safety.

The garrisons previously mentioned were named from their early occupants. Parmenter was the name of the first occupant of this house of whom we have any knowledge; if he was the first, then doubtless this house was formerly known as the Parmenter Garrison.

The other garrison, the name of which is unknown, was north of the Gulf Meadows, and on or near the present Dwier Farm (Bent place). Tradition concerning this one is less positive than concerning the other. An old inhabitant, once pointing towards the old Bent house, said, "There is where the people used to go when the Indians were about." It is quite evident that the Bent house was not a garrison, for that was built about a century ago; but across the road southwesterly there are indications that some structure once stood, which may have been a garrison.

**THE BLOCK-HOUSE.**—A block-house stood in the north part of the town, on the Israel Haynes farm. It was situated, perhaps, from thirty to fifty rods southwest of the house of Leander Haynes, on a slight rise of ground. It was small, perhaps fifteen feet square, more or less, and so strongly built that it was with difficulty taken to pieces. It was demolished about three-quarters of a century ago, when owned by Mr. Moses Haynes. Mr. Reuben Rice, of Concord, a relative of Mr. Haynes, when over ninety years of age, informed the writer that when it was torn down he chanced to be passing by, and looked for bullet-marks, and believed he found some. He stated there was no mistake about the house being used as a garrison.

Besides the garrison-houses, the town had a small force of militia. Says "The Old Petition:" "The strength of Our towne upon y<sup>e</sup> Enemy's approaching it, consisted of eighty fighting men." These men were able-bodied and strong for the work of war, liable to do duty for either country or town; while others, younger and less vigorous, could stand guard and do some light service. When the war was fairly begun, the town's force was replenished by outside

help. So that, with the people collected in garrisons, and the armed men able to fight in a sheltered place, a stout defence could be maintained against a considerably larger force.

At the beginning of the war the town of Sudbury was not attacked, as the Indians chiefly confined hostilities to the county of Plymouth, yet it was soon called upon to send aid to other places. November 22, 1675, a warrant came from Major Willard to John Grout, Josiah Haynes and Edmund Goodnow, who called themselves the "humble servants the militia of Sudbury," requiring the impressment of nine able men to the service of the country. They state to the Governor and Council that they have impressed the following men, namely: William Wade, Samuel Bush, John White, Jr., Thomas Rutter, Peter Noyes, Jr., James Smith, Dennis Headly, Mathew Gibbs, Jr., and Daniel Harrington; but that they wish to have them released. Joseph Graves, master of Harrington, states that his servant had not clothing fit for the service; that he was well clothed when he was impressed before, but that he wore his clothes out in that service, and could not get his wages to buy more. The service that he was formerly impressed for was the guarding of families in "Natick Bounds." One of those families is supposed to be that of Thomas Eames, which was attacked by the Indians near the outbreak of the war. A further reason for their release from this service is found in the following extracts from their petition: "Considering our condition as a frontier town, and several of our men being already in the service, our town being very much scattered;" furthermore, that, several families being sickly, no use could be made of them for "watching, warding, scouting or impress, whereby the burden lies very hard on a few persons."

It was not long after hostilities began before the foe approached Sudbury. The first blow that fell on the town that has been noted by historians of that day was on March 10, 1676. Says Mather, "Mischief was done and several lives cut off by the Indians."

While the prospect was thus threatening, the design of the Indians for a season was effectually stayed, and a disastrous invasion prevented by a bold move made by the inhabitants of the town. The event referred to occurred March 27, 1676. A force of savages, near three hundred in number, were within about a half mile of Sudbury's western boundary. The force was led by Netus, the Nipmuck captain. This band was intent on mischief. It was on the trail for prey. Flushed with the expectation of easy victory, they waited the dawn of day to begin their foul work, and seize such persons and spoil as were found outside the garrisons. On Sabbath night they made their encampment within half a mile of a garrison. Their mischievous course through the previous day had been so little opposed that they felt secure as if in a world of peace. But the English were on their track.

Intelligence of their presence at Marlboro' had reached

Sudbury, and a movement was made to oppose them. A score of bold citizens set forth for the beleaguered place. On their arrival at Marlboro' they were reinforced by twenty soldiers, who were taken from the garrisons, and the two forces went in search of the enemy. Before daybreak they discovered them asleep about their fires. The English, in night's stillness, crept close upon the camp. Wrapped in slumber, and unsuspecting of what was so near, the Indians were suddenly startled by a destructive volley from an unexpected foe. The English took them by complete surprise. So effectually had they directed their fire that the Indians speedily fled. About thirty of their number were wounded, of whom it is said fourteen afterwards died. Not only were the Indians numerically weakened, but demoralized somewhat by such a bold and unlooked-for assault. Probably this act saved Sudbury for a time. Netus was slain, and for nearly a month there was a cessation of hostilities within and about the town.

That Sudbury people in this affair acted not simply in their own defence is implied in "The Old Petition," in which it is stated that "the Indians in their disastrous invasions were resolved by our ruine to revenge y<sup>e</sup> reliefe which our Sudbury volunteers approached to distressed Marlborough, in slaying many of y<sup>e</sup> enemy & repelling y<sup>e</sup> rest."

ATTACK ON THE TOWN BY KING PHILIP.—Although this sudden assault on the savages may have checked their course for a time, they soon rallied for further mischief. In the following April a large force, headed by Philip in person, started for Sudbury. At the time of the invasion there was nothing west of Sudbury to obstruct his course. The last town was Marlboro', and this was devastated as by a close gleaner in the great field of war. The people had almost wholly abandoned the place; the dwellings were reduced to ash-heaps, and a few soldiers only were quartered there to guard the road to Brookfield and the Connecticut. Sudbury at this time was the objective point of King Philip. That he had a special purpose in assailing the place, other than what led him to conduct the war elsewhere, is implied in "The Old Petition," in the words before quoted, where the object of revenge is mentioned. Certain it is, he had a strong force, and fought hard and long to destroy the place.

DATE OF PHILIP'S ATTACK ON THE TOWN.—Before entering, however, on the details of the conflict, we will notice the time at which it occurred. Previous to the discovery of "The Old Petition," two dates had been assigned, namely, the 18th and the 21st of April. Various authorities were quoted in support of each. So important was the matter considered, that a committee was appointed to examine evidence on the subject. The committee reported in favor of the 21st. (Report of Kidder and Underwood.) Notwithstanding this decision, opinions still differed; but the discovery of "The Old Petition" has fully settled this

matter, and established beyond question that the date of Philip's attack on the town and the garrisons, and the "Sudbury Fight," was the 21st. We can understand how, before the discovery of this paper, opinions might vary; how an historian might mistake as to a date, and a monument might perpetuate the error. When President Wadsworth erected a slate-stone at the grave of Captain Wadsworth, the date inscribed might have been taken from the historian Hubbard, who might have received it from an unreliable source. But we can hardly suppose that a mistake could occur in the paper above referred to concerning the date of this event. This paper is a calm, deliberate document, signed by inhabitants of Sudbury, and sent to the Colonial Court less than six months after the invasion by Philip. It gives the date of the invasion in the following words: "An Account of Losse Sustained by Severall Inhabitants of y<sup>e</sup> towne of Sudbury by y<sup>e</sup> Indian Enemy 21<sup>st</sup> April 1676."

NUMBER OF THE ENEMY.—Philip arrived with his force at Marlboro' on or about the 18th of April, and soon started for Sudbury. The number of his warriors has been variously estimated. In the "Old Indian Chronicle" it is given as "about a thousand strong." Gookin states, in his history of the Christian Indians, "that upon the 21<sup>st</sup> of April about mid-day tidings came by many messengers that a great body of the enemy not less as was judged than fifteen hundred, for the enemy to make their force seem very large there were many women among them whom they had fitted with pieces of wood cut in the forms of guns, which these carried, and were placed in the centre, they had assaulted a place called Sudbury that morning, and set fire of sundry houses and barns of that town . . . giving an account that the people of the place were greatly distressed and earnestly desired succor."

THE ATTACK.—During the night of April 20th Philip advanced his force and took position for the coming day. It was early discovered by the inhabitants that during the night-time the Indians had gotten possession of everything in the west part of the town but the garrisons, and that they had become so scattered about in squads, and had so occupied various localities, that at a given signal they could strike a concerted blow. Says the "Old Indian Chronicle," "The houses were built very scatteringly, and the enemy divided themselves into small parties, which executed their design of firing at once." The smoke of dwellings curled upward on the morning air, the war-whoop rang out from the forest, and from the town's westerly limit to the Watertown boundary the destructive work was begun. It is said by tradition that the Indians even entered the Watertown territory, and set fire to a barn in what is now Weston.

About the time of firing the deserted houses the Indians made their attack on the garrisons. The detachments for this work were probably as specifically set apart as were those for burning the dwelling-





THE HAYNES GARRISON HOUSE.





places; and doubtless hours before daybreak the foe lay concealed in their picked places, ready to pour their shot on the wall. The attack on the Haynes house was of great severity. The position of the building favored the near and concealed approach of the enemy. The small hill at the north afforded a natural rampart from which to direct his fire; behind it he could skulk to close range of the house and drive his shot with terrible force on the walls. There is a tradition that, by means of this hill, the Indians tried to set the building on fire. They filled a cart with flax, ignited, and started it down the hill towards the house; but before it reached its destination it upset, and the building was saved. Tradition also states that near the house was a barn, which the Indians burned: but that this proved advantageous to the inmates of the garrison, as it had afforded a shelter for the Indians to fire from. Probably this barn was burned with the expectation of setting fire to the house.

But it was not long that the Indians were to fight at close range; the bold defenders soon sallied forth, and commenced aggressive warfare. They fell on the foe, forced them back, and drove them from their "skulking approaches." The service at the other garrisons was probably all that was needed. That none of these houses were captured is enough to indicate a stout and manly defence. They were all coveted objects of the enemy, and plans for the capture of each had been carefully laid.

While the town's inhabitants were defending the garrisons, reinforcements were approaching the town from several directions. Men hastened from Concord and Watertown, and some were sent from the vicinity of Boston. The Concord company consisted of "twelve resolute young men," who endeavored to render assistance in the neighborhood of the Haynes garrison-house. Before they had reached it, however, and formed a junction with the citizens of the town, they were slain in a neighboring meadow. The men thus slain on the meadow were left where they fell until the following day, when their bodies were brought in boats to the foot of the old town bridge and buried. The reinforcements from Watertown were more fortunate than those from Concord, and were spared to assist in saving the town. They were led or sent by the gallant Hugh Mason, of Watertown, and assisted in driving a company of Indians to the west side of the river.

**THE WADSWORTH FIGHT.**—Another company of reinforcements were commanded by Samuel Wadsworth, of Milton, who was sent out for the assistance of Marlborough. The number in this company had been variously estimated. Mather sets it at seventy. "The Old Indian Chronicle" says, "Wadsworth being designed of a hundred men, to repair to Marlboro, to strengthen the garrison and remove the goods." Hubbard says, "That resolute, stout-hearted soldier, Capt. Wadsworth . . . being sent from

Boston with fifty soldiers to relieve Marlboro<sup>4</sup>." It is not remarkable that estimates should differ with regard to the number in this company, since all the men who accompanied Wadsworth from Boston were not in the engagement at Sudbury. When Capt. Wadsworth reached Marlboro' he exchanged a part of his younger men, who were wearied with the march, for some at the garrison, and accompanied by Captain Brocklebank, the garrison commander, started back to Sudbury. Lieutenant Jacobs, who commanded the garrison in the absence of Brocklebank, in reporting to the authorities in regard to the number of men left with him, states as follows: "There is remaining in our company forty-six, several whereof are young soldiers left here by Captain Wadsworth, being unable to march. But though he left a part of his men he took some from the garrison at Marlboro." From what we know of the fate of a large part of this company, and the circumstances attendant upon the expedition, we conclude the number engaged in the Sudbury fight was not much over fifty. If twenty-nine men were found slain after the battle, and fourteen escaped, and about a half dozen were taken captive, the number would not be far from the foregoing estimate.

Captain Wadsworth arrived at Marlboro' some time during the night of the 20th. Upon ascertaining that the Indians had gone in the direction of Sudbury, he did not stop to take needed refreshment, but started upon the enemy's trail.

The English encountered no Indians until they had gone some distance into Sudbury territory, when they came upon a small party, who fled at their approach. Captain Wadsworth with his company pursued until they found themselves in an ambush, where the main body of Philip's forces lay concealed. The place of the ambush was at what is now South Sudbury, a little northeasterly of the village and on the west-erly side of Green Hill.

The force that lay concealed is supposed to have been quite strong. Gookin speaks of "the enemy being numerous." "The Old Indian Chronicle" speaks of it as about a thousand. As the foe appeared, the English pursued, and followed hard as they withdrew. But the pursuit was fatal. The Indians retreated until the place of ambush was reached. Then suddenly the foe opened his fire from a chosen place of concealment, where each man had the opportunity of working to advantage.

But, though suddenly beset on all sides, they maintained a most manly defence. It may be doubtful if there is its equal in the annals of the early Indian wars. From five hundred to one thousand savages, with Philip himself to direct their manœuvres, pouring their fire from every direction, and this against about four-score of Englishmen, hard marched, in an unfamiliar locality, could do deadly work. Yet there is no evidence of undue confusion among the ranks of the English.

The sudden onslaught of the savages was attended, as usual, with shoutings and a horrible noise, which but increased the threatening aspect, and tended to indicate that things were worse than they were. In spite of all this, the brave company maintained their position, and more than held their own. Says Mather, "They fought like men and more than so." Says "The Old Indian Chronicle," "Not at all dismayed by their numbers, nor dismal shouts and horrid yellings, ours made a most courageous resistance." Not only was the foe kept at bay, and the English force mainly kept compact, but a movement was made to obtain a better position; hard by was the summit of Green Hill, and thitherward, fighting, Wadsworth directed his course. This he reached, and for hours he fought that furious host, with such success that it is said he lost but five men.

**THE FOREST FIRE.**—But a new element was to be introduced. The fight had doubtless been prolonged far beyond what Philip had at first supposed it would be. Desperate in his disappointment that the English had not surrendered, they again resorted to strategy to accomplish their work. The day was almost done. Philip's force had been decimated by Wadsworth's stubborn defence. Darkness was soon to set in, and under its friendly concealment the English might make their escape. New means must be employed, or the battle to the Indians was lost, and the fate of Philip's slain warriors would be unavenged. Wadsworth might form a junction with the soldiers at the east side of the town, or make his way to the Goodnow Garrison just beyond Green Hill. A crisis was at hand. Philip knew it, and made haste to meet it. The fight began with strategy, and he sought to close it with strategy. He set fire to the woods and the flames drove Wadsworth from his advantageous position.

**THE RETREAT.**—With this new combination of forces pressing hard upon them, nothing was left but retreat. But the results of the retreat were disastrous and exceedingly sad. There is something melancholy indeed attendant on that precipitous flight. For hours, shoulder to shoulder, these men had manfully stood. Inch by inch they had gained the hill-top. The wounded had likely been borne with them, and laid at their protectors' feet; and the brave company awaited night's friendly shades to bear them gently to a place of relief. But they were to leave them now in the hands of a foe less merciful than the flames from which they had been forced to retire. Their defenders had fired their last shot that would keep the foe at bay, and in hot haste were to make a rush for the Hop Brook Mill. It was a race for life; a gauntlet from which few would escape.

The flight of the men to the mill was doubtless attended with fearful loss. It was situated at what now is South Sudbury Village, on the site of the present Parmenter Mill. The distance from the top of Green Hill is from a quarter to half a mile. This

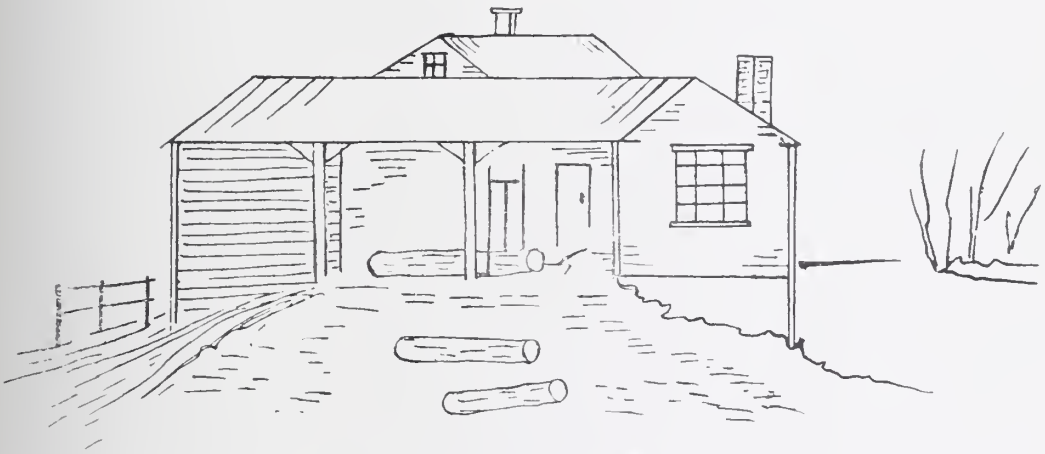
distance was enough to make the slaughter great. A break in the ranks and the foe could close in, and the tomahawk and war-club could do a terrible work.

**LOSS OF THE ENGLISH.**—As to the number of English slain, accounts somewhat differ. This is not strange, when men differ as to the number engaged. Mather says "that about fifty of the men were slain that day." Gookin speaks of "thirty-two besides the two captains." Hubbard says, "So as another captain and his fifty perished that time of as brave soldiers as any who were ever employed in the service." Lieut. Richard Jacobs, of the garrison at Marlboro', in his letter to the Council, dated April 22, 1676 (Vol. LXVIII., p. 223, State Archive-), says, "This morning, about sun two hours high, ye enemy alarmed us by firing and shouting toward ye government garrison house at Sudbury." He goes on to state that "soon after they gave a shout and came in great numbers on Indian Hill, and one, as their accustomed manner is after a fight, began to signify to us how many were slain; they whooped seventy-four times, which we hope was only to affright us, seeing we have had no intelligence of any such thing, yet we have reason to fear the worst, considering the numbers, which we apprehend to be five hundred at the most, others think a thousand."

Thus, according to the various accounts, by far the greater part were slain. There is one thing which goes to show, however, that Mather may not be far from correct,—that is, the evidence of the exhumed remains. When the grave was opened a few years ago, parts of the skeletons of twenty-nine men were found. We can hardly suppose, however, that these were all the slain. Some who were wounded may have crawled away to die. Others, disabled, may have been borne from the spot by the foe; and, in various ways, the wounded may have been removed, to perish near or remote from the field of battle.

**THE CAPTURED.**—But the sad story is not wholly told when we speak of the slain. The tragedy was not complete when the surviving few had left the field and taken refuge in the mill. Some were captured alive. These were subjected to such atrocious treatment as only a savage would be expected to give. Says Hubbard, "It is related by some that afterwards escaped how they cruelly tortured five or six of the English that night." Mather says, "They took five or six of the English and carried them away alive, but that night killed them in such a manner as none but savages would have done, . . . delighting to see the miserable torments of the wretched creatures. Thus are they the perfect children of the devil."

**THE SURVIVORS.**—The few English who escaped to the mill found it a place of safety. Says tradition, this was a fortified place, but it was then left in a defenceless condition. This latter fact the Indians were ignorant of, hence it was left unassailed. The escaped soldiers were rescued at night by Warren and Pierce, with some others, among whom was Captain



OLD SAW AND GRIST-MILL,

MILL VILLAGE.

See page 206.





Prentis, "who coming in the day hastily though somewhat too late to the relief of Capt. Wadsworth having not six troopers that were able to keep way with him fell into a pound or place near Sudbury town end, where all passages were stopped by the Indians." Captain Cowell also gave assistance, and thus these weary, war-worn men, the remnant of the gallant company that fought on that memorable day, were conducted to a place of safety.

**BURIAL OF THE DEAD.**—The morning light of the 22d of April broke upon a sad scene in Sudbury. The noise of the battle had ceased, and the fires had faded away with the night-shadows. Philip had betaken himself from the field of his hard-earned and unfortunate victory, and nothing of life was left but the leafless woods, and these charred as if passed over by the shadow of death. It was a scene of loneliness and desolation. The dead, scalped and stripped, were left scattered as they fell; while their victors by the sun-rising were far on their way back over the track which they had made so desolate. This scene, however, was shortly to change. Warm hearts and stout hands were pushing their way to see what the case might demand, and, if possible render, relief.

Before nightfall of the 21st, so far as we have learned, little, if any intelligence was received by the parties who had rushed to the rescue, of the true state of things about Green Hill. Wadsworth and Brocklebank were encompassed about by the foe, so that no communication could be conveyed to the English, who anxiously awaited tidings of their condition. It was known at the easterly part of the town that hard fighting was in progress at or near Green Hill. The shouting, firing and smoke betokened that a battle was in progress, but how it would terminate none could tell. After the Sudbury and Watertown men had driven the Indians over the river, they strove hard to reach the force on the hill. Says Warren and Pierce, in their petition: "We who were with them can more largely inform this Honored Council that as it is said in the petition, that we drove two hundred Indians over the river and with some others went to see if we could relieve Capt. Wadsworth upon the hill, and there we had a fight with the Indians, but they being so many of them, and we stayed so long that we were almost encompassed by them, which caused us to retreat to Capt. Goodnow's garrison house, and there we stayed it being near night till it was dark."

But another force had also striven to reach the town, and join in the work of rescue. This was a company from Charlestown, commanded by Captain Hunting. Of this company, Gookin says ("History of Christian Indians"): "On the 21<sup>st</sup> of April, Capt. Hunting had drawn up and ready furnished his company of forty Indians at Charlestown. These had been ordered by the council to march to the Merrimac river near Chelmsford, and there to settle a garrison near the great fishing places where it was expected the enemy

would come to get fish for their necessary food." But, says Gookin, "Behold God's thoughts are not as ours, nor His ways as ours, for just as these soldiers were ready to march upon the 21<sup>st</sup> of April, about midday, tidings came by many messengers that a great body of the enemy . . . had assembled at a town called Sudbury that morning." He says "that just at the beginning of the lecture there, as soon as these tidings came, Major Gookin and Thomas Danforth, two of the magistrates who were there hearing the lecture sermon, being acquainted, he withdrew out of the meeting house, and immediately gave orders for a ply of horses belonging to Capt. Prentis's troop under conduct of Corporal Phipps, and the Indian company under Capt. Hunting, forthwith to march away for the relief of Sudbury; which order was accordingly put into execution. Capt. Hunting with his Indian company being on foot, got not into Sudbury until a little within night. The enemy, as is before [narrated], were all retreated unto the west side of the river of Sudbury, where also several English inhabited."

But though the rescuing parties were either repulsed or too late to render assistance at the fight, they were on hand to bury the dead. Says Warren and Pierce,—“After burying the bodies of the Concord men at the bridge's foot, we joined ourselves to Capt. Hunting and as many others as we could procure, and went over the river to look for Capt. Wadsworth and Capt. Brocklebank, and we gathered them up and buried them.”

The manner in which this burial scene proceeded is narrated thus by Mr. Gookin ("History of Christian Indians"): "Upon the 22<sup>nd</sup> of April, early in the morning, over forty Indians having stripped themselves and painted their faces like to the enemy, they passed over the bridge to the west side of the river, without any Englishmen in the company, to make discovery of the enemy (which was generally conceded quartered thereabout), but this did not at all discourage our Christian Indians from marching and discovering, and if they had met with them to beat up their quarters. But God had so ordered that the enemy were all withdrawn and were retreated in the night. Our Indian soldiers having made a thorough discovery and to their great relief (for some of them wept when they saw so many English lie dead on the place among the slain), some they knew, viz., those two worthy and pious Captains, Capt. Brocklebank, of Rowley, and Capt. Wadsworth, of Milton, who, with about thirty-two private soldiers, were slain the day before. . . . As soon as they had made a full discovery, [they] returned to their Captains and the rest of the English, and gave them an account of their motions. Then it was concluded to march over to the place and bury the dead, and they did so. Shortly after, our Indians marching in two files upon the wings to secure those that went to bury the dead, God so ordered it that they met with no interruption in that work."

Thus were the slain soldiers buried on that April morning, in the stillness of the forest, far away from their kindred, friends and homes. Those who, through inability, had failed to defend them in the day of battle, now tenderly took them to their last, long resting-place. A single grave contained them. Though scattered, they were borne to one common place of burial, and a rough heap of stones was all that marked that lone, forest grave. Such was that soldiers' sepulchre—a mound in the woods, left to grow gray with the clustering moss of years, yet marking in its rustic simplicity one of the noblest and most heroic events known in the annals of King Philip's War. They sleep

" while the bells of autumn toll,  
Or the murmuring song of spring flits by,  
Till the crackling heavens in thunder roll,  
To the bugle-blast on high."

**PLACE OF BURIAL.**—The grave was made on the westerly side of Green Hill, near its base, and was in the northeast corner of the South Sudbury Cemetery before its recent enlargement. In our recollection the grave was marked by a round stone heap, at the head of which was a plain slate-stone slab. The heap was made of common loose stones, such as a man could easily lift, and was probably placed there when the grave was made. It was perhaps three or four feet high, and a dozen feet wide at the base. The slab was erected about 1730 by President Wadsworth, of Harvard College, son of Captain Wadsworth. As we remember the spot, it was barren and briar-grown; loose stones, fallen from the top and sides of the mound, were half concealed in the wild wood grass that grew in tufts about it. It remained in this condition for years, and the villagers from time to time visited it as a place of interest.

In the year 1851 the town agitated the matter of erecting a monument, and the Legislature was petitioned for aid, which was granted. But the monument does not mark the original grave. The committee who had the matter in charge located it about fifty feet to the north. The old grave was at or about the turn of the present avenue or path, at the northeast corner of the Adam Smith family lot in the present Wadsworth Cemetery. After it was decided to erect the monument in its present position, the remains of the soldiers were removed. The grave was opened without ceremony in the presence of a small company of villagers. It was the writer's privilege to be one of the number, and, according to our recollection, the grave was about six feet square, in which the bodies were placed in tiers at right angles to each other. Some of the skeletons were large and all well preserved.

The war with King Philip being ended, the way was open for renewed prosperity. New buildings went up on the old estates, garrisons again became quiet homesteads, and the fields smiled with plentiful harvests.

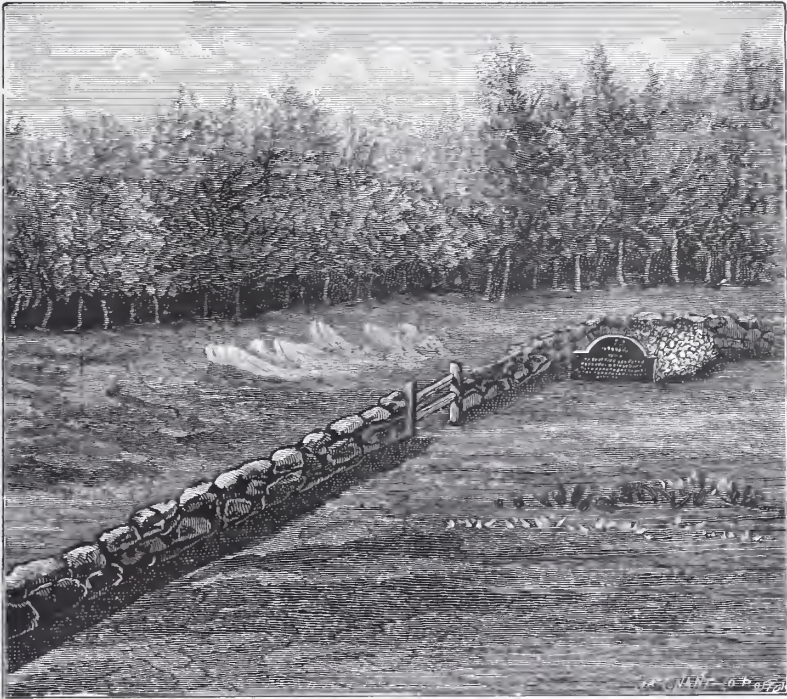
**ERECTION OF SAW-MILL.**—A movement that denotes the town's activity and recuperative power was the erection of a saw-mill. A town record dated March 26, 1677, informs us it was ordered that "Peter King, Thomas Read, Sen., John Goodenow, John Smith and Joseph Freeman have liberty granted them to build a saw-mill upon Hop Brook above Mr. Peter Noyes's mill, at the place viewed by the committee of this town chosen the last week, which if they do, they are to have twenty tons of timber of the common lands for the building thereof, and earth for their dam, and also they are to make a small dam or sufficient cassage so as to keep the waters out of the swamp lands there, provided also that if Mr. Peter Noyes shall at any time throw up his corn-mill they do in room thereof set up a corn-mill as sufficient to grind the town's corn and grain as Mr. Noyes's present mill hath done and doth, and see to maintain the same, and whenever they or any of them their heirs, executors, administrators, Assigns, or successors, shall either throw up their said corn-mill or fail to grind the town's corn and grain as above said, the towns land hereby granted shall be forfeited and returned to the town's use again, and lastly the said persons are not to pen up the water, or saw at any time between the middle of April and the first of September, and they are also to make good all the highway that they shall damage thereby."

**DEATH OF REV. EDMUND BROWNE.**—The town had not moved far on the road to renewed prosperity before another calamity came. This was the death of its pastor, Rev. Edmund Browne, who died June 22, 1678.

Mr. Browne came from England in 1637, and, accordingly to Mather, was ordained and in actual service in that country before he came to America. He was a freeman of Massachusetts Bay Colony, May 13, 1640. He married, about 1645, Anne, widow of John Loveren, of Watertown, but left no children. He was a member of the synod that established "The Cambridge Platform," 1646-48; was on the council that met in 1657 to settle the difficulties in Rev. Mr. Stone's church, Hartford; preached the artillery election sermon in 1666; and his name is attached to the testimony of the seventeen ministers against the proceedings of the three elders of the First Church, Boston, about 1669.

Mr. Browne was quite a land-owner, his real estate as it is supposed, amounting to three hundred acres. His early homestead at Timber Neck had originally belonging to it seventy acres. He received from the General Court a grant of meadow land situated in the present territory of Framingham, and from time to time became possessed of various lands both within and without the town. Mr. Browne hunted and fished, and it is said was a good angler. He played on several musical instruments and was a noted musician. In his will he speaks of his "Base Voyal" and musical books and instruments. He was much interest-





THE WADSWORTH GRAVE,  
South Sudbury.





ed in educating and Christianizing the Indians, and at one time had some of them under his special care. His library was for those times quite valuable, containing about one hundred and eighty volumes. He left fifty pounds to establish a grammar school in Sudbury; but by vote of the town, in 1724, it was diverted to another purpose. He also left one hundred pounds to Harvard College.

Soon after the death of Mr. Browne the town called the Rev. James Sherman to the pastorate, and bought for his use, of John Loker, "the east end of his house, standing before and near the meeting-house; and the reversion due to him of the western end of the house that his mother then dwelt in." The town also agreed to pay Mr. Sherman eighty pounds salary, part in money and part in produce.

**NEW MEETING-HOUSE.**—In 1685 the town made a contract for a new meeting-house which was to "stand upon the present burying-place of this town, and on the most convenient part thereof, or behind or about the old meeting-house that now is."

**MILITARY MATTERS.**—In the wars that occurred in the last of the seventeenth and the early part of the eighteenth centuries, Sudbury soldiers did valiant service. The town was represented in the ill-fated expedition of Sir William Phipps, in 1690, and in the expedition subsequently made against the eastern Indians. They also later did good service in and about Rutland, Mass. Repeatedly are the town's soldiers on the muster-rolls of a company of rangers who served in that vicinity. One of the commanding officers was William Brintnal, a Sudbury school-master.

**SCHOOLS.**—A prominent feature in the history of Sudbury at the beginning of the eighteenth century was the attention given to schools.

November 17, 1701; at a town-meeting, "it was voted to choose Mr. Joseph Noyes as a grammar school master for one year. . . . Also chose Mr. W<sup>m</sup> Brown and Mr. Thomas Plympton to present the said school master unto the Rev. ministers for their approbation of him, which are as followeth, Mr. James Sherman, Mr. Joseph Esterbrooks, Mr. Swift, of Framingham." This reverend committee duly met, and examined the candidate, and reported as follows, Nov. 21, 1701: "We, the subscribers, being desired by the town of Sudbury to write what we could testify in concerning the justification of Mr. Joseph Noyes, of Sudbury, for a legall Grammar School master, having examined the said Mr. Joseph Noyes, we find that he hath been considerably versed in the Latin and Greek tongue, and do think that upon his diligent revisal and recollection of what he hath formerly learned, he may be qualified to initiate and instruct the youth in the Latin tongue.

"JOSEPH ESTERBROOKS, JOHN SWIFT."

On the strength of this careful approval and guarded recommendation the successful candidate went forth to his work. He did not, however, long

retain his position. For some cause not mentioned the place soon became vacant; and February of the same year Mr. Picher became Mr. Noyes' successor. The contract made with Mr. Picher was as follows: "It is agreed and concluded that the town will and doth grant to pay unto Mr. Nathaniel Picher six pounds in money in course hee doth accept of the Towne's choice as to be our Grammar scool master, also for one quarter of a yeare, and to begin ye third of March next ensuing, and to serve in the place the full quarter of a yeare, one half of the time on the east side of the River, and the other half of the time on the west side of the river. This Grammar scool master chosen if he accepts and doth enter upon the work it is expected by the above said Towne, that he should teach all children sent to him to learn English and the Latin tongue, also writing and the art of Arithmatic." In 1703 it was voted to pay Mr. Picher for service done that year twenty-eight pounds, "he deducting a months pay . . . for his being absent one month in summer time from keeping of scool, which amounth to twelfth part of time;" "also voted and agreed, as a free will, to give unto Mr. Picher two days in every quarter of his year to visit his friends, if he see cause to take up with it." In 1711, Lieut. Thomas Frink and Quartermaster Brintnal were "to agree with some person who is well instructed in ye tongues to keep a scool." His pay was not to exceed thirty pounds.

The place of the school was changed from time to time. In 1702 it was voted "that the scool master should keep y<sup>e</sup> scool ou y<sup>e</sup> west side of y<sup>e</sup> river at y<sup>e</sup> house of Thomas Brintnell, which is there parte of time belonging to y<sup>e</sup> west side of y<sup>e</sup> river." The custom of changing the place of the school was continued for many years; for we find the following record as late as 1722: "Voted by the town that y<sup>e</sup> scool master shall keep scool one half of y<sup>e</sup> time on y<sup>e</sup> west side of y<sup>e</sup> river in Sudbury, voted by y<sup>e</sup> town, that y<sup>e</sup> scool master shall keep y<sup>e</sup> first quarter at y<sup>e</sup> scool house at y<sup>e</sup> gravel pitt, voted by y<sup>e</sup> town that y<sup>e</sup> second to be kept on y<sup>e</sup> east side y<sup>e</sup> river as Near y<sup>e</sup> water as ntay be convenient, voted by y<sup>e</sup> town that y<sup>e</sup> third quarter to be kept at y<sup>e</sup> house of Insign John Moore, voted by y<sup>e</sup> town that y<sup>e</sup> fourth quarter to be kept at y<sup>e</sup> house of Clark Gleason." In the year 1717 Samuel Paris was to keep school four months of the year at the school-house on the west side of the river, and at his own house the rest of the year. If he was away part of the time he was to make it up the next year.

In addition to these means for obtaining advanced instruction, there were schools of a simpler character. About the time that provision was made for a grammar school, we read of "masters who were to teach children to redē and wright and cast accounts." This was done in 1701, at which time the town "voted and chose John Long and John Balcom" for the purpose just stated, "and to pay them for one year thirty

shillings apiece." From this time repeated reference is made in the records to schools of a primary or mixed character.

Among the schoolmasters who served before 1750 are William Brintnal, Joseph Noyes, Nathaniel Picher, Jonathan Hoar, Samuel Paris, Nathaniel Trask, Jonathan Loring, John Long, John Baleom, John Mellen, Samuel Kendall, Ephraim Curtis and Zachery Hicks. Some of these taught for a succession of terms or years. William Brintnal taught a grammar school as late as 1733-34, and receipts are found of Samuel Kendall in 1725 and 1736.

Prior to 1700, school-house accommodations were scant. There was no school building whatever. In 1702 "the town agreed that the school should be kept at the meeting-house half a quarter and the other half quarter at the house of Benjamin Morses." But it is a law of progress that improvement in one direction suggests improvement in another; so with better schools better accommodations were sought for. January 1, 1702, the "town voted and paste into an act, to have a convenient scool-hous;" also voted "that the scool-house that shall be built by the town shall be set and erected as near the centre of the town, as may be conveniently set upon the town's land;" also "that it be twenty feet in length, : : : eighteen feet in breadth, seven feet from the bottom of the eell to the top of the plate, a large chimney to be within the house, the house to be a log-house, made of pine, only the sides to be of white oak bord and shingles to be covered cells with. Also the chimney to be of stone to the mortling and finished with brick. This was paste into an act and vote Jan. 15<sup>th</sup> 1701-2." At another meeting it was decided "that there should be two scool-houses;" that they should be of the same dimensions; and "that the one on the east side should be set near to Enoch Cleavland's dwelling-house." It was afterwards voted that "the scool-houses should be builte by a general town acte and that the selectmen should make a rate of money of 20 pounds for their erection." One of the houses was to be placed "by Cleafflands and the other near unto Robert Mans." In 1711 the town voted to have but one school-house, and this school-house was to be built at "y<sup>e</sup> gravel pitt." "Y<sup>e</sup> scool-house" here mentioned was "to be 20 foot long, 16 foot wide, six foot studd, nine foot and a half sparrl. Ye sills to be white oak ye outside, to be borded, and ye bords to be feather-edge. Ye inside to be birch and borded with Ruff bords, lower and uper flower to be bord anda brick Chemne, and two glass windows 18 Enehes square pe<sup>r</sup> window, and the Ruffe to be borded and shingled." It was to be ready for a school by the last of May, 1712. Joseph Parmenter was to make it, and have for pay fourteen pounds.

The evidence is that the desire for school privileges spread, and that the extremity of the town soon sought for increased advantages. April 17, 1719, the town was called upon "to see if it will grant the North west quarter of the towns petition, they desir-

ing the school master some part of the time with them."

**DIVISION OF THE TOWN INTO TWO PRECINCTS.**—As in educational matters, so in those pertaining to the church, we find the period prolific in change. Great and important events transpired relating to the meeting-house, the minister and the people. The first change was the dismissal of the pastor. On May 22, 1705, the pastoral relation between Rev. James Sherman and the people of Sudbury was dissolved. But not long was the church left pastorless. The same year of Mr. Sherman's removal a town-meeting was held, in which it was voted "y<sup>e</sup> town will chose a man to preach ye word of God unto us for a quarter of a year." The Rev. Israel Loring was chosen for the term mentioned. He began to preach in Sudbury, Sept. 16, 1705; and the result was he was ordained as pastor, Nov. 20, 1706.

After the settlement of Mr. Loring, ecclesiastical matters were not long in a quiet state. A new subject soon engrossed public attention. There was an attempt made to divide the town into two parochial precincts. The west side people doubtless loved the little hill-side meeting-house, about which were the graves of their friends, and whose history was associated with so much of their own. Their fondness for it had doubtless increased as the years passed by, and there clustered about it memories of things the sweetest and the saddest that had entered into their cheekered experience. Here their children had been offered in baptism; here had been the bridal and the burial, the weekly greetings and partings, the exchange of intelligence of heart and home. It had been the place for prayer and the preached word; a place of watch and ward, and a place of resort in times of danger. But notwithstanding their fondness for the sacred spot, they were too practical a people to allow sentiment to interfere with their true progress, and what they believed to be their spiritual good.

With their extremely slow means of transit, and the rough roads of that period when at their best, it was a long and weary way they had to travel every Sabbath day; but when the roads became blocked with the drifting snow, or the river was swollen with floods, then it was sometimes a perilous undertaking to reach the east side meeting-house and return. In that primitive period the people of Sudbury did not desire even a good excuse to keep them from public worship; they were Puritanic in both precept and practice. They would allow no small obstacle to cheat their soul of its rights; but if there were hinderances in the way to their spiritual helps, they required their immediate removal.

Hence, a movement was inaugurated to divide the town, and make of it two precincts, in each of which there should be a church. A primary act for the accomplishment of this purpose was to obtain the consent of the General Court. To do this a petition was



GEORGE PITTS TAVERN,

SUDBURY.

See page 205.





presented, which, as it tells its own story, and sets forth the entire case, we will present :

"Petition of the West Side people of Sudbury to Governor Dudley and the General Assembly.

"The petition of us who are the subscribers living on ye west side of Sudbury great River Humbly showeth that whereas ye All wise and over Ruling providence of ye great God, Lord of Heaven and Earth who is God blessed forever moore, hath cast our lott to fall on that side of the River by Reason of the flud of watare, which for a very great part of the yeare doth very much incommode us, and often by extremity of water and terrible and violent winds, and a great part of the winter by ice, as it is at this present, so that wee are shut up and cannot come forth, and many times when wee doe attempt to git over our flud, we are forced for to seek our spiritual good with the peril of our Lives.

"Beside the extreme Travill that many of us are Exposed unto sum 3 : 4 : 5 : 6 : miles much more that a Sabbath days Journey, by Reason of these and many more objections, to many here to enumerate, whereby many of our childreu and little ones, ancient and weak persons, can very Rarely attend the public worship. The cons dered premises we truly pray your Excellency and ye Honorable Council and House of Representatives to consider and compassionate us in our Extreme suffering condition, and if we may obtain so much favor in your Eyes as to grant us [our presents] as to appoint us a Comitty to see and consider our circumstances and make report thereof to this honorable Court. And your pore petitioners shall ever pray.

"Sudbury, January 15<sup>th</sup> 170<sup>9</sup>.

"John Goodnow.

John haines.

John Brigham.

William Walker.

George Parmenter.

David how.

George Parmenter, Jr.

Joseph Parmenter.

John brigham.

Samuel willis.

Joseph willis.

Richard Sauger.

Tho : Smith.

Joseph Hayes [Haynes].

timothy gibson, Jr.

Joseph F. Jewel (his mark).

Isaac Mellen.

Melo C. Taylor (his mark).

John Balcom.

Joseph Balcom.

John haynes, Jr.

Robert Man his mark.

Benjamin wright.

David Haynes.

Prefer haines.

Thomas Brintnal.

Edward Goodnow his mark.

John Goodenow, jr.

Ephraim Garfield, his mark.

Thomas Smith, Junior.

Jonathan Rice."

(State Archives, vol. ii., page 221.)

After repeated discnssion of the subject, and years had elapsed, permission was given to the west side people to erect a meeting-house and maintain a minister. At a town-meeting, December 26, 1721, held at the house of Mr. George Pitts, it was agreed "to grant 24 pounds for preaching for the present on the westerly side of the river." It was also decided at that meeting to choose a committee to present a petition to the General Court, "that y<sup>e</sup> west side inhabitants may have liberty to place their meeting-house on y<sup>e</sup> rocky plaine;" which request was granted.

The preliminary work of forming two parochial precincts was now completed; it only remained to adjust ecclesiastical relations to the new order of things, and provide whatever was essential to its success. The church was to be divided, ministers secured and a meeting-house built. All these came about in due time. After the decision, in December, 1721, "to have the preaching of the word amongst us," and the granting of money to meet the expense, Rev. Mr. Minot was invited to preach six Sabbaths in

the West Precinct. It may be that about this time Mr. Loring preached some on the west side, since on the town debt, as recorded April 9, 1722, there stands this statement: "To Mr. Israel Loring to y<sup>e</sup> supporting y<sup>e</sup> miuistry on both [sides] y<sup>e</sup> river in Sndbury 80. 0. 0."

Bnt more permanent arrangements were soon made. On the 6th of June, 1722, they extended a call to Rev. Israel Loring, and offered £100 for his settlement." July 10th Mr. Loring responded to the invitation in the following words: "To the Inhabitants of the west Precinct in Sudbury: I accept of the kind invitation you have given me to come over and settle and be the minister of the Westerly Precinct." A few days after the above invitation the east side invited him to remain with them, and took measures to provide for "their now settled minister, Mr. Israel Loring." The day after replying to the first invitation, he wrote to the east side people informing them of his decision to leave them and settle in the West Precinct. Mr. Loring moved to the west side, July 25, 1723. (Stearns Collection) He lived about a mile toward the north part of the town, in what was afterwards an old red house, on the William Hunt place, that was torn down some years since. He subsequently lived at the centre, on what is known as the Wheeler Haynes place.

The church records by Mr. Loring state as follows: "Feb. 11, 1723. The church met at my house, where, after the brethren on the east side had manifested their desire that the church might be divided into two churches, it was so voted by majority." At the time of the division of the chnrch, the number of communicants on the west side was thirty-two males and forty-two females. (Stearns Collection.) The church records went into the possession of the West Parish.

While ecclesiastical matters were in process of adjustment on the west side, they were progressing towards a settlement on the east side also. It is stated that the East Precinct was organized June 25, 1722. When the effort to secure the services of Mr. Loring proved futile, a call was extended to Rev. William Cook, a native of Hadley, Mass., and a graduate of Harvard College. The call being accepted, Mr. Cook was ordained March 20, 1723, and continued their pastor until his death, November 12, 1760. The town granted eighty pounds to support preaching on both sides of the river for half a year.

NEW MEETING-HOUSES.—An important matter, in connection with the new order of things, was the erection of new meeting-houses. This work received prompt attention. "At a town-meeting, January 22 : 172<sup>3</sup> the town granted five hundred pounds to build a new meeting-house on the west side, and repair the old one on the east side, three hundred and eighty pounds for the new, and one hundred and twenty pounds for the repairing of the old on the east side." The sum for repairing the old house was at a

subsequent meeting made one hundred and fifty pounds.

The meeting-house in the West Precinct was placed on the site of the present Unitarian Church in Sudbury Centre. The location was probably selected because central to the inhabitants of the West Precinct.

THE FRENCH AND INDIAN WARS.—In the French and Indian Wars the town repeatedly sent soldiers to the field who did valiant service for their country. In the third French war it sent men for the capture of Cape Breton; and in the defence of No. 4, a fort on the Connecticut River, at what is now Charleston, N. H., Captain Phincas Stevens, a native of Sudbury, did conspicuous service. Mr. Stevens was born in Sudbury, February 20, 1700, and a few years later he went with his father to Rutland. About 1740, he went to the New Hampshire frontier, and after the construction of Fort No. 4, he became its commander, and assisted bravely in its defense. In the arduous task he was aided for a time, in 1746, by Captain Josiah Brown, who went from Sudbury with a troop of horse. In the fourth French and Indian War Sudbury soldiers were again at the front, and did service in the various expeditions of that period.

In 1755 a regiment was raised, and placed under command of Colonel Josiah Brown, of Sudbury, for the purpose of preventing the encroachments of the French about Crown Point and upon "Lake Iroquois, commonly called by the French, Lake Champlain." The regiment belonged to the command of William Johnson. The following is a list of the field and staff officers :

Josiah Brown, Col.	Samuel Brigham, Surgeon.
John Cummings, Lt. Col.	Benjamin Gott, Surgeon's Mate.
Steven Miller, Major.	David Mason, Commissary.
Samuel Dunbar, Chaplain.	Joseph Lovering, Adjutant.

Sept. 10, 1755, Samuel Dakin received a commission as captain of foot in this regiment. The muster-roll of his company contains forty-eight names, of which sixteen are supposed to be from Sudbury.

In a second list of Capt. Dakin's men eighteen are supposed to be from Sudbury; and in a third list are seventeen names supposed to be of Sudbury men. Besides these, there were some who served in other companies. Some were in Capt. Josiah Richardson's company, and some in Capt. John Nixon's.

In one of the expeditions of this war the town sustained the loss of Capt. Dakin and several others of its citizens, who were killed by the Indians at Half-Way Brook, near Fort Edward, July 20, 1758. At the time of this event Capt. Dakin and his company were connected with the expedition of General Amherst against Crown Point. The following brief account of the attendant circumstances are stated in a diary kept by Lieut. Samuel Thomson, of Woburn :

"July 20, Thursday in the morning, 10 men in a scout waylaid by the Indians and shot at and larmed the fort and a number of our men went out to assist

them, and the enemy followed our men down to our Fort, and in their retreat Capt. Jones and Lieut. Godfrey were killed, and Capt. Lawrence and Capt. Dakin and Lieut. Curtis and Ens<sup>n</sup> Davis, and two or three non-commissioned officers and privates, to the number of 14 men, who were brought into the Fort, all scalped but Ens<sup>n</sup> Davis, who was killed within 30 or 40 rods from the Fort: and there was one grave dug, and all of them were buried together, the officers by themselves at one end, and the rest at the other end of the grave; and Mr. Morrill made a prayer at the grave, and it was a solemn funeral; and Nath<sup>l</sup> Eaton died in the Fort and was buried; and we kept a very strong guard that night of 100 men. Haggit [and] W<sup>m</sup> Coggiu wounded."

Then follows a list of the killed, beginning :

"Capt. Ebenezer Jones of Willmington
Capt. Dakin of Sudbury
Lieut. Samuell Curtice of Ditto
Private Grout of do "

Samuel Dakin was a son of Deacon Joseph Dakin, whose father, Thomas, settled in Concord prior to 1650. In 1722 he married Mercy Minott, daughter of Col. Minott, who built the first framed house in Concord. The farm of Capt. Dakin was in the northern part of Sudbury, on the road running northerly to Concord, his house being very near the town boundary. As early as 1745 he was appointed ensign of the second company of foot in Sudbury, of which Josiah Richardson was captain and Joseph Buckminster was colonel. Sept. 10, 1755, he received the commission of captain in Col. Josiah Brown's regiment.

Capt. Dakin was a devout Christian. Just before going on this last expedition, he renewed a solemn covenant with God which he had made some years previous. This covenant is still extant.

Among other services rendered by the town was the maintenance of what were termed French Neutrals, the people whom Longfellow has described in his poem "Evangeline."

One thousand of these French Neutrals arrived in the Massachusetts Bay Province, and were supported at public expense. Different towns, among which was Sudbury, had their quota to care for. Repeatedly is there a record of supplies furnished them by the town. The following is a general statement of some of these :

"An account of what hath been expended by s<sup>d</sup> Town of Sudbury on Sundry French Persons sent from Nova Scotia to this province and by s<sup>d</sup> government to town of Sudbury.

"The subsisting of Eighteen persons ten days—six persons three weeks, and four persons twenty-three weeks, the whole amounting to one hundred and twenty-seven weeks for one person charged at four shillings week for each person £25 — 8s.

Ephraim Curtis	Ebenezer Roby
Josiah Brown	Josiah Haynes
John Noyes	Samuel Dakin
Elijah Smith.	Selectmen.

"Some of them being sick a great many comers and goes to visit them made the expense the greater even thirteen or fourteen at a time for a week together."



THE LORING PARSONAGE.  
Sudbury Centre.





**THE WORK-HOUSE.**—In 1753, a movement was made to establish a work-house in Sudbury. At the above-named date a vote was taken, when "it passed very fully in the affirmative, that it [the town] would provide a Work House in sd town, that Idle & Disorderly People may be properly Employed."

As evidence of further modes of discipline employed in this period, we find that, in 1760, the town allowed payment to Col. Noyes for making stocks, and also for four staves for the tithingmen. In the warrant for a town-meeting in 1757, is the following article: "To see what the town will do with regard to Dido, a Negro woman who is now upon charge in this town." With regard to this Dido the town ordered the selectmen "to make strict inquiries who brought Dido into town."

Another institution introduced into the town in this period was the pest-house. Tradition points to several localities, which at that time were within the town limits, where pest-houses were situated. The site of one of these is at Nobscot Hill. On the eastern side of the hill, on land owned by Mr. Hubbard Brown, and a short distance from a small pond, are the graves of the small-pox victims. They are clustered together beneath a small growth of pines that are now scattered over that briar-grown spot; and the wind, as it sweeps through the branches of this little pine grove, and the occasional note of the wildwood bird, alone break the stillness and disturb the loneliness of that forest burial-place.

In 1760, Rev. William Cook died, and Nov. 4, 1761, Rev. Josiah Bridge was ordained his successor. On March 9, 1772, Rev. Israel Loring passed away, and Nov. 11, 1772, Rev. Jacob Bigelow was ordained for the pastorate.

**SKETCH OF MR. LORING.**—The service of Mr. Loring in the church at Sudbury was long and fruitful. He died in the ninetieth year of his age and the sixty-sixth year of his ministry. It was said of him that "as he earnestly desired and prayed that he might be serviceable as long as he should live, so it pleased God to vouchsafe his request, for he continued to preach 'till the last Sabbath but one before his death, and the next day prayed in the town-meeting, which was on the 2<sup>nd</sup> day of the month. The night following he was taken ill, and on the 9<sup>th</sup> of March, 1772, he expired." Mr. Loring had pious parentage. His father, Mr. John Loring, of Hull, came from England, December 22, 1634. It has been said of him that, like Obadiah, "he feared the Lord greatly." His mother was also religious, and "prayed with her family in her husband's absence." Mr. Loring was born at Hull, Mass., April 6, 1682. It is supposed he was converted in his youth. He graduated at Harvard College in 1701. He began to preach at Scituate, Lower Parish, August 1, 1703, and preached first at Sudbury July 29, 1705. On the fidelity of Mr. Loring's ministry we need offer no comments: his works are his memorials. At the time of his installa-

tion at Sudbury the church numbered one hundred and twenty,—forty-one males and seventy-nine females. During his ministry four hundred and fifty were added to it; of these, forty-two males and seventy-two females were added before the division of the church, and, after the division, there were added to the West Church one hundred and twenty-nine males and two hundred and seven females. The whole number of children baptized by Mr. Loring in Sudbury was fourteen hundred.

For a time preceding the Revolution, the West Side was divided into the North and South Wards. In 1765, Richard Heard offered to collect the taxes on the East Side the river for three pence per pound if they would appoint him collector and constable; and Aaron Haynes offered to collect them for the North Ward, West Side, and Jediah Parmenter for the South Ward at the same rates.

In 1765, the town "voted to build a new stone pound between Lieut. Augustus Moors' dwelling-house at the gravel pit, on Col. Noyes' land which he promised to give the town to set a pound on by Dead." The pound was to be "30 feet square from Endside to Endside, 6 ft. high with pieces of timber locked together round the top 8 inches square, for six pounds and the old pound."

In 1771, the town voted to build a powder-house in which to keep the town's stock of ammunition. It granted for this object "7 pounds 9 shillings and 4 pence, and agreed with Col. John Noyes to build it, and place it near or on W<sup>m</sup> Baldwin's land near Major Curtis'." Another record of the same year states that "the town voted to erect the powder-house on the training field near Mr. Elisha Wheelers." In 1773, it "voted to remove the powder-house to some suitable place on or near the gravel pit hill, and chose a committee to remove the same, if the committee should think the house will be sufficient for the use it was built for, and rough cast and underpin said building."

**REVOLUTIONARY WAR.**—The period from 1775 to 1800, in this country, may truly be termed the period of the Revolution. It witnessed the commencement and close of armed opposition to the British Crown, and the establishment in America of a new nationality. In the work of overthrowing the old and establishing a new government, the several provincial towns had a common concern; each supplied its quota and each stood ready to respond to the country's call. Sudbury, on account of its situation and size, bore a prominent part. It was the most populous town in Middlesex County; its territory was extensive, and for a time in close proximity to the seat of war; for these reasons much was expected of it, and its patriotism was equal to the demand.

The town was usually present, by delegates, in response to all calls, and her vote was stanch for the Continental cause. In 1770, the people manifested their hearty appreciation of the agreement of

merchants in Boston "to stop the importation of British goods, and engaged for themselves and all within their influence, to countenance and encourage the same." At an early day they chose a committee to prepare and present instructions to Peter Noyes, Representative to the General Court, in regard to the Stamp Act, which set forth their opinions very strongly concerning that petty piece of tyranny. Record after record appears on the town-book, of resolutions and acts that show how positive the people were in their patriotism, and how pronounced they were in declaring it. These are of such a character that to give a few of them will suffice.

"1773. The Town being met the committee appointed by the town to take into consideration the affair relating to the Teasent here by the East India Company, reported as follows, viz. :

"Taking into Consideration the late Conduct of administration, together with an act of Parliament enabling the East India Company to export their Teas into America Free of all Duties and Customs, Regulations and penalties in America as are provided by the Revenue Act ; we are justly alarmed at this Detestable Craft and Policy of the Ministry to deprive us of our American Liberties Transmitted to us by our Worthy Ancestors, at no less expense than that of their Blood and Treasure. That price our Renowned Forefathers freely paid, that they might transmit those Glorious Liberties, as a free, full, and fair inheritance to Posterity, which liberties through the Indulgent Smiles of Heaven, we have possessed in peace and Quietness, till within a few years Past (Excepting in the reign of the Detestable Stewarts) but now Behold ! the pleasing scene is changed, the British ministry, assisted by the Inveterate Enemies to American Liberty on this as well as on the other side of the Atlantick, Combining together to Rob us of our dear bought freedom, have Brought us to this sad Dilemma, either to resolve like men in defense of our just Rights and Liberties, or sink under the weight of their Arbitrary and unconstitutional measures into a State of abject Slavery. Therefore as Freeborn Americans Intitled to all the immunities, Liberties and Privileges of Freeborn Englishmen, we look upon ourselves under the Strongest Obligations to use our utmost Exertions in defense of our just Rights in every constitutional method within our power, Even though the Cost of the Defense should equal that of the purchase. Therefore resolved

"1<sup>st</sup> That as we are entitled to all the Privileges of British Subjects, we have an undoubted and exclusive Right to Grant our own monies for the support of Government and that no Power on Earth has a right to Tax or make Laws binding us, without our consent.

"2<sup>dly</sup> That the British Parliament laying a Duty on Tea Payable in America, for the Express purpose of Raising a Revenue, is in our opinion an unjust Taxation, and that the specious method of permitting the East India Company to export their Teas into the Colonies, has a direct tendency to rivet the Chain of Slavery upon us.

"3<sup>dly</sup>. That we will lend all the aid and assistance in our Power in every Rational Method, to hinder the Importations of Teas, so long as it is subject to a duty ; and that this Town are well pleased with and highly approve of that Resolution in particular entered into by the Town of Boston, viz. : that they will not suffer any Tea to be imported into that Town while subject to an unrighteous Duty ; and it is the desire and expectation of this Town that said resolution be not relaxed in any Degree ; which if it should it would much lessen that confidence (which we hope we may justly say) we have reason to place in that respectable metropolis.

"4<sup>thly</sup> That the Persons appointed by the East India Company to receive and vend their Teas (by their obstinate refusal to resign their odious Commission) have shown a ready disposition to become the Tools of our Enemies, to oppress and enslave their Native Country, and have manifested such stupidity and wickedness to prefer private Interest to the good of their Country, and therefore can expect no favor or respect from us ; but we leave them to accumulate a load of Infamy, proportionate to their villainess.

"5 That whoever shall sell, buy, or otherwise use Tea, while subject to and poisoned with a duty, shall be deemed by us Enemies to their Country's welfare ; and shall be treated by us as such. The Town by their Vote Ordered the foregoing resolves to be recorded in the Town Book, and a Copy of the same to be forwarded to the Committee of Cor-

respondence at Boston, with our sincere thanks to that Respectable Town, for their Manly Opposition to every ministerial measure to enslave America.

"Thomas Plympton, Ezekiel Howo, John Maynard } Committee."  
"Sampson Belcher, Phineas Glezen, Josiah Langdon }

*Military Preparations.*—November 14, 1774, "it was voted, that the town recommend to the several companies of militia to meet for the choice of officers for their respective companies, as recommended by the Provincial Congress. Also voted, that a company of militia on the East side, meet on Thursday next at twelve o'clock at the East meeting house in Sudbury, to choose their officers ; and that the companies on the West side to meet at the West meeting house at the same time and for the same purpose."

Besides looking after the militia, the town took measures to form companies of minute-men. These, as the name implies, were to hold themselves in readiness to act at a minute's warning. The officers received no commissions, but held their positions by vote of the men. Two such companies were formed, one on each side of the river. There was also a troop of horse composed of men from both precincts. Besides these companies of able-bodied men, there was an alarm company composed of men exempt from military service. The names of the companies were,—

North Militia Co., West Side, Capt. Aaron Haynes, 60 men.

East Militia Co., East Side, Capt. Joseph Smith, 75 men.

South Militia Co. (Lauham District), both sides, Capt. Moses Stone, 92 men.

Troop of Horse, both sides, Capt. Isaac Loker, 21 men.

Minute Co., West Side, Capt. John Nixon, 58 men.

Minute Co., East Side, Capt. Nathaniel Cudworth, 40 men.

These make, besides the alarm list of Jabez Puffer, six companies—348 men—in process of preparation for the coming struggle.

In 1776, the town "voted to pay each of the minute men one shilling and sixpence for training one half day in a week, 4 hours to be esteemed a half day, after they were enlisted and until called into actual service or dismissed ; and the Captains 3 shillings and Lieutenants 2 shillings and six pence and the ensign 2 shillings."

The muster-rolls are preserved and represent about one-fifth of the entire population. The number in actual service at the Concord and Lexington fight, three hundred and two. The following report shows to what extent these companies were equipped :

"Sudbury, March 7<sup>th</sup> 1775 :

"The return of the Severall Companies of Militia and Minnte in S<sup>d</sup> Town viz.

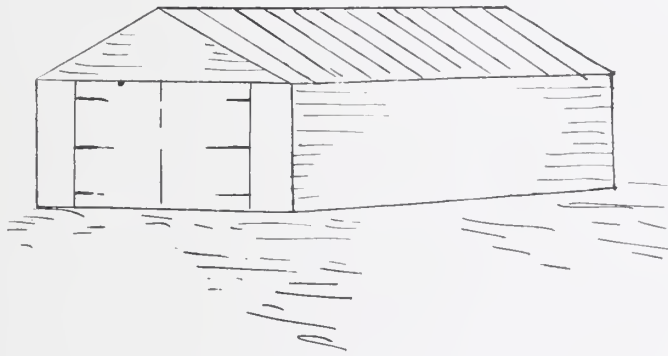
"Capt. Moses Stone's Company—92 men of them, 18 no guns. at Least one third part 5<sup>e</sup> forelocks unfit for Sarvis others wais un a quipt.

"Capt. Aaron Hayns Company—60 men weel provided With Arms the most of them provided with Bayonets or hatchets a bouite one quarter Part with Catrige Boxes.

"Capt. Joseph Smith's Company consisting of \_\_\_\_\_ 75 able Bodied men forty well a quipt twenty Promis to find and a quipt themselves Emedetly fifteen no guns and other wais un a quipt.

"The Troop Capt. Isaac Loker (Loker)—21 Besides what are on the minit Role well a quipt.

"Returned by Ezekiel How. Left<sup>o</sup> Conl" (Stearus Collection.)



GOVERNMENT STOREHOUSE.

See page 25.





It is not strange that, at the time this report was given, the troops had not been fully equipped. It was not easy to provide for so many at once, but the following record may indicate that the town had been endeavoring to supply the deficiency since the preceding fall, October 3, 1774:

To Capt. Ezekiel How for 20 guns and Bayonets . . . . . 27—0—2  
600 pounds Lead . . . . . 8—16—0

Early on the morning of April 19th the Sudbury people were astir. The news of the march of the British proclaimed by Paul Revere came by a messenger from Concord to Thomas Plympton, Esq., who was a member of the Provincial Congress. In a little more than a half hour after, and between four and five o'clock in the morning, the bell rang and a musket was discharged as a signal for the soldiers to report for duty. The West Side companies arrived at the North Bridge about the time that the firing commenced there, and joined in the pursuit of the retreating British. In the memorable fight that followed the town lost two men, viz.: Deacon Josiah Haynes and Asahel Read. The former was eighty years old and was killed at Lexington by a musket bullet. His remains are buried in the "Old Burying-Ground" at the centre. Asahel Read was son of Isaac Read and a member of Nixon's minute company.

It is said that he exposed himself rashly to the fire of the enemy, and although warned to exercise more caution, persisted in his venturesome conduct until he fell.

Sudbury was represented by three companies at the battle of Bunker Hill. These were commanded by Sudbury captains and made up mainly of Sudbury citizens. The town also furnished three regimental officers,—Col. John Nixon, Major Nathaniel Cudworth and Adj. Abel Holden, Jr. Capt. John Nixon of the minute-men was promoted to the rank of colonel, and was authorized, April 27th, to receive nine sets of beating papers. Capt. Nathaniel Cudworth was made major in the regiment of Col. Jonathan Brewer, who received enlistment papers April 24th, and Abel Holden, Jr., was made Colonel Nixon's adjutant.

The three Sudbury companies were commanded by Capts. Thaddeus Russell, Aaron Haynes and David Moore. The companies of Russell and Haynes were in Col. Brewer's regiment, and that of Moore in Col. Nixon's. The total number in these companies was one hundred and fifty-two. In the engagement of June 17th, these men were in a very exposed condition. The regiments of Nixon and Brewer were at the left of the American line, in the direction of the Mystic River. A part of the men had no breastwork whatever to protect them. An effort was made to form a slight breastwork of the newly-mown hay about there, but the British advanced and they were forced to desist. In their exposed position they held their ground, and fought till the order came for them to retreat. The ammunition of the men in the redoubt

had failed and it was useless to protect the flank. Both the colonels, Nixon and Brewer, were wounded and the regiment of the former was one of the last to leave the field. In Capt. Haynes' company, two men were killed, viz.: Corning Fairbanks, of Framingham, and Joshua Haynes, of Sudbury. In Capt. Russell's company, Leblans Jenness, of Deerfield, was slain.

As the war progressed Sudbury soldiers were still in the service. Capt. Asahel Wheeler commanded a company in the Ticonderoga campaign, and Capts. Abel Holden, Caleb Clapp and Aaron Haynes had command of Sudbury soldiers elsewhere. In 1778, several companies were still in the field. Four of these had 327 men, and were commanded as follows: West Side men, Capt. Jonathan Rice and Capt. Asahel Wheeler; East Side men, Capt. Nathaniel Maynard and Capt. Isaac Cutting.

*Government Storehouses.*—Besides other responsibilities, the town had charge of some government storehouses containing munitions of war, which the Sudbury teamsters, from time to time, conveyed to the front. Various receipts are still preserved which were received by these teamsters. These buildings were situated on the northerly part of Sand Hill, east of the county road. Several squads of soldiers were employed to guard them, and at one time Captain Isaac Wood was commander of the guard. In 1777, the following soldiers did guard duty: "Corporal Robert Eames, Silas Goodenow Jr, Philemon Brown, Elisha Harrington, Jon<sup>a</sup> Clark." A guard of the same number was there in 1778 and 79, but all the men were not the same. The field in or near which these buildings stood was used as a training-field in former years, and at one time a militia muster was held there. But now all trace even of the site has become obliterated, and for years it has been a quiet feeding place for cattle, and all is as peaceful there as if the slow pacing of the old Continental guard had never been heard at Sand Hill. The town had a population of 2160, with about 500 ratable polls; and it is supposed that, during the war, from 400 to 500 men had some service either in camp or field. Of these soldiers, one was brigadier-general, three were colonels, two were majors, two were adjutants, two were surgeons, twenty-four were captains and twenty-nine were lieutenants. That the soldiers were in places of peril is indicated by the following records of casualties:

CASUALTIES TO SUDBURY SOLDIERS.

*Killed.*—Deacon Josiah Haynes, Aged 80, April 19th 1775: Asahel Read April 19th 1775; Joshua Haynes Jr, of Capt Aaron Hayne's Company, June th 1775, at Bunker Hill; Sergeant Thaddeus Moore, 1777, at Saratoga: Benjamin Whitney,—By accident—

*Wounded.*—Gen. John Nixon and Nathan Maynard, at Bunker Hill; Lieut. Joshua Clapp, at Saratoga; Cornelius Wood, Nahum Haynes, Captain David Moore, Joshua Haynes; Benjamin Barry, lost an arm in Canada Expedition, 1776.

*Died of Sickness.*—Sergeant Major Jesse Moore; Sergeant Samuel Maynard, of the small pox at Quebeck with Arnold, 1776; Sergeant Hopestill Brown, Sergeant Elijah Willis.

*At Ticonderoga.*—Eusign Timothy Underwood, Oliver Sanderson, Daniel Underwood, James Puffer, Phineas Gleason, Stephen Puffer, of



Capt Daniel Bowder's Co., Col Webb's Regt died Oct 3d; Solomon Rice, Timothy Rice, Josiah Cutter.

*Taken Prisoner and Never Heard of.*—Thadens Harrington, Thomas Dalrimple, Thomas Moore, Daniel Haynes.

*Lost Privateering.*—Isaac Moore, Silas Goodenow, Lemuel Goodenow, Peletiah Parmenter.

*Persons Who Met With Casualties the Nature of which is Not Specified.*—John Brewer, James Demander, John Bemis, Timothy Mossman.

In closing this account of Sudbury's military service we will give some facts in the life of General Nixon.

*Sketch of General Nixon.*—Gen. John Nixon, was a son of Christopher Nixon, who went to Framingham about 1724, where seven children were born, of whom John was the oldest. At an early age, being but a mere boy, he entered the army, and at the instigation of older persons he left unlawfully, but clemency was shown him and he was allowed to return to the ranks. His subsequent career proved him to be a true soldier.

In 1745, when he was but twenty years old, he was in the Pepperell Expedition to Louisburg, and lieutenant in Captain Newell's company at Crown Point in 1755. Later in the war he served as captain. At one time, when operating against the French forces, he was led into an ambuscade and only forced his way out with the loss of most of his men. As before noticed, at the beginning of the Revolutionary War he served as captain of a company of minute-men. April 24, 1775, he received the commission of colonel. He fought and was wounded at the battle of Bunker Hill. He went with the army under Washington to New York, and was promoted, August 9th, to brigadier-general. His promotion to the rank of general of brigade was on recommendation of Washington, who stated to Congress that Nixon's military talents and bravery entitled him to promotion. In his new position he had, for a time, command of two regiments and a force of artillery at Governor's Island, New York Harbor. August 27th he left there, and subsequently operated with the army in the northern campaign in New York State against Burgoyne. When it was decided to advance against the latter, General Gates ordered Nixon and two other commanders to make the attack. A cannon-ball passed so near his head that the sight and hearing on one side were impaired. After the surrender of Burgoyne, General Nixon and some others were detailed to escort the prisoners to Cambridge. About that time he had a furlough of several months, in which time he married his second wife. General Nixon was on the court-martial—with Generals Clinton, Wayne and Muhlenburg, and of which Gen. Benjamin Lincoln was president—for the trial of General Schuyler for the neglect of duty in the campaign of 1777, by which Ticonderoga was surrendered. The trial was at the request of General Schuyler, and by it he was fully acquitted with the highest honors. In 1777, General Nixon's brigade had headquarters for a time at Peekskill, N. Y., and for a time in 1777, at Albany. On Sept. 12, 1780, he closed his military career by resigning his commission as general, and retired to private life.

In considering the military service of the town in the Revolutionary War, we have only considered a part of her history. During that time important civil transactions were taking place also. There were deprivations to be endured by those at home; the country was burdened with debt, the currency was in a very uncertain state, and, because of its depreciated condition, there was more or less confusion in commercial affairs. There was as much need of sagacity on the part of the civilian in council, as of military men in the field, to direct the affairs of State and town. The town-meetings of those days were very important occasions, and, unless the people met emergencies there in a prompt and efficient manner, the fighting element in the field could accomplish but little. In this respect the people of Sudbury were not deficient. We have heard of no instance where a Tory spirit was manifest nor where a patriotic purpose was wanting. During the war a large share of the town warrants set forth the needs of the county or town which were caused by the war; and the town-meeting that followed was about sure to result in a generous response to the demand.

Another man who was prominent in military matters was Col. Ezekiel Howe. He belonged to the old Howe family in Sudbury, and was a former proprietor of the Red Horse Tavern.

In 1780 the town was divided. The part set off was called East Sudbury, since Wayland.

In 1792 the town voted to sell the training-field in the southeast part of the town, and "the Committee formerly employed to sell the Work house" were appointed to attend to the work. The same year measures were taken for the prevention of the small-pox. The article concerning it in the warrant was "To see if the town would admit the Small-Pox into sd town by Inoculation." "It passed in the negative." The following year the selectmen were instructed "to take measures to prevent the spreading of the small-pox, and to prosecute the persons who transgressed the laws respecting the disease." Instructions were also given "to make diligent search to see if there were any persons who had been inoculated for small-pox contrary to law."

On Oct. 5, 1795, the town again voted "to build a new Meeting-House, that it should be erected on the common land near to the present meeting-house, and that the south and west cells of sd house should occupy the ground on which the south and west cells of the present meeting-house now stand upon, and that the enlargement of the meeting-house should extend North and East. Voted to accept a plan drawn by Capt. Thomson which plan is 60 feet by 52 with a porch at one end with a steeple or spire on the top of sd porch. Voted that the Committee for building the house should consist of nine persons, and that they should receive nothing for their services." In 1796 it was voted that a bell should be purchased for the meeting-house. October, 1798, the building com-



THE HURLBUT PARSONAGE,  
Sudbury Centre.





mittee presented to the town the summary of receipts and expenditures which was six thousand twenty-five dollars and ninety-three cents.

In 1812 the number of soldiers reported to be in readiness was eighteen. "Voted to give them \$1.25 per day while in service and doing actual duty." The following persons from Sudbury were in service a short time during the war: Aaron Hunt, Jonas Tower, James B. Puffer, Josiah Puffer, John Carr, Cyrus Willis, George Barker, Leonard Dutton, Otis Puffer, Jesse Puffer, John Sawyer. Warrea Moor was in the naval service on a privateer, was taken prisoner and spent some time in Dartmoor Prison.

In 1814, the town settled a new pastor, Rev. Jacob Bigelow having become infirm. In 1810 Rev. Timothy Hillard had been invited to preach as a candidate, and June 1, 1814, he became colleague pastor at a salary of six hundred and fifty dollars and five hundred dollars to begin with.

Sept. 26, 1815, Mr. Hillard was dismissed. The next year Rev. Mr. Hurlbut was called to the pastorate. Sept. 12, 1816, Rev. Jacob Bigelow died. In 1823 a Methodist class was formed, which resulted in the formation of a Methodist Episcopal Church. A meeting-house was soon erected which was dedicated in 1836.

March 5, 1832, the town voted to buy a town-farm. In 1845, it voted to build a town-house.

In 1839, a new religious society was formed called the Sudbury Evangelical Union Society. The same year it voted to build a meeting-house which was completed and dedicated Jan. 1, 1840.

May 11, 1839, Rev. Rufus Hurlbut died.

March 2, 1841, Rev. Josiah Ballard was installed his successor.

Jan. 5, 1845, Rev. Lius Shaw was installed as pastor of the old parish, which position he retained till his death, Jan. 5, 1866. Since his death the following ministers have acted as pastors for the First Parish: Revs. Bond, Dawes, Webber, Knowles, Willard, Sherman, E. J. Young and Gilman. For several years the church has had preaching but a small portion of each year.

In 1852 Rev. Josiah Ballard was dismissed from the Evangelical Union Church; and the following persons have been his successors: Reverends C. V. Spear, E. Dickinson, W. Patterson, P. Thurston, G. A. Oviatt, C. Fitts, D. W. Goodale, W. Richardson.

**THE WADSWORTH MONUMENT.**—An important event that occurred early in the last half of the present century was the erection of the Wadsworth Monument. February, 1852, a petition was presented to the Legislature of this Commonwealth, in which, after a brief rehearsal of the events in connection with the Wadsworth fight, the petitioners say "that a small, temporary monument was erected many years ago by the Rev. Benjamin Wadsworth, President of Harvard College, over the grave of his father, Captain Wadsworth, and his associates in arms. Said monument

being in a dilapidated condition, it is desirable that it be rebuilt in a more durable form. Wherefore, at a legal town-meeting held for that purpose, your petitioners were chosen for a committee and instructed to petition your Honorable body for aid in erecting a suitable monument to the memory of said officers and men."

Signed, "Drury Fairbank and thirteen others."

Accompanying this report is the resolve, "That a sum, not exceeding five hundred dollars in all, be and the same is hereby appropriated towards defraying the expense of repairing or rebuilding, in a substantial manner, the monument in the town of Sudbury, erected by President Wadsworth of Harvard College, about the year 1730, to the memory of Captain Samuel Wadsworth and a large number of other officers and soldiers and others in the service of the colony, who were slain upon the spot marked by the monument, . . . in the defence of that town against the Indians, the said sum to be expended under the direction of His Excellency the Governor, in connection with a committee of said town of Sudbury."

Agreeable to the foregoing resolve, at a legal town-meeting held June 14, 1852, it was voted that Nahum Thompson, Drury Fairbank, Ephraim Moore, Enoch Kidder and J. R. Vose be a committee to superintend the building of the Wadsworth Monument. It was then voted to appropriate a sum of money, sufficient to complete said monument and finish about the same, out of any unappropriated money in the treasury, said sum not to exceed five hundred dollars. His Excellency George S. Boutwell, then Governor of this Commonwealth, in connection with the committee of the town, "procured a handsome monument, consisting of three large square blocks of granite, one and one-half, two, and three feet thick, raised one above the other; from the upper one of which rises a granite shaft, tapering towards the top; the whole being twenty-one and one-half feet in height. On the front of the centre block appears the following inscription:

"This monument is erected by the Commonwealth of Massachusetts and the town of Sudbury, in grateful remembrance of the services and suffering of the founders of the State, and especially in honor of

CAPT. SAMUEL WADSWORTH, OF MILTON;

CAPT. BROCKLEBANK, OF ROWLEY;

LIEUT. SHARP, OF BROOKLINE;

and twenty six others, men of their command, who fell near this spot, on the 18th of April, 1676, while defending the frontier settlements against the allied Indian forces of Philip of Pokanoket.

1852."

(The date of the fight as above given is incorrect, the true date being April 21st.)

**SCHOOLS SINCE 1850.**—*Wadsworth Academy.*—In 1856, measures were taken to establish an academy at South Sudbury. A corporation was formed, the object of which was to hold property, consisting of a building, land and suitable fixtures for educational and religious purposes. The design of the projectors of the enterprise was to erect a building, the upper part of

which could be used for a school, and the lower part for social and religious services.

The first meeting was held March 11, 1857, and the following officers were elected: President, Dr. Levi Goodenough; directors, Roland Cutler, Samuel Puffer; treasurer, Samuel D. Hunt. The land was purchased of Nichols B. Hunt, and the building was erected by Arthur Bowen, of South Sudbury. It was two stories high, had a colonnade in front and faced the west. It was named in honor of Captain Wadsworth.

The school flourished for some years, until the demand for its continuance ceased. The school-rooms in it were then used for one of the town's common schools. A few years later the building was destroyed by fire, and on its site was erected a Congregational chapel in 1880.

Important changes took place during this period in connection with the common schools. Old districts were divided, and new ones were formed; old school-houses were moved and new ones built. A large share of the territory of the Northwest District was taken from Sudbury by the incorporation of Maynard; but in the districts that remained, the schools and school-houses remained. The Centre School-house, that had stood on the common, was moved to its present location south of the Methodist meeting-house, and after its removal was fitted up for the use of two schools,—a primary and grammar. In 1868, the Lanham School-house was moved from the road corners by the Coolidge place to its present location, north of the Boston and Worcester highway, on land that once belonged to the Goodnow farm. In 1869, eight hundred dollars was granted for repairs on the Southwest School-house. In 1870, the town voted to build a new school-house in the Northeast District, to be located at or near the junction of Puffer Lane and the north road. The building was erected at a cost of \$2884.82. The same year measures were taken for the removal of the old Pantry School-house, and the result was that a new school-house was built in the southerly portion of the Northeast District, and the Pantry School-house was moved and became the depot of the Framingham & Lowell Railroad. The new school-house was located near the house of Alfred Thompson, and cost \$3825.23. About the same time the town voted to build a school-house in the west part of the town in a locality where, hitherto, there had been none. It was erected on the Boston and Berlin road, near the house of John Coughlin, at a cost of \$2508.77. The building committee rendered their report to the town March 4, 1872, and at the same meeting the committee appointed to number the school districts reported that plates had been procured, lettered, and numbered, at a cost of \$7.50, and that commencing with the Centre District, which they designated as number one, the committee next proceeded to the house in the Southwest District, which they numbered two. Thence, passing to the right of

the centre of the town, the remaining houses were numbered in their regular order, closing with the new house near the residence of John Coughlin, which was numbered six. The town opened a new school at South Sudbury, and March 1, 1875, "voted to allow the proprietors of Wadsworth Hall \$100 for rent of said hall for school purposes."

In 1881, a school-house was built in the Wadsworth District by C. O. Parmenter, at a cost of \$2560.61. It was placed on a lot containing a half acre of land, which was purchased of Walter Rogers, and situated on the south side of the Sudbury and Marlboro' road, about midway between the Massachusetts Central and Old Colony Railroads.

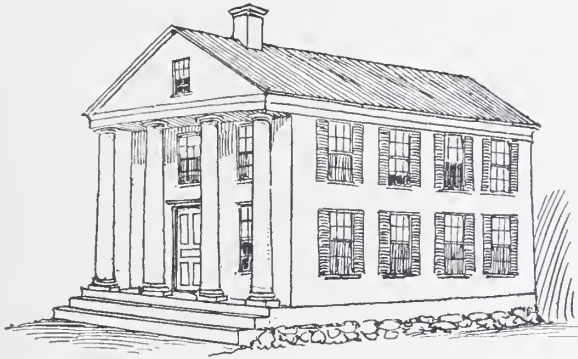
THE GOODNOW LIBRARY.—In 1862, the town received the means of establishing a public library through the generosity of John Goodnow, of Boston. The gift came in the form of a bequest, which was set forth in his will as follows:

"First: I give, devise, and bequeath unto my native Town of Sudbury, in the County of Middlesex, the sum of Twenty Thousand Dollars, to be appropriated for the purpose of purchasing and keeping in order a Public Library, for the benefit of the inhabitants of that town."

"Second: I also give, devise and bequeath to the said Town of Sudbury, three acres of land on the northerly part of the Sudbury Tavern Estate, adjoining the land of Howe Brown, beginning at the Meeting-house road, and running with equal width with Brown's line to the brook, for the purpose of erecting thereon a suitable building for a Library; and the further sum of Twenty-five Hundred Dollars for the erection of such building; and whatever portion of said land shall not be needed for the purposes of said Library building, the said Town of Sudbury shall have full power and authority to apply to any other Town purposes, but without any power of alienation."

"At a legal meeting held at Sudbury, on the seventh day of April, 1862, the Town voted to accept the bequest contained in the first and second clauses of the last Will and Testament of John Goodnow, late of Boston; and Messrs. James Moore, John H. Dakin, and George Parmenter, Selectmen of the Town, were appointed and authorized to receive and receipt for the said bequest." At the same meeting it was voted to adopt the following resolution: "Resolved by the inhabitants of Sudbury, in Town meeting assembled, that we accept with thankfulness the noble bequests given to the town by the late John Goodnow of Boston; and that, as an evidence of our gratitude, we pledge ourselves to endeavor to the utmost of our ability, honestly and honorably to carry out the benevolent intentions of the donor."

July 14th, the town instructed the committee to erect a building for the library given by John Goodnow, according to plan reported to them, the sum not to exceed \$2500. April 4, 1864, the committee reported the cost of the building, including \$32.43 for



THE WADSWORTH ACADEMY,

SOUTH SUDBURY.

See pages 27 and 28.





setting out shade trees, to be \$2691.35. The building was enlarged several years ago by an addition on the west; and at present there is little, if any, unoccupied space. Four catalogues have been issued; the first, at the opening of the Library, when it contained less than 2300 volumes; the second in 1867; the third in 1874, when it contained nearly 5000 volumes; and the fourth in 1887, when it contained over 9700. The grounds about the library are ample, and tastefully laid out, consisting of a level lawn adorned with shade trees. The building is reached by a circular driveway extending from the county highway. In the rear the land extends to Hop Brook.

John Goodnow, the donor of this library fund, was a son of John and Persis Goodnow, who lived at Lanhams. He was born at Sudbury, Sept. 6, 1791, and died in Boston, Dec. 24, 1861. His remains were placed in his tomb at Sudbury Centre.

**RAILROADS.**—No railroad passed through the present limits of the town until about the beginning of the last period of the present century. About 1870 the Framingham & Lowell Railroad was begun, and in the fall of 1871 the cars began passing through the town. A station was built at North and South Sudbury and at the centre. The one at South Sudbury was built a little northerly of the junction of the Sudbury and Marlboro' and Framingham highways, and has since been moved.

July 22, 1870, it was voted "That the Town Treasurer be authorized and instructed to subscribe for, take and hold Capital Stock in the Framingham and Lowell Railroad Company to the amount of Thirty thousand dollars. . . . Provided said Railroad shall not be located in any place more than half a mile from the last survey in the Town of Sudbury."

The road has recently been leased to the "Old Colony" Company, and is now known as the "Northern Branch of the Old Colony Road." In 1887 every station of this road within the limits of Sudbury was burned. Recently new and more commodious ones have been built on or near the sites of the former ones.

*Massachusetts Central Railroad*—In October, 1880, the first rails were laid at South Sudbury on the track of the Massachusetts Central Railroad, beginning at its junction with the Framingham & Lowell road. During the following winter the road was continued towards Hudson on the west and Boston on the east; and July 22, 1881, nine car-loads of rails passed over the Central road, entering upon it at Waverly and going to Hudson. April 20, 1881, a train of cars passed over the road from Boston to Hudson; and October 1st, the same year, regular trains began to run. May 16, 1883, the cars stopped running, and commenced again Sept. 28, 1885, under the management of the Boston & Lowell Railroad. Recently the road was leased to the Boston & Maine Railroad corporation. The Junction Station is a fine one, and the town is now provided with excellent railroad facilities.

**THE CIVIL WAR.**—In the Civil War Sudbury was fully abreast of the average New England town in its promptness and zeal. The first war-meeting was a citizens' mass-meeting held in the Town Hall. The people did not wait for the slow call of a warrant. They assembled spontaneously to consult as to what was required of them, with full confidence that in a town-meeting to be subsequently called their acts would be ratified and made legal. This meeting was characterized by unanimity and enthusiasm. The spirit of the heroes of '75, when they were assembled on Sudbury Common, with arms in their hands as militia and minute-men, to start on their march to Concord, was evinced on this April evening nearly a century later, when the citizens of Sudbury were again met to defend their homes and native land.

The principal business of this meeting related to the fitting out of the "Wadsworth Rifle Guards." This was a company of State Militia which belonged to Sudbury, and was attached to the Second Battalion of Rifles, which was commanded by Major Ephraim Moore, of Sudbury, until his death, which occurred some years previous. The following record of a legal town-meeting, held April 29, 1861, sets forth the business that was transacted at the mass-meeting, and its ratification by the town:

"The town voted to furnish new uniforms for the members of the Wadsworth Rifle Guards, Company B, Second Battalion of Rifles, M. V. M., forthwith; also to furnish each member of said company with a revolver, in case said company is called into the service of the country, the revolvers to be returned to the selectmen of the town when the holders of them shall return home and be discharged from the service; also the uniforms to be returned to the town if the members of the company are not held in service more than three months. Voted also to pay to each member of said company, in case they are called into service, a sum of money in addition to their pay received from the government, which shall make the whole amount of their pay twenty dollars per month while they are in such service, and that ten dollars of the above sum be paid to each member whenever he shall enter such service. Voted also that the families of those who may leave shall be furnished with all necessary assistance at the expense of the town, and the business of those who may leave it shall be properly cared for by the town, and not allowed to suffer by their absence." "Voted, also, that each commissioned officer of the company belonging in town be presented with a suitable sword at the expense of the town, and that the other commissioned officers not belonging in town be furnished with the same, if they are not otherwise provided for." "Voted to grant the sum of one thousand dollars," for the purposes above mentioned.

The amount of money actually expended in fitting out this company was \$987. About the time of the holding of the first war-meeting there were enlist-

ments into the Sudbury company, with the expectation of soon being called into the service for three months, and the company for a time continued to drill. No call, however, came for this term of service. The emergency had been met, Washington for the time was safe, and it was at length discovered that the company as such would not be received into any existing regiment for the term of three months. The next demand was for soldiers to serve for three years or the war, and the "Wadsworth Rifle Guards" were soon ordered to Fort Independence that they might enlist in the Thirtieth Regiment for this length of time. Twenty-five of them enlisted, and July 30th the regiment left the State. This was the largest number of Sudbury men who enlisted at any one time, and they have the honor of being the first Sudbury soldiers who enlisted from the town.<sup>1</sup>

From the time of the first enlistments there were repeated calls for troops. "Three hundred thousand more" became a familiar term, and at each new call the town took measures to fill its quota. July 4, 1862, the President issued a call for volunteers for three years, and July 28th the town "voted to pay a bounty of one hundred and twenty-five dollars to each volunteer who has enlisted or may enlist into the service of the U. S. . . . to the number of fourteen." Also, "Voted to instruct the selectmen to look after and provide for any sick or wounded volunteer belonging to the Town of Sudbury." In August of the same year a call came for soldiers for nine months' service; and Aug. 19, 1862, the town "voted to pay the sum of one hundred dollars to each person who voluntarily enlists into the service of the United States for the term of nine months, on or before the first day of September next, to a number not exceeding the quota of their town."

Dec. 17, 1862, the town voted to fill up their quota by paying one hundred and forty dollars bounty. December 22d the committee reported at a town-meeting held in the evening, "that they had procured sixteen men to fill up the town's quota for the military service of the United States, that said men had been accepted and sworn into the said service, and had been properly accredited to the town of Sudbury, and that said committee paid the sum of one hundred and thirty dollars for each man."

Oct. 17, 1863, the President issued another call for three hundred thousand men, and December 7th the town "voted to authorize the selectmen to use all proper and legal measures to fill up the town's quota of volunteers, agreeable to the call of the President of the United States for three hundred thousand volunteers, dated Oct. 17, 1863."

March 14, 1864, the President issued a call for two hundred thousand men, and March 22d the town appointed a committee "to take all proper and legal

measures to fill the quota of the town" under this call. June 9th the town voted to "raise money sufficient to pay one hundred and twenty-five dollars to each volunteer who shall enlist into the service of the United States and be duly accredited as a part of the quota of the Town of Sudbury in anticipation of a call from the President to recruit the armies now in the field, and that the selectmen be required to use all proper measures to procure said volunteers." It was voted also "that the selectmen be authorized to procure not less than seventeen men." At the same meeting "the committee appointed by the town at a meeting held March 22, 1864, to take all proper and legal measures to fill the quota of the town under the call of the President of the United States for two hundred thousand men, dated March 14, 1864, reported that the town's quota was ten men; that there had been seven men accredited to the town by volunteer enlistment at an expense of nine hundred and ten dollars, and that the remaining three were drafted and accepted."

Nov. 8, 1864, it was "voted to grant the free use of the Town Hall for the Soldiers' Aid Society." This was an organization formed in the war period for the purpose of assisting the soldiers. May 29, 1865, it was "voted to refund all money contributed by individuals to fill the quotas of the town of Sudbury in the year 1864."

**LIST OF CASUALTIES.**—The fatal casualties that occurred to persons who were accredited to or natives of Sudbury, as we have found them recorded in the town-book or the adjutant-general's printed report, are as follows:

*Killed or mortally wounded in battle.*—Horace Sanderson, John Forsyth, Edwin S. Parmenter.

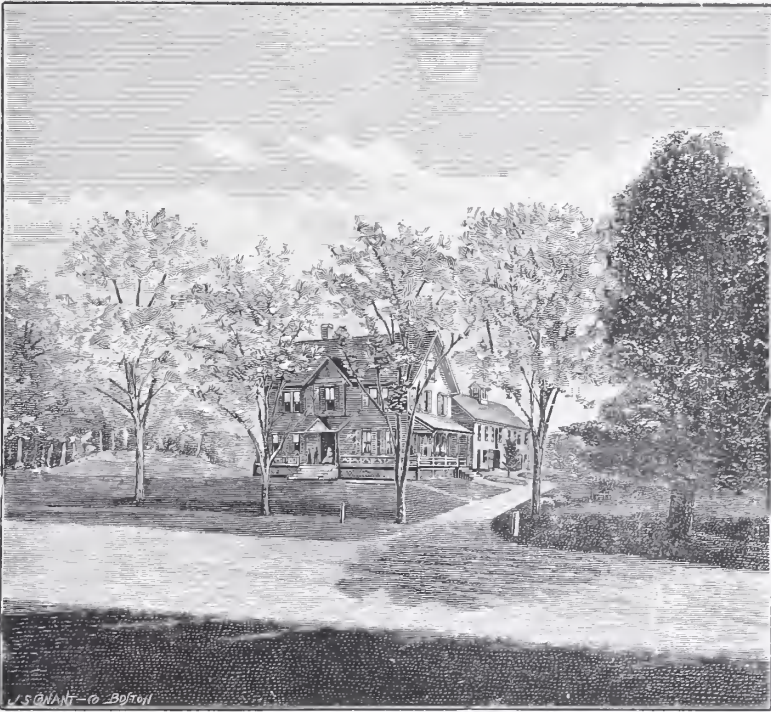
*Died in service of disease or hardship incident to army life.*—John P. Hudson, Curtis Smith, George T. Dickey, Abel H. Dakin, Thomas Corcoran, Hartson D. Sinclair, Thomas Smith, Cyrus E. Barker.

**SUMMARY OF SERVICE.**—According to Schouler, in his "History of Massachusetts in the Civil War," Sudbury furnished 168 men, which was eleven over and above all demands. He states that "four were commissioned officers. The whole amount of money appropriated and expended by the town on account of the war, exclusive of State aid, was \$17,575. The amount of money raised and expended by the town during the war for State aid to soldiers' families, and repaid by the Commonwealth, was \$6,199.18."

"The population of Sudbury in 1860 was 1691; the valuation, \$1,043,091. The population in 1865 was 1703; the valuation, \$1,052,778. The selectmen in 1861 and 1862 were James Moore, John H. Dakin, George Parmenter; in 1863, A. B. Jones, George Goodnow, H. H. Goodnough; in 1864 and 1865, Thomas P. Hurlbut, Charles Hunt, Walter Rogers. The town clerk during all the years of the war was J. S. Hunt. The town treasurer during the years 1861, 1862 and 1863 was Edwin Harrington; in 1864 and 1865, S. A. Jones.

<sup>1</sup>A sketch of Sudbury soldiers, and of the regiments in which they enlisted is given in Hudson's "History of Sudbury."





RESIDENCE OF Hon. C F. GERRY,  
Sudbury Centre.





Shortly after the war Sudbury's rank among the towns of the county in population was the thirtieth. In 1776 it was the only town in Middlesex County having a population of 2000.

BI-CENTENNIAL.—April 18, 1876, the town celebrated what was supposed to be the two hundredth anniversary of Wadsworth's Fight at Green Hill. At early dawn a salute was fired, and a procession of "Antiques and Horribles" paraded, making a trip to South Sudbury. Later in the day a procession of the citizens, including the school children, was formed and marched to Wadsworth Monument, which was decorated with the national colors. Services were held at the Unitarian Church. The oration was delivered by Professor Edward A. Young, of Harvard College.

THE GEORGE GOODNOW BEQUEST.—In November, 1884, it was voted to "accept of a donation of Ten Thousand Dollars offered the Town of Sudbury, by George Goodnow, of Boston, for the purpose of establishing a fund, the income of which he desires to be used by the selectmen of said Town for the time being, to assist such citizens of the Town who are not, at the time of receiving the assistance, paupers, but who may for any cause be in need of temporary or private assistance. By motion of Rev. George A. Oviatt, the town voted that, "we do now as a town by vote express our hearty thanks to the donor of this generous Fund, assuring him of our appreciation of his love of his native town, and equally of his noble desire to render aid to the needy therein. And may his sunset of life be bright to the last, and terminate in the day of endless light and blessedness."

March, 1885, a committee consisting of Capt. James Moore, Jonas S. Hunt, Esq., and Horatio Hunt was appointed "to confer with Rev. A. S. Hudson in regard to a publication of the History of Sudbury." April 6th, of the same year, the committee reported to the town the result of their interview. This was in part that the work be devoted to the annals of the town, but not any part of it to genealogy as it is usually inserted in books of this kind.

April 2, 1888, the town "voted to publish not less than 750 copies of the History as written and compiled by Rev. A. S. Hudson, and to pay him \$1500 for his services in writing and superintending the publication of the work; and that the Trustees of the Goodnow Library be a committee associated with him to have charge of the publication of the work." The town also voted at the same meeting \$1500 for the publication.

ARRANGEMENTS FOR THE 250TH ANNIVERSARY CELEBRATION.—At a meeting held November, 1888, the town voted to petition the Legislature for permission to grant money to be expended in the observance of the 250th Anniversary of the Incorporation of Sudbury. Permission having been obtained, at a subsequent meeting the sum of \$300 was appropriated, and a committee was appointed to make and carry out such arrangements as would be appropriate to

the proposed celebration. The committee consisted of Jonas S. Hunt, Rufus H. Hurlbut and Edwin A. Powers, who were to co-operate with a committee from Wayland, and the joint committee were to act for the two towns.

The joint committee met at Sudbury and organized with J. S. Hunt for chairman, and R. T. Lombard, Esq., of Wayland for secretary. The following outline of a plan was proposed, and left open, subject to change if deemed expedient before the day arrived.

1. A gathering of the children of the two towns at Wayland on the morning of September 4th, when entertainment and a collation would be furnished.

2. A return by railroad at noon to South Sudbury, when a procession will form and march to Sudbury Centre.

3. Dinner in the Town Hall.

4. Speaking from a platform on the Common, if the day is fair, and if not, in the Unitarian Church.

5. Fireworks and music in both towns, with ringing of bells morning and night.

It was voted to extend an invitation to Hon. Homer Rogers, of Boston, to act as president of the day; to Richard T. Lombard, Esq., of Wayland, to serve as chief marshal, and to Rev. Alfred S. Hudson, of Ayer, to deliver the oration.

Ample opportunity was to be provided for addresses by speakers from abroad, who are expected to be present and assist at the celebration.

The programme as thus outlined was carried out. A large company gathered in the morning at Wayland, where the school children listened to addresses in the Town Hall by Rev. Robert Gordon and William Baldwin, Esq. A collation was then served to the children, after which a part of the large company went to South Sudbury, at which place a procession was formed which moved about one o'clock to Sudbury Centre. The following is a description of the exercises at Sudbury as given in a report by a Boston daily newspaper dated September 5, 1889:

The procession from South Sudbury to Sudbury Centre was quite an imposing one; in fact, the occasion quite outgrew the expectation of its originators. The houses all along the way and through the town generally were profusely decorated.

"R. T. Lombard, chief marshal; E. H. Atwood and A. D. Rogers, aids.

Drum Major, Cyrus Roak.

Fitchburg brass band, 23 pieces J. A. Patz leader

Detachment of the Grand Army Post, under E. A. Carter.

Boody Hook and Ladder Company of Coehituate, L. Dumphy commanding.

J. M. Bent Hose Company of Coehituate, D. W. Mitchell commanding.

Capt. D. W. Ricker, with 45 mounted men.

Mounted Pequot Indians from Wayland, "Spotted Thunder" commanding.

Carriages containing invited guests, Hon. G. A. Marden, State Treasurer; Hon. Homer Rogers, President Boston Board of Aldermen and president of the day.

Ex-Gov. George S. Boutwell.

Rev. Alfred F. S. Hudson, historian of the town.

Hon. C. F. Gerry, Edward B. McIntyre, Hon. Levi Wallace, Judge

North, Middlesex District Court, Hon. E. Dana Bancroft, Hon. James T. Joslin of Hudson, Rev. Brooke Herford, Wadsworth Guards.

Thirty carriages containing citizens and guests."

Arriving at Sudbury, a half an hour was given for rest, the Unitarian Church being decorated very handsomely and turned over to the people as a resting and fraternizing spot.

The dinner was gotten up by Elgin R. James, of Waltham, who expected to feed about 500 people, but found 600 hungry ones demanding admission. The dinner was first-class in every respect, and after doing justice to it the party repaired to the green in front of the Town Hall, upon which seats had been arranged and a very tasty stage erected, covered with bunting and surmounted by banners and glory flags and bearing the inscription "1639 Quarter Millennial 1889."

On the desk was the original Bible presented to the First Church and printed at Edinburgh by James Watson, printer to the King's most excellent majesty, in the year MDCCXXII.

After music by the band, Rev. D. W. Richardson, of Sudbury, invoked divine blessing.

Jonas S. Hunt, chairman of the Executive Committee, welcomed fathers, mothers, sisters, brothers, not forgetting "cousins and aunts," and took great pleasure in introducing a Sudbury boy as president of the day—Hon. Homer Rogers, of Boston.

After some very appropriate remarks, Mr. Rogers introduced the orator of the day, Rev. A. S. Hudson. Following the oration a poem was read by a young lady, which was written for the occasion by James Sumner Draper, of Wayland. Short addresses followed by George A. Marden, of Lowell, the State Treasurer, who spoke for the United States and the Commonwealth of Massachusetts. Hon. William N. Davenport, of Marlboro'; James T. Joslin, of Hudson; Ex-Governor George S. Boutwell; Rev. Edward J. Young, formerly a professor at Harvard College, who spoke for the clergy of 1639; Rev. Brooke Herford, of Boston, who spoke for "Old England," and W. H. Baldwin, who spoke for Wayland. The day closed with a concert on the Common by the Maynard Brass Band, and fireworks in the evening.

**BURYING-GROUNDS.**—Sudbury has at present five cemeteries within its limits—one at South Sudbury, one at North Sudbury, and three at the centre. The oldest one is at the centre. It is situated in the north-easterly part of the village, along the Concord Road, east of the Methodist Church. In this old graveyard for more than a century and a half what was mortal of many of the west side inhabitants was laid. Here are the names of Haynes, Hunt, Parmenter, Goodnow, Browne, Moore, Howe, Bent, Rice, Richardson, Willis, Wheeler, Jones, Puffer, Hayden, Walker and a host of others long familiar in Sudbury. Unlike some other old graveyards, the stones here are numerous; but though many, they do not mark all the

graves, which nearly cover the entire space of that "thickly-peopled ground." The enclosure is encompassed by a substantial stone wall, which within a few years has been well repaired. The place has but little shrubbery and few trees. Just beyond the road was the pound, near by or on the site of which the hearse-house now stands. Within the past few years this yard has been but little used. Now and then the ground has been broken as the fragment of some ancient family has found its resting-place among a group of old graves; but these instances are fewer and farther between as time passes by, and it will probably soon cease to be used for new burials, but remain with unbroken turf until the morning of the resurrection. It is a place of sacred association, and as such has been regarded by the town's people; especially was it much visited by them during the intermission between the Sabbath services, when two sermons were preached in one day. Then they visited this quiet spot, read epitaphs, talked of the past, and derived, it may be, such lessons from the suggestive scenes as were a moral and spiritual help. Along the northerly side of the yard is the Sudbury and Concord highway; and ranged beside this are family tombs. One of these is that of Mr. John Goodnow, the donor of the Goodnow Library. Upon others are names of old Sudbury families. Within the yard is only one tomb and that is underground and about westerly of the Plympton monument, and surmounted with a small brick-work upon which lies a slate stone, with these words:

HOPESTILL BROWN, ESQ., TOMBE,  
1731.

This tomb contains the remains of descendants of Dea. William Brown, an early grantee, who once resided near Nobscoot. The tomb was years ago nearly full, the last burial being about 1852. This burying-ground contains several marble monuments of some considerable size. The first one was erected in 1835, and is commemorative of the Plympton family.

*Mount Wadsworth Cemetery.*—This cemetery is at South Sudbury, and formerly belonged to the Israel Howe Browne estate. It was originally quite small, and has been enlarged several times. The entrance was formerly south of Dr. Levi Goodenough's house and joined his grounds, but it was changed about the time the Wadsworth monument was erected, and now leads from the avenue that goes to the monument.

The oldest graves are near the centre of the yard. Probably for the first few years after the lot was laid out burials were less numerous than a little later, as the associations connected with the more ancient church-yard in the east part of the town would naturally lead to its somewhat continued use by the west side inhabitants.

A few years ago there was a small growth of trees along the avenues and about more or less of the lots, but they were recently removed lest they should de-



*J. Ballantyne*





face the stones. The arch at present over the east entrance to the cemetery was erected in 1879, by Mr. Israel H. Browne over the west entrance. It was completed July, 1879.

Soon after the death of Mr. Israel H. Browne, the former owner of the cemetery grounds, his heirs sold their interest in the property to five persons, who conveyed it to the present Mount Wadsworth Corporation soon after its organization.

In the northeasterly corner, as it was about 1850, was the original Wadsworth grave. Because of the former existence of that grave and the present Wadsworth monument, this cemetery is of more than ordinary importance, and will long be visited by those interested in the history of Captain Wadsworth and his men.

*Mount Pleasant Cemetery.*—The third cemetery laid out in Sudbury is at the Centre, and called Mount Pleasant. As its name suggests, it is pleasantly situated on a hill, and is just north of the Common. The original name was "Pine Hill," and later it took the name of "Pendleton Hill."

*The New Cemetery.*—Near Mount Pleasant is a new cemetery that is owned by the town. It was purchased a few years ago, and has an entrance on the south to the county road, near the tomb of John Goodnow.

*North Sudbury Cemetery.*—The North Sudbury Cemetery is situated upon a sunny knoll, and consists of one and six-tenths acres of land, formerly owned by Reuben Haynes, and purchased by a company for a cemetery in 1843. It is about one-eighth of a mile from North Sudbury Village, on the country road leading from Framingham to Concord.

*The Wayside Inn.*—On the Boston road through Sudbury is the old "Howe Tavern," or the famous "Wayside Inn" of Longfellow. It was built about the beginning of the eighteenth century by David Howe, who, in 1702, received of his father, Samuel Howe, a son of John, one of the early grantees, a tract of 130 acres in the "New Grant" territory. During the process of constructing the house, tradition says, the workmen resorted for safety at night to the Parmenter Garrison, a place about a half-mile away. The safety sought was probably from the raids of Indians, who, long after Philip's War closed, made occasional incursions upon the borders of the frontier towns. At or about the time of its erection it was opened as a public-house, and in 1846, Colonel Ezekiel Howe, of Revolutionary fame, put up the sign of the "Red Horse," which gave it the name that it went by for years, namely, the "Red Horse Tavern." In 1796, Colonel Ezekiel Howe died, and his son Adam took the place and kept the tavern for forty years. At the death of Adam it went into the hands of Lyman, who continued it as an inn until near 1866, about which time it passed out of the hands of an owner by the name of Howe. In the earlier times this house was of considerable consequence to travelers. It was quite capa-

cious for either the colonial or the provincial period, and was within about an easy day's journey to Massachusetts Bay. The road by it was a grand thoroughfare westward. Sudbury, in those years, was one of the foremost towns of Middlesex County in population, influence and wealth, while the Howe family took rank among the first families of the country about. The seclusion of this quiet spot to-day is not indicative of what it was in the days of the old stage period, and when places since made prominent by the passage of a railroad through them were almost wholly or quite unknown. In the times of the wars against the Indians and French it was a common halting-place for troops as they marched to the front or returned to their homes in the Bay towns. It was largely patronized by the up-country marketers, who, by their frequent coming and going, with their large, canvas-topped wagons, made the highway past this ordinary look like the outlet of a busy mart. Stages also enlivened the scene. The sound of the post-horn, as it announced the near approach of the coach, was the signal for the hostler and housemaid to prepare refreshment for man and beast. In short, few country taverns were better situated than this to gain patronage in the days when few towns of the province were better known than old Sudbury. This place, noted, capacious and thickly mantled with years, is thus fitly described by Mr. Longfellow,—

"As ancient is this hostelry  
As any in the land may be,  
Built in the old Colonial day,  
When men lived in a grander way  
With ampler hospitality;  
A kind of old Hobgoblin Hall,  
Now somewhat fallen to decay."

There is now about the place an aspect of vacancy, as if something mighty were gone, and very appropriate are still further words of the poet Longfellow:

"Round this old-fashioned, quaint abode  
Deep silence reigned, save when a gust  
Went rushing down the country road,  
And skeletons of leaves and dust,  
A moment quickened by its breath,  
Shuddered, and danced their dance of death,  
And, through the ancient oaks o'erhead,  
Mysterious voices moaned and fled.  
With weather-stains upon the wall,  
And stairways worn, and crazy doors,  
And creaking and uneven floors,  
And chimneys huge and tiled and tall."

The region about this old ordinary corresponds to the building itself, reminding one of the Sleepy Hollow among the highlands of the Hudson described by Washington Irving. It is on the edge of the plain lands of the Peakham District, just at the foot of the northernmost spur of Nobscot Hill. To the westward, a few rods, is the upper branch of Hop Brook, with its faint fringe of meadow lands, over which the county road gently curves. In the near neighborhood are patches of old forest growth, whose tall



trees tower upward like sentinels in the view of passers along the county road. Indeed, so aptly does Mr. Longfellow describe the place where the house is situated that we quote further from his beautiful verse:

“A region of repose it seems,  
A place of slumber and of dreams,  
Remote among the wooded hills!  
For there no noisy railroad speeds  
Its torch-race, scattering smoke and gleeds.”

Along the highway to the eastward, in the direction of South Sudbury, which from this place is about two miles distant, are still standing several ancient oaks. These trees were, doubtless, standing and had considerable growth when lot number forty-eight was of the town's common land, and owned by Tantamous and others who signed the Indian deed in 1684, by which the new grant lands were conveyed. Beneath them Washington and his retinue passed, and perhaps Wadsworth and Brocklebank when they sped in haste to save Sudbury from Philip, and a long procession of travelers, since the opening of the way to Marlboro' from the Hop Brook mill, has passed under their venerable shade. Soldiers to Ticonderoga and Crown Point, and the various expeditions to the west and north in the Revolutionary and French and Indian Wars, have halted in their march as they approached this picket-line of ancient oaks that were deployed at the approach to the inn.

**THE SUDBURY RIVER.**—The Indian name of this stream was “Musketahquid,” meaning grassy meadows or grassy brook. It was also called the “Great River.” It takes its rise in Hopkinton and Westboro', the branch from the latter town having its source in a large cedar swamp. Passing through Framingham, it enters Sudbury on the southeast, and forms the boundary line between it and Wayland. After leaving the town, it runs through Concord and borders on Lincoln, Carlisle and Bedford, and empties into the Merrimack River at Lowell. It is made use of for mill purposes at Framingham and Billerica.

Within the present century iron ore dug in town was laden in boats at the Old Town Bridge and taken to Chelmsford.

The width of this river where it enters the town is about fifty feet; where it leaves the town it is about two hundred feet; at the latter place it is one hundred and fourteen feet above low water-mark at Boston. Its course is very crooked, seldom running far in one direction, but having many sharp curves. The banks are quite bare of shubbery, except the occasional bunches of water brush that here and there assist in tracing its course. Fish abound in this river, of which the more useful and commonly sought are the pickerel (*Esox reticulatus*), perch (*Perca flavescens*), bream or sunfish (*Pomotis vulgaris*), horned (*Pimeleodiscatus*), and common eel (*Anguilla tenuirostris*). The kind most sought for the sport in taking is the pickerel. Indeed, Sudbury River has become some-

what noted for the pastime it affords in pickerel fishing. Specimens weighing a half dozen pounds are sometimes caught.

There is an old tradition in connection with the river meadows given as follows by an old inhabitant:

“An old tinker used to go about the country with his *kit of tools*, mending brass and other wares, and was supposed to have accumulated some money, and, the saying was, *turned up missing*, and no one seemed to know what had become of him. Very soon afterwards persons passing near the meadows could distinctly hear the old tinker busy at his work tinkering, and the sound would follow along beside them in the evening, but would not pass beyond the meadows, and my grandmother used to tell many stories to the younger ones of the family how bexies of young people would go down to the meadows to hear the old *tinker*—perhaps he would not be at work, and some one would say, ‘I guess the old tinker isn't at work to-night,’ and in an instant, very like, he would strike up, and then they would surround him—but no—he would strike up in another place and so forth and so on. Sometimes they would ask or suggest that he had got out of brass, and the sound would come as if he had thrown a whole apronful. This thing lasted for years, at last an old lady died near the meadows, and the sound followed along beside the funeral procession as long as it went beside the meadows, and this was the only instance of his working in the day-time, and no tinkering was heard afterward.”

The horned pout may be caught almost at the rate of a peck in an evening, when the water and season are right. The fisherman simply ties his boat to a stake in a suitable place, perhaps some quiet, snug nook where the waters are still, and on a warm night in late spring or summer, between the mosquitoes and puts his time will be fully occupied.

In early times the river abounded in fish now unknown in its waters. Of these were the alewives, salmon and shad. The obstructions caused by the dam at Billerica long ago prevented these valuable fishes from ascending the stream, and petitions were early presented to the General Court to have the obstruction removed on account of the fisheries. Shattuck informs us that at certain seasons fish officers of Concord went to the dam at Billerica to see that the sluiceways were properly opened to permit the fish to pass, and he states that the exclusive right to the fisheries was often sold by the town; the purchasing party having a right by his purchase to erect what is called a weir across the river to assist in fish-taking.

A chief characteristic of this river is its slow-moving current, which in places is scarcely perceptible at a casual glance. The slowness of the current is supposed to be occasioned by various causes, any one of which may, perhaps, be sufficient, but all of which at present doubtless contribute something to it. The chief reason is its very small fall, which may be occasioned by both natural and artificial causes.



MEMORIAL CHURCH,

South Sudbury.

See page 35.



INCORPORATION OF THE UNION EVANGELICAL CHURCH, AND ERECTION OF A MEETING-HOUSE, AT SOUTH SUDBURY.

IN 1889 the Union Evangelical Church received a legacy from the estate of Miss Mary Wheeler, of South Sudbury, and on May 14th, 1890, it became an incorporated organization, taking the name of "The Memorial Church," in memory of the donor of the legacy. Soon after the incorporation of the church, the "society" or "parish" transferred to it the Congregational Chapel at South Sudbury, and the land upon which it stood, together with the Moses Hurlbut estate adjoining to it, which had been used as a parsonage. On the 19th of May, the church voted to build a new meeting-house on the land lately conveyed to it by the parish. A contract for the building was made with Wells & Tuttle, of South Framingham, and work was commenced on the structure the same year, and so far completed that, by the middle of the following December, the bell and organ were moved from the old meeting-house and placed in the new one. The money appropriated for the work was the "Wheeler Fund," together with several thousand dollars that were raised by subscription. The amount of money received from the Mary Wheeler legacy was \$4,500. The sum actually donated, or specified in the will, was \$5,000. The reduction of \$500 was occasioned by some complications that occurred in the settlement of the estate.

BIOGRAPHICAL SKETCH.

Miss Mary Wheeler was a daughter of Wm. Wheeler, and a native of Sudbury. The "Wheeler Place," where her father formerly lived, is situated near the South Sudbury and Marlboro' road, at a point a short distance west of the Old Colony R. R. There for years Miss Wheeler resided, but in her later life she lived in a cottage just south of the grounds of the Congregational Chapel, with her brother Willard and an elder sister. She was the last surviving member of a family of nine children, seven of whom were boys. She died at her home at South Sudbury, and was buried at "Mt. Wadsworth Cemetery." Miss Wheeler was for many years a member of the "Union Evangelical Church of Sudbury. She was a quiet person

of a somewhat retiring nature, and quite unassuming in her ways. In conduct she was an exemplary Christian, and one of those persons about whom nothing but good was said. She was industrious and prudent, and in her later life seldom went from her home. She was exceedingly gentle in her disposition, and usually wore a smile when on the street, and the influence of her quiet presence, like the bright sunlight, tended to illumine the object that it touched. Before the infirmities of age and the weakness of disease came upon her, she was habitually present at the religious gatherings of her church, and endeavored, by her good words and works, to assist in the maintenance of the Master's cause.

Truly it may be said of her, "Tho' dead she yet speaketh."

NEW SCHOOL-HOUSE.

IN 1890, the town voted to build a new school-house. The land selected for the building was upon the "Wheeler-Haynes estate," situated on the road from Sudbury Centre to Wayland. The land was so disposed of by the will of Elisha W. Haynes that it was with some delay that a legal right to appropriate it for a school building was obtained. The right was at length secured, and during the year work was commenced, and a commodious building for either high or grammar-school purposes has been erected. One of the contractors was Fitz Auburn Robinson, of Weston, Mass., a native of Sudbury. About \$9,000 were appropriated for the building. The same year the town voted to place a copy of the "History of Sudbury" in each of the public schools, and, by recommendation of the committee, classes were formed for the study of it. The town also voted to give to each person in town, who had been a resident and paid taxes for three years, one copy of the "History of Sudbury." The work of erecting the school building was entrusted to the Board of School Committee, which was composed of Jonas S. Hunt, Frank M. Bowker and George E. Harrington.

VILLAGE IMPROVEMENT SOCIETY.

April 22, 1890, the "Goodman Village Improvement Society" was organized at Sudbury Centre, the object of which was to beautify the streets, and introduce and promote such improvements as the

good of the community might require and the means of the society would admit of. A variety of work was undertaken and accomplished; trees were set out by the wayside; a "band-stand" was erected on the common, and a watering-trough was placed at the corner of the roads. The watering-trough is of stone, and erected by James Luman Willis, a Sudbury citizen. Its cost was about \$100.

The society was incorporated soon after its formation.

According to the town records, of the eighteen deaths recorded for the year ending March 3d, 1890, eight of the deceased persons were over 70 years of age, five were over 80, and two were over 90.

In 1890, a Board of Trade was organized at South Sudbury.





ORTHODOX MEETING-HOUSE,

SUDBURY CENTRE.

See page 27.



PART II.









UNITARIAN CHURCH.

Built 1815.

THE ANNALS  
OF  
WAYLAND, MASS.

---

The history of thy hills and dells  
Is quaint and grand;  
Each careless sod or mantling turf  
On some old grave  
Is greener, for the memories fond  
That round it wreath.

Thy woody pathways wind among  
The silent sites of ancient homes,  
Where mosses gray, and ashes cold,  
Are relics of the days of old,  
When on the hearthstones of our sires  
Were blazing forth their cheerful fires.

THE AUTHOR.



# WAYLAND.

1835.

WAYLAND was formerly a part of Sudbury. It was set apart as a town in 1780, under the name of East Sudbury, and took its present name in 1835. It is situated on the Central Massachusetts Railroad, about fifteen miles from Boston, and lies mostly on the east side of Sudbury River. It is bounded on the north by Lincoln, east by Weston, south by Natick and west by Sudbury. It has two villages — Wayland Centre and Cochituate.

The town is pleasantly situated, and its rural quiet, beautiful drives and varied scenery render it peculiarly attractive as a summer residence. Here the settlers of Sudbury first located, and nearly two-thirds of the land first granted them by the General Court for the township of Sudbury was within the territory now Wayland. As the acts relative to the obtaining of the land have been given in connection with the history of Sudbury in another part of this work, it is only necessary to say that on petition of those proposing the settlement, the Court allowed them a grant of land, which was purchased of the aboriginal owners, and for which a deed was given in due form. Besides the large tract of land granted the settlers collectively, there were several smaller tracts allowed to individuals. This is true of some of the land about Cochituate Pond, which was a part of the tract granted the widow of Rev. Jesse Glover. Another grant was that of the "Dunster Farm," sometimes called the "Pond Farm." This was a tract of 600 acres granted, in 1640, to Henry Dunster, the first president of Harvard College, who, in 1641, married Mrs. Elizabeth Glover. This land was situated southeast of the "Glover Farm," and had Cochituate Lake for its western boundary. Beyond this farm, easterly, was a tract of 200 acres extending towards the Weston town bound, and called the "Jennison Farm." This was granted, in 1638, to Capt. William Jennison, of Watertown, for service that he rendered in the Pequot War. It was laid out in 1646.

Another grant was to Mr. Herbert Pelham, Sept. 4, 1639. This land grant was situated in the present territory of Wayland, and was what is called "The Island." For many years it was mostly owned and occupied by the Heards. Mr. Pelham came to America in 1638, and for a time lived at Cambridge. Savage states that he was a gentleman from the county of Lincoln, and when in London,

where he may have been a lawyer, was a friend of the colony.

The Indian owner of all these land tracts was Karto, *alias* Goodman, whose wigwam was at Goodman's Hill, about a mile west of Sudbury River. The territory was especially attractive to the settlers because of the broad meadow lands along the river. These in early times afforded bountiful crops of hay, which were so serviceable to the possessors that "they took in cattle for wintering." The uplands were more or less covered with heavy timber growth. "Pine Plain" and "Pine Brook," early names of localities easterly of Wayland Centre, probably derived their names from the heavy growth of pine forest about there; and "Timber Neck," just south of Mill Brook, is suggestive of what the soil there produced.

At the time of English occupation the Indian population was scant: there are, however, indications that at some time considerable numbers dwelt in the neighborhood of Cochituate Pond.

Tradition locates an Indian burial-place near the old graveyard northwesterly of the centre of the town. Probably the pestilence that occurred among the Massachusetts Bay tribes, in the early part of the seventeenth century, largely depopulated the country. A noted Indian trail, at the time of English occupation, passed through the southeasterly part of the territory. This was part of an ancient way to Connecticut. It passed from Watertown at what is now known as Wayland and Weston Corner, and passed into what was then the wilderness land near Framingham on the north side of Cochituate Pond. The strip now in Wayland was called "the road from Watertown to the Dunster Farm." The town's early grantees were Englishmen. Some of them came to the place of settlement directly from England, and some after a brief sojourn at Watertown, which was then the town next adjacent on the east. These settlers probably arrived at the place of their future home by the fall of 1638. Some of those whose names appear upon the "records" at a very early date, and whose descendants long lived there, are Noyes, Griffin, Johnson, Ward, Parmenter, Rice, Curtis, Stone, Rutter, Loker, Bent, Maynard, Grout, King and Woodward.

The first dwellings were erected along three roads, which afterwards became the common highway. The principal one of these roads, called "the

North" or "East Street," and also the "Old Watertown Trail," started at what is now "Weston and Wayland Corner," and probably followed the course of the present road over "The Plain" and Clay-pit Hill to a point near the Abel Gleason estate; from this place it is supposed to have made its way a little northerly of Mr. Gleason's house, and winding southwesterly, passed just south of Baldwin's Pond, and thence to the river at the bridge. The road originally called "Northwest Row" ran from this street to what is called "Common Swamp," and by the spot designated as the house-lot of Walter Haynes. This spot still bears the traces of having, long years ago, been the site of a house. The cart-path which ran from it to the meadow is still used.

Along this road the indications of homesteads are unmistakable; old building material has been unearthed, and depressions in the ground are still to be seen. Mr. J. S. Draper, a little east of his house, by the brook, unearthed the stones of a fireplace, with fragments of coals still upon them. Between this and Clay-pit Bridge (the second bridge or culvert from the mill-pond, or the first above "Whale's Bridge") there are, north of the road, several depressions indicating the sites of old houses. Just beyond Clay-pit Bridge the writer, with Mr. Draper, went to look for traces of houses on the lots assigned to Bryan Pendleton and Thomas Noyes; and there, in the exact locality, were distinct depressions, just where they were looked for. The Curtis homestead, until within a very few years, was standing in about the place assigned for the house-lot. Thus strong is the probability that the lots on this street were largely built upon.

Another of the principal streets was that which, starting from a point on the North Street near the town bridge, ran southeasterly along what is now the common highway, to the head of the mill-pond, and then to the mill. Upon this street was the first meeting-house at a spot in the old burying-ground, and the Parmenter Tavern. The house-lots were mainly at the northwest end of this street, and the road was probably extended easterly to give access to the mill. Here tradition confirms the record of house-lots, and shows that the lots were more or less built upon. The John Maynard and John Loker estates were kept for years in their families, and the Parmenter estate is still retained in the family. In later years the descendants of John Rutter built on that street.

The third road was called the "Bridle Point

Road." This started at a point a little southwesterly of the old Dr. Roby house, and ran along the ridge of "Braman's Hill" for about two-thirds of its length, when it turned southerly, and, crossing Mill Brook, ran towards the town's southern limits. While tradition positively locates this road, it points to but one homestead upon it, and that the residence of Rev. Edmund Brown, which it undoubtedly declares was at the spot designated by the house-lot data. Along this street are no visible marks of ancient dwelling-places north of Mill Brook; but beyond, various depressions in the ground and remnants of building material indicate that at one time this street had houses upon it. With the exception of those on the south street, the dwellings were about equally distant from the meeting-house, and all within easy access to the River Meadows and the mill. Probably they settled largely in groups, that they might more easily defend themselves in case of danger. They were in a new country, and as yet had had little experience with the Indians; hence we should not expect they would scatter very widely. In the early times so essential was it considered by the Colonial Court that the people should not widely scatter, that, three years before Sudbury was settled, it ordered that, for the greater safety of towns, "hereafter no dwelling-house should be built above half a mile from the meeting-house in any new plantation." (Colony Records, Vol. I.)

It will be noticed that the positions selected for these streets were, to an extent, where the shelter of upland could be obtained for the house. The sandy slope of Bridle Point Hill would afford a protection from the rough winds of winter; so of the uplands just north of South Street. It was also best to settle in groups, to lessen the amount of road-breaking in winter. It will, moreover, be noticed that these groups of house-lots were near, not only meadow land, but light upland, which would be easy of cultivation. Various things indicate that the most serviceable spots were selected for homesteads, that roads were constructed to connect them as best they could, and that afterwards the roads were extended to the mill. Probably the people on North Street made the short way to South Street, that comes out at Mr. Jude Damon's, in order to shorten the way to church. Those midway of that street, for a short cut to the mill, the church and the tavern, would naturally open a path from the turn of the road by the clay-pits to the mill. To accommodate the people on "The Plain," a road was opened to the mill in a southwest-





*Note. This cart path is still used coming out to the public road near Mr. Geo. Gleason's barn.*

ORIGINAL TRAIL OR WAY FROM WATERTOWN THROUGH SUBBURY.  
NOW DISCONTINUED FOR PUBLIC TRAVEL.

MAP OF THE  
FIRST ROADS & HOUSE-LOTS IN SUBBURY

Drawn by S.S. DRAPER

Great River Meadow

Common Swamp

Pond

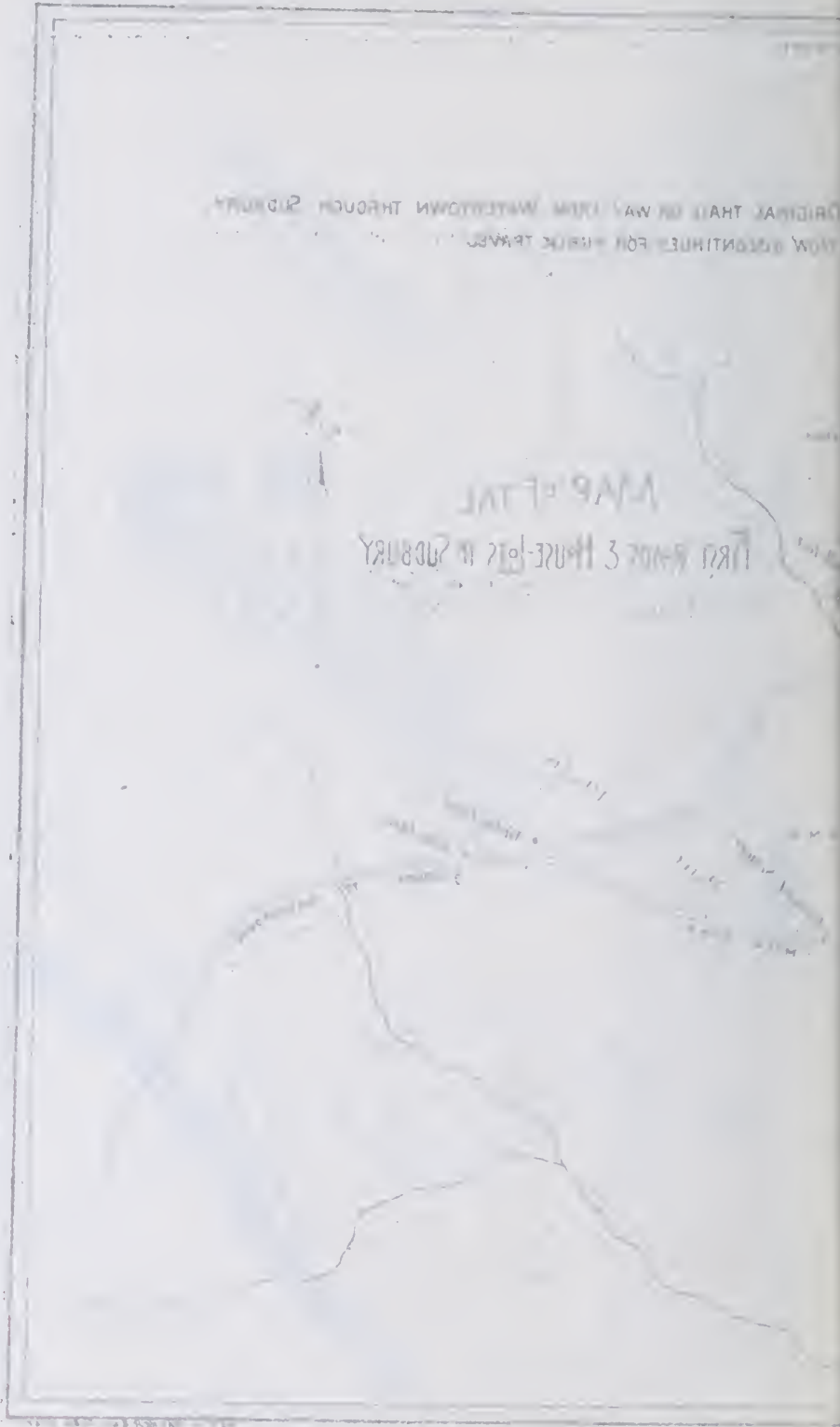
PINE SWAMP

Plain

Herbert Pelham

LOW BOUNTIES FOR FURK TRAVEL  
ORIGINAL TRAIL OR WAY FROM WATERTOWN THROUGH SIBBURY

MAP OF THE  
FIRST GRADE 2 HOUSE-LOT IN SIBBURY



erly course, which is in part the present highway, but has in part been abandoned—the latter part being that which formerly came out directly east of the mill.

These several sections of road probably formed what was called the "Highway." A large share of it is in use at the present time, and is very suggestive of historic reminiscences. By it the settlers went to the Cakebread Mill, to the little hillside meeting-house, and to the John Parmenter ordinary. By these ways came the messenger with fresh news from the seaboard settlements, or with tidings from the tribes of the woods. In short, these formed the one great road of the settlement, the one forest pathway along which every one more or less trod.

The erection of dwelling-places along these first streets probably began in 1638; but we have no tradition or record of the week or month when the inhabitants arrived at the spot, nor as to how many went at any one time. They may have gone in small companies at different dates; and the entire removal from Watertown may have occurred in the process of months. It is quite probable, however, that they went mainly together, or in considerable companies, for both the sake of convenience and safety; and that they were largely there by the autumn of 1638.

We have found no record of the dimensions of any of the first dwelling-places, but we may judge something of their size by that of the first house of worship, and by the specifications in a lease of a house to be built by Edmund Rice prior to the year 1655. This house was to be very small—"30 foot long, 10 foot high, 1 foot sill from the ground, 16 foot wide, with two rooms, both below or one above the other, all the doors, walls and staires with convenient fixtures, and well planked under foot and boored sufficiently to lay corn in the story above head." But it is doubtful if this small, low structure fitly represents the settler's first forest home; very likely that was a still more simple building, that would serve as a mere shelter for a few months or years, till a more serviceable one could be built.

Very early after their arrival, the people began to provide means for more easy and rapid transit. Indian trails and the paths of wild animals would not long suffice for their practical needs. Hay was to be drawn from the meadows, and for this a road must be made. Another was to be made to Concord, and paths were to be opened to the outlying lands. The first highway-work was done on the principal street, which was, doubtless, at first a mere wood-path or trail. An early rule for this labor, as it is recorded on the town records, February 20, 1639, is as follows: "Ordered by the commissioners of the town, that every inhabitant shall come forth to the mending of the highway upon a summons by the surveyors." In case of failure, five shillings were to be forfeited for every default. The amount of labor required was as follows:

"1st. The poorest man shall work one day.

"2nd. For every six acres of meadow land a man hath he shall work one day.

"3d. Every man who shall neglect to make all fences appertaining to his fields by the 24th of April shall forfeit five shillings (Nov. 19th, 1639)."

An important road, laid out in 1648, was that from Watertown to the Dunster Farm, or, the "Old Connecticut path." The records state: "Edmund Rice and Edm<sup>d</sup> Goodenow, John Bent and John Grout are appointed to lay out a way from Watertown bound to the Dunster Farm."

Another important road laid out in the first decade was that which went to Concord. In 1648, "Edmund Goodenowe is desired to treat with Concord men, and to agree with them about the laying out of the way between Concord and Sudbury." The term "laying out," as it was employed at that period, might not always imply the opening of a new path, but, perhaps, the acceptance or formal recognition of an old one, which hitherto had been only a bridle-way, or mere forest foot-trail, that had been used as the most available track to a town, hamlet or homestead.

Bridge-building was early attended to, and a contract was made with Ambrose Leech, and another with Timothy Hawkins, of Watertown, for structures to span the river at the site of the present stone bridge by the William Baldwin estate.

A grist-mill was erected by Thomas Cakebread in the spring of 1639. The following is the record concerning it:

"Granted to Thomas Cakebread, for and in consideration of building a mill, 40 a. of upland or thereabout now adjoining to the mill, and a little piece of meadow downwards, and a piece of meadow upwards, and which may be 16 or 20 a. or thereabout. Also, there is given for his accommodation for his estate 30 a. of meadow and 40 a. of upland."

Mr. Cakebread did not long live to make use of his mill. His widow married Sergeant John Grout, who took charge of the property. "In 1643 the Cranberry swamp, formerly granted to Antient Ensign Cakebread, was confirmed to John Grout, and there was granted to Sargent John Grout a swamp lying by the house of Philemon Whale, to pen water for the use of the mill, and of preparing it to remain for the use of the town."

Probably the house of Philemon Whale was not far from the present Concord Road, near Wayland Centre, and possibly stood on the old cellar-hole at the right of the road, north of the Dana Parmenter house. The bridge at the head of the mill-pond long bore the name of Whale's Bridge. This mill stood on the spot where the present grist-mill stands, and which has been known as Reeves', Grout's and, more recently, Wight's Mill. Some of the original timber of the Cakebread Mill is supposed to be in the present structure. The stream by which it is run is now small, but in early times it was probably somewhat larger. The dimensions of the mill are larger than formerly, it having been lengthened toward the west.

In 1640 a church was organized, which was Congregational in government and Calvinistic in creed. A



copy of its covenant is still preserved. The church called to its pastorate the Rev. Edmund Brown, and elected Mr. William Brown deacon. It is supposed that the installation of Rev. Mr. Brown was at the time of the formation of the church. The parscuage was by the south bank of Mill Brook, on what was called "Timber Neck." The house was called in the will of Mr. Brown "Brunswick," which means "mansion by the stream," and stood near the junction of Mill Brook with the river, a little southeast of Farm Bridge, and nearly opposite the Richard Heard place. Nothing now visible marks the spot, but both record and undisputed tradition give its whereabouts. The salary of Mr. Brown the first year was to be £40, one half to be paid in money, the other half in some or all of these commodities, viz., "wheate, pees, butter, cheese, porke, beefe, hemp and flax at every quarter's end."

Shortly after the formation of the church and the settlement of a pastor a meeting-house was built. The spot selected was at what is now the "Old Burying-ground." The building stood in its westerly part, and the site is marked by a slight embankment and a row of evergreen trees set by Mr. J. S. Draper. The house was built by John Rutter, and the contract was as follows:

"FEBRUARY 7th, 1642.

"It is agreed between the townsmen of this town on the one part, and John Rutter on the other part, that the said John Rutter for his part shall fell, saw, hew and frame a house for a meeting-house, thirty foot long, twenty foot wide, eight foot between joint, three foot between side, two cross dormants in the house, six clear story windows, two with four lights apiece, and four with three lights apiece, and to ententise between the stude, which frame is to be made ready to raise the first week in May next.

JOHN RUTTER."

"And the town for their part do covenant to draw all the timber to place, and to help to raise the house being framed, and also to pay to the said John Rutter for the said work six pounds; that is to say, three pound to be paid in corn at three shillings a bushel, or in money, in and upon this twenty seventh day of this present month, and the other three pounds to be paid in money, corn and cattle to be prized by two men of the town, one to be chosen by the town and the other to be chosen by John Rutter, and to be paid at the time that the frame is by the said John Rutter finished.

"PETER NOYSE,  
"BRIAN PENDLETON,  
"WILLIAM WARD,  
"WALTER HAYNES,  
"JOHN HOW,  
"THOMAS WHYTE."

("Town Book," p. 27.)

An act relative to the raising and locating of the building is the following, dated May, 1643: The town "agreed that the meeting-house shall stand upon the hillside, before the house-lot of John Loker, on the other side of the way; also, that every inhabitant that hath a house-lot shall attend [the raising of] the new meeting-house, or send a sufficient man to help raise the meeting-house." The year after the contract was made a rate was ordered for the finishing of the house, to be raised on "meadow and upland and all manner of cattle above a quarter old, to be prized as they were formerly—Shoates at 6 shillings 8 peace apiece, kids at 4 shillings apiece."

A further record of the meeting-house is as follows:

"Nov. 5th, 1645.

"It is ordered that all those who are appointed to have seats in the meeting-house that they shall bring in their first payment for their seats to Hugh Griffin, or agree with him between this and the 14th day of this month, which is on Friday next week, and those that are (deficient) we do hereby give power to the Marshall to distrain both for their payment for their seats and also for the Marshall's own labor according to a former order twelve pence.

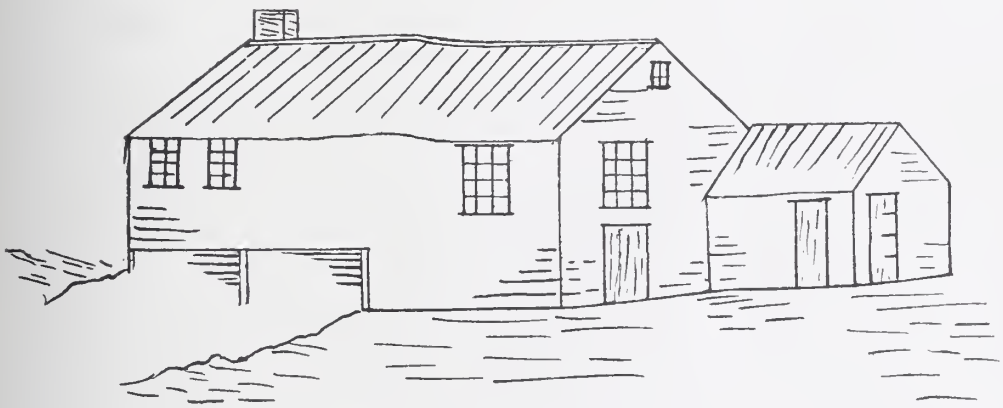
"WALTER HAYNE,  
"EDMUND GOODNOW,  
"WILLIAM WARDE,  
"JOHN REDDICKE,  
"HUGH GRIFFIN."

Considerable importance was attached in the early times to the seating of people in the meeting-house, and in the records of new houses of worship mention is made of this matter. Respect was had to social condition and circumstance; committees were chosen to adjust these matters in the payment of rates, and references are made in the records of town-meeting to the requests of parties about their seats in the meeting-house. A rule that was general was that the men should sit at one end of the pew and the women at the other. In the third meeting-house erected in Sudbury it was a part of the plan that the pews should be so arranged as to seat seven men on one side and seven women on the other. In this first meeting-house of Sudbury the people purchasing seats had a right to dispose of their purchase, in case they should leave the settlement; but the right was reserved by the town of seating the parties who purchased, as is declared by the following record, January 26, 1645; It was "ordered that all those that pay for seats in the meeting-house shall have leave to sell as many seats as they pay for, provided they leave the seating of the persons to whom they sell to the church officers, to seat them if they themselves go out of town." About this first meeting-house a burial-place was soon started.

In meeting public expense, rates were made on the meadow lands, or in proportion as the people were possessed of them. These meadows were early divided among them, three apportionments having been made by 1640.

This division of meadow land was an important transaction. It was not only a disposal of common property of the proprietors, but it established a standard of rates, and in a certain sense of valuation. For example, money to pay for land purchased of Karte was to "be gathered according to such quantity of meadow as are granted to the inhabitants of the town." In the division of "uplands," the rule of receiving was according as a person was possessed of "meadow." In the pasturage of the extensive cow common, the people were to be limited in the number of cattle put in by their meadows, or their rates as based upon them.

In the erection of the meeting-house and pay of the minister, reference was had to rates paid on the



OLD GRIST MILL,

WAYLAND.

See page 206





meadows. Perhaps the meadows thus assigned might properly be termed meadow-rights. As in some places the "acre-right" would procure lands or privileges in proportion to the part paid into the common venture by the proprietor, so in Sudbury the meadow-right might do likewise; and a person who possessed an original meadow-right might possess a right to subsequent land allotments, or the right of his cattle to commonage, so long as the town had undivided territory. Thus it might be said that the proprietors received values on their investment in the enterprise, not by monied divisions, but by land divisions. Hence, these divisions of land might be called the dividends of those early days, and the money raised by the town on the basis of these early divisions of meadow might be called assessments on the stock made to meet public expenses. We conclude that these meadow-rights or dividends were merchantable, to the extent that a person in selling them might or might not convey the right that belonged to them, as related to commonage and other allotments. The lands that were given by gratulation, for worthiness or work done for the public, might or might not have the privileges of an original meadow-right or dividend. In raising money to pay Karto for the land which the town last bought of him, it was ordered that "all meadow was to pay at one price, and that all meadow given by way of gratulation should have right of commonage."

That the original grantees, and those subsequently given the privilege of such, as a "gratulation" for services performed for the settlers, could transfer the right to subsequent divisions of the common and undivided land, is indicated by the records of the proceedings of the proprietors of these lands many years after the settlement of Sudbury. In the Proprietors' Book of Records, as will be noticed further along, are given repeated lists of the names of the early grantees, even after the most, if not all of them, had passed away. These lists are referred to as those possessing an original right to the town's undivided land, and may indicate that wherever or whenever one possessed that right as it had been conveyed through the years, in whatever way, that person could claim land when a division was made, or could vote on the disposal of the proprietors' undivided territory.

An early rule for the apportionment of meadow is the following:

"It was ordered and agreed that the meadows of the town of Sudbury shall be laid out and given to the present inhabitants as much as shall be thought meet, according to this rule following:

*Imprimis,*—

To every Mr. of a familie . . . . .	6 akers
To every wiffe . . . . .	6½ akers
To every child . . . . .	1½ akers
To every mare, cow, ox, or any other cattle that may amount to 20£., or so much money . . . . .	3 akers"

We conjecture that the meadow lands allotted by this rule were for encouragement, and to give the inhabitants at the outset a means of maintenance for

their flocks; and that other rules were made use of when the division became the basis of assessments of rates, as bestowal of meadow dividends.

A record of the divisions is presented in the town books, and the following is the preamble to one of them:

"A record of the names of the Inhabitants of Sudbury, with their several quantity of meadow to every one granted, according to their estates, or granted by gratulation for services granted by them, which meadow is ratable upon all common charges."

While land divisions were being made, reservations were also made of lands for pasturage, which it was understood were to remain undivided. These lands were called "Cow Commons," and the record of them explains their use. The first was laid out or set apart the 26th of November, 1643. The record concerning the location is as follows:

"It is concluded by the town that all the lands south ward that lie from the southeast corner of the house-lot of Robert Darnill, unto the common cartbridge going to Edmund Goodnow's meadow, and so upon a strait line to Watertown bound, which lands so granted, for a cow common, shall never be reserved or laid down without the consent of every Inhabitant that hath right in commonage. All the lands we say that are contained within these terms, that is between the house-lot of Robert Darnill and the cartbridge before specified, southward within the five miles bound first granted, down to the great river, and bounded on the side which the extremity of our line bounding Watertown and Sudbury, all our land contained within these terms, except all such land as have been granted out in particular; that is to say, a neck of upland lying between Mill brook and Pine brook; also another neck of land, with the flat belonging to it, lying between the aforesaid neck and the great river on the other side; also another plat of land that lyeth westward from them, containing some 3 or 4 score acres, and granted out to particular men.

"The Inhabitants of the town are to be limited and sized, in the putting in of cattle upon the said common in proportion, according to the quantity of meadow the said Inhabitants are stated in upon the division of the meadow, or shall be instated in by purchase hereafter provided they buy with the meadow the liberty of commonage allotted to such a quantity of meadow as shall be purchased."

It is somewhat difficult to define the bounds of this cow common exactly from the description given in the records, but the following may be considered its general outline: From Weston bound direct to Wayland Centre, thence west of south to the river, and thence again direct to Weston bound.

The following are some of the early laws enacted by the town:

**LAWS RELATING TO DOMESTIC ANIMALS.**—In 1641 it was ordered that "every one that keeps any hogs more than his own within one fortnight after this day shall rid them out of this town only that for every hog that shall be taken in to be kept by any won more than his own for every week shall pay five shillings." In 1643 it was ordered "that every inhabitant should drive out his hog every morning into the wood, and when they come home at night to see them shut up safe, or else, if they be about the street, to ring and yoke them." In 1648 it was voted in town-meeting, "that every swine that shall be found of any man out of his own property, without a sufficient yoke and ring, after the first of March next, the owner thereof shall forfeit for every swine so taken one shilling, and if the swine be yoked and not ringed,

or ringed and not yoked, then six pence for any swine so taken, beside all the damage done by any such swine." It was also "agreed that all yokes should be under the throat of the swine, and so long as the swine was high and a rope go up on each side to be fastened above, and that swine should not be accounted sufficiently ringed if they could root."

In 1643 it was "ordered by the freemen of the town that all the cattle within this town shall this summer not be turned abroad without a keeper, and the keeper shall not keep any of the herd in any of the great river meadows, from Bridle Point downwards towards Concord, the intent of the order to preserve the river meadows." In 1655 it was ordered that "all young, new-weaned calves shall be herded all the summer time."

It was ordered that "every goat that is taken in any man's garden, orchard or green corn shall be impounded, and the owner shall pay for any such goat so taken 3 pence."

In 1754 it was voted "that a fine of two shillings be laid upon the owner of any dog or dogs that should cause and make any disturbance at either of the meeting-houses on the Lord's day, or Sabbath day, one-half of the fine was to go to complainant and the other half to the use of the town."

**LAWS CONCERNING AMMUNITION AND FIRE-ARMS.**—In 1653, "The town appointed Edmund Goodnow and Hugh Griffin to divide the shot and overplus of bullets to the inhabitants, what was wanting in shot to make up out of the overplus of bullets, and the shot and bullets to be divided to each man his due by proportion according to what every man paid so near as they can."

In 1669, "Edmund Goodnow, John Parmenter, Jr., and John Stone were to see to the barrel of powder, to the trial of it, to the heading it up again, and to take some course for the safe bestowing of it."

The same year the selectmen not only ordered for the providing of a barrel of powder, but a hundred pounds and a half of musket bullets, and a quarter of a hundred of matches. When the third meeting-house was built, it was ordered that there should be in it "a convenient place for the storing of the ammunition of the town over the window in the southwest gable." About that time the town's stock of ammunition was divided and intrusted to persons who would "engage to respond for the same" in case that it was "not spent in real service in the resistance of the enemy."

The Colonial Court at an early date ordered that "the town's men in every town shall order that ev'ry house, or some two or more houses ioyned together for the breeding of salt peetr i' some out house used for poultry or the like." The duty of looking after this matter for Sudbury was assigned to Ensign Cakebread. The saltpetre thus obtained was for the manufacture of gunpowder. In 1645 Sudbury was "freed from y<sup>e</sup> taking further care about salt peeter houses : : : in answer to their petition."

In 1642 the Court made more stringent the laws previously existing against selling fire-arms to the Indians, exacting a forfeiture of £10 for the sale to them of a gun, and £5 for a pound of powder.

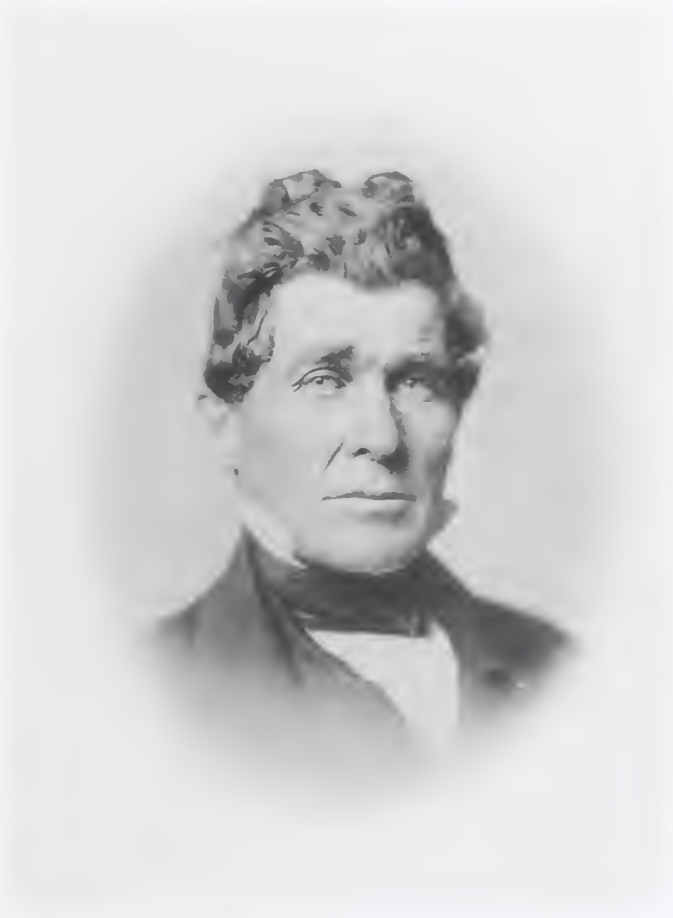
In 1643 the Court ordered "that the military officers in every town shall appoint what arms shall be brought to the meeting-house on the Lord's days, and other times of meeting, and to take orders at farms and houses remote that ammunition be safely disposed of that an enemy may not possess himself of them."

**COMMON PLANTING-FIELDS.**—In the town's earlier years it was the practice to plant fields in common; and repeatedly in the records are these common fields referred to. These planting-places were situated in different parts of the town: between the old North and South Street in the neighborhood of the Gleasons, also between Mill Brook and Pine Brook along "the Plain" in the vicinity of the Drapers, and toward the south bound of the town, near the new bridge.

**FENCE-VIEWERS AND FENCES.**—A good degree of attention was early bestowed by the town on its fences. Several surveyors were appointed each year to look after them; and although the office of "fence-viewer" has now gone into disuse, it was once one of considerable responsibility. As early as 1655, "Surveyors were appointed to judge of the sufficiency of the fences about men's particular properties in cases of damage and difference." We read in the records that John Maynard and John Blanford were, a certain year, to attend to the fences "of the field and the cornfield on the other side of the way from the pond to the training place." "Edmund Rice and Thomas Goodenow for all the fences of cornfields from new bridge southward within the town bound."

In 1666 the records state that "Persons were appointed surveyors for this year over the fields where Henry Loker dwells, and the field fences, where Solomon Johnson dwelleth." Field fences are mentioned as being on the south side of Pine Brook, also as being between Mill Brook and Pine Brook; also, "upon the hill from the little pond by the dwelling-house of John Blanford unto Mill brook." Several kinds of fences were used. One kind was made by ditching. It was ordered, in 1671, "That all the great river meadows shall be fenced, that is to say that all the proprietors of the great river meadows shall fence the heads or both ends of the meadows, and where it may be necessary, to have a ditch made from the upland to the river at the charge of the squadron that shall lie on both sides of the said ditch according to their benefit." For the upland, also, this mode of fencing was sometimes used. By the roadside, about half-way between Wayland Centre and the Plain, are distinct traces of one of these ancient fences.

Hedges were sometimes made use of. Mention is made of fences that were to be made up "of good rails



ABEL GLEZEN,

At the age of 40.





well set three feet and one-half high or otherwise good hedge well staked or such fences as would be an equivalent the fences to be attended to by April 1<sup>st</sup> if the frost give leave if not then ten days after." After a certain date all the field fences were to be closed, as is indicated by the following: "It is ordered, that all the fences that are in general fields, in this town of Sudbury, shall be shut up by the 10th May or else to forfeit for every rod unfenced five shillings."

**STAPLE CROPS.**—Some of the staple crops were Indian corn,—sometimes called by the one word "Indian,"—rye, barley, wheat, peas and oats. Hemp and flax were also raised.

Hay was early a great staple article; this, as we have noticed, the river meadows bountifully produced. To such an extent did this crop abound, that the settlers not only kept their own stock, but they received cattle from abroad.

The time for cutting the meadow grass is indicated by such statements as these. When Sergeant John Rutter hired the Ashen swamp meadow, "he was to cut the grass by the 10<sup>th</sup> of July, or else it shall be lawful for any other man to cut the said meadow." He was to pay for it that year four shillings and six pence. Such prices as the following are also mentioned: two bushels of wheat and one bushel of Indian corn for Long Meadow. Strawberry Meadow was let out the same year, 1667, for one bushel of wheat; also the minister's meadow in Sedge Meadow was let out for eight shillings to be paid in Indian corn; Ashen Swamp Meadow was let out the same year to Ensign John Grout for three shillings, to be paid one-half in wheat, the other in Indian corn. The meadow on the southeast side of the town was let out to Henry Rice for a peck of wheat. These, we think, were probably common meadows of the town, and let out from year to year.

Measures were taken from time to time for improving the meadow lands. In 1645 a commission was granted by the colonial authorities (Colony Records, Vol. II., p. 99) "for y<sup>e</sup> btt<sup>r</sup> & impvng of y<sup>e</sup> medowe ground vpon y<sup>e</sup> ryver running by Concord & Sudberry." Later, also in 1671, a levy of four pence an acre was to be made "upon all the meadow upon the great river for the clearing of the river; that is, from Concord line to the south side, and to Ensign Grout's spring."

**CLIMATE.**—The following records will serve to indicate the character of the climate at that period compared with the present. It was at one time ordered by the town that the fences should be set by the 1st or the 10th of April. In 1642 "it was ordered that no cattle were to be found on the planting fields and all the fences were to be up by March 1st."

**CARE OF THE POOR.**—In 1649 it was ordered that certain persons "have power to speak with Mrs. Hunt about her person, house [or home] and estate, and to take some care for her relief." The following vote was recorded years afterwards: that "Mrs. Hunt

shall have fifty shillings, out of a rate to be made this present February, 1665, this in respect of her poverty." In 1669 [or '67] Mrs. Hunt was to have fifty shillings pension paid out of the town rate. In 1673, "because of the poverty of her family, it was ordered that Mr. Peter Noyes do procure and bring surgeon Avery from Dedham to the Widow Hunt, of this town, to inspect her condition, to advise, and direct, and administer to her relief, and cure of her distemper." Ten pounds were also to be put "into the hands of Peter Noyes with all speed to assist Mrs. Hunt with."

About 1663 a contract was made with Thomas Rice to keep a person a year, "if he live as long," for which he was to have five pounds sterling; and if the person kept had any, or much sickness during the year, the town was to give Mr. Rice "satisfaction to content, for any physic, attendance or trouble." In 1663, £7 were added to the present rate, "for the use of Thomas Tling's sickness, and to pay for intendance of him." In 1664 John White was "exempted from paying his present rate to the town, and also unto the minister." Dr. Loring, in his diary, gives repeated instances of collections taken for the afflicted in the time of his ministry; as, for example, in 1750: "Lord's day, had a contribution for Thomas Saunders, laboring under a severe and incurable cancer; collected £16-8-0." In 1757 or '59, "had a contribution for our brother, Tristram Cheeney. £31 was gathered." About 1762, October 7th, public Thanksgiving: "A contribution was made for the wife of Asahel Knight, of Worcester. £18 was collected."

But, while the people, as shown by such instances, were generous to the deserving poor, as a town they took stringent measures for the prevention of poverty. This they did, both by discouraging its importation, and by encouraging what tended to thrift. In the records we find the following: "In consideration of the increase of poor people among us, . . . as also considering how many poor persons from other towns come in to reside, *Ordered*, That not any one who owned houses or lands in town should either let or lease any of them unto any strangers that is not at present a town-dweller, without leave or license first had and obtained of the selectmen in a selectmen's meeting or by leave had and obtained in a general town-meeting or otherwise shall stake down, depositate, and bind over a sufficient estate unto the selectmen of Sudbury, which said estate so bound over unto the said selectmen, that shall be in their the said selectmen's judgment sufficient to have and secure the town of Sudbury harmless from any charge that may so come by the said lands so leased, and if any person notwithstanding this order shall lease any houses or lands unto any stranger as above said without lisencc and giving good security as above said, shall for every week's entertainment of a stranger into his houses or lands forfeit the sum of 19 shillings

6 pence to the town of Sudbury; and any person bringing a stranger presuming to come as a truant contrary to order as above said, shall for every week's residence forfeit 19 shillings 6 pence to the town of Sudbury."

In 1683 Mathew Rice was to be warned to come before the town clerk, for admitting to some part of his land Thomas Hedley, who brought his wife and child. Thomas Hedley was also to be warned to quit the town. Another person was censured for "taking in and harboring of Christopher Petingal, who is rendered to be a person of a vicious nature, and evil tongue and behavior, and otherwise discouraging enough." In 1692-93 a law was enacted by the Province, by which towns were allowed to warn away strangers. If the warning was not given within three months, then the parties so far became residents, that, if in need, they were to receive assistance from the town. If persons warned did not leave within fourteen days, the constable could remove them by law. The town repeatedly made use of this power.

Means were also taken for the encouragement of industry.

About 1663 the town voted to grant "Mr. Stearns of Charlestown, ironmonger and blacksmith," certain meadow lands, and "firewood for his family use, and wood for coals for to do the smithy work." He was also to take timber in the commons "to build his house and shop and fence." A little later Joseph Graves was allowed to take timber to build a house, and part of the land formerly given him to erect a smith shop upon. Also there was granted to Richard Sanger "six acres of meadow, on the west side of the river, upon the condition he stay amongst us to do our smith's work for four years, the time to begin the twenty-fourth day of August, 1646."

EDUCATION.—The following records afford some information concerning early educational advantages. In 1664 "the town promised to give answer at the next meeting whether or no they will accommodate Mr. Walker [with] any lands towards his encouragement to keep a free school in Sudbury." We infer that Mr. Walker was encouraged in his project by the following report on educational matters rendered in 1680:

"And as for schools, tho' there be no stated school in this town, for that the inhabitants are so scattered in their dwellings that it cannot well be, yet such is the case that, by having two school dames on each side of the river, that teacheth small children to spell and read, which is so managed by the parents and governors at home, and prosecuted after such sort as that the selectmen who distributed themselves did within three months last past so examine families, children, and youth, both as to good manners, orderly living, chatechizing, and reading, as that they returned from all parts a comfortable good account of all these matters, and reuder them growing in several

families beyond expectation, rarely reprovably anywhere, encouraging in most places, and in others very commendable, so as that the end is accomplished hitherto. And for teaching to write or cypher, here is Mr. Thomas Walker, and two or three others about this town, that do teach therein, and are ready to teach all others that need, if people will come or send them."

From the report rendered the court for the county of Middlesex, in reference to education in morals, we infer that attention was early turned to that matter. In 1655 persons were "appointed for to take pains for to see into the general families in town, to see whether children and servants are employed in work, and educated in the ways of God and in the grounds of religion, according to the order of the General Court." The same year John How was "appointed by the Pastor and Selectmen to see to the restraining from the profanation of the Lord's day in time of public exercise."

The stocks were employed as a means of punishment. In 1651, "John Rutter promised to mend the stocks." They were used as late, at least, as 1722, when it was voted "by y<sup>e</sup> town to grant five shillings to bye to pad Locks for y<sup>e</sup> pound and stocks." This old-time appliance was for a period near the meeting-house, as the records state that in 1681 "Samuel How was to build a new pair of stocks," and was to set them up before the meeting-house." In subsequent years, tything-men were appointed, and duly sworn before the selectmen, as the law directed. All these agencies were made use of to maintain a wholesome morality. That they succeeded in accomplishing something, the following from the foregoing report of 1680 indicates: "And the selectmen having also been made acquainted that the court expects their inspection touching persons who live from under family government, or after a dissolute or disorderly manner, to the dishonor of God, or corrupting of youth, the selectmen of the town as above having personally searched and enquired into all families and quarters, in and about this town, do return this auswer, that they find none such amongst us."

Commercial relations were not always carried on by payments in money, but sometimes wholly or in part in produce. Edmund Rice, in 1654, "for service as deputy," was to have "six pouds to be paid in wheat at John Parmenters senior, and so much more as shall pay seven pence a bushell for the carriage of it, to be paid within one week after next Michelmas." For work on the meeting-house, about the year 1688, "he was to have country pay, at country price." The country pay was to be "in good sound merchantable Indian corn, or rye, or wheat, or barley, or malt, or peas, or beef, or pork, or work." At a meeting of the selectmen, Oct. 25, 1678, it was ordered that "Mr. Peter Noyes, Peter Kinge and Thomas Stevens or any of them are appointed to collect of the Inhabitants





RESIDENCE OF ABEL GLEZEN,

Built 1803.



of this town what may be wanted of the sum granted by any person or persons towards the new college at Cambridge in building according to an order by the Gen C . . ." This being attended to, the town received its discharge.

Sometimes payments were promised either in produce or money, as, in 1696, Benjamin Parmenter was to sweep the meeting-house, from April 1st of that year to April 1st of the next year, "for ten bushells of Indian corn, or twenty shillings in money." Whether Mr. Parmenter was to take which he chose, or the party engaging him was to give which they chose, is not stated. Sometimes the produce was rated, or paid for town rates, in accordance with what the produce was rated or paid for in county rates; as, in 1673, it was ordered that "all corn or grain, paid into the towns rate for this year, shall be paid in at such prices as the county rate is paid in at for the year." We conclude that the town had the liberty to establish the value of produce that was to pay the town rates; as, for the year 1686, wheat was rated at five shillings per bushel, peas at four shillings, oats at two shillings, Indian corn at two shillings nine pence.

PHILIP'S WAR.—In 1775-76 the people suffered hardship in consequence of King Philip's War. Before the town was invaded by the Indians it rendered valuable assistance to the Colony by the service of Ephraim Curtis, a famous woodsman and scout. He was a carpenter by trade, about thirty-three years of age. He had an intimate acquaintance with the country and its native inhabitants, and could speak their language with fluency. After the breaking out of Philip's War the Colonial authorities, wishing to secure the Nipnet Indians in western and central Massachusetts before they should ally themselves to King Philip, selected Ephraim Curtis for this most important and hazardous enterprise. In the ill-fated expedition sent out to the Nipnet country under Capt. Edward Hutchinson, Curtis went as a guide. When the expedition retreated to Brookfield, and the soldiers were besieged in a garrison-house there, and it was necessary to send some one for assistance, the task fell upon Curtis. The bold adventurer set forth from the garrison, a lone soldier, to rely on his prowess and a protecting providence to shield him on his course. Capt. Wheeler, in his official report, states of the affair as follows: "I spake to Ephraim Curtis to adventure forth again on that service, and to attempt it on foot as the way wherein was the most hope of getting away undiscovered. He readily assented, and accordingly went out; but there were so many Indians everywhere threatened that he could not pass without apparent hazard of life, so he came back again, but towards morning the said Ephraim adventured forth the 3d time, and was fain to creep on his hands and knees for some space of ground that he might not be discovered by the enemy, but through God's mercy he escaped their hands, and got safely to Marlboro', though very much spent and

ready to faint by reason of want of sleep before he went from us, and his sore travel night and day in that hot season till he got thither." On arriving at Marlboro' he met Major Simon Willard and Capt. James Parker, of Groton, with forty-six men, who were there to scout between Marlboro', Lancaster and Groton. These, on receiving intelligence of affairs at Brookfield, hastened at once with relief. They arrived August 7th, just in season to rescue the survivors. After this narration, it is unnecessary to speak of the bravery of this adventurous scout, or the value of his services to the country.

Ephraim Curtis was a son of Henry Curtis, one of the original grantees, and whose house was on the old North or East Street, a little easterly of the Abel Gleason estate. It remained standing till within a few years.

When Indian hostilities were imminent, Rev. Edmund Brown was active in making preparations for the defence of the people on the east side of the river. In a letter sent to the Governor Sept. 26, 1675, he states as follows: "I have been at a roud charge to fortify my house, and, except finishing the two flankers and my gate, have finished. Now, without four hands I cannot well secure it, and if for want of hands I am beaten out, it will be very advantageous to the enemy, and a thorn to the town." The men asked for were granted him; and his house afforded a place of defence to the inhabitants of that locality, who were directed to resort to it in time of peril. After the war began the meeting-house was made a place of security, and fortifications were constructed about it.

When the hostilities began Mr. Brown sent a letter to the authorities, in which he says: "It is reported that our woods are pestered with Indians. One Adams within our bounds was shot at by a lurking Indian or more. He was shot through the coat and shirt near to the arm-pit. One Smith walking the woods was assailed by 3 or 4 Indians, whom he discovered swooping down a hill toward him, but Smith saved himself by his legs. One Joseph Freeman coming up about 4 mile Brook discovered two Indians, one in the path presenting his gun at him in the way (in a bright moonlight night), but Freeman dismounting shot at him, and mounting rode for it. One Joseph [Shaley] coming home from Marlboro' on Thursday last discovered Indians in our bounds, one of which made a shot at him, the bullet passing by him, but being mounted and riding for it he escaped. One Joseph Curtis, son to Ephraim Curtis on Saturday last heard 3 volleys of shot made by Indians between us and Watertown. This being to long, Ensign Grout can give a full narrative to your Honor and Councill. The consideration of all which I hope will excite you : : : to order that these woods may be scoured and that our town of Sudbury a frontier town may be enabled to contribute aid therein and defend itself with its quantity of men, I humbly move. And



this I shall [present] unto the Honorable Council that we may not have men pressed out of our small town." Dated, "Sudbury 26<sup>th</sup> 7<sup>th</sup> mo."

Philip made his attack on Sudbury the 21st of April, 1676, on which day he also engaged at Green Hill with the forces of Captains Wadsworth and Brocklebank. The same day a detachment of his men crossed the Town Bridge and began their devastating work on the East Side. They doubtless intended to take what spoil they could and then burn the place; but they were effectually checked in their work. The inhabitants fell upon them with fury. They beat them from the very thresholds of their humble homes, and snatched the spoil from their savage clutch; they even forced them to retreat on the run, and seek safety in precipitous flight. While the work of beating back the enemy was going on, a company of reinforcements arrived from Watertown, by order of Captain Hugh Mason. These reinforcements probably arrived some time before noon. As the attack began about daybreak, and took the inhabitants somewhat by surprise, it is hardly probable that the news would reach Watertown until the morning was well advanced. Watertown was the border town on the east. The part now Weston was called the "Farmers' Precinct." At this locality the sound of guns could without doubt be heard, and the smoke rising over the woods in dark, ominous clouds might bespeak what was befalling the neighborhood. Moreover, the intelligence may have reached Watertown by couriers, who carried it to Boston, arriving there about midday.

When Mason's force reached Sudbury, about two hundred Indians were on the east side the river engaged in mischievous work. The little company of town's people who could be spared from the stockade was too small to drive them back over the river. The best they could do was to keep them from too close range of their little stronghold, and save a part of their property and dwellings. But when these reinforcements arrived, the united forces compelled the foe to make a general retreat.

The contest that preceded this retreat of the savages was doubtless severe. Two hundred Indians were a force sufficient to offer stubborn resistance. They were near a large force held in reserve by King Philip on the west side of the river, and might at any time receive reinforcement from him; and if they could hold the causeway and bridge, the day might be won. On the other hand, the English had a vast deal at stake; if the foe was forced over the stream, the east side would for a time be safe. They could defend the narrow causeway and bridge, while the high water would protect their flanks. Such were the circumstances that would cause each to make a hard fight. But the English prevailed. The foe was forced back, and the bridge and causeway were held, so that they could not repossess them.

A company of twelve men who came to the rescue

from Concord were slain upon the river meadow. The bodies were left where they fell until the following day, when they were brought in boats to the foot of the Old Town Bridge and buried. The burial-place may be on the northerly side of the Town Bridge on the eastern bank of the river. The supposition is based on the fact that it was high water on the meadow at that time, and hence this place was probably the only one suitable for the burial. A monument to this brave relief company would be very appropriate, and serve to mark a locality which on that day was full of stirring events.

Shortly after Philip's War occurred the death of Rev. Edmund Brown. He died June 22, 1678. The town soon called as his successor Rev. James Sherman.

Active measures were immediately taken to provide the minister with a house. The town bought of John Loker the east end of his house, standing before and near the meeting house, and his orchard, and the whole home lot of about four acres; it also bought of him the reversion due to him of the western end of the house that his mother then dwelt in. This part of the house was to be the town's property at the marriage or death of the said Widow Mary Loker. For this property the town was to pay John Loker fifty pounds. The Widow Loker appeared at town-meeting, and surrendered all her reversion in the western end of the house to the town, reserving the liberty to have twelve months in which "to provide herself otherwise." She also promised in the mean time "to quit all egress and regress through the eastern end of the house and every part thereof." In consequence of this the town agreed to pay her annually—that is, till she should marry or die—twenty-five shillings, money of New England. The town also voted to raise twenty-five pounds with which to repair the house. The records inform us, that "the said town doth freely give and grant unto Mr. James Sherman, minister of the word of God, all that house and lands which the said town bought lately of John Loker, and twenty pounds to be paid him in [country] pay towards the repair of the said house, and also twenty pounds more to be paid him in money, for and towards the purchase of the widow Mary Loker's lot that lies adjoining to it, when she shall have sold it to the said Mr. James Sherman, and also six acres of common upland lying on the back side of the town at the end of Smith field, and also six acres of meadow ground some where out of the common meadows of this town. These foregoing particular gifts and grants the said town doth engage and promise to the said Mr. James Sherman minister and his heirs . . . in case he shall settle in this town and live and die amongst them their Teaching Elder. But in case the said Mr. Sherman shall not carry out the constant work of preaching in and to this town, during his life, or shall depart and leave this town before his death, then all the premises shall return to the said town's hands again to be at their own dispose forever,



NEWELL HEARD,

At the age of 55.



only they are then to pay to the said Mr. Sherman all the charges he hath been out for the same in the meantime, as [they] shall be judged worth by indifferent men mutually chosen, unless both parties shall agree therein among themselves."

The town also agreed to pay Mr. Sherman eighty pounds salary; twenty pounds of this were to be paid him in "money, twenty pounds in wheat, pork, beef, mutton, veal, butter, or cheese, or such like species at country price, and the remaining forty shall be paid him in Indian Corn and Rye, or Barley or Peas, all at country prices." He was to have five pounds added per annum to his salary for the cutting and carting home of firewood. He was also to have the use of the minister's meadow lands, and could pasture his cattle on the common land, and have firewood and timber from the common land of the town.

Mr. Sherman was son of Rev. John Sherman, of Watertown. He married Mary, daughter of Thomas Walker, of Sudbury, and had two sons, John and Thomas. He was ordained in 1678, and was dismissed May 22, 1705. After leaving the pastoral office he remained in town for a time, occasionally preaching abroad. Afterwards, he practiced medicine in Elizabethtown, N. J., and Salem, Mass. He died at Sudbury, March 3, 1718.

**NEW MEETING-HOUSE.**—During the pastorate of Mr. Sherman the town took measures for the erection of a new house of worship. October 6, 1686, "it was determined, ordered, and voted, that a new meeting-house be built within this town with all convenient speed, after such manner as shall be resolved upon by the town." "It was ordered that the said new meeting-house shall be erected, finished and stand upon the present Burying place of this town and on the most convenient part thereof or behind or about the old meeting-house that now is."

The business of building the meeting-house was entrusted to Deacon John Haines, between whom and the town a covenant was made at a town-meeting, January 10, 1685. It was to be raised on or before the 1st day of July, 1688; and for the work Mr. Haines was to have two hundred pounds,—one hundred and sixty pounds of it to be paid in "country pay and at country price," and the other forty pounds to be paid in money. The country pay was to be in "good sound merchantable Indian corn, or Rye, or wheat, or barley, or malt, or Peas, or Beef, or Pork, or work, or in such other pay as the said Deacon Haines shall accept of any person."

The meeting-house was to be "made, framed and set up, and finished upon the land and place appointed by the town on the 6<sup>th</sup> of October last past, in all respects for dimensions, strength, shape, . . . and conveniences, as Dedham meeting-house is, except filling between studs; but in all things else admitting with all in this work such variations as are particularly mentioned in the proposition of Corporal John Brewer and Sam<sup>l</sup> How." The town was to help

raise the building, the clapboards were to be of cedar, the inside to be lined with either planed boards or cedar clapboards, and the windows were to contain two hundred and forty feet of glass. It was voted, "that Leut. Daniel Pond shall be left to his liberty whether he will leave a middle alley in the new meeting-house, or shut up the seats as they are in Dedham meeting-house, provided always that the seats do comfortably and conveniently hold and contain seven men in one end of the seats and seven women in the other end of the seats."

A few years after this meeting-house was built a bell was provided for it. It cost "twenty and five pounds in money."

In the succession of wars that occurred during the last of the seventeenth and the first of the eighteenth century the east side was well represented, and familiar names are preserved on the muster rolls of that period. In the State Archives is a petition on which, among others, are the names of Noyes, Rice, Allen, Curtis, Gleason and Rutter. This petition, which is supposed to have reference to the ill-fated expedition of Sir William Phipps in 1690, presents a sad story of suffering. The following is a part of the paper:

"To the honorable Governor, Deputy-Governor, and to all our honored Magistrates and Representatives of the Massachusetts Colony, now sitting in General Court in Boston.

"The humble petition of us who are some of us for ourselves, others for our children and servants, whose names are after subscribed humbly sheweth that being impressed the last winter several of us into dreadful service, where, by reason of cold and hunger and in tedious marches many score of miles in water and snow, and laying on the snow by night, having no provision but what they could carry upon their backs, beside hard arms and ammunition, it cost many of them their lives. Your humble petitioners several of us have been at very great charges to set them out with arms, and ammunition, and clothing, and money to support them, and afterwards by sending supplies to relieve them and to save their lives, notwithstanding many have lost their lives there, others came home, and which were so suffered, if not poisoned, that they died since they came from there, notwithstanding all means used, and charges out for their recovery, others so surfeited that they are thereby disabled from their callings. Likewise your humble petitioners request is that this honored court would grant this favor that our messengers may have liberty to speak in the court to open our cause so as to give the court satisfaction. Your humble petitioners humble request is farther that you would please to mind our present circumstances, and to grant us such favors as seems to be just and rational, that we may have some compensation answerable to our burden, or at least to be freed from farther charges by rates, until the rest of our brethren have borne their share with us, and not to be forced to pay others that have been out but little in respect of us, whereas the most of us have received little or nothing but have been at very great charges several of us. If it shall please this honorable General Court to grant us our petition we shall look upon ourselves as duty binds us ever pray.

" John Haynes Sen.	Thomas Walker.
Joseph Noyes Sen.	John Barrer.
Peter Haynes Sen. [or Noyes].	Samuel Glover.
Mathew Rice.	Joseph Gleason sen.
John Allen.	Thomas Rutter.
Mathew Gibbs sen.	Joseph Rutter.
Thomas Rice.	Benjamin Wight.
James Rice sen.	Peter Plympton.
Joseph Curtis.	Israel Miller.
Josiah Haynes sen.	Stephen Cutts."

(State Archives, vol. xxxvi., p. 59.)

Names familiar on the east side are also found among those who performed ranger services at Rutland in 1724.



EDUCATION.—About the beginning of the eighteenth century there was an increased interest in the matter of education. Comparatively little was done before by way of providing public schools. Previous to this time encouragement, we conclude, was given to Mr. Thomas Walker, to keep a "free school in town." It is stated that Mr. Walker taught the youth to "write and cypher;" and that besides this service there were two "school dames on each side of the river that teacheth small children to spell and read." After 1700 new school laws were enacted by the Province; and about that time Mr. Joseph Noyes was chosen a grammar school-master. For a time schools were kept in private houses; but by 1725 the town had voted that each precinct be empowered to build a school-house. In 1729 a vote was passed by which there was to be built in the East Precinct a school-house "18 ft. wide by 22 ft. long and 8 ft. between joints, with a good brick chimney and fireplace at one end and a place to hang a bell at the other end." By 1735 two school-masters were employed in each precinct at a salary of £60 each.

In 1751 the selectmen agreed "with Mr. W<sup>m</sup>. Cook [only son of Rev. Mr. Cook] to keep a grammar school . . . for six months, beginning the school the first day of November; and also to teach children & youth to Read English and wright and Instruct them in Rethmetick, and to keep the school in the Town School House as the Selectmen shall from time to time order For the sum of Twelve pounds Exclusive of his Board." It was voted that year that the grammar schools should be kept in the two town school-houses by each meeting-house. This shows us where two of the town school-houses stood at that time; and this, with other records, show that school matters were at that time conducted by the Board of Selectmen. Another record of 1756 shows where two other school-houses stood, inasmuch as the town voted that year that the grammar-school should be kept at four places,—“two at the school-houses near the meeting-house, one at the school-house near Joseph Smith’s, and the other at that near Nathan Goodnow’s.” John Monroe was to keep the school, and have five pounds, thirteen shillings, four pence for a quarter, and the town was to pay his board.

In 1755 the town "voted for Grammar school 30 pounds, three-fifths to be spent on the west side, and two fifths on the east side of the river; for the west side the school was to be kept at the farm." In 1752 it "voted for the support of the Grammar school in sd town the year ensuing 37 pounds, 6 shillings, 8 pence." The school was to be held in five places,—“two on the east side of the river and three on the west, in places as followeth: In the school-house near the house of Mr. Joseph Smith, and in a convenient place or near the house of Dea. Jonas Brewer as may be, or in a convenient place as near the house of Mr. Edward More as may be, and in a convenient

place as near the house of L<sup>d</sup> Daniel Noyes as may be, and in the school-house near to and northerly from the house of Dea Jonathan Rice all in sd town." The same year the town voted that "the Reading & writing school should be kept In the two Town school houses the year ensuing." During this period several school-houses were built, which stood about half a century.

A prominent man who taught school in town, and who tradition says lived on the east side, was Samuel Paris, who was prominently connected with the witchcraft delusion. In the household of Mr. Paris at his former home, in what was once Salem Village (now Danvers), the Salem witchcraft sensation began.

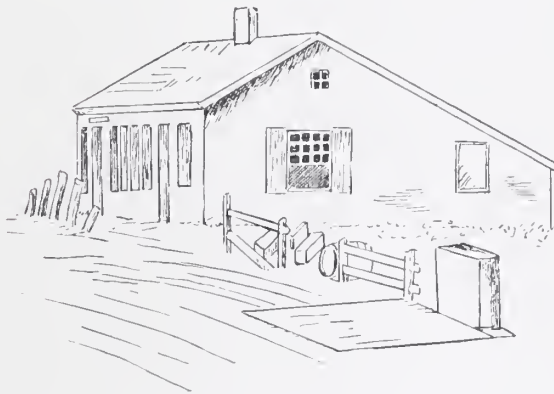
The records state that in 1717, Mr. Samuel Paris was to teach school four months of the year at the school-house on the west side of the river, and the rest of the year at his own house. If he was absent part of the time, he was to make it up the next year. In Book III., Sudbury Records, we have the following statement, with date May 25, 1722: "These may certify that ye 28 pounds that ye town of Sudbury agreed to give Mr. Samuel Paris late of Sudbury, for his last yeares keeping school in s<sup>d</sup> town, is by Mr. John Clapp, treasurer for said town by his self and by his order all paid as witness my hand, John Rice, executor of ye last will and Testament of ye s<sup>d</sup> Mr. Paris."

There are graves of the Paris family in the old burying-ground at Wayland. Towards the southeast side of it stands a stone with the following inscription: "Here lyes ye Body of Samuel Paris, Who Died July 27<sup>th</sup> 1742 in y<sup>e</sup> 8<sup>th</sup> year of his age." On another stone is marked: "Here lyes ye Body of Mrs. Abigail Paris who departed this life February ye 15<sup>th</sup> 1759 in ye 55<sup>th</sup> year of her age."

As the years advanced school privileges increased. The town was divided into districts, in each of which a substantial school-house was built. For a time the Centre School-house was situated a few feet easterly of the Massachusetts Central Railroad, and was subsequently used as a grocery store by the late Newell Heard. In 1841 a private academy was kept by Rev. Leonard Frost in the Town House, which had at one time one hundred and seven pupils. In 1854 the town established a High School and erected a commodious building just south of the Congregational Church. Among its early principals, who were natives of the town, were Miss Lydia R. Draper and Miss Anna Dudley.

ECCLESIASTICAL.—On May 22, 1705, Rev. James Sherman was dismissed from the pastorate, and November 20, 1706, Rev. Israel Loring was installed as his successor. Shortly after the occurrence of these events a movement was made to divide the town of Sudbury into an East and West Precinct. The division was accomplished about 1723, and although Mr. Loring was invited to remain, he moved to the west side of the river, and identified his interests with the





THE OLD RED STORE,

WAYLAND.

See page 209.



West Precinct. While at the east side he resided at the house which the town had provided for Rev. James Sherman. Concerning the division, the church records kept by Mr. Loring state as follows:

"Feb. 11, 1723.

"The Church met at my house, where, after the brethren on the East Side had manifested their desire that the church might be divided into two churches, it was so voted by majority."

When the effort to secure the services of Mr. Loring proved futile, a call was extended to Rev. William Cook, a native of Hadley, Mass., and a graduate of Harvard College. The call being accepted, Mr. Cook was ordained March 20, 1723, and continued their pastor until his death, Nov. 12, 1760.

The town granted £80 to support preaching on both sides of the river for half a year.

After the setting off of the West Parish, it was considered advisable to move the East Side meeting-house nearer the centre of the East Precinct. January 29, 1721-22, "the town by a vote showed its willingness and agreed to be at the charge to pull down y<sup>e</sup> old meeting-house and remove it south and set it up again." At the same meeting they chose a committee to petition the General Court for permission. In a paper dated December 28, 1724, and signed by Mr. Jennison, Zechariah Heard and Phineas Brintnal, it is stated that they were "the committee who pulled down and removed the old meeting-house in the East Precinct of Sudbury." About 1725 was recorded the following receipt: "Received from Mr. John Clap, late treasurer of the town of Sudbury, the sum of four hundred pounds in full, granted by said town to carry on the building of a meeting-house in the East Precinct in said town. We say received by us, Joshua Haynes, Ephraim Curtis, John Noyes, Samuel Graves, Jonathan Rice, Committee." This building was located at what is now Wayland Centre, on the corner lot just south of the old Town House. The town instructed the committee "to make it as near as they can like the new house in the West Precinct, except that the steps "are to be hansomer;" it was also to have the same number of pews.

Thus at last both precincts were provided with new meeting-houses, and a matter was settled that had occasioned much interest and more or less activity for nearly a quarter of a century. Doubtless participants in the affair at the beginning and during its progress had passed away, and, before its settlement, worshiped in a temple not made with hands, whose Builder and Maker is God. The intercourse between the two precincts was pleasant, and for a while the ministers exchanged once a month. For years the salaries of the two pastors were equal, and again and again is there a receipt on the town-book for eighty pounds for each.

FRENCH AND INDIAN WARS.—In the inter-colonial conflicts known as the French and Indian Wars the East Precinct bore its proportionate part. On the

muster-rolls of the town East Side names repeatedly appear. Shoulder to shoulder men marched to the front, and as townsmen and kindred endured in common the rigors of those arduous campaigns. At the disastrous occurrence at Halfway Brook, near Fort Edward, July 20, 1758, where the lamented Captain Samuel Dakin fell, the East Precinct lost Lieutenant Samuel Curtis, who, with eighteen men, had joined Captain Dakin's force but a short time previous. Among the reported losses on the same occasion were William Grout, Jonathan Patterson, Nathaniel Moulton and Samuel Abbot. Most of the men in the East Precinct in both the alarm and active list of militia turned out for service at the alarm about Fort William Henry.

In 1760, Rev. William Cook died. That year the town voted "sixty-five pounds to each of the Rev<sup>d</sup> ministers for the year ensuing, including their salary and fire wood; in case they or either of them should decease before the expiration of the year, then they or either of them to receive their salary in proportion during the time they shall live and no longer."

This may indicate that their death was anticipated. Another record indicates that Mr. Cook had been sick some time when this vote was passed, as the town-book goes on to state: "The same meeting granted thirty-three pounds, six shillings, six pence to pay persons who had supplied the pulpit in Mr. Cook's confinement, and also granted thirty pounds more to supply the pulpit during his sickness, and chose a committee to provide preaching in the meantime." May 11, 1761, the town appropriated seventeen pounds, six shillings, eight pence "out of the money granted for the Rev. Mr. Cook's salary in the year 1760, to defray his funeral expenses."

Mr. Cook had one son who taught the grammar-school for years in Sudbury, and died of a fever in 1758. After the decease of Mr. Cook, another minister was soon sought for on the east side. A little disturbance, and perhaps delay, was occasioned by a petition sent to the General Court relating to the settlement of another minister on the east side the river. But the matter was amicably adjusted by a vote of the town, whereby it decided "not to send an agent to the General Court to show cause or reason why the petition of Deacon Adam Stone and others relating to the settlement of a Gospel minister on the East side the river should not be granted." The town furthermore voted, that the "prayers of the petition now in Court should be granted, Provided the Court would Grant and confirm the like Privilege to the West Church and Congregation when there shall be reason. John Noyes Moderator."

The way cleared of obstructions, a new pastor was soon found. Choice was made of Rev. Josiah Bridge. October 14, 1761, Captain Moses Maynard was allowed twelve shillings "for his travel to Lunenburg to wait on Mr. Bridge;" and, at the same meeting, it was "voted to grant to Mr. Bridge his settlement and

salary as he had contracted with the East Precinct for, and ordered the assessors to assess the inhabitants of the town for the same." Mr. Bridge was a native of Lexington, and graduate of Harvard College in 1758. He was ordained November 4, 1761.

REVOLUTIONARY WAR.—In the Revolutionary War the east side shared in common with the west side the deprivations and hardships incident to that protracted and distressing period. In the matter of men, the east side was represented on April 19, 1775, by two distinct companies, besides having its share of soldiers in two companies that were made up of men from both sides of the river. The two distinct companies were a minute-company of forty men, commanded by Captain Nathaniel Cudworth, and a militia company of seventy-five men, commanded by Captain Joseph Smith. The companies representing both the east and west sides were a company of militia of ninety-two men, under command of Captain Moses Stone; and a troop of horse of twenty-two men under command of Captain Isaac Loker. The company of Captain Smith, it is supposed, attacked the British on the retreat from Concord at Merriam's Corner; and the company of Captain Cudworth at Hardy's Hill, a short distance beyond. Both of these engagements were of a spirited nature; in the former two British soldiers were killed and several of the officers wounded. After the 19th of April the east side soldiers were still in readiness for service. Captain Cudworth became major in Colonel Jonathan Brewer's regiment, and Lieutenant Thaddeus Russell, of Captain Cudworth's former company, secured the re-enlistment of most of the company and was made captain of it. His company consisted of forty-nine men when he reported for duty April 24th. His lieutenant was Nathaniel Maynard and his ensign Nathaniel Reeves.

These soldiers did valiant services at the Battle of Bunker Hill. They were in the regiment of Colonel Brewer, on the left of the American line to the northerly of the summit. Their position was very much exposed; a part of the line had not the slightest protection. The only attempt that was made to construct a breastwork was by the gathering of some newly-mown hay that was scattered about the place; but they were prevented from the completion of even such a slight breastwork as this. The foe advanced and they were compelled to desist. But no exposure to the fire of well-disciplined, veteran troops, and no lack of breastwork protection led those brave Middlesex colonels and companies to turn from or abandon this important position. Says Drake, "Brewer and Nixon immediately directed their march for the undefended opening so often referred to between the rail-fence and the earthwork. They also began the construction of a hay breastwork, but when they had extended it to within thirty rods of Prescott's line the enemy advanced to the assault. The greater part of these two battalions stood and fought here without

cover throughout the action, both officers and men displaying the utmost coolness and intrepidity under fire." The same author also says of Gardiner, Nixon and Brewer, "Braver officers did not unsheathe a sword on this day; their battalions were weak in numbers, but, under the eye and example of such leaders, invincible."

As the war progressed the east side soldiers still gallantly served. Captains Nathaniel Maynard and Isaac Cutting each commanded a company in 1778, and in the muster-rolls presented to the town of Sudbury, of that year, we have given by these captains 132 names.

INCORPORATION OF EAST SUDBURY.—In 1780 the town of Sudbury was divided, and the east side became East Sudbury. The proposition came before the town by petition of John Tilton and others, June 25, 1778, in the east meeting-house. "The question was put whether it was the minds of the town, that the town of Sudbury should be divided into two towns, and it was passed in the affirmative. And appointed the following gentlemen to agree on a division line and report at the adjournment of this meeting, viz.: Colonel Ezekiel Howe, Cap<sup>t</sup>. Richard Heard, M<sup>r</sup>. Nathan Loring, M<sup>r</sup>. Phineas Glezen, M<sup>r</sup>. John Maynard and M<sup>r</sup>. John Meriam." The committee reported that they were not agreed as to the line of division.

At a meeting held Jan. 1, 1779, the town appointed Major Joseph Curtis, Thomas Plympton, Esq., Mr. John Balcom, Capt. Richard Heard and Capt. Jonathan Rice to agree on a line of division. At the same meeting measures were taken to petition the General Court. Strong opposition at once manifested itself, and the town was warned to meet at the West meeting-house December 6th, —

"1<sup>st</sup>. To choose a moderator."

"2<sup>d</sup>. To see if the town will choose a Committee to act in behalf of this Town at the Great and General Court of this State to Oppose a Division of s<sup>d</sup> Town, and give the Com<sup>tee</sup> So chosen Such Instruction Relating to said affair as the Town may think proper, and grant a Sum of Money to Enable said Com<sup>tee</sup> to Carry on Said Business."

The meeting resulted as follows:

"1<sup>st</sup>. Chose Asahel Wheeler moderator.

"2<sup>d</sup>. Colonel Ezekiel Howe, M<sup>r</sup>. Wm. Rice, Jur<sup>t</sup>. and Thomas Plympton, Esq., a committee for the Purpose contained in this article, and granted the sum of three hundred Pounds to Enable their Com<sup>tee</sup> to Carry on said affair; then adjourned this meeting to tomorrow, at three o'clock, at the same place.

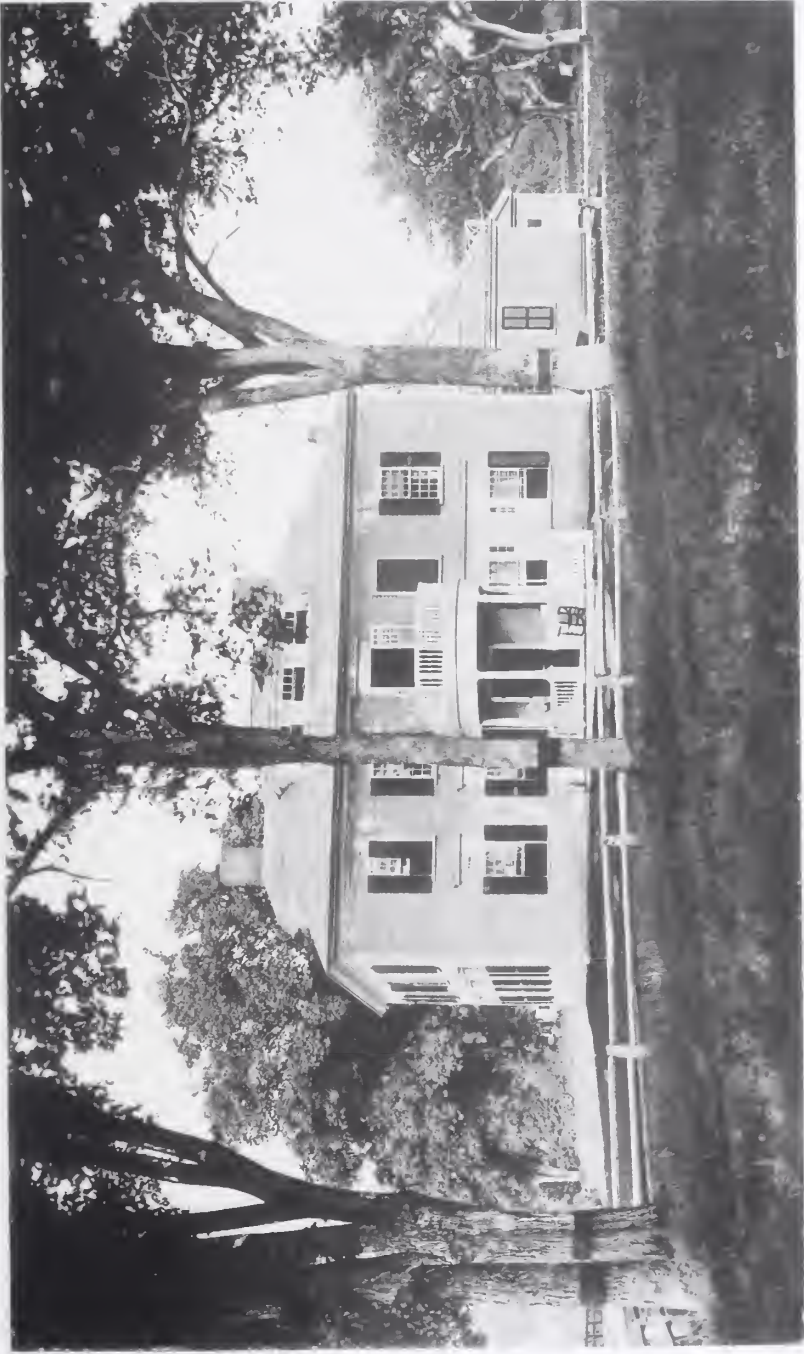
"Tuesday, Decem<sup>r</sup> 7th. The Town met according to adjournment, proceeded and gave their Com<sup>tee</sup> Chosen to oppose a division of this Town, &c., the following Instructions, viz.:

"To Col<sup>o</sup>. Ezekiel Howe, Tho<sup>s</sup>. Plympton, Esq. and Mr. Rice, Jur., you being chosen a Com<sup>tee</sup> by the Town of Sudbury to oppose a division of s<sup>d</sup> Town, as Lately Reported by a Com<sup>tee</sup> of the Hon<sup>le</sup> General Court of this State.

"You are hereby authorized and Instructed to prefer a Petition or memorial to the General Court in behalf of Said Town. Praying that the Bill for Dividing S<sup>d</sup> Town May be set a fire or altded setting forth the Great Disadvantages the Westerly part of the Town will Labour under by a Division of said Town, as reported by s<sup>d</sup> Com<sup>tee</sup>, viz.: as said report deprives them of all the gravel, and obliges them to maintain the one half of the Great Causeways on the Easterly part of said Town notwithstanding the necessary repairs of the Highways on the westerly part of said Town are nearly double to that on the East.

"Said Report also deprives them of the Pond, it also deprives them





*Fourth Church in the Town, 1726.*

*Town Hall, Store and Residence, Remodeled, 1815.*

*Residence of Willard A. Bullard, Remodeled, 1888.*





of a Training-field though Given by the Proprietors of Said Town to the Westerly side for a Training-field for Ever.

"And further, as there is no provision made in said report for the Support of the Poor in Said Town which will be a very heavy burthen to the West side of the Town as the report now stands. Also, at said adjournment, the Town Granted the sum of three Hundred pounds, in addition to the other Grant of three Hundred Pounds to Enable their Comtee to carry on said Petition.

"Then the town by their vote dissolved this meeting."

But, notwithstanding the vigorous protest made by prominent citizens, their arguments did not prevail with the Court, and an article was passed April 10, 1780, which authorized a division of the town. A committee was appointed by the town to consider a plan for the division of property and an equitable adjustment of the obligations of the east and west parts of the town. At an adjourned meeting, held March 14th, the committee rendered the following report, which was accepted and agreed upon :

"We, the Subscribers, being appointed a committee to Join a Comtee from East Sudbury to make a Division of the Money and Estate belonging to the Town of Sudbury and East Sudbury, agreeable to an Act of the General Court Passed the 10th of April, 1780, for Dividing the Town of Sudbury, proceeded and agreed as followeth, viz. : that all the Money Due on the Bonds and Notes, being the Donation of Mary Doan to the East Side of the River, be Disposed of to East Sudbury according to the will of the Donor. And the money Due on Bonds and Notes, given by Mr. Peter Noyes and Capt. Joshua Haynes, for the Benefit of the Poor and Schooling, be Equally Divided between Each of the Sd Towns, which Sum is 423 : 3 : 4. That all the Money Due on Bonds and Notes for the New Grant Lands, or Money Now in the Treasury, or in Constables' hands, be Equally Divided between Each of Said Towns, which Sums are as follows, viz. :

" Due on New Grant Bonds and Notes,	133 : 14 : 7
Due from Constable,	3110 : 10 : 7
Due from the Town Treasurer,	348 : 6 : 5

"And that all Land that belonged to the Town of Sudbury, or for the benefit of the Poor, shall be Divided agreeable to the Act of the General Court for Dividing Said Town. And that the Pound and Old Bell, and the Town Standard of Weights and Measures which belonged to the Town of Sudbury, be sold at publick vandue and the proceeds to be Equally divided between the towns of Sudbury and East Sudbury.

"Also, that the Town Stock of Arms and Amunition be Divided as set forth in the Act of the General Court for Dividing the Town of Sudbury. And if any thing shall be made to appear to be Estate or property that Should belong to the town of Sudbury before the Division of the above articles, it Shall be Equally Divided between the Town of Sudbury and the Town of East Sudbury. And that the Town of East Sudbury shall Support and Maintain as their Poor During their Life, the Widow Vickery and Abigail Isgate, And all Such Persons as have Gained a Residence in the Town of Sudbury before the division of Sd Town, and shall hereafter be brought to the Town of Sudbury or the Town of East Sudbury, as their Poor Shall be Supported by that Town in which they Gained their Inhabitation. Also, that the Debts Due from Said Town of Sudbury Shall be paid, the one half by the Town of Sudbury, and the other half by the Town of East Sudbury, which Sum is 2977 : 7 : 1.

" ASHER CUTLER	ASAHEL WHEELER	} Committee."
" THOS WALKER	ISAAC MAYNARD	
" JAMES THOMSON		

Other committees concerning the matter of division were appointed the same year. The assessors were to make a division with East Sudbury of the men required of Sudbury and East Sudbury for three years ; also to make division of clothing, beef, etc., required of said town. A committee, April 23, 1781, made the following financial exhibit :

" Due to Sudbury in the Constable's and Treasurer's hands	£1487 . 9 . 10
Tbat the town had to pay the sum of	1661 . 19 . 5

Sudbury's part of the Powder	112 lbs.
Their part of the Lead	394 lbs.
their part of the Guns on hand	4
The old Bell, Pound and Town Standard of Weights and Measures sold for	£1183 . 10 . 0
Sudbury's part of the above sum is	391 . 15 . 0
Received of ——— money	27 . 0 . 0
The charge of sale	20 . 8 . 0
The remainder to be paid by the treasurer of E. Sudbury.	
Money due to the town in Mr. Cutler's hands taken out of the State Treasury for what was advanced by the Town of Sudbury for the Support of Soldiers' families who are in the Continental Army.	1206 . 2 . 0."

In the division Sherman's Bridge was left partly in each town, and the river formed about half the town's eastern boundary.

June 19, 1801, Rev. Josiah Bridge passed away at the age of sixty-two. The following persons have served as his successors in the pastorate: Revs. Joel Foster, John B. Wight, Richard T. Austin, Edmund H. Sears, George A. Williams, Samuel D. Robins, James H. Collins, William M. Salter, Edward J. Young, N. P. Gilman, Herbert Mott.

SOLDIERS OF 1812.—The following men were volunteers in the War of 1812: Abel Heard, James Draper, Rufus Goodnow. The following men were drafted: Reuben Sherman, Daniel Hoven, John Palmer. The first served, the last two procured the following substitutes: Cephas Moore, Jonas Abbot.

June 1, 1814, the frame of a new meeting-house was raised. The structure was completed January 19th and dedicated January 24, 1815, on which day Rev. John B. Wight was ordained. This building is the one now in use by the First Parish or Unitarian Church. Before the erection of this meeting-house there was a prolonged discussion as to where it should be placed. It is stated that a seven years' contest preceded the decision, and that on thirty-four occasions the question was discussed as to which side of the brook the building should stand on. About the time of the completion of the new meeting house the old one was conveyed to J. F. Heard and Luther Gleason, who were to remove it and provide a hall in the second story for the free use of the town for thirty years. It was known for many years as the old Green store. It is the first building easterly of the Unitarian Church, and now the summer residence of Mr. Willard Bullard. The land on which the old meeting-house stood was sold to Mr. James Draper, who about 1840, erected a new building on a part of the same, which contained a Town Hall, school-room and ante-rooms for the use of the town. The building cost \$1700, and was first used for town-meetiugs November 8, 1841, and served the town for that purpose till the erection of the new building in 1878.

In 1835 the town took the name of Wayland, after President Francis Wayland, of Brown University, and the generous donor to the Public Library. In 1851 an invitation was extended to Dr. Wayland to visit the place, which was accepted August 26th of that year. The occasion was observed in a marked

manner by the people who assembled together to welcome him.

**FORMATION OF THE EVANGELICAL TRINITARIAN CHURCH.**—May 21, 1828, a new church was organized called the Evangelical Trinitarian Church. The following are the names of the original members: William Johnson, Edward Rice, Ira Draper, Esther Johnson, Nancy Rice, Ruth Willis, Susan Roby, Susan Grout, Ennice Rutter, Sophia Moore, Betsey Allen, Elizabeth Shurtliff, Martha Jones, Eliza Newell, Martha Carter, Fanny Rutter, Sophia Cutting, Abigail Russell.

The February previous to the act of church organization, a hall, belonging to Luther Gleason, was made use of for religious purposes. The first preaching service was held by Rev. Lyman Beecher. Subsequently the tavern hall was engaged for religious meetings, in which there was preaching by various persons. Very soon efforts were put forth for the erection of a chapel, which was completed by May 21, 1828, at which time it was dedicated. In 1834 and 1835 funds were collected for building a meeting-house; \$3000 was secured and the house was soon erected. S. Sheldon, of Fitchburg, was the builder. Some of the material grew in Ashburnham, and was hauled in wagons a distance of forty miles. The building spot was given by Samuel Russell. The house was dedicated July 22, 1835, and four days afterwards no bill relating to the work remained unpaid. The bell, which weighed 1100 pounds and cost \$400, was procured in 1845. It was subsequently broken, and in 1874 was re-cast. The following is the succession of pastors, with the date at which their service began: Revs. Levi Smith, June, 1828; Lavius Hyde, July 22, 1835; John Wheelock Allen, December 29, 1841; Henry Allen, September 30, 1852; Adin H. Fletcher, ———; Henry Bullard, October 1, 1863; Ellis R. Drake, November 10, 1868; Truman A. Merrill, April 27, 1873; Robert F. Gordon, settled November, 1888. The parish connected with the new church was organized April 5, 1828, at the house of William Johnson, and was called the Evangelical Society of East Sudbury.

**THE CIVIL WAR.**—In the great Civil War the town of Wayland took an active part. Repeatedly, her quota was made up wholly or in part of her substantial citizens. The total number of men furnished for these quotas was 129, of which seventy were from Wayland. Of this latter number, twelve were killed in battle or died in the service. The patriotic sentiment of the town was of a fervid nature, and found expression from time to time in a way to enkindle enthusiasm and encourage enlistment. Men left the farm and the work-shop. The young men turned from the quiet of the ancestral homestead to the tumult of the camp and the stirring scenes of the front. Some of these soldiers suffered the privations of the shameful and pestilential "prison pens" of the South; some came home wounded to die; and some found a

soldier's resting-place on the soil they sought to save. Not only did the men well perform their part during the war, but the women also wrought nobly. They were organized as a "Soldiers' Aid Society" and "Soldiers' Relief Society," and furnished such supplies for camp and hospital as their willing hearts and hands could contrive and furnish. Clothing, medicine and miscellaneous articles were generously contributed, and the soldiers of Wayland had substantial reasons for believing that their friends at home were not forgetful of them. The total amount raised by the town's people for recruiting purposes was \$18,000. The following is a list of Wayland men who were either killed in battle or died of wounds or sickness:

Benjamin Corliss, sickness; Sumner Aaron Davis, killed in battle; George Taylor Dickey, sickness; William Dexter Draper, wounds and sickness; Elias Whitfield Farmer, sickness; William Thomas Harlow, sickness; Edward Thomas Loker, Andersonville Prison; John Mellen, killed in battle; James Alvin Rice, killed in battle; Hiram Leonard Thurston, sickness; Alpheus Bigelow Wellington, killed in battle; James Dexter Loker, sickness.

The town has honored her soldiers by the publication of a volume, giving a biographical sketch of each, with an outline of his military service. The book is entitled "Wayland in the Civil War," and is dedicated as follows: "To the Heroic men whose deeds are here recorded, whether returning in the glory of victory from battle-fields or leaving their bodies in honored graves."

**RAILROADS.**—In 1869 the Massachusetts Central Railroad was chartered, and Oct. 1, 1881, regular trains ran over the road. May 16, 1883, the cars ceased running, and commenced again Sept. 28, 1885, under the management of the Boston and Lowell Railroad. Recently the road had come under the control of the Boston and Maine Company, and excellent accommodations are afforded. There is a tastily built depot at Wayland Centre, kept in an exceptionally orderly manner by the station agent, Mr. Frank Pousland, who has thus officiated for the company since the opening of the road.

The town subscribed for three hundred and twenty-five shares of the stock. Mr. James Sumner Draper was one of the original directors and an early and earnest promoter of the road. Subsequently, litigation occurred between the town and the Railroad Company concerning the former's liability to pay the full amount subscribed for the stock, the objection of the town being that, because of the circumstances of the road, a fair equivalent had not been received for the money demanded.

**PUBLIC LIBRARIES.**—Wayland has the honor of establishing the first Free Public Library in the State. It was founded in 1848, and opened for the delivery of books Aug. 7, 1850. The first funds were given by Francis Wayland, D.D., late Professor of Brown University, who offered \$500 in case the town would raise a similar sum. It was voted to accept of the proposition of Dr. Wayland, and \$500 was raised by subscription and given to the town to meet the stip-





EVANGELICAL TRINITARIAN CHURCH.





ulated condition. The library was kept in the old Town Hall till the completion of the new one, when it was removed to the commodious apartment prepared for it in that building. It is stated that the difficulties incident to the establishment of this library were, through the agency of Rev. J. B. Wight, the cause of such legislative action as enables any city or town to establish and maintain a library for the free use of the inhabitants at public expense.

In 1863, James Draper, deacon of the first Church in Wayland, gave \$500 as a permanent fund, the interest of which was to be expended annually in the purchase of books for the library.

Prior to the establishment of this library the people of East Sudbury believed in the benefits of a free use of good books by the community. As early as April 6, 1796, what was called the "East Sudbury Social Library Association" was formed. It had thirty-two original members, who paid a membership fee of \$4, with annual assessment of twenty-five cents. In 1832 the library contained 227 volumes, and was kept at the private houses of the successive librarians. When Rev. J. B. Wight came to Wayland he made a collection of moral and religious books for the free use of the citizens, which increased to 300 volumes. The books were kept first at Mr. Wight's house, and afterwards at the Unitarian meeting-house; 71 of the books are now in the Town Library. In 1845 the town procured a small library for each of the six school districts, for the use of scholars and others. These libraries contained about 60 volumes each. In 1851, by vote of the town, they were placed in the Town Library.

**NEW TOWN HALL.**—In 1878 a new Town Hall was erected. The plan was made by George F. Fuller, of Boston, and William R. Stinson, of Malden, was the contractor. The building cost \$9700. It was commenced in May, completed October 26th, and dedicated Dec. 24, 1878. The address was given by Mr. Elbridge Smith, a native of Wayland, and principal of the Dorchester High School.

**BURYING-GROUNDS.**—The first burial-place is on the north side of the road leading to Sudbury Centre, and about a half-mile from the railroad station. It has the general appearance of an old-time graveyard. The wild grass covers the toughened and irregular sod, and the uneven surface of the ground indicates that it was long, long ago broken by the sexton's spade. These indications of the existence of old graves are correct. It was the burying-ground of the settlers, and here—

"Where heaves the turf in many a mouldering heap,  
Each in his narrow cell forever laid,  
The rude forefathers of the hamlet sleep."

The older part of this cemetery lies near or beside the county highway, and may be the half-acre bought of John Lokcr for a burial-place. Tradition says that prior to the selection of this spot a few interments were made just over the hill to the north, where tra-

dition also states that there was an Indian graveyard. These traditions have perhaps some confirmation in the fact that on the northern hillside remains of human skeletons have been exhumed. An old citizen, Mr. Sumner Draper, states that in his boyhood, when men were at work in the gravel pit in what was known as the "old Indian graveyard," he saw bones which they dug up, that he thought belonged to several human skeletons, and that he had himself in later years dug up a human skull. He also stated that there were two or three flat stones on some graves, which he believed were without any inscription, and that he thought some such stones were removed from the spot long ago.

The town owned thereabouts two or three acres of land, which was generally known as the "old Indian graveyard." But if this land was reserved by the settlers for a burial-place, it was not long made use of; for the southerly slope was soon set apart for this purpose, and has continued to be used for more than two centuries and a half. Additions have repeatedly been made to this latter portion, as the generations have passed away, and new graves have been opened to receive them; and thus has the slow, solemn march of that silent company been moving over that midway space, until the two portions are almost joined. Besides the age of the yard, there are other things that make it an interesting spot to the inhabitants of Wayland. Within its enclosure stood the first meeting-house. Here lie buried the bodies of those who bore the name of Goodnow, Curtis, Grout, Rutter, Parmenter, Rice, Bent, and others of the early grantees, besides still others of Sudbury's most prominent citizens before the division of the town. Because of the interest that thus attaches to the place, we will give the inscriptions on some of the older gravestones which lie along the common highway.

**MEMENTO MORI.**

"Here lyethe remains of Ephraim Curtis ESQ<sup>r</sup> who departed this life Nov<sup>r</sup> the 17<sup>th</sup> A D 1759 in the 80<sup>th</sup> Year of his age. He was a Loving Husband and a Tender Parent a faithful Friend, as a Justice of the Peace he Hon<sup>d</sup> his Commission by adhering steadily to the Rules of Justice. he was Major of a Regiment, in which Office he conducted in such a manner as gave General Satisfaction. He was many years Representative in the General Court, a lover of True Piety, belov'd by all that knew him and Equally Lamented at his death."

"Here learn  
the end of man  
Know that thy life  
is but a span."

On this gravestone is a skull and crossbones.

"In memory of Capt. Joseph Smith Who died March 9<sup>th</sup> 1803, aged 87 years.

"Farewell my dear and loving wife  
Farewell my children and my friends  
Until the resurrection day."

Probably the captain of the east side militia.

"Here lyest y<sup>e</sup> Body of M<sup>rs</sup> Abigail Paris wife to M<sup>r</sup> Samuel Paris, who departed this life Feb<sup>r</sup> y<sup>e</sup> 15<sup>th</sup> 1759 in y<sup>e</sup> 55<sup>th</sup> Year of her age."

Probably the wife of the son of Samuel Paris of witchcraft fame.

"Here Lyes y<sup>e</sup> Body of Mrs. Patience Browne wife to Majr Thomas Browne Aged 59 years. Died Aug<sup>t</sup> ye 15, 1706."

Major Thomas Browne was a very prominent Sudbury citizen.

"In memory of Mr. Joseph Rutter, who died Dec. 19<sup>th</sup> 1781 in y<sup>e</sup> 78<sup>th</sup> year of his age.

"Down to the dead, all must descend,  
The saints of God must die.  
While Angels guard their souls to rest,  
In dust their Bodies lie.

"Erected in memory of Mary Rutter wife of Mr. Joseph Rutter who died Sept 2<sup>nd</sup> A. E 82."

Joseph Rutter was a descendant and probably grandson of John Rutter, builder of the first meeting-house, which stood just beside where the remains of Joseph Rutter now lie.

"MEMENTO MORI.

In memory of

Mr. Thomas Bent who died Wednesday morning July the 26<sup>th</sup> 1775. Mrs. Mary Bent wife of Mr. Thomas Bent who died Wednesday morning July y<sup>e</sup> 26<sup>th</sup> 1775

.Etatis 69.

.Etatis 57.

Our term of time is seventy years  
An age that few survive  
But it with more than common strength  
To eighty we arrive

Yet then our boasted strength decays,  
So soon the slender thread is cut  
And we no more remain "

Two notable stones are those that mark the graves of Capt. Edmund Goodnow and wife. They are in a horizontal position, and just east of the old meeting-house site. The inscription is rudely cut, and in the language of other years. It is as follows:

YE- DUST-  
"HEARE-LYETH- PRETIOUS-  
NT-  
OF-THAT-EMENANT-SARVA  
OF-  
GOD-CAP-EDMUND-GOODENOW-  
YEARE-  
WHO-DIED-YE-77- OF-HIS-  
AYGE-APRIL-YE-6-1688."  
"HERE-LYETH-YE-BODY-OF-ANNE-YE  
WIFE-OF-CAP-EDMOND-GOODENOW-  
WHO-DYED-YE: 9: OF: MARCH 1876: AGED-  
67-YEARS."  
"HERE-LYETH-YE-BODY-OF-JOSEPH-  
GOODENOW-WHO-DYED-YE-30-OF-MAY:  
1676: AGED-31-YEARS. FEBRY-18-1691."

"Here lies Buried The Body of y<sup>e</sup> worthy Joshua Haynes Esq Deceased March y<sup>e</sup> 29, 1757 in the 88 year of His Age. He was a hearty Promoter of the Public weal and Whose . . . Humanity, Integrity and Laudable Munificence Enbalm His name. He was charitable to the Poor and at his Death gave many Gifts to Particular . . . Besides 2 Thousand Pounds Old Tenor to a Publick School and y<sup>e</sup> Poor of y<sup>e</sup> Town of Sudbury."

Joshua Haynes was the donor of the fund called, in the list of bequests to Sudbury, the "Ancient Donation Fund."

"HERE-LYES-YE-BODY-OF-MR-JONATHAN-SIMPSON-LATE-OF-BOSTON-WHO-DEPARTED-THIS-LIFE-NOVR-1<sup>st</sup>-1773-IN-THE 54<sup>th</sup> YEAR-OF-HIS-AGE.

"Charlestown doth claim his birth,  
Boston his habitation;  
Sudbury hath his grave,  
Where was his expiration."

In 1800 this old burial-place was enlarged by land purchased of Abel and Luther Gleason, and a strip

of land was bought of the William Noyes heirs, to connect the yard with the old Indian burying-ground. In 1835 land was set apart for a new cemetery. It was purchased of Joseph Bullard, and is situated a little northerly of Pine Brook, about a quarter of a mile south of the Centre. In 1871 a cemetery was laid out at Cochituate.

The piety of our ancestors left little room for customs that were senseless or uninstrucive. If they were severely solemn, they were devoutly so; and, if they employed some curious devices, it was for the promotion of good. The position of their grave-stones shows that the dead were laid with the feet toward the east, or, as it was termed, "facing the east." Whence and why this custom, we know not. It might have had reference to the star of the east that announced the birthplace of Christ; but whatever the cause, it doubtless was suggested by some religious idea. To us it is a strong reminder of the words of John Bunyan: "The pilgrim they laid in a large upper chamber whose wiudow opened towards the sun rising; the name of the chamber was Peace, where he slept till break of day, and then he awoke and sang."

The character of the grave-stones was another peculiarity of those primitive times. It would seem the object was to impart to these mementos of the departed the most sombre aspect imaginable. As no flowers but those that were strewn by God's pitying hand were ever suffered to intrude their gay, sweet presence within the solemn enclosure, so the nearest approach to anything like sympathetic embellishment on those dark slabs was the weeping willow, which drooped its long branches over a funeral urn. But the more common ornament was the "skull and cross-bones," under which were uncouth markings and strange inscriptions. Sometimes the stones were placed in groups, sometimes in irregular rows. Some were placed upright and others horizontal on the ground; but, as the latter are few and of very early date, we infer that this mode was exceptional or that it soon passed out of use. Perhaps it was a wise precaution in those far-off times to protect the grave from the wild beasts which were prowling about through the adjacent forests in search of prey. Another peculiarity is the fewness of the stones in our old graveyards. A casual glance might lead one to think they were full of slate-stone slabs, but actual count gives only a few hundred for all who died in the first century and a half. Indeed, in the older portion of East Sudbury graveyard there are only two or three scores of stones, yet the yard contains the remains of a large portion of the town's early inhabitants, and a new grave can hardly be dug without intruding upon an old one. This seems to show that the practice of marking graves in old times was the exception and not the rule. Still another characteristic feature of these ancient grounds was their barren and neglected aspect. The graves were gradu-



JOSEPH BULLARD,

At the age of 81.





ally leveled by the touch of time, the ground became uneven and rough and covered over with briars and wild grass. Yet we may believe these spots were not in reality neglected nor forsaken, for, though the floral and decorative offering was a thing unknown, many an irregular, beaten path testified that the place of their dead was an oft-frequented spot.

In early times the dead were carried to the place of burial by the hands of friends. No hearse was used till about 1800, when one was purchased at a cost of fifty dollars. In process of time a bier was used, and, as late as the beginning of this century, the body was carried on the shoulders of the bearers. In 1715 the town granted "three pounds for providing a burying cloth for ye town's use." In 1792 it voted to provide two burying cloths; these were to throw over the remains in their transit to the grave. This is indicated by the following record:

"Lieut. Thomas Rutter is chosen to dig graves, to carry the bier and the cloth to the place where the deceased person hath need of the use thereof, and shall be paid two shillings and six pence in money for every individual person."

In early times, gloves were provided for funeral occasions. We are informed of this repeatedly by the records of the town. About 1773, "To James Brown for 6 pairs of gloves for Isaac Allen's child's funeral—11—"

"To Col. Noyes for 7 pairs gloves for Isaac Allen's burial—13—"

"To Cornelius Wood for 3 pairs gloves for John Goodenow's funeral." This was about 1673.

Almost down to the present time the good old custom prevailed of ringing the bell on the occasion of a death. How it used to break into the monotony of our daily toil to have the silence suddenly broken by the slow tolling bell, that said plainer than words that another soul had dropped into eternity. Now a pause—listen! three times three—a man, or, three times two—a woman. Another pause, and then strokes corresponding in number to the years of the deceased. On the morning of the funeral the bell tolled again, and also when the procession moved to the grave.

As late as 1860 it was common to have a note read—"put up," the phrase was—in church on the Sabbath following a death, in which the nearest relatives asked "the prayers of the church that the death be sanctified to them for their spiritual good."

The grounds early used for burial were owned by the town and set apart for its common use. No private parties possessed "God's acre" then. Proprietary lots were unknown one hundred years ago. Every citizen had a right to a spot for burial wherever in the town's burying-ground the friends might choose to take it. The rich and poor were alike borne to this common spot; caste was laid aside, and nothing save the slab at the grave's head might indicate the former position of the silent occupant of the old-time burial-place. The graves of households were often in

groups, reminding one of our present family lots, but this was by common consent, and not by any titled right to the spot.

The public-house was from an early date considered in Sudbury an important place. In 1653 or 1654 we find it on record that "John Parmenter, senior, shall keep a house of common entertainment, and that the court shall be moved on his behalf to grant a license to him."

The business of these places was to provide travelers with lodging and food, or to furnish "entertainment for man and beast." They were to an extent under the control of the town, as is indicated in a record of October 4, 1684, when it was ordered that upon the "uncomfortable representations and reports concerning the miscarriage of things at the Ordinary . . . three or four of the selectmen, in the name of the rest, do particularly inquire into all matters relating thereto." In all of these taverns strong drink was probably sold. Licenses were granted by the Provincial or Colonial Court, and the landlords were usually men of some prominence. Taverns were considered useful places in the early times, and laws existed relating to the rights of both landlord and guest. In the period of the Revolutionary War, when a price-list was determined at Sudbury for various common commodities, the following was established for taverns:

"1779—Mugg West India Philip 15  
New England Do 12  
Toddy in proportion  
A Good Dinner 20  
Common Do 12  
Best Supper & Breakfast 15 Each.  
Common Do 12, Lodging 4.

The "Parmenter Tavern" was the first one kept in town, and was on the late Dana Parmenter estate, a little westerly of the present Parmenter house. The building was standing about eighty years since, and was looking old then. It was a large square house, and in the bar-room was a high bar. There the council was entertained which the Court appointed to settle the famous "cow common controversy." Subsequently, taverns at East Sudbury were kept as follows: one a little easterly of William Baldwin's, one at the Centre called the "Pequod House," one at the Reeves' place, one at the Corner, and one at the end of the old causeway, near the gravel pit. The tavern at the East Sudbury Centre was kept nearly a hundred years ago by John Stone, father of William, who afterwards kept one at Sudbury.

About 1814 the tavern at the centre was kept by Heard & Reeves. The building had a two-story front and over the kitchen in the rear was a low sloping roof. The barn stood sideways to the road, with large doors at each end. In the bar-room was a spacious fire-place where crackled the huge wood-fire on the stout andirons. Near by were a half-dozen log-gerheads ready for use whenever the villager, teamster or transient traveler came in for his mug of hot flip. Here more or less of the townspeople gathered



at intermission between the long sermons on Sunday, while their good wives were spending the "nooning" at neighbor Russell's, just over the brook. The boys bought a small piece of ginger-bread for their luncheon, and while they devoured with avidity the rare morsel of "boughten" sweet cake, their fathers sat by the fireside and talked of the war, of the crops and the cattle. Before departing they showed, in a substantial way, their respect for the landlord and their appreciation of the warmth and cheer of the place by the purchase of a mug of flip.

The Reeves tavern was situated on the road from Weston to Framingham, on the "Old Connecticut Path." This was a favorite resting-place for teamsters and travelers. The last landlord was Squire Jacob Reeves, a popular citizen of East Sudbury and an excellent man for his business. He was courteous, cheerful and kind to his patrons. The confidence reposed in him by the community as a business man was evinced by the positions of public trust in which he was placed. He was town clerk eighteen years, was justice of the peace and was several times sent as representative to the General Court. He was also deacon of the First Parish Church, and it is said that his character was in harmony with the functions of his office.

OLD ROADS.—There are several old roads in town, some of which have been discontinued, yet of which brief mention should be made.

*Bridle Point Road.*—This was early constructed. It began at a point near the Harry Reeves place, and coming out near the Dr. Ames place, passed between the present Braman and John Heard places, and extending along and over the ridge, crossed the site of the present Sudbury and Wayland highway, a little east of the Samuel Russell place, and Mill Brook a little east of its junction with the river. By this way Rev. Edmund Brown's house was reached at Timber Neck, and the Rices who lived by the "Spring" after it was extended to the latter locality, in 1643. It doubtless also served as a hay-road and a short way from the centre of the settlement to the "Old Connecticut Path." Until within less than a century this road was for a time the regular way to the "Island." Before the building of Farm Bridge tradition says that a fording-place near the new causeway bridge (Bridle Point Bridge) was made use of for reaching that place; and that the road over the "Island" passed south of its present course until near the Abel Heard farm; and beyond the house it went north of the present road to Lanham.

The road from the centre to the "Bridge Parsonage" (present Wettington place) was laid out about 1770.

In 1773 town action was taken relative to the "discontinuance of the road from Dr. Roby's to Zechariah Brient's" (Braman place).

In 1653 "it was voted to accept of a highway laid out from Pelatiah Dean's north east corner unto y<sup>e</sup>

town way leading from the Training field by Ephraim Curtis, Esq., by Lt. Rice's to Weston."

The same date a road was laid out from "Mr. Jonathan Griffin's Corner running southwesterly into the way by Mr. Eliab Moore's north corner, formerly Mr. John Adams'."

In early times there was a road from Pine Plain to the Cakebread Mill, which entered the mill road at a point just east of the mill.

Traces of this road are still visible by the bank. It is stated that about 1735-36 there was a change of highway from Whale's Bridge over Pine Plain.

In 1736 a new highway is spoken of over Pine Brook at John Grout's. Formerly a road passed northerly from the Pine Plain Road, starting at a point a little east of Clay-pit Bridge Hill, and passing "the ponds" went to the north part of the town. The road from the centre to the south part was early opened and called "Cotehituatt Road."

The Castle-hill Road is in the town's northwesterly part, and probably so called from the peculiar-shaped hill or knoll along which it passes.

"Northwest Row" was a road still open as a pasture-path or hay-road, from the neighborhood of the Gleasons to the river meadow margin.

The new "great road" from Wayland to South Sudbury was made in the early part of the present century.

In 1743 an offer was made of land by Edward Sherman and John Woodward for a "good and convenient way, two rods wide," in case the town would erect a bridge over the river. The same year a subscription was made for a bridge between the land of John Haynes on the west side of the river and John Woodward on the east side of the river.

A lane to the Cakebread Mill formerly extended from the Wayland Weston "Great road," beginning at a point just west of Deacon Noyes Morse's house.

PLACES OF INTEREST.—*Whale's Bridge.*—This is a small bridge or culvert at the head of the mill-pond, and early referred to in the town records. It took its name from Philemon Whale, one of the early settlers, whose home may have been near by.

*Clay-pit Hill.*—This is on the east branch of Mill Brook, about an eighth of a mile above the mill-pond. There is a bridge near by, called Clay-pit Bridge or Clay-pit Hill Bridge. Both of these places took their names from the clay-pits near by, where bricks were early made. Other clay-pits were at Timber Neck, near the junction of Mill Brook and Pine Brook, a short distance southwesterly of the High School building.

*Pine Plain.*—This consists of the plain lands easterly of Wayland Centre, in the vicinity of the Summer Draper place. The locality is early mentioned in the records, and probably took its name from the growth of pine forest found there.

*Pine Brook.*—This is a small stream that skirts a part of Pine Plain on the easterly. It is crossed by



"THE OLD DR. ROBY HOUSE,"

Built 1725.





a small bridge near the Joseph Bullard place, and just below forms a junction with Mill Brook.

*The Training-Field.*—This was situated just south of the Abel Gleason place, and consisted of about nine acres of land. It was set apart in 1640, and in 1804 was sold to Nathan Gleason.

*The Street.*—This is that part of the old road of the settlement which extended from the Parmenter tavern to the town bridge. It was a term used by the old inhabitants, and is still familiar in the town.

*The Pock Pasture.*—This is northerly of Pine Plain, and now largely abounds with berry bushes or brushwood. A small-pox hospital was formerly there, from which it derives its name. There was also a small-pox hospital on the "Island." Tradition states that the treatment in the two hospitals was different, and that in one most of the patients died, and in the other most of them recovered. There is the grave of a small-pox patient just east of Bridle Point Bridge.

*Ox Pasture.*—This was a reservation set apart in 1640 as a common pasture for working oxen. It was situated between the North and South Streets towards Mill Brook.

*The Ponds.*—These are small bodies of water near the road, now discontinued, that extended from near Clay-pit Hill to the north part of the town.

*Bridle Point.*—This is often referred to in the early records, and is a well-known and ancient landmark. We have no knowledge of the origin of the name. It is the extremity of the ridge of land by the new causeway bridge. In a deed of 1666 it was spelled *Bridell Poynt*.

*The New Causeway.*—This, as the name implies, is the causeway last made, and is on the South Sudbury and Wayland great road. At the eastern end is the New Causeway or Bridle Point Bridge.

*Farm Bridge.*—This is the one that crosses the river on the road to the "Farm" or "Island." Recently a new bridge was constructed, and the causeway about it was considerably raised to take it above high water. In 1889 a bridge was built to the easterly of this, to allow the water to pass off from the meadows more readily in flood-time. There are also other bridges for this purpose on the other causeways that are called "dry bridges," under which little or no water passes in a dry time.

*The Common.*—This public property was so called because it was "the town's Common land." The term, formerly, did not simply refer to a village green, but to all the land that was held in common by the early settlers. The old Common was at the centre, and contained about one acre of land that was bought by the town in 1725-27, "as a site, ordered by a committee of the General Court, on which to place the meeting-house." It was also to be used as a training-field. It was nearly square, and bounded southerly by the Farm road, easterly by the great road. The north line, it is stated, would come within about fifteen feet of L. K. Lovell's house; while the south line, or that

on the Farm road, extended from the corner to just beyond the house recently occupied by Mrs. Josiah Russell. At the southwest corner stood the school-house; and at the southeast corner the old meeting-house, which was removed about 1814. This land, as before stated, was sold to Dea. James Draper. The meeting-house was not moved entire, but was taken to pieces and set up without the replacement of some of its original external ornaments. When in its new position it had a common gable roof with slight pediments and covings, and stood fronting the main street nearly on a line with the fence by the sidewalk as it is at present. It had a projecting porch on the front and also on each end. It had eight windows in front, four on each end, four on the back, one large circular top window back of the pulpit, and a semi-circular one in each gable end. It had neither steeple, turret nor chimney; and near the beginning of the present century its paint was so weather-beaten as to make the original color quite indistinct. A fine sycamore tree stood just back of the pulpit window, and as it towered high above the building added very much to the otherwise plain appearance of the place. On the corner just south of the meeting-house, near the spot now occupied by Mellin's "law office," stood the "Pound." Just beyond the brook, on the right, stood the Samuel Russell house, with two stories in front and one back, within which the church-going dames gathered on a cold Sunday to fill their foot-stoves with coals. There they also talked of the sick and bereaved, for whom prayers may have been offered at the morning service, and other matters of interest and curiosity.

*The Village Grocery.*—In the early part of the present century a small West India and dry-goods store was kept by Heard & Reeves. Later it had but one proprietor, and was known as "Newell Heard's store." It was a low, red building, and stood a few feet southeasterly of the present railroad station. It was a genuine country grocery; and old inhabitants still remember the tall, slim form of "Uncle Newell," as he was familiarly styled, who was in stature a typical Heard. Mr. Heard was cross-eyed, which may have given rise to the story among the small boys that he could see in different directions at the same time.

This store was a great resort for the staid villagers, who, on a fall or winter evening, gathered there, and many is the grave question of church and state that has been settled by the social group as it sat on the nail-kegs about the fire of that old-time grocery-store. After the proprietor's death the building was removed, and a part of it is now on the premises of L. K. Lovell.

*PHYSICIANS.*—*Ebenezer Roby, M.D.*—One of the most noted physicians of East Sudbury was Dr. Ebenezer Roby. He was born in Boston in 1701, and graduated in Harvard College in 1719. He settled in Sudbury about 1725, and in 1730 married Sarah, daughter of Rev. John Swift, of Framingham. He

lived in the old Roby house, which was recently destroyed by fire. He was prominently connected with town matters in Sudbury, where he lived and practiced his profession till his death. He was buried in the old grave-yard at East Sudbury, and the following is his epitaph:

"In memory of Ebenezer Roby, Esq., a Native of Boston New England.

"He fixed his residence in Sudbury in the character of a Physician, where he was long distinguished for his ability and success in the healing art.

Born Sept 20<sup>th</sup> 1701  
Died Sept 4<sup>th</sup> 1772 aged 71."

His son, Dr. Ebenezer Roby, Jr., born in 1732, also practiced medicine in Sudbury, and died July 16, 1786, aged fifty-four. Dr. Joseph Roby, son of Ebenezer, Jr., was a practicing physician in East Sudbury till 1801.

The following is a specimen of Dr. Roby's bills. It was rendered the town for attendance and medicine furnished to some of the French Neutrals. These unfortunates were a part of the Nova Scotia exiles referred to by Longfellow in his poem "Evangeline." One thousand of them were taken to the Massachusetts Bay Province, and supported at public expense. Different towns, among which was Sudbury, had their quota to care for:

MASSACHUSETTS PROVINCE.

"For medicine and attendants for the French Neutrals from Nova Scotia.

"1755, Dec. 11—To Sundry Medicines for French young woman—27—  
To Do. for girl 6<sup>d</sup>

"1756, March 22,—To Sundry Medicines and Journey in the night west side the river—0-5-8

"To Sundry Medicines and Journey west side 0-4-0

"To Do. 4<sup>s</sup> To Journey and Medicines 0-7-0

"To Do. ½ for the old Gentleman when he fell off the house and was greatly bruised and sick of a fever the clavicles being broke."

The following are the physicians who succeeded the Drs. Roby: Nathan Rice, 1800-14; Ebenezer Ames, 1814-61; Edward Frost, 1830-38; Charles W. Barnes, 1860-64; John McL. Hayward, 1874. Charles H. Boodey located in Cochrane in 1874, where he still resides.

LAWYERS.—Othniel Tyler, Samuel H. Mann, Edward Mellen, David L. Child, Richard F. Fuller, Franklin F. Heard, Gustavus A. Somerby, Richard T. Lombard, Daniel Bracket, Charles Smith.

SKETCHES OF PROMINENT PERSONS.—*Edward Mellen, Esq.*, was born at Westborough, September 26, 1802. He graduated at Brown University in 1823, and went to Wayland November 30, 1830, where he died May 31, 1875. He was well known in the legal profession. In 1847 he was made justice of the Court of Common Pleas, and in 1855 was made chief justice of the same court. In 1854 he received from his *alma mater* the degree of LL.D.

*Lydia Maria Child*, whose maiden-name was Francis, was born in Medford, Mass. She married David Lee Child, and went to Wayland in 1853. She was celebrated as a writer, and her works have had wide

circulation. She was eminent as an advocate of freedom for the black man, and long evinced her sincerity in his cause by substantial labors. She was an intimate acquaintance of and earnest co-worker with the prominent anti-slavery advocates of her time. Her home was an humble, unpretentious dwelling, situated about a quarter of a mile east of Sudbury River, on the Wayland and Sudbury Centre highway. Connected with her home was a small and tastefully-kept garden-patch, where she and her husband cultivated flowers and a few vegetables in such moments as they could spare from their busy literary life. It was no uncommon thing for the passers-by to see one or both of this aged couple quietly at work in their little garden-plot, or perhaps toward the close of the day "looking toward sunset," beyond the peaceful meadows that fringe the bank of Sudbury River. Since the death of Mr. and Mrs. Child the place has gone into the possession of Mr. Alfred Cutting, who has built an addition to the original structure.

*General Micah Maynard Rutter* was a descendant of John Rutter, who came to America in the ship "Confidence," in 1638. He was born in 1779, and lived on his farm in what has since been known as the Rutter District, on the road from Weston "Corner" to the "Five Paths." He was a patriotic, public-spirited man, and interested in all matters that concerned the welfare of society. For years he had the office of sheriff, and received from Governor Lincoln the commission of major-general. He died in 1837, and his remains were interred in the Rutter family tomb, in the old burying ground.

*Franklin Fisk Heard, Esq.*, was born in Wayland, and graduated at Harvard University in 1848. He studied law and became noted in his profession as a writer and compiler of works of law. In his latter years he resided in Boston, where he practiced his profession until his death, which occurred in 1889.

*Dr. Ebenezer Ames* was born in Marlboro' in 1788. He studied medicine with Dr. Kittredge, of Framingham, and began the practice of medicine in Wayland in 1814, and died in 1861. He early identified himself with the Evangelical Trinitarian Church, of which he was made deacon November 11, 1829. He was somewhat noted as a physician, and had an extensive practice, not only in Wayland, but in the adjacent towns. As a citizen he was respected by all. He was eminent for his wise counsel and noble, manly character. As a Christian his conduct was exemplary, and he was steadfast in what he believed to be right. At first he lived in the centre village, but soon after built the house upon the Sudbury and Wayland highway, about an eighth of a mile westerly, where he lived and died. His design in building this house was to provide a home for himself and his minister, and the west end of it was used as the parsonage for many years.

*Rev. Edmund H. Sears, D.D.*, was born at Sandisfield in 1810, graduated at Union College in 1834,





RICHARD HEARD.

At the age of 78.



and at the Harvard Divinity School in 1837. He was ordained February 20, 1839, and installed at Lancaster December 23, 1840.

Mr. Sears continued pastor of the Old Parish (Unitarian) Church, Wayland, until 1865, when he took charge of the Unitarian Church at Weston. He was a useful citizen and greatly esteemed by his fellow-townsmen. For years he served on the School Committee and also on the Library Committee, and performed such other services as greatly endeared him to the people. As a public speaker he displayed great ability, being substantial in thought and clear and forceful in expression. As a writer he excelled, and his books have been popular among those who were of his school of theological thinking. He exhibited fine poetical talent, and some of the sweet hymns of the church are of his authorship. In theology he was of the conservative class of Unitarians. His residence in Wayland was on the "plain," about a mile easterly of Wayland Centre, near the Summer Draper place. He died at Weston January 16, 1876.

**THE RIVER MEADOWS.**—These border on Sudbury River, and are more largely in Wayland than Sudbury. They extend, with varying width, the entire length of the river course. In some places they may narrow to only a few rods, while in others they extend from half a mile to a mile, where they are commonly called the Broad Meadows. They are widest below the long causeway and Sherman's Bridge. Comparatively little shrubbery is seen on these meadows, but they stretch out as grassy plains, uninterrupted for acres by scarcely a bush. At an early date these meadows yielded large crops of grass, and subsequent years did not diminish the quantity or quality, until a comparatively modern date. From testimony given in 1859 before a Legislative Committee, it appeared that, until within about twenty-five years of that time, the meadows produced from a ton to a ton and a half of good hay to the acre, a fine crop of cranberries, admitted of "fall feeding," and were sometimes worth about one hundred dollars per acre. The hay was seldom "poled" to the upland, but made on the meadows, from which it was drawn by oxen or horses. Testimony on these matters was given before a joint committee of the Legislature, March 1, 1861, by prominent citizens of Sudbury, Wayland, Concord and Bedford. Their opinions were concurrent with regard to the condition of things both past and present.

From evidence it appears that a great and gradual change in the condition of the meadows came after the year 1825. The main cause alleged for this changed condition was the raising of the dam at Billerica. This dam, it is said, was built in 1711 by one Christopher Osgood, under a grant for the town of Billerica, and made to him on condition that he should maintain a corn-mill, and defend the town from any trouble that might come from damages by the mill-dam to the land of the towns above. In

1793 the charter was granted to the Middlesex Canal, and in 1794 the canal company bought the Osgood mill privilege of one Richardson, and in 1798 built a new dam, which remained till the stone dam was built in 1828.

It would be difficult, and take too much space to give a full and extensive account of the litigation and legislation that has taken place in the past near two centuries and a half, in relation to this subject. It began at Concord as early as September 8, 1636, when a petition was presented to the Court, which was followed by this act: "Whereas the inhabitants of Concord are purposed to abate the Falls in the river upon which their towne standeth, whereby such townes as shall hereafter be planted above them upon the said River shall receive benefit by reason of their charge and labor. It is therefore ordered that such townes or farms as shall be planted above them shall contribute to the inhabitants of Concord, proportional both to their charge and advantage."<sup>1</sup> On Nov. 13, 1644, the following persons were appointed commissioners: Herbert Pelliam, Esq., of Cambridge, Mr. Thomas Flint and Lieutenant Simon Willard, of Concord, and Mr. Peter Noyes, of Sudbury. These commissioners were appointed "to set some order which may conduce to the better surveying, improving and draining of the meadows, and saving and preserving of the hay there gotten, either by draining the same, or otherwise, and to proportion the charges layed out about it as equably and justly, only upon them that own land, as they in their wisdom shall see meete." From this early date along at intervals in the history of both Concord and Sudbury, the question of meadow betterment was agitated. At one time it was proposed to cut a canal across to Watertown and Cambridge, which it was thought could be done "at a hundred pounds charge." Says Johnson: "The rocky falls causeth their meadows to be much covered with water, the which these people, together with their neighbor towne (Sudbury) have several times essayed to cut through but cannot, yet it may be turned another way with an hundred pound charge." In 1645 a commission was appointed by the colonial authorities (Col. Rec. Vol. 11., page 99) "for ye btt' and imp'ving of ye meadowe ground upon ye ryvr running by Concord and Sudbury." In 1671 a levy of four pence an acre was to be made upon all the meadow upon the great river, "for reclaiming of the river that is from the Concord line to the south side, and to Ensign Grout's spring." Later a petition was sent by the people of Sudbury, headed by Rev. Israel Loring, for an act in behalf of the meadow owners. But legislation and litigation perhaps reached its height about 1859, when most of the towns along the river petitioned for relief from the flowage. The petition of Sudbury was headed by Henry Vose and signed by one hundred and seventy-

<sup>1</sup> Shattuck's "History of Concord," page 15.

six others; and that of Wayland by Richard Heard and one hundred and sixteen others.

For any one to attempt with great positiveness to clear up a subject which has perplexed legislators and lawyers, might be considered presumptuous. It is safe, however, to say that while there is evidence showing that the meadows were sometimes wet in the summer at an early period, they were not generally so; it was the exception and not the rule. It was a sufficient cause of complaint if the settlers had their fertile lands damaged even at distant intervals, since they so largely depended upon them; but the fact that they did depend on them, and even took cattle from abroad to winter, indicates that the meadows were generally to be relied upon. Certain it is that, were they formerly as they have been for nearly the last half-century, they would have been almost worthless. Since the testimony taken in the case before cited, these lands have been even worse, it may be, than before. To our personal knowledge, parts of them have been like a stagnant pool, over which we have pushed a boat, and where a scythe has not been swung for years. Dry seasons have occasionally come in which things were different. Such occurred in 1883, when almost all the meadows were mown, and even a machine could, in places, cut the grass. But this was such an exception that it was thought quite remarkable. For the past quarter century people have placed little reliance upon the meadows; and if any hay was obtained it was almost unexpected. This condition of things in the near past, so unlike that in times remote, together with the fact of some complaint by the settlers, and an occasional resort by them to the General Court for relief, indicates that formerly freshets sometimes came, but cleared away without permanent damage to the meadows. At times the water may have risen even as high as at present. It is supposed that at an early period the rainfall was greater than now, and that because of extensive forests the evaporation was less. The little stream that may now appear too small to afford adequate power to move saw and grist-mill machinery, may once have been amply sufficient to grind the corn for a town. But the flood probably fell rapidly, and the strong current that the pressure produced might have left the channel more free from obstructions than before the flood came. Now, when the meadow lands are once flooded they remain so, till a large share of the water passes off by the slow process of evaporation. The indications are that something has of late years obstructed its course. As to whether the dam is the main and primal cause of the obstruction, the reader may judge for himself.

GRASS.—Various kinds of grass grow on the meadows, which are known among the farmers by the following names: "pipes," "lute-grass," "blue-joint," "sedge," "water-grass," and a kind of meadow "red-top." Within a few years wild rice has in places crept along the river banks, having been brought

here perhaps by the water-fowl, which may have plucked it on the margin of the distant lakes.

COCHITUATE.—This village is situated in the south part of the town. Its name is of Indian origin, and was originally applied, not to the pond near by, which was formerly known as Long Pond and at present Cochituate Pond, but to the land in the neighborhood, and the locality so-called gave its name to the pond. The evidence of this is the use of the word in the early records. In a record of the laying out of the "Glover farm" in 1644, is this statement: "The southwest bounds are the little river that issueth out of the Great Pond at Cochituate." The word has been spelled in various ways, some of which are Wochittuate, Charchittawick and Cochichowicke. It is said (Temple's "History of Framingham") that the word signifies "place of the rushing torrent" or "wild dashing brook;" and that it refers to the outlet of the pond when the water is high. There are indications that on the highlands west of the pond the Indians once had a fort, and it is supposed the country about was once considerably inhabited by natives.

Cochituate village is probably largely situated upon lands which were once a part of the Dunster or Pond farm or on the Jennison grant before mentioned. Both of these farms early came into the possession of Edmund Rice, who purchased the Jennison farm in 1687, and the Dunster farm in 1659. The Old Connecticut Path passed by this locality and took a course northerly of the pond into the territory now Framingham. Not far from Dudley Pond a house was erected, about 1650, by Edmund Rice. This was probably the "first white man's habitation in this vicinity." The lands on which he built were a part of the Glover farm, and leased for a term of at least ten years. One of the terms of the lease was that Mr. Rice should erect a dwelling on the premises within five or six years, and that it should be of the following dimensions: "thirty foote long, ten foote high stud, one foote sil from the ground, sixteen foote wide, with two rooms, both below or one above the other; all the doores well hanged and staires, with convenient fastnings of locks or bolts, windows glazed, and well planked under foote, and boarded sufficiently to lay corne in the story above head."

Mr. Rice was probably the first white settler of the place, and from this lone dwelling-place streamed forth a light into the dark wilderness that must have looked strange to the native inhabitants. The country in and about this village continued to be like the other outskirts of the town, a quiet farming community, until the early part of the present century, when the manufacture of shoes was commenced in a small way by William and James M. Bent. In the course of a few years, this business developed into quite a source of employment, not only for people in the immediate vicinity, but for some living in the adjoining towns. Stock was cut and put up in cases at the Bent shop, and workmen came and took it to their

homes to finish. The shoes were mostly what were known as "kip" or "russet" shoes, and were sold in cases of fifty or sixty pairs.

Cochituate has two meeting-houses, one for the Wesleyan Methodist, the other for the Methodist Episcopal Church. The former building is situated in Lokerville, and was erected in 1850. The latter is at Cochituate village and was built about twenty-five years ago. The construction of a Catholic Church was recently commenced on Main Street. It is designed for the use of the French Catholic people of the place. Sabbath services are only occasionally held at the Wesleyan meeting-house, but at the Methodist Episcopal Church they are held regularly.

Cochituate has six public schools, five of which

are kept in the grammar school house in the central village, the other is a primary school and kept at Lokerville. The village has a cemetery pleasantly located near Cochituate Lake. The place is supplied with water from Rice's Pond by means of works, constructed in 1878, at an expense of \$25,000.

A street railroad was recently made from Cochituate to Natick, and arrangements have been made the present year for the survey of a branch railroad from Cochituate village to the Central Massachusetts Railroad at Wayland Centre.

The place has several stores of various kinds and a bakery. Recently it has been provided with electric lights.





PART III.







DISTANT VIEW OF NOBSCOT HILL, THE EARLY HOME OF INDIAN JETHRO OR TANTAMOUS.  
Taken from Rogers Hill, South Sudbury.



THE ANNALS  
OF  
MAYNARD, MASS.

---

'Tis of thy forests vast,  
Thy plains and meadows by the sunny stream,  
The hum of mills  
Amid the hills,  
And all of nature and of art  
That gladdens home and cheers the heart  
We here relate.

As from the silent, long gone past  
We draw the veil the years have cast,  
And witness wondrous change,  
What thanks, what gratitude should rise  
To Him who rules the earth and skies,  
For all the good that wide-spread lies  
Within these quiet bounds.

THE AUTHOR.





# MAYNARD.

1871.

MAYNARD is a new town incorporated April 19, 1871. Its territory consists of 1300 acres taken from Stow, and 1900 acres taken from the north-westerly part of Sudbury. It is situated about twenty-one miles by highway west of Boston; and is bounded north by Acton, south and east by Sudbury and west by Stow. The town contained in 1875 a population of 1965; and has a central village, the principal business of which is the manufacture of woolen goods. The territory is divided by a stream now called the Assabet River, but which has at different times been known as Elizabeth, Elizbeth, Elzebet, Elisabeth and Elizebeth. On an old map of Sudbury by Mathias Mosman, bearing date April 17, 1795, and made by authority of that town in obedience to an order from the General Court of June 26, 1794, the name is spelled Elisabeth. In a note explanatory of the map, is the following statement by the author: "The rivers are also accurately surveyed and planned; the river Elisabeth is from four to five rods wide, but [there is] no public bridge over the river where it joins Sudbury." On a map of Sudbury by William H. Wood, published in 1830, the name is spelled Elizbeth. But although the river has at times been called by what has sounded like an English word, it is not probable that this was its original name. On the contrary, the evidence is that Elizbeth or Elizbet and similar ones are corruptions of the Indian word Assabet or Assabaeth. At a date prior to the use of the name Elizbeth, Elzibet, etc., as before given, the terms Asibath and Isabaeth were used. When the lands south of the Assabet River were being laid out and apportioned to the settlers, about the year 1650, the farm of William Brown is spoken of as being in the "northwest angle beyond Asibath River," and in the "Colony Records," vol. iii. page 225, with date May 22, 1651, is the statement that "Captain Willard and Lieutenant Goodenow are appointed to lay out the thousand acres of land at Isabaeth which Jethro the Indian mortgaged to Hermon Garret."

Another matter of consideration is that the tributary which flows into the Assabet River just above

the upper bridge, near the old Whitman place, was early known as Assabet Brook. It has thus been designated by tradition and document, and the term has come down to the present, notwithstanding that the terms Elizabeth, etc., have been applied to the river. We consider it, then, fairly established that the river, the locality and also the brook were all called by the Indian name. The words Elisabeth, Elizabeth, etc., may have crept into use as corruptions of the original Indian name, and the map-makers doubtless took the name that was popularly used. It is probable that the Indians would have a name for a stream of such size, and also that the settlers would call it by the same name.

As Maynard is composed of territory taken from Sudbury and Stow, a few facts concerning the settlement of these old towns may be interesting, and assist to a better understanding of the early history of the place. Sudbury was settled in 1638 by a company of English emigrants, some of whom came direct from England, and some from Watertown after a brief stay there. The lands were attained by permission of the Colonial Court. The first grant was of a tract about five miles square, and was purchased of the Indian proprietor Karto, or Goodman, as he was called by the English. This tract extended from Concord on the north to what was then the "wilderness land" (now Framingham) on the south, and from Watertown (now Weston) boundary on the east to a little westerly of the village of Sudbury Centre. In 1649 the settlers obtained by petition another grant, which extended westward, and was called the "Two-Mile Grant."

The town was incorporated Sept. 4, 1639, when the Court ordered that "The new plantation by Concord shall be called Sudbury." The name was taken from Sudbury in England, from which town some of the settlers are supposed to have come. One great inducement which led to the selection of this spot for a settlement was the extensive meadow lands along the river. Upon these lands the people depended to a great extent for their subsistence during the first

years of their pioneer life. So productive were they that Johnson says "they take in cattel of other towns to winter." The plantation prospered. In 1639 a grist-mill was erected, and in 1640 a small meeting-house was built, the dimensions of which were "thirty foot long and twenty foot wide." The cost was to be six pounds, to be paid in money, corn and cattle to be prized by two men of the town, one to be chosen by the town and the other by John Rutter, the contractor and builder of the house.

The first minister was Rev. Edmuud Browne, who it is supposed was settled in England before he came to America. He was a scholarly and substantial minister, as well as an honored and useful citizen. The town soon took rank among the best of the Massachusetts Bay Colony. Not only did the people develop the resources within their own territory, but the spirit of colonization early prevailed, which led the people to pioneer new places. They went south to what is now Framingham and Natick, and westerly beyond the "two-mile grant," to what is now Marlboro', where in 1656 a new town was incorporated.

The town of Stow in its original limits was composed of a tract of country bounded by Sudbury, Concord, Groton, Lancaster, Marlboro' and the Indian plantation called Nashoba (now Littleton). The Indians called it Pompasetticutt. In 1666 a part of this territory was formally laid out to Major Eleazer Usher; and a little later about 500 acres were conveyed to Daniel Gookin, and 150 acres to Richard Heldredge.

In 1669 George Haywood petitioned the General Court to appoint some persons "to view this land." October 13th his request was granted, and May 31, 1670, the committee rendered a report. In this report is the following statement: "We found by estimation 10,000 acres of country land, whereof 500 acres of it is meadow: the greatest part of it is very meane land, but we judge there will be planting-land enough to accommodate twenty families. Also about 4000 acres more of land that is taken up in farms." They stated that the Indian town of Nashoba, that is adjacent, "is exceeding well meadowed, and they make but little or no use of it." The General Court allowed the petitioners to take the land "provided the place be settled with not lesse than tenn families within three years, and that a pious orthodox and able minister be mainteyned there."

Daniel Gookin, Thomas Dauforth, Joseph Cooke, or any two of them were appointed to regulate the settling of the place, and Dec. 4, 1672, they appointed a committee to lay out twelve farms of fifty acres each, and to "cast Lotts for them" among those to whom the land was allowed, provided that the parties were "men of good and honest conversations, orthodox in Religion," and would engage to help support "as Godly minister among them," and also would settle upon their lands within two years from the following May ("History of Stow.")

May 16, 1683, the place was made by incorporation the town of Stow, and March, 1686, twenty-six homesteads were granted.

EARLY PURCHASE OF TERRITORY.—That portion of Maynard which was taken from Sudbury was a part of the land last granted to that town by the General Court. It was five miles in length north and south by two in breadth east and west, and its northerly boundary was a direct continuation of the Concord and Sudbury old town line to the Assabet River, at a point which Mathias Mossman on his map calls the Acton, Stow and Sudbury corner. The Colonial record concerning this grant is "Sudberry is granted two miles westward next adjoining to them for their furth<sup>r</sup> enlargement, provided it [prejudice] not W<sup>m</sup>. Browne in his 200 acres already granted." ("Colonial Rec." vol. ii. page 273.) This land tract was purchased of the Indians for twelve pounds. A deed was given which is on record at the Middlesex Registry of Deeds, Cambridge, and of which the following is a true copy:

#### INDIAN DEED.

"Forasmuch as the Gen<sup>l</sup> Court of the Massachusetts Colony in New England hath formerly granted to the Towne of Sudbury, in the County of Middlesex, in the same colony, an addition of land two miles westward of their former grant of five miles, which is also layd out & joyneth to it; and whereas the English occupiers, proprietors and possessors thereof have chosen Capt. Edmond Goodenow, Leif Josiah Haynes, John Goodenow, John Brigham & Joseph Freeman to be a committee for themselves & for all the rest of the English proprietors of the sd<sup>d</sup> tract of land and to satisfy & pay them for their native ancient & hereditary right, title & interest thereunto: Know all People by these presents—That wee, Jehojakim, John Magus, John Musqua & his two daughters Esther & Rachel, Benjamin Bohue, John Speen & Sarah his wife, James Speen, Dorothy Wenneetoo & Humphrey Bohue her son, Mary Neppamun, Abigail the daughter of Josiah Harding, Peter Jethro, Peter Mnsquamogh, John Boman, David Mannoan & Betty, who are the ancient native & hereditary Indian proprietors of the afores<sup>d</sup> two miles of land (for & in consideration of the just & full sum of twelve ponneds of current money of New England to them in hand well & truly paid at or before the ensembling & delivery hereof by the said Capt. Edmond Goodenow, Leif Josiah Haines, John Goodenow, John Brigham & Joseph Freeman in behalfe of themselves & of the rest of the English possessors, occupiers, proprietors & fellow-purchasers), the receipt whereof they do hereby acknowledge & therewith to be fully satisfied, contented & paid & thereof and of every part & parcell thereof they do hereby for themselves & their heys, Executors, Administrators & Assigns, clearly, fully & absolutely release, acquitt, exonerate & discharge them & all the English possessors, occupiers, proprietors & fellow-purchasers of the same & all and every one of these heys, Executors, Administrators, Assigns & successors forever. Have given, granted, bargained, sold, aliened, enseoosed, made over & confirmed, & by these presents, do give, grant, bargain, sell, alien, enseoosse, make over, confirm & deliver all that their sd<sup>d</sup> tract & parcell of lands or two miles (bee it more or less, situate lying & being) altogether in one entire parcell in the sd<sup>d</sup> Town of Sudbury in the County of Middlesex afores<sup>d</sup> & lyeth al along throughout on the westerne side of the old five miles of the sd<sup>d</sup> Towne & adjoyneth thereunto (together with the farne lauds of the heys of William Browne that lyeth within the same tract, unto the sd<sup>d</sup> Capt. Edmond Goodenow, Leif Josiah Haines, John Goodenow, John Brigham & Joseph Freeman & unto all & every one of the rest of the English possessors, occupiers, proprietors & fellow-purchasers thereof as the same is limited, butted & bounded on the East by the old part of the sd<sup>d</sup> Towne of Sudbury (which was the five miles at first granted to the sd<sup>d</sup> Towne) & is hutted & bounded northerly by the line or bounds of the Towne of Stow & is bonnded southerly & partly westerly by the lands of Mr. Thomas Dauforth. All the lands within said bounds of hills, vallies, planes, intervalls, meadows, swamps, with all the timber, trees, woods, underwoods, grass & herbage, rocks, stones, mines, minerals, with all rivers, rivoletts, brooks, streams, springs, ponds & all manner of water courses & whatsoever is therein &



thereupon, above ground & under ground, with all rights, members titles, royalties, liberties, privileges, proprieties, uses, profits & commodities, thereof, & every part & parcel thereof, & that is every way & in any wise thereunto belonging and appertaining,

"To Have, Hold, use, occupie, possess, enjoy to the only absolute proper use, benefit, behoofe and dispose of them the<sup>s</sup> English possessors, occupiers, proprietors & fellow-purchasers of the Towne of Sudbury & their heys, executors, administrators, assigns & successors in a free, full & perfect estate of inheritance from the day of the date hereof & so for ever.

"And the above-named Indian Grantors do also hereby covenant, promise & grant to and with the above-named Edmund Goodenow, Josiah Haynes, John Goodenow, John Brigham & Joseph Freeman, & with all the rest of the English possessors, occupiers, proprietors & fellow-purchasers of the said two miles of land (bee it more or less) as above bounded that at the enscailing and delivery hereof, they are the only and absolute Indian proprietors of the premises, & that they (& none else) have just and full power in themselves the same thus to sell, convey, confirm, make over & deliver, & they do hereby engage & bind themselves & their heys, executors, administrators & assigns from time to time & at all times hereafter, fully and sufficiently to secure, save harmless & forever defend the hereby granted & bargained two miles of land (as is above bounded, bee it more or less), with all the rights, members & appurtenances thereunto belonging, against all manner & singular other titles, troubles, charges, demands and incumbrances that may be made or rised by any person or persons (especially Indian or Indians) else whatsoever lawfully having or claiming any right, title or interest in or to the premises, or to any part or parcel thereof, to the trouble, vexation, charges, interruption or ejection of the above<sup>s</sup> English possessor, occupiers, proprietors or fellow-purchasers of the same, or any one of them, they or any one of their heys, executors, administrators or assigns, in his or their quiet and peaceable possession, free & full use, enjoyment, or dispose thereof, or any part or parcel thereof, forever.

"Furthermore, we, the above-named Indian Grantors, do hereby oblige and engage ourselves, all and every one of us & ours as afores<sup>d</sup> shall and will from time to time & at all times readily and effectually do (at our own proper costs and charges), or cause to be so done, any other or further act or acts, thing or things, that the law doth or may require for more sure making & full confirming of all & singular the hereby granted premises into the<sup>s</sup> Edmund Goodenow, Josiah Haynes, John Goodenow, John Brigham and Joseph Freeman & unto all & every one of the rest of the English possessors, occupiers, proprietors and fellow-purchasers of the premises, & unto all & every one of heys, executors, administrators and assigns, forever.

"In Witness whereof the above-named Indian Grantors have hereunto, each for themselves & altogether, sett their hands and seals, dated the 11<sup>th</sup> day of July, in the year of our Lord God one thousand six hundred eighty & four, Annoque Regni Regis Caroli Secundi, XXXVI.

"Jehojakim his mark X for himself & by Order of & for John Bowman & seale ○

"John Magos for himself and by order of & for Jacob Magos his father and seale ○

"John Speen his marke | & for & by order of Sarah his wife and seale ○

"Abigail Daughter of Josiah Harding and his sole heyr (> her marke & seale ○

"Sarah C ber marke who is the widow of Josiah Harding and mother of s<sup>d</sup> Abigail & her Guardian.

"Peter Mnsqnomog † his marke & seale ○

"Benjamin Bohem his R marke & seal ○

"Dorothy Wenneto her O marke & seale ○

"Mary Nepamun her O marke & seale ○

"Betty her ) marke & Seale

"Peter Rethro & a seale

"Johu X Bowman his marke & seale

"James Speen & seale

"Cunne 15 Octo<sup>b</sup> 1684 All the persons that have signed & sealed this instrument appeared before me this day & year above written & freely acknowledged this writing to be their act & deed

"DANIEL GOOKIN, Gen<sup>r</sup> Assist

"Endorsement—All the Grantors of the instrument within written beginning with Jehojakim & ending with Peter Mnsqnomog did sign seale and deliver s<sup>d</sup> instrument in presence of us,

"JOHN GREEN— JAMES BERNARD—

"Moreover wee underwritten did see Benjamin Bohem, Dorothy wanneto & Mary & Betty Nepamun signe, seale & deliver this instrument the 15<sup>th</sup> day of Octo<sup>b</sup> 1684

"ANDREW PITTAKEK † his marke

"JAMES RUMNY marke

"SAMUEL GOFF, JAMES BARNARD

"DANIEL SACOWAMBIATT.

"Feb<sup>r</sup> 7, 1684 Memorandum—Wee whose names are underwritten did see Peter Jethro signe & seale & deliver y<sup>e</sup> within written instrument

"JAMES BARNARD— STEPHEN M GATES his marke.

"Peter Jethro, Indian, appeared before me the fifth day of February, 1684, & freely acknowledged this writing within to be his act & deed & y<sup>e</sup> the pnt his hand & seale thereunto.

"DANIEL GOOKIN, Sen<sup>r</sup>. Assit.

"John Bowman did signe, seale & deliver the within-written deed the 23 : of February in the year of our Lord one thousand six hundred eighty & four in presence of us

"JOHN BALCOM — + SAMUEL FREEMAN his marke

"James Speen and John Boman appeared before me in court at Natick and acknowledged they have signed and sealed this instrument among others May 13th, 1684

"JAMES GOOKIN, Sen<sup>r</sup> Assit

"ROXBURY April 16, 85

"Charles Josias, Sachem of the Massachusetts, having read & considered the within-written deed with the consent of his Guardians & Counsellors underwritten doth for himself and his heys allow of, ratify & confirm the within-written sale to the inhabitants of Sudbury & their heys for ever, the lands therein bargained & sold, to have & to hold to the<sup>s</sup> inhabitants of Sudbury their heys and assigns for ever, & hath hereneto set his hand and seale the day above written,

"CHARLES A JOSIAS his marke & seale

"Allowed by us

"WILLIAM STOUGHTON } Guardians to  
"JOSEPH DUDLEY } y<sup>e</sup> Sachem

"ROBERT S MONTAGUE

"WILLIAM W. AHOWTON

"Recorded by Thomas Danforth

"ROBERT S MONTAGUE

"WILLIAM W. AHOWTON

"Recorded 19, 3, 1685

"by Tho. Danforth, Recorder.

"A true copy of record Book 9, Pages 344 to 352, inclusive.

"Attest CHA<sup>s</sup> B. STEVENS Reg."

The above deed was not given until years after the grant was made by the Court, and the land was divided up into portions to the inhabitants. The records do not state what occasioned the long delay, but, as was the case elsewhere, perhaps the papers were not passed until, in process of time, the settlers questioned whether the claim to the territory was valid until a deed was obtained of the Indian proprietors. A similar instance occurred at Groton, where the deed was given long after the land was occupied. The grant was allowed by the Court as early as 1655, but no title was obtained of the natives till about 1683 or 1684.

The 200 acres referred to consisted of land allowed by the Court to William Brown, of which the record is as follows: "In answer to the petition of W<sup>m</sup> Browne for 200 ac<sup>rs</sup> dew for twenty-five pounds putt into the joynt stocke by Mrs. Ann Harvey, his Aunt, from whom he made it appear to the Court he had sufficient deputacon to require it, his request was graunted, viz.: 200 ac<sup>rs</sup> of land to be layed out to him w<sup>th</sup>out the west lyne of Sudbury by Capt. Simon Willard and Seargeant Wheeler."

Concerning the laying out and apportionment of

these lands, we have the following from the Sudbury records :

November 27, 1651, "It is agreed in a public town-meeting warned for that purpose, that the rate now to be levied for the payment of John Sherman and others for laying out the two miles westward joining to our former bounds which was last granted by the Court for our enlargement shall be paid by the inhabitants, every man to pay alike, the same in quantity, and when that the two miles shall be layed out that every man shall enjoy a like quantity of that land."

About two years later a dispute arose relative to the manner in which the two-mile grant was to be divided. "Two ways were proposed, neither of which gave satisfaction; the first was to divide them equally to every man; the other was to divide by estate or family—to every man four parts—to every wife, child or servant bought or brought up in the family one part."

On January 4, 1655, at a selectmen's meeting it was "voted to take some means to get the new grants laid out;" and it was also agreed "to keep a herd of cattle upon the land the next summer." Thus the subject of the new grant was a prominent one, and how to apportion it was an important matter. At length the plan was adopted of dividing it into squadrons, the arrangement of which was as follows: "The south east was to be the first, the north east the second, the north west the third, and the south west the fourth." It was voted there should be a highway extending north and south, "30 rods wide in the new grant joining to the five miles first granted;" also, "voted that there should be a highway 30 rods wide, from south to north, paralel with the other said highway in the middle of the remaining tract of land."

The records further state, that, as there was a pond in the third and second squadrons, "so that the middle highway from south to north cannot pass strait," it was voted to have it "go round the pond." These squadrons were sub-divided into parcels of equal size, each containing one hundred and thirty acres, and were apportioned to the people by lot. It was voted that "the first lot drawn was to begin at the south side of the first squadron running east and west betwixt our highways; the second lot to be in the north side of the first, and so every lot following successively as they are drawn till we come to Concord line and so the first and second squadron."

The Sudbury records give the following information concerning the apportionment and ownership of the second and third squadrons, a part of which are in the present territory of Maynard :

"The second squadron are: William Ward, 13; Josiah Hains, 14; Henry Loker, 15; John How, 16; Edmund Rice, 17; Philemon Whale, 18; John Loker, 19; Mr. Edmund Browne, 20; John Parmenter, Dea., 21; John Maynard, 22; Robert Darnill, 23; Thomas White, 24; Richard Newton, 25; John Reddicke, part of his, 26.

"These thirteen lots and a part afore written are the second squadron, the first whereof being William Ward's, who joineth to Lancaster highway on the south; the last being part of Sargent Reddick's lot which joineth to Concord line on the north all this squadron of lots, with the

other foregoing, being bounded on the east by a highway thirty rods wide, and part of the two miles last granted to Sudbury, each lot containing one hundred and thirty acres; third squadron are as followeth:

"John Ward, 27; Peter Kinge, 28; John Smith, 29; Hugh Griffin, 30; Henry Rice, 31; John [—], 32; Robert Beast, 33; William Kerley, Sen., 34; John Wood, 35; John Rutter, 36; Solomon Johnson, Sen., 37; John Toll, 38; Widow Goodenow, 39.

"Mr. Wm. Browne, his farm of two hundred acres, and his lot of one hundred and thirty acres, being granted to be in the northwest angle beyond Asibath river before the lots were laid out. Also the other part of Sargent Reddicke's lot adjoining to Mr. William Browne's farm on the north.

"The thirteen lots last written with Mr. Wm. Browne's farm and lot, and the part of Sargent Reddick's lot, are the third squadron. Mr. Browne's farm joineth to Concord line on the north, and the widow Goodenow's lot joineth the same said Lancaster highway on the south, the said squadron of lots and farm being on the east the middle highway thirty rods wide and the second squadron, and butting on the west upon the wilderness."

Another part of the Maynard territory may have been a tract of land which we will term the Tanta-mous transfer. This tract is that before alluded to as the property mortgaged by Indian Jethro to Hermon Garrett. This land the Colony Records state "is granted by this Court [General Court] to Watertowne to purchase of Hermon Garrett." Hermon Garrett was a blacksmith who lived at Concord, and it is supposed carried on his trade there before 1638. In a petition dated May 19, 1651, he says that "3 years since he obtained a verdict against Jethro on £16 6s. 4d. and £4 costs for damage in a mare and colt done by him to your petitioner, and that said Jethro mortgaged 1000 acres of his lands to secure said debt." (Temple's "Hist. of Framingham.") The permission granted to Watertown by the General Court may indicate that the mortgaged property came into the hands of Garrett, who it is supposed sold a horse and colt to old Jethro and the default of payment may have been the damages. The statement that this land was at Issabaeth, while it may locate the land but indefinitely, leaves us to infer that it lay along the river course. The vote of Sudbury that there should be a highway running north and south, through the "New Grant," forty rods wide, was observed in the laying out of the land. This reservation was doubtless made without the expectation that it would ever become a regular town highway. It was probably laid out for several objects; one of these may have been to give abutters a right of way to their lots; another may have been to serve the town as a timber supply, and another object may have been that it could be exchanged by the town for land to be used in other places for highways. This highway subsequently became memorable by the discussions that attended its final disposition. It was repeatedly encroached upon by abutters or others who desired it for timber or as an annex to their farms; and at successive town-meetings the question came up as to what to do with the thirty-rod highway.

The following extracts from early records relate to this highway, the first to its direction, the last to its disposal :

"At a town-meeting January y<sup>e</sup> 4, 1657, voted in y<sup>e</sup> Town Meeting



that whereas there is a pond lying in y<sup>e</sup> third and second squadron that soe our middell Highway from South to North cannot pas streight, our will and vote is that y<sup>e</sup> said way shall goe round the pond at y<sup>e</sup> nearest end and allowance be given by y<sup>e</sup> Surveyor to any person that shall be damaged by y<sup>e</sup> highway going at y<sup>e</sup> ponds end and, Also let it be remembered that y<sup>e</sup> long Highway from South to north goeth at y<sup>e</sup> west end of y<sup>e</sup> pond through y<sup>e</sup> land of John Toll and Solomon Johnson and is twelve rods wide at y<sup>e</sup> narrowest for which may y<sup>e</sup> said John Toll and Johnson have sufficient allowance."

At a meeting held March 3, 1731, "Voted that they will discontinue of the thirty Rod Highway or land, so-called, twenty-six rods wide throughout the said highway." It was also "Voted to give and grant to every Proprieter owner one and one half acre of meadow and swamp land in the lands called the New Grants, thirty rod highway, also two acres of upland. January 23<sup>rd</sup>, 1732, let out to Jonathan Rice all the highway meadow from the Long Pond to Concord Road and to Marlborough Road, for five shillings."

That part of Maynard which formerly belonged to Stow was probably a portion of a tract called by the Indians, Pompasitient. A hill in Maynard still bears the ancient name. These lands may have been, in part, some of the Tantamous transfer, and in part may have been owned by Benjamin Bohne, or the Speen family, or Musqua, or Musquamog, or Magos, or others who owned land about the Sudbury and Stow territory. It is said that soon after the incorporation of the town of Stow, which occurred May 16, 1683, "a town rate was made to pay Ben Bohue and James Speen and others for lands purchased of them." ("History of Stow.")

INDIAN OCCUPANTS.—The lands at Isabaeth or about the Assabet River were, it is supposed, at one time considerably occupied by Indians. Numerous relics have been discovered in various places; and on the Benjamin Smith place on the west side of the river Indian bones have been exhumed. These remains were discovered when excavating for a barn cellar some years ago. The remains were, it is supposed, those of six Indians who were buried side by side. Various relics were found with them. Just below this place, on the brow of the hill, is an excavation, which, it is supposed, may be the remains of an old cellar once connected with a wigwam or wigwams. This excavation may perhaps have been an old Indian store-house for corn or maize, to make use of their term for grain. These excavations for granaries were probably commonly used by the Indians. Their food was to quite an extent made of maize meal, which was prepared by a rude process of pounding with a small stone. From this meal they prepared a rude cake called "Nokake," which it is stated they carried on long journeys.

Their selections for corn-fields were on easily worked, sunny places, as on some plain land or warm hill-side. The lands were broken up by the squaws with a rude hoe made of stone with a withe handle. Their planting time was when the oak leaf had attained the size of a mouse's ear or squirrel's paw. The same fields were planted year after year and were

probably tilled by several families collectively, after the manner of the English in their early occupation of the country. As the fields were cultivated in common, so the granaries were doubtless also common property. Temple, in his History of "Framingham," says as follows of the granaries:

"These Indian granaries were of two classes, one large, the other small. Both were of similar construction, *i. e.*, circular excavations about five feet in depth. The larger ones were from twelve to sixteen feet across, while the small ones were only three to five feet in diameter. They were commonly dug in the sloping sides of a knoll or bank to secure dryness and the better to shed rain. A number were set close together in order that they might be protected from bears and other enemies by a picket; when filled with corn, or dried fish, or unts, they were covered with poles and long grass, or brush or sods." Perhaps why so few of the traces of these granaries are found to-day in places once considerably inhabited by the Indians is that English cultivation of the soil has obliterated them. The warm hill-sides where they may have been mostly constructed, in close proximity to the corn-fields on the soft plain lands, have largely become pastures or orchards. The plow has passed over them again and again in the long flight of years. The recollections of the early settlers relating to the Indians were not altogether pleasant, and there was therefore little inducement to preserve the traces of their wigwams, planting-fields and granaries. The indications about the Benjamin Smith place are that in that vicinity may have been a cluster of wigwams or an Indian village. The half-dozen skeletons denote the presence of an Indian burial-place, and this, with the presence of a granary and the finding of stone relics, are supposed to point generally to the occupation of a locality by several families and perhaps a clan.

On the farm of Asahel Balcom, Esq., at a place called Pond Meadow, various relics have been found, such as arrow heads, stone axes, etc.; relics have also been found on the Puffer lands, in the south part of the town. No distinct tribe is known to have occupied the place; but as it was a point intermediate between the Indian plantation of Occogoganset (Marlboro'), and Nashoba (Littleton), and Musketaquid (Concord), it is probable that it was much traversed by the natives in their intercourse one with another; and that the birch canoe glided frequently beneath the hemlocks overhanging the Assabet, as the swarthy occupant made his way to Concord to visit Tahatawan and his family. Comparatively little is known in detail of the character of the Indian proprietors of Isabaeth, but some fragments have come down to us which are full of interest. Tantamous, or Old Jethro as he was called in English, it is supposed in early life lived at Isabaeth. This supposition is based on his ownership of the land, as set forth in his transaction with Garret. A deed dated July 12, 1684, of

land two miles in width adjoining Sudbury on the west and Marlboro' and Stow on the east, Peter Jethro, son of Old Jethro, signed, in which he calls himself "one of the ancient, native, hereditary, Indian proprietors of the said land." The residence of the Jethros subsequent to their home at Isabaeth was at Nobscot Hill, which is partly in Sudbury, but more largely in Framingham. A large stone-heap on this hill, which it is thought may have been Jethro's lookout, is mentioned in the records as early as 1654; and it is said that until recently, at least, Jethro's "granery" was still to be seen there. (Temple's "Hist. of Framingham.")

Old Jethro was not a praying Indian. Gookin says of him that he had twelve members in his family and "they dwelt at a place near Sudbury, Nobscot hill, but never submitted to the Christian profession (except his son Jethro)." He also says that the old man had the "repute to be a powwow," and he was held in great veneration by the natives. Drake says that at the time of Philip's War he lived at Nobscot and was ordered by the Colony to Deer Island, Boston Harbor, for security. Resenting the ill usage that was received from those conducting them there, Jethro and his family escaped in the darkness of night. He was betrayed, however, by his son, Peter Jethro, into the hands of the English, by whom, according to Hubbard, he was executed, September 26, 1676.

Peter Jethro was one of Mr. Eliot's converts to Christianity in 1650. Gookin characterizes him as "a grave and pious Indian." He was at one time a "minister and teacher" to the Indians at Weshakim, a place near Lancaster. His English name is attached to the deed of the New Grant. His Indian name was Hantomush and was sometimes written Ammatohn.

The Indians who lived about this vicinity probably belonged to the Nipnets or Nipmugs, who dwelt in the interior of Massachusetts, or in what was called the fresh water country, which the word Nipnet signifies. The characteristic, and modes of life of the aborigines were like those of other Indians in the near neighborhood, and these were not of a high standard before they were changed by the influence of Christianity. At Concord, where Tahatawan was chief, rules were adopted by the praying band that set forth the depravity that existed among them both in nature and practice. Johnson speaks of the Indians there in 1646 as "being in very great subjugation to the Devil;" and the pow-wows as being "more conversant with him than any other." They were given to lying, "greasing," "pow-wowing" and "howlings." But the light of the Gospel, as it radiated from the praying stations, fostered by such men as Gookin, Eliot and others, soon had a salutary effect upon them. Some of the chief men were reached and their lives and characters changed. A large share of the praying Indians were fast friends of the English, and aided them in the war with Philip. There is no evidence that the early English inhabitants ever came

into conflict with the aborigines of the immediate vicinity, nor that there was ever unfriendly intercourse between them.

King Philip's War was inaugurated by an invading force. The enemy for the most part came from afar, and the settlers defended their homesteads from those who never had a title thereto. It is supposed that a trail ran from the well-known missionary station at Natick northwesterly to Stow and Nashoba (Littleton); such a trail would probably pass through Assabet territory. The natives along its course would naturally make use of it, and have intercourse with these Indian villages.

CONDITION OF THE COUNTRY.—The country at the time of its early occupation by the English was largely an unbroken wilderness. Pine trees are supposed to have grown there very abundantly. Johnson, in his "History of New England," dated 1654, speaks of the "heavy pine forests on the west side of Sudbury River." The Sudbury records state that in 1661 men were appointed "to agree with Richard Proctor, of Concord, about his trespass of burning up our pine for making tar." The committee were to sue him if they could not agree. The absence of extensive pine woodland to-day, and the existence of oak growth, is no evidence as to what these lands formerly produced; for it is the nature of these lands to alternate between the growth of pine and oak. The broad acres that in the present may have a mixed growth of hard woods may two centuries since have been densely covered with pine. The forests of the primitive period were largely clear of brush. Johnson says, in the work already referred to: "The forests, free from underbrush, resembled a grove of huge trees improved by art." There may have been two causes for this freedom from underbrush—one, the natural tendency of the larger and stronger trees to crowd out the smaller and weaker ones, and the other, the forest fires set by the Indians, as supposed, for this purpose, that they might the easier capture their game. These fires were set in the autumn, after the equinoctial storm, that they might burn with less intensity. Whatever the cause, the primitive forests were so much like huge groves, that the early settlers could travel over portions of them on horseback, and a trail through the woods, where the country was free from streams and swamps, furnished quite a passable way. Together with these extensive forests were also broken spaces, open meadows, and sunny spots which kept the country from being one of continuous shade. Some of these places were kept clear by the Indians for corn-fields. Notwithstanding the plentiful timber growth, the settlers from the beginning were very watchful against waste; and laws were enacted for its preservation. In 1646 the town of Sudbury ordered that "no oak timber shall be fallen without leave from those that are appointed by the town to give leave to fell timber that shall hew above eighteen inches at the butt end." Again, it was ordered that



no man should have timber upon the commonage if he had a supply on his own land. In 1647 it was ordered that for that year the people should have timber "for every two shillings that they paid the ministry one tree." In 1671, John Adams was "to have liberty to feed his cattle on Sudbury bound, and to take old and dry wood that shall be upon the ground, the said Adams to prevent any trespass by Concord herds or cattle, also in our wood and timber, forthwith to give notice to the town."

Because of the extensive woodlands, it is supposed there were greater falls of rain and snow in former times, so that the little stream, which now has but small water-power, might then have been sufficient to grind the corn of a township. The Assabet may then have been a wild, dashing stream in the spring-time, overrunning its banks in a furious flood; while so much of the country from which it drew its supply, being overshadowed in the summer by the outstretching branches of the leafy trees, it may at that season also have been a considerable stream. But although the snow and rain were more abundant then, if tradition is trustworthy, the climate was not of necessity more severe. On the contrary, there are indications that the spring opened early, and that the frost was gone, and the fields ready for seeding at a very seasonable time. In the Sudbury Records it is stated that at one time the town ordered "that the fences should be set by the 1st or 10th of April"; and in 1642 it was ordered that no cattle were to be found on the planting fields, and all the fences were to be up by March 1st." Grass was to be cut in some of the Sudbury meadows by the 10th of July.

EARLY ENGLISH OCCUPANTS.—Maynard territory had but very few settlers prior to King Philip's War, and what few were there were driven out by the savages on their devastating raids. On the Stow side of the river two men took up their abode about 1660. These were Matthew Boon and John Kettle, both of whom, it is said, came from Charlestown. Boon, it is thought, settled in the south or west part of the original Stow territory; and Kettle in the vicinity of Pompsaticutt Hill, on land now included in Maynard (Balcom.) Kettle married for his first wife, Sarah Goodenow, of Sudbury, and by this marriage had three children—John, Sarah and Joseph. For his second wife he married Elizabeth Ward, by which marriage he had one child or more. When the Indians invaded the Stow territory, Kettle fled to Lancaster, where his wife and some of his children were captured.

Mr. Boon remained in the territory till the invasion by Philip, April, 1676. On the day before the attack on Sudbury, which was made April 21st, Mr. Boon and a son, while endeavoring to make their way with some of their goods to a place of safety, probably one of the Sudbury garrison-houses, were slain by the Indians. They were escorted by Thomas Plympton, of Sudbury, who met with the same fate.

On the monument of the Plympton family, in the old burying-ground at Sudbury, is the statement that Thomas Plympton was killed by the Indians at Boon's plain.

We have found comparatively little by which to determine with certainty the names of those who first settled in the part of Maynard that was once Sudbury. The fact that the "New Grant" lands were allotted to certain individuals is no evidence that they were ever occupied by them. It is probable, however, that some of the owners of the lots lived on them prior to Philip's War. The names of the following, as actual settlers in those early times, have come down to us either by record or tradition—Smith, Wedge, Crane, Freeman, Carley or Kerley, Taylor, Rice, Brigham, Maynard, Wood and Skinner. Others, who settled later, are Jonas Balcom, Phineas Pratt, Jabez Puffer, Simon and Zacheriah Maynard, Arrington Gibson, John Jekyl and Marble. It is probable that such of these settlers as were occupying the ground at the breaking out of Philip's War were driven away by the savages, as it is supposed that every dwelling on the west side of Sudbury River, except such as were garrisoned, was destroyed in those dismal, distressing days. In a list of Sudbury inhabitants attached to a petition sent the General Court, purporting to contain "An Account of Losse Sustained by Severall Inhabitants of y<sup>e</sup> towne of Sudbury by y<sup>e</sup> Indian Enemy, y<sup>e</sup> 21st Aprill, 1676," are the following names, which, with others in the list, may have been of the New Grant occupants: Joseph Freeman, loss £80; John Smith, £80; Thomas Wedge, £15; Corporal Heury Rice, £180; Thomas Rice, £100; Benjamin Crane, £20, and "Widdow" Hapgood (Hapgood) £20. Mrs. Hapgood's husband was probably Shadrack or Sydrack Hapgood, who was killed near Brookfield in the Hutchinson expedition. A son, Thomas, settled in the northeast part of Marlboro'. Sydrack or Shadrack, who may have been another son, was one of the settlers of Stow about 1778 or 1779. After the close of Philip's War we conjecture the settlement of the territory progressed slowly. The country had been so scourged by the torch and tomahawk that the frontier was somewhat shunned. Savage incursions were made at times for years, by small, predatory bands from the north and east, and life was imperiled and property insecure. According to a map of Sudbury by John Brigham, bearing date 1708, which gives the squadrons of the New Grant, and also purports to give the location of every homestead in Sudbury at that time, we find but fifteen dwellings designated in the second and third squadrons north of the "east and west thirty-rod highway," or the part which is now mostly in Maynard. It is true, that in some instances two families may have lived in one house; but still the fact remains that the territory was sparsely settled for over a quarter of a century after the conflict closed.

The same is true of the Stow side of the territory.





THE WALKER GARRISON HOUSE.



Before Philip's War it was but sparsely peopled. Who was the first settler afterwards is unknown (Hist. of Stow). As before stated, December 4, 1672, a committee was appointed to lay out twelve farms of fifty acres each, and "to cast lotts for them," yet as late as June 1, 1675, most of these lots had been forfeited by a failure of the owners to settle upon them. When the war closed desolation brooded over the lonely lands and men were slow to return. In 1681 a list is given of twelve allotments of land, which lots, it is supposed, were taken up by 1678 or 1679. These were assigned to the minister and the following named persons: Boaz Brown, Gershom Heale, John Buttrick, Ephraim Heldieth, Thomas Stevens, Steven Hall, Samuel Buttrick, Joseph Freeman, Joseph Daby, Thomas Gates and Sydrack Hapgood (Drake's "County Hist.")

It is stated that the country about Stow, being deserted by its inhabitants during the war with King Philip, was quite a place for the Indians to gather before making their devastating incursions on the neighboring towns. "Tradition states that the Indians once held a consultation on Pompasitticut Hill, overlooking Concord and Sudbury, relative to which place they should destroy. Sudbury was decided upon because one of the leading warriors said, 'We no prosper if we burn Concord. The Great Spirit love that people. He tell us not to go there. They have a great man there. He great pray.' This allusion was to Rev. Edward Bulkley, the Concord minister. They feared his influence with the Great Spirit. Hence Concord was saved and Sudbury suffered." (Drake's "County Hist.")

In the Stow "Old Proprietors' Book," with date May 19, 1719, is the following record in relation to selections of land:

"Pitched on by Richard Temple between Plum Brook and Willard's Pond, Isreal Heald, senr., on Pompsitticut Hill, joining to Joseph Jewell's land, John Butterick, on Pompsitticut Hill, and on the north side of his ten acres of meadow. Jacob Stevens at the Oak swamp at his ten acres on Assabeth Brook and at Elbow meadow. Thomas Whitney, senr., joining to his half-moon meadow and Mr. Googen's land. Elizabeth Fairbank, on Pompsitticut Hill and at great meadow. John Whitaker, on Pompsitticut Hill and at green Meadow. John Eveleth, on Pompsitticut Hill. Joseph Daby, right across the Hill from his house-lot to Sudbury line Wetherby's line. Stephen Randall, four acres by his home-lot and at his own meadow on Assabeth Brook."

"Stow, Oct. ye 30, 1738. Voted, on said day that Ephraim Gates have one acre and three-quarters of upland in the common land in Stow, lying on the westerly side of said Gates' House-lot, for consideration of ten Shillings and one quart of Rume."

**PHILIP'S WAR.**—As we have reason for supposing that the part of Sudbury now Maynard was more or less occupied by English settlers when Philip swept the town with his besom of destruction, a few facts relative to that Indian invasion may be both interesting and important. The attack, as has been stated, was on the 21st of April, 1676. It was a large force that was led by Philip. According to some writers there were 1500 warriors and squaws. There was not a town to the westward of Sudbury to serve as a barrier to the conquering march of the chief.

Marlboro' had fallen, and her dwelling-houses, except the garrisons, were ash-heaps. A few weeks before this attack a repulse was given the enemy by men from Sudbury and Marlboro', who surprised them as they slept at night about their camp-fires, near the town's western boundary. This attack, though it may have hindered them from further depredations at the time, served only as a temporary check; and it is supposed that to retrieve the loss sustained at that time, and avenge the death of their slain, as well as to wipe out another settlement towards the seaboard, they rallied with a mighty force for the work. The west part of the town was to feel the first effects of the onslaught, and there was no resource left the inhabitants but to leave the farms they had cleared, and the humble dwellings they had erected by unremitting toil, and flee to the garrisons. The nearest of these was, so far as we know, the Walker garrison, which still stands in the "New Grant" territory, in the third squadron, and not far from the southern boundary of the Northwest District. It is a quaint old structure in the walls of which are upright plank to resist the force of balls. Another place of refuge was in the Pantry (Northeast) District of Sudbury. At this place was a small block-house, and, tradition says, a garrison-house. Another garrison, on the west of Sudbury River, was the Haynes garrison, near the Sudbury River meadows; and still another, the Browne garrison, at Nobscot, in the fourth squadron of the "New Grant." Probably within one or all of these, and other fortified farm-houses on the west side, of which we have no information, the inhabitants of the "New Grant" lands were sheltered by the night of the 20th of April. The case of Thomas Plympton and Boon, already mentioned as fleeing before the savages to a place of refuge, probably indicates the movements of all the settlers in that exposed region at that time. Early on the morning of the 21st the enemy applied the torch to the deserted dwellings, having been distributed throughout the town during the night for the purpose, and the settlers saw, in the smoke borne aloft on the morning air, the last trace of their former dwelling-places. Around the garrison-houses was a scene of tumultuous conflict. About the time of firing the deserted houses the enemy attacked the fortified places with great fury. The fight at the Haynes garrison lasted from morning till midday, when the savages were repulsed by the bold defenders who sallied forth, and, as the record informs us, drove them from their "skulking approaches." In all the sad scenes of those days—the fight, the siege, the defense, the people of the "New Grant" lands doubtless had their share, and none more than they would be likely to experience their desolating effects. Relief was sent from neighboring towns, and from as far east as Boston. Twelve men came from Concord, eleven of whom were slain in the river meadow near the Haynes garrison-house. Another party came from Watertown, which then was



the border town on the east. This was commanded or sent by Capt. Hugh Mason, and did valiant work in assisting to drive the Indians from the east to the west side of the Sudbury River, and so saving the east side settlement. The other force was led by Captain Wadsworth, of Milton. Captain Wadsworth engaged the main force of the enemy at Green Hill South Sudbury. He was drawn into an ambush and fought bravely till the approach of night and a forest fire forced him from his position, when his ranks were broken and most of his command were captured or slain. A monument marks the spot where the slain soldiers were buried in one common grave, near where they fell. (For details of the Wadsworth Fight or Battle of Green Hill, see "History of Sudbury.") But though a part of the town received assistance, nothing could save the Northwest District, which, from its isolated condition, was doomed from the first approach of the savage.

**LOCATION OF EARLY HOMESTEADS.**—Tradition and record have located some of the early homesteads and given a few fragmentary facts concerning the early settlers.

*Smith.*—The lands at first possessed by the Smith family were situated on both sides of the Assabet River, and included all that now occupied by the Assabet Manufacturing Company. An old Smith homestead stood in the rear of Sudbury Street, on the island side of the river, and other homesteads of the family were scattered about the territory. The only person now left in town bearing the family name is Benjamin, who lives on the Stow side of the river. Abraham and William built a family tomb on the William Smith place. On the Levi Smith place, now owned by the Levi Smith heirs, Jonathan kept a hotel about eighty years ago. John was at Sudbury in 1647. He may have been John Smith, an early settler of Watertown. His wife's name was Sarah. He had assigned him lot No. 29 in the Second Squadron of the "Two-Mile Grant." The names Thomas and Amos were early in the family.

There is a tradition that some time early in the settlement of the town, during a severe storm in the spring of the year, several persons came to and were quietly quartered in the barn of one of the Smiths, perhaps Thomas, near where Mr. A. S. Thompson now resides. The unknown visitors were afterwards supposed to have been pirates, from the fact that they were very free with their money, paying liberally for what they obtained from the family. It was said that they threw "pieces of eight" at the swallows for amusement, and before leaving procured from the house some clothing fitted for bags, and tools for digging. The bags, being filled with something apparently heavy, were carried by them to the woods, northerly of the house, and probably buried. The suspected parties soon after left, no one knowing whither they went. Subsequently Mr. Smith received a letter from some pirates that had been cap-

tured, convicted, and were about to be executed, requesting him to come and see them, and they would give him information that would be of value to him; but Mr. Smith, with the feeling of distrust for criminals common to those days, paid no regard to the request, and, for aught known, the secret died with the writers and may never be revealed, unless some fortunate person should discover the hiding-place.

*Maynard.*—It is supposed that Simon Maynard was one of the original settlers of the soil. Another who was there early was Zachariah. The Maynard homestead was probably near "the Spring," a few rods east of the James McGrath, formerly the Otis Puffer place. Little or no trace now remains of this ancient homestead, and the household that dwelt in it were long ago gathered to their fathers. The first Maynard in Sudbury was John, who, it is supposed, brought with him to America a son Joseph, aged eight years. He married for his second wife Mary Axdell in 1646. By this marriage he had a son named "Zachery," born in 1647, and three daughters, one of whom married Daniel Hudson. Mr. Maynard was a petitioner for the Marlboro' Plantation, and died at Sudbury in 1672. Descendants of the family still live in Sudbury and Maynard, among whom are John A., of the former town, and the Maynards of the latter, who are proprietors of the Maynard Mills, and from whom the town has received its name.

*Rice.*—It is supposed that Mathias was the earliest of this name in the territory. He married a sister of John and Joseph Balcom, and, it is supposed, owned a strip or range of land running parallel with the Balcom estate. The name of Jonathan has long been familiarly associated with the Rice tavern. The first to keep this old inn was Jonathan, Sr. It was opened probably in the early part of the eighteenth century, perhaps earlier, and was continued as an inn until about 1815. The brother of Jonathan was William. Jonathan, the successor of the first landlord, was his nephew. He was a bachelor, and in stature tall and slim. He died about 1828, near the age of eighty. The Rice tavern was kept at the place now in the possession of John H. Vose.

Colonel Jonathan Rice was a prominent military man. He is mentioned on the Sudbury muster rolls as he passes through the various grades of office. In 1777 and 1778 he is mentioned as captain at Saratoga in a three-months' campaign. The lands connected with the Rice estate were conveyed by Benjamin Crane, of Stow, to Joseph Rice, of Marlboro', in 1685, and are described as follows:

"Six Stone and five acres of land that he purchased of John Woods, Senr., and John Rutter, Senr., and is bounded northward and westward with the land of Thomas Wedge, southward with the land of Solomon Johnson, Junr, eastward by a highway thirty rods wide, running between the squadron of lots in the New Grants of Sudbury aforesaid, to have and to hold the said tract of land, six stone and five acres (be the same more or less) with the house thereon erected, and all the fences belonging to the said tract of land, and all timber and firewood and the orchard thereon, with all the conveniency of water thereon, whether of Pond or Brook, and all profit and advantage."

This land was conveyed by Jonathan Rice to William Rice, his son, and in 1733 described as bounded by land now in possession of Ephraim Pratt.

Edmund Rice was one of the early grantees of Sudbury, and one of the petitioners for the plantation of Marlboro' in 1656. His son Henry came with him from England, and had assigned him lot No. 31 in the third squadron of the "New Grant."

*Brown.*—The Brown farm, which consisted of two hundred acres allowed to William Brown by the General Court, was situated north of the Assabet River, mostly on the bend running westerly. It lies on both sides of the road to South Acton, and its northern boundary reaches nearly to the Acton town bound. The Marlboro' Branch of the Fitchburg Railroad passes through a part of it. We are informed by a deed dated 1739 that it was conveyed by Edmund to Josiah Brown, of Sudbury, for the sum of £1500.

The following is a partial copy of the deed, dated, Sept. 3. 1739 :

"To all people to whom these presents shall come, Greeting: Know ye that I, Edmund Brown, of township of York, in the Province of ye Massachusetts Bay, in New England, yeoman, for and vpon consideration of ye sum of Fifteen Hundred Pounds to me in hand well and truly paid before the inscaling hereof, by Josiah Brown, of Sudbury, in the County of Middlesex. &c. . . . a certain tract of land Cytnate, Lying, and Being in Stow in the County of Middlesex, and Province aforesaid, containing by estimation Two hundred acres, be the same more or less, bounded as followeth, viz.: Beginning at ye Northwesterly corner of the premises, at a Stake & Stones thence, running easterly one mile to a thirty-rod highway—thence turns and runs southerly on said highway seventy-seven rods, or near thereabouts to lands in the possession of Edward Fuller, and thence runs westerly one mile to lands in the possession of Amos Brown—thence northerly to the Stake & Stones where we began. Also, one other piece of land lying in Shrewsbury, &c.

EDMUND BROWN.

The Brown farm has since been divided up, and is now to an extent possessed by the Brown heirs. Fifty acres belong to George Brown and another section to Henry Fowler, who married into the family.

Rev. Edmund Brown was the first minister of the Sudbury Church and died in 1678; William was the first deacon. They both came from England and were of the town's original grantees.

*Puffer.*—Jabez and James, the first of this family in Sudbury, came from Braintree in 1712. Capt. Jabez married Mary Glazier in 1702. He had seven children and died in 1746. Jabez (2d) married Thankful Haynes, of Sudbury. A son of Jabez (2d) was Rev. Reuben Puffer, who graduated at Harvard College in 1778. He afterwards resided at Berlin, and became somewhat distinguished in his profession. He received the degree of D.D. from his *Alma Mater*. The Puffer farm was in the southerly part of the "New Grants," and was formerly the Wedge-Pratt farm. In this vicinity were extensive woodlands, which were the favorite resorts of wild pigeons. These birds were caught in abundance by means of a net; and to such an extent was this done on the Puffer place, that one of the late proprietors was familiarly known in the neighborhood as "Pigeon-Catching Puffer."

The process of capturing these birds was to spread grain over the ground in some favorable place in the woods for the space of a few feet or rods and thus entice the birds to a spot where a net was so arranged that it could be sprung by a person concealed in a bow-house. Due precaution was taken by the proprietor to prevent the firing of guns in the near neighborhood, and the birds, for a time undisturbed, lingered about the place until allured to the net. This skillful pigeon-catcher once took thirty-nine dozens and eleven birds at one draw of his net; the twelfth bird of the last dozen was also captured, but escaped before being taken from the net.

*Freeman.*—The mark of Samuel Freeman, with the name of John Balcom, is attached to the Indian deed of the "New Grants," testifying that John Boman, one of the Indian proprietors of the land, signed the deed in their presence. We have no definite knowledge of the exact place of the Freeman homestead. The name of Joseph is among the eleven Stow settlers who had lots assigned them in 1678 or 1679; and the same name is among the Sudbury petitioners for relief because of loss in King Philip's War. John Freeman was one of the original Sudbury grantees. His wife's name was Elizabeth, and they had one child named Joseph, born March 29, 1645.

The name of Joseph Freeman is among the names given in the Indian deed of the "New Grant."

*Gibson.*—The Gibson family early and for a long time lived on the Stow side of the river, on what is now known as the Summer Hill farm, on the south side of Pomposetticut Hill. An early member of the family was Arrington.

*Taylor.*—The Taylors lived west of the present Balcom place, and their estate extended northerly towards the river. The lands long since passed out of the possession of the family.

*Brigham.*—The Brighams lived on the old Sudbury and Marlboro' road, near the Sudbury town line. The old Brigham homestead, where Abijah formerly lived, stood about ten rods west of the present Lucius Brigham house. It was a large, old-fashioned, red building, with a long sloping roof. The name of John Brigham is on the Indian deed of the new grant lands, and also on the petition to Gov. Dudley in 1706-07 for a West Precinct in Sudbury. The ancestor of the family in New England was Thomas, who came from London to America in 1635. The name of John Brigham is among the names given in the deed of the "New Grant."

*Marble.*—The Marble family lived on the Stow side of the river. The marble place was probably that occupied by the Daniel Whitman family, on the Acton town line. None by the name now reside in town.

*Pratt.*—This family lived in the Northwest District of Sudbury, in the south part of the present territory of Maynard. In 1743 the farm was sold to Jabez Puffer, of Braintree.

Ephraim Pratt went to Shutesbury, where he died in



1804. It is said that he was one hundred and sixteen years old at the time of his death. The following is an account given of him in Dr. Dwight's "Travels:"

"He was born at Sudbury, Massachusetts, in 1687, and in one month from the date of our arrival (Wednesday, November 13, 1803), would complete his one hundred and sixteenth year. He was of middle stature, firmly built, plump, but not encumbered with flesh; less withered than multitudes at seventy; possessed considerable strength, as was evident from the grasp of his hand and the sound of his voice, and without any marks of extreme age. About two months before his sight became so impaired that he was unable to distinguish persons. His hearing, also, for a short time had been so imperfect, that he could not distinctly hear common conversation. His memory was still vigorous; his understanding sound, and his mind sprightly and vigorous. The principal part of the time which I was in the house, he held me by the hand; cheerfully answered all my questions; readily gave me an account of himself in such particulars as I wished to know, observed to me that my voice indicated that I was not less than forty-five years of age, and that he must appear very old to me; adding, however, that some men who had not passed their seventieth year, probably looked almost or quite as old as himself. The remark was certainly just; but it was the first time that I had heard persons who had reached the age of seventy considered as being young. We are informed, partly by himself and partly by his host, that he had been a laborious man all his life; and, particularly, that he had mown grass one hundred and one year successively. The preceding summer he had been unable to perform this labor. During this season his utmost effort was a walk of half a mile. In this walk he stumbled over a log and fell. Immediately afterwards he began evidently to decline, and lost in a considerable degree both his sight and hearing.

"In the summer of 1802 he walked without inconvenience two miles, and mowed a small quantity of grass. Throughout his life he had been uniformly temperate. Ardent spirits he rarely tasted. Cider he drank at times, but sparingly. In the vigorous periods of life he had accustomed himself to eat flesh, but more abstemiously than most other people in this country. Milk, which had always been a great part, was now the whole of his diet. He is naturally cheerful and humorous, and not much inclined to serious thinking. According to an account which he gave his host, he made a public profession of religion, nearly seventy years before our visit to him; but was not supposed by him, nor by others acquainted with him, to be a religious man. He conversed easily, and was plainly gratified with the visits and conversation of strangers. When he was ninety-three years old, he made a bargain with his host (who told us the story), that he should support him during the remainder of his life for £20. He was never sick but once, and then with fever and ague. It is scarcely necessary to observe that a man one hundred and sixteen years old, without religion, was a melancholy sight to me."

*Wood.*—None of the former Wood family now live in Maynard. A little more than a quarter of a century ago two of the family resided on the Stow side of the river and kept quite a popular ladies' boarding-school. The house belonging to the family is near the old Sudbury and Stow town line. The bridge near the "Whitman Place," is commonly known as the "Dr. Wood's Bridge."

John Wood was one of the original grantees of Sudbury. He was one of the petitioners for the Marlboro' township, and was one of the selectmen of that town in 1663-65.

*Jekyl.*—The land owned by Jekyl was, it is supposed, on the Stow side of the river, in the vicinity of Pompassitcutt Hill. John was the name of an early member of the family.

*Balcom.*—The Balcom estate was first owned by John and Joseph. It included land now in the possession of Asabel Balcom, Esq., and three or four strips extending from about this place to the Vose farm. The Balcoms are descended from Henry, of

Charlestown, Mass., a blacksmith. He married Elizabeth Haynes, of Sudbury. Soon after his death, in 1683, the family moved to Sudbury, and settled in the locality above designated. The family has been a prominent one, and the name familiar on the muster-rolls of the town. Asabel Balcom, the only one of the name remaining in town, is a prominent citizen. Before the incorporation of the town he was one of the familiar town officials of Sudbury. At one time he taught the school in the Northwest District. He was connected with the Sudbury military company, a justice of the peace, and passed through the various town offices with the esteem of his townsmen. He wrote the historical sketch of Maynard for Drake's "County History."

As one by one the former owners of these old estates passed away, their remains were probably carried for interment to the old burial-places of Sudbury and Stow. The older burying-ground in Sudbury was on the east side of Sudbury River, near the present Wayland Centre. About the time of the erection of a meeting-house at Rocky Plain (Sudbury Centre) land was set apart for a burial-place there, and since then slow processions from the Northwest District have mostly stopped at its gate. The grave of Captain Jabez Puffer is just beside the county road, on the north side of this yard; and scattered throughout that "thickly-peopled ground" are time-worn tombstones on which are inscribed the names of Rice, Balcom, Smith, Pratt, Maynard, Willis and others.

EARLY RELIGIOUS AND EDUCATIONAL ADVANTAGES.—As Maynard territory was originally a part of two towns, and situated on the outskirts, the inhabitants were remote from churches and schools. Those living in Sudbury were prior to 1722-23, at which time a meeting-house was erected at Rocky Plain (Sudbury Centre), a half dozen miles from church. On a petition presented to the General Court by the people in the west part of Sudbury, bearing date January 15, 1707, among the thirty one signatures are the following names of persons who probably lived in the Northwest District: "John Brigham, Tho. Smith, timothy gibson, Jr., Joseph F. Jewel [his mark], Melo C. Taylor [his mark], John Balcom, Joseph Balcom, Thomas Smith, Junior, Jonathan Rice." The substance of the petition sets forth the hardships incident to the long journey to the meeting-house, on the east side of Sudbury River. The following is the petition:

*"Petition of the West Side People of Sudbury to Governor Dudley and the General Assembly.*

"The petition of us, who are the subscribers living on ye west side of Sudbury great River, Humbly showeth that whereas ye All-wise and over-Ruling providence of ye great God, Lord of Heaven and Earth, who is God blessed forever moore, hath cast our lott to fall on that side of the River by Reason of the flud of watare, which for a very great part of the yeare doth very much incomode us and often by extremity of water and terrible winds, and a great part of the winter by ice, as it is at this present, so that wee are shut up and cannot come forth, and many times wee doe atempt to git over our flud, we are forced for to seek our spiritual good with the peril of our Lives.

"Beside the extreme Travill that many of us are Exposed unto sum



SUDBURY CENTRE.

UNITARIAN MEETING HOUSE,—TOWN HALL,—METHODIST MEETING HOUSE.



3: 4: 5: 6: miles much more than a Sabbath day's journey, by Reason of these and many more objections—to many here to enumerate—whereby many of our children and little ones, ancient and weak persons, can very rarely attend the public worship. The considered premises we truly pray your Excellency and ye Honorable Council and House of Representatives to consider and compassionate us in our Extreme suffering condition, and if we may obtain so much favor in your Eyes as to grant us [our presents] as to appoint us a Community to see and consider our circumstances and make report thereof to this honorable Court. And your pore petitioners shall ever pray.

“Sudbury, January 15<sup>th</sup> 1706-07.”

This shows that distance did not altogether deter the people from Sabbath observance in the house of worship, but it indicates the denials they endured for the sake of their faith.

It also shows the condition of things to which the people of the district were subjected. It was by no means a meaningless paper that was thus sent to the Court, but every sentence had a real significance. To be deprived of sanctuary privileges in those times had more of hardship than such deprivations would have in these later years. With few books of any description in their homes, with no issues of the periodical from a weekly press and little intercourse with their townspeople of other parts of the sparsely-settled community, absence from church on the Sabbath meant much. Neither did the petitioners overestimate the obstacles that sometimes stood in their way. It was not the mere matter of distance, but the perils that were incident to it, of which they mostly complained. Those brave pioneer spirits were not stopped by a shadow. They were made of stern stuff, and it took a *substance* to block up their way. But the substance was there. The Sudbury River was at times utterly impassable. Vast floods sometimes covered the entire meadows. On different occasions the inhabitants of Sudbury sought aid from the General Court for the betterment of the river meadows. The same floods that covered the meadow-lands covered, also, the causeway, and sometimes the bridge itself. The town, in its earlier history, appointed parties “to stake the causeway,” that when the flood was upon them travellers might not stray from their way and perish. Again and again were those causeways raised to a place then above the flood, but not until comparatively modern times were they exempt from occasional inundations.

But better times were to come to the people.

The petition for a division of the town of Sudbury into an East and West Precinct succeeded after a lapse of nearly a score of years. By 1723 preaching services began to be held on the west side of the river and a meeting-house was completed there by 1725. New Sabbath day accommodations were thus afforded to the inhabitants of the Northwest District, and the distance to the meeting-house was shortened by about three miles. No longer was the “Great River, with its flud of watare,” to keep them at home on Sunday. At the time that this new meeting-house was erected, the New Lancaster Road ran, as now (with some slight variation) from “Rocky Plain” (Sudbury

Centre) to the vicinity of the Assabet River and the distance over it was but about three miles. In those earlier times this distance might be considered quite short, especially would it be so considered in comparison with the longer one which had hitherto been travelled. There was no swelling flood to be crossed; no high, bleak hills, with a rough, circuitous path, but a pleasant way by the occasional farm-house and sometimes by the sheltering woods.

The people of the town's out-districts in those days carried their dinners with them to church, and sometimes a small foot-stove with coals. Some of the inhabitants from the remote homesteads had a small house near the place of worship, called a “noon-house,” whither they repaired at the noon intermission. These “noon-houses” were provided with a fire-place, which the owners kept supplied with wood, and in this snug, quiet resort they could comfortably pass the noon hour, warm their lunch, replenish their foot-stove with coals and drive off the chill of their long morning walk or ride, and the still greater chill occasioned by the fireless meeting-house. As late as 1772 there is on the Sudbury record the following, relating to four persons who were, it is supposed, then citizens of the Northwest District, and who were probably associated as neighbors in the work of providing a “noon-house:”

“The town gave leave to John Balcom, Joseph Willis, Abijah Brigham and Jonathan Smith, to set up a small House on the town land near the west meeting-house for the people to repair to on the Sabbath day.”

In those times the people rode to meeting on horse-back, the pillion being used, a man riding in front and the woman behind. The old “horse-block,” until within a few years, stood beneath a large button-wood tree before the old meeting-house at Sudbury Centre. To this large, flat stone—for such the “horse-block” was—the church-goers from the Northwest District directed the horse, that the woman might safely alight. There they unloaded the foot-stove and basket of lunch, and, if early, repaired perhaps to the noon-house to deposit their food, arrange their wraps, and start a fire that it might be in readiness for their noon-day meal.

The people of the “New Grant” lots, after the completion of a west-side meeting-house at Sudbury, still enjoyed the services of the Rev. Israel Loring, who cast his lot with the West Precinct. The ministrations of such a man were a privilege to any people who were religiously disposed, and their long journey was by no means without its great spiritual benefits. Dr. Loring continued their minister for years, dying in 1772, in the ninetieth year of his age and the sixty-sixth of his ministry. His successor in the pastoral office was Rev. Jacob Bigelow, who was ordained Nov. 11, 1772, and continued their minister for years.

The church privileges that were afforded the set-



tlers of the Maynard territory by Sudbury were, so far as we know, all that they received until as late as 1683, when the town of Stow made a "rate" for preaching. One of the early ministers who preached a short time on the Stow side was Rev. Samuel Paris, in whose family at Salem Village (now Danvers), the Salem witchcraft delusion began. June 5, 1685, the town of Stow made a rate to pay Mr. Paris "for his pains amongst us." This clergyman afterwards lived and taught school in Sudbury, where he died. The youth of the Northwest District may have had him for an instructor, as the records inform us that in 1717 he was to teach school "four months on the west side the river and the rest of the year at his own house."

Mr. Paris preached but a short time for the people of Stow. On the 24th of July, 1699, a call was extended to Rev. John Evcleth, and in 1702 he was installed as pastor. He continued as the town's minister until 1717, when he was dismissed, and in 1718, Rev. John Gardner became his successor and continued such for over fifty-six years. For substance of doctrine doubtless the preaching to which which the people who lived on either side the river listened was sound and after the old forms of faith, but until the commencement of Mr. Gardner's pastorate there probably lacked on the Stow side that stability and consecutiveness of influence that the people enjoyed who lived on the Sudbury side, where there were but three pastors in the long space of more than a century and a quarter, during a large part of which time the ministry was exceptionally good.

But after Mr. Gardner's installation there was a long, generally peaceful and influential pastorate, during which season over two hundred persons united with the church.

After Rev. John Gardner's decease, Rev. Jonathan Newell was installed as pastor of the Stow Church. His installation took place in 1774, and continued until December 22, 1828, when the town accepted of his resignation and voted "to hold in lasting remembrance and veneration the Rev. Mr. Newell . . . for the deep interest he has ever manifested in their welfare collectively and individually."

SCHOOLS.—Educational privileges, like those of a religious nature, were for years only to be obtained by exposure and effort. In Sudbury, prior to 1700, they were very scant; and when, a little later, a school was established on each side the river, the children living remote from the centres would naturally be at a disadvantage. But as years advanced, privileges increased. By April 17, 1719, the town was called upon "to see if it will grant the northwest quarter of the town's petition, they desiring the school-master some part of the time with them." Among the teachers who early taught in town was John Balcom. In 1701 the town "voted and chose John Long and John Balcom," who were to "teach children to rede and wright and cast accounts." As the family of Henry Balcom, of Charlestown, moved

to the northwest part of Sudbury about 1685, it is probable that this family furnished one of the town's early school-masters. In 1779 the town of Sudbury voted to build a new school-house in the "northwest corner of the town," and to appropriate two old school-houses for the erection of a new one. In 1800 the town granted money for building three school-houses, which money was to be equally divided between the districts. The Northwest was to have for its share \$157.50. Lieutenant Hopestill Willis was then committee-man for the district. The northwest portion of Sudbury, now in Maynard, was, it is supposed, a school district for at least a hundred and fifty years. The school-house stood at about the centre of the district, by the county roadside, not far from the Balcom place. For years there was quite a well-known private school for young ladies in this district, called the Smith School. It was kept by Miss Susan Smith at the Levi Smith place and was discontinued about thirty years ago. On the Stow side school privileges were perhaps even more meagre in the early times than on the Sudbury side, its settlement being of later date. The first reference to schools there is said to be in 1715, when a school-master was chosen for one quarter of a year. The schools were at first kept in private houses and the vote to build the first school-house was in 1731-32.

CUSTOMS, MANNERS AND LAWS.—The customs, manners and laws of Sudbury belonged to the inhabitants of the Northwest District in common with all the others. The people were of an English ancestry, associated together in pioneer work and partook of and were moulded by the same general influences. They were religious in their habits, stanch and Puritanic in their principles. They greatly venerated God's word. Town-meetings were opened by prayer, and an overruling Providence was recognized in life's common affairs. For many years the people met for political purposes in the meeting-house on the east side of the river. At this place also, as a small social and commercial centre, they obtained news from the other settlements. Every tax-payer was called upon to support the minister of the town by the payment of "rates." These rates were levied by the invoice-taker and gathered by the town marshal. The people were as surely called upon to pay the minister's tax as the King's tax.

The following records show that the town was not careless in collecting these dues: "November, 1670, Ordered that Jon. Stanhope do see that the minister's rate be duly paid, and in case any neglect or refuse to pay their proportions to said rates when due, he is appointed and empowered by the town to summons such persons before a magistrate, there to answer for their neglect." In 1683-84 it was voted, "That whereas certain proprietors and inhabitants of the town have neglected to pay their proportions to the minister's rate, and added to the evil by not paying the proportion due upon the two six months' rates



made since, to the dishonor of God, contempt of his worship, unrighteousness to their neighbors, as if they : : : slyly intended they should pay their rates for them again, and to the disturbance in and damage of this town, after so much patience used, and to the end this town may not longer be baffled : : : In his majesties name you are therefore now required forthwith to [collect] by distress upon the monies, neat cattle, sheep or other beasts, corn, grain, hay, goods or any other estate movable (not disallowed by law) you can find so much of each person herein named so greatly transgressing, the several sum or sums set off against each man's name."

In the early times there were people living on the town's border, who were designated "farmers," and their estates were called "farms." It was probably with reference to these that the following order was passed in 1677-78: "All persons bordering upon this town and who live and dwell near unto the precinct thereof shall pay (not only to the ministry but also) to all town rates, for that they belong to us, they shall be assessed their due proportions, as all other inhabitants of this town are, and in case of any of them refusing to pay, the same shall be levied by distress."

The early settlers were accustomed to look carefully after the morals of the community. The town was divided into districts and men were chosen to visit, individually, each family and "inspect their condition," and catechise the children and servants, and render a report of their doings to the town. At one time the selectmen were entrusted with this important matter. The stocks were a means of correction and punishment. These were placed near the meeting-house; and are repeatedly mentioned in the records. Later, in the town's history, tithingmen were appointed, and the service of these officials was continued for years.

Commercial transactions were carried on by means of agricultural products, money being a scarce article, and the settlers would convey these products to some central place for barter or for the payment of debts. The inn was the place generally used for this kind of exchange, and the Parmenter ordinary is often referred to in this connection. The minister was paid partly in money, but largely in such articles as flax, malt, butter, pork and peas.

Rates for labor were regulated by town action. Carpenters, thatchers and bricklayers at one time were to have "twenty pence for a day's work; and common laborers eighteen pence a day." Yearly covenanted servants were to take but five pounds for a year's service and maid servants were to take but "fifty shillings the year's service." Laws were made concerning domestic animals, viz.: that cattle were not allowed to go at large on the town's common land except under certain restrictions; and swine were to be "ringed and yoked."

Bounties were offered for the capture of wild animals; as wolves and foxes, and at times also for the de-

struction of mischievous birds. The town provided ammunition for the inhabitants, and men were assigned to the duty of procuring it and dividing it up. For a time the meeting-house was used as a place of deposit for the "town's stock of ammunition." The town early set apart reservations of land for pasturage and timber for the public use. There was one large reservation on the east and one on the west side of the river; and these two together contained a large share of the original grant of five miles square. The reservation on the west side extended from the river nearly to the eastern border of the two mile grant, and northerly nearly to the northeastern part of the territory now Maynard. The inhabitants were limited on the number of cattle they were allowed to pasture in the common land by a rule based on the number of acres of meadow-land which they possessed.

In the social life of those days great respect was paid to merit and position. Seats in the meeting-house were assigned in accordance with age, merit and the amount paid for the support of the ministry. Military titles were much in use; even the minor officers of the rank and file were carefully designated by their appropriate affix. Sergeant, Corporal and Ensign, Lieutenant and Captain are common terms on the record. The term Goodman was applied to men considered especially substantial and trustworthy. Political officers were chosen in accordance with merit; and when a person was elected to a public position, he was expected to serve, unless a good excuse could be rendered. If he refused he was subjected to a fine. Idleness and lack of thrift found no favor with the early settlers of Sudbury. This class were not allowed to enter the territory, if their coming was known; and if they entered by fraud or stealth they were liable to be warned away, and any resident who knowingly encouraged the coming of such a one was subjected to a fine and censure.

The circumstances of the people required the strictest economy and industry. A long succession of inter-colonial wars oppressed them with heavy taxation; and the number of able bodied men was at times depleted by calls to the country's service at the front. The implements of husbandry were rude and clumsy and mostly of home manufacture. Home-spun fabrics were in use, and the women and older children needed strong and nimble hands to keep the household clothed. The first houses were small, rude structures; and the material of which they were made was probably all wrought out by hand. There is no mention of a saw-mill in town till 1677, when permission was given to "Peter King, Thomas Read, sen., John Goodenow, John Smith and Joseph Freeman to build a saw-mill upon Hop Brook, above Peter Noyes's Mill." This mill was situated in the second or third squadron of the New Grant. Two of the foregoing names are of settlers in the North-west District. Before the erection of this saw-mill,

sawn material would be scarce. Probably hewn logs were largely used, with clay placed over the joints. The roofs were covered with thatch. Clay and thatch were made use of in the construction of the second meeting-house in 1654. The records inform us that a committee was appointed "to agree with somebody to fill the walls of the meeting-house with tempered clay, provided they do not exceed the sum of 5 pounds 10 shillings." The following is a record of a house and barn put up by Edward Rice in the south-east part of Sudbury about 1650. The dwelling-house was "30 foote long, 10 foote high stud, 1 foot sill from the ground, 16 foote wide, with two rooms, both below or one above the other; all the doores well hanged, and staires, with convenient fastenings of locks or bolts, windows glazed, and well planked under foote, and boarded sufficiently to lay corne in in the story above head." The barn was "50 foote long, 11 foote high in the stud, one foote above ground, the sell 20 foote if no leantes, or 18 foote wide with leantes on the one side, and a convenient threshing floare between the doares" (Barry). In the primitive dwellings there may have been more of warmth and comfort than we are wont to suppose. Many of them were built near the shelter of the forest, or on the sunny side of some protecting upland. Within the building was a large fire-place with a broad stone hearth. Wood was abundant and near at hand; and as the bright flames flickered up on a winter's night they afforded both light and heat.

**HIGHWAYS, BRIDGES AND GRIST-MILL.**—*Highways.*—The primitive highways of this territory were doubtless rude, being, as in every new country, but mere wood-paths or trails to the scattered homesteads and meadow-lots, and, in this case, centering in a "great road" which led to the meeting-house, tavern and mill. As these public places lay in a southerly direction, it is probable that one of the earliest main highways was the "New Lancaster Road." This road probably existed previous to 1725; and its course, as given on the Mathias Mosman map of 1794, was from the Sudbury meeting-house northwesterly, passing south of Vose's Pond by the old Rice tavern into Stow. The present "Great Road" from Sudbury Centre by J. H. Vose's is supposed to be a part of that road. This is called the "New Lancaster Road" to distinguish it from the "Old Lancaster Road," of Sudbury, which was laid out about 1653, and which is designated as the "Old Lancaster Road" on the Mosman map.

As the "New Lancaster Road" was long since considered ancient by the inhabitants of the Northwest District, it has been called the "Old Lancaster Road," and hence may have been considered by some to be the only Lancaster road. The "Old Lancaster Road" passed out of Sudbury some distance south of the new one, and is that mentioned in connection with the laying out, apportionment and location of the "New Grant" lots. As the "New Lancaster Road" is in-

tersected at Sudbury Centre by a way that led to the Hop Brook grist-mill, or Noyes' mill, at South Sudbury, the settlers of this district would naturally go to mill by this way before the erection of a mill nearer by. A highway that early passed diagonally through the Sudbury part of Maynard is what was known as the "Old Marlboro' and Concord Great Road." This was a much-travelled highway in the last quarter of the last century. At its intersection with the New Lancaster Road stood the Old Rice Tavern; and along its course a little to the northerly were some of the old estates of the district. As the Northwest District developed, short ways were provided for it by the town. Between 1725 and 1750 mention is made in the records of a way from "Honey Pot Brook through Jabez Puffer's land." The "Thirty-rod highway," going northerly, passed a little easterly of the Rice tavern; and it is not improbable that the North road, by the Balcoms, is a part of that ancient landmark. It is supposed that the east "Thirty-rod highway" reached the town's northerly boundary at or near the powder-mills, by Acton and Concord Corner.

*Bridges.*—The first record of which we have any knowledge concerning a bridge in this territory is of date Dec. 14, 1715, when the town of Sudbury voted that "there be a horse bridge built over Assabeth River, . . . and that the selectmen do order that y<sup>e</sup> bridge be erected and built over Assabeth River, between y<sup>e</sup> land of Timothy Gibson's and Thomas Burt's land." The first bridge was probably the Lancaster road bridge, and known as the Dr. Wood's Bridge. It stood on or by the site of the present bridge near the Whitman place, not far from the entrance of Assabeth Brook. The bridge next cast is the old Fitchburg road or Haman Smith Bridge, and was built about seventy-five years ago. The next is the Jewell Mill's Bridge, and was probably built to accommodate the mills. The Paper Mill Bridge was built a little more than half a century ago. It is supposed that previous to its erection the river was crossed at that point by a fordway. The road connected with this bridge was laid out by the county commissioners about the time the bridge was made.

*Grist-mill.*—The first grist-mill was near the present Brooks place. It has had several owners, among whom are Gibson, Jewell and Smith. A saw-mill has been connected with it; and thither the inhabitants carried their saw-logs and corn in those early years, when "to go to mill" was quite an event to the homestead. At the mill and the inn the inhabitants of the hamlet gossiped and gathered the news, as well as procured household supplies. The bread of those days was made largely of rye and Indian meal, wheat being but little used as late as the beginning of the present century. This main reliance on meal made large demands on the mill, and from long distances the grists were brought in a rude cart or on horse-back. Thus this mill was an important place, and although an humble structure in comparison



with the large factories that stand to-day near by, it was very essential to the comfort of man and beast.

CHARACTER OF THE SETTLERS.—Notwithstanding this section was for a time so isolated, its influence was felt throughout the towns to which it belonged, and it furnished some of their best and most trustworthy citizens. In Sudbury the name of Balcom, Rice, Smith, Puffer, Brigham, Vose, Maynard and others have been on the list of the town's official board; while in Stow, the Gibsons, Whitneys, Browns, Conants, Smiths and others have been well-known and substantial citizens. On the Sudbury muster-rolls of the French and Indian and Revolutionary Wars, names long familiar in the Northwest District are common. In a list of fourteen Sudbury men, who were in the campaign for the capture of Louisbourg at Cape Breton, the name of Balcom is given four times. Four brothers enlisted in the closing campaign of the last French War, and were in or about New York in 1760, viz.: Joseph, Jr., Simon, Moses and John Balcom. The first two served as soldiers; Moses, at the age of eighteen, was detailed for duty as a boatman on the Mohawk River to forward army supplies to the front; John, aged sixteen, was employed as a teamster; Simon died in the army of fever, at the age of thirty-one; Joseph took the small-pox on returning home and died. His father and one child took the disease from him and died also. They were buried about the centre of the plain, on the farm of Lewis Brigham. The names of Sudbury men in the companies of Capts. Samuel Dakin, John Nixon and Josiah Richardson, who were in the Canada campaign of the French and Indian War, which are associated with the Northwest District are Eveleth, Puffer, Maynard, Skinner, Wetherby, Brigham, Balcom, Rice and Willis. These names repeatedly appear with different Christian names, indicating how well this territory was represented in those old wars. As the territory of Maynard was taken from two towns in which a patriotic spirit prevailed in the Revolutionary War, it is safe to assume that its inhabitants bore their full share in that protracted struggle.

Sudbury had five companies, two of which were from the West Precinct, and Stow had two in the engagement with the British on their retreat from Concord, April 19, 1775. On the Sudbury muster-rolls of the west side militia and minute companies, the name of Maynard is given five times, Rice five, Puffer five, Brigham four, Willis four, Smith three and Balcom two. It was stated by one who was a Sudbury citizen and soldier in the Revolutionary period that "to the honor of Sudbury" there was not a "Tory" to be found in the town. In the Great Civil War Sudbury and Stow did their full share of service. Sudbury furnished one hundred and sixty-eight men, which was over and above all demands, and appropriated and expended on account of the war, exclusive of State aid, \$17,575. It had a population in 1860 of 1691, and a valuation of \$1,052,778.

Stow furnished for the Union Army one hundred and forty-three men. Several soldiers from each of these towns lost their lives in their country's service. Not only were the former inhabitants of the Maynard territory influential in town matters and well represented in military service, but some of them exerted an influence which was largely felt in the formation of the town of Grafton, in Worcester County. The land of the Grafton township, which contains 7500 acres, was purchased of the native proprietors upon leases obtained of the General Court, May, 1724. The petition asking the privilege of making the purchase was presented by a number of citizens, principally from Marlboro', Sudbury, Concord and Stow; and the petitioners sought leave "to purchase of the Hassanamisco Indians land at that place." In the Indian deed concerning the territory, among other specific declarations is the following: "To Jonathan Rice and Richard Taylor, both of Sudbury in the County of Middlesex aforesaid, husbandmen, each one fortieth part thereof . . . to them and their respective heirs and assigns forever." After the purchase of the territory and the establishment of the plantation, those who composed the company laying claim to the territory held proprietors' meetings, more or less of which were at the house of Jonathan Rice in Sudbury. Their records and proceedings show the prominent part taken by Sudbury citizens in the formation of the township. A few specimens of these records are as follows: "At a meeting of the Proprietors of the common and undivided lands in Hassanamisco, holden in the house of Jonathan How in Marlboro', April, 1728, Mr. Jonathan Rice was chosen clerk for the Proprietors to enter and record all votes and orders from time to time as shall be made and passed in said Proprietors' meetings." "July 9, 1728. The Proprietors held a meeting at Sudbury, at the house of Jonathan Rice, and chose a committee to take charge of building a meeting-house." "Jan. 6, 1730. At the house of Jonathan Rice, voted to lay out 3 acres to each Proprietor 30 acres of land for the third division; voted to raise seven pounds of money on each Proprietor for the finishing of the meeting-house and school-house."

In the appointment of committees for important business Sudbury was creditably represented. The committee chosen "to take a survey of the plantation of Hassanamisco, and find out and stake the centre plot of the plantation," were Captain Brigham, of Marlboro', John Hunt, of Concord, and Richard Taylor, of Sudbury. Jan. 16, 1734, it was voted that Col. John Chandler, of Concord, and Jonathan Rice, of Sudbury, should be "a committee to make Hassanamisco a town."

In the work of securing church privileges and a meeting-house for the inhabitants of the west side of Sudbury, at the place called Rocky Plain, the indications are that the Northwest District had an important influence. After the first petition sent to the General

Court, which petition has been noticed and given, a committee was appointed at a town-meeting to protest against the west side petition. After hearing both the petition and remonstrance, the committee returned a report, May 13, 1708, which was in substance that they considered "the thing was necessary to be done, but their opinion is that now, by reason of the [grievous] times, not so convenient."

But the petitioners were not to be baffled by an answer like this. Accordingly, again they presented their case by another petition, dated May 26, 1708-9. This second petition sets forth the case thus:

"The Humble Petition of Several of the Inhabitants of the town of Sudbury, on the west side of the River.

"To Court session assembled May 26<sup>th</sup> 1708<sup>9</sup> showeth that your Petitioners lately by their Petition to the Great and General Assembly, represented the hardships & Difficulties they Labored when by reason of their distance from the meeting house and the difficulty of getting over the water and Some times Impossibility, there being three hundred and sixty five on that side and sometimes in the winter not one of them can possibly go to meeting, the East and West sides are Equal in their payments to the minister and therefore praying they might be made a Precinct and have a meeting house and minister of their side of the River, whereupon the petition was referred to a committee who upon Consideration of the premises (as your petitioners are Informed) have made a Report to this Great and General Assembly that the thing was necessary to be done, but their opinion is that now by reason of Troublesome Times not so Convenient.

"Your [Petitioners] thereupon humbly pray that this great and General assembly would please to Grant them the Prayer of their Petition, that they may be Empowered to build a meeting house and have a minister settled on their side, in such time as to this Great and General Assembly shall seem meet and Your Petitioners (and as in duty bound) shall pray,  
JOHN BRIGHAM, JOHN BALCOM. In behalf of ye rest."

The parties whose names are signed to this petition are, we infer, men from the northwest part of the town, and the fact that they thus head the list of persistent petitioners, leaves room for the fair conjecture that it was from this territory to a large extent, that a very strong influence went forth for the formation of the West Precinct of Sudbury.

The early inhabitants of the Maynard territory depended for a livelihood largely upon the products of the soil, for which the country was fairly suited. On the Sudbury side were extensive woodlands upon which some of the heaviest timber in the State has been produced. On the Stow side were good farming lands, and the land in the neighborhood of Pompassicent Hill was good for pasturage and tillage. But, as in every community where pasturage and tillage is depended upon, there was need of industry and economy. These traits prevailed. The families in early times were large, and as each household gathered about the kitchen hearth they made almost a little community of themselves. When a neighborhood gathering was needed for the transaction of business, a favorite place was the inn, and at the old Rice Tavern public business has doubtless many times been planned and discussed. Along the early years of the eighteenth century, meetings were held there relative to the adjustment of land matters, as indicated by the following:

"We the Subscribers and present owners of the New Grant lots in

Sudbury, and as we think and imagine, Proprietors of the two miles of land late granted to Sudbury by the General Court, called the New Grants, we humbly petition your honors to grant us a legal meeting as the law directs, to be at the House of Jonathan Rice, in said Sudbury, inholder, To do or act what may be lawful and needful when met in order to defend said grant of two miles, and every other legal act as Proprietors,

"JOHN CLAP,  
"JAMES HAYNES,  
"EPHRAIM PRATT.  
"JOHN BALCOM,  
"THOMAS SMITH,  
"JONATHAN RICE,  
"AMOS SMITH,  
"JOSEPH BOLCOM,  
and sixteen others."

For years after the settlement of the district there was no commercial centre; but in process of time the water-power of the Assabet River began to be used for manufacturing purposes, and a hamlet or village was commenced.

About 1821 or 1822 a part of the water-power formerly used by the Jewell Mills was employed by James and William Rice for the manufacture of spindles and other kinds of factory machinery for the Smith Mills, at Peterborough, N. H., and the factories at Waltham, Mass.

Near Jewell's Mills, over the river, a saw-mill once stood; and on a brook by the Daniel Puffer house was another saw-mill, which mill was connected with the farm. This mill, because of the small water-power, ran very slowly, so the people used to start the machinery and then go to other work, and when the saw had run its course it would stop of itself.

In 1845 the water-power that up to 1822 had been used for the grain mill, and which had also been used for the manufacture of machinery, was sold to Amory Maynard and William H. Knight, who was formerly connected with the Saxonville Factory. In July, 1846, the Assabet Mill Works were commenced. The dam was built and a canal dug, turning the water from the original channel into a reservoir. The dam was completed, a building erected, and work begun on the mill by the spring of 1847; and carpets and carpet yarn to the value of \$110,000 were made the first year. On September 10, 1862, the "Assabet Manufacturing Company" was formed, with T. A. Goddard, president, and T. Quincy Browne, treasurer.

From the very commencement of the manufacture of woolen fabrics in Maynard the business has proved a success. As it has developed, new buildings have been erected, until they now cover not far from two acres of ground; are four, five and six stories in height, and have a floorage of nearly ten acres. From six to seven millions of bricks were required in their construction. There are water-wheels having a united capacity of 800 horse-power, and four powerful engines with a total capacity of 700 horse-power. The average consumption of coal for steam purposes is, in round numbers, 500 tons a month, or 6000 tons a year. The consumption of wool in the grease is 15,000 pounds per day or 2347 tons a year. The num-



ber of employees has increased from one in 1846 to one thousand, one-fourth of whom are females. One-eighth of the whole number of employees are under sixteen years of age. Improvements in machinery have from time to time been made, resulting in a marked increase in the productions of the mills or a reduction in the number of employees. There are now sixty-five sets of woolen machinery, embracing three hundred and thirty fancy broad looms. The value of the mill property, which in 1847 and 1848 amounted to \$150,000 has increased to \$1,500,000.

From 1777 to 1800, Abijah Brigham had a blacksmith's shop in the easterly part of the district; and nearly a century ago a tavern was kept at the Levi Smith place. One of the first establishments for the storage of ice was in the Maynard territory. The business was carried on by Nathaniel Wyeth. It was established about 1850, and modern machinery was used in the work. At one time there were two cider and vinegar manufactories, but this business has nearly ceased in the town of Maynard. A paper-mill was erected in the Maynard territory about 1820, by William May, for the manufacture of paper by hand. The mill subsequently passed into possession of John Sawyer, of Boston; later, it became the property of William Parker, and more recently, of his son, William T. Parker. These paper-mills have several times been destroyed by fire. They are at the present time unemployed and owned by Hemenway & Maynard.

**CONGREGATIONAL CHURCH.**—September 23, 1852, an Orthodox Congregational Church was organized, and called the "Evangelical Union Church." The following are the names of original members: Amory Maynard, Mrs. Amory Maynard, Haman Smith, Mrs. Haman Smith, Silas Newton, Mrs. Silas Newton, Henry Wilder, Mrs. Henry Wilder, Sybil Smith and Lydia Stone.

A meeting-house was erected in 1853, which in 1865 was enlarged.

The following are the names of those who have served as pastors with the date of service.

Mr. George W. Frost, stated supply, May, 1852, to May, 1854; Rev. J. K. Deering, acting pastor, May, 1854, to May, 1856; Rev. A. Morton, installed May, 1856, dismissed May, 1859; Rev. E. P. Tenney, acting pastor, August, 1859, to December, 1860; Rev. F. Wallace, acting pastor, December, 1860, to February, 1862; Rev. A. H. Fletcher, acting pastor, June, 1862, to January, 1864; Rev. Thomas Allender, acting pastor, March, 1864, to April, 1866; Rev. O. Hall, acting pastor, April, 1866, to June, 1867; Rev. T. D. P. Stone, installed October, 1867, dismissed June, 1870; Rev. Webster Hazlewood, acting pastor, August, 1870, to July, 1872; Rev. Edward S. Huntress, acting pastor, December, 1872, to March, 1874; Rev. P. B. Sheire, acting pastor, September, 1874, to April, 1876; Rev. S. S. Mathews, acting pastor, May 1, 1876; Rev. C. E. Milliken, January 1, 1879, to July 1, 1882; Rev. Edwin Smith, September 15, 1882, to August 1, 1886; Rev. David H. Brewer, October 15, 1886, to present time.

A Sunday-school was organized in 1851, with about thirty scholars. A. Maynard was its first superintendent. The following are the names of persons who have served as deacons:

Amory Maynard, chosen 1852; Lorenzo Maynard, 1862; Joseph Adams, 1866; Charles B. Stewart, 1868; Isaac Stott, 1871; William H. Gutteridge, 1877; Ezra S. Tarbell, 1888.

**METHODIST CHURCH.**—February 2, 1867, a meeting was held in the Nason Street School-house, at which a committee was appointed to solicit subscriptions for the support of public worship after the forms and order of the Methodist Church.

A liberal response was made to the call, and measures were taken which resulted in occasional preaching in the school-house by neighboring Methodist ministers.

A committee was appointed the following March to lease Union Hall for the ensuing year, and June 22d a Methodist Church was organized, consisting of seven members.

In 1870 Union Hall was purchased, and Sabbath services have been held there since. The society has been somewhat feeble and small, but has held on in spite of its small means of support. The following are the names of those who have served as pastors: J. A. De Forest, L. P. Frost, John S. Day, M. A. Evans, A. Baylies, A. C. Godfrey, G. R. Best, G. W. Clark, B. Bigelow, W. Wignall, C. A. Merrell.

**ROMAN CATHOLIC CHURCH.**—There is in Maynard a Roman Catholic Church called St. Bridget's, which is connected with quite an extensive parish, and has a fine house of worship.

Steps which resulted in the formation of this church were instituted not long after the place began to develop as a considerable factory village. For a time the Roman Catholic element in the town was administered to by Reverends Maguire and Farrell, of Marlboro'. A little later Rev. John Conlon, then a resident of and pastor of the church in Marlboro', commenced service among the Catholic population of Maynard; and by his effort a chapel was built there in 1864. He was succeeded by Rev. O'Reilly, whose service continued from January, 1871, to March, 1872, when Rev. Brozuahau became his successor, and resided in the town from March, 1872, till March, 1873, at which time he moved to Concord, and St. Bridget's became an outlying mission of this latter place, Rev. Brozuahau having charge of both parishes until January, 1877. The present pastor is Rev. M. J. McCall, in connection with whose services the present church edifice was built. Work on the structure began as early as 1881, and was rapidly carried forward. It was dedicated in 1884 by Archbishop John J. Williams, of Boston. The building is quite large and commodious, and at the time of its completion was considered one of the finest church edifices in the vicinity, and is at the present time the largest public building in Maynard.

The territory of Maynard was set off, and by incorporation became a new town April 19, 1871. It was named in honor of Amory Maynard, formerly of Marlboro', through whose energy and business ac-



tivity the town has developed. The town of Stow made no special objection to giving up a part of the territory belonging to it for the formation of a new town, and an agreement was made by which Maynard was to pay into the treasury of Stow the sum of \$6500 as a compensation.

The town of Sudbury opposed the separation, and, January 23, 1871, appointed a committee of three to nominate a committee of three to oppose any petition to the General Court to set off any part of the territory of Sudbury. Deacon Thomas Hurlbut, Charles Thompson, Esq., and James Moore, Esq., were nominated. The town accepted the nomination and authorized the committee to use all honorable means to prevent the formation of a new town, including any part of the territory of the town of Sudbury.

The committee chosen Jan. 23, 1871, to oppose the incorporation of any portion of the territory of Sudbury into a new town, reported April 7, 1872, that previous to any hearing before the committee of the Legislature on the petition of Henry Fowler and others for an act incorporating the town of Maynard, certain propositions were made by the petitioners as terms of separation and settlement between the town of Sudbury and the proposed new town. These propositions having been laid before the town of Sudbury, Feb. 20, 1872, the committee were given discretionary power, provided they accept of no terms less advantageous to the town of Sudbury than those contained in the agreement. By mutual consent a bill was agreed upon and passed by the Legislature, by which the town of Maynard was incorporated.

Subsequently, the committee were authorized to settle with the authorities of the town of Maynard, according to the provisions of their charter. They reported that they had attended to that duty, also that the proportion of the town debt, together with the money to be paid by the town of Maynard to the town of Sudbury, or Maynard's share of the stock in the Framingham & Lowell Railroad Corporation, owned by the town of Sudbury, with interest on the same, amounted to \$20,883.28, which sum was paid by them to the treasurer of the town of Sudbury.

Oct. 6, 1871, they say "they have also attended to establishing the line between the said towns, and erected a stone monument at the angle in said line near the iron works causeway, which will also answer as a guide-board, and will be kept in repair by the town of Sudbury; that they have also erected a stone monument marked S. and M., at such places as said line crosses the highway."

For years before the territory of Maynard became an independent town, there were strong reasons why it should become such. The people of Assabet Village and its near neighborhood made up a population nearly twice as large as that of either Sudbury or Stow, considered apart from this locality. It was quite a distance to the town-houses of Sudbury and

Stow, and there was no speedy means of conveyance to either place on the day of town-meeting.

The journey on election days was to be made over the rough country roads of these towns, and usually at such seasons as brought them into a poor condition.

For about five hundred men to make a journey of miles to a polling-place which was several miles distant, when a large portion of this company were living within about a half-mile of each other, was more than could reasonably be expected. A polling-place near by would allow them to attend to town business without much interference with their regular avocation, and save expense of travel.

Moreover, there was but a small community of interests between the people of the Assabet District and those of the other parts of the two towns. The one element was given to agriculture, the other to manufactures. The one element was scattered, the other concentrated. Assabet Village required street lights and sidewalks, a local police, and special school privileges. They needed town regulations adapted to their population and business.

The reasons against division were small, as these related either to the Assabet territory or to the towns to which it belonged. The strip of territory asked for would impoverish neither Sudbury nor Stow. It was well situated for the proposed division, and that the territory asked for had resources amply sufficient to warrant the proposed new town's easy support may be indicated by the following "table of aggregates for the town of Maynard as assessed May 1, 1871:"

Total number of Polls . . . . .	522
Tax on Polls . . . . .	\$1,044.00
Value of Personal Estate . . . . .	285,790.00
“ of Real Estate . . . . .	716,210.00
Valuation . . . . .	1,002,000.00
Tax for State, County and Town purposes, including Highway Tax . . . . .	11,392.84
Total number of dwelling-houses . . . . .	321
Land Taxes . . . . .	3,915 acres

With such circumstances to favor it, it was only a matter of time when a separate town would be made of the territory; and that the time had come when the effort for it was made may be indicated by the success of the movement.

The town appropriately celebrated the event of its incorporation, and an oration was delivered by Gen. John L. Swift.

In 1872 the following bill was reported to the town of expense incurred:

INCORPORATION AND CELEBRATION EXPENSES.	
Paid G. A. Somerby . . . . .	\$200.00
John Spalding . . . . .	200.00
J. B. Smith, collation . . . . .	96.00
Bill for engraving map of town . . . . .	40.00
Fitchburg Railroad, extra train . . . . .	75.00
D. C. Osborn, for printing . . . . .	4.00
Team to Sudbury and Stow . . . . .	3.00
Town Clerk of Stow, for copy of warrant . . . . .	50
Railroad tickets . . . . .	13.50
Printing . . . . .	1.50
Badges and expenses . . . . .	2.65

Fireworks . . . . .	34.13
Use of cannon, etc. . . . .	32.65
W. F. Woods, for entertaining bands . . . . .	30.00
Use of flags and telegraphing . . . . .	10.00
B. Smith, transporting cannon . . . . .	6.00
Three kegs powder . . . . .	13.50
Surveying proposed town lines . . . . .	12.50
J. K. Harriman, for labor . . . . .	5.00
J. Valley, for team to Concord . . . . .	4.00
Joseph W. Reed, for bills paid . . . . .	34.40
	<u>\$818.33</u>

As the new town started forth on its first year of independence, the indications are that it made generous appropriations, and evinced a courage which gave promise of success. The following is its published "assessments for 1871 :"

For Support of Schools . . . . .	\$2,000.00
Repairs of Highways . . . . .	1,000.00
Incidental expenses . . . . .	4,000.00
Alterations and Repairs of School-houses . . . . .	2,000.00
State Tax payable to Sudbury . . . . .	948.75
"    "    "    Stow . . . . .	525.00
County Tax payable to Sudbury . . . . .	386.25
"    "    "    Stow . . . . .	213.73
	<u>\$11,073.73</u>
Overlayings . . . . .	319.11
Total . . . . .	<u>\$11,392.84</u>

A disadvantage which the new town met with was its small and defective school accommodations. The following from reports made to the town by the committee for the years 1872 and 1873 may indicate the condition of things. In the report for the former year the committee state :

"THE HIGH SCHOOL.—At the commencement of last term, when the new rooms in the Acton Street School were finished, we determined to open a special school therein, requiring an examination for admission, with the hope of ultimately forming it into a high school. We admitted, on examination, thirty-five pupils, and obtained as teacher Mr. Theodore C. Gleason, of Westboro', a recent graduate of Harvard College. Mr. Gleason had had three months' experience as a teacher in Bolton. He devoted himself heartily to the work of our school, and the scholars were generally very much improved by his instruction—especially in reading and in grammar—two things in which they had been previously sadly deficient. The examination of his school, although far from being what we could wish, fully convinced us that a good work had been done. At the annual town-meeting in March we brought the matter before the town, and with great unanimity they voted to authorize the committee to establish a high school, and granted an extra appropriation for that purpose. We feel sure that the people will not have cause to regret the measure, but that they will feel abundantly repaid by the higher tone of intelligence which a high school will, in time, give to the community.

"SCHOOL ACCOMMODATIONS.—We are inclined to include under this head the accommodations both of teachers and scholars, and we regret to say that in both we are lamentably deficient.

"We would not say, as a well-known clergyman said, at one of our examinations, 'this is the worst town in the Commonwealth for a teacher to come to,' both because it is not true, and because we would not lightly give our town such a poor recommendation. We could name many towns in the Commonwealth which are worse than ours, worse in matter of salary, worse in accommodations, worse in the treatment they receive. But our town is bad enough, we confess. We are surprised that it is so difficult to find proper boarding-places for our teachers. In most towns some of the first families are open to receive the teachers, but in our town, which Mr. Elias Nason would have to be 'the model town,' a teacher can scarcely find shelter for the night; and one of our teachers has not succeeded to this day in finding a place, but is compelled to travel twenty-five miles every evening to pass the night in Cambridge. We hope in some way to see this remedied.

"Our school-houses are beginning to be too small again, notwithstanding the enlargement of last year. Our high school-room will doubtless next term be full, our grammar school is full already, and all our primary schools are a great deal more than full. When it is remembered that last term we opened two new schools, and that the increase of school attendance is likely to be greater this year than it was last year, it will be readily seen how much we are likely to be troubled for want of room. We shall be obliged to engage one, at least, and perhaps two extra teachers at the beginning of next term; and we have no room to put them in except a small recitation room.

"Before the close of another year we shall probably require all the rooms in both the centre school-houses for the classes of the primary schools; and then the grammar and high schools will be set afloat. What we evidently require is a building of commodious arrangement, situated as nearly as it conveniently can be in the centre of the town, in a healthy location, and sufficient in size and in the number of its rooms to meet the demands of our growing population, for the use of the grammar and high schools. We hope the people will consider this matter, for it is of the highest importance and will soon demand attention."

COST OF INSTRUCTION FOR THE YEAR ENDING MARCH 31, 1872.

High School, for each pupil, \$15.43 . . . . .	\$180.00
Main Street Grammar, for each pupil, \$9.63 . . . . .	366.00
Main Street Primary, for each pupil, \$5.70 . . . . .	342.00
Acton Street Primary, for each pupil, \$5.14 . . . . .	342.00
Turnpike School, for each pupil, \$15.43 . . . . .	324.00
Brick School, for each pupil, \$6.11 . . . . .	216.00
Total paid for tuition during the year, . . . . .	<u>\$1779.00</u>
For fuel and incidental expenses, . . . . .	230.00
Average cost of tuition per scholar, in all the schools, for the year, . . . . .	6.12

In the report of the committee for 1873 they state thus: "The law of the State declares that no more than fifty pupils shall be placed in charge of one teacher. We have been constantly compelled to break this law by giving one teacher charge of sixty,



seventy and even seventy-five pupils. Three of our schools have now sixty or sixty-five pupils each—fifteen more than the number allowed by law, and the difficulties in this respect are constantly increasing.

“The committee have now no remedy, for our school-rooms are all crowded, the last available room having been recently fitted up for a small class of twenty-five—being all that could be crowded into it. It is becoming more and more apparent that we must soon have a new building. We would not urge such an expensive matter upon the town one moment sooner than we think it becomes absolutely necessary, but it will not do to ignore the fact that, at the beginning of next term, or next fall, at the farthest, we shall doubtless be obliged to form another school, and shall have no place in which to put it, except by the costly arrangement of hiring and furnishing some public or private hall.

“Perhaps the most difficult problem to be solved, in relation to our schools, is what shall we do with the “FACTORY SCHOLARS” who throng the schools at the commencement of every term, barely remain the full twelve weeks required by law, and then, as they have just begun to know their duties as scholars, and to make some progress in knowledge and behavior, they are taken away and their places are filled by another fresh company, to require of the teacher the same hard task of smoothing, polishing and civilizing as before. It is easy to see how injurious this must be, what an obstacle to the success of any scheme for improvement. This is particularly noticeable in the Grammar school. From carefully prepared statistics of this school, we find that it has had 133 regularly acknowledged pupils, actually belonging to it during the whole year, whereas, the largest number who have attended at any one time was sixty-four,—less than one-half. Of these 133 pupils, there are only nineteen who have attended more than twenty-four weeks; only nineteen in addition have attended more than twelve weeks, and there are ninety-five of them who have attended only twelve weeks, *or less*. No one can appreciate the difficulties of making any real, thorough progress in that school, without considering these facts, and whoever will carefully consider them will be inclined to wonder how the school can make any progress at all.

“The High and the Primary schools, also, suffer from the same cause. It would seem that it ought not to be so in the Primary schools, which are calculated only for three years of the child’s life, but, it is astonishing how eagerly parents press their young and tender children into the service of the factory; they give the agents and overseers no rest until they admit them, and then they are in for life. We cannot think it absolutely necessary that these parents should force their children into the hard struggle of the world so very young.

“By the kind co-operation of the factory agents and overseers, we have been enabled to inaugurate a

system of certificates, whereby we can perform our duty, in seeing that all children, between twelve and fifteen years of age, attend school, at least, the twelve weeks required by law. But, the law still further requires that all those between *ten* and *twelve* years shall attend at least, eighteen weeks, and that those under *ten* shall not be employed in the factory at all. We hope, with the same kind assistance, to be able to extend our arrangements so as to include these latter cases, and thus obey all the law, as all good citizens ought. At that age they will generally have secured a Primary school education, and Christian charity should dictate that they have so much, at least, to fit them for the struggle for life.

“These considerations should impress upon us, more and more, the importance of more perfectly systemizing and improving our Primary schools, since they are the only ones, the benefits of which, there is any hope that a large class of the children of our town will ever reap.”

As the years advanced improvements in the schools went forward, and at the present time Maynard has very good schools, consisting of the usual grades from the High School to the Primary Department. The total school expenditures for 1889 were \$6270.42.

An evening school has recently been established, which has been well attended, having at the outset nearly one hundred scholars. This is an important institution for a manufacturing community like that of Maynard.

The amount paid in teachers’ wages for the year 1890 was \$4820.20. This was distributed among twelve teachers. The principal of the High School receives a salary of \$1000 per annum; the highest paid to others is a little less than half this sum.

PUBLIC LIBRARY.—There is in Maynard a Public Library containing 3120 volumes, the most of which are in good condition. In 1889 the sum of \$300 was appropriated for its support, and \$559.07 were expended for it; the excess in expenditure being made up of the dog-tax, fines and a balance of the previous year. The place has two hotels, various stores and the usual accompaniments of a thriving manufacturing village of New England. The population is about 3000. It is mostly made up of Irish, English and Scotch, the American element being in a minority.

The thrift of the town is largely dependent upon the prosperity of the Assabet Manufacturing Company. A large share of the houses are the property of it, and occupied by its employees. Many of the homes, however, are owned by the industrious, economical inhabitants, who, from their daily earnings, have in process of time laid by sufficient to purchase for themselves a home. The prosperity of the place since it was set apart as a town has been gradually progressive, and improvements for the public good have from time to time been made. The population is nearly a third more than it was twenty years ago.

In 1888 there were registered in town fifty deaths, seventy-eight births and thirty marriages. Of those who died, eight were at the time of death seventy years old or upwards, the oldest being seventy-eight, while ten were less than ten years of age.

**CEMETERIES.**—The town has a well-kept cemetery, called Glenwood Cemetery. It is situated at the junction of the Acton and Fitchburg highways. The first burial was of the body of Thomas H. Brooks in 1871, in which year the ground was laid out. At various times the place has been beautified by the planting of trees and shrubbery.

Adjoining the cemetery, at the northerly corner, is a substantial tomb owned by A. Maynard. It is situated upon a piece of land of about one-half acre in extent, which is surrounded with an iron fence.

A little easterly of the town's cemetery is the Catholic burying-ground. It is situated on the Fitchburg highway, and contains many substantial monuments and stones.

The Marlboro' Branch of the Fitchburg Railroad passes through the town, and affords good facilities for travelling and the conveyance of freight.

In Maynard are the following organizations: Masonic Lodge, Good Templars' Lodge, Grand Army Post, I. O. O. F. American, I. O. O. F. Manchester Unity, Royal Society of Good Fellows, Iron Hall, Royal Arcanum, and Royal Arc.

**BIOGRAPHICAL.**—*Amory Maynard*, from whom the town took its name, was a son of Isaac and Lydia (Howe) Maynard, and was born in the northeasterly part of Marlboro' Feb. 28, 1804. The education which he obtained in the public schools was quite limited, he having ceased attendance upon them at the age of fourteen.

For a time in early life he worked on his father's farm, but was more largely occupied in his saw-mill, which was situated on a stream that it is said "forms the channel of that basin of water known as Fort Meadow, in Marlboro', at a point where the road from Rockbottom to said town crosses the stream."

When Amory was sixteen years old his father died, and the son took charge of the property. Instead of selling the saw-mill, he did that which, perhaps, few lads of his years would have undertaken, or could have so successfully carried out, which was to take the responsibility of conducting the business alone.

This he did in a way to do credit to an older and more experienced person. So successfully did he manage the property that it increased in value, and the business gradually developed. For about a quarter of a century he carried on the lumber business connected with the mill. During this period he became widely known as a builder. He erected various houses in the neighboring towns, and at one time employed over fifty workmen.

Under his supervision were erected the New England Carpet-Mills.

In 1846 an act was passed by the Legislature

authorizing the city of Boston to take water from Long Pond in Wayland and Natick, and the act conferred the right to construct a dam at the outlet. This action prevented the further use of the waters of Long Pond as an unlimited or unobstructed mill-power at the carpet factories of Saxonville, in the town of Framingham, and work at these places ceased. Mr. W. H. Knight, the owner, conveyed by deed to the city of Boston all his right and title to Long and Dug Ponds, and the land about them, which he had purchased of the Framingham Manufacturing Company, and others, which consisted, besides the water privilege and several dwelling-houses, of three factory buildings, all which property amounted to \$150,000. Two of the factories were burned March 20, 1847.

A joint partnership was then formed between W. H. Knight and Amory Maynard for carrying on the carpet business at what is now Maynard. The company was formed in 1846, and the same year Mr. Maynard went to reside in the place, and occupied the dwelling-house of Asa Smith. A factory was soon erected, which was one hundred feet long by fifty feet wide, and supplied with machinery for the manufacture of carpets and carpet yarn. Success attended the new partnership, and by the vigilance and thrift of such ownership, the business increased and became firmly established.

In 1861 and 1862 the first brick factory was erected, and there was commenced at the same time the manufacture of flannel blankets of about fifty kinds. From that time the business has steadily developed.

When Mr. Maynard went to the Assabet territory there were but few houses in the locality, among which were those of Wm. Smith, Benjamin Smith, Abram Smith, Dexter Smith, Aaron Thompson, Wm. Parker, Paul Litchfield, Ephraim Randall, Silas Brooks and Isaac Maynard. About the time of his arrival in the place as a permanent resident he began to purchase land, and from time to time added to his purchases until he became the owner of several hundred acres. For twenty years Mr. Maynard lived on Main Street, in a house opposite the main entrance to the factory. His last residence was at the homestead on the hill, to which he moved in 1873. Such is the business career of this prominent manufacturer.

The simple story is that the business commenced by Knight & Maynard in 1846, on the quiet banks of the Assabet River has in less than a half century developed from a property value of \$150,000 to a corporation holding property to the amount of \$1,500,000. As a result of this enterprise there has arisen a new town with thrifty commercial, social and moral influence, and affording the means of a livelihood to hundreds of people. A few years ago the following statement of Mr. Amory Maynard was published in the *Boston Herald*:

"Among the guests who registered at Thayer's hotel, Littleton, N. H.,



Saturday afternoon, is the name of Amory Maynard, Esq., the widely known agent of the Assabet woolen mills at Maynard. The only peculiar fact connected with this gentleman is that the vacation he is now enjoying is the second one only that he has taken for over half a century, his first and only other one being spent in this same vicinity, the second week in August, 1822, when he drove in a wagon, alone, from his native town of Marlboro' the distance being some two hundred miles, and the time consumed in the journey being four days. At the time Mr. Maynard was eighteen years of age. Since then he has established the largest strictly woolen mill in the country. Nearly all of his time has been spent in travelling in the capacity of purchasing agent and salesman."

Mr. Maynard was not so absorbed in his mercantile business as to be unmindful of matters of a moral and religious concern. He and his wife were original members of the Evangelical Union Church of Maynard, and gave liberally for its support. Mr. Maynard died at his home March 5, 1890. He retained full possession of his faculties until his eightieth year, when he became enfeebled by a stroke of paralysis, from which he never wholly recovered. His death was the result of an accident which occurred a short time before his death, when he was found in an unconscious condition at the foot of a stairway. Being left for a short time by himself, it is supposed that he attempted to go up-stairs, when his limbs failed him and he fell. The funeral took place March 8th, and the following description of the event was published in the *Boston Herald* of that date :

#### "MAYNARD IN MOURNING.

*"Funeral of Its Founder and Most Prominent Citizen.*

"MAYNARD, March 8, 1890. This thriving village has to-day worn a funeral aspect, and well it might, for all that is mortal of Amory Maynard, the founder of the town, as well as its most conspicuous local figure for a long period of years, has been consigned to mother earth. Everywhere about the town emblems of mourning have been noticed. In fact, the praises of Amory Maynard are in every one's mouth, and nowhere were more evidences of esteem shown than among the hundreds of operatives who have for many years had reason to regard this venerable and worthy citizen as their friend. The mills of the Assabet Manufacturing Company, which were started by Mr. Maynard, and at the head of which concern he had so long been placed, were closed during the afternoon. All the places of business wore a Sabbath aspect from 1 till 4 o'clock, out of the respect entertained for the deceased. The private service occurred at the family residence on Beechmont, where prayers were offered. In the Congregational Church, with which Amory Maynard had been identified ever since its organization, the public funeral services occurred, and the structure was filled to overflowing. Among those who came to offer the last tribute to their friend's memory were a great many of the employes of the mills. As the funeral procession entered the church, Rev. David H. Brewer, the Congregationalist pastor of Maynard, read passages of scripture. In his remarks he traced the career of this remarkable man from the time when he started, a poor boy, in the neighboring town of Marlboro', until he had obtained that degree of success in a business way which had enabled him to found one of the leading towns of this commonwealth. The singing was by a selected quartet, composed of local talent. The closing selection was 'God be with us till we meet again.'"

Old business associates from New York, Boston and other localities were present at the funeral services. The remains were taken for their last resting-place to the beautiful family tomb at Glenwood, which Mr. Maynard constructed years ago.

NATURAL FEATURES.—The scenery of Maynard is beautiful, and perhaps unsurpassed in this part of the State. It has a good variety of objects, each of which

adds a charm to the diversified surface, and contributes something to the beauty of the landscape.

There are the streams, hills, forests and dales; while here and there the little brooklets sparkle and flash as they speed on their way.

Green pastures stretch out in acres of luxuriant grass, verging in some places to the broad, smiling meadow-lands, and in others reaching up the hill slopes to the very top. Upon these fields herds of cattle find bountiful feed, and by them the town is supplied with rich dairy products. About 100,000 cans of milk have been raised in Maynard in a single year. A large share of this is consumed in the place; but within a few years as many as 40,000 cans have been sent to the Boston market. Not only is the country suited for grazing, but for farming purposes in general.

The near proximity of a central village, whose population is so given to mill interests, affords opportunity for the market gardener to vend his produce to ready and substantial customers, and furnishes, on the other hand, safe patrons to the Maynard shopkeepers for the disposal of their dry-goods and groceries. Maynard has thus become a small commercial community of itself, dependent to an extent upon its own resources for thrift; and combines in an excellent measure those substantial elements that make up the thriving manufacturing town of New England.

THE ASSABET RIVER.—A prominent feature of the town's scenery is the Assabet River, which takes a winding course through the territory. It enters Maynard by the Dr. Wood's Bridge, and passes along what may be termed the smaller Pompositticut Hill to the mill dam. At this point its waters are turned from their original course into an artificial channel, and conducted to the mill pond, where they afford power for the factories.

The pond helps make a fine village scenery. Like a little lake in a park, it is alike for the benefit of rich and poor, as they gaze on its surface on a hot summer day, or watch it sparkle and flash in the sun's rays in the early spring or late fall.

In winter it is a place of amusement for the many merry school children as they skim over its frozen surface with skate or sled. Beyond the factories, the waters speed on their unrestrained course to the now unused paper-mill, and from thence pass on to be again turned for a mill purpose.

Perhaps few streams of its size have in so short a distance furnished power for purposes more dissimilar in character than this. Near its entrance to the town it turns aside for the manufacture of cloth; and by the aid of the highly-improved machinery of the "Assabet Manufacturing Company" and the skilled workmen who use it, some of the best woolen fabrics of America are produced. A little easterly it once moved the machinery of a paper-mill, which at one time furnished the material for one of the leading daily newspapers of New England, while just beyond



its exit from the town it affords power for the manufacture of gunpowder.

**POMPOSITTICUT HILL.**—Another prominent feature of its scenery is Pompositicut Hill. This, like the river along one of whose spurs it flows, is a well-known landmark. As before noticed, it was a prominent place of rendezvous for the Indians in the early times, and it is to-day a favorite resort for lovers of fine views, and much frequented both by the townspeople and others.

The hill is about 250 feet above the river, and situated westerly of the village. It is mainly used for pasturage. On one portion are a few acres which have a young wood growth, and scattered over other parts are still standing a few specimens of the old "pasture oak," which may have stood there when the place was the "town's common land," or when possessed by "ye ancient hereditary Indian proprietors." The "Reservoir" is on the summit; and from this point extends a magnificent view, dotted by a great variety of objects, and in some directions uninterrupted for several scores of miles. To the northwestward are the far-off hills of New Hampshire. Old "Monadnock" towers upward with its massive rock-crowned summit as a lone sentinel above its fellows.

In this State "Watatic," in Ashby, and "Wachusset," in Princeton, stand out as familiar hill-tops, which are first to whiten with the early snows. To the easterly are the hills of Wayland and Waltham, prominent among which, in the latter place, is "Prospect Hill." To the southerly, in Sudbury and Framingham, is "Nobseot." The view of the intermediate country is grand. It outstretches in places like acres of vast intervales covered with herbage and

forest. Interspersed over the beautiful prospect are villages, hamlets and fruitful farms, threading among which are winding highways and streams.

Southwesterly is Marlboro', Westboro' and Southboro'; southeasterly, Sudbury Centre, South Sudbury and Wayland; while Lincoln is near by on the east; to the northeasterly is Concord; and to the northerly is Acton with its Davis monument, and various villages.

Nearer, and almost at the very hill's foot, is the smiling and busy village of Maynard.

Prominent in the place is the tall factory chimney and factory buildings, while about them are scattered clusters of comfortable cottages and tenement-houses, and upon the high land adjacent is the former residence of Mr. Amory Maynard, the chief founder of the village, and his son, Lorenzo, the present agent of the Assabet Mills. These latter residences, are beautifully situated, surrounded by a grove of beech, oak and maple trees, while upon the grounds are a choice variety of shrubs and flower-bearing plants.

Pompositicut Hill has the more gradual slope to the north and west, and upon these sides are excellent orchard and plow-lands. On the south side is a fertile valley and many broad acres of fine pasturage.

Beside the prominent landmarks now mentioned there are lesser objects of interest and beauty, and all together give a pleasing variety, which makes Maynard and the vicinity one attractive alike to the man of business, to those seeking the retirement of a quiet rural retreat, and to the farmer and transient traveler.



PART IV.









WAYLAND TOWN HALL AND LIBRARY,

Built 1878.

APPENDIX  
TO THE  
ANNALS OF WAYLAND.





APPENDIX  
TO  
THE ANNALS OF WAYLAND.

---

INDIAN OCCUPATION.

BESIDES what has been stated in the historic narrative relating to Indian occupation of the Wayland territory, we would further add that various things indicate that the land lying along the Sudbury River was a favorite locality for Indian homes and hunting grounds. The river afforded an abundance and variety of fish at all seasons, and in the spring the Indians took salmon with the spear and weir. The "Rocky Falls," at Saxonville, contributed to render the stream a fine fishing resort. The low lands in the vicinity, on account of the dense thicket which would naturally cover them, would be likely to abound in game. The uplands were kept more or less free from underbrush by forest fires which were set in the fall; but these fires did not penetrate the low, swampy places, so the game would tend to resort to them for protection, and thus furnish a favorite hunting ground. The region was adapted to afford subsistence to water-fowl, pigeons, wild turkeys and grouse, also to deer and beaver; all of which game abounded.

In various parts of Wayland evidences of Indian occupation have been found, as the collection of relics in the library, before referred to, will indicate. This collection, it may be observed, is probably but a small part of what has been gathered from within the town limits, as it is stated that many relics have been disposed of. Some of these specimens were found near the "Rice Spring" and the farm of Deacon Johnson; some were found on the Island and on the land easterly of Farm Bridge. Relics have also been found to some extent about Bridle Point and the Old Town Bridge; and on the Moore farm, adjoining the Abel Gleason place, a spot is shown where an Indian wigwam stood. The homes of some of the natives have been designated on pages 1, 66, and 67. It is said that Netus, in 1662, lived at Nipnax Hill, about three miles north of the plantation of Natick. He was a large land owner, and Mr. Corlett, an early school teacher of Cambridge, who instructed his son, is said to have obtained leave of the General Court "to purchase of Netus, the Indian, so much land as the said Netus is possessed of according to law;" and, by order of the Court, Edmund Rice, Sr., and Thomas Noyes laid out to Mr. Corlett three hundred and twenty (320) acres of his land.

The "Indian Burying Ground," which was in existence before the English occupation of Sudbury, is indicative of Indian habitation about there, and perhaps of a cluster of wigwams in that vicinity. "Indian Bridge," at West Brook (see p. 1), was early a familiar landmark, and perhaps a notable Indian crossing. At Cochituate the Indians lived probably in large numbers, as it is supposed they had a village and a fort on the westerly side of the pond. Mr. Temple, in his "History of Framingham," quotes as follows from Mr. Joseph Brown, who was born in that locality: "I have been in the old Indian fort, which stood on the highest point of the hill south of the outlet of Long Pond, a great many times. It used

to include about an acre and a half of land. A circular bank of earth with ditch outside, the whole about four feet high, enclosed it; and there was a raised mound in the centre, made, I suppose, for a lookout. There were several cellar-holes — granaries — inside the bank. It was woods all around, but this place was always bare."

Besides the Indians who were dwellers in the territory of Sudbury, doubtless there were many — especially before the great pestilence — who were accustomed to traverse these lands, drawn thither by the unusual facilities for hunting and fishing along the Musketahquid.

"THE OLD INDIAN BURYING GROUND." \*

This is an elongated strip of land lying adjacent to the old North Burying Ground on the east, and extending several rods beyond it to the north and south. It consists of about two acres, more or less, covered with a growth of pine and oak. Its northerly limit extends beyond the northern brow of the hill to the lower part of the glen beyond. The southern part is a narrow projection generally following the brow of the hill, skirting on the west the land of Richard Lombard. This land, from the settlement of Sudbury, has been known by tradition as the "Old Indian Burying Ground." That it was used for burial purposes at a very early date is shown by the discovery of human remains that were buried there before the memory of the oldest inhabitant, and the date of which has not been preserved. Nearly three-quarters of a century ago bones, which it is supposed belonged to several skeletons, were exhumed by some workmen who were digging gravel for repairing the road at the causeway. They were found about four feet below the surface, by the bank on the westerly side of the southern projection. They were reinterred by order of Mr. James Draper, who, as one of the selectmen, was called to view them. It is supposed they were the remains of Indians. Nearly a quarter of a century later Mr. J. S. Draper discovered portions of a skeleton buried a few feet northerly of those just referred to. These were supposed to be the remains of a white person below middle life. Upon examination of the grave, pieces of decayed wood were found with marks upon them as of nails or screws, which indicated that the body was buried in a coffin. About midway of the southern projection are three rude, flat stones. They are placed in a horizontal position, and lie side by side. Two of them are long, as if marking the grave of adults, and one is short as if for a child. It is supposed they mark the graves of three of a family group who died about the time of the settlement. Various depressions here and there indicate that if the leaves were raked off, and the forest mold removed, a rough and uneven surface might be revealed, which would still further strengthen the tradition that the whole plot was at the time of Indian occupation a place of graves. It is also considered probable that as the settlers for some years had no church, and consequently no church-yard in which to bury their dead according to the English custom, in place of a better, they made use of the burying ground of the Indians.

"CONNECTICUT PATH."

An ancient landmark of Wayland is the "Old Connecticut Path." The probable direction of this way lay along the present road from "Wayland and Weston Corner" to the "Five Paths," and from thence, northerly of Cochituate Pond, through Saxonville and South Framingham, on to Connecticut. This path was originally an old Indian trail which the natives followed in their journeyings to the Massachusetts Bay towns from Connecticut.

\* By a mistake in the exact points of the compass, the writer has elsewhere made an error in the lay of the land in this cemetery. The delineation here given has been verified by the compass.

The English received information of it about 1630, from an expedition of Nipnet Indians who lived at what is now Woodstock, Conn. These Nipnet natives, who were called the Wabbaquassets, learning that the English living on the Massachusetts Bay shores were in want of corn, and would purchase it at a good price, there being a scarcity of that crop, carried heavy sacks of it to Boston. They probably followed a path which had long been travelled, as it is said there were several Indian villages upon it. In 1633, four Englishmen, among whom was John Oldham, of Watertown, took this trail to Connecticut in search of a suitable spot for settlement. Other Watertown people went to Connecticut, without doubt, by this same way; and they were followed, in 1635, by about sixty men, women, and children, with their horses and cattle, who took this course to reach the Connecticut valley. Some of this company fared hard; on their return they lost their way, and must all have perished but for supplies obtained of the Indians. In 1636, Rev. Mr. Hooker, of Newton, and a party of about a hundred, started on this path to go from Cambridge to Hartford. They took with them cattle, upon whose milk the company to a large extent subsisted, and slept at night under the open sky. After a two weeks' journey they arrived at their destination. This path went northerly of the Charles River, through what is now Waltham Centre, to the western boundary of Watertown (Weston and Wayland Corner), from which point it was afterwards known as "the road to the Dunster Farm," which was situated east of Cochituate Pond. It is mentioned in the Sudbury Records as a way in 1643; and it was probably formally laid out and accepted as a town road in 1648, when, as the Records state, "Edmund Goodenow, John Bent and John Grout are appointed to lay out a way from Watertown bound to the Dunster Farm." About the time of the laying out of this road it is supposed there was an extension of the Bridle Point road along the flat easterly of Sudbury River in its course by the island (see p. 56). The existence of this rude forest trail in Sudbury territory is interesting, as it may have had considerable to do with the settlement of this town; for the lands along the Musquetaquid probably first became known to the English by travelers along this path. It is also interesting as being an important thoroughfare of the Indians who lived near Cochituate Pond, Rocky Falls (Saxonville), Washakamaug (South Framingham), and Magunkook (Ashland). The first road the Sudbury settlers made was probably the one that branched off from this path where it crossed the old Watertown boundary, and went around over the Plain; and since that time branch after branch has been made from this old forest trail.

#### THE OLD BURYING GROUND.

This is the northernmost burying ground of the town, and situated about a quarter of a mile from Wayland Centre on the road to Sudbury. It is a most interesting spot. Within it were located the first three meeting houses of the township, and here from 1642-3 to near the second quarter of the eighteenth century all that was mortal of the early inhabitants was laid for its final rest. Not until 1716-17 is mention made of a burying ground on the west side of the river, so that this old ground must be alike sacred in its associations to both Wayland and Sudbury. In burying their dead near the meeting house the settlers followed the custom prevalent in their old English home; but as the first meeting house was not built till 1642-3, it is supposed that the first burials were beyond the present cemetery, in what was called the "Old Indian Burying Ground." Here probably were buried the bodies of Thomas King and his wife and son, who died about two years after the settlement began; and perhaps it is their graves that are marked by the three horizontal stones that are still visible. Here probably was buried Edward, the servant of Robert Darnill, who died in 1640. Passing from this most ancient place of interment, we enter at once upon the new portion of the



“Old Burying Ground.” Here is the family lot of James S. Draper, surrounded by a crescent shaped evergreen hedge that opens to the sunlight. Here is the lot and the grave of Dr. Joseph Rutter Draper, late of Boston, and surgeon in the Federal army during the civil war. He was a descendant of John Rutter, one of the early grantees. Here, too, are the graves of Lydia Maria Child and her husband, David Lee Child. They are marked by two marble stones, on which are inscribed the following epitaphs: —

LYDIA MARIA CHILD

Born Feb. 11, 1802

Died Oct. 20, 1880

*You call us dead*

*We are not dead*

*We are truly living now.*

DAVID LEE CHILD

Came to this world in West Boylston, Mass.,

July 8th, 1794 ;

Vanished from this world in Wayland,

Sept. 18th. 1874.

Passing on towards the centre of the yard, we read the names of Heard, Noyes, Cutting, Gleason; and in the more ancient portion, on the moss-covered and weather-stained slate stones, are found the cross-bones and skulls and quaint epitaphs. This last-named portion, which constitutes the original graveyard, lays along the highway. In 1800 it was enlarged on its southerly side by purchase from Nathan and Luther Gleason of about three-fourths of an acre; and in 1835 it was further enlarged by purchase, from the heirs of William Noyes, of land to unite it with the “Old Indian Burying Ground.” This ancient burial place is situated on the county road from Wayland to Sudbury Centre, about a half mile from the railroad station. Its surface in places is quite uneven and rough, and in some places the wild grass has probably never been upturned, except when the ground has been broken for new graves. The general direction of the older graves is northerly and southerly, which is contrary to the position of graves in some of the old New England burying grounds, which is in an easterly and westerly direction.

For inscriptions on some of the grave-stones see pp. 53 and 54.

THE GRAVE OF REV. EDMUND BROWN.

There has been more or less conjecture as to the whereabouts of the grave of Rev. Edmund Brown, the first minister of the settlement. The exact spot is unknown, but the probability is that his body was interred somewhere in the town's old burying ground. Circumstances strongly favor this presumption, and we know of no valid objection to it. In this town most of his eventful life was spent, and he would naturally desire to be laid among his own people; and if there was a vacant spot in the church-yard near the old meeting house where his voice was so long heard, we may suppose that it would be selected for his final resting place. All the horizontal stones that are visible have been carefully searched for the desired inscription, and the earth has been probed with a bar to discover any that might be concealed by the turf, but the search has been vain. Dr. Thomas Stearns, a man much interested in historical research, stated in a lecture given in Wayland, a half century ago, that Rev. Edmund Brown was buried in the old burying ground, and that his grave was covered by a horizontal stone, upon the under side of which were the letters “E. B.” Whether Mr. Stearns received his information from tradition, or some other source, is now unknown.

LOCATION OF FIRST MEETING HOUSE.

It is considered by the writer quite probable that the first meeting house, which was built by John Rutter in 1642, as also the second one, which we are informed was on the site of the first, stood on the southerly side of the half acre first used as a burying ground, on the





REV. JOHN B. WIGHT,

At the age of 60.



bank by the roadside, instead of the spot a little farther up marked by evergreen trees which is assigned by tradition as the site of the first meeting house, and which doubtless is the site of the third one, built in 1687-8. The following are some of the reasons for this conjecture:—

1. For obvious reasons the settlers would probably place their first meeting house, as well as their first log cabin homes, near the road, which road lay where the present county road lies.

2. The town record concerning the location of the first meeting house is that "It shall stand upon the hillside before the house lot of John Loker on the other side of the way."

3. It is stated in the "Records" that "the new meeting house [that is, the third] shall stand upon the present Burying place of this town on the most convenient part thereof or behind or about the old meeting house that now is." The "convenient place," we should suppose, would be where were the fewest graves. The first interments would naturally be made near the meeting house; the "convenient spot," then, would probably be back of these graves; and since a half century had passed, and graves bearing date 1676 and 1678 are found in what is supposed to be the farther part of the half acre originally allotted for the burying ground, it is probable that the lower part of the yard was more or less occupied, which may account for the third meeting house being located so far from the road.

Perhaps a reason why the third meeting house was not placed on the old site, if so be it was not placed there, was that probably a longer time was to be occupied in the erection of this building than of the preceding one, and the people would not unnecessarily deprive themselves of a place of worship during this time.

The records also state, concerning a parsonage for the Rev. James Sherman, who was settled in 1678: "The town bought of John Loker the east end of his house standing before and near the meeting house, and his orchard and home lot of four acres."

John Loker's house has been located on the "map of house lots" as being on the roadside northwesterly of and beyond the burying ground. One reason for placing it here is because the half acre first purchased by the town for a burying place was a part of the house lot of John Loker. Perhaps a cart path led up the southeasterly side of his house to his orchard, which may be the "way" referred to in the record. These records perhaps may indicate that the meeting house stood near the southwestern corner of the yard. Moreover this spot could be more properly called the hillside, especially before the present bank wall had diminished the slope to the road, than the spot referred to above, which might almost be called the summit.

#### SUCCESSION OF MEETING HOUSES.

Four meeting houses have been erected in the present territory of Wayland, which are successors of the one built by John Rutter in 1642-3. Two of these were in the old burying ground, as before observed, and the others at the Centre (see pp. 49 and 51). These, together with the first one, we think circumstances and the records indicate, have for near two centuries and a half been the houses of worship of the same church organization, viz., that over which the Rev. Edmund Brown was the first minister, and which is now known as the church of the First Parish, or the Unitarian Church. Although changes may have occurred both in theology and polity, yet we have found no evidence in the old records that the organization itself has been changed; and we conclude, therefore, that the church established in 1640 has passed from meeting house to meeting house as the centuries have come and gone. During the controversy in the first quarter of the eighteenth century, concerning the division of the town into precincts (see pp. 48 and 49), nothing occurred, that we have

yet discovered, which caused the church on the east side to lose its identity as the First Church of the town. There was a separation from it, but not a removal of it. The records of the church, as kept by Mr. Loring, inform us that the church met at his house, Feb. 11, 1723, and voted that the church be divided into two churches. The desire to divide came from the east side people, and Mr. Loring at this time was living with them, he not having removed to the west side till the 25th of July following (see pp. 48 and 49). Previous to the time the vote was taken to divide, preaching had been maintained in both precincts. The one element, we conclude, was already worshipping in the west precinct, and the remaining element, we infer, without evidence to the contrary, continued on in the east precinct as the original church, with all its traditions, associations, and prestige. It is true that the records were subsequently in the possession of the west precinct church, and are now in the hands of the Unitarian parish of Sudbury; but this may be accounted for on the supposition that Mr. Loring, having kept the scanty records that were then made of church matters, may have taken them with him on his removal to the west side as a matter of no consequence to either church. On March 18, 1724-5, the west side people "entered into and renewed" a "holy church covenant," and to this were subscribed the names of the thirty-two male communicants on that side the river, including that of Mr. Loring. This evidently was not a consecration meeting; for, if it had been, the names of the forty-two female communicants would have been subscribed also. The fact of this renewal of covenant relations may indicate that the people now worshipping on the west side felt the need of a formal church organization. That the east side considered the Rev. Israel Loring their pastor, after the west side had given him a call, is indicated by the statement that the east side people took measures to provide for "their now settled minister, Mr. Israel Loring." The very fact that the west side people gave him a call shows that they did not consider him then pastor, but the pastor of the east side church. According to the records the church voted to divide, not to remove. A part went out, and the rest remained; and we infer that the part which remained had no occasion to organize anew. New parochial adjustments may have been made on both sides, as old parish relations would naturally, if not necessarily, be disturbed; but the church in its religious or covenant relations, on the east side, we conclude, remained unchanged, and that it was as truly as ever before, the First Church of Sudbury. The following, we think, is an outline of the leading facts relating to the church and parish in the two precincts: Dec. 18, 1721, the west precinct voted "to have the preaching of the word of God amongst us." This indicates that there was a parish there. A little later, they extended a call to Mr. Loring to become their pastor; and shortly after this, the east precinct invited him to remain with them, and took measures to provide for "their now settled minister, Mr. Israel Loring." This indicates that a parish was in existence in the east precinct. June 11, 1723, it was voted "to divide the church into two churches." This may indicate that, though the east and west precincts acted at that time as separate bodies in their parish relations, they still remained an undivided church. On March 18, 1724-5, the west precinct entered into and renewed a "holy church covenant," to which the male members subscribed their names. This may indicate that at that time a church was formed in the west precinct. The vote to divide the church took place at Mr. Loring's house, on the east side, Feb. 11, 1723. He moved to the west side the next July, and as the records were kept by himself he probably took them with him; and had he decided not to accept their call, and remained on the east side till his death, the records probably would have remained also and been transferred to his successors. The foregoing is the opinion of the writer, as formed from the facts and records that he has thus far discovered.



## INDUSTRIES.

**TANNERIES.** — In 1773 James Brown had a tannery at a spot near the present grocery store of Henry Lee & Sons, and forty rods of land thereabouts were sold for the purpose.

About 1765 Dr. E. Roby owned a tan-yard on land now the house lot of Mr. William R. Dudley. This tan-yard was in use until about 1805.

There was also a tan-yard on the Hawes place, at the beginning of the 19th century, kept by Benjamin Poole; and also one on the Seth Adams place, at an early date.

**BRICK-MAKING.** — Bricks were made on land called "Smithfield," which is the field lying next to and northwest of the Widow Bowles' house at Whales' Bridge, at a very early date. They were also made at "Timber Neck;" near the North school-house; at "Common Swamp," a locality of about fifty acres in front of L. H. Sherman's house; and also west of "Pelham Pond." At all these places excavations or clay-pits are probably visible.

Timothy Allen kept a tailor's shop in the centre of the town from 1805 to 1845. About 1830 a house, formerly used as a store, was moved from "Bigelow's Corner" to a spot near the brick house opposite the "Old Roby House," and in this house he afterwards carried on his business. The building is now Theodore Sherman's shoe store.

**BLACKSMITHS.** — Within the original limits of the Sudbury territory the following blacksmiths early plied their trade: Mr. Stearns, formerly of Charlestown; Richard Sanger (see p. 44), from 1777 to 1815. Silas Grout kept a shop located at a spot in front of the Judge Mellen house.

**CARPENTERS** at an early date were John Rutter, 1639; Ephraim Curtis, 1690; John Merriam, 1750 to 1780; Isaac Carver, 1790 to 1820.

**STORES AND STOREKEEPERS.** — About 1750 a store was built by Dr. E. Roby, and by 1814 the house was occupied by Dr. Nathan Rice. It stood on the present William R. Dudley place.

About 1790 to 1808 Becky (Rebecca) Drumond, a maiden lady, kept a store of small wares and goods near the spot now occupied by C. A. Cutting's house.

Aaron and William Bridge kept a store in a part of the "Bridge Parsonage" (Alden Wellington place) from 1790 to 1815.

Jonas F. Heard kept a dry goods and grocery store in a building once used as a school house, which stood near the present railroad station at the Centre, and which was long known as the "Old Red Store," or Newell Heard's store (see p. 57).

The "Green Store" was in the building next to the Unitarian church at the easterly. Dry goods and groceries were sold there as early as 1816 by J. F. Heard, and later by Asa Wheeler, James E. Field, Jesse Wheeler, H. F. Lee, and others.

At "Bigelow's Corner" John Flagg kept dry goods and groceries about 1815 to 1827, near the house now owned by T. W. Bennett.

About 1835 George Smith sold dry goods and groceries at the house now occupied by J. Mullen at the Centre. Goods were subsequently sold there by Charles Howard and also by John M. Seward.

The building at present used as a store by Henry Lee was built by Deacon J. W. Morse about 1848, and used by him for a dry goods and grocery store. L. B. White, George Hosmer, and Charles Richardson have since occupied the building for store purposes.

The "Old Town House," built in 1841, was purchased in 1879 by L. K. Lovell, who has since used it for a store.

In several of the stores and buildings now named the post office has been kept.

SLAVES AND COLORED SERVANTS.

Colored servants were early owned or employed on the east side of the river. As early as 1653 the records concerning land division inform us about servants "as men have, that they have either bought or bought up." In Vol. LXXIX., p. 247, State Archives, is a petition from Richard Heard, to the effect that he had a negro man in His Majesty's service, in Capt. John Nixon's company, and that he was taken sick at Deerfield on his way home, and remained there sick for a long time; and that he had to take his two horses and go after him. He asked the General Court to consider his case, and the committee reported "twenty-five shillings in full to be paid to Col. John Noyes for the use of the Petitioner."

Rev. John Swift of Framingham disposed of five slaves by his will, one of whom, named Nero, he gave to Dr. Ebenezer Roby, his son-in-law, of Sudbury.

In the old burying ground are small slate stones that mark the graves of two colored persons, who were once evidently servants in the old Noyes family. On one of the stones is the following inscription:—

PETER BOAZ  
A Coloured Man  
Æt 63.

On the other stone is the inscription:—

FLORA  
A Coloured Woman  
Æt 91.

These graves are placed in an easterly and westerly direction at the foot of graves of the descendants of Mr. Peter Noyes, "gentleman," who came to America in the ship "Confidence" in 1638, and was one of the town's early grantees (see p. 2).

But few negroes were living in town a century and a half ago. The following is a statement of their number, as given in "Memoirs of Sudbury," which is a small sketch of Sudbury history, supposed to have been written by Rev. Israel Loring:—

Number of white people in town on both sides of the river . . . . .	1,745
Number of Negroes, males . . . . .	15
Number of Negroes, females . . . . .	12
Total number of blacks . . . . .	27

There is reason for supposing that colored people were held in a good degree of respect among the white inhabitants in whose families they lived. Dr. Israel Loring writes very kindly in his diary about a servant named Simeon, who was born and bred in his household, and died just after he arrived at the age of freedom. He writes: "April 30th, 1755, this morning Simeon was taken ill of colic, but soon recovered." "May 10th, Simeon died, aged 21. Altho' he partly recovered, he grew worse again. He was greatly beloved by the family, and has drowned us in tears. In the evening we committed the remains of Simeon to the grave. A great number of the congregation attended the funeral." The Sabbath following Mr. Loring preached a sermon on his death, taking his text from Ps. lxxxix. 48. In the central and older portion of the old burying ground at Sudbury Centre is a grave-stone with the following inscription:—

Here Lies y<sup>e</sup> Body of Simeon y<sup>e</sup>  
Once Faithful & Beloved  
Servant of y<sup>e</sup> Rv<sup>d</sup> M<sup>r</sup> Isra<sup>l</sup>  
Loring, who Died May y<sup>e</sup> 10, 1755,  
in y<sup>e</sup> 22 Year of His Age.

## WORK HOUSE.

In 1753 a movement was made to establish a work house in Sudbury, in order, as stated, that "Idle & Disorderly People" might be employed. In process of time the project was carried out, and in 1765 a building was hired of Isaac Reed, for which he was to receive as rent two pounds eight shillings.

One of the rules or regulations relating to the work house, as enacted "at a quarterly meeting of all the Overseers of the Poore in Sudbury at the work house in said Sudbury on the first Tuesday of the month, April. Anno Domini 1763." is as follows:—

That when any Parson whome we Shall Judge Doath Fall under our Immediate care and Inspection Shall be by a Summon under the hand of our moderator or Clark Duly Sent to him Setting forth the time for his appearance before us at the said work house, and Shall not Punctually appeare before us the said Overseers, at the said work house, and then and in that case, a warrant under the hand and Seal of our said Clark Shall Isue out Dyrected to the master of the said work house, or to the Constable of the s<sup>d</sup> Towne of Sudbury forthwith Requiring them to apprehend the body of the s<sup>d</sup> Contumptious Parson and Canse him or her to appear before us, the s<sup>d</sup> overseers at the said work house, that he or she may be Proceeded with or Punished for his or her Contempt, by being publicly whipped at the whipping post at the work house not Exceeding Ten Stripes or otherways as the said Overseers Shall then order, and be Subject to pay to the office' that Shall have served the s<sup>d</sup> warrant his tees by Law allowed him, the Service of which Summons Shall be found by Giving him or her Summon in form aforesaid or Leaving same at his or her Last or usual place of abode, by any Constable of s<sup>d</sup> Sudbury or any one of the Overseers who Shall make Return of y<sup>e</sup> s<sup>d</sup> Summons to the s<sup>d</sup> Overseers at the time therein ordered.

## SMALL-POX HOSPITALS.

The people of Sudbury were not exempt from the dread so common in ancient times of the small-pox scourge. We of to-day can but imperfectly conceive of the peril to which people were exposed where the disease prevailed before the discovery of vaccination. The victims were not buried in the town's common burial places, but in lonely isolated spots, to avoid the contagion that might result if the grave was encroached upon, even after the lapse of many years, by the opening of new graves. Inoculation was a mode of treatment introduced about 1721, by which it was supposed a person could have the disease in a very light form, and be free from the danger of contagion ever after.

Several hospitals, or "pest houses," as they were called, were erected in Sudbury for the accommodation of any who wished to go to them and take the disease in this way, and there be treated. Three of these hospitals were in East Sudbury. One of them was on the island, another in the "pock pasture," where an old cellar hole marks the spot (see p. 57), and the other near the residence of Mr. J. S. Draper. At the last-named pest house five of the patients died, and were buried in the northwest corner of the field in which the house stood. At two of these graves are slate headstones, with the following inscription:—

In memory of  
Mr. Zebadiah Allen  
Who Died of the Small Pox  
June 2, 1777.  
Aged 75 years

In memory of  
Mary Wife of  
Mr Zebadiah Allen  
Who died of the Small Pox  
June 7, 1777

Many of those who thus voluntarily took the disease had it in a mild form; but after a



time inoculation was forbidden by law and vaccination took its place, and now the lonely graves, tradition, and a few records are all that remain to tell of the ancient pest houses.

#### TOWN AREA, ETC.

The town of Wayland contains an area of 10,051 acres. The Sudbury River forms its westerly boundary for the distance of five miles, two hundred and fifty-one rods: it runs within the town four miles and two hundred and thirty rods, and its entire length, between the north and south boundary, is ten miles and one hundred and sixty-two rods. (For further facts about Sudbury River, see p. 34.)

#### IRREGULARITY OF THE TOWN'S BOUNDARY LINE AT SANDY HILL.

When the east side people sought for a division of the town, one objection brought against it by the west side was that they would lose the "Training Field;" and it is supposed that Caleb Wheeler was a strong opposer of the measure, because it would bring his farm into the proposed new town. It was probably as a means of compromise that both of these tracts were left in Sudbury, and hence the irregular boundary at Sandy Hill. Lands in Sudbury on the summit of the hill, and adjacent to the South Sudbury and Wayland new road, are still called the "Wheeler place." Various efforts have been made by town officials to have the line straightened, but they have thus far been in vain.

There is, in connection with the record of the boundary line of the two towns, the following clause: "And it is also enacted that the House and lands of Caleb Wheeler—together with the Training-field adjoining thereto—shall remain to the Town of Sudbury."

#### FIRST OFFICIAL BOARD OF EAST SUDBURY, 1780.

At the first town meeting held in East Sudbury the following officers were elected: Joseph Curtis, town clerk and treasurer; Capt. Richard Heard, Joseph Curtis, Phinehas Glezen, Jacob Reeves, Capt. Isaac Loker, selectmen; Joseph Curtis, William Baldwin, Lieut. Thomas Brintnall, assessors; Capt. John Noyes, Isaac Damon, collectors; William Baldwin, Lieut. John Whitney, Capt. Isaac Loker, Lieut. Jonathan Hoar, highway surveyors; Phinehas Glezen, Lieut. Joseph Dudley, tithing-men; William Barker, William Dudley, fence viewers; Ezekiel Rice, fish-reeve; Samuel Griffin, Nathaniel Reeves, field drivers; William Revis, hog-reeve; Lieut. Samuel Russell, sealer of leather. Capt. Richard Heard was chosen representative.

#### CHANGES IN THE OCCUPANTS OF OLD HOMESTEADS.

In all parts of Wayland real estate has to a large extent changed owners in the last few years, and a corresponding change has occurred in the inhabitants. Old families that inherited their farms as heirlooms, and upon the roofs of whose houses the moss of many years had gathered, have died or removed from town, and their estates have passed into the hands of strangers, many of whom are foreigners. In the north part these changes are especially apparent. Fifty years ago the locality about Sherman's Bridge, then known as "Sheep End," was largely owned and occupied by families of the name of Sherman. This name was once prominent in ecclesiastical and political affairs, but there are few now bearing it in town.

In the neighborhood of the "Plain," also, marked changes have occurred. A half century ago the Draper family owned most of the real estate in this section. In the north-easterly part of it was the farm of Ira Draper. Mr. Draper was energetic in all his business,





THE IRA DRAPER HOMESTEAD,

WAYLAND.

See page 97.



and prominently connected with the formation of the Congregational Church of Wayland and the erection of its house of worship. James Draper, an elder brother, was a prominent citizen, and active in affairs of town and church, as is stated in another place. (See biographical sketch.)

Various changes have taken place on the "Island" within a half century. This tract of territory, at times wholly surrounded by water, was within a hundred years largely in the possession of the Heard family. Here, to a large extent, the generations of Heards who for years wielded a wide influence in Wayland were born. Here was the home of Col. David Heard, at one time colonel of the militia, trial justice, and state senator. Here was the birth-place of Horace Heard, who for years was a deputy sheriff of Middlesex county, and once represented the district in the General Court. On the westerly side was the homestead of Abel Heard, a soldier of 1812. After his decease the estate was purchased by Mr. Buckingham, a business man of Boston, who has changed its appearance somewhat; but the magnificent elms, through whose branches the winds of many a winter have swept, still outstretch their friendly arms to shelter the inmates of the old homestead, the transient traveller, and the visitor to the beautiful pond near by.

At the present time not a male inhabitant by the name of Heard is left among their former habitations. One by one they have left their quiet dwellings, and on the old burying ground by the hillside is here and there a monument or weather-beaten stone that suggests how numerous the family once was in town.

Changes have also taken place at the westerly extremity of the town beyond the Sudbury River, at what was anciently known as the "Gravel Pit." A great many years ago there was located here a tavern, a store, a schoolhouse, and a blacksmith's shop. This place was designated as a convenient one on which to locate a new meeting house for the better accommodation of the whole township, at the time of the controversy relating to the division of the town into the east and west precincts. Had this occurred, it might have prevented the formation of two precincts, and at the "Gravel Pit" might have been the central village, and the town remained undivided.

The changes that have occurred in the south part have been mentioned in another place. A fine residence was lately erected near Cochituate Lake, on the Simpson estate, and is now owned by the widow of the late Michael Simpson, proprietor of the Saxonville mills. The grounds are called "Evangeline Park." These grounds have many woody paths and roads, which afford pleasant walks and drives.

#### SCHOOLS.

The schools at the present time are known as the Wayland High and Grammar, Centre Primary, North, Rutter, Thomas, Lokerville, Cochituate High and Grammar, Cochituate Intermediate, Cochituate Primaries (1, 2, and 3).

About fifty years ago the Centre School was moved from the little brick school-house, which had been standing since 1808 at the southwest corner of the old Common (see p. 57), to the rear room, on the ground floor, in what is now the old town house. Later, this school was divided, a part of the scholars going to the school located on the road extending between the present Wellington and Parmenter places, and a part going to the "Rutter" School.

The first of these schools was formerly kept in a small building near the Baldwin house. This was one of five brick school-houses built between 1799 and 1808. It was sold to James Draper, and a wooden one erected near the present Lombard house, which was moved to its present location in 1843. Previous to the last removal it was called the "Street School:" now it is the "Centre Primary." At this school-house stands a flag-staff, a flag

having been presented by George Eli Sherman, Jan. 7, 1890, a former resident of the town and pupil of the school.

In 1799 a brick school-house was erected in the "Rutter" district. This was succeeded by a wooden one. The location was on a road called the "Lane," which extended from the Rutter place to Cochituate, easterly of Perkins' Hill. In 1853 it was moved to its present location, about an eighth of a mile southerly of the Boston and Worcester county road, on the road that extends from it to the Rutter place.

The people of Wayland have always set a high value on educational privileges. More than fifty years ago a school was kept for young ladies in the chapel of the Congregational Church by Miss Caroline Gleason. In 1839 a private school, called the Wayland Academy, was opened in the same place by Leonard P. Frost and his sister, Anna P. Frost. Classes were held in the "Green Store." Vocal and instrumental music and the languages were taught by young men residing in town. Very soon the school was removed to the Town Hall, scholars came from the surrounding towns, and the number of pupils at one time was over a hundred. This school, though popular, was short lived. About 1842 a school of the same grade was taught by Miss Anna Brown in the same place. Some very successful teachers went out from these schools.

In 1854 a high school building was erected at the centre, on the road to Cochituate, a little southerly of the Orthodox Congregational Church. With the erection of this building was established a high grade of school on a permanent basis. The first principal was Erastus N. Fay, a graduate of Dartmouth College; the second, Mr. DeWitt, who was followed by John Hudson of Lexington. The first lady principal was Miss L. R. Draper, a graduate of New Hampton Seminary, and formerly principal of the Wadsworth Academy, South Sudbury, and assistant in the Free Academy, Norwich, Conn. During the time of her administration the school advanced steadily in numbers and scholarship, and obtained a strong hold on the interest and affection of the pupils, among whom was a large class of young men and women who have since become responsible and useful members of society. On the school board at this time were Hon. Edward Mellen and Dr. Edmund H. Sears. For a series of years after this the school was composed of a younger class of pupils, and the studies did not range so high; but latterly the school has improved in this respect, so that for three years there has been a regular graduating class.

#### THE PUBLIC LIBRARY.

The verbal proposition of Dr. Wayland to give the town five hundred dollars towards establishing a free library, provided the inhabitants would raise a like amount, was made to Hon. Edward Mellen, on commencement day at Brown University, R.I., 1847.

The proposition was submitted in writing to the citizens of Wayland, at a public meeting held Jan. 17, 1848. At the same meeting Mr. J. S. Draper was appointed as an agent to solicit the sum required to secure the proffered gift. Two hundred and eight persons responded to the call, and the sum was raised by Feb. 10, 1848. The same year a room was prepared on the front lower floor of the old town house, where the books were deposited, and Aug. 7, 1850, the new library was opened to the public. In 1861 the number of books having so increased that the old quarters were inconveniently small, the lower room in the same building, that had been used for school purposes, was fitted up for a library, and the books transferred to it.

December, 1878, the books were removed to the commodious room prepared for them in the new Town Hall. At that time the number of volumes was 7,485, and the number in circulation was 519. Mr. Henry Wight served as librarian during the first fifteen years,



and was succeeded in 1865 by Mr. J. S. Draper, who held the position till within a few years, since which time this service has been performed by Mrs. John Heard.

In this library are some rare old books, among which are three folio volumes in old style type, bearing on the titlepage the words "London, 1673," and containing inside the covers, in manuscript, the following words:—

These practical works of the late Rev<sup>d</sup> and pious Mr. Richard Baxter, in four volumes, folio, are given in sheets by the Hon. Samuel Holden, Esq., of London; and are bound at the charge of Mr. Samuel Sewell of Boston, merchant, for the use of the Church and Congregation in the East Precinct of the town of Sudbury, now under the care of the Rev. Mr. Cook, by the direction and disposal of the Rev. Mr. Benj. Colman, Pastor of a church in Boston.

Boston, July 19, 1731.

The library is adorned by life-size portraits of Rev. Francis Wayland, D.D., Rev. John B. Wight, Hon. Edward Mellen, Rev. Edmund H. Sears, D.D., Ebenezer Ames, M.D., Mrs. Lydia Maria Child, and Dea. James Draper, and by life-size busts of William H. Prescott, Louis Agassiz, and William E. Channing,—all of which were donated to the library. The whole number of volumes in the year 1889–90, according to the librarian's report, was 11,095, and the whole number in circulation was 6,081.

#### INDIAN RELICS.

In the library is a valuable collection of Indian relics gathered from various sources by Mr. James S. Draper, and tastefully arranged and labelled. The collection consists in part of arrow and spear heads, stone tomahawks or axes, and specimens of the rude instruments made by the aborigines for domestic or culinary purposes. Some of these specimens are quite perfect; others show the marks of age or misuse, either before or after coming into the hands of the finder. The collection is sufficient to indicate that the Indian was possessed of some ingenuity, and also that many of his race once roamed these fields and had their abodes here.

For further facts about the Indians see pp. 66 and 67.

#### COLLEGE GRADUATES.

The following list contains the names of persons from Sudbury and East Sudbury who graduated at Harvard University before the year 1800. Those designated by one star are *known* to have been from the east side; those designated by two stars are *supposed* to have been from the east side:—

	Date of Graduation.	Profession.
Samuel Jennison*	1720	Teacher.
Noyes Parris**	1721	
William Brintnall**	1721	Teacher.
Thomas Frink	1722	Clergyman.
John Loring	1729	
Jonathan Loring	1738	Teacher.
William Cook**	1748	Teacher.
William Baldwin**	1748	
Gideon Richardson	1749	Clergyman.
Samuel Baldwin**	1752	
Jude Damon*	1776	Clergyman.
Aaron Smith*	1777	Teacher.
Ephraim Smith*	1777	Merchant.
Reuben Puffer	1778	Clergyman.
Jacob Bigelow		Physician.
Phinehas Johnson*	1799	Studied theology and law.

The following are the names of college graduates from East Sudbury and Wayland since the year 1800:—

	Date of Graduation.	Profession.
Joseph Adams . . .	(H.U., 1805) . . .	Lawyer.
David Damon . . .	(H.U., 1811) . . .	Clergyman.
Seth Damon . . .	(H.U., 1811) . . .	Clergyman.
Josiah Rutter . . .	(H.U., 1833) . . .	Lawyer.
Norwood Damon . . .	(H.U., 1833) . . .	Clergyman.
Gardner Rice . . .	(Wesleyan Univ., 1834) . . .	Clergyman.
Elbridge Smith . . .	(H.U., 1841) . . .	Teacher.
Abner Rice . . .	(Y.C., 1844) . . .	Teacher.
Franklin F. Heard . . .	(H.U., 1848) . . .	Lawyer.
Benjamin D. Frost . . .	(College of New Jersey) . . .	Civil Engineer.
Edward Frost . . .	(H.U., 1850) . . .	Civil Engineer.
Edwin H. Heard . . .	(B.U., 1851) . . .	
Joseph R. Draper . . .	(W.C., 1851) . . .	Physician.
Jared M. Heard . . .	(B.U., 1853) . . .	Clergyman.
Edward T. Damon . . .	(H.U., 1857) . . .	
Frank W. Draper . . .	(B.U., 1862) . . .	Physician.
Joshua Mellen . . .	(B.U., 1862) . . .	Merchant.
Arthur G. Bennett . . .	(W.C., 1869) . . .	Merchant.
Fred M. Stone . . .	(Wesleyan University) . . .	Left College before graduation.

#### WAYLAND CENTRE, 1890.

In addition to what has been given in the historical narrative, a few more facts about Wayland Centre as it is, may be of value. The place at present has two grocery and dry goods stores, a blacksmith's and wheelwright's shop, a livery stable, and a store or shop for the sale and repair of boots and shoes. There are two resident lawyers,—Richard T. Lombard and Daniel Bracket. The former has been the town clerk for several years. Besides giving attention to his law business, Mr. Lombard is also engaged in the culture of flowers. He has quite an extensive green-house, which is situated on his farm by the road from Wayland to Sudbury, about a half mile from the railroad station.

In addition to the religious services held in the churches on Sunday, a service has recently been started by the Roman Catholics in the old town hall.

At Wayland Centre and its vicinity are some excellent farms, which are well kept and very productive.

The village contains three or four dozen dwelling-houses, and all or nearly all of them are owned by their occupants. The streets are well supplied with shade trees, and in some places the broad branches of the elms almost overshadow the entire highway. Outside the village the country is dotted with pleasant farm houses, more or less of which are old homesteads, where dwell a thrifty people.

#### ORDER OF EXERCISES AT THE TOWN HALL DEDICATION, Dec. 24, 1878.

Music.—Coehituate Brass Band.

Introductory Address.—James Sumner Draper, President of the Day.

Vocal Music.—Select Choir.

Delivery of the Keys.—H. B. Braman, Chairman of Building Committee.

Reception of the Same.—Dr. C. H. Boodey, Chairman of the Board of Selectmen.

Music.—Band.

Dedicatory Prayer.—Rev. E. L. Chase.

Vocal Music.

Address.—Elbridge Smith, Principal of the Dorchester High School, a Native of Wayland.

Singing.—Old Hundred, by the Audience.

Benediction.—Rev. T. A. Merrill.

## SEMI-CENTENNIAL SERVICES OF THE EVANGELICAL TRINITARIAN CHURCH.

On May 21, 1878, the fiftieth anniversary of the formation of the Evangelical Trinitarian Church was celebrated by commemorative services at its meeting house. The semi-centennial sermon was preached by the pastor, Rev. Truman Allen Merrill, from Psalms xlviii. 12-14, during the morning session; and after an ample collation, at noon, the exercises were resumed, and remarks were made by the following Congregational ministers: Revs. E. Dowse, S. D. Hosmer, H. M. Grout, G. A. Oviatt, H. J. Richardson, E. E. Strong, F. N. Peloubet, L. R. Eastman, Jr., C. Jones, A. S. Hudson. Other speakers were Rev. Mr. Chase, of the Methodist Church, Dea. Thomas Hurlbut, of Sudbury, Mr. John N. Sherman, Mr. S. A. Holton, and Dea. Eben Eaton, of Framingham, who was a delegate to the council that organized the church fifty years before.

The day passed pleasantly with the reassembled friends of the church. A hymn was sung which was written for the occasion by Miss Lucy A. Lee, and letters from former pastors and friends were read by Joseph A. Roby.

## REPAIRS AND RE-DEDICATION OF THE MEETING HOUSE OF THE EVANGELICAL TRINITARIAN CHURCH.

In 1883 extensive repairs were made on the meeting house of the Orthodox Church, and Jan. 1, 1884, the building was re-dedicated. The repairs cost \$2,881.71, and some of the improvements consisted in the putting in of a furnace, new windows, new pews, new pulpit and pulpit furniture, a change of the organ from the front to the rear of the building, and the making of an entrance from the rear of the church to the chapel, painting, frescoing, recarpeting, &c.

The dedication service consisted in part of a dedicatory sermon, preached by Rev. Dr. R. R. Meredith, of Boston, and dedicatory prayer by Rev. D. W. Kilburn, of Boston. Both of the foregoing occasions were of an exceedingly interesting character, and brought together many of the friends of the church, among whom were some who were associated with it in work and worship many years before.

## REMODELLING OF THE UNITARIAN MEETING HOUSE.

In 1850 the Unitarian meeting house was remodelled. The pulpit and galleries were removed, and a new or upper floor was laid, on which an audience room was finished. A music gallery was constructed which fronted the pulpit, a mahogany pulpit was provided, the windows were lengthened, and the walls and ceiling frescoed. The aisles were also changed, and the old pews were reset, grained, and furnished with cushions. The lower floor was used as a vestry, and afforded room for other purposes. A piano was placed in the vestry for Sunday school and other uses, and in 1866 a new organ was placed in the audience room at a cost of \$1,000.

## SOLDIERS' MEMORIAL.

This is a royal octavo volume of four hundred and fifty pages, which contains outline sketches of Wayland soldiers. There are in the book seventy sketches of soldiers and marines, and an appendix containing the actions of the town relating to the war. It was prepared by James S. Draper, a lifelong citizen of Wayland, and was published by the town. The completion of the work was celebrated Jan. 5, 1871, at the Methodist Episcopal Church, Cochituate. Every seat in the building was occupied, and the assembly was presided over by J. C. Butterfield. A hymn written by the author of the book was read by Miss Butter-

field, and remarks were made by several speakers, among whom were Col. Nutt, of Natick, and Col. John Hudson, of Lexington. The audience was then addressed by Mr. Draper, and a copy of the book presented to each soldier present, and also to the families of those deceased. The soldiers, in recognition of Mr. Draper's services in setting forth their military experience, presented to him a gold-headed cane. The presentation speech was made by Miss Moore, of Coehituate.

#### PERMANENT FUNDS OF WAYLAND.

The older funds of Wayland in aid of the deserving poor (called "Donation funds") originated, first, by the will of Peter Noyes, Esq., dated Jan. 6, 1697; second, by the will of Capt. Joshua Haynes, Sept. 18, 1747; and, third, by the will of Miss Mary Dean, Jan. 9, 1767. All these donors were citizens of Sudbury before it was divided.

Miss Dean's gift was solely in aid of the poor on the east side of the river. The other two being for the whole town, they were equally divided between Sudbury and East Sudbury in 1780.

Wayland's present permanent investment of the old "Donation fund" is \$1,300.

The "Allen fund" of \$1,000, in aid of the poor who have become chargeable to the town as paupers, was the gift of Mrs. Nabby A. Draper and her sister, Miss Debby Allen, in 1854.

The "Draper fund" of \$500, for the benefit of the "Wayland Free Public Library," was presented to the town by Dea. James Draper in 1863.

The "Child fund" of \$100, left to the town by the will of Mrs. Lydia Maria Child in 1880, is also for the library.

The "Loker fund for the relief of the poor in Wayland" was a bequest of Beulah (Loker) Livingston, joined with her sister, Fanny (Loker) Leadbetter, natives of the town, and daughter of Ebenezer (Senior) and Betsy Loker; as a memorial of whom the fund is bequeathed.





MRS. NABBY A. DRAPER,

At the age of 68.



THE SHOE BUSINESS  
AND ITS  
GROWTH AT COCHITUATE.





## THE SHOE BUSINESS AND ITS GROWTH AT COCHITUATE.

---

As the prosperity of Cochituate has been largely identified with the manufacture of shoes, some facts concerning the past and present of this business are of importance in connection with the town's history. In the early times shoes were less worn than they are now. Moccasins and leggins may in part have formed a substitute. These could be made at the fireside, and the material be of the skins of wild animals and home-spun cloth. The flexible material of which these coverings were made was perhaps more convenient to wear with snow-shoes than leather would have been. In the warm season it was the practice to go barefoot, and children have followed this custom in later times. Even in the first quarter of the present century it was not uncommon for the youth of both sexes to carry their shoes in their hands till within a short distance of the meeting house on Sunday before putting them on. From very early times we hear of carpenters and blacksmiths, but no mention is made of shoemakers on the town records.

After shoemaking became a trade and the shoemaker a professional craftsman, he sometimes plied his avocation by what was called "whipping the cat;" that is, he would go around from house to house in an itinerant way mending and making the shoes of the family, each householder having in readiness the material to be used. After a time the shoe shop was established, where young men went and served an apprenticeship, and to which work came in from the surrounding country. Next to the village inn and grist-mill, the shoe shop was a favorite resort for social chat on a wet day or winter's night. People would get their leather tanned at the village tannery and carry the "side" to the shoemaker and have it made up to order. The work until into the present century was all sewed and of a style quite unlike that of the present. The upper to the boot was not "crimpt," but made with a "tongue," as it was called. Pegs were not used, the "upper" was sewed or "whipped" to the inner sole, and the outer sole was sewed with a stout waxed-end to a welt which was first made fast to the inner sole. The first pegs were home or hand-made, and the shoemaker drove them into the shoe, as it was held to his knee by a leather strap. The low shoe bench was used at that time, and the workman sat bending over his work with lasts at his feet and his tools at his side; and it was an easy thing to "take up his kit and start" for other quarters. At this stage of the business the lap-stone was used. This was a common flat stone of convenient size to place on the knees or lap, and on this he hammered his stock. The edge of the sole was pared with a knife and smoothed with a fragment of glass, and the uppers were sewed with a rude "clamp" made perhaps of common staves held together by his knees. The shoemaker made his own wax for his "waxed-ends," which he pointed with the bristles brought to the shop by the farmer boy and sold for a penny a bunch.

In after years new tools and conveniences came into use. Machine pegs began to be made. These pegs could be bought by the quart at a cheap rate; and sewed work, because more expensive, was in less demand. Work began to be done in larger shops, and the high bench and "head block" upon which the last was strapped took the place of the low bench when the shoe was pegged on the knees. The "spoke shave" superseded the broken glass for the "edge." The self-closing iron clamp caused the old one to disappear, and the rolling machine took the place of the lap-stone. Stock was given out at a central shop in cases of

fifty or sixty pairs, and the workman took a case or two at a time home, where in a room set apart for the purpose, or in a little shop adjoining the house, he made it up. At this stage of the business the bottoming was often done by two persons conjointly: one, the "boss," who took out the stock and usually did the cutting and trimming, and the other, the "striker," who did the pegging. Each party was supposed to do his work in about the same time, which for a single shoe was from ten to twenty minutes. When more than two worked on the same case, with parts assigned to each, it was called working by a "team," and the several parties were called "a team." The "boss" usually had the largest share of the profits and furnished the "findings," as the pegs, nails, lasting tacks, blackball, &c., were called. The work was usually men's and boys' brogans, and the pegs were usually set in double rows from four to six to the inch. The heels were usually "fitted" at the close of the day's work, and the edges polished with blackball. A day's work for two persons was from ten to fifteen or even twenty pairs. The welts were split by hand. After pulling the last from the shoe the edge was colored by the use of blacking made by throwing pieces of old iron into a vessel of vinegar. The price paid for "bottoming" a pair of shoes varied from twelve to twenty cents, or a little upwards, according to the quality of stock and the skill of the workman. The uppers were sewed when taken from the central shop. This was considered women's work, and was done by hand. The pegger often pegged "through the mouth," one hand placing the pegs, almost by the dozen, in his mouth, while the other seized them with each withdrawal of the awl and placed them in the shoe, so there was a regular rap-tap kept up till the shoe was pegged. Skill was shown in the smoothness with which the pegs were driven. In "kip work" it was immaterial if the pigs were "broomed," as the crushing of the heads were called, if they were only long enough to penetrate the "inner sole," for they were smoothed by a coarse file or rasp after the shoe was done. But in "Russet" work, or shoes of unblacked leather, the pegs must be smoothly driven, as no file was used on them, but the sole was reddened by rubbing with a "colt," which was a piece of sandstone set in hard wood. With the introduction of machinery a revolution took place in shoemaking. The sewing machine came first, then the pegging machine. For a time after the introduction of these machines into Bent's shop, Cochituate, which was about a quarter century ago, stock was to an extent still made up outside, but the custom grew less and less till finally the work was largely done in a few large shops. For years William and James Madison Bent let out work from a shop nearly opposite the former residence of William Bent, which was on the main street of the village; and there are those who still remember the old man as he leisurely walked from the house to the shop when the work was brought in. Both these men were good judges of work and dealt fairly with their workmen. Capt. William learned the trade in the old way, and his brother, James Madison, was a natural mechanic. The work at present is carried on in an extensive manufactory by the sons of James Madison Bent.

The village of Cochituate has grown proportionately with the rapid development of the shoe business.

In 1837, 29,660 pairs of shoes were made which were valued at \$22,419; 31 males and 15 females were employed. In 1865, the capital invested was \$17,850, and goods were made to the value of \$282,760; 182 males and 29 females were employed. In 1875, there were nine manufactories in the place, a capital of \$51,500 was invested, and the value of goods made was \$1,799,175. The number of males employed was 431; females, 60. In later years the business has continued to flourish, and the large amount of money annually brought into the place by means of it has been largely expended in a manner which shows the public



JAMES M. BENT,

At the age of 60.





spirit of the citizens. Street cars, water works and electric lights are among the metropolitan conveniences of this busy, thrifty village.

As the Bent family have been mainly instrumental in giving to this part of Wayland its importance, a few words concerning it may not be out of place. The Bent family of Wayland originated with John Bent, who came to America in the ship "Confidence" in 1638 (see page 2). He was one of the original grantees of Sudbury, and was allotted six acres of land. The house lot assigned him was the sixth from the site of the first meeting house (see map of house lots). The same year John Bent arrived in America he returned to England for others of his family, and came back the next year on the ship "Jonathan." When the ship was fifteen days out his sister Agnes died, and when they arrived off the Banks of Newfoundland his mother, Agnes, "old and infirm," "fell sick," and about the time the ship arrived in Massachusetts Bay she died. The children he brought with him when he first came were Robert, William, Peter, John, Ann. He had a son, Joseph, and a daughter born in this country. John, Jr., purchased land of Henry Rice, near Cochituate Brook, where he built a house, and it is said his was the fourth dwelling erected on Framingham soil. John, Sr., was a freeman May 13, 1640, was one of the Proprietors of the the Marlboro plantation, and died at Sudbury, Sept. 27, 1672. His wife died May 15, 1679. Peter was the executor of his father's will, and the estate was appraised at £344, 19s. Peter was an original petitioner for the town of Marlboro, and a man of consequence there. In 1661 he contracted to build a bridge on the Sudbury river "for horse and man and loaded carts to pass over." He died in England in 1678, aged 46. His property amounted to £471, 3s. 8d. Among his effects were found a pair of pistols and three swords. Peter had by marriage with his wife Elizabeth nine children, of whom the third son was Hopestill. He was born in Marlboro, Jan., 1672, but, it is supposed, moved to Sudbury before he was of age, as all his real estate transactions, which were many, were dated there. When twenty-eight years old he married Elizabeth Brown, and had eight children. He died Aug. 18, 1725, aged 54. His estate was estimated at £1,425, 18s. In the "Old Burying Ground" is a double slate stone erected to the memory of Thomas Bent and wife, both of whom died, according to the inscription, July 26, 1775 (see page 54). In the same cemetery there is a quaint little tombstone to the memory of Ensign Hopestill Bent.



LOCATION OF HOMESTEADS

ALONG

WAYLAND HIGHWAYS.



## LOCATION OF HOMESTEADS.

---

The following statement concerning Homesteads, Highways, and matters relating to changes in real estate generally, have been furnished the writer by Mr. James S. Draper. They are given not as *absolutely* correct in *all cases*, but as the best approximate estimate within reach at the time of writing.

Because of the uncertainty connected with some of the statements, and hence the necessity of employing expressions of doubt, as set forth by such terms as "about" and "probably," the compiler was reluctant to present the data to the community in published form. At the writer's earnest and persistent solicitation, however, consent was obtained, and thus there have been preserved valuable data compiled by one whom we consider the most competent authority on the subject of changes in homesteads along the Wayland highways.

Some of the statements made by the compiler have been received by him from tradition, some have come to him as the result of a long personal acquaintance with places in the town, and others have been obtained from sources of record.

Data relating to homesteads at Cochituate have not been furnished, as the age and health of the compiler were not such as to make it expedient for him to extend his researches further in that direction.

### COMPILER'S PREFACE.

The design of the following notes is to afford some aid to enquirers concerning the localities of homesteads that now exist in Wayland, with some that are no longer seen; together with the names of their successive owners read in backward order, *i. e.*, the latest first; and also, either direct or suggestive data showing the period of time when both the homes and their owners were extant.

Abbreviations are used as follows: —

*a* — about. *B* — built. *C. H.* — cellar hole. *D* — died. *Dem.* — demolished. *Rem.* — removed. *Des.* — destroyed. *Ho.* — house. *Loc.* — locality. *Opp.* — opposite. *Oc.* — occupied. *Prob.* — probably. *R.* — right-hand side. *L.* — left-hand side. The description or heading of each road indicates the direction in which it extends. Thus, the road from Wayland to Sudbury denotes that the serial numbers are to be read in that direction.

### ROAD FROM WAYLAND CENTRE TO SUDBURY, OVER CANAL BRIDGE.

No.

1. R. Wayland Inn (see Taverns), Willard A. Bullard, owner, 1889.
2. L. Store, H. F. Lee & Sons, groceries and dry goods, 1882 (see Stores).
3. L. Law office (unoccupied at date), G. A. Somerby. Edward Mellen, C. J. Samuel H. Mann. B. by him, 1826.
4. R. About where the new Mill road enters on Main St. stood a meat shop, with shoe shop over it, in 1825. Rem. 1838, and is now the Ho. of widow Eagan. Also the Loc. of store in 1810 (see Stores).



5. L. Ho. of J. Mullen (in part a store—see Stores). B. by G. Smith, who Oc. it as store and Ho., 1845.
6. R. Ho. of widow Jonas Bennett. H. B. Braman, 1879–1886. Wellington, 1870–1879. C. Coolidge, L. B. White, 1860–1870. Dea. R. Heard, 1836. Isaac Glezen, Jr., L. Gleason, Jr. B. by M. C. Sibley, 1818.
7. R. Ho. of the late Edward Mellen, from 1831. S. H. Mann, 1825 (D. 1838, age 38). B. by Dr. E. Ames, 1816.
8. L. Store and Hall of L. K. Lovell, 1879 (see Stores). B. under contract for a town hall, &c., by James Draper, who gave the land in 1841.
9. L. Ho. of L. K. Lovell, from 1874. Otis Loker (D. 1877, age 74). L. Wood (D. 1856, age 54). Dr. Edward Frost (D. 1838, age 40). B. by J. F. Heard, 1820.
10. R. Town Hall, offices and Public Library. B. 1878. Loc. of a double Ho. Newell Heard (D. 1865, age 76), and W. C. Grout (D. 1876, age 72). B. a. 1800 by Silas Grout, blacksmith (D. 1820, age 66).
11. L. Loc. of "Old Red Store" on S. E. corner of Railroad Station land.
12. L. Passenger Station of Central Mass. Railroad. B. 1881.
13. L. Ho. of C. H. Dickey. Widow B. A. Dudley. Widow Sarah Thayer (D. 1884, age 82). Widow Wm. Bemis. B. A. Dudley. B. by C. Hunt, 1834.
14. R. Ho. of widow Wm. R. Dudley. B. by him, 1856, on Loc. of old Ho. Oc. by Calvin Rice, 1820. Dr. Nathan Rice (D. 1814, age 45). B. by Dr. E. Roby, 2d, a. 1750, for a store (see Stores).
15. L. Ho. of widow Benj. A. Dudley. B. by Mr. Dudley, 1872 (D. 1872, age 61).
16. R. Ho. of Caroline A. Reeves. S. Reeves, Jr. (D. 1879, age 56). Sylvester Reeves, Sen. (D. 1862). B. by Nath'l Reeves, Jr., 1815 (D. 1815, age 34).
17. R. Ho. of widow Cornelia Mudge, remodelled 1883. Capt. T. F. Wade. B. by Luther Gleason, Jr., and moved to present Loc. 1828 (see No. 25).
18. L. Farm Ho. of H. B. Braman, Rem. to present Loc., 1875, from Loc. No. 19. Asa M. Durrell, 1870. James Francis (D. 1869, age 80). Elisha Cutting. Nahum Cutler, 1807. Prob. B. by Z. Bryant, Jr., a. 1770. Loc. of Zechariah Bryant's Ho. previous.
19. L. Ho. of H. B. Braman. B. by him, 1877.
20. R. Double Ho. Ch. H. Rice and Ed. A. Peirce. B. by Dr. E. Ames, 1830. (He D. 1861, age 73.)
21. L. Ho. of widow John A. Heard. Rem. from Loc. No. 10, 1878. Loc. of an old Ho. which was Des. by fire 1865. S. Moore (carpenter), 1860. John Kent, 1840. B. by Nath'l Reeves, Esq., 1806 (D. 1821, age 72).
22. R. Ho. of Alden Wellington. John Moulton, 1875. Eli Sherman (D. 1861, age 72). Wm. and Aaron Bridge, 1801–1830. Rev. Josiah Bridge, 1761–1801. Prob. B. by him in 1761. It Oc. the Ho. lot originally assigned to John Goodnow.
23. R. Loc. of "Street School Ho." (wooden). B. 1841. Rem. in 1854 to its present Loc.
24. R. Ho. of R. T. Lombard, Esq. B. by him, 1887, on Loc. of his Ho. Des. by fire, 1886. W. Davis, carpenter. Coolidge. Capt. E. Pousland. B. by Luther Gleason, Jr., 1830. It Oc. the previous Loc. of an old Ho. Isaac Cummings, 1820. Major Eames (D. 1814, age 32). Staples, a. 1800. B. earlier.
25. L. Opp. Lombard's Ho., Loc. of L. Gleason, Jr. Ho. B. a. 1828, and Rem. to No. 17.

26. R. In Cemetery. Loc. of first three meeting houses in Sudbury; erected in 1643-1655 and 1687.
27. R. Ho. of I C. Damon. Dexter Sherman. B. by William Sherman, 1840 (D. 1859, age 82), on Loc. of "Noyes Ho." Col. Jas. Noyes (D. 1791, age 42), John Noyes, Sen. (D. 1785, age 71). Prob. B. by him a. 1735.
28. R. Ho. of Willis sisters, 1868. Wm. Noyes. B. by Capt. John Noyes, a. 1715 (D. 1765, age 92).
29. R. Ho. of T. W. Frost, painter, 1882. Jude Damon. Dexter Sherman. Was Micah Maynard's cabinet shop.
30. R. Loc. of old Ho., dem. 1826. Jere. Haynes, 1820. Ephraim Morse, 1810. Nat'l. Maynard (D. 1804, age 92). Prob. B. by Daniel Maynard, a. 1725.
31. R. Ho. of Jude Damon. T. J. Damon. David Baldwin (D. 1838, age 48). Rob. Cutting, Jr. Prob. B. by Micah Maynard.
32. R. Ho. of C. A. Cutting, stationer, of Boston, from 1857. H. B. Braman, 1845. B. by Sam'l S. Noyes, cabinet maker, a. 1812 (D. 1833, age 47). Loc. of old Ho., Rufus Bent's tavern.
33. R. Loc. (quite near No. 32), S. S. Noyes' cabinet shop. Rem. to No. 9 on Bridle Point road.
34. R. "Tyler Ho." (now part of C. A. Cutting's estate). Wm Heard, 2d, 1855. Asa Drury. Othniel Tyler, Esq., 1799-1832. Joseph Waldo. Capt. Wm. Baldwin. Moses Brewer.
35. R. Loc. of small Ho. where Miss "Becca Drummond" kept store a. 1809 (see Stores.)
36. R. Ho. of Chas. A. Cutting, remodelled by him 1885. David L. and Lydia M. Child, a. 1850-1880. Convers Francis. Wm. Heard, 2d, a. 1835. B. by Wm. Bemis, 1830. Loc. of old Ho. Prob. of Maj. Dan. Maynard.
37. R. Loc. of Goodnow tavern at bend in the road. Nathan or Jason Bent, 1800. Asahel Goodnow, previous to 1775.
38. R. C. H. of the Baldwin tavern, Des. by fire 1836. Col. Wm. Baldwin Oc. at the time. B. by Sewall Baldwin, a. 1745.
39. R. Loc. of brick school Ho. Dea. Wm Baldwin, 1842. Remodelled to dwelling Ho. by J. Draper, 1841. Used as school Ho. from 1804 to 1841. Dem. 1874.
40. R. Ho. of Dea. Wm. Baldwin. B. by him 1874.  
Road over the Old Causeway to "Gravel-pit" locality, in continuation from Dea. Baldwin's Ho.
41. R. Ho. of widow George T. Dickey. Noah Harrington (D. 1844, aged 68). Nath'l Rice, 1780-1810.
42. L. Ho. of widow Owen McCann. B. by Warren Moore a. 1833. Loc. of Jona. Curtis' Ho. (D. 1775, aged 55).
43. R. Loc. of Peck's tavern, nearly Opp. Curtis' Ho. (see Taverns).
44. L. C. H. of Caleb Moore's Ho. (D. 1800, age 91). Micah (called "Judge") Goodnow Prob. B. it a. 1720.
45. L. Just over the hill, S. E. from No. 44, stood Ho. and store of Asa Goodnow from 1780 to 1820.
46. R. Up the hill a little way stood the John Taylor Ho. Des. by fire, 1837. Formerly Ho. of Elisha Wheeler a. 1780.
47. R. Turning to the R. from No. 41, Ho. formerly of Geo. S. Dickey, and later of his widow.

## ROAD FROM WAYLAND CENTRE TOWARDS CONCORD.

- No.
1. R. Freight Ho. of Railroad, B. 1881, and steam grist-mill, B. 1889.
  2. L. Loc. of Blacksmith's shop, 1815-1830; also of Tan yards, a. 1765. These were on the triangular piece of land enclosed by roads.
  3. R. Loc. of Ho. B. by Dr. Ebenezer Roby, 1725 (D. 1772, age 71). Dr. E. Roby, Jr. (D. 1786, age 54). Dr. Joseph Roby to a. 1800. Wm Roby (D. 1814, age 48) Joseph A. Roby to a. 1865. W. G. Roby. Des. by fire 1887.
  4. R. Ho. of Warren G. Roby (very near No. 3). B. by him 1888.
  5. L. Dr. E. Roby's office with brick walls nearly in front of his Ho. B. prob. 1725. Dem. 1860.
  6. L. Loc. (nearly Opp. present Roby Ho.) Ho. and shop of Timothy Allen, — Tailor, 1830. Rem. to No. 5 Bridle Pt. road. Tailoring was T. Allen's business occupation.
  7. L. Loc. of Alex'r Smith's Ho., a. 200 feet S. of Reeves' Ho. Dem. 1816.
  8. L. Ho. of Mary E. Reeves. Henry Reeves, carpenter, B. by him 1816 (D. 1878, age 89).
  9. L. Ho. of J. M. and H. D. Parmenter. Jona. D. Parmenter (D. 1874, age 75). B. by Jona. Parmenter a. 1775 (he D. 1831, age 77). This estate has been kept in the Parmenter name from John P., Sen., 1639.
  10. L. Loc. of Benj. Ball's Ho. a. 1756.
  11. R. Loc. of Amos Abbott's brick Ho., B. 1805 on corner of the roads. Dem. 1862. (D. 1839, age 79.) This was the Ho. lot of John Rutter in 1639.
  12. L. Ho. of E. French. S. H. M. Heard, 1860. Geo. Heard, 1830. B. by Lewis Abbott, 1818.
  13. R. Loc. of Joseph Kendall's Ho. Dem. 1856.
  14. L. Loc. of Eph. Staples' Ho. at junction of the "Moore farm road." Dem. a. 1812 by irate citizens.
  15. L. Before reaching the Brook (L.) are clay pits where bricks were formerly made.
  16. R. Brick school Ho. Originally B. 1805 on W. side of road; rebuilt a. 1825; C. H. between Sch. Ho. and brook of Benj. Berry's Ho. Des. by fire a. 1795.
  17. L. Ho. of Luther H. Sherman. B. by Asahel Sherman, 1839. Loc. of old Ho. Des. by lightning, 1838. Sam'l Sherman. Reuben Sherman. Prob. B. by Sam'l Abbott.
  18. L. Ho. of Geo. Enos Sherman. B. by John N. Sherman 1838. He Oc. 34 years.
  19. R. Ho. of Edw. Carter. B. by Amos Carter, Jr., 1848 (D. 1878, age 71). Amos Carter, Sen.'s Ho. stood a little S. E. from No. 19 (he D. 1868, age 87).
  20. L. Ho. (corner of roads) of Wm. Johnson, James M. Sherman, Asahel Sherman, a. 1840. Wm. Allen. As a tavern, 1770-1790, by Luther Moore.
- Leaving Concord road at No. 20 and continuing on the back road to near Sherman's Bridge, and thence to Concord road at No. 17. (Series continued.)
21. L. Ho. of Tho. S. Bellis. B. 1860.
  22. L. Ho. of J. G. Sherman. Josiah Sherman (D. 1867, age 81). B. by Jona. Sherman a. 1780 (D. 1842, age 79).  
L. A short distance westerly C. H.; Ho. of Jona. Sherman, Sen.
  23. L. Ho. of Peter Underwood. B. by Abram Jenkins, or Jenkinson, a. 1770.  
L. C. H. farther down the hill by a spring; of unknown ownership.

24. L. Ho. of widow James McDonald. Town's alms Ho. 1831-1845. Enlarged by Eli Sherman, 1810-1831 (D. 1861, age 72). B. by Eph'm Sherman a. 1755.
25. L. Ho. of Thomas Hoye. Maynard Sherman. B. by Reuben Sherman a. 1818.
26. R. Ho. of J. Fox. Joseph Moore, 1810-1825. B. by Eli Sherman, 1810.
27. R. Ho. (across the road to Bridge) of Jas. Garfield. B. by L. H. Sherman, 1860. He lived there a. 7 years.
28. R. Loc. of Jno. Woodward's Ho., near brook, 1720-1760.
29. R. Loc. of Eli Sherman's saw-mill, a short distance up the brook, 1815-1825.
30. L. Ho. of Melvin Sherman. Calvin Sherman (D. 1875, age 63). Luther Sherman (D. 1836, aged 55). Timothy Sherman (D. 1819, age 70); Prob. B. by Ed. Sherman.
31. L. C. H. of Eph. Abbott's Ho. His blacksmith shop was Opp. Ho. and shop Dem. a. 1815.
32. R. Ho. late of Elisha Ellms (D. 1889, age 80). B. by him 1840.
33. C. H. nearly opp. No. 17. Sally Twist, Timothy Twist. B. by Abram Jenkinson a. 1780. Dem. a. 1860.

## NORTH SCHOOL HOUSE TOWARD SOUTH LINCOLN.

No.

1. L. Ho. of P. McDonald's heirs (he D. 1888). Jas. Adams, 1843-1860. B. by Benj. Adams a. 1775 (D. 1843, age 92). Loc. of Bezaleel Moore's Ho. previous.
2. L. Ho. of G. W. Philbrick from 1865; Jonas Bennett, remodelled by him, 1855. B. by Seth Adams a. 1790 (D. 1853, age 85). Previous to Adams the tan pits on this place were owned and worked by Bezaleel Moore.
3. R. C. H. of Capt. Wait's Ho., Des. by fire 1885; Jacob Ulman, 1865. B. by Capt. N. Wade, 1856.
4. L. Ho. of Wm. Donovan. B. 1880.
5. L. Ho. of Samuel Watson. B. 1885.

## ROAD FROM "THE PLAIN" TOWARD CONCORD.

No.

1. R. Ho. (summer residence) of Rev. Brooke Herford of Boston from 1886. Remodelled by him. J. S. Draper, 1870-1886. B. by James. Draper, 1815 (D. 1870, age 83).
2. L. Ho. of M. Rowan. B. 1864.
3. R. Ho. of widow R. Bryden. B. by Christopher Bryden, 1862. Loc. of old Ho., Dan'l Fegan, Stephen Roberts, 1835, Ira Draper, 1815 (D. 1844). B. by Jas. Draper, 1809. Loc. of an old Ho. of John Dean. Ho. (2d of the above) was Des. by fire 1856.

At Ho. No. 3 a private way extends to the Right; at a. eighty rods, L., C. H. of Joseph Dean's Ho. Ten rods further on L., C. H. of "Granny" Dean's Ho. (Herbist); and to the R. on E. side of "Grout's Head" (a rocky hill), C. H. of James Davis' Ho. All Dem. a. 1809.

4. L. C. H. of Pelatiah Dean's Ho., 1753. Dem. a. 1790.
5. L. C. H. of Dan'l Dean's Ho., 1753. Dem. a. 1790. These two Hos. were located in what is still known as the Pock-pasture; called so for the reason that Ho. No. 5 was formerly used as a "pest Ho." for small-pox patients.
6. R. C. H. of Tho. Allen's Ho., a weaver, 1720-1785.



7. R. Ho. of Dennis McDonald from 1862, M. M. Rutter, Jr., 1823-1835. Ebenezer Staples B. the Ho. a. 1755 (D. 1806, age 72).
8. R. Ho. (corner of road to Weston) of T. Coughlan from 1874; J. Jennison, 1870; Nath'l Jennings, 1850. B. previous to 1810.
9. R. Dam and site of John Moore's saw-mill, 1726. Was last used as saw-mill by Sam'l Sherman, 1810. S. S. Noyes, turning lathes, 1825-1830.

OLD ROAD FROM THE ABEL GLEZEN HOUSE, CURVING TO THE N. AND E. OVER THE OLD MOORE ESTATES, TO WAYLAND AND CONCORD ROAD AT NO. 14.

No.

1. R. Cider-mill of Abel Glezen's heirs. Back of this, 10 rods or more, Loc. of Brick Ho., Prob. of David Curtis. Dem. 1812.
2. L. Farm Ho. of the late A. Glezen. B. a. 1850.
3. R. Ho. of Tho. Maynard. Lawrence. Previous Loc. of Isaac Gould's Ho. Dem. a. 1812. Loc. of Capt. Moses Maynard's Ho. (D. 1782, age 85).
4. L. C. H. (just before ascending the hill) of "Foster Ho." B. by Jacob Gould a. 1760. Dem. 1828.
5. L. C. H. of John Moore's Ho., 1811. Israel Moore (D. a. 1800). Sam'l Reeves. Dem. 1826. This is believed to have been the Ho. spot of John Moore, 1643, which he bought of John Stone (see map).
6. L. Ho. of Thomas Hynes, Jr. B. 1888.
7. L. Ho. of Thomas Hynes, 1870. David Moore, 1865. Henry Sherman, 1833. B. by Luther Gleason, 1822. Loc. of an older Ho. Back of this Ho., on a knoll, was an Indian wigwam a. 1770; believed to have been the last one within the town.

ROAD FROM NORTH PART OF WESTON TO THE ABEL GLEZEN HOUSE.

No.

1. R. Timothy Coughlan's Ho. on corner already described.
2. R. Ho. of Timothy Mulloy from 1877. James D. Walker (D. 1880, age 69). Daniel Griffin. Deacon Jona. Griffin. Prob. B. by Samuel Griffin a. 1720.
3. R. Ho. of Benj. M. Folsom from a. 1865. E. J. Giles. B. by Luther Gleason, 1806. Previous Loc. of Ths. Moore's Ho. a. 1720.
4. R. Ho. of Silas Barton. Andrew Pendleton. Loc. of old Ho., Ezra Hawkes, 1845. William Sherman, 1813-1840. B. by Phinehas Glezen a. 1730.

ROAD FROM "BIGELOW'S CORNER," OVER "THE PLAIN," TO THE WAYLAND AND SUDBURY ROAD BETWEEN NOS. 31 AND 32.

No.

1. R. Bigelow's Farm Ho. B. a. 1820.
2. L. Tower at top of the hill. B. by R. F. Fuller, 1860. It gives the name to the hill and Railroad Station.
3. R. Ho. of Hazen Clement, 1890. James Coolidge, 1874-1889. F. T. Fuller, 1874. R. F. Fuller, Esq., 1865. B. by Stephen Roberts, 1848.
4. L. Ho. of James Coolidge (enlarged 1890).
5. L. Tower Hill Station, Cen. Mass. Railroad. B. 1885.
6. R. Rice's Dam at crossing of Brook, 1720.
7. R. Loc. of Corporal Stone's Ho. a. 1721.
8. Loc. (just before reaching Mr. Herford's barn) of Nath'l Rice's Ho., 1808. Elisha Rice, 1740. Prob. B. by him 1703.



9. R. Ho. (summer residence) of Rev. Brooke Herford of Boston, 1886. B by James Draper, 1815.
10. L. Loc., probably, of Henry Rice's Ho. a. 1640, nearly opp. No. 9.
- 10½. R. Loc. (on corner) of Allen Ho. Josiah Allen (D. 1821), Zechariah Allen (D. 1776, age 75). B. by John Allen a. 1720. It was a pest Ho. for small-pox 1776. Five patients D. and were buried in opp. corner of lot. Ho. Dem. 1822.
11. R. Ho. of J. S. Draper since 1870. Benj. T. Reed to 1870. J. A. Draper to 1860. B. by J. S. Draper, 1834.
12. L. Ho. (summer residence) of Frank. W. Draper, M. D., of Boston. B. by him 1889.
13. R. Residence of James S. Draper. B by him 1856.
14. R. Ho. of Miss Charlotte Adams. Joseph Wellington, Rev. E. H. Sears, 1847-1866. J. D. Child, Ephraim Brigham, 1836. Brooks and Hemenway (painters), 1828. Benjamin Sumner, 1820. B. by James Draper, 1820.
15. R. Loc. (near Adams barn) of Silas Flagg's old Ho. James Sanderson to 1814. B. by Amos Sanderson a. 1750. Dem. 1817.
16. R. Ho. Oc. by G. W. Thompson, Geo. A. Peck, John Moore to 1865; Silas Flagg to 1835. B. by J. Draper, 1817.
17. R. C. H. (just before the road curves to the right) of Eliab Moore's Ho. (D. 1756, age 58). John Adams, a. 1697.
- 17½. L. Clay pits. Bricks made very early; and as late as 1819 (at foot of hill).
18. R. C. H. (about ten rods after crossing Mill Brook, and a little way up the hill) of Bryan Pendleton's Ho., 1639.
19. R. C. H. (a little farther on and higher up) of Thomas Noyes' Ho., 1639. These C. H.'s are well defined.
20. L. Ho. of E. French (described elsewhere).
21. R. Loc. (depression) of John Ruddick's Ho., 1639, afterwards of James Boutelle a. 1700.
22. R. Ho. of Josiah M. Parmenter. B. by Moses W. Parmenter, 1826 (D. 1844, age 67). A few feet in front of this Ho. was Loc. of the Curtis Ho. Five successive generations of the family are believed to have resided here in two successive houses—the first one B. in 1639, and the last one Dem. a. 1819—Col. David, Capt. Joseph, Lt. Samuel, Ephraim, and Henry Curtis.
23. R. Ho. of widow Abel Glezen (he D. 1890, aged 87). Reuben Glezen (D. 1825, age 51). B. by Nathan Glezen, 1803. About forty rods N. of No. 23 stood Capt. Jona. Hoar's Ho. and Blacksmith shop. Dem. 1803.
24. R. Ho. of George Glezen. Capt. Isaac Glezen (D. 1843, age 74). B. by him 1805.
25. R. Ho. of Abel H. Glezen. B by Phinehas Glezen a. 1835. On same Loc. was Ho. of Wm. Revis, grave-digger, from 1755 to 1800.
27. R. Loc. (on side hill just before reaching C. A. Cutting's Ho. on Wayland and Sudbury road) of Ho. of widow Shureliff, 1825. Widow Goodnow, 1820. Elisha Merriam's Ho. and cabinet-maker's shop, 1790. Dem. 1825.

ROAD FROM "THE PLAIN" AT ADAMS' HOUSE (NO. 14) OVER "WHALE'S BRIDGE" TO WAYLAND AND SUDBURY ROAD AT WELLINGTON'S (NO. 22).

No.

1. R. Loc. (a. 75 feet from the Bridge) of Joseph Parmenter's Ho.: very old when Dem. in 1820. Prob. Loc. of Philemon Whale's Ho., 1640; from whom the Bridge took its name.

2. R. A few feet beyond the above Loc. stands the Ho. of widow John Bowles, old part moved there 1835: new part B. 1886.  
Passing the Parmenter Ho. (see Wayland to Concord, No. 9).
3. R. Loc. of the "Old Parmenter Tavern," kept by Maj. Jona. Parmenter a. 1760-1775, and originally by John Parmenter, Sen., a. 1654. Dem. 1818.
4. R. School Ho. Rem. from "The Street" in 1854.
5. Ho. of widow Tho. Rutter. Wm. Heard, 2d. (D. 1869, age 74). Prentiss Sherman (D. 1851, age 57). B. by Elisha Rice a. 1800.
6. R. Ho. of Frank Moore. B. 1879.
7. R. Loc. of old Ho. back of large elm. F. Moore. Henry Sherman. Tho. Rutter (D. 1846, age 37). Benj. Rutter. B. Prob. by Tho. Rutter, Sen., a. 1720.
8. R. Ho. of James A. Draper from 1860. L. H. Drury (D. 1862, age 52) Wm. Heard, 2d, a. 1825. Calvin Rice. Joseph Rutter, Jr. (D. 1821, age 68). J. Rutter, Sen. (D. 1781, age 78). B. by him a. 1725.

## SANDY HILL ROAD (GOING SOUTH).

This road was discontinued for public travel in 1880.

- No.
1. L. Loc. (S. side of Railroad and within its limits) of Joseph Goodnow, Jr.'s Ho. Dem. 1805.
  2. R. Ho. of Frank Amnot. B. 1888.
  3. L. Loc. of "Old Joe Goodnow's" Ho. Dem. 1790.

## ROAD FROM "BIGELOW'S CORNER" TO WAYLAND CENTRE.

- No.
1. R. Ho. of Mrs. T. W. Bennett from 1887. Sam'l D. Reeves. Hervey Reeves. Joshua Abbott a. 1832. Henry Flagg (store-keeper), 1832 David Swift to 1818. Simeon Pratt (D. 1802, age 43). Josiah Knapp, 1792. Prob. B. by Wm. Barker a. 1770. Loc. previous of Benj. Parmenter's Ho.
  2. L. "Corner Tavern" (see Taverns).
  3. R. Small Ho. of Mrs. Bennett. Loc. of Blacksmith shop in front.
  4. R. C. H. of John Allen's Ho., 1790-1855. Nath'l Knowlton, 1780. Joshua Kendall a. 1775. Dem. 1863.
  5. R. "Sawin Ho." S. D. Reeves. Joseph Sawin (carriage painter), 1865. Benj. Sawin (carriage maker) to 1830. B. by him 1799.
  6. L. Ho. of widow J. McLane Hayward, M. D. (D. 1886, age 50). Widow Harriet S. Wyman to 1876. B. by Dr. Geo. Hayward, 1832.
  7. R. Ho. of Wm. P. Bowles. B. by him 1890.
  8. L. Ho. of Henry F. Lee, 1890. Capt. Humphrey, 1888. Capt. Bickford, 1883. H. Batchelder a. 1870. Isaac Warren (shoemaker), 1860. B. by J. L. Perkins, 1843.
  9. R. C. H. of H. F. Lee's Ho. Des. by fire 1889. H. L. Newton, 1884. H. R. Newton (shoe business), (D. 1884, age 72). Enos Clapp, 1849. John W. Hayward, Esq., 1832. Dr. Lemuel Hayward, 1799-1820. B. by Capt. John Noyes, 1778.
  10. L. Ho. of Imminck Bros. from 1879. Edward Rice, Jr., 1879. B. by Dea. Edward Rice, 1853 (he D. 1868, age 75).
  11. R. Loc. (half way from No. 9 to Brook) of Jona. Gould's Ho., 1798. "Toddy" Parmenter, 1785.

12. R. Ho. of J. Linnehan. B. by him 1877. Loc. of an old Ho. Sam'l Baldwin, 1875. Enos Clapp, 1865. Benj. Carter, 1830. Timothy Allen, 1820. Prob. B. by John Parmenter a. 1780.
13. L. Loc. (up the hill slope) of E. Graves' Ho. and Blacksmith shop (D. 1730, age 96). Sam'l Graves a. 1753. Micah Graves (also blacksmith), 1798.
14. R. Ho. of Miss P. Maria Lee, 1891. B. by B. Benjamin (painter), 1888.
15. R. Half Ho. of Willard A. Bullard, 1890. Dea. Jonas N. Morse to 1890. Ephraim Morse (D 1864, age 85). Wm. Wyman (miller), D. 1829, age 74. B. by Capt. Jonas Noyes (who D. 1775, age 37) a. 1759. The name of Richard Heard (Capt.) is identified as owner of this Loc. at an early date.
16. R. Half Ho. of Sarah A. Morse. Sally Noyes from a. 1780 (D. 1863, age 92).
17. R. Ho. of widow Wm. Eagan, 1880. Michael Kernan Rem. it from No. 4 (Wayland and Sudbury road), 1838.
18. R. Ho. of widow Wm. Eagan. Rem. by M. Kernan from No. 2 (Wayland and Sudbury road) a. 1840.
19. R. Ho. (in ruins) of widow Wm. Eagan. M. Kernan (shoemaker) from 1835. Wm. Brackett, 1796-1825. B. by Joel Bent a. 1770.
20. L. Ho. of David H. Pierce from 1879. Elizabeth Price, to 1879. B. by Wm. Bridge. 1833.
21. L. Ho. of Sam'l D. Reeves from 1887. Horace Heard, 1887. B. by Jona. F. Heard, 1835. Loc. of Dan'l Lernard. Ho. Dem. 1830. B. Prob. by Benj. Poole (tanner) a. 1740.
22. R. Loc. of Jeremiah Hawes' Ho., 1820. Prob. B. by ——— Wiley (tanner) a. 1759.
23. L. Loc. of Ho. opp. No. 22. John Brackett (shoemaker), 1820.
24. L. Ho. of Willard A. Bullard, remodelled 1889. Horace Heard, 1828-1888. It is believed that some parts of the meeting house frame erected in 1687 were used in the meeting house built in 1726; the material of which was used in 1815 by Luther Gleason, Sen., and Jona. F. Heard for constructing a dwelling Ho., Store and Town Hall, all in the same building now constituting the residence of Mr. Bullard.
25. R. Ho. (opp. No. 24) of Daniel Coakley. Ira B. Draper, 1838 (D. 1885, age 71). B. a. 1812 by ——— Prescott, tinsmith.
26. R. Ho. of widow John McClellan from 1880. Ira B. Draper's shoe factory, 1870. B. by Benj. Neally a. 1840. Was Loc. of Joel Damon's hat-shop, 1825.\*
27. L. Unitarian Church. B. 1814, dedicated 1815. Remodelled 1850. Public clock made by Thwing of Hopedale, 1850.

## NEW MILL ROAD FROM SAND HILL ROAD, TO NEAR "WAYLAND INN."

- No.
1. R. Ho. of Andrew S. Morse on hill E. of Mill Brook. B. 1889.
2. R. Ho. of Wm. Stearns. B. 1891.
3. R. Blacksmith and wheelwright shop. B. 1876.
4. R. Widow Jonas Bennett's Ho. (see No. 6 Wayland and Sudbury road).

\*A recent decision of the County Commissioners will probably cause the removal of Houses numbered 17, 18, 19, 25 and 26.

## WAYLAND CENTRE TO BRIDLE POINT.

No.

1. R. Store of H. F. Lee & Sons (see Stores).
2. L. New livery stable. B. 1889 by Orrin Loker (D. 1890).
3. L. Ho. B. by Capt. E. Pousland, 1873. (Rented.)
4. L. Ho. of Theodore S. Sherman. B. by Capt. E. Pousland, 1873.
5. L. Shoe shop and store of T. S. Sherman (see No. 6 Concord road). In 1738 the Loc. now oc. by Loker's stable and the Pousland and Sherman houses was oc. by James Brown's tannery.
6. R. Ho. of J. H. Small (carpenter). B. 1885.
7. R. Ho. B. by H. B. Braman, 1887. (Rented.)
8. R. Ho. B. by H. B. Braman, 1887. (Rented.)
9. L. Ho. of Sam'l Russell (butcher). Charles Russell. Capt. Wm. Russell. Ho made of cabinet maker's shop (see 33, W. and S. road).

## WAYLAND CENTRE TO SUDBURY, OVER "THE ISLAND."

No.

1. L. Law office.
2. R. Ho. of W. B. Ward from 1843. L. P. Frost, to 1843. B. by James Draper, 1838.
3. R. Ho. of Marshall Russell. Wm. Stearns. Widow Josiah Russell. Was a school house 1808-1841. Remodelled for a dwelling Ho., 1842, by J. Draper.
4. R. T. S. Sherman's Ho. (Rented). Was Rem. to present Loc. from No. 25 (front of U. Church). Chas. Wesson, 1860
5. R. Blacksmith's shop B. 1887. L. McManus.
6. L. Cart path and bridge over the Brook. To the left of the path, a. ten rods from the Brook, is a depression of surface. Tradition declares this spot to be the Loc. of Rev. Edmond Brown's Ho. in 1640.
7. R. Ho. of S. Zimmerman. Chas. B. Heard. B. by Dea. Richard Heard (carpenter), 1842 (D. 1872, age 85).
8. L. After crossing the river, a. half way up the hill stood the Ho. of Richard Heard, 2d. B. a. 1801. (D. 1840, age 86.) Micah Cutler, a. 1830. Bought soon after by Wm. Heard, Sen., and part of it Rem. to No. 11.
9. L. Ho. of Wm. T. Dudley. B. 1888.
10. R. Ho. of Daniel Bracket, Esq. Col. David Heard (D. 1881, age 86). David Heard, Sen. (D. 1813, age 54). Capt. Richard Heard (D. 1792, age 72). B. by Jona. Fisk, 1722.
11. R. Ho. of C. H. Campbell. Wm. Heard, Sen. (drowned 1859, age 81). B. in part by him a. 1832 (see No. 8).
12. L. At end of Lane turning to L. Ho. of widow Robert Erwin (he D. 1880, age 62). I. M. Jones, 1853. Dea. E. Rice, 1840. B. by Tho. Heard, 1793 (D. 1819, age, 69).
13. R. Ho. of Edwin Buckingham. Remodelled 1887. Abel Heard (D. 1884, age 89). Zechariah Heard (D. 1823, age 71). Tho. Bent (D. 1775, age 69). B. by Sam'l Stone a. 1715.
14. L. Ho. of Jas. C. Wade on W. side of Pelham Pond. Remodelled by him a. 1872. B. by John Bacon (brick-maker) a. 1820.  
Clay pits on W. side of pond extensively used for making brick during first part of present century.



## BIGELOW'S CORNER TO FRAMINGHAM.

- No.
1. L. C. H. opp. "Corner Tavern." T. W. Bennett, 1889. M. Ward, 1888. Widow Lewis Dudley. L. D. was drowned 1838, aged 38. Warren Morse, 1802. B. by ——— Goodnow a. 1760. Dem. 1889.
  2. R. "Corner Tavern," owned by widow Tho. Burke (see Taverns).
  3. L. Ho. of Edwin A. Dudley. B. a. 1850.
  4. R. Ho. of P. Dolan. B. 1855. Loc. of old Ho. Widow of Jona. Underwood, Jr.; he D. 1820. Jona. Underwood, Sen., D. 1790. He Prob. B. the Ho. 1740.
  5. R. Ho. of Wm. P. Perkins, enlarged and remodelled by him 1880. Widow of Gen. M. M. Rutter (D. 1868, age 83). Maj.-Gen. M. M. Rutter (D. 1837, age 58). Front B. by him a. 1808. Nath'l Hasey Prob. B. here a 1715.
  6. L. On opp. corner (South) Ho. of Wm. P. Perkins, remodelled by him 1874. Ed. A. Pierce to 1874. North front B by M. M. Rutter, Jr., a. 1828.
  7. R. Ho. (brick walls) of C. Randolph. Was a school Ho. 1799-1840. Made a dwelling 1841.
  8. L. Opp. No. 7, up the lane at summit of the hill, Ho. of Wm. P. Perkins, enlarged and remodelled by him 1874. Wm. Cushing of Watertown to 1870. Horace Heard. B. by Capt. Charles Cutting, 1816, near the Loc. of the old Cutting Ho., Dem. 1817. Capt. Isaac Cutting (D. 1795, age 74). Prob. B. by Jona Cutting a. 1700. Wm. P. Perkins, D. 1891, age 83.
  9. R. Ho. of Jas. A. Thomas from 1886. L. Brooks to 1886. Dan'l Puffer (D. a. 1878). B. by Marshall Stone (carpenter), 1812.
  10. R. Temporary Ho. fitted up by C. W. Reeves, 1876.
  11. R. Ho. of Chas. W. Reeves, remodelled 1875. Walter Reeves (D. 1872, age 81). Jacob Reeves, Jr., Esq. (D. 1845, age 83). Jacob Reeves, Sen., enlarged the Ho. and kept it as a Tavern from 1740 (closed to the public 70 years after. He D. 1794, age 75). The oldest part of the Ho. B. by Matthew Hasey, Prob. a. 1715, still shows the original timbers finished into the rooms.
  12. R. Ho. of Robert Cumming, remodelled 1889. Louis Buoncore, D. a. 1862. Isaac Carver (carpenter), D. a 1847, age 65. B. the Ho. a. 1800. Loc. of John - Tilton's Ho. a. 1770. Sam'l Tilton, 1740.
  13. R. On corner at "Five Paths," Ho. of L. J. Bemis. B. by him a 1869; very recently sold to party unknown.
  14. R. On corner of lane leading to Right. Loc. of Ho. and Blacksmith shop of Josiah Dudley. Dem. a. 1817.
  15. R. Ho. of Nathan B Johnson. B. 1862.
  16. L. Old Ho. of Whittemore Bros. Wm. Whittemore (D 1885, age 82). Josiah Smith (D. 1868, age 82). Eph'm Smith (D. 1809, age 82). He Prob. B. the north part of the Ho. a. 1745. The south part is reported to be much older.
  17. R. Ho. of Wm. Whittemore, 2d. B. by him 1878.
  18. Down the lane leading to the "Rice Spring" on the L is Isaac Whittemore's Ho. B. 1888. A little further on to the R. stands the "Old Rice Ho." in ruins. Edmond Rice, 3d, to near 1880. E. Rice, 2d (D. 1841, age 86). Builder and date unknown. Edmond Rice, Jr. (D. 1796, age 71).
  19. R. Ho. of Patrick Nolan. Widow Lewis Jones (he D. 1880, age 81). John Devan a. 1821. Hopestill Bent's tavern, 1780, Prob. B. by Tho. Frink a 1720, or earlier.



20. R. Ho. of Samuel M. Thomas. B. 1839 on Loc. of old Ho. S. M. Thomas, 1830. Capt. J. A. Thomas (D. 1817). Josiah Thomas, Jr (D. 1819, age 45). Josiah Thomas, Sen. (D. 1807, age 72), from 1795. B. by Jesse Eames a. 1760, or by Benj. Stone a. 1700.
21. L. Loc. of brick school-house, 1803 to 1858.
22. R. School-house. B. 1858.
23. L. H. of widow Tho. McCann. B. by him 1853.
24. L. C. H. of J. M. Brummit's Ho. Des. by fire 1890.
25. R. C. H. of Richard Roby's Ho. (D. 1862, age 67). Dan. Moulton (D. 1845, age 82). Des. by fire 1877.
26. R. Ho. of W. H. Clark. South front B. by him 1862. North front is part of the "Moulton Tavern," open 1730 to 1805. Capt. Caleb Moulton, Jr. (D. 1821, age 76). Caleb Moulton, Sen. (D. 1800, age 91). Prob. B. by him a. 1730.
27. L. Ho. of Waldo W. Kendall. W. H. Clark B. by Wm. Bradshaw (taxidermist), 1853.
- NOTE. — The above three houses are located in "Happy Hollow."
28. R. Ho. of Henry B. Fischer. B. 1873.
29. R. C. H. of Sam'l Ward's Ho. a. 1870. Ebenezer Johnson (D. 1823, age 82). Des. by fire a. 1870.
30. L. Ho. of D. F. Marrs: remodelled 1873. Wm. H. Hills, 1860. Wm. Johnson (D. 1844, age 48). Willard Goldthwait (D. 1835, age 45). B. by Peter Johnson a. 1785.
31. R. Ho. of Leander Hammond. B. by H. G. Hammond, 1872. Loc. of old Ho. Otis Hammond. B. by Jason Dudley a. 1760.
32. L. Brick and stone Ho. of widow Michael Simpson. B. by him 1880. He died 1884.
33. R. Ho. of Miss Sanderson. Nath'l C. Dudley
34. R. Ho. of Mrs. M. Simpson. Sam'l Clark. B. by Dr. Wiggin a. 1861.
35. R. Ho. of Mrs. M. Simpson. Ephraim Farwell. B. by Purchase Stone (carpenter) a. 1792. D. 1850, age 84.

## ROAD FROM NO. 25 OF THE ABOVE TO STONES' VILLAGE.

- No.
1. R. C. H. of George M. Schell's Ho. C. J. May. B. F. Smith. B. by ——— Williamson, 1840. Des. by fire 1890.
2. L. Ho. of Alex'r Spear since 1872. Walter Stone (D. 1867, age 73). B. by Israel Stone, 1831, on Loc. of old Ho. Isaac Stone. Deacon Adams Stone. B. by Dea. Matthew Stone, Prob. before 1700. He was the first of this branch of the Stone family residing in the town.
3. R. Ho. of Conrad Homan. B. by Andrew J. Stone a. 1845.
4. R. Ho. owned by heirs of Walter Stone. B. by him in 1824.
5. R. Ho. (near the Bridge) of Steven R. Adams. Aaron Stone (D. 1868, age 94). Builder and date unknown.

ROAD FROM HOUSE NO 8 ON ROAD FROM "BIGELOW'S CORNER" TO WAYLAND CENTRE,  
RUNNING SOUTHERLY TO DAMON'S CORNER.

- No.
1. R. East or Rutter district school Ho. Moved to present Loc. 1854.
2. R. The Gen. Rutter Ho. (on corner), noticed elsewhere.

3. R. The M. M. Rutter, Jr., Ho. (opp. corner), noticed elsewhere.
4. L. Ho. of widow Wm. Videon (he D. 1887), formerly Ho. of A. Bigelow, Esq, in Weston, moved to present Loc. by Capt. Chas. Cutting a. 1840 (he D. 1870, age 80).
5. L. Town's Ho. for paupers, B. 1888, near the Loc. of old Ho. on Town's farm, bought of Otis Loker, 1845. Dea. Robert Cutting (D. 1820, age 77). Prob. B. by Capt. Robert Cutting a. 1700.
6. L. Ho. of Cyrus Lee. B. by him 1850.  
From No. 6 up the hill to the L. is C. H. of an old Ho. Dem. 1887. Abel Rice, 2d, Abel Rice, 1st. B. by Thomas Corey a. 1800.
7. L. Ho. in ruins. Abel Rice, 2d. Amos Ward a. 1830.
8. L. Ho. of Wm. Ward. B. by him 1849.
9. R. Opp. No. 8 C. H. of old Ho. Chas. Underwood (mason) a. 1835. Benj. Underwood. Prob. B. by Tho. Pierce a. 1700.
10. L. Ho. of widow Wm. H. Bemis. B. by him 1850.
11. R. Ho. of Sam'l M. Sanders. Marston Bros. H. F. Lee, 1881. B. by Cyrus Lee, Sen., 1843 (he D. 1867, age 74), on site of old Ho. Cyrus Lee, Sen., from 1822. Aaron Rice (D. 1825, age 47). Isaac Rice, Sen. (D. 1820, age 71). Prob. B. by Ephraim Rice (D. 1732, age 68). Thomas Rice.
12. R. Ho. of Joseph Rice from 1837. Benj. L. Rice (D. 1837, age 50). B. by Isaac Rice, Jr., a. 1775.
13. R. C. H. Ezekiel Rice (D. 1835, age 93). Eliakim Rice. Prob. B. by Matthew Rice a. 1660 (D. 1717, age 89).
14. R. Ho. of Mrs. Nellie (Rice) Fisk. George A. Rice (D. 1888, age 66). Sam'l Rice. B. by him a. 1810.
15. R. Gate Ho. of Cochituate Water Works. B. 1879 on Loc. of Rice's mill-dam, first B. a. 1650.
16. R. Ho. of Newell F. Smith. B. by him 1889.
17. L. Ho. of Daniel Smith. B. by him 1884.

## WAYLAND CENTRE TO COCHITUATE.

- No.
1. R. Ho. of Capt. E. Pousland. B. by him 1866. Loc. of old Ho. Josiah Russell. Samuel Russell, Sen. Capt. Thaddeus Russell (D. 1813, age 74). B. by Sam'l Russell, Jr. (D. 1705, age 37). Loc. (a little to the S. W.) of John and James Ross a. 1650-1750. The Brook near by was formerly called Ross's Brook.
  2. R. Orthodox Church. B. 1835. Vestry B. 1828.
  3. L. Ho. of Emily A. Heard. B. by Horace Heard, 1840 (he D. 1890, age 85).
  4. R. High School Ho. B. 1854.
  5. L. Ho. of widow Henry Wight (he D. 1886, age 66). Rev. John B. Wight (D. 1883, age 93). B. by him 1815. Loc. of John Grout's Ho. a. 1720-1725. Prob. B. by Jona. Grout a. 1665.  
The territory extending down between Mill and Pine Brooks was early known as "Farm End."
  6. L. Cemetery. Purchased by the town 1835.
  7. R. Ho. of Joseph Bullard. B. 1870 on Loc. of old Ho. Joseph Bullard from 1827. John Cutting (D. 1828, age 78). Prob. B. by Peter Bent a. 1710.

NOTE. — From No. 7 a road (now discontinued) branched to the left, where a cart path

still exists, ascending the Hill to a point near the Reeves' Tavern. On this cart path is C. H. of John Merriam's Ho., 1735-1795; and a little farther south Loc. of Joseph Wait's Ho. a. the same period.

8. R. C. H. (on Ridge of Hill) of Royal Flint's Ho. B. by John Shorey, 1866. Des. by fire 1883.
9. R. C. H. of Ho. Des. by fire 1864. John Shorey. B. by Jotham Bullard a. 1802.
10. L. Loc. of Wm. Jennison's Ho. a. 1700.
11. R. Ho. (at foot of Johnson's Lane) of Frank S. Johnson. Nathan S. Johnson (D. 1868, age 66). Dea. Wm. Johnson (D. 1828, age 53). Sam'l Paris, Jr. (D. 1817, age 58). Dea. Sam'l Paris (D. 1759, age 56). Prob. B. by Noyes Paris a. 1700.
12. L. Ho. of L. Bemis at "Five Paths" (already noticed)
13. L. Ho. (recently bought by person unknown). David Smith, 2d (D. 1881, age 54). David Smith (D. 1817, age 58). B. prob. by Capt. Joseph Smith a. 1740 (D. 1803, age 87).
14. L. Ho. of Miss Lucy A. Dudley from 1871. Benj. A. Dudley from 1855. William Bemis from 1839 (D. 1851). B. by Joseph Smith a. 1817 (D. 1835, age 43).



THOMAS J. DAMON,

At the age of 70.





SUDBURY

IN THE

SETTLEMENT OF OTHER TOWNS.



# CITIZENS OF THE TERRITORY NOW WAYLAND

IN THE

## SETTLEMENT OF FRAMINGHAM.

---

The first settler upon Framingham soil, or what were then the "wilderness lands" on the south, was John Stone, who moved from the territory now Wayland, and erected a house at what was called "Otter Neck," on the west side of Sudbury River, in 1646 or 1647.

Mr. Stone purchased lands of the Indians in 1656 at the falls of Sudbury River (Saxtonville), and the land was confirmed to him by the General Court the same year, with fifty acres in addition. The following is a portion of the deed given by the natives: "This witnesseth that William Boman, Capt. Josiah, Roger & James and Keaquisan now living at Naticke the Indian Plantation neare Sudbury in the Massachusetts Bay in New England ffor and in consideration of a valuable sune of Peage and other goodes to us in hand paid by John Stone of Sudbury aforenamed to our full content & satisfaction : : : do give, grant, bargain and sell : : : unto the said Jno Stone, his Heyres & assignes, a parcell of Broaken up and ffenced in land lying on the South side of Sudbury line, upon the Falls of Sudbury River, and bounded with the common land surrounding." Ten names are affixed to the deed, and the transfer was made the "15<sup>th</sup> of : 3. mo. 1656."

Another early settler of the "wilderness lands" south of Sudbury was Edmund Rice, who, Sept. 29, 1647, leased the "Glover Farm" of President Dunster of Harvard College, for a term of ten years. The "Glover Farm" was situated near Cochituate Pond and belonged to the Glover heirs, for whom Mr. Dunster acted as guardian. (See p. 37.) By the conditions of the lease he was to erect a house, the dimensions of which are given on page 60, and also a barn of the following dimensions: "Fifty long, eleven foote high in the stud, one foote above ground, the sell twenty foote if no leantes or eighteen foote wide with leantes on the one side, and a convenient threshing-floare between the doares." (Barry's "History of Framingham.") These buildings, it is supposed, were located near Dudley Pond, and on that part of the "Glover Farm" which, by an adjustment of the town bound in 1700, came into the territory of Wayland.

Edmund Rice, by petitioning the General Court, became possessed of lands in the present Framingham territory, that have been called the "Rice Grants;" and in 1659 he gave the deed of a piece of land in that part of the town of Framingham that has been called "Rice's End" to his son Henry, who built upon it, and who, it is supposed, was the second person to erect a house on Framingham soil.

John Bent, son of Peter Bent, in 1662 purchased land of Henry Rice, westerly of Cochituate Brook, and built a house there, "near the fordway over that brook, on the west side of the 'Old Connecticut Path'" (Temple's "History of Framingham.")

A part of the "Glover Farm," upon the settlement of the estate, became the property of Priscilla Appleton, one of the Glover heirs, and was known as the "Appleton Farm." In 1697 John Appleton and his wife Priscilla [Glover] Appleton sold the estate, then estimated at about nine hundred and sixty acres, to three Sudbury parties. — Thomas Brown, Thomas Drury, and Caleb Johnson, — for four hundred and forty pounds. The land was subsequently divided among the three purchasers, and one hundred acres of the part assigned

to Mr. Drury was situated in what is now Wayland; and the middle portion, which consisted of two hundred acres of upland, was assigned to Caleb Johnson, upon which he erected a dwelling, where the Mars house stands.

In 1669 Thomas Eames, who the year before leased the "Pelham Farm" (the Island), built a house and barn on or near the southerly slope of Mt. Waite (South Framingham); and one of his nearest neighbors at that time was probably John Stone, near the falls of Sudbury River (Saxonville).

Others soon followed in the track of these bold pioneers, and aided in letting in the light of civilization to the border lands on the south. The persons living along and beyond the boundary line were called "Sudbury Out-dwellers," or "Sudbury Farmers." The ecclesiastical and social relations of these "Farmers" were for a time with Sudbury, and they were expected to pay "rates" or taxes levied for objects the benefits of which they shared. After the incorporation of Framingham they became citizens of that town. They belonged to the congregation that worshipped in the little hillside meeting house, and their way to it probably lay along the "Old Connecticut Path," through "Happy Hollow," to a point near the "Five Paths," then, diverging to the left, followed the road that it is supposed was opened soon after the settlement of the town from near the "Rice Spring," by Edmund Brown's house, over Mill Brook, along "Bridle Point Ridge," by the "Parmenter Tavern," to the meeting house. The hardships endured by those thus isolated from the larger population of the town can scarcely be conceived of in these days of easy transportation. But hardship did not deter these brave men from their purpose, or drive them from their posts. At the time of Philip's War it is supposed that the Stones, Rices, Bents, Eameses, and Bradishes were the only English occupants of the Framingham plantation. The family of Thomas Eames met with a sad fate. Feb. 1, 1676, when he was absent on a journey to Boston for ammunition, they were attacked by the Indians, and all of them, except some of the older ones, who were away, were either killed or carried captive. His family consisted of his wife and as many as six children of his own, besides four, as it is thought, who belonged to his wife by a former marriage. Their ages varied from seven months to twenty-four years. After the outbreak of hostilities the Colonial Council at Boston sent four soldiers to guard the Framingham plantation settlers, and two of these soldiers, it is stated, were probably stationed at the Eames homestead. But "July 22<sup>d</sup> 1675 it was ordered that two of the four men ordered to guard Eames and the farmers, be forthwith and hereby are remanded to guard Mr. Brown's house [Rev. Edmund Brown's, at Timber Neck, Sudbury; see pp. 13 and 45] and the other two to remain as they are till the Court take further order" (State Archives. LXVII., p. 226). Mr. Eames left his home the last week in January, and shortly after, a band of eleven savages swooped down upon it. The mother and five children were slain. The family tradition states that the mother had declared she never would be taken alive by the Indians; and that she bravely defended herself and her home, using hot soap and such weapons as were at hand. Three of the children escaped from their captors, and in the course of a few months returned to the settlement. One was with the Indians who attacked Sudbury, April 21, and, according to tradition, reported that the Indians suffered severely by the fire from the garrisons, and that an aged squaw lost six sons, all of whom were distinguished warriors. The experience of another of the children who escaped is thus stated in the "Old Indian Chronicle," page 258: "On the next day (May 12) a youth of about eleven years made his escape from the Indians, who was taken prisoner when his father's house was burnt and his mother murdered on the 1<sup>st</sup> of February last; and though the boy knew not a step of the way to any English town, and was in continual danger of the skulking Indians in the woods, and far from the English, yet God

directed him aright, and brought him to the sight of Plantain (the herb the Indians call English Foot, because it grows only amongst us, and is not found in the Indian plantations); whereupon he concluded he was not far from some English town, and accordingly following of the plantain he arrived safe amongst us." (Temple's "History of Framingham.") Mr. Eames' loss was estimated at £330.012.00.

---

## CITIZENS OF THE TERRITORY NOW WAYLAND

IN THE

### SETTLEMENT OF MARLBORO, WORCESTER, AND RUTLAND.

---

In the colonization of Marlboro the east side inhabitants took a prominent part. The names of Ward, King, Rice, Bent, and Maynard are among the petitioners for the tract of country that, in 1660, ceased to be merely a plantation legally connected with Sudbury, but by incorporation became at that time a town by itself, which was called "Marlborow."

Worcester was early pioneered by Ephraim Curtis, whose heroic efforts to secure reinforcements for the Brookfield garrison, in King Philip's War, have been mentioned on page 45. In Fall's "Reminiscences of Worcester" is the following concerning this inhabitant of the town, the homestead of whose father was on the "North," or "East," street: "It was in the fall of 1673, as near as can now be ascertained by tradition and otherwise, that Ephraim Curtis, the first actual white settler, left Sudbury, with a pack on his back, a long, light Spanish gun on his shoulder, with an axe in his hand, and set his face toward Worcester, arriving, after two days' travel, on the very spot still owned and occupied by his descendants, on Lincoln Street, to the sixth generation. . . . Here Ephraim Curtis was all alone in the wilderness for a year or more, and in subsequent times used to tell how, after working all day, he would sit down and look toward Sudbury, and shed tears in spite of himself. . . . Curtis and others (who had followed him) stayed in Worcester until driven from there by the Indians in 1675. He left the spot which he attempted to settle to his descendants, with no other personal memorials, it is said, than his gun and silver-headed cane marked 'E. C.' In his later life he returned to Sudbury, where he died at the age of ninety-two."

Other names familiar in the town are historically associated with the early inhabitants of Worcester, and also in the settlement of Rutland, in the early history of which place Sudbury citizens exerted a wide influence.





PAPERS, FACTS AND INCIDENTS

OF

PHILIP'S WAR.

---

1675-6.



## HISTORICAL PAPERS.

---

The following papers, to which reference has been made as the "The Old Petition," were discovered a few years ago by William B. Trask, Esq., and printed by the Historic Genealogical Society under the title of Sudbury Documents. (Gen. Reg. Vol. XXXV., pp. 219-221). These papers are of great interest, as setting forth in the words of the town's people themselves the thrilling incidents of the memorable time referred to; but they are of inestimable value as settling the date of the "Sudbury Fight" at Green Hill between the forces of Capts. Wadsworth and Brocklebank and Philip of Pokanoket:—

### PETITION.

"To ye Hon<sup>ble</sup> ye Governo<sup>r</sup> Magistrates & Deputies of ye Gen<sup>l</sup> Court essembled at Boston ye 11<sup>th</sup> Octob<sup>r</sup> 1676.

"The hum<sup>ble</sup> Petition<sup>rs</sup> of yo<sup>r</sup> poore, distressed Inhabitants of Sudbury Humbly Showeth

"That whereas yo<sup>r</sup> impoverished Petition<sup>rs</sup> of Sudbury have received intelligence of a large contribution sent out of Ireland by some pious & well affected persons for ye reliefe of their brethren in New England by ye hostile intrusions of ye Indian Enemy, and that upon their divers distressed towns have presented a list of their losses sustained by firing and plundering their estates. Let it not seem presumption in yo<sup>r</sup> poore Petition<sup>rs</sup> to p<sup>'</sup>sent a list of what Damages are sustained by yo<sup>r</sup> enemie's in his attempts; hoping that or lott will be considered among Our brethren of ye tribe of Joseph; being encouraged by an act of Our Hon<sup>ble</sup> Gen<sup>l</sup> Court; that those who have sustained Considerable damage should make addresses to this p<sup>'</sup>sent Session. And is this not a reason for Our releife? Not onely by reason of Our greate losses, but also for Our Service performed in repelling y<sup>e</sup> enemy; let y<sup>e</sup> Most High have y<sup>e</sup> high praise due unto him, but let not y<sup>e</sup> unworthy Instruments be forgotten, was there with Vs any towne so beset since y<sup>e</sup> warr began with twelve or fourteene hundred fighting men, various Sagamores from all parts with their men of Armes & they resolved by Our ruine to revenge ye releife which Our Sudbury Volunteers afforded to distressed Marlborough in slaying many of y<sup>e</sup> Enemy & repelling y<sup>e</sup> rest. The strength of Our towne upon y<sup>e</sup> Enemy's approaching it consisted of Eighty fighting men. True many houses were fortified, & Garrison'd & tymously after y<sup>e</sup> Enemys invasion & firing some Volunteers from Watertown & Concord & deserving Capt. Wadsworth with his force come to Ou releife, which speedy & Noble service is not to be forgotten.

"The Enemy well knowing Our grounds, passes, avenues, and situations, had near surrounded Our town in ye morning early (Wee not knowing of it) till discovered by firing severall deserted houses; the Enemy with greate force & fury assaulted Deacon Haine's house well fortified yet badly situated as advantageous to ye Enemy's approach & dangerous to ye Repellant yet (by ye help of God) y<sup>e</sup> Garrison not onely defended y<sup>e</sup> place fro betweene five or six of y<sup>e</sup> clock in y<sup>e</sup> Morning till about One in y<sup>e</sup> Afternoon but forced ye Enemy with considerable slaughter to draw off, Many Observables worthy of Record hapened in this assault, vizt: that noe man or woman seemed to be possessed with feare; Our Garrisonmen kept not within their Garrisons, but issued forth to fight ye Enemy in their skulking approaches: We had but two of Our townesmen slaine, & y<sup>t</sup> by indiscretion none wounded; The Enemy was by few beaten out of houses which they had entered & were

plundering, And by a few hands were forced to a runing fight which way they could; y<sup>e</sup> spoyle taken by them on y<sup>e</sup> East side of y<sup>e</sup> river was in greate p<sup>te</sup> recovered.

“Furthermore permit yo<sup>r</sup> hum<sup>ble</sup> Petition<sup>rs</sup> to present a second motion, And let it be acceptable in y<sup>e</sup> eyes of this Our Grand court Vizt: That whereas by an Act of Our late Gen<sup>l</sup> Court ten rates are leavied upon Our towne amounting unto 200 lb; as appeareth p warrat from Our Treasurer, which said sum was levied by Our Invoyce, taken in y<sup>e</sup> yeare before Our greate damage susteyned. It is ye humble & earnest request of yo<sup>r</sup> Petition<sup>rs</sup> to commiserate Our Condition, in granting to us some abatement of y<sup>e</sup> said sum for y<sup>e</sup> ensueing consideration, Vizt: first Our towne to pay full for there estates then taken which in greate pte they have now lost by ye enemy's invasion may seem not to savor of pittie no not of equity. Secondly, ye service pformed at Sudbury by ye help of the Almighty whereby ye Enemy lost some say 100, some 105, some 120, and by that service much damage prevented from hapening to other places whereby ye County in Generall was advantaged, reason requires some favorable considerations to ye servants of Sudbury.

“For if it be considered what it hath cost Our County in sending out some forces some of which p ties have not returned with ye certaine news of such a number slaine as with us, is it not reason<sup>les</sup> that this service soe beneficiall should not be considered with some reward which may most easily be essected [sic] by issueing forth an Act of yo<sup>r</sup> grace in a suitable abatement of ye said sum leavied.”

\* \* \* \* \*

[Signed.]

Edm Browne	Joseph Parmenter
Edm Goodnow	Peter Noyes
John Grovt [Grout]	Jonathan Stanhope
John Haines	Edward Wright
Josiah Haines	Jabeth Browne
Thomas Read	John Grout Jun <sup>r</sup>
Peter King	Joseph Graves
John Ryter [Rutter] Sen <sup>r</sup>	Tho Walker
Joseph Noyes	John Blanford
John Goodnow	John Allen
Mathew Gibs	Henry Curtis
Thomas Wedge	Jacob Moores
Benjamin Crane	John Brewer
Zecriah Maynard	James Ross
Joseph Moore	Richard Burk
John Parminter	Thomas Brewer
Henry Loker	Samuel How

#### ACCOUNT OF LOSSES.

“An Accompt of Losses Sustened by Severall Inhabitants of y<sup>e</sup> towne of Sudbury by y<sup>e</sup> Indian Enemy ye 21<sup>st</sup> April 1676.”

	£.	s.	d.
Mary Bacon formerly ye Relict of Ensign Noyes	140	00	00
Thomas Plimpton	130	00	00
Deacon John Haines	180	00	00



	£.	s.	d.
Seg Josiah Haines	190	00	00
Capt James Pendleton	060	00	00
John Goodenow	150	00	00
William Moores	180	00	00
Edward wright	100	00	00
Elias Keyes	060	00	00
John Smith	080	00	00
Samuell How	140	00	00
Mr Pelham	050	00	00
Mr Stevens	015	00	00
Corporall Henry Rice	180	00	00
John Allen	060	00	00
James Roose	070	00	00
John Grout jun <sup>r</sup>	060	00	00
Thomas Rice	100	00	00
Widd Whale	024	00	00
Henry Curtice	200	00	00
John Brewer	120	00	00
Jacob Moores	050	00	00
Henry Loker	100	00	00
Joseph ffreemon	080	00	00
Joseph Graves	060	00	00
Peter King	040	00	00
Widd Habgood	020	00	00
Benjamin Crane	020	00	00
Thomas wedge	015	00	00
John Blanford	010	00	00
Thomas Brewer	010	00	00
Richard Burk	010	00	00
Thomas Reade	003	00	00
Wholl Sum	2707	00	00

Beside y<sup>o</sup> uncovering ye Many houses & Barnes & some hundred of Acres of lands which are unimproved for feare of ye Enemy to Our greate loss & Damage.”

#### FACTS AND INCIDENTS.

The “contribution” to which the petition refers was called “The Irish Charity Donation” or “Fund.” The gift was made in 1676 for the benefit of the inhabitants of the Massachusetts, Plymouth and Connecticut colonies who had met with losses in King Philip’s war. It was sent over to this country by the “Good ship called the Kāthrine of Dublin,” and is supposed to have been obtained by Rev. Nathaniel Mather, a brother of Increase.

The proportion received by Sudbury was for twelve families, or forty-eight persons, 7l. 4s. 0d., and this amount was to be paid to the selectmen in meal, oat meal, and malt at 18d. per ball, butter 6d., cheese 4d. per pound.

Besides this allowance, “The court judged meet to order that Sudbury be allowed and abated forty fower pound ten shillings out of ye whole sume of their ten county rates.” (Col. Records, Vol. V., p. 124.)

In the list of losses are a dozen names, more or less, of persons supposed to be living on the East side, and among them are Henry Curtice, who lost £200, Henry Rice £180, and Henry Loker £100. These things indicate that devastating work was done on the East side of the river by the Indians. Probably the dwelling houses and barns that were plundered, and from which the spoil spoken of in the petition was taken, were set on fire. It is stated that the Indians entered the northwest part of what is now Weston and burned a barn. If such is the case, the probability is quite strong that along their course thitherward they applied the torch to such buildings as came in their way. Thus, although tradition may be silent, and the records may give no account of the specific places where the damage was sustained, yet there is reason, from the statements now given, and the nature of the case, to suppose that the hardship incurred on that memorable occasion was considerable. After the invasion of Philip the meeting house was fortified, and March, 1676-1677, the town ordered "that the rate to be made for the fortification about the meeting house of this town shall be made by the invoice to be taken this spring, leaving out all strangers and sojourners, and that the logs there used be valued at two shillings six pence each, boards five shillings six pence per hundred foot, and every man's day's work at 18d." A little later, Feb. 26, 1676, it was ordered, "that such persons as have brought in logs for fortification of the meeting house do bring in their account of logs, and all persons an account also for their days' work done there-upon unto the town clerk between this and the next town meeting, now appointed to be the 11th of March next, and such as do not shall lose both their logs and work, for the town will wait upon them no longer."

This statement is about all we have discovered upon the town books relative to King Philip's war. Several reasons may be given to account for this absence of records relating to so important a period. One may be that anything official regarding military matters would naturally be communicated to the Colonial Council, and not be a matter for town record. Furthermore, the period was short and the conflict sharp and severe, and there was too much that was more practical to attend to at that time for any one to pause and preserve for posterity in written form the thrilling details of those days. Besides, there was scarcity of stationery; and had it been abundant, sentiment was not of a kind towards an event which had caused such havoc and consternation in the town as to lead any one to wish to keep vivid the story of it. In the long period of years that have passed, bringing with them the events of the French and Indian wars and the protracted Revolutionary struggle, it is no wonder that the traditions of Philip's raid, as rehearsed by the old-fashioned fireside, should at length be unspoken; that the sites of ruined homesteads should no longer be pointed out, and that the graves of those who fell in the fearful conflict should be unknown. Even the grave of Asahel Reed, one of the two Sudbury soldiers slain on the memorable 19th of April, 1775, is unmarked and unknown. Surely, for the fallen of a century before we could expect no better fate. Tradition has kept alive information concerning the place of sepulture of but a single one who fell in those times, and that is of an Indian whose lone grave is just over the river near the "Gravel Pit." A short time ago a white pine stood near it. This Indian, it is said, was shot from a long distance by an Englishman on the east side of the river. The Indian, thinking exposure from that long range to be safe, ventured to appear in full view of the English, when a shot put an end to his rashness. The gun used on the occasion is still in possession of the Morse family, Wayland Centre, being owned by John Noyes Morse, a lineal descendant of "Mr. Peter Noyes," one of the town's original grantees. The gun is a long, heavy piece, such as is seldom seen in modern times, and would require the strength of strong arms to steadily use it. Tradition says, with regard to the Concord men who came to the town's rescue, that one of them, viz., James Hosmer, an

ancestor of Dr. G. W. Hosmer, Ex-President of Antioch College, plunged into the Sudbury River when he found it useless to resist the Indians, and that while endeavoring to escape to the other side by swimming was shot through the head. It cannot perhaps be reasonably doubted that the eleven Concord men slain on April 21st (see p. 15) were buried on the east side of the river, on the upland near the "town Bridge." Some of the names of these are as follows: James Hosmer, Samuel Potter, John Barnes, Daniel Comy and Joseph Buttrick. The Middlesex Probate Records have the following about James Hosmer, in connection with the settlement of his estate: "Being slayne in the engagement with the Indians at Sudbury on the 21st of the second [April] in the year 1676." In the same Records are also the following names of Concord soldiers slain at Sudbury on April 21st: David Curry and Joseph Wheeler. The historian Hubbard says of the experience of the Concord company: "These men at the first hearing of the alarm, who unawares were surprised near a garrison house, in hope of getting some advantage upon a small party of the enemy that presented themselves in a meadow, a great number of the Indians who lay unseen in the bushes suddenly rose up and, intercepting the passage to the garrison house, killed and took them all." The Old Indian Chronicle says "they were waylaid and eleven of them were cut off." As these men were slain on the river meadow near the old Haynes garrison house, and as it was high water at that time, and the bodies the next day were taken from the flood and carried in boats to near the town bridge and buried, it is rendered quite probable that when this company of brave men found resistance useless, and that it was impossible to reach the shelter of the Haynes garrison house, they took to the water, hoping, like Hosmer, to reach the east side by swimming, but were stopped by the murderous fire of the foe. The bodies were buried on the morning of the 22d of April, after having remained in the cold flood all night. Two of the party who helped in the work of burial were Warren and Pierce of Watertown, and the following is their description of the service as given in a petition sent by them to the General or Colonial Court: "On the next day [that after the Sudbury Fight] in the morning, so soon as it was light, we went to look for the Concord men who were slain in the river meadow, and there we went in water up to our knees, where we found five, and we brought them in canoes to the bridge foot and buried them there." Perhaps those bodies were buried on the east side of the river because it was considered unsafe to land them on the west side and remain there sufficiently long for the work of burying them, as on the early morning of the 22d it was not definitely known by the east side inhabitants that the Indians had taken their departure from the town. If the bodies were to be buried on the east side, it was natural that they should be conveyed directly to the town bridge and there buried on the hard upland near by. There was no time for conformity to sentiment or custom. All was uncertainty as to the plans and whereabouts of the enemy. They might spring upon them from the west side at any moment, and to convey the five bodies to the town's burying ground would doubtless be considered quite impracticable. Hence their grave by the "old town bridge." It is quite probable that a part of the east side inhabitants sought shelter upon the Indian invasion at the garrison house of "Deacon John Haynes." The little stockade of Rev. Edmund Browne (see p. 45) would not be as conveniently situated to some living in the northerly and easterly parts of the town as the Haynes House. As tradition, so far as we know, has not definitely passed down any information relating to garrison houses on the east side of the river, we think it quite probable either that the community considered things safe on that side, prior to the hostile outbreak, or placed their reliance on the farm houses that had been fortified on the more exposed side of the river. The fact that Rev. Edmund Brown began to fortify his house at "Timber Neck," after danger was immediately impending, may be a circumstance that indicates that few houses

were prepared for attack on the east side, and that he fortified his house to afford a place of refuge to all persons in that part of the settlement. There was perhaps a stockade made there of stout timberwork, with port holes at which the sentry could stand and a stout defence be made.

Of the six names of persons who, Nov. 22, 1675, were reported to the Governor and Council by John Grant, Josiah Haynes and Edmund Goodnow as being men who were impressed into the country's service to meet the town's quota, two are the familiar names of Thomas Rutter and Peter Noyes, Jr.

MODES OF TRAVEL,  
PUBLIC HOUSES,  
AND  
TEMPERANCE.







WAYSIDE INN AND THE ANCIENT OAKS.

Sudbury.

(View from the easterly.)

From massive chimneys, stout and gray,  
The smoke-wreaths curling crept  
Amid the oaks that night and day  
Their faithful vigils kept.

The stage-coach passed along the road,  
The post-horn rent the air ;  
The teamster stopped his heavy load  
To find refreshment there.

But times have changed, and now the Inn  
Stands by the way-side lone,  
A souvenir of years gone by,  
Of grandeur that has flown.

*Home Melodies.*



## MODES OF TRAVEL, PUBLIC HOUSES, AND TEMPERANCE.

---

### STAGE COACHES.

Great changes have taken place in many of the country towns of New England as relates to the manner of public conveyance, and Wayland is no exception. Within the memory of present inhabitants stage coaches regularly passed through the town, and the public depended on them as the means of carrying passengers and the mail and attending to matters of expressage. But the stage-coach business of modern times will not compare with that which began towards the closing decade of the last century, and continued about fifty years.

During that time the stage coaches carried the mail, and travel made its way through the place, and, passing on through Marlboro and Northboro, eventually found an outlet in the large towns of central Massachusetts, Connecticut, and New York. Stirring scenes were then witnessed along the country highway, the taverns were in a high state of prosperity, and the now staid, quiet village or hamlet was a lively place, where the smith and shoemaker had plenty to do; and the small grocer whose orders were slipped into the coachman's hand could have the goods delivered by the white canvas-topped market wagon that passed by his door.

There were several important stage lines that radiated from Boston at an early date, but none that were earlier or more important than that which started from the stables on Elm Street, and, passing over West Boston Bridge, went through Cambridge, Watertown, Waltham, Weston, East Sudbury, Sudbury, and on to Worcester. During the earlier part of the period mentioned there were several important lines of coaches on this route. The road was open to all who wished to engage in the business, and as various parties made ventures, proprietorship often changed hands.

From about 1820 to 1835 there were three or four pretty well established lines that made five trips per day each way. Two of these were mainly owned and controlled for a time by Maj. Joseph Curtis and Gen. M. M. Rutter, both of East Sudbury.

These lines were run by two relays of horses,—the first from Boston being at East Sudbury, and the other at Northboro. The stage taverns at the former place were "Peck's Tavern" and the "Corner Tavern."

March 7, 1806, the "Worcester Turnpike Company" was incorporated. This corporation was authorized to construct a highway or turnpike from Roxbury to Worcester, by way of "the neck of the pond in Natick," and was given the privilege of erecting toll-gates and charging travelers a certain amount for the use of the road. The building of this new highway considerably shortened the distance from Boston to Worcester, yet, notwithstanding this, the old stage route mentioned continued to be the all-important way of travel to the west and south, until the opening of the Boston & Worcester and Boston & Providence railroads in 1835.

From the "corner" a line of stages passed over a more southerly route for several years, going through a part of Framingham and Southboro to Worcester.

The last regular stage through Wayland was what was for years known as the "Sudbury, Wayland, and Weston" stage coach. It started from South Sudbury at seven o'clock in the morning, and returned at the same hour in the evening. Thaddeus Moore was the

driver and proprietor for over twenty years. The stage was drawn by four horses, and carried the mail, and only ceased running when the railroad accommodations promised to be permanent.

The old stage coaches were usually drawn by four or six horses, and would seat nine or ten passengers inside, and a half dozen on the outside. They made a halt at the various "Ordinaries" or "Inns," where the horses were watered, "baited," or "changed," and the passengers had opportunity to stretch their limbs and find refreshment from the well-stocked larder of the old-time kitchen or warmth at the wide fireplace of the bar-room.

Their arrival was sometimes announced by the sound of the post-horn, and this was the signal for "mine host" to prepare for the reception of guests, and for the postmaster to get ready the mail-bag. The passage of these coaches through the town served the people as a time mark, and greatly enlivened the scenes by the wayside.

Besides the stage coach business, there was a vast deal of what was called "heavy teaming" along the "great roads," as the more prominent highways were termed. The large, white canvas-covered wagons of the marketers were once a common sight. To these wagons two, three, or more horses were attached, and they were laden with the produce of the "up country" farms, which was placed in charge of the teamster, who was "going down," as going to Boston was familiarly called. Ox teams, drawn by two or three "yoke of oxen," were often used for conveying the heavier merchandise, such as wood, hay, cider, apples, &c.

#### PRIVATE CONVEYANCES.

The public vehicles for passengers and freight have undergone no greater change than have the private carriages, — the old-fashioned chaise, with the C spring and thoroughbrace, and the family carriage, with the grasshopper spring. Before carriages came into general use, which was near the beginning of the present century, the pillion was used for travelling on horseback, and the pannier for small freights. The following is from a manuscript written by Mrs. Israel Haynes of Sudbury about 1864, when at the age of eighty: "They used to ride horseback to meeting, have a saddle and pillion; the man rode forward, the woman behind. Sometimes go to visit their friends forty miles and carry two children. They went to market horseback; had a wallet made of tow cloth left open in the middle, on a pair of panniers made of basket stuff. The women went as often as the men. They swung the wallet over the horse's back, put in their boxes, each swung so as to balance, then the panniers [were] fixed on behind filled with pigeons or something else. . . . I don't remember of there being any thing that could be called a carriage seventy years ago."

The changes that have taken place in the methods of travel and conveyance have been gradual. One by one carriages came into use, until horseback-riding was the exception. Gradually horses came to be used in place of oxen; and while a half century ago every farmer kept one or more "yoke of oxen" or "steers," in the last decade perhaps not a half dozen could be found in town. About a dozen years ago the bicycle came before the public, followed by the tricycle. These, for the past two or three years, have frequently been seen on the streets, and have been used for practical purposes as well as pleasure.

#### RAILROADS.

The day of railroads in Wayland, although late, dawned at last. As early as 1843 a railroad was chartered and laid out from Framingham, to connect with the Fitchburg road at Stony Brook, and the citizens of Wayland subscribed very liberally to its stock. Another act of the town that shows its friendliness to this means of progress is a vote passed in 1873,



two hundred and one to forty-eight, to subscribe for one hundred and fifty shares of the stock of the Hopkinton Railroad, in aid of an extension of that road through Cochituate and Wayland Centre. But the great railroad achievement of the town was the completion and putting into permanent running condition, of the Massachusetts Central, now known as the Central Massachusetts. The commencement of this enterprise was practically in the year 1868, when the Wayland & Sudbury Railroad was incorporated. This road was to run from Mill Village (South Sudbury) to Stony Brook, on the Fitchburg Railroad. In 1869 this act was superseded by the incorporation of the Massachusetts Central. The company voted to issue \$3,000,000 capital stock. The work of constructing the road was commenced, but various obstacles interrupted the progress of it for some years. In 1880, Ex-Governor Boutwell became president of the road, and was succeeded in 1882 by Hon. S. C. Aldrich, of Marlboro. In 1881, the road was opened from Boston to Hudson, a distance of twenty-eight miles, and in 1882 to Jefferson, a distance of forty-eight miles. (See p. 29.) Mr. Norman C. Munson, the contractor, succeeded in keeping it in operation about two years, when he was obliged to stop. In 1883, the road was reorganized, and shortly afterwards was leased to the Boston & Lowell Railroad Company, and completed to Northampton. It is now under lease to the Boston & Maine corporation, and through trains are running over it daily between Boston and Washington and Boston and Harrisburg.

#### TAVERNS.

The vast amount of stage-coach business, and the extensive conveyance of freight along the "great roads" or main thoroughfares in part occasioned the establishment of the old-time taverns. These places of "entertainment for man and beast" formed an important feature in the history of the town a half century ago and earlier, and were objects around which clustered associations, both of a social and moral character, that it has taken years of new customs and methods to even partially efface. In external appearance there was no peculiarity about them; there was no typical building in which they were kept. The inn may have originated in a farm house, and the landlord may at the outset have been a plain farmer of enterprise, who, in order to increase his scanty income, and support the large family of those old-fashioned days, petitioned the court for a license to keep a public house. An increase of business may have led him to enlarge his domicile by the addition of a lean-to on the rear, the projection of an L at the side, and the luxury of a porch on the front. But the *inside* of each well-kept ordinary had the unmistakable characteristics by which it was easily distinguishable from any other house. It had its large kitchen and ample dining-room, and sometimes a dance-hall; but the prominent feature was the bar-room. This was a purely democratic place, and the village squire or the itinerant tramp, "traveler," as he was called, found welcome there, and had their claims allowed, so long as the pennies held out. It was a place for the preliminary parish meeting, or for the outline business of a political caucus. The bar-room gossip might turn the result of a militia election or the decision of the county commissioners. Merry were the motley groups of story tellers as, gathered from various places and on a variety of errands, they sat about the bar-room fireplace, with its broad, blazing hearth, and talked into the night's small hours, or beguiled the monotony of a cold, wet day. Some of these taverns were provided with large stabling capacity. Besides the barns that were furnished with numerous stalls, there were usually adjoining sheds supplied with feed troughs. The barns were provided with driveways, under which the wagon could be driven for shelter.

The landlords were usually men of consequence, and sometimes were local celebrities. Three of the innholders of the town are known to have been deacons in the church. John

Parmenter, Sr., who in 1653 or 1654 was licensed to keep a house of common entertainment, was second deacon in the Sudbury church, and one of the town's selectmen. "Squire Jake," the last landlord of the ancient hostelry known as "Reeves' Tavern," was also a deacon, and for many years a representative to the General Court, and Dea. Sewall Baldwin built the Baldwin Tavern. Other names, as those of Curtis, Stone, Bent, Heard and Rice, are of old families of the town.

With the decline of staging and heavy teaming, and the inauguration and development of the temperance reformation, the tavern business began to decline also, and to be less and less popular and profitable. One by one the old inns were discontinued, until not one is left on the central highway through the town.

But, although the taverns have disappeared, the localities and sites of some of them are still known, and the following facts, additional to what have been presented in the historic narrative, are given relative to them.

#### "THE CORNER TAVERN."

About 1765 an inn was opened at "Wayland and Weston Corner" by Nathaniel Reeves, in a house that had been moved there, and on which alterations and additions were made from time to time. It was the first public house where a change was made in the horses employed on the stage route from Boston to Worcester, and in 1820, it was the largest one in town, in point of size. It had large stabling capacity, and a large dancing hall. As accessions to this hostelry, were a harness shop, carriage and paint shop, blacksmith's shop, and a grocery store with a dry goods department connected with it. In 1822, Gen. M. M. Rutter built a commodious stable at the corner, the dimensions of which were thirty-six by seventy-two feet. The following persons were Mr. Reeves' successors as proprietors: John Flagg, John T. Macomber, Leonard Wood, and Thomas J. Thompson. It was closed as a public house about 1850.

#### "THE PEQUOD HOUSE."

The next tavern on the Boston and Worcester road through Wayland, passing westerly, was at the centre, and long known as the "Pequod House." It was kept open as an inn, until recently, since 1771, which date was long seen upon its sign. It was built by Elijah Bent, and in 1825 it was altered and repaired; a story was added to the main building, and a long L, which was furnished with a hall. In 1887 it was again somewhat changed, and put in condition to receive summer boarders. Of late it has been still further improved by Willard Bullard, its present owner. The following are persons who have been owners or occupants of this inn: Elijah Bent, Elijah Bent, Jr., Col. David Curtis, John Stone, Edward Walcott, Joshua Walcott, Daniel Leonard, Heard & Reeves, Asa Wheeler, Peter Rice, Samuel G. Fessenden, Miranda Page, William Parker, Samuel Carruth, Thomas Simpson, — Davis, Orin Loker.

#### "THE STREET TAVERN."

A tavern was once kept at the bend of the road beyond the Lydia Maria Child place (C. A. Cutting's). It was of some importance, and was kept at one time by Asahel Goodnow. Afterward it was kept by Nathan Bent and Rufus Bent, about 1775. It has been called the "Street Tavern."

#### "THE BALDWIN TAVERN."

The Baldwin Tavern stood a little southeasterly of the present William Baldwin place, and about an eighth of a mile from the "Town Bridge." It was built in 1745 by Dea.

Sewall Baldwin, and was kept as an inn by his son, Col. William Baldwin. The building was destroyed by fire in 1836, and the cellar walls may still be seen to the right of the road going westerly.

There was a tavern at the west end of the "Long Causeway," in the territory now Wayland, which was built about 1820. It was mainly for the accommodation of the stage route, and was kept by a Mr. Peck. Soon after the opening of the Boston & Albany Railroad, the building was taken down, and moved to the head of "Waltham Plain," where it was reconstructed; but it was soon after destroyed by fire. Other persons who have kept tavern near the "Gravel Pit" are Caleb Wheeler, Abel Cutler, — Carter. The "Caleb Wheeler" Tavern was kept by Mr. Wheeler during the Revolutionary War, and the building used was more recently known as the Thomas B. Battles place. It was destroyed by fire a few years ago. Without doubt the patronage of this tavern was increased by the activity in the vicinity occasioned by the "government storehouses" at "Sand Hill." Heavy teaming to and fro, and the coming and going of those who guarded these stores, or had official charge of them, would naturally make the hamlet at the "Gravel Pit" a lively place.

Other taverns were kept in various parts of the town. One called the "Moulton Tavern," was for several years kept in the locality called "Happy Hollow." About the middle of the eighteenth century the proprietor was Caleb Moulton, who was succeeded by his son. Caleb Moulton, Sr., is probably the same one who is mentioned as captain in the war of the Revolution.

An inn called the "Noyes House" was kept, as is supposed, about 1790, in what is now Cochituate Village. The house stood on the corner, until the building of the A. B. Lyon house, and at the spot in front of Mr. Lyon's residence. The landlord was Nathaniel Reeves.

#### "THE REEVES TAVERN."

The Reeves Tavern (see p. 56) was kept by Jacob Reeves, Esq., from about 1783 to 1820, and among his predecessors was Jacob Reeves, Sr., Jackson, and Hasey. A present occupant and owner is Charles W. Reeves.

(For the "Parmenter Tavern," or the "Parmenter Ordinary," see p. 55.)

A tavern many years ago was kept in the northerly part of the town, near the Lincoln and Wayland boundary line; also easterly of the L. M. Child place, near the junction of the south street and that running northerly by the Gleasons.

A tavern called the "Bent Tavern" was kept in 1710 by Hopestill Bent, at what has been known as the Lewis Jones place.

The taverns were to an extent under the control of the town officials, as is indicated in a record of Oct. 4, 1684, when it was ordered that upon the "uncomfortable representations and reports concerning the miscarriage of things at the ordinary three or four of the selectmen, in the name of the rest, do particularly inquire into all matters relating thereto." The licenses were granted by the court, and laws existed relating to the rights of both landlord and guest. The following rates were established by the town in 1779 for innholders; they were in depreciated currency, which was worth in the ratio of twenty shillings in paper to one shilling in silver: "A good dinner 20. Common dinner 12. Best Supper and Breakfast 15. Each common do. 12. Lodgings 4. Horse keeping 24 hours on hay 15, on grass 10. A yoke of oxen over night 15."

"West India Rum per gallon 6-9. Mugg West India Phlip 15. New England do. 12. Toddy in proportion."



## TEMPERANCE.

About the time that staging and heavy teaming began to decline, the temperance reform set in; and as this also has affected the innholders' business, it may be proper in this connection to give a few facts concerning it.

From early times the principle and practice of total abstinence has had some few advocates in most or all of the New England towns, but towards the middle of the present century it was brought to the front, and rapidly gained adherents. Temperance societies were formed; cold water bands, pledges and badges, were made use of, and the subject was discoursed upon and discussed in the pulpit, on the platform, and by the fireside. Previous to this time it was the custom for almost everybody who could get spirituous liquors to drink it to some extent. It was not considered a disgrace to drink, if one did not get drunk; and the drunkard, not the moderate drinker, was held up as an example to be shunned. On public occasions alcoholic liquor was always provided. It was used at dedications, ordinations, and funerals; and whether the event to be observed was one of gladness or sadness, strong drink was supposed to be indispensable. The grocer kept it as a common commodity, and the farmer went to the store for his supply of New England or West India rum as regularly as for other articles of household use. In the old records strong drink is mentioned as an item of expense, to be met by the town, when it was used in connection with public service. In 1729 there is a record of payment, "To David Baldwin for frame of Bridge 37 pounds; to twelve men to raise said bridge who went into ye water 3 pounds, for drink &c 5s — 1d." In 1759 the following record is made in the town book: "To Caleb Moulton for material for new bridge and 5 quarts Rum 2 — 11 — 3." In 1747 there is the record of payment, "To Mathew Gibbs for rum and for raising Lanham Bridge 12 shillings." Besides the use of distilled liquors, malt beverages were also used, and repeated mention of malt is found on the early records. There were malt houses at various points, to which the farmers carried their barley to be malted. Within the recollection of the writer one of these buildings was still standing in South Sudbury, though in a very dilapidated condition. When, in 1688, Dea. John Haines made a contract with the town to build a meeting house, he was to receive malt, among other articles, for payment. (See p. 47.)

Another of the milder forms of spirituous liquor in common use was cider. Only a few years ago cider mills were common. As a large share of the apple trees were ungrafted, cider was supposed to be about the only use to which the fruit could be put; and hence the farmer relied upon it very much, and vast quantities were manufactured at these mills. It is stated that New England families, one hundred years ago, would use two hundred, and sometimes as many as four hundred, or even more, gallons of cider yearly. The mug was generally on the table at meal time, and always on the sideboard, or at hand ready for use. When a caller came in, it was offered as the usual drink; and if it was unusually sour, or "hard," as the term was, and the quality was suggested to the guest, it was customary to make the polite response, "It is harder where there is none." The common price charged the farmer for the use of a mill was eight cents per barrel of the cider made. The market price per barrel for cider was from one to four dollars.

When the temperance movement was fairly inaugurated, a change began to be wrought in the drinking habits of the people. Many signed the total abstinence pledge, and the masses of the average community of Middlesex County began to look with disfavor upon even the moderate use of intoxicating beverages. Soon public sentiment found expression in resolutions and open enactments. Nov. 12, 1833, the following was subscribed to by ninety-eight citizens of East Sudbury: —

---

*Resolved*, That it is becoming every person in a moral and religious community entirely to abstain from the use of spirituous liquors, and to use his influence by his own example and advice to recommend like abstinence to others.

*Resolved*, That it is expedient, and that it is the duty of every good citizen, to discountenance the sale of ardent spirits, and to give encouragement and support as far as practicable to those grocers and innholders who do not sell spirituous liquors.

By 1843 the town had so far progressed in the direction of the great reform, that in that year approbations for "license to sell intoxicating liquors were first refused by the town of Wayland." At the present time, as has been the case for years, "licenses" to liquor dealers are withheld. In the great struggle of 1889 for an amendment prohibiting the manufacture and sale of intoxicating liquor, the town of Wayland voted "yes," thus putting itself on record as being of the progressive element in the great cause of temperance reformation.





BRIDGES, CAUSEWAYS, AND MEADOWS  
OF THE  
SUDBURY RIVER.





From a Photograph by A. W. Cutting.

### THE OLD TOWN BRIDGE.

The first "cart bridge" in Sudbury over the river was built at this spot about 1643, and the structure then erected is said to have been the first frame bridge in Middlesex County.

The settlers came ; they spanned the stream  
With quaint old bridge of massive beam ;  
And through the years that since have rolled,  
A bridge has cast its shadow cold  
From bank to bank, where dark and slow  
The Musketahquid's waters flow.

*Home Melodies.*





## BRIDGES. CAUSEWAYS. AND RIVER MEADOWS.

Although mention has repeatedly been made in the historic narrative of the river and its bridges, causeways, meadows, &c. (see pp. 1, 7-8, 34, 59-60, 72-3), we give the following additional facts and features relative to these subjects.

### CAUSEWAYS.

The strip of highway extending from the "Old Town Bridge" to the western upland, in the direction of the "Gravel Pit," was early called the "Long Causeway." This was the first artificial crossing over the broad meadow land, and is probably almost or quite as old as the bridge itself.

In 1645 it was ordered "that £20 should be allowed y<sup>e</sup> town of Sudbury toward y<sup>e</sup> building of their bridge and way at y<sup>e</sup> end of it to be paid y<sup>m</sup> when they shall have made y<sup>e</sup> way passable for loaden horses, so it be done w<sup>th</sup> in a twelve month." (Col. Rec., Vol. II., p. 102.)

In 1653 speedy measures were to be taken by the town to repair the causeway and highways.

In 1710 the town voted to petition the General Court to make the long causeway a county road.

In 1714-15 it was requested "to see what method the town will take for mending and raising the causeway from the Town Bridge to Lieut. Daniel Haynes."

June, 1720, "it was requested to see if the town will raise the causeway from the Gravel Pit as far as Capt. Haynes'es old place, proportioned to the aforesaid Long Causeway when mended."

In 1756 a proposition was suggested of raising money by means of a lottery to repair the "long causeway from the town bridge to Lieut. Benjamin Estabrook's." It then "passed in the negative;" but in 1758 the proposition came before the town to "raise and repair the long causeway and two short ones toward Lieutenant Estabrooks," and to do it by means of a lottery. A formal remonstrance was made, in which it was stated that the raising of the causeway would damage the meadow, by causing the water to flow back; and that there was a "good bridge over the river where people may travel at all seasons of the year from Boston to Marlboro," and that there is not "one foot of fall in said river for twenty-five or thirty miles." But the remonstrance did not avail to defeat the project; for in 1758 the town voted to petition the Court for leave to repair and raise the causeway by lottery, and chose Col. John Noyes, William Baldwin, and Col. Josiah Brown a committee to attend to the work. The Court gave its consent, and the conditions upon which the lottery should proceed. One of these was that the drawing was not to continue over fifteen days, exclusive of Sunday. There is in the State Archives a manuscript of several pages relating to this lottery scheme. The town took tickets, and lost by the venture; and at a town meeting in 1761 it "granted £27 : 12s; Lawful money to defray the loss sustained to the town by the tickets."

As the years have advanced, this memorable piece of highway has received the attention of Sudbury, East Sudbury, and Wayland; yet, notwithstanding repeated repairs and betterments, it is still sometimes partially submerged by the high river floods.

## "OLD TOWN BRIDGE."

(For early facts concerning this ancient structure see pp. 7, 8.) In 1661 it is supposed that Peter Bent, son of John Bent, erected a new "cart bridge" at this spot. At that time he made a contract to build a bridge across Sudbury River, "for horse and man and laden carts to pass over." The bridge to be built by Mr. Bent at that time, and in accordance with this contract, was evidently at the site of the "Old Town Bridge," or of the "New Bridge," or "Stone's Bridge" as it has in recent years been called. As, however, no "cart bridge" was erected at the latter spot until 1674, when Sammel How, of Lanham (Sudbury), erected a "cart bridge" there (see sketch of "New" or "Stone's" bridge), it is evident that the bridge erected for "horse and man and laden carts to pass over" was at the site of the "Old Town Bridge." In 1717-18 the town voted to have "a New bridge built over Sudbury river where the old bridge now stands at the end of the long Causeway." In 1729 the town voted to build a new bridge at the east end of the "Long Causeway;" and in connection with this record we have the two following of about the same date: The first is, that "part of the effects of the old meeting house" were to be paid towards the building of the bridge over Sudbury River; the other is the report of the committee appointed by the town to build a bridge at the eastern end of the long causeway—"To David Baldwin 37 pounds," for bridge frame. In 1733 two men were to repair the bridge at the east side of the causeway, "so as ye said butments may not be washed down or be carried away by ye floods as in times past." In 1735 new plank was provided "for the great bridg at the East End of the Long Causewa." The bridge was rebuilt in 1791. The present bridge was constructed by William Russell, with stone arches, at a cost of \$500.

In former times boats passed from Boston, through the old Middlesex Canal, to Concord River. Within the present century iron ore that was dug in Sudbury was laden in boats at the "Town Bridge," and conveyed to Chelmsford. Near the bridge, on the east bank, pieces of the ore could recently be found. The original bridge at this spot is said to be the first frame bridge in Middlesex County.

## THE "NEW BRIDGE."

This bridge is in the southwesterly part of the town, and crosses the river on the road from Wayland to Framingham, and is partly in each of these towns. A bridge built at this spot was probably the second one erected in Sudbury, and doubtless derived its name from this fact. The name clung to it through many years, but latterly it has been called "Stone's Bridge," a name derived from the Stone family, which has lived in this district almost from the settlement of the town. This bridge is built wholly of stone. Like other of the town's bridges, it has had various predecessors. Previous to 1673, the river at this point was crossed by a "horse bridge," mention of which is made in the following record: "At a County Court holden at Charlestown, Dec. 23, 1673, John Stone, Sen. of Sudbury, John Woods of Marlborough, and Thomas Eames of Framingham, together with John Livermore of Watertown (or any two of them) were appointed and impowered to lay out an highway for the use of the country leading from the house of said Livermore to a 'Horse Bridge' (then being) near the house of Daniel Stone, Jun. and thence the nearest and best way to Quaboag" (Brookfield). The road here referred to was soon constructed, and the return was made to the court, Oct. 6, 1674. The same year a "cart bridge" was made by Samuel How, who lived in the Lanham district of Sudbury. It was for a time a "toll" bridge; and the following from the county records, with date April 7, 1764, sets forth some circumstances

by which it became such: "In answer to the petition of Samuel How, referring to some allowance to be made him for his expense about the bridge he had lately erected upon Sudbury river above the town, he is allowed of all travellers, for a horse and man, 3<sup>d</sup>, and for a cart 6<sup>d</sup>, until there be an orderly settlement of the country highway and some disbursement." Since the erection of this first cart bridge, a succession of others have followed in the slow course of years.

The road that this bridge was made to accommodate was one which led off from the "Old Connecticut Path" at Happy Hollow, and extended through the northerly part of Framingham territory towards Nobscot Hill, Sudbury, and, passing northerly, joined the road from Sudbury to Marlboro. According to the record quoted concerning this road, it was the best thoroughfare from Watertown westerly in the seventeenth century. A large portion of the ancient way, in its course from this bridge through Framingham and Sudbury, is now along a quiet and sparsely inhabited tract of country. The route by way of this bridge was perhaps the more valuable in the early times because, being so far up the river, it was less liable to be submerged by flood. Even in modern times, when high water has made other of the town bridges impassable, travelers have found a safe route here. It was across this bridge that the British spies, Captain Brown and Ensign D'Bernicre, passed March 20, 1775, on their way from "Jones's Tavern," Weston, to Worcester, when on their tour of observation previous to the march of the regulars into the country.

#### "SHERMAN'S BRIDGE."

"Sherman's Bridge" was erected about 1743. At that time a subscription was made for a bridge between the land of "John Haynes on the west side of the river and John Woodward on the east side of the river, and Mr. Edward Sherman and John Woodward agreed, if the subscribers would erect the bridge, to give a good and convenient way two rods wide through their land." In the town division Sherman's Bridge was left partly in each town. This bridge is one hundred feet long, and there are twenty-five rods of causeway. It crosses the river at the north part of the town on the road from Sudbury to Lincoln, in the old Sherman District. It takes its name from the numerous families by the name of Sherman, who have resided in the vicinity.

#### THE "CANAL BRIDGE."

This bridge is situated west of the town bridge at a point nearly midway of the meadow land. At what date it was built has not been ascertained, although the records have been carefully examined with a view to making the discovery. The bridge is so named because it crosses that portion of the river which it is supposed flows through an artificial channel. No bridge in that immediate vicinity is mentioned in the earlier records but the "Town Bridge," and the stream formerly passed near the eastern upland, or wholly under the town bridge. The earliest record of which we have any knowledge which has reference to the canal bridge is in 1768, which is a bill for the repairing of the "new bridge near Dea. Stone's, Lanham, Sherman's, the Town bridge and the Canal bridge." This shows its existence at that time, but gives no intimation as to when it was made. An artificial opening might not have been made there until after the construction of the bridge. The first waterway may have been a natural one, which only required a small crossing, and may subsequently have been enlarged by the current. In other words, when the causeway was built a small outlet may have been left at this point for the purpose of allowing the water to pass off the meadow more readily in time of a flood. This passage at first may have been an open, shallow ford-



way. In the process of time, as the causeway was gradually raised and the channel or aperture increased in size, a more substantial bridge may have been required. Another theory is that the making of the bridge and canal was the result of raising the causeway. If this is the case, the bridge may have been built in 1758. If they were made at that time it may have been to meet the objection then raised, that to raise the causeway would set back the water. The bridge may have been built there at a date even earlier for the same purpose that the new bridge on the "Island" or "Farm" road was erected (see p. 57). Still another theory is that the canal was built by private enterprise. The late Mr. Abel Gleason states that when a boy ten or twelve years old he helped make hay on both sides of the canal for Col. Baldwin, the owner of the land, and that the Colonel told him that "the water always made its way over the 'oxbow,' more or less; but at one time Mr. Goodnow and another man, whose name he could not remember, dug out a straight channel for the water to run in." A channel once dug would naturally increase until sufficiently large to allow all the water to pass through. The short causeway from Sudbury to the canal bridge was laid out by the county commissioners in 1832, and the same year was made under the supervision of a committee from East Sudbury.

This causeway was raised about a quarter of a century ago. In the division of the town provision was made for the maintenance by Sudbury of the canal bridge and that part of the causeway which extends westerly from the bridge to the upland, or as the Mossman map states, for 52 rods of the Long causeway.

In 1801 the town of Sudbury appointed a committee of five "for the purpose of railing this town's proportion of the Long causeway and setting out a sufficient number of willow trees to answer the purpose for Guides in the time of flood," and in 1806 it voted to let out the rebuilding of the Canal Bridge; and in 1815 it voted twenty dollars and thirty-three cents for the same bridge. The present stone bridge was built at least a quarter of a century ago.

#### "FARM BRIDGE."

This is the second bridge westerly on the road from Wayland Centre to the "Island" or "Farm," and crosses the river at a point where but little causeway is required to reach it. We have not ascertained at what date the first bridge was constructed at this spot. If the original one was made by private enterprise it might not be a matter of town record. Tradition states that formerly the Island was reached by a "Fording place" just above the "Bridle Point Bridge." Within the recollection of an old inhabitant, this fordway was in common use in Summer for carting hay by ox teams from the southerly side of West Brook. He states: "In very dry seasons the water would be about fifteen inches deep. I have waded through water not over one foot deep." Tradition says, also, that previous to the laying out of the "farm road," no cart bridge existed where the "farm bridge" stands; and that for foot travel they had a row of large stones upon which they stepped when crossing the stream, except at high water, when boats were used. In ordinary dry times, before the Billerica dam was built, the river there was fordable for teams.

The fact however that about 1775 the "old Bridle Point road" was discontinued (see p. 56), and the inhabitants of the Island made a path to the centre by the way that has since become the Island road, are circumstances that indicate the presence of a bridge there at that time. Perhaps before this, one stood there which was connected by a short path with the "Bridle Point" road, or by which travelers on foot took a short course to the centre along the path which in 1775 became the regularly travelled way. But however this may be, the "Island road" as it now is was used for public travel and maintained by the occupants of the

“Island” farms for about twenty-five years, when it was accepted by the town on condition that the residents on the “Island” keep it in good repair for ten years, they being exempt from highway taxes as levied by the town during that time. A bridge evidently existed here at this time, but as we have no evidence that the bridge and road were built contemporaneously the bridge may have been there before the road was built, as we have stated.

If before 1775 a bridge crossed the river at this point, perhaps it may have dated from about 1725, the time when the meeting house was removed from the Old Burying Ground to the present Wayland centre. In 1832 the bridge was rebuilt. The new one was of wood and roughly constructed. It stood at a height not much above the adjoining causeway, and after the service of half a century both bridge and causeway were in a dilapidated condition. In 1886 a new one was erected. Generations of the Heard family had crossed and recrossed the river upon the old one, and as the years sped silently by all that was mortal of one after another had been carried by the same path to their last resting place. When the last male members of this numerous family had been borne over it the old bridge was removed. Its successor is a fine structure, and supposed to be beyond the reach of high water. (For bridge to the easterly of Farm Bridge, see p. 57.)

About the time of the erection of these bridges, the causeway connected with them was raised. At times the old “Farm Bridge” was entirely submerged by water, and the dwellers on the “Island” were obliged to cross the river in boats or arrive at Wayland Centre by a circuitous course through Sudbury. It is said that in a time of flood the river has arisen so high that the Island inhabitant who came to the Centre in a boat was able to fasten it to the elm tree before the “Pequod House.”

Notwithstanding that so much attention has been bestowed by the town upon its bridges and causeways, most of them have at times been submerged by the floods. Occasionally the bridges have been endangered, and extra means have been used to hold the wooden structures in their places. Sometimes the water has reached the wagon hubs of the adventurous traveler.

#### “DRY BRIDGES.”

There are several small wooden structures on several of the causeways called “Dry Bridges.” These were made over openings in the road left for the high water more readily to pass through. But little or no running water passes through in the summer season except in case of a freshet, hence the name “dry” bridge has been given them.

#### HAY BRIDGE.

Tradition states that in the early part of the present century a bridge for the transportation of hay crossed the river a little below the Bridle Point Bridge. This is said to have stood until within the memory of an old inhabitant recently deceased.

#### OTHER ANCIENT BRIDGES.

(For “Old Indian Bridge,” see p. 7.)

#### “WHALE’S BRIDGE.”

The bridge that has long borne this name has been mentioned and located on p. 56. In addition to what is there stated we would observe that the indications very strongly point to the site of the house of Philemon Whale as being but a few rods from the bridge, and between it and the Bowles house. Nearly a century ago an old house stood a little southerly of the Bowles house, and for many years traces of the cellar remained. It is supposed this was either the original house of Philemon Whale or stood upon its site.



---

## ANIMALS AND BIRDS OF THE RIVER MEADOWS.

---

Various fur-bearing animals have frequented the river and the low lands adjoining it, but nearly all have disappeared from the locality except the muskrat or musquash, which still exists in considerable numbers. When the flood is up the musquash frequents the uncovered borders of the causeway, and also the bushes along the meadow margins. The meadow lands are dotted here and there, especially along the river course, with the cone-shaped nests or houses of these animals. Mink are found to a small extent along the small water runs and springways that flow into the river, where they are sometimes captured. Within the past few years otter have been seen on the river, but they are rare. Beaver formerly frequented the waters of the Musketahquid, and in the early colonial times the right to catch them was sold to individuals by public authority. These animals disappeared at a time beyond the memory of the oldest inhabitant, but a portion of meadow land in the southeast part of the town is still known as "Beaver Hole Meadows." A variety of water-fowl visit or make their home in these meadows. In the spring and fall migrations, the Black, Wood, Teal and Sheldrake ducks are found to some extent; and a very few of the first two varieties remain through the breeding season. The Least Bittern, a bird usually considered somewhat rare in these parts, is found, and it sometimes nests on the meadows. A few years ago a large colony of the Night Heron or Qua Bird made their breeding place in the woods between Pelham Pond and the West Brook meadows; later they changed their resort to a spot near the Lowanee Brook meadows in Sudbury. The great Blue Heron is not an uncommon object in the vicinity, and the Bittern, usually known as the "Plum Pudding" or Post Driver, is frequently heard "Booming from the sedgy shallow." Snipe and rails are found; the former especially in the migratory season, but these birds are less numerous than formerly. (For fish of the river, see p. 34.)

---

## HAYMAKING ON THE RIVER MEADOWS.

---

The River meadows have in times gone by been a merry place for the Sudbury and Wayland farmers as they have resorted to them for hay and cranberries. The season for cutting the meadow grass was usually after that on the upland was secured. Then the farmers with their steady ox teams turned their attention to the meadow, and in good weather for weeks the

"Merry mowers, hale and strong,  
Swept scythe on scythe their swaths along."

At evening they would return with the hay heaped high upon the "hay rigging," and the highways in the late summer and early fall were fragrant with the odor of meadow hay with which they were bestrewn. The task of "getting the meadows" was a laborious one, yet it was anticipated with pleasure by the farmer and his men and boys. It was not all work, there was the noon-time and the "spread" beneath the shade of a tree on the meadow margin, when the jug of "home brewed" or "molasses and water" and the substantial

edibles of the lunch basket were partaken of with a zest and relish known only to those who have enjoyed it. The shouts of the busy haymakers and the gratification of the farmer as he contemplated the bountiful crop were in strong contrast to their experience now, as they occasionally in an exceptionally dry season pick a few scanty "jags" on the upland, or carry on hay-poles a few tumbles of coarse sedge with which to erect a low stack which can only be removed by sledding it over the frozen meadow in the winter.

#### CRANBERRY PICKING.

After haying, and in the early fall, came "Cranberry time." Again the meadows resounded with mirth as the "pickers" gathered the small but profitable fruit. At this season nature seemed to combine with her children to make the scene a pleasant one. A soft haze brooded over the landscape and the gentle touch of departing summer gave the foliage of forest and water brush a faint tinge of yellow and red, and these, with the fresh, green "aftermath" that spread its carpet from river to upland, all blended their beauty and contributed to make the task of the berry picker an enjoyable one. Where the fruit was thickest the grass was not mown as closely as in other places, and frequently it was not mown at all. In this case the top of it was clipped in order to facilitate the gathering of the cranberries. These were first "raked," after which they were gathered by hand. A common way was to "pick at the halves." The only thing that rendered the cranberry crop a precarious one was the danger of an early frost.



NATURAL FEATURES

OF

WAYLAND.







From a Photograph by A. W. Cutting.

#### BALDWIN'S POND.

A small pond in Wayland, near the residence of Lydia Maria Child, and one of her favorite resorts.

Along its shores the cattle graze  
A quiet herd,  
And sweet in bush and brake in summer days  
Is song of bird.

*Home Melodies.*



## NATURAL FEATURES.

---

Some of the natural features of Wayland are quite beautiful. Its scenery is varied, and made attractive by hills, ponds, river, forests, and plains.

### HILLS.

There are several of these, which, although not of great height, present a fine prospect.

“Perkins Hill” is southeasterly of Wayland Centre, and about four hundred feet high. It has already been alluded to as affording an excellent view of a wide extent of country. Other names of the hill are “Round Top,” “Nonsuch” or “Nonesuch” Hill, “Cutting’s Hill,” and “Reeves’ Hill.”

“Braman’s Hill,” or “Bridle Point Ridge,” is a small eminence, from which a beautiful view is obtained of the winding course of the Sudbury River, the causeways, several bridges, and a wide expanse of meadow land. It has also a good view of the village of Wayland Centre.

“Sand Hill,” just over the river to the westward, affords a fine view of the river and Wayland Centre; also of West Brook meadows and Nobscot Hill, at Sudbury.

“Long Hill,” sometimes called “Castle Hill,” is in the northerly part of Wayland, and near the school-house. It consists of a ridge that runs in a northerly and southerly direction, and takes its name probably from its resemblance to earthworks. It may, perhaps, be considered a good specimen of what are known as “Indian ridges,” to which the term “Kame” has been given.

“Pine Hill” is of a nature similar to that of “Castle Hill,” and situated east of the mill pond. It has been called “Sandy Hill.”

“Overthrow Hill” extends from “Nonesuch Hill” towards Cochituate, and is near the highway.

“Grout’s Head” is a rocky hill near the meadow on the Ira Draper farm (Bryden place.) The term “Grout’s Head” is used in connection with a description of the eastern boundary of Sudbury at an early date, and as so used is found in the Colonial Records, Vol. IV., p. 53.

“Tower Hill” is in the easterly part of Wayland, and near the railroad station of that name. The hill took its name from the wooden tower, or lookout, which was erected on it by Richard Fuller, Esq. The station took the name of the hill

### PONDS

The largest of these is “Long Pond,” or “Cochituate Lake” as it is now more commonly called. This pond in its entire length is supposed to extend seven miles, the southerly part being in Natick and Framingham. A large part of the water supply for the city of Boston is afforded by this pond. It is very irregular in outline, and in places the bank is quite elevated above the surface of the lake, adding much to the beauty of the scenery about it.

“Dudley Pond” is a lovely sheet of water in the vicinity of Long Pond, in the Cochituate district. Formerly it was like a little lake in the woods; and, being of considerable size and regular in outline, it was one of the most beautiful bodies of water in town.

“Baldwin’s Pond,” formerly called “Loring’s Pond,” is a small lake a little southerly of the Lydia Maria Child place, and was a favorite resort of the author on a pleasant evening. Near by Baldwin’s Pond is a small body of water called “Little Pond.”

“Heard’s Pond,” or what was formerly called “Pelham’s Pond,” is a beautiful body of water near the Sudbury border. It is in a quiet rural region, and much resorted to for fishing and boating.

“Rice’s Pond” is near Cochituate, and is a reservoir in connection with the water works. “Johnson’s Pond” is also near Cochituate.

#### MILL DAMS.

Several ponds have been made by the construction of mill dams. The first one thus made was for the “Cakebread Mill” of 1639. This body of water has long been known as the “Mill Pond.”

“Moore’s Dam” is situated on a small brook running from the northeast part of the town, by the North School-house, into the river near Sherman’s Bridge. It was built about 1726 by John Moore, to afford water power for sawing boards. The remains of this dam are still visible at a spot just above where the brook crosses the road from Pine Plain to Concord. The water head is about nine feet.

“Sherman’s Dam” was on the same stream, at a point lower down, and just before the brook flows past the north end of “Castle Hill.” It was made by Eli Sherman, for a saw-mill, about 1810, and had a fall of about five feet.

“Rice’s Dam” was across Pine Brook, near the road as it passes by the house of Rev. Brooke Herford. This dam is said to be very old.

“Cutting’s Dam” was constructed for grist-mill purposes, and situated near the Alonzo Rice place, not far from Cochituate. It was built about 1780.

#### STREAMS.

(For facts and features about the Sudbury River see p. 34.)

“West Brook” enters the river near the Bridle Point Bridge. The meadows about it are called the “West Meadows,” and the meadows above, toward Sudbury, are called “Lanham Meadows.”

“Mill Brook” extended from the old “Cakebread” grist-mill to the river, which it enters near Farm Bridge. This has been called “Ross Brook.”

“Pine Brook” flows from Pine Plain, and enters Mill Brook a short distance from the river.

“Hayward’s Brook” flows into Pine Brook from the southeast.

“Snake Brook” flows from Cochituate Reservoir into Cochituate Lake.

ROLL OF HONOR.





EAST SIDE MILITIA  
OF THE  
FRENCH AND INDIAN WAR PERIOD.

---

The following lists contain the names of men who were in a company of "Active Militia," and in an "Alarm Company," toward the close of the last French and Indian War.

It is supposed Capt. Thomas Damon commanded the "Alarm Company."

ACTIVE MILITIA COMPANY, 1757.

"A List of the Officers and Soldiers of the First Foot Company in Sudbury under the command of Capt. Moses Maynard, Lt Joseph Curtis and En. Jason Glezen

Serg John Rice	David Bent	Micalh Maynard
" Israel Rice	Isaac Damon	W <sup>m</sup> Grout
" Samuell Russell	James Davis	Edw <sup>d</sup> Sharman Jun
" Isaac Cutting	Henery Coggin	John Walker
Corp <sup>l</sup> Jonathan Underwood	William Dudley	John Meriam
" Nehemiah Williams	Micalh Rice	Edmond Rice
" Josiah Farrar	Isaac Wetheaby	Jason Glezen
" Samuel Fisk	Jonathan Belcher	Elijah Ross
Drum. John Combs	Ephraim Abbott	John Morffet
" W <sup>m</sup> Russell	John Allen	Benj <sup>a</sup> Cory
Joseph Smith	Benj <sup>a</sup> Glezen	Ebenezer Staples
Shemmel Griffyn	Abraham Jenkins Jun.	Sam <sup>l</sup> Pool
Joseph Rutter	Ebenezer King	Zebediah Allen Jun.
Sam <sup>l</sup> Abbott	Joseph Trask	Josiah Maynard
Randall Davis Jun.	Thomas Allen Jun.	Jonas Woodward
W <sup>m</sup> Moulton	Elijah Rice	Benj <sup>a</sup> A. Williams
John Parmenter	John Parmenter Jun.	David Patterson
Sam <sup>l</sup> Gould Jun.	Grindly Jackson	David Stone
Ephram Smith	Caleb Moulton	Jason Glezen Jun
Jonathan Graves	Bezaleel Moore	Thomas Bent Jun
Jacob Alderick	Timothy Underwood	Thadeus Russell
Sam <sup>l</sup> Livermore	Phineas Glezen	James Ross
Charles Wetheaby	Sam <sup>l</sup> Griffyn	W <sup>m</sup> Sanderson
W <sup>m</sup> Ravis		

A true Copy taken Apr. 25, 1757

SAM<sup>l</sup> CURTIS, Clerk."

## ALARM LIST.

\* List of those persons who are obliged to appear on an alarm, between the ages of 16 and 60 in the First foot Company in Sudbury, Apr. 25 1757.

SAMUEL CURTIS, Clerk.

Ebenezer Roby Esq.	Cor. Thomas Damon	Samuel Parris
W <sup>m</sup> Cook Jun	James Graves	Peter Bent Jun
W <sup>m</sup> Baldwin	Amos Sanderson	Thomas Graves
Ebenezer Roby Jun.	Ezra Graves	Isaac Woodward
Abial Abbott	Joseph Livermore	Thomas Jenkinson
Isaac Baldwin	Isaac Rice	David McDaniels
Naham Baldwin	Peter Bent	Daniel Moore Jun
John Ross	Zebadiah Allen	Amos Brown
Zeechariah Briant	Paul Brintnal	Jonathan Patterson
Benj <sup>a</sup> Briant	Hopstill Bent	Elisha Rice Jun
Benj <sup>a</sup> Ball	Joseph Béal	Peter Briant
Daniel Wyman	Joseph Sharman	David Sharman
James Patterson	James Brewer Jun	Josiah Haynes
Thomas Bent	Eliakim Rice	Isaac Stone
Joseph Goodnow	Benjamin Dudley	Jonathan Griffin.
Elijah Bent		

## EAST SIDE SOLDIERS IN THE REVOLUTIONARY WAR.

The following lists of soldiers' names are copied from town and state records, and, together with the preambles, are given verbatim.

## MILITIA COMPANY, APRIL 19, 1775.

\* A muster roll of the Company under the Command of Capt. Joseph Smith, in Col. James Barrett's Regiment from Sudbury on April 19<sup>th</sup> 1775, in pursuit of the ministerial Troops.

Capt. Joseph Smith	John Barney	John Stone
Lieut. Josiah Farrar	Jacob Gould	Isaac Rice Jr.
Lieut. Ephraim Smith	Benjamin Dudley	William Dudley
Ensign Timothy Underwood	Zachariah Briant Jr.	John Peter
Sergeant William Bent	Ebenezer Johnson	Francis Jones
Sergeant Samuel Griffin	Jonathan Bent	James Sharman
Sergeant Robert Cutting	Simon Belcher	Samuel Sharman
Sergeant John Bruce	Joel Stone	Joseph Goodenow
Corporal Samuel Tilton	Isaac Damon	Josiah Allen
Corporal Nathaniel Smith	John Tilton Jr.	Elisha Cutting
Corporal Peter Johnson	John Cutting	John Dean
Corporal John Merriam	Samuel Tilton Jr.	James Goodenow

Drumer Thomas Trask	Amos Addaway	Ephraim Bowker
Edmund Sharman	— Travis	Jonathan Cutting
Timothy Bent	Roland Bennett	James Davis
Micah Rice	Isaac Stone	Jason Parmenter
Isaac Gould		

Middlesex Dec 21<sup>st</sup> 1775. The above named Joseph Smith made solemn oath to the truth of the above roll. Before me,  
MOSES GILL, Justice Peace."

## SOUTH MILITIA COMPANY, APRIL 19, 1775.

The men in this company were from what may be designated the Lanham District of Sudbury, and were from both the east and west sides of the Sudbury River.

"These Certify that the mens names hereafter annex'd marched on y<sup>e</sup> 19<sup>th</sup> of April last to Head Q<sup>rs</sup> we being under Command of Lt Col<sup>o</sup> How of Sudbury and Moses Stone Cap.

Moses Stone Cap <sup>t</sup>	David How	Tho <sup>s</sup> Carr jun <sup>r</sup>
Jon <sup>a</sup> Rice L <sup>t</sup>	Ezek <sup>e</sup> How jr.	Isaac Moore
Joseph Goodenow 2 L <sup>t</sup>	Jonas Wheeler	Uriah Moore
Joseph Moore Serg <sup>t</sup>	Isaac Lincoln	Abner Walker
Eph <sup>m</sup> Carter Corp <sup>l</sup>	Tho <sup>s</sup> Ames	W <sup>m</sup> Walker
David How	Thomas Burbank	Abel Parmenter
Benj <sup>a</sup> Berry	Nath <sup>l</sup> Bryant	Dan <sup>l</sup> Osburn
Jon <sup>a</sup> Carter	Israel Maynard	Tho <sup>s</sup> Derumple
Elijah Goodenow		

The above named were out four days.

Peter Haynes	Eben <sup>r</sup> Burbank	Uriah Hayden
L <sup>t</sup> Elisha Wheeler	Tho <sup>s</sup> Derumple	Israel Willis
Aaron Goodnow	Nath <sup>l</sup> Brown	Calven Clark
Thomas Walker		

The above named were out three days."

## MINUTE COMPANY, APRIL 19, 1775.

"A Muster Role of the Minute Company under the Command of Capt. Nathaniel Cudworth in Col. Abijah Pierce's Regiment.

Nathaniel Cudworth Capt.	John Noyes Jr.	Samuel Haynes
Thadeus Russell, Lieut.	Timothy Underwood	Joseph Nicolls
Nathaniel Maynard Ensign	Peter Brintnell	william Grout
Nathaniel Reeves Sergeant.	Zebediah Farrar	Samuel Merriam
Jonathan Hoar "	Jonathan Parmenter Jr.	David Underwood
Caleb Moulton "	Jonathan wesson	Naum Dudley
Thomas Rutter "	Samuel Pollard	James Phillips
Joseph Willington Corp.	Daniel Rice	Edmund Rice Jr
Thadeus Bond "	Samuel Whitney	Nathaniel Parmenter
David Clough "	Benjamin Adams	David Damon
Joshua Kendall "	Samuel Curtis	David Rice

John Trask Drummer	Richard Heard Jr	Edward How
Phineas Gleason Private	Samuel Bent	Timothy Sharmon
Ebenezer Dudley		

Sworn to by Nathaniel Cudworth, Feb. 21, 1776."

TROOP OF HORSE, APRIL 19, 1775.

This company was composed of men from both sides of the river.

" Province of the Massachusetts D<sup>r</sup> to Isaa Locker and the men under me by name in y<sup>e</sup> Colony for service done in defense of the County on y<sup>e</sup> 19th day of April to y<sup>e</sup> 21st of the same when the claim at Concord, agreeable to the General Courts Order — made up this Acco<sup>t</sup>

Isaac Locker	Rufus Bent	Nath <sup>l</sup> Knowlton
L <sup>t</sup> Oliver Noyes	Jason Bent	Jonas Rice
Q <sup>r</sup> M <sup>r</sup> Ja <sup>s</sup> Puffer	W Wyman	Nathan Stearns
Corp <sup>l</sup> Ja <sup>s</sup> Noyes	Jo <sup>s</sup> Rutter	Micalh Greaves
Corp Jesse Gibbs	Wm Noyes	Nath <sup>l</sup> Jenison
Corp <sup>l</sup> Abel Smith	Tim <sup>o</sup> Shannon	Asaph Travis
Da <sup>l</sup> Woo <sup>d</sup> Moore	Dan <sup>l</sup> Moore jr	Steph <sup>m</sup> Locker
Eph <sup>m</sup> Moore	David Curtis	Simon Newton
Jonas Wheeler	Zach <sup>b</sup> Heard	David Heard
Jesse Mossmon	Jacob Jones	

BUNKER HILL, JUNE 17, 1775.

A List of East Side men at the Battle of Bunker Hill.

*Captain Russel's Company.*

" Thaddeus Russel Capt	Sergt Thomas Rutter	Corp. David Damon
Nathan Tuckerman Lieut.	" Thad Bond	Drumer Thomas Trask
Nathan Reeves Ens.	Corp. Joshua Kendall	Fifer Nathan Bent
Sergt Josiah Wellington	" David Rice	" David Smith

*Privates.*

Ephraim Allen	Jonathan Wesson	Samuel Merriam
Langley Bartlett	Lemuel Whitney	Cuff Ninna
Rolon Bennet	Samuel Sherman	Benjamin Pierce
Peter Brintnall	Nahum Dudley	Nath <sup>el</sup> Parmenter
Timothy Bent	Oliver Damon	James Phillips
Samuel Curtis	William English	Samuel Pollard
Edward Sorce [Vorce]	Ambros Furgison	Rufus Parmenter
Jacob Speen	William Grout	Edward Rice
Ephraim Sherman	Elisha Harrington	Martin Rourke
Samuel Tilton	Richard Heard	Denis Ryan
Asa Travis	William Mallet	Amos Silleyway "
David Underwood		

MUSTER ROLLS.

October 19, 1778, the Town of Sudbury "appointed men to make up and bring to the



town complete muster rolls of the services of each person in Sudbury in the then present war with Great Britain."

An estimate in pounds was made and placed against the name of each person. The names on the following muster rolls are of East Side men.

*Captain Nathl Maynard's Muster Roll.*

John Adams £50	Israel moore 12	Zech <sup>h</sup> Bryant Jun <sup>r</sup> 70
Benj <sup>n</sup> Adams 23	John Noyes Esq <sup>r</sup> 50	John Bruce 50
Josiah Allen 50	James Noyes 52	Maj <sup>r</sup> Jo <sup>s</sup> Curtis 5
Ephe <sup>m</sup> Abbot 30	Jason Parmenter 18	David Curtis 32
Amos Abbot 20	Jon <sup>r</sup> Parmenter Jun <sup>r</sup> 15	Lt Sam <sup>el</sup> Choat 25
Wm Baldwin Esq <sup>r</sup> 50	Dr Eben <sup>r</sup> Roby 50	Thad <sup>s</sup> Bond 40
Lt Wm Barker 32	Joseph Rutter Jun <sup>r</sup> 50	Capt Joseph Payson 32
Rolan Bennet 12	Tho <sup>s</sup> Rutter 20	Wm Wyman 30
John Dean 45	Jonas Sherman 25	Isaac Brintnal 20
James Davis 52	Edward Sherman 50	Peter Brintnal 20
Lt Josiah Farrar 13	Timo <sup>y</sup> Sherman 12	Joshua Kendal 20
Abraham Jenkinson 52	Lt Eben <sup>r</sup> Staples 18	Capt Richard Heard 132
Sam <sup>el</sup> Griffin 80	Tho <sup>s</sup> Trask 12	Tho <sup>s</sup> Heard 53
Micah Graves 57	Isaac woodward 7	Richard Heard Jun <sup>r</sup> 20
Phinehas Glezen 63	Lt John Noyes 73	Trobridge Taylor 18
Isaac Gould 4	Samuel Sherman 20	Darius Hudson 52
Reuben Gould 25	Eph <sup>m</sup> Allen ad <sup>m</sup> 95	Joseph Emerson 52
Jacob Gould 25	James Phillips 95	Nath <sup>el</sup> Knowlton 20
Capt Josiah Hoar 5	Lemuel Whiting 95	Sam <sup>el</sup> Haynes 3
Lt Jon <sup>a</sup> Hoar 40	Lt Josiah Wilinton 95	Wid <sup>o</sup> Ann Noyes 30
Capt Nathaniel Maynard 68	John Brewer 40	Isaac Moore 20
Daniel Maynard 50	Elijah Bent 95	Simon Newton 70
Dan <sup>el</sup> moore 34	Zech <sup>h</sup> Bent 6	

*Capt. Cutting's Muster Roll.*

Lt Wm Bond £22	Capt Isaac Loker 76	Capt Robert Cutting 55
Thom <sup>s</sup> Brintnal 5	John Meriam 26	Jacob Reeves 46
Joseph Beal 32	Capt Caleb Moulton 34	Lt Nath <sup>a</sup> Reeves 20
Isaac Cutting 32	Capt Micah Maynard ad <sup>r</sup> 50	Joseph Smith Capt 76
John Cutting 50	Amos Ordway 4	Lt Ephraim Smith 22
Elisha Cutting 58	Lt Isaac Rice 54	Isaac Stone 50
Jon <sup>a</sup> Cutting 20	Isaac Rice 25	David Stone 50
Sam <sup>el</sup> Curtis 20	Daniel Rice 17	Joel Stone 16
Tho <sup>s</sup> Damon Jun <sup>r</sup> 57	Israel Rice Jun <sup>r</sup> 26	John Tilton 32
Wm Damon 25	Micah Rice 4	John Tilton Jun <sup>r</sup> 60
Isaac Damon 12	Isaac Smith 56	Timo <sup>y</sup> Underwood ad <sup>r</sup> 55
Benj <sup>a</sup> Dudley Jun <sup>r</sup> 6	Cap <sup>t</sup> Tho <sup>s</sup> Damon 20	Timo <sup>y</sup> Underwood 21
Cor <sup>t</sup> Joseph Dudley 50	John Barney 4	Jon <sup>a</sup> Westson 20
Eben <sup>r</sup> Dudley 29	Lt Joseph Smith 95	Isaac Williams 20
wm Dudley 56	D <sup>n</sup> Sam <sup>el</sup> Parris 32	Lt John Whitney 88
Eben <sup>r</sup> Johnson 50	Jonas Rice 9	Eben <sup>r</sup> Eaton 52
Peter Johnson 24	Edmund Rice 42	Will <sup>m</sup> Grout 35
John Loker 45	Lt Sam <sup>el</sup> Russell 32	Francis Jones 64
Jonas Loker ad <sup>r</sup> 5	Capt Thad <sup>s</sup> Russell 20	Cap <sup>t</sup> Jesse Emes 5

## WAYLAND SOLDIERS IN THE CIVIL WAR.

The following list of names of Civil War soldiers, together with the accompanying statement, was prepared by James S. Draper, author of "Wayland in the Civil War."

"List of men who performed military service during the Civil War, and who were resident citizens of Wayland at the time of entering the army:—

Oscar Page Balcom,	Frank Winthrop Draper,	John Mellen,
Charles Henry Berry,	James Austin Draper,	Charles William Moore,
Edward Payson Bond,	William Dexter Draper,	Joseph Marshall Moore,
John Bradshaw,	Charles Dudley,	Samuel Moore,
John Baker Brigham,	Frank B. Fairbanks,	John Noyes Morse,
Hezekiah N. Brown,	Elias Whitfield Farmer,	James Edmund Moulton,
John Moore Brummitt,	Marshall Garfield,	Dennis Mullen,
Joseph Oscar Bullard,	William Henry Garfield,	Ambrose Miranda Page,
William Henry Butterfield,	Charles William Garland,	William Levi Parker,
John Calvin Butterfield,	Daniel Webster Glezen,	Henry Dana Parmenter,
Charles Benjamin Butterfield,	William Thomas Harlow,	Charles Hammond Rice,
Charles Henry Campbell,	Samuel Hale Mann Heard,	James Alvin Rice,
Elbridge Ambrose Carter,	Warren Alvin Hersey,	Edmund Russell,
Edward Carter,	William Kingston Hills,	John James Searle,
William Warren Carter,	Luther Dow Holmes,	George Anderson Spofford,
Benjamin Corliss,	William Henry Jameson,	Evinson Stone,
Ferdinand Corman,	William Alfred Jessop,	John Edmond Stone,
Joseph Thomas Damou,	George Gilbert Kemp,	Lewis C. Swan,
Edson Capen Davis,	Albert Franklin King,	Hiram Leonard Thruston,
Sumner Aaron Davis,	Edward Isaac Loker,	Thomas Francis Wade,
Charles Franklin Dean,	William Lovejoy,	Henry Otis Walker,
Thomas Alfred Dean,	Charles Henry May,	Alpheus Bigelow Wellington,
Curtis Warren Draper,	William Ariel May,	Walter J. Wellington.

"George Taylor Dickey, James D. Loker, Joshua Mellen, and Alden Wellington, citizens of Wayland, enlisted to fill quotas of other towns.

"In addition to the above, fifty-eight men were recruited from other towns and cities to fill the quotas of Wayland. About \$18,000 was expended in the recruiting service.

"The Fourth of July, 1865, was set apart by the citizens of Wayland for a general reception of its soldiers who had served in the war. It was an occasion of deep interest. Commingling with the happy greetings of the returned veterans were the sad remembrances of those whose lives had been sacrificed in the terrible struggle. The spirit of gratitude pulsed deeply in every heart that the sacrifices made, both by the living and the dead, had been made effectual: and that our country, purified and ennobled by the ordeal of war, was now standing firm in its integrity, and bearing aloft the triumphant banner of FREEDOM.

"Among the exercises of the occasion was the eulogium on the deceased soldiers by Hon. Edward Mellen, the address to the veterans by Rev. E. H. Sears, and a poem reciting the events of the war by R. F. Fuller, Esq."

Besides those mentioned in the foregoing list, it may be appropriate to mention also the name of Dr. J. R. Draper, a native of this town, who served in the war about two years as surgeon.

Dr. Draper entered the Medical Department of the U. S. Army in 1862, and was assigned to service in the Armory Square Hospital, Washington, D. C. Dec. 1, 1863, he was commissioned Assistant Surgeon of the 14th R. I. Heavy Artillery, and sent to New Orleans; but on his arrival there was ordered to Matagorda Island, Texas, where he remained several months, being stationed during this time at Fort Esperanza. He afterwards went to Fort Jackson where he served for a time, and subsequently to Brashear City, where he remained until his discharge, Nov. 1, 1865.

Joseph Rutter Draper, the subject of this sketch, was the son of Ira and Eunice (Rutter) Draper, and born June 30, 1830. In early life he attended the common schools, and afterwards the Wayland Academy. After the death of his father which occurred in 1844, and when he was fourteen years of age, he entered Lawrence Academy, Groton, Mass., where he remained three years, at the end of which time he entered Williams College, and graduated in 1851. Nov. 22, 1855, he married Mary J. Fuller, of Dedham. He spent several years teaching the High schools of Saxonville and Milford, after which he spent a year and a half at the south. After his return he studied medicine at the Harvard and Berkshire medical schools, and graduated from the latter in 1862.

After his discharge from the army, Dr. Draper practised his profession at South Boston for over twenty years. He was much respected and trusted both as a citizen and a physician. He was active in the Congregational Church, of which he had been a member from his youth. He was President of the South Boston Medical Club, and just previous to his death was elected Councillor for the Suffolk District of the Mass. Medical Society. He died Aug. 5, 1885, after a few weeks' illness of Pneumonia, the fatal result of which was occasioned by the enfeeblement of his constitution in his army life. At his own request his remains were interred in the old burying ground at Wayland, where the dust of a long line of ancestry lies buried.

A widow, and son, Dr. Joseph R. Draper, survive him.



POETICAL SELECTIONS

FROM

WAYLAND AUTHORS.







*Edmund H. Sears*



## SELECTIONS OF POETRY.

---

The following selections are from the works of persons who are either natives of Wayland or have at times made the town their home.

The selections are for the most part from published works.

---

EDMUND H. SEARS, D. D.

---

### CHRISTMAS SONG.

Calm on the listening ear of night  
Come heaven's melodious strains,  
Where wild Judæa stretches far  
Her silver mantled plains ;  
Celestial choirs from courts above  
Shed sacred glories there,  
And angels, with their sparkling lyres,  
Make music on the air.

The answering hills of Palestine  
Send back the glad reply,  
And greet from all their holy heights  
The Day-Spring from on high ;  
O'er the blue depths of Galilee  
There comes a holier calm,  
And Sharon waves, in solemn praise,  
Her silent groves of palm.

“Glory to God !” The lofty strain  
The realm of ether fills,  
How sweeps the song of solemn joy  
O'er Judah's sacred hills !  
“Glory to God !” The sounding skies  
Loud with their anthems ring,  
“Peace on the earth ; good will to men  
From heaven's Eternal King.”

From “Sermons and Songs” [1875].

## CHRISTMAS CAROL.

It came upon the midnight clear,  
That glorious song of old,  
From angels bending near the earth  
To touch their harps of gold ;  
“ Peace on the earth, good will to men  
From heaven’s all-gracious King,” —  
The world in solemn stillness lay  
To hear the angels sing.

Still through the cloven skies they come  
With peaceful wings unfurled,  
And still their heavenly music floats  
O’er all the weary world ;  
Above its sad and lowly plains  
They bend on hovering wing,  
And ever o’er its Babel-sounds  
The blessed angels sing.

But with the woes of sin and strife  
The world has suffered long ;  
Beneath the angel-strain have rolled  
Two thousand years of wrong ;  
And man at war with man hears not  
The love song which they bring, —  
Oh, hush the noise, ye men of strife,  
And hear the angels sing.

And ye beneath life’s crushing load,  
Whose forms are bending low,  
Who toil along the climbing way  
With painful steps and slow,  
Look now! for glad and golden hours  
Come swiftly on the wing, —  
Oh, rest beside the weary road  
And hear the angels sing !

For, lo! the days are hastening on,  
By prophet bards foretold,  
When with the ever-circling years  
Comes round the age of gold ;  
When peace shall over all the earth  
Its ancient splendors fling,  
And the whole world give back the song  
Which now the angels sing.

From “ Sermons and Songs.



## SONG FOR THE COMING CRISIS.

(1858.)

O church of Christ, to prayer, to prayer! lean on thy sacred shrine,  
 And there, while lowly bowing down, receive the strength divine;  
 Then rise, and let thy faithful word be healing for our woes,  
 And let the Spirit's flaming sword be lightning on thy foes!

\* \* \* \* \*  
 Ring with thy bells a swift alarm from every crashing spire,  
 And speak with lips which God's right hand has touched with coals of fire;  
 Let Christ's whole gospel be proclaimed, let God's whole truth be shown,  
 And let the East and West respond and echo tone for tone.

Then rise, O church of Christ, arise! shake off thy slumbers now,  
 God's conquering strength within thy heart, his calmness on thy brow;  
 In Christ's dear name who died for man, put all thy glories on;  
 No bondsman's blood upon thy robes, no stain upon thy lawn!

From "Sermons and Songs."

---

 ABBY B. HYDE.
 

---

## PRAYER FOR THE CHILDREN OF THE CHURCH.

Dear Saviour, if these lambs should stray  
 From thy secure enclosure's bound,  
 And, lured by worldly joys away,  
 Among the thoughtless crowd be found;

Remember still that they are thine,  
 That thy dear sacred name they bear,  
 Think that the seal of love divine, —  
 The sign of covenant grace they wear.

In all their erring, sinful years,  
 Oh, let them ne'er forgotten be;  
 Remember all the prayers and tears  
 Which make them consecrate to thee.

And when these lips no more can pray,  
 These eyes can weep for them no more,  
 Turn thou their feet from folly's way, —  
 The wanderers to thy fold restore.

From "Village Hymns" [1825].

## ARK.

Ark of rest — I come to thee —  
 Other rest is none for me ;  
 Like the dove with weary wing,  
 O'er the wide sea wandering,  
 Vainly seeking solid ground,  
 Till this refuge I have found.

While the billows round my soul  
 Louder roar and higher roll,  
 Tumult dread of fear and doubt,  
 Dark within and dark without, —  
 Ark of safety, unto thee,  
 As my only hope, I flee.

Here I trembling, trusting, hide ;  
 In this covert still abide, —  
 Every peril, every fear —  
 In both worlds — I meet them here —  
 Here would brave death's surges dark,  
 Venture all in Christ my Ark.

From "Village Hymns."

## PS. CXLV. 10.

Thy name, O God, is on the skies,  
 Traced in those glorious orbs above,  
 Read by adoring angel eyes —  
 Almighty Power, Eternal Love.

Earth sends her humble praise to Thee,  
 In ocean's roar — in whispering breeze —  
 From darkness-shrouded Calvary  
 A deeper, tenderer note than these.

Within our hearts, O Lord, prepare  
 A living, grateful sacrifice ;  
 For thine own Spirit, breathing there,  
 Alone can bid the incense rise.

From "Village Hymns."

## RICHARD F. FULLER.

## OUR CRANE.

Our house is on a hilly site,  
 That gently slopes away  
 To meet a pond, whose mirror bright  
 May double night and day.

When first we had our dwelling here,  
 One early dusk, a crane  
 Flew to the pond; and every year,  
 Has visited again.

As solitary as a soul  
 He comes to us at even;  
 And, sooner than the seasons roll,  
 He flies away in heaven.

He's welcome on our water brim,  
 With folded wing to rest.  
 As soft as ether heights to him,  
 Our yearly honored guest.

The haunt is his, as well as ours, —  
 And brief for both may prove!  
 Oh! when we leave these happy bowers,  
 May we, too, fly above.

#### REEVES' HILL.

Reeves' graded terrace, green and high,  
 Earth reaches up to kiss the sky.  
 Oh! what a banquet for the eye,  
 Uplifted thus, to view  
 The landscape stretching dreamily  
 To sleeping shores of blue!

Imprisoned in the meadows green  
 The listless river-flow is seen,  
 Recoiling with a silver sheen,  
 To drown the mower's hope!  
 And mountains of a range serene  
 Blue-purple banks heave up.

Thus looking down on earth how fair  
 Its hills of difficulty are,  
 Its fields of toil and homes of care!  
 And the cloud shadows seem  
 Poised in the blue cerulean air  
 As fleeting as a dream!

The lowlands limit with a wall,  
 Whose little boundaries are all,  
 Petty pursuits and passions small,  
 And prejudices blind;  
 But when we climb, the scales will fall,  
 And light break on the mind.

## LUCY ANN LEE.

## VEILED ANGELS OR AFFLICTIONS.

Unnumbered blessings, rich and free,  
 Have come to us, our God, from Thee :  
 Sweet tokens, written with Thy name,  
 Bright angels from Thy face they came.  
 Some came with open faces bright,  
 Aglow with Heaven's own living light ;  
 And some were veiled, trod soft and slow,  
 And spoke in voices grave and low.  
 Veiled angels, pardon, if with fears  
 We met you first, and many tears ;  
 We take you to our hearts no less,  
 We know you come to teach and bless ;  
 We know the love from whence you come ;  
 We trace you to our Father's home ;  
 We know how radiant and how kind  
 Your faces are, those veils behind ;  
 We know those veils, one happy day,  
 In Heaven or earth, shall drop away,  
 And we shall see you as you are,  
 And learn why thus ye sped so far ;  
 But what the joy that day shall be,  
 We know not yet, but wait to see ;  
 For this O angels ! will we know,  
 The way ye came, our souls shall go ;  
 Up from the love from which ye come,  
 Back to our Father's blessed home ;  
 And bright each face, unveiled shall shine,  
 Lord when the veil is rent from thine.

## MY VEIL.\*

A sweet thought came to me one day ;  
 A Hand was placed in love  
 To turn my eyes from earth away,  
 And lure my soul above.

Hope lights the path the Saviour planned ;  
 This veil that now I wear  
 Is but the shade of His dear Hand  
 To hide the world so fair.

\* The last hymn she ever wrote.

And when my veil is laid aside,  
 O may I see His face  
 In His own righteousness arrayed,  
 Made ready by His grace.

September, 1885.

---

THOMAS W. PARSONS.

---

BIRTH-PLACE OF ROBERT BURNS.

A lowly roof of simple thatch, —  
 No home of pride, of pomp, and sin, —  
 So freely let us lift the latch,  
 The willing latch that says, 'Come in.'

Plain dwelling this! a narrow door —  
 No carpet by soft sandals trod,  
 But just for peasant's feet a floor, —  
 Small kingdom for a child of God!

Yet here was Scotland's noblest born,  
 And here Apollo chose to light;  
 And here those large eyes hailed the morn  
 That had for beauty such a sight!

There, as the glorious infant lay,  
 Some angel fanned him with his wing,  
 And whispered, 'Dawn upon the day  
 Like a new sun! go forth and sing!'

He rose and sang, and Scotland heard —  
 The round world echoed with his song,  
 And hearts in every land were stirred  
 With love, and joy, and scorn of wrong.

Some their cold lips disdainful curled;  
 Yet the sweet lays would many learn;  
 But he went singing through the world,  
 In most melodious unconcern.

For flowers will grow, and showers will fall,  
 And clouds will travel o'er the sky;  
 And the great God, who cares for all,  
 He will not let his darlings die.



But they shall sing in spite of men,  
 In spite of poverty and shame,  
 And show the world the poet's pen  
 May match the sword in winning fame.

From "The Shadow of the Obelisk and other Poems." — [1872.]

#### PARADISI GLORIA.

'O frate mio! ciascuna e cittadina  
 D' una vera città' —

There is a city, builded by no hand,  
 And unapproachable by sea or shore;  
 And unassailable by any band  
 Of storming soldiery for evermore.

There we no longer shall divide our time  
 By acts or pleasures, — doing petty things  
 Of work or warfare, merchandise or rhyme;  
 But we shall sit beside the silver springs

That flow from God's own footstool, and behold  
 Sages and martyrs, and those blessed few  
 Who loved us once and were beloved of old,  
 To dwell with them and walk with them anew,

In alternations of sublime repose, —  
 Musical motion, — the perpetual play  
 Of every faculty that Heaven bestows  
 Through the bright, busy, and eternal day.

From "The Shadow of the Obelisk and other Poems."

#### MY SUDBURY MISTLETOE.

This hallowed stem the Druids once adored,  
 And now I wreath it round my bleeding Lord,  
 So might my spirit around His image twine,  
 And find support, as in its oak a vine!

'I am the Vine:' — He said; Lord, then let me  
 Be just a tendril clinging to the tree  
 Where the Jews nailed Thee bodily, to grow  
 Fruit for all fainting souls that grope below.

May this green hope that in my heart is born  
 Blossom before another Christmas morn!  
 Then my weird mistletoe I'll cast away,  
 And hang up lilies to record the day.

London, Christmas Day, MDCCCLXXI.

From "The Shadow of the Obelisk and other Poems."

## EMMA LUCILLA (REEVES) FULLER.

## NATURE'S ANTHEMS.

Nature is chanting, with many toned voices,  
 Carols of gladness and strains of despair ;  
 Anthems all glorious sublimely she's raising  
 To the Author Divine of her realm vast and fair.

A chorist most skillful, she's training her minstrels  
 'Mong the waves of the sea and the clouds of the air ;  
 From the mountain's deep cavern, the forest, the hill-top,  
 Float forth in their beauty her choruses rare.

Her mood ever changing is never more varied  
 Than the songs of the nymphs, or the tones of her lyres,  
 And her many hued scenes are constantly shifting,  
 As if by the touching of magical wires.

With a spirit all joyous she smiles in the sunlight,  
 She laughs in the streamlet, her bugle notes sound,  
 And a thousand gay birds send forth their wild wood notes,  
 While the bells of the flowers scatter fragrance around.

She wearies with sport, and among the dark shadows  
 Of pine trees, she sighs with a soft, gentle moan,  
 Which is echoed afar in the low sighing sea-shell,  
 And the vesper is joined by the zephyr's soft tone.

Her fair brow is clouded, and darkness most awful,  
 Unbroke save by lightnings which gleam from her eye,  
 Broods o'er her dominions, while thunder is mingling  
 With the shriek of the storm and the sea-bird's shrill cry.

The bright minstrels of morn are weary of singing ;  
 The sprites of the tempest have spent all their might ;  
 And eve's plaintive spirits have ceased from their vespers,  
 While tired Nature rests on the bosom of night.

Written for "The Boston Journal."

## MY COUNTRY'S HARP.

Low, with the dust upon her brow,  
 Her harp beside her, silent now,  
 My country sits ; but from her eye  
 Out-gleams a fire that cannot die.  
 That mighty harp ! whose blending note  
 O'er lake and mountain used to float,

And, mingling with the ocean's roar,  
 Bore Freedom's strain from shore to shore,  
 Lies quivering with broken strings ;  
 A wail discordant only rings  
 Out from its rudely severed wires —  
 Like dirges for our noble sires —  
 As warring winds now o'er them sweep  
 From Southern glen and Northern steep.

Ah! whence shall come that master will,  
 To strike this harp with magic skill ;  
 To tune each severed, jarring string,  
 And from them Heaven-born music bring?  
 Not sickly strains, to please the ear  
 And praise and flatter those who hear,  
 But those that rouse to acts sublime,  
 Like deeds of men in olden time,  
 Who paused not in unequal fight,  
 When feeble right might end in might.

O, Holy Spirit! guide the hand  
 That tunes the harp-strings of our land :  
 Breathe over those discordant strings,  
 Till "Peace with Union" sweetly rings,  
 And Freedom's richly pealing note  
 In sweetest harmony shall float.

Written for "The Boston Journal."

#### PEACE.

"Then shall we have peace, — sweet, blessed, perpetual peace." Closing words of the last letter of the Rev. Arthur B. Fuller, chaplain of the Sixteenth Regiment, Massachusetts Volunteers.\*

E'en as he spake, "sweet, blessed Peace,"  
 The olive wreath was twining,  
 That would so soon around his brow  
 A martyr's crown be shining.

"Sweet, blessed peace, perpetual,"  
 With purity combining,  
 And freedom's priceless gift to all, —  
 For this his soul was pining.

Peace had he brought our wounded braves  
 In the rude barracks lying ;  
 To heavenly peace had pointed them  
 In battle nobly dying.

\* Chaplain Arthur B. Fuller, the husband of the author of this poem, was shot at the battle of Fredericksburg, while crossing with the Union army to attack the Confederate batteries. He had been discharged for disability, but seeing the heroism of the Federal soldiers, he seized a musket and advanced with them, but soon fell by the enemy's shot. Says the "Adjutant-General's Report," "No hero deserves a brighter page in history than this departed patriot."





JAMES S. DRAPER,

At the age of 76.



Ever, amid the storms of war,  
 Purely though faintly shining,  
 He caught those gleams which show to faith  
 The war-cloud's "silver lining."

He felt that in no human hand  
 Was placed our country's keeping;  
 A "Peace, be still!" above the storm,  
 His Lord was surely speaking.

---

JAMES S. DRAPER.

---

THE CHANGE CALLED DEATH.

O, restful change! The softly-quiet folding  
 Of wings grown tired with beating earth's thin air;  
 Eyes closed to outward objects, yet beholding,  
 With inner senses, visions far more fair.

A burial this? Nay, an ascension rather,  
 Far, far above the narrow, shadowy tomb,  
 To reach in mansions of the good All-Father  
 Dear friends awaiting in their spirit home.

No gloomy tokens needed! Strains funereal,  
 When heaven-bound souls put on their vesture bright,  
 To join the myriad throngs in worlds ethereal,  
 Grate harshly on their rapturous songs of light.

Could our dimmed eyes behold the happy meetings  
 Of the long parted, as they join above  
 In soul-felt welcomings and joyous greetings,  
 Where fear and doubt are lost in perfect love,

Or see as they on Tabor's star-lit mountain  
 The white-robed visitors in trial hours,  
 Or yet again, as from some living fountain,  
 In lone Gethsemane those angel powers,

Then through our earthly, soul-encircling sadness,  
 Quick as the sun through rifted cloud appears,  
 Would break a light, a beaming flood of gladness,  
 To banish grief and dry our flowing tears.

## GOING TO SLEEP.

Two tireless little feet all day have trotted  
 Across the parlor floors ;  
 Two tiny dimpled hands have slyly plotted  
 Mischief behind the doors.

Two magic crystal orbs with watch unceasing  
 Their glance on all have flung ;  
 Two rose-red lips, their merry chattering, teasing,  
 In bird-like notes have sung.

Now, o'er those orbs, the drowsy lids are closing,  
 Bidding adieu to light ;  
 And lips, while hands and feet lie still reposing,  
 Have whispered their " Good night."

O blessed hour ! when soft-winged sleep descending,  
 Brings a desired release  
 To toil-worn mortals, all their troubles ending  
 In sweet oblivious peace.

For He who ever guides the sunlight's setting,  
 And gently veils the earth,  
 That deep repose may bring that self-forgetting,  
 Prelude to newer birth,

Will ever guard the tender infant's slumber,  
 And send his angel bands  
 The midnight watch and dawning hours to number  
 With star-tipped wands.

Published in "The Religious Magazine."

## GROWING OLD.\*

'Tis said — " I'm old, and still am growing old,"  
 " That four-score tells my count of bygone years."  
 Well, so ! — But only half the truth is told,  
 And in the sketch but half the view appears.

Close now these eyes to all the solar rays :  
 From earthly sounds shut off the listening ear :  
 And lo ! what pictures wait the inward gaze,  
 What sweet-voiced harmonies, enrap't I hear !

The " Long ago " — its loveliest, purest, best, —  
 Unfolds in tints like sunset glories, bright ;  
 Forgotten love-chords, waking from their rest,  
 Vibrate anew with tones of fresh delight.

\* Written when in his eightieth year.

My faltering footsteps, trembling, helpless hands,  
 Gray hair, deep wrinkles, cheeks with pallor clad,  
 My hour-glass token of swift running sands,  
 "The last of earth" so near, and oft so sad, —

These are not *me*; O no! they but enfold  
 My being true, — that *inner* life of mine —  
 Myself that cannot die, nor can grow old,  
 But soaring upward, ever grows divine!

With gladsome heart may I then tread the way,  
 Scattering the harvest grains of ripened truth  
 For others' good; and moving onward say  
 Earth may grow old, but Soul abides in youth.

---

SAMUEL D. ROBBINS.

•            WAITING.

Yes, I can wait the hour sublime,  
 When Love shall triumph over time;  
 When Truth's bright banner all unfurled  
 Shall banish Error from the world.

Yes, — I can wait th' appointed hour,  
 When Right shall be enthroned in power;  
 When every form of wrong shall cease,  
 And rainbows span the earth with peace!

Yes, — I can wait till, darkness past,  
 The brilliant dawn shall break at last,  
 Fair herald of that better day,  
 When evil shall be done away.

Yes, — I can wait; for in His hand  
 All things are safe; — by whose command  
 The harvest never cometh late!  
 Patience! my spirit, Work and Wait!

FAITH AND SCIENCE.

Tell me not, brothers, that I should not pray  
 To God above,  
 Nor on his holy altar lowly lay  
 My lips of love;

That there is no parental ear that hears  
 My earnest cry ;  
 No eye of mercy to behold my tears  
 Of agony ;

No hand to hold me in the narrow way,  
 And lead me right,  
 Or sun of righteousness to send its ray  
 Through death's dark night ;

That only law is ruler, cold, austere,  
 Without a soul ;  
 That evolution builded sphere on sphere,  
 And guides the whole ;

For still my heart cries out, and not in vain,  
 To God for bread,  
 And blessings like this mild descending rain  
 On me are shed.

As from the gardens round, the flowerets lift  
 Their petals white.  
 Grateful to greet the glad'ning summer's gift  
 Of soft sunlight,

So from my spirit's depths to Him arise  
 Affections sweet,  
 Till my life blossoms like a paradise  
 His smile to meet.

Faith sees what science never can impart :  
 Life breaks the seals ;  
 And perfect Love, unto the pure in heart,  
 Its God reveals.

Written for "The Commonwealth."

#### EUTHANASIA.

The waves of light are drifting  
 From off the heavenly shore ;  
 The shadows all are lifting  
 Away forevermore !  
 Truth, like another morning,  
 Is beaming on my way ;  
 I bless the Power that poureth in  
 The coming of the day !  
 I feel a life within me  
 That years could never bring.  
 My heart is full of blossoming,  
 It yearns to meet the spring.

Love fills my soul in all its deeps,  
 And harmony divine  
 Is sweetly sounding from above—  
 A symphony sublime.  
 The earth is robed in fresher green,  
 The sky in brighter blue,  
 And with no cloud to intervene,  
 God's smile is shining through.  
 I hear the immortal harps that ring  
 Before the sapphire throne ;  
 And a spirit from the heart of God  
 Is bearing up my own !  
 In silence on the Olivet  
 Of prayer, my spirit bends,  
 Till in the Orison of Heaven  
 My voice seraphic blends.

---

LYDIA MARIA CHILD.

---

TO THE TRAILING ARBUTUS.

Thou delicate and fragrant thing !  
 Sweet prophet of the coming spring !  
 To what can poetry compare  
 Thy hidden beauty, fresh and fair ?

Only they who search can find  
 Thy trailing garlands close enshrined ;  
 Unveiling like a lovely face,  
 Surprising them with artless grace.

Thou seemest like some sleeping babe,  
 Upon a leafy pillow laid ;  
 Dreaming, in thy unconscious rest,  
 Of nest'ling on a mother's breast.

Or like a maiden in life's May,  
 Fresh dawning of her girlish day ;  
 When the pure tint her cheeks disclose  
 Seems a reflection of the rose.

More coy than hidden love thou art,  
 With blushing hopes about its heart ;  
 And thy faint breath of fragrance seems  
 Like kisses stolen in our dreams.



Thou'rt like a gentle poet's thought,  
 By Nature's simplest lessons taught,  
 Reclining on old moss-grown trees,  
 Communing with the whisp'ring breeze.

Like timid natures, that conceal  
 What others carelessly reveal ;  
 Reserving for a chosen few  
 Their wealth of feeling, pure and true.

Like loving hearts, that ne'er grow old,  
 Through autumn's change or winter's cold :  
 Preserving some sweet flowers that lie  
 'Neath withered leaves of years gone by.

At sight of thee a troop upsprings  
 Of simple, pure, and lovely things ;  
 But half thou sayest to my heart,  
 I find no language to impart.

#### THE WORLD THAT I AM PASSING THROUGH.

Few, in the days of early youth,  
 Trusted like me in love and truth.  
 I've learned sad lessons from the years :  
 But slowly, and with many tears ;  
 For God made me to kindly view  
 The world that I am passing through.

How little did I once believe  
 That friendly tones could e'er deceive !  
 That kindness, and forbearance long,  
 Might meet ingratitude and wrong !  
 I could not help but kindly view  
 The world that I was passing through.

And though I've learned some souls are base,  
 I would not, therefore, hate the race ;  
 I still would bless my fellow-men,  
 And trust them, though deceived again.  
 God help me still to kindly view  
 The world that I am passing through.

When I approach the setting sun,  
 And feel my journey nearly done,  
 May earth be veiled in genial light,  
 And her last smile to me seem bright !  
 Help me, till then, to kindly view  
 The world that I am passing through !





From a Photograph by A. W. Cutting.

HOME OF LYDIA MARIA CHILD, Wayland,

FROM 1852-1880.

An elm and willow towered above  
With boughs that interlaced in love  
As hearts entwined below.

*Home Melodies.*

## ALFRED SERENO HUDSON.

## THE HOME OF LYDIA MARIA CHILD.

On sunny bank that sloped beside  
The Musketahquid's meadows wide,  
The low-roofed cottage stood.

Plain, unpretentious, kept with care,  
With garden decked with flowers rare,  
It smiled on passer-by.

An elm and willow towered above  
With boughs that interlaced in love,  
As hearts entwined below.

About the door the climbing vine  
Reached outward towards the soft sunshine  
That fell with gentle ray.

Not far away the lilies grew,  
With flowers of green and snowy hue,  
Along a placid lake.

The blackbirds on the meadow near  
Made music sweet both loud and clear  
At break of early dawn.

At sunset hour the shadows long  
Were mingled with their evening song,  
Till day's last fading ray.

When Autumn decks the far-off hills,  
And purple haze the soft air fills,  
The scene how sweet, how fair.

Soft clothed with gold and silver shades,  
The nearer landscape dims and fades  
On meadows broad and brown.

While on the river's winding stream  
The silent waters faintly gleam  
With light subdued and soft.

Near by the orchard, bending low  
With many a richly laden bough,  
Gave fragrance of rich fruit.

About the door the old folks sat  
At twilight hour for social chat,  
A loving couple true.

Their life was simple, quiet, kind,  
 As blessed influence left behind,  
     When they had passed away.

Dear spot, by pleasant memories blest  
 Of earnest hearts that sweetly rest  
     After life's arduous toil.

A toil endured for souls distressed,  
 For race afflicted and oppressed,  
     When few would render aid.

From "Home Melodies" [1890].

#### MYSTERY.

Breaking sadly on the sea-sand,  
     Comes the moaning wave from far,  
 Bearing sometimes on its bosom  
     Piece of wreck or broken spar.

Whence it came, or what its story,  
     What it means, or how 'twas sent,  
 How long tossed on ocean hoary,  
     In strange mystery all are blent.

But we know it means a something,  
     Tells it of some distant land.  
 Whence has sailed a ship in beauty,  
     Fashioned by a master hand.

Fragment of it, tho' it may be,  
     Long in clustering seaweed draped,  
 Scarred and worn by many a tempest,  
     Yet 'twas once in wisdom shaped.

So, when by life's heaving ocean,  
     Hopes and aspirations grand  
 Come cast up as gems most precious,  
     Sent direct by heaven's own hand,

Tell they truly, that the Author  
     Of our being here below,  
 Formed us in his image, perfect,  
     Him to love and him to know ;

And that in the drifting surges  
     Of the seething tide of sin,  
 We have almost lost the beauty  
     We at first received from him.

From "Fireside Hymns" [1888].



## THE BROKEN HOUSEHOLD.

They are gone, the scenes of those distant days ;  
With life's merry morning they soon sped by ;  
Yet they linger in memory as sunset rays  
Are reflected in beauty on evening sky.

The home that once sheltered that household band  
Was long since demolished from roof to sill ;  
Not a hearthstone escaped the destroying hand,  
The site of the homestead to point out still.

And they too are scattered who once drew near  
The fireside, as evening its mantle spread ;  
The circle is broken, the loved and dear  
Have joined the ranks of the silent dead.

The first, a fond mother passed over the tide,  
And we wept at the sound of the boatman's oar,  
As it wafted her out on the river wide,  
And we knew we should kiss her pale lips no more.

Another was summoned, a father dear,  
Who had lovingly cared for that household band,  
And our souls were sad as again drew near  
The boat, that would take him to far-off land.

A brother was next to pass from our sight,  
And narrow the circle more and more,  
And again came the shadows of sorrow's night,  
As he too embarked for the golden shore.

Thus one by one they have broken away,  
The fond, loved links of that golden chain,  
And been taken to realms of endless day,  
Until only two in this life remain.

But somehow we feel that that household dear  
In another home will sometime be found,  
Where the boatman's oar we no more shall hear,  
And friendship unbroken will there abound.

So waiting, we sometimes sit and think  
Of what we have seen, and yet may see,  
And trust, that when gathered beyond life's brink,  
We a happy household once more shall be.

From "Fireside Hymns."



PART V.









RESIDENCE OF JAMES S. DRAPER,

Built 1856.

BIOGRAPHICAL SKETCHES

AND

HISTORY OF HOUSES.



## BIOGRAPHY.

---

The following are Biographical Sketches of persons who have been residents of Sudbury, and whose portraits are in this volume, and of Dr. Thomas Stearns, to whose collection of historical manuscripts reference has repeatedly been made, and whose home-  
stead is herein represented.

### REV. JOSIAH BALLARD.

Josiah Ballard was born at Peterboro, N. H., April 14, 1806. He learned the mason's trade, and worked at it for some years. Completing his studies at Munson Academy, he entered Yale College and graduated in 1833. He studied theology two years with Rev. John Whiton, D.D., of Antrim, N. H., and was licensed to preach in 1835. The same year he married Elizabeth D., daughter of Dr. Whiton. He was settled at Chesterfield, N. H., then at Nelson, N. H. He was installed at Sudbury, March 3, 1841, and dismissed April, 1852. He was afterwards settled at New Ipswich, N. H., and at Carlisle, Mass., at which latter place he died, Dec. 12, 1863, aged fifty-seven. He had two children, Edward O. and Catherine E., both born at Nelson, N. H. Mr. Ballard and his wife were buried at Carlisle, but were afterward removed and laid, in accordance with their desire, in the New Maplewood Cemetery at South Antrim, N. H., occupying one of the fine family lots joining each other. Mr. Ballard was much esteemed in Sudbury. His influence was widely felt, and the remembrance of him was fondly cherished for many years after he left town. He was a reserved, dignified man, rather grave in manner and a hard worker.

### CHARLES L. GOODNOW.

Charles L. Goodnow, son of Nahum and Betsy Goodnow, was born at Sudbury, Mass. He was educated in the common schools of his native town, and at the age of 18 went to Boston. For some years he was engaged in the produce business at Boylston Market, and known as an enterprising business man. After his retirement from business he remained in Boston seven or eight years, at the expiration of which time he went to Sudbury, where he lived until his death, which occurred Aug. 8, 1890. Mr. Goodnow was twice married. His first wife was Ruth Lapham; his second Harriet Brigham of Boston. By his first marriage he had one child, Charles Frederick, who resides in Sudbury, and is engaged in the culture of flowers and vegetables. Mr. Goodnow was a descendant of the Goodnow family which came to America on the ship "Confidence" in 1638 (see pp. 2 to 10).

### REV. ALFRED S. HUDSON.

Alfred Sereno Hudson, son of Martin Newton and Maria [Reed] Hudson, was born at South Sudbury, Mass., Nov. 20, 1839. He attended the common schools until about the age of seventeen, when he entered Wadsworth Academy, and soon after commenced preparing for college. In 1860 he entered Williams College. In 1861, at the breaking out of the civil war, he enlisted for three months in the "Wadsworth Rifle Guards," the Sudbury company of the Second Battalion of Rifles, Mass. Vol. Militia (see pp. 29 and 30). The company

not being called for that length of service, he returned to college to make up back studies and go on with his class. From this time he met with various interruptions, occasioned mainly by a lack of funds, which necessitated an absence from college in order to procure the requisite means for pursuing his studies. Senior year was more broken than any that preceded it. In the winter of that year he taught school in Philipston, Mass., designing to join his class at the end of three months. Before the expiration of this term, however, his brother, John P. Hudson of the Seventh Mass. Light Battery, returned on a furlough, and soon became prostrate with a fatal disease which he had contracted during the hardships of army life. Mr. Hudson, after finishing his school, went to Sudbury and took charge of his brother until his death, which occurred March 7, 1864. He then returned to college to make up "back studies" and prepare for Senior examinations prior to graduation, which occurred the following July, after four years of contention against such circumstances as perhaps but few have encountered in pursuit of a liberal education. He entered college with means insufficient to meet the expenses of a single term, and worked his way through with no assistance except that afforded by the college and the Education Society to students who were fitting for the gospel ministry. A few days after graduation he started for the South in the service of the United States Sanitary Commission. On arriving at New York he found the way to Washington was obstructed by the raid of the Confederate forces upon Baltimore, under the leadership of Col. Harry Gilmore, and so long was he detained there that his scanty funds gave out, and but for the exchange of some old silver coin which he happened to have with him, and which brought nearly three times its value in "greenbacks," he would have been obliged to return. He took the first train South after the rebel raid and passed over Gunpowder river, the bridge of which the raiders had partially destroyed, on an extemporized way. After a short stay in Washington he was ordered to the Army Hospital at City Point, Va., at the junction of the James and Appomatox rivers, and a short distance from Petersburg. While at this place he saw some of the horrors of war, in the scenes in and about that large Hospital which received the sick and wounded of a large part of the Federal forces, along the line at the front. The day was ushered in by the roar of artillery, and evening was heralded by the same dull, heavy sound. During his stay at City Point the famous "Burnside Mine" was exploded. It was early on a still Sabbath morning that the event occurred, and almost simultaneously arose the sound of scores of batteries along both the Federal and Confederate lines which made for a time an almost unbroken roar, such as has perhaps seldom been known in the history of war.

After his service in the Sanitary Commission Mr. Hudson returned North and entered Andover Theological Seminary, joining the smallest class of that institution since the year of its establishment, he being the fourth member, notwithstanding he entered after the commencement of the term. During his theological course he spent one vacation and part of the following term in the service of the Maine Home Missionary Society, laboring with a small church in the town of Denmark, Me. In 1867 he graduated with his class, and shortly after entered upon the work of the ministry in the Congregational Church at Burlington, Mass., where he had preached a short time previous to his graduation. December 19 of the same year he was there ordained and installed as pastor. After a pastorate of about six years he became acting pastor of the Congregational Church at Easton, Mass., where he remained about two years. He then returned to Burlington somewhat impaired in health, where he remained nearly two years, preaching occasionally in various churches. His third pastorate was with the Maplewood and Linden Congregational churches in Malden, Mass., during which both churches erected their first houses of worship. In 1883, after remaining in Malden about six years, during the most of which time he had the joint charge of both



churches, he moved to Wayland, but in the Fall of the same year he received a call to become pastor of the Congregational Church at Ayer, Mass., which call he accepted, and which position he still holds. While in Malden he began the work of preparing a "History of Sudbury," which he subsequently worked on at times for years. He also occasionally gave lectures in his native town on the subject of town history. While at Ayer, at the request of the committee, he wrote a history of the Congregational Church of that place which contained about one hundred and fifty pages; and also prepared a new code of By-Laws for the church which were adapted to its conditions as an incorporated society, which it became under Mr. Hudson's administration. The "History and By-Laws" were published by the church in 1887. In 1888 he wrote a small collection of poems entitled "Fireside Hymns," which were published the same year. In 1889 the town of Sudbury published his "History of Sudbury," which contained about seven hundred and fifty pages. In 1890 he wrote a small book of poems, on subjects mostly relating to objects and events connected with Sudbury and Wayland, entitled "Home Melodies;" also an article on the "Home and Home Life of Lydia Maria Child," which was published in the New England Magazine. The same year he was engaged by Lewis & Co. to write the histories of Sudbury, Wayland and Maynard for their "History of Middlesex County." This work having been completed, he commenced the preparation of a township history, to be entitled "The Annals of Sudbury, Wayland and Maynard," which was published in 1891. During a somewhat busy life as pastor and writer, the subject of this sketch has several times been interrupted by short but painful seasons of illness. On one occasion a severe attack of rheumatic iritis was the occasion of several weeks of very severe suffering, attended by such inflammation of the brain as caused his life to be despaired of, and necessitated several weeks' absence from home for treatment. But upon the removal of the local cause he returned to his former robust condition of health and again went on with his usual work. In connection with other duties he has found time to give special attention to the great cause of temperance reform, and was for several years president of the Northwest Middlesex Temperance Union.

Mr. Hudson is descended from a somewhat hardy and long-lived family. On his father's side he is of the family of Hudson who early resided at Lancaster, Mass., some of whose children were killed by the Indians in their raid on that town; and on his mother's side he belongs to the old Reed family of Sudbury, of which Thomas settled at Landham in 1654, and occupied land there which he purchased of his uncle, Rev. Edmund Brown, Sudbury's first minister. Sept. 26, 1867, he was married to Miss L. R. Draper, daughter of Ira and Eunice [Rutter] Draper of Wayland. Mrs. Hudson is a descendant, on her father's side, of Ira Draper, a former resident of Weston and a prominent inventor. On her mother's side she is a lineal descendant of John Rutter, who came to America in the ship "Confidence" in 1638. She has been a ready and efficient assistant in her husband's pastoral and literary labors, and has given a greatly added value to most of his published works. For thirteen consecutive years Mr. Hudson has spent a part of each summer at Wayland.

#### SAMUEL B. ROGERS.

Samuel Barstow Rogers, son of Walter and Betsey [Barstow] Rogers, was born at Waltham, Mass., Oct. 15, 1813. His natural inclination early led him to engage in business, and a fondness for commercial activity and the promotion of manufacturing and mercantile enterprise in the community has characterized his useful life. For some years he was engaged in the transportation and sale of western hogs, and before the construction of railroads he caused droves of swine to be driven over the country roads from Ohio to the market

at Brighton, Mass. After the building of railroads he did an extensive commission trade in both live and dressed hogs in New York City. About 1867 he retired from the hog trade and became the head of the firm of S. B. Rogers & Co., manufacturers of "Leather Board and Shoe Stiffenings." By judicious management this business has been a marked success; so that from the modest beginnings at South Sudbury it has become a prominent and profitable concern. Mr. Rogers has also been engaged in various other business enterprises; he has been a grocer, a grain dealer, and at one time the owner and manager of Pratt's Mill, West Sudbury; and at present is one of the firm of "Hurlbut & Rogers," manufacturers of "Cutting-off Lathes," whose machine shop is at South Sudbury. Few men in such a long business career have been better known for generous and fair dealing than the subject of this sketch. By personal influence and substantial contributions he has sought to promote the thrift of the community in which he has long dwelt. In politics he is an ardent Republican, and among the town offices to which he has been repeatedly elected are those of treasurer and collector. In 1840 he joined the Congregational Church, and has been a faithful stand-by of the Gospel ordinances, with a heart and hand always ready to promote what he considered its best interests. His habits have been exemplary, and notwithstanding the temptations in the early times for drovers to use spirituous liquors, as they followed the large droves of live stock in storm or sunshine over the rough country roads, Mr. Rogers proved a total abstainer. While engaged in this business he was once on his way from South Sudbury to Brighton, when, upon descending Sand Hill to the causeway over the meadows of Sudbury river, he found that the flood of water was up to his horse's breast, and it being early morning and cold weather, was covered with thin ice. It was not characteristic of the man to take a back track if the way could be opened in front, so taking his "steelyards," which were used for weighing hogs, in his hand, he walked into the cold water and beat a path through the ice the entire length of the causeway. He then returned for his team, and walking beside his horse led him safely across. When he arrived at the "Pequod House" in Wayland, cold and wet, the landlord urged him, as a precautionary measure against sickness from such exposure, to take a glass of "spirit." He took it, but instead of emptying it into his stomach emptied it into his boots.

On Nov. 30, 1837, Mr. Rogers married Eliza Jones Parmenter, daughter of Noah Parmenter of Sudbury, and has had four children,—Alfred S., Bradley S., Melvina A., Atherton W. Atherton resides at South Sudbury, has held various town offices and is at present chairman of the Board of Selectmen. Mr. Samuel Rogers has for the most of his life made South Sudbury his home, going and coming in his earlier years as business would allow. His father was born at Marshfield, Mass., Aug. 6, 1767, and came to Sudbury from Braintree in 1805. He purchased land which was formerly of the George Pitts place, which was disposed of by the "Proprietors of Sudbury" in 1715. The old farm is at present owned and occupied by Walter Rogers, a brother of Samuel. Mr. and Mrs. Samuel B. Rogers reside at their pleasant home at South Sudbury, and both, in their long, useful lives, have gained many friends and have the universal respect and esteem of the community.

#### HON. HOMER ROGERS.

Homer Rogers, son of Walter and Emily Rogers, was born at South Sudbury, Oct. 11, 1840. He studied at Wadsworth Academy, entered Williams College in 1858, and graduated in 1862. Soon after leaving college he enlisted in Co. F., Forty-fifth Regiment M. V. M. At the expiration of his term of service he taught school one year in Dowse Academy, Sherborn, and from 1864-66 in the Natick High School, since which time he has been



SAMUEL B. ROGERS.

*Autoglyph Print, W. P. Allen, Gardner, Mass*





engaged in business. Jan. 15, 1868, he married Ellen E. Perry, of South Natick, and has had seven children. Mr. Rogers is a successful business man, and has for years been connected with the firm of S. B. Rogers & Co., manufacturers of leather board. He is the president of the Allston Co-operative Bank in Allston, Mass., which he was instrumental in organizing, and a director of the National Market Bank of Brighton. In 1888 he was elected Alderman of the Eleventh District of Boston, and re-elected the following year, at which time he was chosen chairman of the board. He was largely instrumental in the formation of the Congregational Church of Allston, where he now resides. He spends part of the year at his summer residence in Sudbury, which is situated on the Boston and Worcester county road, about a half mile from the South Sudbury Railroad Station.

#### THOMAS STEARNS, M.D.

Thomas Stearns was a son of Rev. Charles Stearns, D.D., who was the pastor of the first church at Lincoln, Mass., for over forty-five years.

In 1812 he married Margaret L. Stevenson and settled in Vernon, Me., where he remained until the death of his wife, which occurred in 1817. He afterwards went to Sudbury, where he taught school for a time and practiced medicine. As a physician he had quite an extensive practice that extended to the adjoining towns. He took a great interest in matters of local history and collected old papers of various kinds relating to the history of Sudbury, which have since been purchased by the town, and are those referred to in this volume as the "Stearns Collection." He was a man of considerable ingenuity, and bound several books of manuscript sermons of his father's and also several scrap-books, writing out index pages with great care. He was possessed of a lively temperament, and was of a very positive nature. He had a high regard for obedience to the orders of a physician. It is said of him that he was so vexed by not having his direction followed by the mother of a sick child when it refused medicine, that he poured the contents of the phial over the child and left the house. In 1828 he married for his second wife, Catheraine Prentiss, an estimable lady of Sudbury, and in 1844 he married for his third wife Eloisa Moore, also of Sudbury. He had five children — Margaret, Thomas, Charles, Catheraine and Frank. Three were by his first marriage, the others by his second. His death occurred July 1, 1844, and his remains were interred in Mount Pleasant Cemetery at Sudbury. The second house west of the Unitarian Church in Sudbury Centre was built, owned and occupied by him. The picture of it in this volume was furnished by the liberality and public spiritedness of his grandson, Thomas J. Stearns of Roxbury. The house, since the death of Dr. Stearns, was used as a tavern by Webster Moore for several years, but for nearly the past quarter century has been a private residence.

---

Sketches of persons who have been residents of Wayland, and whose portraits, or selections of whose poetry, are in this volume.

#### MRS. ANNA M. BENT.

The parents of Mrs. Bent were Nathaniel C. and Anna S. Dudley. She was born in Wayland, March 26, 1845.

She was early known as an apt and diligent scholar, and at her graduation from the



High School in Saxonville was well prepared for the business of teaching, to which she gave immediate and successful effort. Educational interests were peculiarly dear to her, and her influence in the schools of Wayland was of a high order. At the time of her death she held the position of Chairman of the School Committee of the town.

Other fields of useful activity were found in the church, its choir, the Sunday school and in society work generally, where good was to be accomplished. As a token to show her inviolable integrity, she was, almost without exception, chosen treasurer of the societies to which she belonged.

To trace in detail all the paths of duty in which she walked would require more space than is here allotted. There is one, however, too prominent to be passed by. Nature gave her a keen appreciation of music, and vocal power of a high order for its expression. The use of these talents she freely gave. The private parlor, the concert room and the church are her debtors, and there her name will be spoken with a hushed respect and love by all. She was leader of the choir in Cochrutuate for twenty-five years, and often presided at the organ.

It is safe to add that no woman has ever lived in the village whose life has been so useful in every way, or whose presence will be so sadly missed as hers.

Her two children, six and eleven years old, died near the same time in 1876. Her husband, Mr. James A. Bent, survives her. They were married April 4, 1864. Her death occurred July 31, 1890.

J. S. D.

#### JAMES M. BENT.

James Madison Bent, son of Capt. William and Polly Bent, was born in East Sudbury, May 19, 1812.

With a fair common school education he began business early in life as a cabinet maker. At the age of twenty-one this occupation was changed for that of shoemaking. From very humble beginnings he, with his brother William, conducted the business on such principles as to inspire confidence, so that it became one of the most extensive and important of its class in the State.

One factor in this success was his special talent for inventing labor-saving machinery, the proofs of which may be seen in the extensive manufactory which he left.

Mr. Bent's treatment of his employes has ever given them such satisfaction as to prevent all resort to coercive measures in securing their rights. As a result of his success the locality has risen from a mere hamlet of a few dwellings to a thriving and populous village.

As a citizen he has won high esteem for his enterprise and public spirit. A vein of humor ran through his mental structure that gave a peculiar charm to his presence socially; many a cloud has been dispelled by his facetious but courteous remarks.

Religiously, he made no professions of dogma, nor did he belong to any church. Yet he was a regular attendant at public worship and paid liberally for its support.

He was a zealous politician, formerly a whig, but later and to the close of his life a consistent republican. In town affairs important trusts were confided to him, and in the year 1856 he was a member of the lower house in the State Legislature. He deemed his most important public work to be the initiating and carrying to completion the Cochrutuate system of water works.

His marriage with Martha Trowbridge Damon occurred in 1837. He died July 24, 1888. Of his family two daughters survive him, and five sons who are engaged in carrying on the business of their father.

J. S. D.



MRS. ANNA M. BENT,

At the age of 43.



## JOSEPH BULLARD.

Joseph Bullard, the son of Jotham and Anna (Cutting) Bullard, was born in East Sudbury, March 26, 1804. His marriage with Harriet, daughter of Isaac and Elizabeth Loker, occurred May 8, 1833.

At the age of twenty-three years he left home to carry on his grandfather Cutting's place, and on this farm he has lived to the present time, maintaining notable habits of industry, the results of which are seen in the good order of his estate.

One remarkable thing relative to Mr. Bullard, is that through his long life he has had no occasion to call for a physician for himself but once; and his health is still good, with mental faculties apparently unimpaired.

Another fact worthy of record, is that in 1833 he was appointed sexton of the town; and with the exception of three and a half years *ad interim* he continued to discharge the duties of the position with full acceptance until 1883. His account of burials shows the number to be eight hundred and fifty.

It is further remarkable that no death has occurred in his own family, and only one on the premises during his occupancy of sixty-three years. A worthy, venerable man of simple habits, complacent disposition and quiet manners, beloved by his family and respected by his town's people.

J. S. D.

## MRS. LYDIA MARIA CHILD.

Lydia Maria Child, *née* Francis, was born in Medford, Mass., February 11, 1802.

From her father, Convers Francis, she inherited large common sense and rare conscientiousness, which in her were combined in a remarkable degree, with a clear, strong intellect, a vivid imagination and an earnest love of and longing for the beautiful.

Her education was limited to the public school and one year at a private seminary. Her brother, Convers Francis, afterward theological professor in Harvard College, was of great assistance to her in her studies, and she often kept pace with him in his college course. At twenty she wrote her first novel, "Hobomok," which became so popular that she was encouraged to publish soon after "The Rebels, a Tale of the Revolution." Other works from her pen followed in quick succession. Her "Juvenile Miscellany," the first periodical ever written exclusively for children, she published from 1826 to 1834.

It is not too much to claim that she was at this time the most popular literary woman in the United States, and the "North American Review," the highest literary authority of the country, said of her: "We are not sure that any woman in the country could outrank Mrs. Child. Few female writers, if any, have done more or better things for our literature."

In 1828 she married David Lee Child, a young and able lawyer, a union which proved to be one of rare love and sympathy for nearly fifty years.

In 1831 and 1832 both became very much interested in the subject of slavery, through the writings and personal acquaintance of William Lloyd Garrison. Comparatively young, she now stood in the front ranks of American writers; her books had a large circulation both North and South. Indeed, her popularity was so great that the Trustees of the "Boston Athenæum," the highest Literary and Art Association in that city, sent her a free ticket (the only one ever given to a woman), investing her with all the rights of a stockholder save that of voting.

In 1833 she roused the country by the publication of her first Anti-slavery book, "An Appeal in Behalf of that Class of Americans Called Africans." It is utterly impossible for

any one at the present time to realize the costly sacrifice she made when she espoused the unpopular Anti-slavery cause and gave to the world that book in behalf of the American slave.

Her life-long friend, Wendell Phillips, has said of her: "Hardly ever has there been so costly a sacrifice, and of all the noble band of Abolitionists I know of no one who made so great a sacrifice as Lydia Maria Child."

For that she gave up not only the highest literary fame and social position, but friends who had vied in doing homage to her genius refused to recognize her: indeed, her very means of support were cut off, as the sale of her books was almost entirely stopped, and she had great difficulty in finding a publisher who was willing to risk his popularity by issuing a book written by her.

Even the Boston Athenæum recalled the ticket given her, and, as she writes, "A few days after the Appeal was published I received a note from the Trustees, informing me that at a recent meeting they had passed a vote to take away my privilege, lest it should prove an inconvenient precedent."

From that time her life was a constant warfare against popular prejudice, and for the sake of the enslaved she gave up the literary seclusion so dear to her and went rough-shod through the sternest and bitterest controversy of the age. She never wavered, never knew compromise, but went with brave heart and unfaltering step to the end, willing —

"To see her fresh, sweet flower of fame  
Wither in blight and blame."

While faithful to what she considered her life work, Mrs. Child was by no means a reformer of one idea, but took an active interest in every question that concerned humanity: Prison Reform, Peace, the Welfare of the Indian, the Woman Question, including the right of suffrage.

Under all the disadvantages of literary ostracism and popular disfavor she found time to write "Philothea," a charming Greek romance, and other books, showing that the stern warfare in which she was engaged had not lessened her literary ability and strength, and that the pen that hurled such terrible rebukes against oppression and wrong could record with a touch both delicate and graceful the inspiration of beauty and art so in harmony with her own soul. Her greatest literary work was the "Progress of Religious Ideas," in three octavo volumes, a work which required great research and labor. It was no mere intellectual effort, but was the outgrowth of her own deep nature, so in sympathy with all religious beliefs, whether Christian or Pagan, which she placed side by side and gave to each full credit for sincerity.

For a series of years, in connection with her husband, she edited the "Anti-slavery Standard."

In 1852 Mrs. Child removed to Wayland, that she might care for her aged father. In her humble home in that quiet town, remote from the great world, her pen was never idle, and no one did greater service to the cause of freedom in the fearful struggle that convulsed the nation.

She was so wise in counsel that Charles Sumner, Gov. Andrew, Henry Wilson, Salmon P. Chase and others sought her advice on the most important political questions.

She practised the most rigid personal economy, but spent thousands for the slave, the soldier and the freedman, giving the whole amount (\$4,000) from the sale of "Looking Towards Sunset" to the Sanitary Commission. She took a deep interest in the little town,





L. MARIA CHILD,

At the age of 63.



always willing to aid with money anything for its welfare, leaving in her will a sum for the town Library. The reformed inebriate was cared for by her.

She passed quietly away on October 20, 1880, at the ripe age of 78.

SARAH MARIA PARSONS.

### THOMAS J. DAMON.

Thomas Jefferson Damon was a farmer of the farmers, his ancestry for many generations having followed that occupation, and for five generations on the same farm on which he lived.

Success attended him from the beginning, but the appearance of his fields, buildings and all their appurtenances, toward the close of his life, showed that he stood in the front rank of his town, if not in the county. From a very early date in his life he took a deep interest in agricultural shows, obtaining first premiums on stock, skill as a plowman and on products of the farm.

He was among the original founders of the Middlesex South Agricultural Society, and was for three years its president. He rose yet higher in public estimation, and was appointed a member of the Mass. Board of Agriculture in 1878, which office he retained until his death. The following extract from the proceedings of the Board points to his value as a member.

At a meeting of the Board, Dec. 1, 1880, it was "Resolved, that the members of the Mass. Board of Agriculture, having to-day heard of the serious illness of Mr. Thomas J. Damon, our colleague, hereby direct the Secretary to carry to him this expression of our sympathy, and the hope of his speedy restoration to health." On this resolution Mr. J. B. Moore said: "I have known Mr. Damon as one of the best practical farmers in Middlesex county. I can say that the Board has had no more useful, practical member than he, and that his example as a farmer has done a great deal for the farming interest in that section in which he lives."

Mr. Damon's reputation for integrity was unquestioned. He was a worthy and respected citizen to whom was entrusted many important town offices. Politically he was a Democrat in his later years, and as a religionist always a Unitarian.

He was born in East Sudbury, July 7, 1809, his parents being Isaac and Martha (Maynard) Damon. In December, 1834, he married Rachel Thomas of his native town, who survives him with one son and two daughters.

His death occurred Dec. 7, 1880.

J. S. D.

### JAMES DRAPER.

James Draper was born in Dedham, Mass., May 28, 1787. His parents were Ira and Lydia (Richards) Draper. His marriage to Elizabeth Sumner of Dedham occurred Jan. 14, 1809. Until this date his life had been spent on his father's farm.

At this time he came to East Sudbury, having purchased what is now the Bryden farm in Wayland, and erected new buildings thereon.

During the war of 1812 he was enthusiastic in its prosecution, executing large contracts to supply the Charlestown Navy Yard with ship timber, and in 1814 he enlisted as a soldier and was stationed for duty at Fort Warren.

The general appearance of his estates bore evidence of his ambition to excel, and of his skill in agricultural practice. One way in which his energy spent its force was in purchasing estates in order to demolish old buildings and erect new ones, or remodel and renovate others, thirteen instances of which occurred during his life.

About the time of his second marriage (see sketch of Mrs. Nabby A. Draper) he made vigorous and successful efforts to introduce into the cloth factories of the Eastern and Middle States the "Revolving temple," an invention by his father.

He ranked among the leaders of public sentiment in the community. Accustomed to dwell on the bright and hopeful side of things, his presence tended to give a cheering glow wherever he moved. His daily motto was, "It will all come out right." His gift of \$500 to the town in 1863 for a permanent Library fund attests his public spirit in that direction.

In state and national affairs he was remarkably well-informed. Next to religious duties in importance he placed those of the citizen to his country. His general political policy may be inferred from the facts that in 1808 he voted for James Madison for President, and for J. Q. Adams in 1824. In 1840 he was a delegate in the National Convention to nominate W. H. Harrison, and he was with the National Republicans through the civil war.

In early life he united with a church of Calvinist creed, but evidently held the doctrines in abeyance; in the times of free discussion he took the liberal side. He filled the position of Deacon in the First Church in Wayland (Unitarian) 43 years. His devotion to the interests of religion was earnest and sincere. He gave the First Parish \$500 as a permanent fund.

On the tablets of memory his name will represent sterling integrity, persistent energy and broad beneficence. His death occurred Dec. 5, 1870, leaving one son as the remnant of his family.

J. S. D.

#### JAMES S. DRAPER.

James Sumner Draper, son of James and Elizabeth (Sumner) Draper, was born in East Sudbury (now Wayland), Aug. 18, 1811. He was educated in the common schools of his native town, with the addition of two academical terms. Farming has been his chief occupation, although he taught school when a young man, and occasionally engaged in land surveying. He has taken an active interest in the public schools, and in the Wayland Public Library, of which he was librarian for twenty years. While in this position he did much to promote its interests, and the results of his valuable services will long be remembered.

He has been closely identified with public improvements, and with plans instituted for the promotion of the business enterprise and thrift of the community. A letter written by him to a gentleman in Barre, in 1867, was said to be the initial step which resulted in the organization of the Central Massachusetts Railroad Company. During twelve years he was a member of the board of directors, and devoted his best efforts to the construction of the road.

He has written occasionally for the press, and edited the work entitled "Wayland in the Civil War," of which mention is made elsewhere in this volume. He has been much interested in researches relating to the history of his native town, results of which have occasionally been published. In politics he was first a Whig, then a member of the Free Soil party while that party existed, and in 1860 became a National Republican. During the civil war he was an uncompromising Unionist, although previously opposed, on principle, to the use of armed force in the settlement of disputed questions.

In matters of reform he has been of the liberal school. In 1833 he was an ardent anti-slavery man, and he has been and still is an advocate of "woman's rights." In religious matters he has been nominally associated with the Unitarian denomination, but has also been known as an enthusiastic Spiritualist. Concerning this he states: "During more than forty years I have carefully investigated the merits of Spiritualism, and I am in full belief of the truth of its most important claims, and of their value to man in his present stage of existence." He still further says: "A peculiar feature in my mental structure became prominent from



JAMES DRAPER,

At the age of 80.





the earliest independent action of my mind, to wit: an inclination not to rest satisfied with present conditions, and a correlative disposition to be on the lookout for the newer, and, as I believe, the better unfoldings that relate not only to man's external life, but to the interior — the immortal."

He has been three times commissioned Justice of the Peace, and has held various offices of responsibility and trust in his native town.

August 18, 1834, he married Emeline Amanda Reeves of East Sudbury (deceased 1875), and has had five children, all of whom are living.

At the age of fourscore years Mr. Draper is still vigorous, and takes a lively interest in public affairs.

#### MRS. NABBY ALLEN DRAPER.

Mrs. Nabby A. Draper, youngest daughter of Josiah and Deborah (Day) Allen, was born in East Sudbury, Jan. 16, 1782.

Quite early in life she entered the home of Hon. William Winthrop, of Cambridge, as his housekeeper, where she constantly remained until his death in 1825.

She was united in marriage to James Draper, June 15, 1826.

In 1854, conjointly with her sister, Miss Debby Allen, she gave to her native town one thousand dollars as a permanent fund, the interest of which is to be annually distributed to the needy poor. It is known as "THE ALLEN FUND."

She was blest with remarkable health, having never employed a physician until the last year of her life. Her death occurred on the eighty-seventh anniversary of her birth.

"Mrs. Nabby A. Draper was truly a remarkable woman. They who knew her best and longest could never see her without feeling the peculiar attraction of her presence. her intellectual vivacity and soundness of judgment, making her always an entertaining companion and wise counselor; while her cordial manner, perfect frankness and sweetness of spirit gave to her the charm of childhood up to the last year of her long life.

\* \* \* \* \*

"The closing scenes were beautiful and fitting. In perfect peace and trust, in thoughtful care for others, full of tenderness and truth, she passed serenely away, leaving an ever-fragrant memory full of good deeds, sweet affections and rare and well-earned happiness."

From an obituary at her death.

J. S. D.

#### WILLIAM R. DUDLEY.

William Rice, son of William and Unity Rice Dudley, was born March 6, 1807. He, as his father and grandfather, first saw the light within the present limits of Wayland. His marriage with Mary Prescott, daughter of John Sherman of Lincoln, occurred in May, 1833. From his earliest years his interests were thoroughly identified with the interests of his town, and things personal were laid aside whenever, by his labors or his counsel, he could bring advantage or gain to town or State, whether in the promotion of temperance, economy, probity, or in simple administrative detail. In early life a mechanic, he took unflinching pleasure, later, in the nearness to nature which farm life brought him. Deeply imbued with democratic ideas, yet when the nominal Democracy yielded to the dictation of the Slave power he was of the first who entered the opposing ranks, and until his death, Oct. 20, 1886, his faith in the Republican party remained unshaken.

A member of the Unitarian church, he was a constant attendant on its ministrations while health remained; and with no controlling desire for the accumulation of wealth or the

possession of power, his belief that the "life is more than meat" gave him a cheerfulness of mien that characterized the major part of his life, and his ever-ready stories will remain a pleasant memory to those with whom he was allied as relative, friend or neighbor.

L. A. D.

#### EMMA LUCILLA FULLER.

Emma L. Fuller was born in East Sudbury, Sept. 30, 1833. She was a daughter of Walter and Elmira [Griffin] Reeves, and her birthplace and early home was at the house westerly of Reeves Hill, in which the "Old Reeves Tavern" was long kept by her ancestry. She married Rev. Arthur Buckminster Fuller, who during the civil war was for a time chaplain of the Sixteenth Mass. Regiment, and who died at Fredericksburg, Va., Dec. 11, 1862.

The most of her life since her marriage has been spent at her home in Cambridge, where she now resides. She has two children, Richard B., born Feb. 13, 1861, and Alfred B., born Feb. 12, 1863.

#### RICHARD F. FULLER.

Richard Frederick Fuller, youngest son of Hon. Timothy and Margaret [Crane] Fuller, was born at Cambridge, Mass., May 15, 1824. In 1835 his father died, and at the age of eleven years he resolutely started for a college education. In the preparatory studies he received much aid from his sister Margaret (afterward Countess d'Ossoli). He graduated from Harvard in 1844, and after studying law with his uncle, Henry Fuller of Boston, Mass., was admitted to the bar of Suffolk County in 1846. He occupied his uncle's office for a few years subsequent to his death, and afterward removed to Pemberton Square as his place of business until his own death.

In 1849 he was united by marriage to Sarah K. Batchelder, residing in Salem for two years, and then at Reading, Mass., until 1854, when he purchased a small farm at "Tower Hill" in Wayland. The death of his wife occurred about a year later. His second marriage was in 1857 to Adeline R. Reeves of Wayland.

Mr. Fuller was a man of industrious and economical habits, resulting in commendable thrift: but he held his pecuniary accumulations in control of an unselfish and large-hearted spirit that found its bliss in blessing others. In his profession he was extremely scrupulous, never allowing himself to aid any form of injustice, declining absolutely any class of business that he considered dishonorable, and being delighted by amicable adjustments of business disputes.

At the commencement of the civil war he was declared to be physically exempt from military service, yet he voluntarily furnished a good substitute. His natural sympathy for the oppressed necessarily made him an Anti-slavery man, and consequently a Republican in politics.

He was a member of the (so called) "Christian Church," and his creed was simple and liberal as the gospel itself. As his chosen church had no organization in Wayland, during a portion of his residence there he found the ministrations of Rev. Dr. Sears congenial, and for a considerable time was superintendent of the Sunday school in his parish.

In his family, as husband and father, he is remembered with an affection and admiration that the lapse of a quarter-century seems to have increased rather than diminished. His fondness for children was a marked characteristic; his delight in having them about him and in joining in their pastimes continued unabated through his busiest years and to the close of his life. The "silver cord was loosed" May 30, 1869. A son and daughter by his first marriage, with his five other children and their mother, survive him.

J. S. D.



WILLIAM R. DUDLEY,

At the age of 45.





## ABEL GLEZEN.

To any one who has lived in Wayland during the last fifty years the mention of the name will bring to mind several persons so closely identified with the town and associated with its life, so fairly representing its social characteristics, as to make their names almost synonymous with Wayland. Some of these appear in these pages, and their features look out to us again with the old-time kindness, or strength, or sagacity, recalling cherished intercourse or valuable public services in the past which have done so much to make the history of the town dear to its children.

Among these honored names is that of Abel Glezen. Born in the town, his whole life passed in it, he stands its worthy representative. He was one of the last of the old Wayland "land-marks," men of the last generation, who were universally known and respected, and whose memories are valuable legacies to those who were associated with them.

He was born March 3, 1803, of old New England stock, his parents being Renben and Mary [Paine] Glezen. His life-long patriotism received early encouragement from the stories told him in his youth by his grandfather and others, participants in the resistance to the British at Concord and Lexington, and the subsequent events of the Revolution.

His early life was passed at home on his father's farm. When a young man he taught school for nine successive years, during the winter months, in his native and in neighboring towns, and was remarkably successful, his own love of honor and sincerity appealing to that of his pupils and finding a ready response.

He was married Sept. 13, 1832, to Elizabeth Hale Mann of Oxford, N. H., and continued to live on the home farm, where fifty years later, in 1882, was celebrated their golden wedding.

Abel Glezen possessed a singularly kindly and affectionate disposition, gentle in manner yet just to stern severity. Always of a commanding presence, he was until in his later life, when an accident compelled the use of a cane, remarkably upright in his carriage. Devoted to his friends, enjoying nothing more than the extension of the hospitality of his home, extremely fond of children, ever retaining the dignity and courtesy of the old-school gentleman, his character may well stand as representative of the best life of an old New England town.

Of him it may be said that not only did he enjoy life, but he enjoyed *living*. Simple and abstemious in his habits, of a strong and rugged constitution, he found in neighborly intercourse, in his friendships, in real interest in the yearly round of farm work, and in his fine domestic animals, more than contentment and happiness. A great lover of horses, his judgment and knowledge of them were highly prized.

While not seeking official distinction, he faithfully and conscientiously fulfilled the duties of the various town offices which he was called to assume, and in the years 1840, 1844 and 1845 served as representative at the State Legislature.

Thus his useful but unassuming life was spent. A good townsman, a reliable neighbor, and a friend to every one. For many years his venerable but upright figure in his old-fashioned chaise, or, seated with a grace a young man might covet, on his fine horse, was one of the most familiar sights in the streets of the town.

He died Feb. 2, 1890, mourned as few men are by all who had known him, and leaving the memory of a just, a strong and a gentle character.

A. W. C.

## NEWELL HEARD.

This name is strongly associated with a building known for nearly a century as "The Old Red Store." It stood fronting the street on land near the present Railroad Station. It was built in two parts, the older portion being originally a schoolhouse. It still exists as a carriage house on the premises of L. K. Lovell.

In this building Mr Heard, after having served elsewhere an apprenticeship as carpenter, began the business of trade in such miscellaneous articles as are usually found in country stores, adding at one time a department of "Dry Goods." He remained here in business upwards of forty years, and until about two years of his death. As a merchant his reputation stands untarnished.

During a period of thirty-eight years he held the position of Postmaster, greatly to the satisfaction of the citizens, although through the marked political distinctions of nine national administrations — from that of J. Q. Adams, when he was first appointed, to Abraham Lincoln — he was an outspoken and consistent politician. His tall form, as he stood behind his desk and with steady voice recited the letter list of daily arrivals, will be long remembered. He was held in sincere respect by all.

He was a son of Zechariah and Abigail [Damon] Heard, born in East Sudbury, Dec. 15, 1788. He married Jerusha Grant, April 30, 1822. His death occurred June 14, 1865. He left one son and one daughter.

J. S. D.

## RICHARD HEARD.

The home of Deacon Heard's parents was on "The Island," where he was born Sept. 3, 1787. His marriage with Abigail Rice occurred Feb. 23, 1815; his golden wedding was celebrated in 1865. Early in life he left the farm to learn the carpenter's trade in Waltham. After marriage, the native town was chosen for the new home, where, alternately, as circumstances required, farming and carpentry occupied his attention while he lived.

He was a man of great physical endurance, indefatigable industry and strict integrity in all his engagements. Honesty was not simply the best policy with him, — it was his absolute rule of life. Success, to him, was found in being useful.

Mentally, he was of the rationalistic order. To know the reason of things was a delight, and when reason decided against a proposition, appeals for his support were in vain, whether in religious creeds, political plans, or in the common concerns of life. He was endowed with a strong faculty of caution. He was a good listener. But any sophistical attempt of a speaker served only to sharpen his power of detection. His earnest attention to pulpit discourses will be long remembered. The soul seemed on the utmost stretch of alertness lest it should miss some helpful ray of light.

His usefulness in the affairs of the town was marked. His knowledge of pauper laws equalled that of many lawyers. His simplicity and kindness of heart won many friends in social life. He was a Deacon in the Unitarian Church about forty-three years. His transit from this world occurred Nov. 4, 1872, leaving his wife, whose decease followed in 1873.

J. S. D.

## HORACE HEARD.

Horace Heard was born in East Sudbury (now Wayland), Oct. 16, 1804. He was the youngest son of David and Sibyl (Sherman) Heard. He married Eliza A., daughter of Luther and Nabby (Staples) Gleason, and had four children — Eliza, Theodore, Leander,



HORACE HEARD,

At the age of 68.



Emily, the last named being the only survivor of his family. He spent his entire life in his native town, holding her honor sacred by filling the offices of trust given him with the strictest integrity. He received his first appointment as deputy sheriff June 19, 1837, which was retained for over twenty years, during which time he made life-long friends with some of the best legal minds of that period. In 1872 he represented the town at the General Court, and held all other town offices for long terms, being town treasurer eleven years.

Mr. Heard took a deep interest in public affairs during his entire life. He was in early life a Whig, and since 1860 a Democrat.

His religious associations were with Unitarians, and the First Parish of the town received his liberal support. He was a man of strong mind and large heart, of whom it could be said, "His word was as good as his bond."

### REV. JOHN BURT WIGHT.

"Rev. Henry Wight" of Bristol, R. I., "was a man of amiable disposition, of meek and quiet temper and truly catholic spirit. He was a good representative of the best type of New England character, physically, mentally and morally. His figure was erect, his bearing noble and dignified, and his manners kindly and courteous."

Such is the testimonial given half a century ago to the character and *personnel* of the father of Rev. John B. Wight; and so perfectly applicable is it to the son, that it is here transferred to him, with a single addition, as very complete. An estimable lady writes in 1882: "At 92 he is a grand wreck, yet still the courtly gentleman. To see his profound salute to a lady is a picture; and although the mind is slipping away, he invariably greets every visitor in the most graceful and deferential manner."

His preparation for college was complete at the age of twelve. He entered Brown University at fourteen, and graduated at the head of his class in 1808. In 1816 the degree of A.M. was conferred on him by Harvard University. His ordination as the minister of the church in East Sudbury, in the new meeting-house,\* occurred Jan. 25, 1815. His doctrinal views at that time, as appears from a printed creed, though of liberal cast, were not entirely divested of Calvinistic tints, which gradually faded until about 1825, when his Unitarian sentiments became so transparent as to cause dissatisfaction, and an actual rupture in the church two years later.

After a service of fifteen years, during the first twelve of which the utmost harmony prevailed, his official charge terminated at his own request. Subsequently Mr. Wight preached for societies in Castine, Me., Milford and Amherst, N. H., and North Dennis, Mass. In 1842 he returned to Wayland, which he always regarded as his home, where the remainder of his life was spent.

Of his usefulness as a citizen of the town much could be said. He was called early to the chairmanship of the school committee. He evidently did not coincide with the sentiment that —

"A little learning is a dangerous thing,"

for he introduced into the district schools such studies as Astronomy, with Natural and Intellectual Philosophy, that the incipient buds of those nurseries might be slightly developed towards great possibilities, the results of which were esteemed excellent. A scholar of those days well remembers the impressive manner with which, in his school visits, he used to inculcate views of the "Creator's power, wisdom and goodness" drawn from the wondrous facts of the starry heavens.

\*The fifth in lineal order from the original in Sudbury in 1643.



He believed in books as a means of disseminating knowledge, and immediately after his settlement he began collecting volumes for the "East Sudbury Charitable Library" (our first free public library), kept at his house for the use of the citizens. In the formation of the present Public Library Mr. Wight was among the foremost in rendering service. His most important work in this direction will be remembered as his effort in the Massachusetts Legislature of 1851 (of which he was a member), in preparing and presenting a bill whereby cities and towns were enabled to establish and maintain libraries at the public expense, the first of its kind in the country.

His later years were passed quietly in his home, under very strict conformity to the natural laws of health, with which he always endeavored to comply. "Decay stole very gently upon him, until without any local disease his strength passed."

His birth occurred at Bristol, R. I., May 7, 1790; his marriage with Sarah Grout, Jan. 1, 1818; his demise Dec. 20, 1883. J. S. D.

#### JOHN N. SHERMAN.

Mr. Sherman is a native of this town, born July 15, 1808. He fills a place in the seventh generation, from Capt. John Sherman, the first immigrant of that name to this country, who settled in Watertown. His parents were Luther and Rebecca (Wheeler) Sherman. His marriage with Celinda Griffin occurred April 20, 1834.

Habits of industry and economy were early formed. Education was secured at the common school, with two Academic terms in the town of Stow, to pay for which he borrowed money until he could earn it.

At the age of twenty he began a successful course of winter-term school teaching, and pursued this calling during twenty-one consecutive years in his own and adjoining towns, two and one-half years of which were in a yearly school at Charlestown.

It was not difficult for his associates to discern in him one in whom they could repose confidence; hence his fellow-citizens have frequently, and during a long period of time, honored him with responsible official trusts. His genial but firm manner of presiding at town and other public meetings are fresh in memory. On school and library committees his influence was marked; but on boards of selectmen his labors, especially during the civil war, may well be characterized as in a high degree prompt, energetic and faithful. In 1863 he was appointed by State authority an enrolling officer.

In 1853 he was elected a member of the House of Representatives by Democratic votes. In 1860 he joined the National Republican party, and in 1869 was again sent to the State Legislature.

His views on the temperance question have been clearly defined, and his efforts earnest for their dissemination to suppress the evils of inebriety.

He united with the Orthodox Church in 1829, and became one of its chief supporters while he remained in town. In 1872 he vacated his home in Wayland, and has since then resided in Walpole, Mass., where he has been a useful and highly respected citizen.

J. S. D.

#### EDMUND H. SEARS.

NOTE. — The following is an abridgment of a more complete sketch published in the "History of Middlesex County, 1890," Vol. I., p. 509, by permission of the publishers of that work. See also partial sketch on pp. 58-9 in the body of this work.

Edmund Hamilton Sears, the youngest son of Joseph and Lucy (Smith) Sears, was born in Sandisfield, Mass., April 6, 1810. As a boy, while on his father's farm, he was serious-



JOHN N. SHERMAN,

At the age of 80.



mindful, fond of study and given to writing poetry and sermons. He entered the Sophomore class at Union College, Schenectady, N. Y., at the age of twenty-one, and stood high as a scholar through his collegiate studies.

Among his classmates at the Harvard Divinity School in Cambridge, Mass., from which he graduated in 1837, were H. W. Bellows, D.D., and R. P. Stebbins, D.D.

He was ordained as minister of the First Church in Wayland, Mass., in 1839, and the following year he accepted a call to the Unitarian Church in Lancaster, Mass. After a most happy but laborious ministry of seven years he returned to Wayland with impaired health, and resorted for a time to agricultural pursuits for its restoration. In 1848 he resumed his ministry to his former church in that town, and during the seventeen years of its continuance he was happy and successful in his work. Here, in 1853, he encountered the deepest grief of his life, in the death of his only daughter at the age of ten years.

In 1865 he was installed as colleague of Rev. Dr. Field, in Weston, Mass., upon whose death, in 1869, he became sole minister. The ten years he spent here were exceedingly pleasant and happy ones, enriched by a tour to Europe in the summer of 1873.

Mr. Sears is well known as a writer upon religious themes, and besides many sermons and discourses he published the following volumes: "Pictures of Olden Time," 1853; "Regeneration," 1853; "Foregleams of Immortality," 1858; "The Fourth Gospel the Heart of Christ," 1872; "Foregleams and Foreshadows of Immortality" (revised from former work), 1873; "Sermons and Songs," 1875; "Christ in the Life," 1877. Some of his lyrical pieces are well known, especially the two Christmas hymns.

In anti-slavery and war times he composed several stirring songs which were often quoted, particularly the one on the death of John Brown.

He was senior editor of the "Monthly Religious Magazine" for many years. "More than any man of his day, he held convictions and made statements which commanded the assent of considerable numbers of thoughtful and cultivated persons outside of the religious body to which he belonged."\*

Mr. Sears stands as a remarkable man among his compeers, not because of the greatness and scope of his powers in general, but rather from the depth of his poetical and spiritual insight. This rare gift of seeing the spiritual in the natural was exceptionally profound, and its fruits are seen not only in his rhythmic lines, but in all his best and most effective prose works. He divined truth with wonderful quickness, yet he was not a visionary; whatever he thus foresaw was held in abeyance until confirmed by reason. Hence his religious works have a unique and peculiar character, especially the one on the Fourth Gospel. The style is fervid and poetic, the religious feeling strong and even intense, yet no conclusions are reached that are not logically defended.

His poetic nature gave also to his character a degree of fineness that drew close around him many appreciative friends, though it was not clearly understood by some of a different mould.

He was in sympathy with the earlier leaders of the Unitarian movement, though not led by them, for he reached his most cherished convictions by his own independent thinking. But to the last of his life he affirmed his loyalty to the Unitarian body, and his gratitude to it for the freedom it had always allowed him.

As a citizen he was prominent and active in the affairs of town, state and nation. He raised the standard of schools, and gave to the young people of his pastorates valuable stimulus and help. In great national crises his voice was heard from the pulpit declaring with power,—as in the "United States Fugitive Slave Law,"—"that when the human and

\* New York Evening Post.

Divine laws were in conflict it is the duty of all to obey the latter." His sermon on "Revolution or Reform" so commended itself to the anti-slavery leaders that an edition of many thousand copies was printed and circulated.

Mr. Sears received the degree of D.D. from Union College in 1870. His marriage to Ellen, daughter of Hon. Ebenezer Bacon of Barustable, Mass., occurred in 1839. He died Jan. 16, 1876, at his residence in Weston, after a long and painful illness.

#### SAMUEL D. ROBBINS.

Samuel Dowse Robbins, second son of Abba Dowse and Peter G. Robbins, M. D., was born in Lynn, Mass., March 7, 1812.

He graduated at the Harvard Divinity School in Cambridge in 1833, and was ordained as pastor of the Unitarian Church in his native town November 13 of the same year, where he remained for seven years. His next pastorate was in Chelsea, Mass., which was retained during ten years. In 1853 he became pastor of the church in Framingham, Mass., which position he held fourteen years. In 1867 he became the minister to the First Church in Wayland, from which he retired in 1873 to his farm in Concord, Mass., and from thence to a home in Belmont.

Mr. Robbins was a man of marked characteristics. In his social ministries, while at Wayland, no shadows could abide in his presence. From his lips, notwithstanding all due restraint, an almost unceasing overflow of mirthfulness made Gladness his constant attendant. Fervency and earnestness of spirit were his prominent characteristics in the pulpit. Many of his sermons seem to have been written while seated on the borders of spiritual worlds, in view of their splendors. At the house of bereavement nothing could exceed the tenderness of his sympathy; the consolations given on such occasions can never be forgotten by the recipients.

He received the degree of A.M. from Harvard College in 1865. He was devoted to the cause of education, and served on school committees in his several pastorates more than forty years.

Of his poetry it has been said: "From time to time he has sent to magazines and papers hymns and sacred poems of great excellence. They are full of devout and tender sentiment, are finely expressive of Christian trust and love, and have met a warm response in the hearts of their readers."\*

His marriage to Mary E. Rhodes of Boston was in December, 1833. His death occurred at Belmont, Mass., Aug. 17, 1884. The burial was at "Edgell Grove Cemetery," Framingham, Mass.

J. S. D.

#### MRS. ABBY B. HYDE.

Abby, daughter of Asahel J. and Abigail (Rogers) Bradley, was born in Stockbridge, Mass., Sept. 28, 1799. She had a frail constitution, and her health from childhood was delicate. In early life she manifested an intelligence and a literary taste unusual for a person of her years. Sept. 28, 1818, her nineteenth birthday, she was married to Rev. Lavius Hyde, formerly a teacher in her native town, but who a short time previously had been ordained to the ministry in Salisbury, Conn. In 1823 Mr. Hyde removed to Bolton, Conn., and eight years later to Ellington, Conn., in both of which places he had charge of the Congregational Church. July 22, 1835, he became pastor of the Evangelical Trinitarian Church in Wayland, Mass. Subsequently he removed to Becket, and after eight years, at

\* Alfred Putnam in "Songs of the Liberal Faith."



the age of sixty, returned to his former charge in Bolton. During the long years of her husband's life in the gospel ministry Mrs. Hyde proved an efficient and faithful helper. Her name at Wayland is associated with pleasant years, and the sweet characters of herself and her husband were as silent preachers in the community long after their bodily presence had passed from the place. At an early age she commenced the writing of poetry, and in after years became prominent as a writer of sacred hymns. Some of these were first published, but without her name, in Dr. Leonard Bacon's "Monthly Concert Hymns," printed at Andover, Mass. Subsequently, the authorship having been made known to Dr. Nettleton, on the publication of his book entitled "Village Hymns," he solicited of Mrs. Hyde selections for his forthcoming work, and received a contribution of nine. "He also charged her," says the writer of her husband's biography, "to aim at additional hymns for a new edition, the preparation of which he entrusted by will to Mr. and Mrs. Hyde, which contains forty-three from her, mostly written during his life and approved by him. Of some in the first edition he wrote her, "I know of none which have been more useful." In all of her hymns, besides the beauty of felicitous expression and the display of fine poetic taste, there is manifest a richness of religious fervor, and firm, abiding faith in her Saviour, such as ever characterized the author's experience. Her hymns were based upon the great truths of a purely gospel theology, and were the outgoings of an experimental knowledge of Him in whom she heartily believed and always put her trust. Perhaps the most popular of her hymns in the present day, and the one oftenest found in the modern hymn-book, is that beginning with the lines, —

"Dear Saviour, if these lambs should stray  
From thy secure enclosure's bound."

This hymn of itself, if she had written no other, would be a sufficient memorial. But if the present generation prizes this above all the other productions of her ready mind, there are other gems that sparkled among the choicest poetic thoughts and had a marked spiritual influence in the generation in which she lived. April 7, 1872, Mrs. Hyde passed away. Her death, like her life, was a triumph of faith. All that day, which was Saturday, she was planning that she might not detain any one from the service of the Sabbath to follow; "but," said the narrator, "with the morning light she had fallen asleep." About a year before the event of her death she wrote a hymn, of which the following stanza was almost prophetic of the scene on that peaceful Sabbath after she had thus fallen asleep in Jesus: —

"We saw, by morning's early light,  
Upon thy marble brow the trace,  
As from glad vision of His face,  
Sun of the world where is no night.  
Gone was the impress there of pain,  
Which thou shouldst never know again."

The life of this somewhat remarkable woman may perhaps best be expressed by giving the opinion of an early friend, as written to her children — that she was a model of faithfulness in all duties relating to her family and friends, and "a model in her quietness of spirit, combined with such intelligence and mental culture. Whenever I was with her she always impressed me as in all respects the best example of a follower of the Lord Jesus whom it was my privilege to number among my friends." Truly it may be said in this connection, "The precious memory of the just shall flourish though they sleep in dust."

## EDWARD MELLEN.

Among the citizens of Wayland who have attained eminence the name of Edward Mellen stands prominent.

His professional studies were pursued chiefly in the office of Samuel Hoar, in Concord, and he was admitted to the bar in Middlesex County in 1828. After a brief practice in East Cambridge he opened an office in East Sudbury, which thenceforward became his home. He gradually rose to distinction, and in 1855 was appointed Chief Justice in the Court of Common Pleas, which position he held until the dissolution of that branch of the judiciary.

Unfamiliar with professional life, the writer is happy to avail himself of the testimonials of Judge Mellen's associates for opinions relative to his character and endowments as a Jurist.

"At a meeting of the Bar of Middlesex the following action was taken:

"*Resolved*, That as members of this Bar we deeply deplore the death of Hon. Edward Mellen, formerly Chief Justice, who for more than twelve years, by his quiet bearing, untiring industry, pure character and courtesy of manner, adorned and dignified the Bench.

"*Resolved*, That in view of his position as a leading member of this Bar, and of his faithful and able services on the Bench, it is eminently fit and proper that we should bear our testimony to his eminent worth and character."

From remarks made on the above occasion the following selections have been made:

"He loved the law. With no pretensions to genius, by hard study and constant effort he won his way upward to great legal ability."

"He brought to the Bench a large experience, a judicial mind well trained by study and discipline, and an irreproachable character."

"A more patient, painstaking, conscientious magistrate, one more loyal to law and to litigant, never presided over a judicial tribunal."

But Mr. Mellen had other fields of labor and secured other trophies. He held for many years a place of trust in his *Alma Mater*.

His mental structure was like the Tuscan order of architecture — strong, massive, simple. His public addresses, not less than his pleas in court, were free from sophistry, and were presented in a manner that attested the sincerity of the speaker. Court and hall were moved not by florid display, but by the power of compact logic. Yet, in the unrestrained conditions of home and the social circle, there was an easy play of mirthfulness and a brilliancy of wit that gave a peculiar charm to his presence; while from his richly-stored memory gems of the poetry he loved would often be poured out to give additional delight.

He was interested in Biblical studies and a firm believer in Unitarian doctrines. Political affairs did not much trouble him, but in the quiet of his adopted town his influence was deeply felt, and his effective work will descend in imperishable legacies. He raised its schools to a degree of excellence never before attained and not since exceeded. In the founding of its Public Library the part he took has never been fully disclosed to the public. It chanced that the writer was the first Wayland citizen to meet him on his return from commencement exercises at Brown University, in 1847. At this interview, under the seal of privacy, he disclosed the following facts: "President Wayland has proposed to give the town of Wayland the sum of \$500; and on consulting me as to the form in which the gift should be made, I suggested that of a PUBLIC LIBRARY, to which the President readily acceded." Thus originated our much-valued Library. But the work of Judge Mellen did not end here. He planned a method by which the citizens were to take an active part in duplicating the gift of President Wayland, and it was a grand moment in his life when, on



EDWARD MELLEN.

At the age of 42.



presenting the whole matter to a crowded hall of his fellow-citizens, he found them ready with one voice to accept and adopt it. His labors, also, in selecting and purchasing the books were invaluable.

On leaving the bench Judge Mellen opened an office in the city of Worcester. But in 1872 the necessity of absolute rest from legal cares and labors became imperative. Disease was close upon him. The office was closed and his active life-work completed. He retired to his loved home and there awaited the final transit, which came May 31, 1875.

The parents of Judge Mellen were Joshua and Elizabeth (Comey) Mellen. His marriage with Sophia Whitney, of Cambridge, occurred May 17, 1831, who, with two daughters, still survives him.

NOTE. — See also partial sketch of Judge Mellen on p. 58 in the body of this work.

J. S. D.

#### LUCY A. LEE.

Lucy Ann Lee, daughter of Cyrus, *Senior*, and Sarah (Hagar) Lee, was born in Weston, Mass., Oct. 2, 1819. Not long after, her parents removed to East Sudbury, where the remainder of her life was chiefly spent.

Her mental powers matured early, and in girlhood she showed signs of a contemplative mood beyond her years, which gradually ripened into deep religious feeling, with an almost Puritanical strictness of moral life; she found judgments against herself that her friends could not appreciate; yet her trust was strong in proportion, so that a placid cheerfulness of character was the result.

She was never in robust health, and diseased conditions became apparent ere middle life was reached. It was during periods of enforced relaxation that her poetic talent was developed; it never became a passion with her, but it was a kindly solace in painful and sleepless hours. Not many of her lines have been printed except for use on special occasions.

During a large portion of her life she was afflicted with acute pain from sensitiveness to light, and for nearly ten years was compelled to shield her eyes by a thick veil. During her last year of life her eyesight was practically useless.

"My Veil," the last of her poetic effusions, bears pathetic reference to her deprivation so long and patiently borne. Her death occurred April 16, 1889.

J. S. D.

#### THOMAS W. PARSONS.

Thomas William Parsons is ranked among the foremost of living American poets. In the "Songs of Three Centuries," edited by John G. Whittier and published in 1881, are poems of two authors who have resided in Wayland, viz., E. H. Sears, D. D., and T. W. Parsons. The selection from the poetry of the former is "Christmas Hymn," and the selections from the latter are "Campanile Di Pisa" and "On a Bust of Dante." In 1872 a collection of poems, entitled "The Shadow of the Obelisk and Other Poems," by Dr. Parsons, was published in London, and in 1875 "The Willey House and Sonnets," by the same author, was published at Cambridge, Mass.

Before the old "Howe Tavern" of Sudbury was closed to the public as a place of entertainment and boarding, Dr. Parsons at times resided there as a summer boarder, and it is said that it is due to the description given by him to Mr. Longfellow that the "Howe" or "Red Horse Tavern," was made famous by the author of "Tales of a Wayside Inn." The poem entitled "The Old House in Sudbury Twenty Years Afterwards" relates to this old



hostelry, as does also the one called "Guy Fawkes Day," the first verse of which is as follows :

"One fifth of November when meadows were brown,  
And the crimson woods withered round Sudbury town,  
Four lads from the city which Holmes calls the best,  
At an old tavern met for a whole day of rest."

For many years he has spent portions of his time in Wayland, residing on the "Island," or "Farm," as a boarder at the Col. David Heard place. This is an old homestead on the brow of the hill just beyond "Farm Bridge." It overlooks the broad meadows and the winding river course, and is situated under the shadow of a stately elm, beneath whose spreading branches generations have sat. It is to this quiet, rural retreat that he refers in the following verses from his poem entitled, "To Henry Wadsworth Longfellow."

"Think not that this enchanted isle  
Wherein I dwell, sometimes a king,  
Postpones till June its tardy smile,  
And only knows imagined spring.

"Not yet my lilies are in bloom :  
But lo ! my cherry, bridal-white,  
Whose sweetness fills my sunny room,  
The bees, and me, with one delight.

"And on the brink of Landham Brook  
The laughing cowslips catch mine eye,  
As on the bridge I stop to look  
At the stray blossoms loitering by.

"Our almond-willow waves its plumes  
In contrast with the dark-haired pine,  
And in the morning sun perfumes  
The lane almost like summer's vine.

"Dear Poet ! shouldst thou tread with me,  
Even in the spring, these woodland ways,  
Under thy foot the violet see,  
And overhead the maple sprays,

"Thou mightst forego thy Charles's claim,  
To wander by *our* stream awhile ;  
So should these meadows grow to fame,  
And all the Muses haunt our Isle.

"WAYLAND, MASSACHUSETTS."

## EARLY GRANTEES.

---

Biographical Sketches of the Early Grantees of the original territory of the Town of Sudbury, who permanently located on the east side of the river, or probably resided there until they engaged in the colonization of other places.

---

### PETER NOYES.

Peter Noyes came from England in the ship "Confidence," 1638. He is called "yeoman" in the ship's passenger list, but is repeatedly mentioned in the records of this country as "gentleman;" and the term "Mr." is often applied. After a short stay in America, he returned to England, but came back the next year in the ship "Jonathan," with, it is supposed, other children, viz., Nicholas, Dorothy, Abigail and Peter; also the servants John Waterman, Richard Barnes and William Street. Mr. Noyes was a freeman May 13, 1640, a selectman eighteen years, and represented the town at the General Court in 1640, '41 and '50. He died Sept. 23, 1657. Three years before his death he gave his estate in England to his son Thomas. The day before his death he made a will in which he made his son Thomas his executor, and named the following other children: Peter, Joseph, Elizabeth (wife of Josiah Haynes), Dorothy (wife of John Haynes), Abigail (wife of Thomas Plympton), his daughter-in-law Mary (wife of his son Thomas), and his kinsman Shadrach Hapgood. The Noyes have lived in various parts of the town. The mill on the west side was built by them. Prominent members of the family are buried in the Old Burying-ground, Wayland.

### THOMAS NOYES.

Thomas Noyes. (See sketch of Peter Noyes.)

### HUGH GRIFFIN.

Hugh Griffin (or Griffing) was a freeman in 1645, and held the office of the first town clerk in Sudbury. The Colony Records state that, in 1645, Hugh Griffin was "appointed clerk of the writs in place of Walter Haynes." He married Elizabeth Upson, a widow, who had one daughter by a former marriage. He died 1656, and left a will in which are mentioned as his children, Jonathan, Abigail (born Nov. 16, 1640), Sarah (born Nov. 20, 1642), Shemuel (born Jan. 9, 1643, O.S.), and also Hannah, daughter of his wife by her former marriage. Among his descendants was Rev. Edward Dorr Griffin, D.D., who was a professor of Sacred Rhetoric at Andover, a pastor of Park-Street Church, Boston, and third president of Williams College. Dr. Griffin was born at East Haddam, Conn., in 1670, and graduated at Yale College in 1790.

### SOLOMON JOHNSON.

Solomon Johnson became a freeman in 1651. He was twice married, his first wife, Hannah, dying in 1651. By this marriage he had three children, Joseph or Joshua and Nathaniel, who were twins (born Feb. 3, 1640), and Mary (born Jan. 23, 1644). He married for his second wife Elinor Crafts, by whom he had four children, Caleb, who died young, Samuel (born March 5, 1654), Hannah (born April 27, 1656), and Caleb (born Oct. 1, 1658).

He assisted in the formation of the Marlboro Plantation, and was assigned a house-lot of twenty-three acres there. He was selectman from 1651 to 1666. His son Caleb purchased, with Thomas Brown and Thomas Drury, the Glover farm near Cochituate Pond, of John Appleton, Jr. Upon this land Caleb erected a house near Dudley Pond, Wayland, and died there in 1777. In the inventory of his real estate one piece of land was "Beaver-hole meadow."

#### WILLIAM WARD.

William Ward came to this country about the time of the settlement of Sudbury, bringing with him, it is supposed, five children, John (born 1626), Joanna (born 1628), Obadiah (born 1632), Richard (born 1635), and Deborah (born 1637). He became a freeman in 1643. By his second wife, Elizabeth, he had eight children born in America, Hannah (born 1639), William (born Jan. 22, 1640), Samuel (born Sept. 24, 1641), Elizabeth (born April 14, 1643), Increase (born Feb. 22, 1645), Hopestill (born Feb. 24, 1646), Eleazer (born 1649), and Bethia (born 1658). In 1643, Mr. Ward represented the town as deputy to the General Court. He was prominent in helping to establish a plantation at Marlboro, and moved there in 1660. He was made deacon of the church at its organization, and was sent as representative of the town in 1666. He died there Aug. 10, 1687, leaving a will made April 6, 1686. His wife died Dec. 9, 1700, at the age of eighty-six.

#### ANTHONY WHYTE.

Anthony Whyte (or White), aged twenty-seven, came from Ipswich, County of Suffolk, Eng., in 1634. He came to this country in the "Francis," went to Watertown, and subsequently engaged in the enterprise of a settlement at Sudbury. Afterwards he returned to Watertown. He married Grace Hall, Sept. 8, 1645, and had three children, all born in Watertown; viz: Abigail, John and Mary. He died March 8, 1686, leaving a will, of which Rebecca, widow of his son John, was named executrix.

#### THOMAS WHITE.

Thomas White was a freeman May 13, 1640. He was a selectman in 1642, and shared in the first three divisions of land.

#### JOHN PARMENTER, SR.

John Parmenter, Sr. (Parmeter or Permenter) came from England to Watertown, and from there to Sudbury, and was made a freeman May 13, 1640. He was accompanied to America by his wife Bridget and his son John, who became a freeman May, 1642. Other children may have come from England with them. His wife died April 6, 1660, after which he removed to Roxbury, Mass., where he married Aug. 9, 1660, Annie Dane, widow of John Dane. He died May 1, 1671, aged eighty-three. Mr. Parmenter was one of the early selectmen, and second deacon of the church, to which office he was chosen in 1658. Sept. 4, 1639, he was appointed one of the commissioners to lay out the land.

#### JOHN PAMENTER, JR.

John Parmenter, Jr., was also an early proprietor, and kept a tavern, or ordinary, at which the committee of the Colonial Court and Ecclesiastical Council for the settlement of difficulties in Sudbury, in 1655, were entertained. The old ordinary was situated on the

south street of the settlement, on the house-lot assigned at the general allotment of 1639. And until near the beginning of the present century the "Old Parmenter Tavern" was continued at the same spot, a little westerly of the house occupied by the late Jonathan D. Parmenter. John Parmenter, Jr., had six children, among whom was one named John. His wife, Amy, died in 1681. The Parmenter family have lived in various parts of the town, and been a people of industry and thrift.

#### EDMUND RICE.

Edmund Rice was born in 1594, and came to this country from Barkhamstead, Hertfordshire, Eng. He was twice married. His first wife, Tamazine, died at Sudbury, where she was buried June 18, 1654. His second wife, whom he married March 1, 1655, was Mercie (Hurd) Brigham, widow of Thomas Brigham of Cambridge. He had twelve children, nine of whom were born in England, and the others in Sudbury: Henry (born 1616); Edward (born 1618); Edmund; Thomas; Mary; Lydia (born 1627); Matthew (born 1629); Daniel (born 1632); Samuel (born 1634); Joseph (born 1637); Benjamin (born 1640); Ruth (born 1659); and Ann (born 1661). Mr. Rice died May 3, 1663, at Marlboro, aged about sixty-nine, and was buried in Sudbury. His widow married William Hunt of Marlboro. Mr. Rice was a prominent man in the settlement. He early owned lands in and out of the town, some of which came by grant of the General Court. His first dwelling-place at Sudbury was on the old north street. Sept. 1, 1642, he sold this place to John Moore, and Sept. 13 of the same year leased for six years the Dunster Farm, which lay just east of Cochituate Pond. He bought of the widow Mary Axdell six acres of land and her dwelling-house, which were in the south part of the town, and some years afterwards he bought of Philemon Whale his house and nine acres of land near "the spring" and adjacent to the Axdell place; and these taken together, in part at least, formed the old Rice homestead, not far from the "Five Paths." This old homestead remained in the Rice family for generations. Edmund sold it to Edmund, his son, who passed it to his sons John and Edmund, and afterwards John transferred his share of it to his brother Edmund, by whom it passed to others of the family, who occupied it till within the last half century. On Sept. 26, 1647, Mr. Rice leased the "Glover Farm" for ten years, and April 8, 1657, he purchased the "Jennison Farm," which comprised two hundred acres, situated by the town's southerly boundary, and between the "Dunster Farm" and what is now Weston; and June 24, 1659, the "Dunster Farm" was purchased by Mr. Rice and his son. He was one of the substantial men of the Sudbury plantation. He was a freeman May 13, 1640, and was one of the committee appointed by the Colonial Court, Sept. 4, 1639, to apportion land to the inhabitants. He served as selectman from 1639 to 1644, and was deputy to the General Court several successive years. He was prominent in the settlement of Marlboro, for which he was a petitioner in 1656. The Rice family in Sudbury have been numerous, and the name has been frequently mentioned on the town books.

#### HENRY RICE.

Henry Rice was the son of Edmund (see sketch of Edmund Rice), and was born in England, 1616. He was assigned a house-lot on the south street of the settlement, adjacent to that of John Maynard on the east, and his father, Edmund, on the west.

#### HENRY CURTIS.

Henry Curtis (or Curtice) had his homestead on the north street of the settlement, probably about where, until within nearly a half century, an old house called the Curtis



house stood His descendants have been conspicuous, not only in town history, but also in that of the county and colony. Ephraim, his son, was a famous Indian scout. Major Curtis, whose grave is in the west part of the "Old Burying-ground," was a distinguished citizen.

#### JOHN STONE.

John Stone came to Sudbury from Cambridge, and was son of Dea. Gregory Stone, of that place. He was born in England, and accompanied his father to America. He married Ann, daughter of Elder Edward Howe of Watertown, and had ten children, most of whom were born in Sudbury. He was at one time an elder in the church, and in 1655 was town clerk. He was an early settler on land now in Framingham, and at one time owned the land that is now included in Saxonville. It is supposed when the Indian war began he removed to Cambridge. He was representative of that town in 1682-83. He died May 5, 1683, aged sixty-four.

#### JOHN RUTTER.

John Rutter came to America in the ship "Confidence," in 1638 at the age of twenty-two. He married Elizabeth Plympton, who came to this country in the ship "Jonathan," in 1639, having as fellow-passengers Peter Noyes, who was on his second voyage to America, and also the mother and sister of John Bent. John Rutter had a house-lot assigned him on the north street, a little westerly of Clay-pit Hill. He was by trade a carpenter, and engaged with the town to build the first meeting-house. He had three children, Elizabeth, John, and Joseph. About the time of the settlement several acres of land were given him by the town, in acknowledgment of some public service. He was selectman in 1675.

#### JOHN LOKER.

John Loker was assigned a house-lot just west of the meeting-house, where he lived in a house with his mother as late as 1678. The town purchased of him at that date, for a parsonage, the east end of his house, together with an orchard and four acres of land, and the reversion due to him of the western end of the house, which his mother then occupied. It is said that before 1652 he married Mary Draper. Families by the name of Loker have lived within the original limits of Sudbury since the days of its settlement, dwelling for the most part in the territory now Wayland, and more especially in the southern portion. Isaac Loker was captain of a troop of Sudbury men on the memorable 19th of April, members of his company coming from both sides of the river.

#### HENRY LOKER.

Henry Loker was perhaps brother of John.

#### JOHN MAYNARD.

John Maynard was a freeman in 1644. It is supposed he was married when he came to this country, and that he brought with him his son John, who was then about eight years old. Perhaps there were other children. He married for his second wife Mary Axcell, in 1646. He had by this marriage Zachery (born June 7, 1647), Elizabeth, Lydia, Hannah, and Mary, who married Daniel Hudson. Mr. Maynard was one of the petitioners for Marlboro, and died at Sudbury, Dec. 10, 1672. The Maynard family has been prominent in



the town, and honorably connected with its annals. Nathaniel Maynard was captain of a company in the Revolutionary War.

#### PHILEMON WHALE.

Philemon Whale was in Sudbury in 1646. He was a freeman May 10, 1688, and Nov. 7, 1649, married Sarah, the daughter of Thomas Cakebread. His wife died Dec. 28, 1656; and Nov. 9, 1657, he married Elizabeth Griffin. He owned land in various parts of the town, but his early home is supposed to have been not far from the head of the mill-pond. Afterwards he built a house in the neighborhood of the "Rice Spring." A culvert or bridge near the mill-pond is still called "Whale's Bridge;" but the name, except as it is thus perpetuated, is now seldom heard within the limits of the town.

#### JOHN SMITH.

John Smith was at Sudbury in 1647. He may have been John Smith, an early settler of Watertown, or a relative of his. His wife's name was Sarah. He had assigned him lot No. 29 in the second squadron of the two-mile grant. The name Smith has been a common one in town. Capt. Joseph Smith commanded a company from Sudbury on the 19th of April, 1775. The Smiths have lived in various parts of the town, and were early settlers of what is now Maynard; the names of Amos and Thomas Smith being prominent among the pioneers of that part of Sudbury territory. A descendant of the Smiths on the east side of the river is Mr. Elbridge Smith, formerly principal of the Norwich Free Academy, and present master of the Dorchester High School.

#### JOHN GROUT.

John Grout came from Watertown to Sudbury about 1643, and about the same time came into possession of the Cakebread Mill, and was allowed by the town "to pen water for the use of the mill" on land adjacent to the stream above. The name of his first wife was Mary, and for his second wife he married the widow of Thomas Cakebread. He had ten children, two of them by his first marriage, John (born Aug. 8, 1641) and Mary (born Dec. 11, 1643). His children by his second marriage were John, Sarah (who married John Loker, Jr.), Joseph, Abigail (who married, in 1678, Joseph Curtis), Jonathan, Elizabeth (who married Samuel Allen), Mary (who married Thomas Knapp), and Susanna (who married John Woodward).

#### THOMAS CAKEBREAD.

Thomas Cakebread was from Watertown, and became a freeman May 14, 1634. In 1637 he married Sarah, daughter of Nicholas Busby. He was for a while at Dedham, and subsequently at Sudbury, where he died Jan. 4, 1643. He erected the first mill at Sudbury, for which the town granted him lands. The Colony Records state that, in 1642, "Ensign Cakebread was to lead the Sudbury company." His widow married Capt. John Grout, and his daughter Mary married Philemon Whale, at Sudbury, Nov. 1, 1649.

#### THOMAS KING.

Thomas King was at Sudbury near 1650. In 1655 he married Bridget Davis. He owned land in the fourth squadron of the two-mile grant, his lot being No. 50, and adjoining

the cow-pen in the southwest part of the town. He was one of the petitioners for the plantation of Marlboro, in 1656, and was on the first board of selectmen of that town.

#### PETER KING.

Peter King was at Sudbury not far from 1650. He was a man of some prominence in the town, being a deacon of the church, and a representative to the Colonial Court in 1689-90. He was one of the contracting parties for the erection of the second meeting-house. Peter King's homestead was probably not far from the town bridge, on the east side of the river, a place on the river not far from this point being still called "King's Pond." The name King was often spoken in earlier times in the town; but perhaps not in the memory of any now living have any descendants of these early inhabitants, of this name, lived there.

#### JOHN WOODWARD.

John Woodward, at the age of thirteen, came to this country in the ship "Elizabeth," in 1634. He was accompanied by his father, and was for a time at Watertown. His wife's name was Mary, and they had a son, born March 20, 1650, who it is supposed died young. He went to Sudbury, where his wife died July 8, 1654. He afterwards moved to Charlestown, and there married Abigail, daughter of John Benjamin, widow of Joshua Stubbs. He returned to Sudbury, and by his second marriage he had three children.—Rose (born Aug. 18, 1659), John (born Dec. 12, 1661), and Abigail. He was a freeman in 1690, and died at Watertown, Feb. 16, 1696. John Woodward received in the division of the two-mile grant lot No. 41, adjoining that of John Moore, in the fourth squadron. The name appeared from time to time in the earlier annals of Sudbury, but has for many years ceased to be as familiar to the town's people as formerly. Daniel Woodward, who died in 1760, built a mill on Hop, or Wash, Brook, in 1740; and about one hundred and fifty years ago he also erected the house occupied by Capt. James Moore of Sudbury, who is one of his descendants.

#### HUGH DRURY.

Hugh Drury was in Sudbury as early as 1641, and was by trade a carpenter. He married Lydia, daughter of Edmund Rice, for his first wife, who died April 5, 1675; and for his second wife, Mary, the widow of Rev. Edward Fletcher. He had two children, John and Hugh. After dwelling in Sudbury for a time, where he bought a house and land of William Swift, he removed to Boston, and died July 6, 1689, and was buried in the Chapel Burying-ground with his wife, Lydia.

#### EDMUND BROWNE.

Edmund Browne. (See pp. 18, 40.)

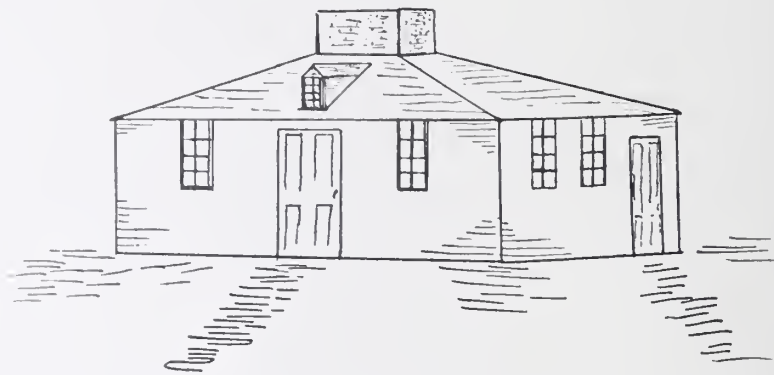
#### JOHN BENT.

John Bent. (See pp. 2, 105.)

#### JOHN MOORE.

John Moore was at Sudbury by 1643, and may have come to America from London in the "Planter," in 1635, at the age of twenty-four, or he may have arrived in 1638. He was twice married, his first wife's name being Elizabeth, and he had several children. His second wife was Ann, daughter of John Smith. His daughter Mary married Richard Ward, and Lydia (born June 24, 1643,) married, in 1664, Samuel Wright.





DR. MOSES TAFT HOUSE,

SUDBURY CENTRE.

See page 207.

## HISTORY OF HOUSES AND STATEMENTS RELATING TO PICTURES.

### TAVERNS.

The "Wayside Inn." (See page 33.) — The picture of this house, which is used as a frontispiece, was made from a photograph.

The picture entitled "Wayside Inn and the Ancient Oaks," is from a wood engraving made for the "History of Sudbury," the original of which was a photograph.

### THE GEORGE PITTS TAVERN.

The "Old George Pitts House," or tavern, was a little southerly of the late residence of Christopher G. Cutler, Esq. At this house, town meetings were sometimes held in the early part of the eighteenth century, and there, money was granted for the support of preaching on the West Side (see page 21).

### THE SOUTH SUDBURY TAVERN.

This building was demolished in 1862. The date of its erection is unknown, but it is said to have looked old at the beginning of the present century, at which time it was kept by Gen. Benjamin Sawin. It was located at the corner of the "Boston and Worcester" and "meeting-house road." The picture is from a sketch by the author.

### THE OLD TAVERN, SUDBURY CENTRE.

The house in which the old tavern was kept was erected by Mr. Rice, father of the late Reuben Rice, of Concord. He was killed at "Wash bridge" by the overturning of a load of timber which he was hauling for the erection of the Sudbury meeting-house of 1796. In the early part of the present century it was occupied by Dr. Ashbel Kidder, who practised medicine in Sudbury about twenty-five years. It is probable, from the following record, that at this time he also kept a public house. "To Dr. Ashbel Kidder, for dining the Clergy and Committee of Arrangements, etc., at the funeral of Rev. Mr. Bigelow, \$15.40." Other proprietors have been Tourtelot, Charles Moore, Howe and Moulton. About a half century ago the tavern was kept by Joel Jones, and later, by Maranda Page, at which time it was burnt. The picture of this house is from the copy of a sketch by Mr. Thomas J. Stearns, of Roxbury.

### GARRISON HOUSES.

The "Brown Garrison House." (See page 12.) — The date when this house was built is not known. It was long occupied by persons of the name of Brown, and may have been built by Major Thomas Brown, who was a man of considerable distinction in Sudbury, and who died in 1709. The picture was engraved for the History of Sudbury from a painting by the author, which was made from descriptions given by old residents, and approved by them.

"The Walker Garrison House." — This building, it is supposed, was erected by William Walker, son of Thomas, who was the first of the name of Walker in Sudbury. Several generations of this family owned and occupied the house, among which was Thomas, a deacon of the Sudbury Church during the ministry of Rev. Jacob Bigelow; Paul, son of Thomas, and at one time representative at the General Court; and Willard, son of Paul, who died a



few years since. The house is at present unoccupied, and visited by the antiquary as an object of much interest. The picture was originally engraved for the "History of Sudbury," and was made from a photograph (see page 12).

The "Haynes Garrison House." (See page 13). — The date of the erection of this building is unknown, but undoubted tradition refers to it as the "Old Haynes Garrison." It is supposed to have been built by Walter or Deacon John Haynes, to whose house reference is made in the "Old Petition." The picture is from an engraving made for the "History of Sudbury," which engraving was from a painting by the author. The house was visited by him not long before its demolition, and the engraving is considered a good representation.

The "Parmenter Garrison House." (See page 13.) — A person by the name of Parmenter was the first occupant of this house of whom we have any knowledge; for this reason the name "Parmenter Garrison" was given to it by the author. We have, however, no evidence that the first owner or occupant bore the name of Parmenter. The original picture was sketched by the author from descriptions given by persons once familiar with the place, and has been approved by them.

#### THE OLD GRIST-MILL, WAYLAND.

This mill was situated about a quarter of a mile easterly of Wayland Centre, and was a successor of the original Cakebread grist-mill built on the same spot in 1639 (see page 39). It was destroyed by fire in 1890. Some of the later proprietors were Wight, Grout, Reeves and Wyman. The easterly part of it was the more ancient. This mill was delightfully situated in a quiet ravine. The woodland, sloping rapidly down to the brink of the pond on opposite sides, is reflected on the calm water below, and altogether forms a lovely, restful place of resort.

#### THE OLD SAW AND GRIST-MILL, SOUTH SUDBURY.

This mill was successor of the original "Noyes Mill," built at Hop Brook by Thomas and Peter Noyes in 1659 (see page 11). It was demolished in 1859, when owned by Abel B. Richardson, and another was erected in its place, which, after a few years, was destroyed by fire. It was in the first mill at this spot that the survivors of the Wadsworth Fight took refuge (see page 16). The "Mill lane," which extended from the county road, was formerly largely filled with pine and oak logs in the winter season, and the sawing of these logs continued sometimes until summer. The mill had two "run of stones," and an old-fashioned upright saw. The following persons have been proprietors of the South Sudbury mill: Abraham Wood, Benjamin Sawin, Asher Cutler, Asher, Jr., and Abel Cutler, Jesse Brigham, — Knight, Abel Richardson, and Charles O. Parmenter, who is the present owner. About 1699, the Hop Brook Mill was donated by Peter Noyes to the town of Sudbury for the benefit of its poor, and was leased for a term of years to Abraham Wood. In 1728-9 the property was sold to Abraham Wood, Sr., and Abraham Wood, Jr., for £700, "Province Bills." The picture was made from a painting by the author, who was very familiar with the old mill.

#### PARSONAGES.

The "Loring Parsonage." (See page 21.) — This house, after its occupation by Dr. Loring, was owned and occupied by Walter Haynes, and used as a tavern. It has undergone some alterations within the last quarter century, one of which is the change from a hip to a gable roof; but otherwise, in its general outline, it remains as it was. The house is now owned by the heirs of Elisha W. Haynes, son of Walter. Both Walter Haynes and his son Elisha W. were sextons of Sudbury, and the latter was, for many years, tax-gatherer.



RESIDENCE OF SAMUEL B. ROGERS,

South Sudbury.

Built 1865.



The "Bridge Parsonage."—This house is supposed to have been erected by Rev. Josiah Bridge about the time of his settlement over the church in East Sudbury in 1761 (see pages 49, 50). Subsequently it was owned and occupied by William and Aaron Bridge, Eli Sherman, George Eli Sherman, John Moulton, and Alden Wellington, who still resides there. A store was kept in a part of the house by William and Aaron Bridge from 1790 to 1815. (For location, see page 108.)

The "Bigelow Parsonage."—This house was erected by Rev. Jacob Bigelow soon after his settlement at Sudbury, Nov. 11, 1772, and occupied by him till his death, Sept. 12, 1814. It was built by Mr. J. Thompson, of South Sudbury. At this place, Dr. Jacob Bigelow, at one time Professor of Materia Medica in Harvard Medical School, and a noted Boston physician, was born. The house has undergone some alterations. It is situated easterly of Sudbury Centre, on the road to Wayland, and is now owned and occupied by Mrs. George Goodnow.

The "Hurlbut Parsonage."—This building is situated about a quarter of a mile from Sudbury Centre on the South Sudbury road, and is now owned and occupied by Smith Jones. It was erected by Rev. Rufus Hurlbut after his settlement over the Sudbury church, and occupied by him till his death, May 11, 1839. A subsequent owner was Joel Jones, formerly innholder at the old tavern, Sudbury Centre.

The "Congregational Parsonage," South Sudbury.—This building has a history that dates from about 1850, when Arthur Bowen, the village carpenter, erected a carpenter's shop on the "middle of the town road," or the road from South Sudbury to the Centre. This building was at that time the only one between Dr. Goodenough's and the late Mary Wheeler's, which is next south of the Congregational Church. The shop, which was a rough unclapboarded structure, after some years was converted into a dwelling-house by Moses Hurlbut, who lived in it till his death. It afterwards continued to be occupied by his widow, Melitable (Dakin) Hurlbut, or "Aunt Hitty," as she was familiarly called. At her death it passed by will as a donation to the Evangelical Union Society, to be used for a parsonage. Rev. Warren Richardson was the first minister to occupy it. On the expiration of his pastorate and the erection of the new church edifice, a parsonage was built, of which this building was a part, the reconstruction being completed by 1891.

#### THE DR. ROBY HOUSE. (See pp. 57, 58, 110.)

This picture is the gift of Warren G. Roby, a Boston merchant and lineal descendant of Dr. Ebenezer Roby. The place is in the possession of the donor of the picture, who, since the destruction of the old house by fire, has erected on the same spot a pleasant cottage for his summer home. In connection with the premises is a well-tilled farm, on which is a beautiful tract of woodland, which skirts the westerly side of the "old mill pond."

#### THE DR. MOSES TAFT HOUSE.

This house was situated on the Berlin road, a few rods west of the Dr. Stearns house. It was formerly occupied by Dr. Taft, a physician of Sudbury, who died in 1799, and may have been built by him. Subsequently a grocery store was kept there by Reuben Moore. It was painted red, and a few years ago was torn down. It was occupied at one time by George Barker, the old house-painter of Sudbury, and hence in later years went by the name of the Barker house.



## THE DR. THOMAS STEARNS HOUSE.

The picture of this place was the gift of Mr. T. J. Stearns, of Roxbury, a descendant of Dr. Stearns, and is made by the Antoglyph process from a photograph by A. W. Cutting. The house was built by Dr. Thomas Stearns, who was a physician of Sudbury and the collector of the historical papers which go by the name of the "Stearns Collection" (see page 181). A tavern was kept in this house for some years after the death of Dr. Stearns, but it is now a private residence. The main building retains its original shape with the exception of the removal of the piazza and balcony in front, into which a long window opened, which, it is said, was the Doctor's especial delight.

## SUMMER RESIDENCE OF MR. WILLARD BULLARD (see pp. 51, 115).

This picture was made from a photograph, and is the gift of Mr. Willard Bullard, of Cambridge. A store was kept in this house formerly, and the Town Hall was in the second story, and the whole building until recently has been known by the name of the "old green store." In this hall the Evangelical Trinitarian Church held one of its early religious gatherings, at which Dr. Lyman Beecher conducted the service. The house has been greatly changed from the original, but its general outline is about the same. For succession of merchants in the store, see page 93.

## LYDIA MARIA CHILD HOUSE. (See pp. 58, 109.)

From a photograph by A. W. Cutting.

## GOVERNMENT STORE-HOUSE. (See page 25.)

This picture was sketched by the writer from one of the store-houses which had been removed from its original location at Sand Hill to the Capt. William Riee place, Sudbury, and used for many years as a cider-mill. After the close of the Revolutionary war, these buildings were probably all sold and removed to various places; one of them was taken to Wayland.

## THE OLD LANHAM SCHOOL-HOUSE.

This house was probably built in 1800, when Gen. Benjamin Sawin, a militia officer and at one time the proprietor of the tavern at "Mill Village," was committee-man of the south-east district. Two hundred and eighteen dollars were appropriated for the building. It was placed on a three-cornered plot of land between the roads leading to South Sudbury, Saxtonville and Wayland. It was a typical old-time school-house, with hard, rough benches and desks, which had been deeply engraved by the idler's jackknife. It was demolished about forty years ago, and another erected on or near the same spot. (See page 28.)

## STORES.

"Gardner and Luther Hunt's Grocery Store." — This building stood upon or near the site of the present store of George Hunt, of South Sudbury, and, so far as we know, was the first store at Mill Village. It was a dwelling-house and store combined. Tradition states that it was built by Capt. Levi Holden, who once commanded the South Militia Company of Sudbury. Persons who subsequently kept store in the old building were Abel Cutler, Jesse Goodnow, and Gardner and Luther Hunt. It was burned, when occupied by the latter parties, Feb. 14, 1841. The present store is the third that has stood on about the same spot, and all of them have been owned by the Hunt family.





G. & L. HUNT'S STORE,

MILL VILLAGE.

This is the first store at South Sudbury of which we have any information. It stood on or near the site of the present Hunt's Store.



The "Old Red Store" or "Newell Heard's Store." (See pp. 57, 93, 108.) — The picture is from the copy of a pen sketch by Miss L. A. Dudley, of Wayland.

THE FIRST PARISH, OR UNITARIAN MEETING-HOUSE, WAYLAND CENTRE.

This building was erected in 1814, and dedicated Jan. 24, 1815. It is the fifth in the succession of meeting-houses erected in the territory now Wayland (see pp. 51, 91). It was remodelled in 1850 (see page 101), and recently repaired. For succession of ministers who have preached in this house, see page 51. The picture was made from a photograph.

THE ORTHODOX CHURCH, WAYLAND CENTRE. (See page 52.)

This house was erected in 1835, and remodelled in 1883. The picture was made by the Autoglyph process from a photograph by A. W. Cutting, and was the gift of Mr. Joseph Winch, a Boston merchant and former member of the church. His wife Mary (Carver) Winch, was a native of the town, and her homestead lay along the "Old Connecticut Path." (See pp. 88, 117.)

THE TOWN HALL, WAYLAND CENTRE. (See pp. 53, 108.)

This picture is made from a photograph.

VIEW OF SUDBURY CENTRE.

On the left is the First Parish or Unitarian Church, of Sudbury. It was dedicated in 1796, and remodelled in 1827. Its predecessor was the first church edifice in Sudbury, on the west side of the river. Until a few years ago there was a broad flat stone under the buttonwood tree in front of the church, which was used for a horse-block in the days when people went to meeting on horseback. It was just north of the tree-trunk. The "Town House" stands next to the church on the east. It was built in accordance with a vote passed in 1845. It stands on or near the site of a little red school-house, in the small entry of which was the town bell, which rang for church service and for funerals, deaths, etc. The Town House was extensively repaired in 1888, but its external shape has not been changed. On the hill in the rear is Mount Pleasant Cemetery. The "Methodist Church," which stands on the right, was dedicated in 1836. Bishop E. O. Haven once taught a school in the vestry of this church. In the rear is the old "Burying Ground" of the West Precinct. This picture was engraved for the "History of Sudbury" from a photograph.

VIEW OF MILL VILLAGE, SOUTH SUDBURY.

The picture of "Mill Village" was engraved for the "History of Sudbury" from an oil painting by the author. It represents every house in "Mill Village" in 1855. The point from which the view was taken is on the hill south of the mill pond. No. 1 on the picture designates the Richardson saw and grist-mill. No. 2, C. and E. Hunt's grocery and dry goods store. No. 3, the old tavern. No. 4, Wadsworth Academy, which was burnt in 1879. No. 5, Green Hill and a part of the battle-ground of the "Wadsworth Fight" (see pp. 14, 15, 16). No. 6, the Wadsworth Monument (see page 18). In 1855 Green hill was largely covered with forest. Just above the bridge was the old upper dam, since demolished, and by the closing of whose gates the water flowed back as far as "Hayden's Bridge." The house west of the bridge, which was removed when the railroad was built, was called the Wheeler house, and in the rear of it were tan vats. The small house east of the bridge is

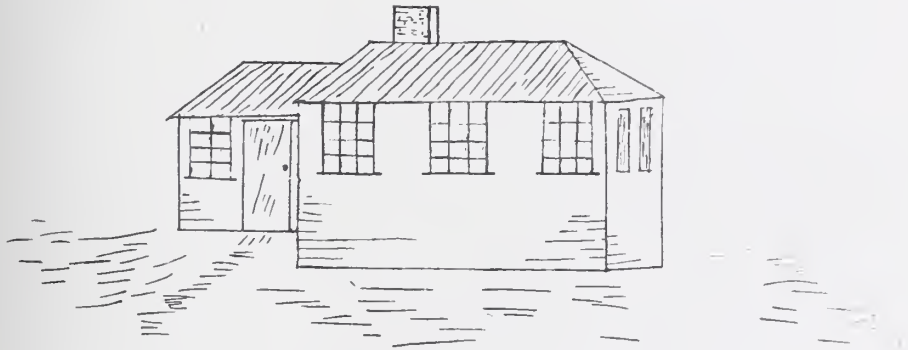
the old William Brown house, and the small wood-colored building beyond Wadsworth Academy represents Bowen's carpenter's shop.

THE MEMORIAL CHURCH, SOUTH SUDBURY. (See page 35.)

This building was completed in 1891, and is situated on the spot once occupied by the Wadsworth Academy, and later by the Congregational Chapel. The clock on the tower was given by Samuel B. and Homer Rogers. The memorial window in memory of Miss Mary Wheeler was the gift of Mrs. Samuel B. Rogers. That in memory of Deacon Emory Hunt was the gift of his children; and that in memory of Mrs. Melitable [Dakin] Hurlbut was the gift of relatives and friends. The picture of the church was made from a photograph.

RESIDENCE OF SAMUEL B. ROGERS.

This house is situated on land that belonged to the Major Josiah Richardson farm. The hill was formerly called "Herd's," or "Heard's Point," the origin of which name is not known. The roof was the first Mansard roof in South Sudbury.



LANHAM SCHOOL-HOUSE,

SUDBURY.

See page 208.





MISCELLANEOUS RECORDS.



## MISCELLANEOUS RECORDS.

---

The following records are mostly taken from the Town books.

It was ordered in 1643 by the town that "whoever : : : : shall take away any man's canoe without the leave of the owner, shall forfeit for every default so made two shillings."

The term "Cedar Croft" is mentioned in papers from 1700 to 1725, in connection with the homestead of Thomas Bryant. (State Archives, Vol. XVII., p. 520.) The word is sometimes spelled "Crought."

"Bridell Poynt" is in a deed dated 1666. (Mid. Reg. Deeds, Liber III., pp. 232-272.)

The word "Sponge" was in early use. John Rutter, in 1646, was to have a "sponge of meadow," and Brian Pendleton was to have laid out to him "14 acres of meadow, lying in a "sponge" upon the west side of the great meadow over against Munning's point." In Suffolk, England, where the word was in use, it meant an irregular, narrow projecting part of a field, whether planted or in grass.

"In y<sup>e</sup> year 1667, from y<sup>e</sup> middle of November until y<sup>e</sup> middle of March was the tereblest winter for continuance of frost and snow and extremity of cold that ever was remembered by any since it was planted with English; and was attended with terebell coughs and coulds and fever which passed many out of time into eternity, and also through want and scarcity of fother multitudes of sheep and cattle and other creatures died. It is incumbent on all those that call themselves the people of God to consider his great works and the operations of his hands. JOHN GOODNOW, Clerk."

"Feb. 7, 1763. There has been no rain this winter nor sence the snow came and the springs is low, and they grind but two bushels in a day at this mill. The snow is on a level 3 foot and 3 inches in open land." (Stearns' Collection.)

The following is a record of the result of a perambulation of the town, and may set forth the perishable nature of the boundary marks in the early times, and the difficulty naturally attendant upon tracing lines by such uncertain and changeable objects.

"Here followeth the line of the new grants with the mark 1 a black oak 2 a white oak, 3 a black oak 4 a black oak dead 5 a walnut tree, 6 a white oak near Jethro's field, 7 a lone red oak [8] in a swamp a dead [red] oak 9 a white ash tree in a run of water 10 a naked pine tree on rocky hill, 11 a chestnut, 12 a white oak, 13 a white oak 14 a white oak, 15 is a dead black oak stands at the westerly corner with a heap of stones at the root of the tree.

"JOHN GOODNOW in the name of the rest who went last on perambulation." Dated 1640.

It was early ordered that the line "between Sudbury and the farms annexed to Framingham as set forth by the plat exhibited under the hand of John Gore be and continue the boundary line between the said farms and Sudbury forever, viz: from the northerly end of Cochittuat Pond to the bent of the river by Daniel Stone's and so as the line goes to Framingham and Sudbury line."

"The committee appointed to lay out the Watertown and Sudbury boundary report that the line drawn by John Oliver three years previous called the old line shall be the line between the two towns and forever stand. This line, beginning at Concord south bound, ran through a great pine swamp, a small piece of meadow to upland, and then to an angle betwixt two hills. After the line left the aforesaid angle on its southerly course, it had these

remarkable places therein: One rock called Grout's head, and a stake by the cartway leading from Sudbury to Watertown, and so to a pine hill being short of a pond about eighty-eight rods, at which pine hill Sudbury bounds ends." — (Colony Records, Vol. IV., p. 53.)

In 1647 the town mark ordered by "y<sup>e</sup> General Co'te for Horses to be set upo<sup>n</sup> one of y<sup>e</sup> nere q<sup>r</sup>t<sup>r</sup>s" [quarters] was "**Sudberry.**" (Col. Rec., Vol. II., p. 225.)

On page 53 of the town book it is recorded that "the sum of three pounds shall be added to the town's rate for the payment of our deputie's diet at Hugh Drury's at Boston during his attendance at the General Court." Some years later, in 1679, Peter Noyes "openly declared at that town meeting that he freely gave to the town his time, charge, diet, in and about his service at fore said session of the General Court which the town thankfully accepted."

There is on the early records an absence of middle names, that indicates that they were little in use along the first years of the town's history, or they were considered too inconsequential to be written in the town books.

The term "Goodman" was sometimes applied to persons. It was a title to designate excellence of character rather than exceptional gentility. The terms Mr. and Mrs. are not frequently found on the records.

People were called to meeting in early times by the beat of the drum. Besides the ordinary Sabbath services, there was a service on some secular day of the week called "Lecture Day." In 1652 a bargain was made with John Goodnow to beat the drum twice every Sabbath, and also to beat it for service on "Lecture Day."

On August 9th, 1779, a committee that had been appointed to state the prices of such articles as were not taken up by a convention that met at Concord, reported as follows:

"Coffe by the pound 4.15, country produce — Indian corn by the Bushel 80, Rye by the Bushel £5:10, Wheat by the Bushel £8:10, Beaf by the pound 5, Muton, Lamb and Veal by the pound 3:6, Fureign Beaf and Pork as sett by the convention, Butter by the pound 11, chese Do 6, milk by the quart 16, English Hay q<sup>r</sup> hundred 30, men's shoes 6<sup>lbs</sup>, women's shoes 4<sup>lbs</sup>, cotton cloth 4:6, Labor — teaming under 30 miles 18, carpenter work by the day 60, mason per day 60, maids' wages per week 5 Dollars, Oxen per day 24, Horse Hire 3 per mile."

The grade of prices thus established was made in accordance with a resolve of the convention, and the list of prices was in depreciated currency, that was worth in the ratio of about twenty shillings in paper to one in silver. It was declared that "if any one should persist in refusing to accept these prices their names should be published in the public News Paper and the good people of the town should withhold all trade and intercourse from them."

May 17, 1779, a vote was taken to ascertain how many favored the formation of a new constitution, or form of government; 59 voted in the affirmative and 10 in the negative.

The county money rate in 1682 for Sudbury was as follows: "To be collected on the East side the river £5:4<sup>s</sup>:4<sup>d</sup>; on the West side £4:8<sup>s</sup>:0<sup>d</sup>"

At the time of the Revolutionary war the town of Sudbury, before the division, had a population of 2,160, with about 500 ratable polls, and it is supposed that during the war some 400 to 500 men performed some service, either in camp or field.

In its first year, 1780, the new town of East Sudbury appropriated for the support of its poor 1,500 pounds; for schools 2,500 pounds.

1781. Six school districts were apportioned off as follows: North District, 21 families; Street District, 22; Centre, 21; East, 20; Southwest, 14; South, 18.

1782. Men's and women's sides in the meeting-house continued to be recognized.



1785. A set of standard weights and measures, and suitable stocks for criminals were ordered.

1794. The town was surveyed, and a copy of the map thus made is among the State Archives.

1795. Guide-posts on roads were first set up by order of the town, and a singing school was supported by the town at an expense of 30 pounds, which was the first singing school to be sustained at the town's expense. The same year the custom commenced of having the winter grammar schools taught by masters, and the summer primary schools taught by mistresses.

In 1796, stoves were first used in the school houses.

In 1797, petitioned for leave to have a "base violin" played in the meeting-house to assist in church music, which leave was granted. The same year appropriations of money were for the first time recorded in dollars and cents instead of pounds, shillings and pence.

In 1799, the town was fined \$55 for neglecting to send a Representative to the General Court.

1800. A hearse was purchased. It cost \$50, and was the first one used by the town. The same year the road from the centre of the town to the house of Zachariah Heard was laid out. It was built by residents on the "Island" or "Farm," and was to be kept in good repair for ten years, they being exempted from highway taxes levied by the town during that time.

The same year a "bridle-way" from the barn of Nathaniel Reeves was established. This had been the travelled way from the Centre to the "Island," diverging to the left nearly opposite the "Russell house," and passing thence to "Farm Bridge."

1804. The old "Training Field," set apart in 1714, and consisting of about nine or ten acres situated in the central portion of the Abel Gleason farm, was sold to Nathan Gleason.

1807. The meeting-house lot was enlarged on the westerly side by the purchase of one acre of land of Nahum Cutler for \$150.

1811. Money was appropriated for the purchase of a pall.

1812. A bounty of \$6 per month was offered for volunteer enlistments in the army, with \$9 additional when ordered to march.

1813. The town voted to build a new meeting-house on land bought of Wm. Wyman.

1816. Hay scales were erected. By these, wagons and their loads were raised from the ground, and their weight was ascertained by means of heavy weights.

The same year tombs in the burying ground were first authorized and erected.

1827. Elm trees were set out on the meeting-house common. In 1827 or 1828 stoves were first introduced into the meeting-house.

1830. The town was surveyed by W. C. Grout.

1831. The town bought the farm of Eli Sherman for a "Poorhouse." Before this, the paupers had been "let out at auction to the lowest bidder" in open town meeting.

In 1831 an organ was purchased for the Unitarian Church.

In 1835, when the name of the town was about being changed, among the names suggested were the following: Clarence, Penrose, Fayette, Waybridge, Wadsworth, Elba, Waterville, Auburn, Keene, Lagrange.

1836. Bell tolling at funeral processions was discontinued, except when specially requested.

1845. The "poor farm" was sold, and the one now owned by the town was purchased of Otis Loker for the sum of \$3,130, and in 1889 new buildings were erected on the place.

1850. A clock was placed on the steeple of the Unitarian meeting-house.

1851. A public reception was given to President Francis Wayland, D.D., by the Wayland people. The address of welcome was made by Hon. Edward Mellen in the church, and responded to by Dr Wayland. There was a collation in Bullard's Grove, where addresses were made by Horace Mann and others.

In 1852, an organ was placed in the Orthodox Church.

1871. Town meetings were ordered to be held, alternating at the Town Hall and at some place in Cochituate.

1872. The selectmen were unanimously ordered to petition the General Court to have Cochituate annexed to the town of Natick.

PART VI.









*Homer Rogers,*

QUARTER-MILLENNIAL  
ANNIVERSARY EXERCISES  
AT  
SUDBURY AND WAYLAND.

SEPTEMBER 4th, 1889.



# PROGRAMME.

---

## PROCESSION

Of, and Entertainment for, Children of the Public Schools of Sudbury and Wayland, at Wayland, at 9 o'clock, A. M., and Collation at the Unitarian Church Vestry.

## ADDRESSES

By Rev. R. Gordon, William H. Baldwin, and others.

## PROCESSION.

At 12 o'clock, M., a procession will be formed at South Sudbury Railroad Station, and proceed to Sudbury Centre.

*Music: FITCHBURG BAND.*

## DINNER.

At 1 o'clock, P. M., a Dinner at Sudbury Town Hall.

*ALGERNON JAMES, of Waltham. Caterer.*

## ORATION.

At 2 o'clock, P. M., an Oration by Rev. A. S. HUDSON, of Ayer, Historian of Sudbury.

## ADDRESSES

By Representatives of the State, and County of Middlesex, and others.

## POEM

By James S. Draper, Esq., of Wayland, to the Pioneers, written for the occasion.

---

In the evening there will be Fireworks and Illuminations at Sudbury, and Concert on the Common.

Promenade Concert and Anniversary Ball at Wayland Town Hall.

---

HON. HOMER ROGERS, President of the day.

R. T. LOMBARD, Chief Marshal.

COMMITTEE OF SUDBURY.

JONAS S. HUNT.

RUFUS H. HURLBUT.

E. A. POWERS.

COMMITTEE OF WAYLAND.

R. T. LOMBARD.

LAFAYETTE DUDLEY.

EDWARD CARTER.



# Two Hundred and Fiftieth Anniversary

OF THE

INCORPORATION OF SUDBURY, MASS., SEPT. 4, 1889.

AT the annual town meetings held in the towns of Sudbury and Wayland in the spring of 1889 the towns elected committees and appropriated money for the purpose of celebrating the two hundred and fiftieth anniversary of the incorporation of the town of Sudbury—Wayland, at that time, a part of the town of Sudbury, and remaining so until 1780. The committees were united in their efforts, which resulted in forming and carrying out the programme upon the preceding pages. The weather was all that could be desired, and our citizens joined heartily in making the day a real holiday; and were also pleased to give hospitable welcome to former residents, and those who from ties of birth and friendship hold the old towns in tender remembrance. The morning exercises were held in the Town Hall at Wayland, and the afternoon exercises at Sudbury, a platform having been erected on the east side of the old church on the common, for the accommodation of the speakers and invited guests. The stand was draped with the national colors, on its front appearing the inscription, "1639—Quarter Millennial—1889," surmounted by shields, backed by the American flag. Among the prominent persons upon the platform were the following: Hon. Homer Rogers, chairman of Boston Board of Aldermen, president of the day; Rev. Alfred S. Hudson of Ayer, orator of the day; Hon. Geo. A. Marden of Lowell, State Treasurer of Massachusetts; Rev. Brooke Herford of Boston; William H. Baldwin, Esq., of the Young Men's Christian Union of Boston; Rev. Edward J. Young of Waltham; Hon. Geo. S. Boutwell of Groton; Judge Levi Wallace and Hon. E. Dana Bancroft of Ayer; Judge James T. Joslyn of Hudson; Hon. William N. Davenport of Marlboro'; Rev. Robert

Gordon of Wayland, and Rev. D. W. Richardson of Sudbury; Hon. Charles F. Gerry of Sudbury; Richard T. Lombard, Esq., of Wayland, chief marshal, and Jonas S. Hunt, Esq., chairman of the Committee of Arrangements, by whom the assemblage was called to order.

#### ADDRESS OF JONAS S. HUNT, ESQ.

*Ladies and Gentlemen—Friends, Neighbors, Brothers and Sisters, Uncles, Aunts, and Cousins:—*

IN behalf of the Committee of Arrangements, I take great pleasure in extending to you all a most cordial welcome to this celebration of the two hundred and fiftieth birthday of the "good old town of Sudbury"; and right here let it be understood that when we speak to-day of Sudbury we are speaking also of East Sudbury—now Wayland—because for more than a hundred and forty years after the date of incorporation the two towns were one. From its settlement up to the present day no birthday of the town has ever been noticed in a public manner. Some of us can remember as far back as the two hundredth anniversary, but can recall no public observance of the day, and I have never been able to find upon the records any reference to the one hundredth or the one hundred and fiftieth anniversary. Nearly a year ago the subject of this celebration was first mentioned, and the two towns having taken appropriate action, the result is, as you see, this assembling together of the people of the two towns, with many others who have the interest of birthplace, former residence, or as the home of ancestors. Just a word more permit me to say: that this seems a peculiarly appropriate time to celebrate, even if it were not a town birthday, because it marks the completion of an exhaustive history of the town, which has been in the course of preparation for the past ten years by a son of Sudbury, who is soon to address you. As usual upon such occasions, we have been somewhat delayed; we are not quite up to the time announced upon the programme, and as we have with us to-day many orators, statesmen, and divines whom you are all anxiously waiting to hear, I am satisfied that I shall give you more pleasure by cutting short what I have to say than by continuing. I will therefore only add that I have the honor of presenting to you a very

promising son of Sudbury, who has been unanimously selected for president of the day — Hon. Homer Rogers, President of Boston's Board of Aldermen.

*The President.* — In harmony with the custom of our ancestors, which has been rigidly observed for two hundred and fifty years, we will commence the order of exercises by the invocation of the divine blessing, by Rev. D. W. Richardson, of Sudbury.

#### PRAYER BY REV. D. W. RICHARDSON.

WE render Thee most hearty thanks, Heavenly Parent, that Thou hast permitted us under such favorable auspices, under a sunny sky, and in such large numbers, to assemble on this natal day of the good old town of Sudbury, that we may commemorate in speech and song and story the completion of two hundred and fifty years of her municipal life. We thank Thee for the precious influences that have come down to us from the stern virtues and religious faith of these ancestors of ours, who hewed down the rough forest and broke up the rugged soil, and covered these hills and valleys with pleasant homes and fruitful fields. We thank Thee, our Father, that the sacrifices which they made and the hardships they endured nourished in their hearts a faith that was the germ of the martyr spirit, and a determination to maintain at all hazards those great principles for which they had gone into exile. We thank Thee that they were men of intense patriotism and of exalted piety, and that they cherished in their minds earnest thoughts and mighty questionings touching duty and destiny, and out of such thought and research have wrought the great problem of making themselves and their descendants liberty-loving, God-fearing men and women. And we pray, our Father, that the sacrifices which they made and the hardships which they endured for the cause of justice and humanity may nourish in us a love for those great principles which they have bequeathed to us as our richest inheritance and legacy, which shall be undying. And we pray, our Father, that we may have Thy blessing on the services of this occasion, and we may not only feel the spirit of these ancestors of ours, but that the Holy Spirit may rest upon us as a bene-

diction, and that we may have a great uplifting, socially, morally, and spiritually; that we may have our hearts filled with the determination to live worthy of our noble ancestors, and thus fill up our measure of usefulness on the earth, and finally be accepted in Thy kingdom above for the Great Redeemer's sake. AMEN.

---

ADDRESS BY HON. HOMER ROGERS.

*Ladies and Gentlemen — Citizens of Sudbury and Wayland:*

I FULLY appreciate the honor which has been conferred upon me, in being invited by the committee to serve you in this place to-day. I wish to congratulate you upon the event which has called us together, to congratulate the old town on her history; not alone on the completion of two hundred and fifty years of corporate existence, but for what she is to-day, the legitimate product of her history. To-day we shall inspect the records of nine generations of men.

We read in our history that Sudbury was settled by the English in 1636. We are familiar with the conditions which antedate their emigration from the old world. There was no spirit of conquest; there were no mines of gold, with visions of sudden and fabulous wealth; no dreams of empire to gratify a vaulted ambition; no spirit of disloyalty to the government of their native land; no desire or expectation of finding leisure or plenty; indeed, none of the conditions which have characterized the colonies of all history were among the motives which brought our ancestors to these shores. They sought another country, not knowing whither they went, assured of *one condition*, that they might worship their God in harmony with their own convictions. The spirit of the age in which they lived was that of religious intolerance and persecution, and it is not surprising that something of the same spirit marked their earlier history. Their convictions, and cheerful sacrifice of personal comfort, or life even, to maintain them, laid the foundation for our New England character, which is the proudest feature of our history.

Citizens of Sudbury and Wayland: this is the stock from which we have sprung. I congratulate you on our ancestry. If you would find the purest specimens of this ancestral virtue you need

not search for it in our crowded cities, but in country towns like old Sudbury. As you read our history you will find many a name and family whose genealogy is unbroken and unmixed for the two hundred and fifty years.

Hence it is, fellow-citizens, that we glory to-day not in our fruitful fields, or stately buildings, not in our population or wealth, but in the character and lives of the men and women whom we have raised, and whose influence has blessed the world.

The cities of Massachusetts are owned and governed by the men and women who were born and bred among the hills and valleys of our country towns. The great problem of the age is the government of our large cities. The ideal republican form of government is the town meeting. A municipal charter granted by the Legislature is in a sense a misfortune. The elements of danger among our people find their home in the cities. If the time shall ever come when the town meeting does not control the state the problem of a government of the people will be seriously complicated. The form of municipal government is a necessity to a large population, but so long as one-third of the hundreds of thousands who crowd to our shores every year remain within our cities, so long shall we have trouble, because it is impossible to assimilate that immense mass of heterogeneous material and to keep it in harmony with our republican institutions. So I want you to understand that the saving force of Massachusetts and the nation rests in the hands of you who come to the town hall and cast your ballots for representatives of the state, who are to come to our city and there make laws which control in a measure our cities. It is partially a humiliation to admit it, but I have seen enough of the management of the affairs of our cities to believe that the only safety of the city and the state is in the town meetings of our towns.

This is the day of rejoicing, not of regret. I take our text from the Psalms, not from Lamentations. We are not sighing for the good old colony times when the people lived under a king. It is a good thing to look back to our earlier records to see what progress we have made. In every element which makes up our civilization the present is an immense improvement on the past. It is the survival of the fittest that we have to-day. We may well congratulate ourselves that we are living in the nineteenth century, and not the six-



teenth. The history of Sudbury is a good thing to read. Thank God we did not have to live it!

Let us rejoice in all that has come to us from the sterling character and good works of our ancestors, and, as we review the history of the past, thank God that we are living in these times, which are the direct and natural fruitage of those early days.

The history of Sudbury has been written. The town has done herself great honor in publishing the history of those two hundred and fifty years, and I congratulate you upon that record. It is a great credit to the town, and we are fortunate in having its distinguished author with us to-day. It gives me great pleasure to introduce to you the historian of Sudbury, the orator for this occasion, the Rev. Alfred S. Hudson, who will now address you.

#### ADDRESS BY REV. ALFRED S. HUDSON.

It may be thought from the manner in which it was announced on the programme that in this part of the exercises there will be spread before you a lengthy account of the history of Sudbury. There are several reasons, however, that prevent this being done, agreeable though the task might be. First, the history of the town is too great to admit of its being given in detail; second, there are distinguished men present whom you are doubtless impatient to hear, and for whose welcome words suitable time should be set apart; third, you have your history in printed form. But, though we are called upon by these circumstances to be brief, it is nevertheless appropriate that we should outline what has occurred in the past, that we may be the more impressed with the significance and importance of the day we celebrate, and rightly appreciate the founders of our town. We stand two hundred and fifty years from the date of Sudbury's birth. It is an interval weighty in its history, and mighty in its far-reaching influence. Many of us are related to it by lineal descent of which we are justly proud. Let us turn, then, to the beginning, and in outline trace down this interval, and see wherein our pride and esteem are natural. The territory of Sudbury was petitioned for in 1637, settled in 1638, and incor-

porated as a town in 1639. It received its name from Sudbury, England, from or near which place some of the settlers are supposed to have come.

The plan of the settlement originated at Watertown, and the settlers were Englishmen, a large share of whom came to the plantation directly from Europe. The names of some of them still heard on our streets are: Haynes, Goodnow, Howe, Read, Rice, Brown, Noyce, Parmenter, and Bent.

The lands first occupied were along the banks of the Sudbury River, then known as the Musketahquid, the meadows of which stream were very valuable and much sought after for pasturage and hay. The territory came to the settlers in three grants from the General Court, and was purchased of the Indians, from whom deeds were regularly obtained. The first streets of the settlement were on the east side of the river, and the first house-lots have been designated on a map in the history of Sudbury recently published. The settlement, though in an entirely new country, prospered from the very start.

Soon a church was formed and minister settled, and a little meeting-house erected on a spot in the old burying-ground in the present town of Wayland. The minister was Rev. Edmund Brown, a man able, brave, and devout. The contract for the meeting-house was made with John Rutter, and the building was to be "thirty foot long and twenty wide, six windows with four lights apiece, four with three lights apiece." The church was organized in 1640, at which time it was supposed Rev. Edmund Brown was settled, and the meeting-house was built in 1642. In a short time after the settlers arrived mills, bridges, and highways were constructed, and the whole township became dotted over with smiling homesteads, where a happy and thrifty people lived. Space forbids the giving of many details of the pioneer life of this people. On the town books, some of whose pages crumble at the finger's touch, many of their acts are set forth. The few following facts, however, we will state before passing on to a consideration of the character of these founders of our town.

A prominent act a few years after the arrival of the settlers was the appropriation of land to the inhabitants. At the outset each settler, whatever his estate or position, had a house-lot of about four acres. Then came a division of the meadow-land, which was largely

divided on three occasions before the close of 1640. Certain portions were set apart as public domain. Notable among these were two extensive cow-commons, which embraced a large portion of the country on both sides of the river, and the division and distribution of which, or the sizing of the commons, as it was termed, subsequently caused a great tumult throughout the whole town, and for the settlement of which a committee was appointed by the Colonial Court, and an ecclesiastical council was called. The settlers at first tilled their fields in common. Common planting-fields were set apart and assigned to certain parties to be cared for. The fences were to a certain extent made by ditching, and traces of these ditches may still be seen. The domestic animals were permitted to roam at large, under certain restrictions, as that the swine should be "ringed or yoked," that they might not root. Trade was carried on by barter or an exchange of commodities. The price of labor was regulated in town meeting. Laws were made for the encouragement of industry, a workhouse was provided for the indolent, and the stocks or whipping-post for the vicious.

The character of a settlement and of its subsequent history is foreshadowed when we obtain a knowledge of the pioneers. The individual history is prophetic of the town's general history. The passenger list of the Mayflower, for those who knew the character of the men, was sufficient data by which to forecast New England's future greatness; so it is as a general rule. The moral oases of our extended country have not become smiling with rare fruit simply because of climatic conditions or a greater fertility of soil in these apparently favored places, but the advantage was in the seed or stock.

We need not detail the development of the town of Sudbury to show that it is worthy, for the character of the settlers declares it. The secret of the town's success as a settlement, of its rapid development, and of its far-reaching influence is found in the fact that ours was an ancestry of sterling qualities. First, they had an unflinching trust in God and His word; second, they had patience, perseverance, courage, and self-reliance, that would overcome all common obstacles. It is not because the country about us is admirably suited to easy settlement that the town soon became prosperous, and overran its borders like a cup that is

more than full, for few towns about us had a rougher surface than old Sudbury. It had rocks and hills and wild forests enough. Its streams had floods, and the settlement for years was on the very frontier, but they were men who were there to meet these things. A company whose character was as substantial as the influence of the town afterward proved itself to be, were in the cabin of the Confidence as it sailed from Southampton — Walter Haynes, Peter Noyce, John Blanford, John Bent, and John Rutter, representative men in the Sudbury settlement, were a type of the historic Puritan. Sudbury settlers were not adventurers, except as they adventured for truth and the right. Lieutenant Edmund Goodnow was rightly styled on his tombstone, "That eminent servant of God." He could teach his son John to beat a drum to call the people to meeting on the Sabbath and on lecture-days, or to the defence of the garrison in war-time. But it is not enough to make assertions with regard to the character of these men, for in the fervor of an occasion like this, speech is easy; we will therefore consider a few things that speak for themselves, and we will say, first, that the institutions of their faith and their fidelity to them are indicative of their character. Scarcely were they fairly established at the place of settlement when they turned their attention to the claims of religion. Loyalty to the church was not quenched by the excitement of a life in what was then the wild West. As has been noticed, notwithstanding the need of hard, every-day toil, to supply themselves with what was actually needful for comfortable existence, they nevertheless, almost at the very outset, erected a meeting-house. The erection of that meeting-house thus early, and under such circumstances, is significant. It shows that the people of those times were not only friends of God, but of man. They believed it was essential to provide means for the meeting of man's higher needs and the development of the better part of his being. They had a double purpose in the service of God: they would show obedience and loyalty to Him and His laws, and they would also serve Him and obey His laws, because by such obedience came prosperity and thrift for the life that now is. It is injustice to our fathers, and gives a false view of their theories of right, to suppose that they clung to the institutions of their faith so closely, and erected a meeting-house and maintained its services by toil and denial, in a merely servile manner. They did not obey God as a

stern, harsh ruler of the earth and sky, whose laws were the laws of a despot, and unproductive of good in this life. They believed He gave the gospel and its institutions and laws for man's present, future, and comprehensive good, and they would strictly conform to and maintain them, because of the good they would bring to the individual, the family, the town, and the state. They established a church as a practical means of a high and holy development, as surely as in obedience to an implied requirement of religion. But the establishment and maintenance of the external or visible means by which their faith had growth, is significant of more than merely religious relations in the common acceptance of the term. It indicates that those men were friends of civil liberty. The times and circumstances were such in those years, that fidelity to the church was fidelity to the fullest and purest republican principles that the heart of mankind ever knew.

He is a dull reader who, in reading New England's religious history, does not also read its political history. We cannot go into the political life of the Sudbury settlers at this time to prove what we shall only assert, viz., that the laws recorded on the town books and the general standards of town actions were highly democratic. The acts, as preserved in the crumbling records of the town, are the product of an equitable system of town government. It is, perhaps, as if the settlers came to Sudbury with a system of government already formulated. The lands were divided by an impartial standard; town rates were levied in a manner that incurred no hardships. Through the influence of the teaching in that little meeting-house caste, was levelled, and character became a man's political as well as social credentials. It prevented rash and venturesome speculation on other people's hard-earned gains, and made it comparatively safe for man to trust his fellow-man, and woe be to the unfortunate party, no matter what his family, his estate, his antecedents, or rank, who bade defiance to the laws enacted in the town meeting at the meeting-house. The meeting-house thus was significant of a broad citizenship. It was suggestive of a source of influence or force that led man to respect the right of his fellow-man, and the right of every person that stood related to him.

But, further, we see the character of the early Sudbury inhabitants by considering their relation to the Indians and the method by which



they obtained their lands. It is foolish to suppose that Sudbury, as is sometimes alleged of the New England towns, obtained its land by fraud and violence. It has gone into print in at least one instance that the public land of this vicinity seemed such a prize to both the red men and the whites, as to occasion frequent collisions among them, and it was instilled into my boyhood mind that the settlers stole the land from the Indians. These lands were bought by our fathers. They were conveyed by a legal process as just as any lands are conveyed to-day. To begin with, few Indians at the time of English occupation lay claim to this tract of country. Karto had more land than he wanted; he wanted wampumpeage more than he wanted real estate. The sale of the land by him, so far as we know, was satisfactory to all concerned, so it was in the case of all the aboriginal grantors. No process of ejection was ever served on an Indian by the early settlers in Sudbury, and no collision ever occurred here between the two until about 1675 or 1676, when a different nationality of Indians invaded the territory, and undertook to drive the English from it. The war was with Metacomet, or Philip, not Karto, and Philip never owned an acre of Sudbury territory. He invaded the land of old Karto, who was a Mystic or Nipnet Indian. Philip of Pokanoket had no more right to Karto's Goodman Hill home, or to his hunting-grounds adjacent, which he had conveyed by deed to the English, than Karto had to Pokanoket or an acre of the land adjacent to Mt. Hope Bay. We say it with a feeling of honest pride—the Indians and whites lived on friendly terms in Sudbury for nearly half a century after its settlement. The war-whoop was not heard in the forest, nor along the fair intervals of the Musketahquid. Walter Haynes, Edmund Goodnow, Peter Noyce, Edmund Rice, and Karto, the Speens, and old Jethro, could all pass from wigwam to log-cabin in love, amity, and peace. This friendly intercourse and these honorable transactions are indicative of those elements which go to make up estimable character and good citizenship. They say for the settlers of Sudbury what is said of the Pilgrims at Plymouth and William Penn of Pennsylvania.

We will now consider other phases of character in those who settled and preserved our town, as set forth in their patient endurance of hardship such as we can neither comprehend nor conceive of. These smiling fields have an unwritten history, save as snatches of

what has transpired upon them have found a place on the records. These hills are hallowed by a silent touch that has left no visible impress. The stones that sternly stare with their cold, gray faces, could, if they were sentient objects, tell of that which would make men weep. In the settlement of a township in those early days there were hardships that under ordinary circumstances would be sufficiently severe, but let those hardships be intensified by what the settlers of Sudbury passed through in a single twelvemonth, during the years 1675-6, and we have a scene of mingled pain and suspense that shows the price paid for our pleasant homes, but we will pass in a panorama-like way the early and ordinary hardships, and proceed to a brief statement of the severe hardships in the years alluded to. A cabin of logs to begin with, biting cold and bitter blasts, as passed the winter of 1638. There was isolation by flood, snow-drifts, and forests. The prowling wild beast was there, want was a liability which their exiled condition might bring at any time. In sickness no physician was near, in sorrow they could weep alone. Toil, that sometimes sweetens life's cup, and is as sunshine that cheers its gloom, was experienced to excess. Schools were a luxury that for nearly half a century were but little enjoyed, and the utmost simplicity in living and in dress must be practised if the plantation was to survive. Thus the years of privation passed, and then, just as things began to brighten, and prosperity set in, that gave promise of permanence, a change came to the settlement. The cause that produced it was the war with King Philip, a war waged with such intense and terrible ferocity as the country never knew before or since. We cannot here do justice to this subject by giving an outline of the terror of those times, but must content ourselves with the thought that it has been our privilege in the published history of the town to give it somewhat in detail, and I will venture to express the hope that, whatever else be omitted in the reading of that history, that part will not be omitted which relates to the doings of those dismal days.

It was then that the courage, the persistency, the bold energy of the town's early inhabitants were exhibited in a marked degree. We will not tire your patience with particulars, but we will simply affirm that Sudbury was saved on April 21, 1676, by the dogged persistency of her citizens, combined with the same element in men sent

from Watertown, Milton, Roxbury, Rowley, Concord, and some other places. From 1,000 to 1,500 Indians were here. Every wood-path was watched, every log-crossing was guarded by a painted foe on the night of April 20, and on the morning of April 21 every house on the west side that was undefended was probably sacked and fired by the scattered enemy. The settlers saw, at day-dawn, in the black smoke of that April morning, the last of their once smiling homes. Simultaneously the garrisons were attacked. Then came the display of courage and the determination to resist that we have spoken of. It was in vain that the savages strove to capture those places. Though intense their ferocity and combined their forces, not a garrison in town succumbed. Neither were these settlers content with simple self-defence. They rushed forth from the garrisons and beat back the savage assailants. On the east side of the river, where the Indians were plundering the dwellings, the English fell with such fury upon them that a part of the spoil was recovered, and the enemy was forced over the "old town bridge" and causeway, and the causeway was held, so that the foe never recrossed it. The fight went on until noon. At the same time, at Green Hill, was raging the terrible fight between the savages and Capts. Wadsworth and Brocklebank. The bold company from Watertown, sent or led by the gallant Hugh Mason, pushed on to render the two brave captains relief, but they were forced to desist from the undertaking, when nearly surrounded by the foe. With propriety may we pause and ask: "Did these things transpire in old Sudbury?" Yes! and on the place where we now stand, then lone and desolate, the "Rocky Plain" of the settlers, the centre of the west side cow-common, could be heard the guns of King Philip and his outstanding detachments at the Haynes and Goodnow garrisons and of the allied English forces at the old town bridge. Could the dead of yonder burial-place have their resurrection to-day and celebrate this occasion with us, what thrilling tales they could narrate, received from their fathers, who were of the gallant company of Sudbury defenders at that time. We would do well to pause and reflect if by silence we could make those scenes more vivid.

But we will turn now from the character of the people and the merits of their manly development, to the consideration of the influence and results of their deeds. Man is not measured alone by

what he is, but by what others are led to do or be by him. So it is with a town. "Do you want to know of my monument?" asked a noted architect. "Look about me." Would you know of a town's worth on the whole, strike the average of its influence in a long series of years, in places near and remote. A look at a New England town, in the present, may not be suggestive of its history. As well expect to estimate the pearl's worth by a look at the mere shell that contains it as to make an estimate of a town's influence in days gone by by what is manifest now. Towns are wonderfully changed by the times. Old Plymouth is but a speck on the map of New England to-day as regards population and commercial importance, and yet she is the central sun of the past. Concord, but for her place in the provincial history of New England, and of the world's modern classics, would be almost unsought by the scholar or antiquary, but because of her past history Daniel Webster was led to say that, with Lexington and Bunker Hill, she would remain forever. True, time passes, and population shifts in the land, and roofs become moss, covered and fall, and roads become grass-grown, while in other spots—once but meadows or swamps, a large town may spring up. By a recognition of this principle of change in American life, must we judge of the true worth of a township. We do not say this by way of apology; we need no more apology than the old man who has become weak by his intense early activity. But we say it to the stranger who may have walked these lonesome streets, and is unacquainted with our history. One hundred years ago, or a little over, Sudbury was central in its influence, and the birth of that influence was one hundred years before. It was prominent in council, and its political influence was far felt. When John Nixon, afterward general, was at Nobseot, when Col. Ezekiel Howe was at the "Red Horse Tavern," when William Rice had charge of government stores at Sand Hill, when Thomas Plympton was of the Provincial Congress, when Capts. Russell, Cudworth, Stone, Loker, and Haynes were at the head of Sudbury militia and minute companies, then Sudbury had a powerful influence on the surrounding country. It was then the most populous town in Middlesex County. About four hundred stalwart citizens were in process of training, or were ready to resist British oppression, and about three hundred of this number marched in defence of the continental stores at Concord on April 19th. All through

the Revolutionary War the resources of the people were never called for without a kindly, prompt, and generous response. The influence of Sudbury was felt in yet other respects. It had a large influence in the settlement of some of the best townships in Massachusetts. When the Sudbury settlers had taken up all their lands, and the great West was no longer on the farther bank of the Musketahquid, then the call was heard for more land. Already had they spread out on the south, to what is now Framingham. John Stone had built his cabin by the Falls, now Saxonville, and Edmund Rice had opened a woodway about Cochituate Pond, but a still broader territory was wanted. A petition was, therefore, presented for a tract six miles farther to the west, and the court met the request. The Rices, Rud-dockes, Newtons, and Wards and some others left the settlement, and soon a plantation sprung up at Whipsufferage, which has since become the town of Marlborough, which once included Northborough, Southborough, Westborough, and Hudson. Worcester is proud to own Ephraim Curtis as an early pioneer, and when her historian speaks of this noted scout of old Sudbury, and how after a hard day's work on the rough soil of Wigwam Hill he looked in the direction of Sudbury, and like a homesick child wept, he only shows the perseverance and pluck of the old Curtis race which began at Sudbury with Henry Curtis on the old East Street. Another town is Grafton, and still another is Rutland, in the settlement of which Sudbury had a share. In the "Town History" pages have been devoted to biographical sketches of the distinguished citizens of Sudbury, who, in about 1725, went out into the far westward-stretching wilderness to aid in forming the town of Rutland.

But time forbids that we should follow the outline of Sudbury's history farther. As we stand, to-day, by this mere framework of facts; as we look over this vast building from foundation to roof-plate; as we glance upward and behold the high dome, well may we exclaim: "Who built it, and what would the completed structure be?" What is the filling of this historic outline, which we have largely left out, but which has accumulated in this quarter-millennial of rolling, changeful, progressive years? Who erected these walls, so massive and grand? Who painted those pictures upon them, which, better than stucco and fresco, yea, better than gold or fine gold, it is our joy to behold? They did it in part whose names are



on the roll of the early settlers; their posterity did it in part, as at the "town bridge" or about the old garrisons they beat back the wily Pokanoket chief and helped save the town, and, perhaps, adjacent places; they did it who assembled on this same village green at the bell-stroke on April 19th; they did it who stood without breastwork or trench at the battle of Bunker Hill; and they in part did it who about a century later responded to the call of their country in the great Civil War. All these helped to erect this structure, and now, whose, we ask, is this structure, this heritage of history? It is owned by every citizen and native of Sudbury as it was in its original limits; the title is one and the same to each; our fathers jointly procured it, their names are subscribed upon it, there is no divided inheritance about it, we are tenants in common of this grand old house. Thus these towns stand one in their history. Sudbury and Wayland are not apart to-day. It is a pleasant feature of the day we celebrate that the circumstances are such that we celebrate as one. There is no bond of union more perfect than that which comes by way of common ancestry, of transmitted traits and traditions. It was a hard thing for the colonists to break from British authority, notwithstanding they were so oppressed and aggrieved, because of the oneness of English and colonial history. Shoulder to shoulder had Englishmen and Americans stood through repeated intercolonial wars, and one record-book spoke of their deeds. They had one language, one literature, and one prestige of which to be proud, as it usually is when there is a oneness of history. We, who jointly celebrate as Sudbury and Wayland to-day, have, indeed, a common history. Though a river is between us, yet it does not separate. Though of different names, yet we, nevertheless, are one. It would be difficult indeed to decide which side of the Sudbury River has the most places of which to be proud. You friends of the old east precinct have the old "Watertown trail," while we have the home of Karto; you have the ancient burial-place, with its tender associations, that cling like the gray moss to the crumbling tombstones, and we have the sites of old garrisons in whose dooryards were hard-fought battles; you have the little mound on the hillslope\*, which you have enwreathed with your evergreen hedgerow, and we have a hill ever green with the

---

\* Site of early meeting-house.

fame of Capt. Wadsworth; you have Timber Neck, where stood the parsonage of Edmund Brown, which, in time of war, was a fortified retreat of the settlers, and we have the houses, or the sites of them, where lived Nixon, Rice, and How.

In conclusion, I would say that, as a native of Sudbury, I greatly revere her history. It is my joy that I was born amid these hills so historic, and the silent sites of homesteads so long hallowed by the influences and associations of our honored past; and that my early years were spent within but a few minutes' walk of the old gray mound of the Wadsworth grave, that was crumbling amid the same unbroken turf that those soldiers pressed when they fell. It was my privilege in boyhood to roam these fields where what we have narrated took place; to climb the hill where stood the wigwam of Karto; and Nobscot, the old home of John Nixon; to behold the old town garrisons, and to think, think, think, with the limited thought of a child, of what happened in far away mystical times of the long, long ago, of which tradition faintly whispered. But when, in after years of busy research and toil among the musty records of town and state, I saw the truth of those faint intimations, and found that tradition had not told half the tale, then the interest in Sudbury history gathered and grew, and there was, indeed, a strange reality to it:

“’Twas like a dream when one awakes,  
 This vision of the scenes of old;  
 ’Twas like the moon when morning breaks,  
 ’Twas like a tale round watch-fires told.”

It is to these realities, to this veritable history, that we welcome you, friends, here to-day. Though the roof-tree has long since fallen, and the inmates of those other days are scattered and gone, the old mansion is still here; the hearthstones still remain to be trod by our feet if we will. To this hearth we have come; to this mansion we bring the gifts of filial regard, remembrance, and esteem. We have come to a better than an eastern Mecca. We have come to our fathers' sepulchres. Yonder they lie in their peaceful burial-place. Though turf-bound the grave that conceals their dust, may we not believe that they are with us in spirit, that they revisit the spot where they reared their little church home, where they met in their

early town meetings, and where they opened these pleasant ways for us? As, then, in the presence of the Great Unseen and the spirits of our worthy sires, let us present our acknowledgment and offer our gifts. Let us be learners at the feet of our fathers.

They point us by their history to right living and thinking. They would have us perpetuate what they began, and by the impetus that has come down from the past, they would have us attain to even greater achievements than were ever attained by them. Two centuries and a half from this day others will have taken our places. Yes, in a half-century who of us will be here? In the review, when the tri-centennial summons the children of Sudbury together, will it still be said that we, as a town, have continued to live our life well, and that a golden chain of right influence still binds our years into one? May it be our desire that thus it shall be, and that those who write out our history may write of us deeds as worthy as we have written of those who have preceded us.

---

*The President.* — One of the most distinguished of the sons of Wayland has prepared for us a poem for this occasion, — a man who for many years has been associated with every good work connected with his own town and county. The poem will be read by Miss Fannie E. Neale, of Wayland.

---

POEM BY JAMES S. DRAPER, Esq.

TO THE PIONEERS.

O DAUNTLESS band of Pioneers,  
 With hearts so brave, and purpose true!  
 Across the lengthening bridge of years  
 We fain would backward turn to you.

Your tears we see profusely fall,—  
 Your painful parting sighs we feel;  
 The farewell words, when leaving all,  
 To tenderest sympathies appeal.

No more for you Old England's soil  
 Her well-requited harvest yields!  
 Henceforth your hands await the toil  
 In those far-off New England fields.

How swayed emotions, big with fate,  
 As pressed your feet on this new ground!  
 Words could not flow! A joy elate  
 Transfused its effluent power around.

Seeds from the banks of Stour's\* bright stream  
 You brought to spread o'er plain and hill,†  
 Where Sudbury's sluggish waters gleam,  
 To make its fields seem home-like still.

And all the choicest plants to rear, —  
 Of soul devout and feeling kind, —  
 Your careful hands transplanted here,  
 The heart's deep sympathies to bind.

Ah! "Better than you knew" arose  
 The temples of those early days;  
 For still the mighty influence flows, —  
 God's plans are seen in human ways!

Your little band then stood for all  
 That prayer could plead for, — strength maintain;  
 Now, broadening nations hear the call,  
 And Freedom spreads from main to main!

For every inch your valor held  
 Along Atlantic's rugged coast,  
 Now, o'er a continent impelled,  
 Your followers press, — a myriad host!

And, reaching to the farthest elime, —  
 Extending through unnumbered years,  
 Your work shall hold its place sublime, —  
 O dauntless band of Pioneers.

---

\* River Stour, on the banks of which the town of Sudbury, in England, stands.

† It was of sufficient consequence to be entered on the earliest records of this town (Sudbury, Mass.,) that "English corn [grain] was sown" by the settlers.

*The President.* — This year, which is the two hundred and fiftieth in the existence of the town of Sudbury, is also the hundredth year of our national constitutional existence. Sudbury was one hundred and fifty years old before the constitutional life of the country commenced. We had anticipated to have with us an official representative of the United States, but in his absence we have one fully able to take his part. I have to say for old Massachusetts that if she had any faults we should love her still. I present to you the Hon. George A. Marden, of Lowell, who will respond both for the United States and for the Commonwealth.

---

ADDRESS BY HON. GEORGE A. MARDEN.

*Ladies and Gentlemen:* —

I WISH the few moments allotted to me had been taken up by those pages which were turned over in bunches, or perhaps in part, by the Fitchburg Band. The discordant notes of my voice cannot make amends for any vacancy in the sweetness of the strains which have captivated us; and still less could I take the place of him, who, speaking of the love of a son of Sudbury, has praised his old home so warmly and so faithfully. I am to speak, it seems, in a double sense: to speak for the United States and for the Commonwealth of Massachusetts. Certainly, nothing but the performance of the duty to which the citizens of the Commonwealth called me a few months ago has been so pleasant to me as to come here to-day and bring you the congratulations of Massachusetts herself. Yesterday I stood upon Cape Cod, where one of the great towns with the same birthday as Sudbury was celebrating her two hundred and fiftieth anniversary. I will say that His Honor, the Lieutenant-Governor of Massachusetts, and acting Governor for the time in the absence of Governor Ames, said that he had received a kind invitation to come here, and he desired me to express to you his regrets that he could not add old Sudbury to the list of those towns whose birthday anniversaries he had attended; and he desired me for him to extend to you, citizens and descendants and neighbors of Sudbury, the congratulations of the mother state. Mother State! Why, the state is a hundred and



forty years or more younger than her daughter, and the great country in whose behalf I have been impressed into service on this occasion is younger still by almost a decade; but it is by such children as these that they have been enabled to prosper. Looking over the list of towns of Massachusetts that have celebrated their two hundred and fiftieth birthday, or might have done so, I find but twenty-three ahead of the town of Sudbury. Your town is one of the old settlers. In the seventeenth century there were but fifty more towns settled after that, and altogether the towns of Massachusetts settled in that century number seventy-five only. It is a venerable town. Sometimes we are accustomed to consider the life of a nation or community from its birthday, such as you celebrate now; but Sudbury started full armed, full panoplied. We go back a thousand years or more in any history and find that the beginnings of countries are but mists, cloud, and fog; they took centuries to evolve from their little beginnings, now so obscure. But Sudbury began, as Governor Long said of Sandwich, at the top. Two hundred and fifty years ago there was not the Sudbury here that there is to-day; not the meeting-house, not the Town Hall, not the tall school-house, taking the telephone wires; but the seeds of them all were here, the beginnings of the civilization which needed only a few years comparatively, as men reckon time, to bring them into full development. Why, two hundred and fifty years since the settlement of Sudbury is a thousand years in the calendar of civilization.

I liked the address of the orator, liked it exceedingly well, especially for the love the man showed for his birthplace. Every man believes in the place where he was born, or ought to; if not, the place should not believe in him. I have a good deal of sympathy with a remark which Theodore Parker once made. He was met by a man who told him the world was coming to an end; whereupon he replied, "That does not concern me, I live in Boston." And also with the feeling of a lady who went to the other world, and who was said to have sent back this message to her husband. She said, "This is a lovely place; the streets are of gold, and the hills of jasper, and everything so fine and beautiful. It is very nice, but it is not Boston."

Did you ever hear of a little party of Americans who were cele-

brating the Fourth of July in Paris? When a man gets so far away from home as that he is apt to take something, especially at a Fourth of July dinner, which naturally inspires sentiments worthy of the occasion. These people were no exception to the rule, and after they got through with their dinner their patriotism ran high, and they came to the conclusion that America was the biggest country on the footstool, and began to give sentiments. One of them was: "I give you the United States of America, — bounded on the north by the British Possessions, on the south by the Isthmus of Panama" (he was going in for all of Mexico), "on the east by the Atlantic Ocean, and on the west by the Pacific." The next man said: "That does not express it. I give you the United States of America, — bounded on the north by the North Pole, on the south by the South Pole, on the east by the rising sun, and on the west by the setting sun." They thought that was a pretty good toast, and they began to cheer. One, more exhilarated than the others, said: "Your sentiment does not amount to much. Let me give you one: 'Here is to the United States of America, — bounded on the north by the Aurora Borealis, on the south by the Procession of the Equinoxes, on the east by Primeval Chaos, and on the west by the Day of Judgment.'"

I almost expected the minister who gave us the address would give us such a toast about Sudbury, and he would not have overstepped the bounds if he had. This is figurative speech, mind you. There is nothing you can say too good for Sudbury, not because it is Sudbury, but because she is a typical New England town, on whose conservative and stable elements the state must in the future, as in the past, rely. The president told us that the safety of the state lay in the towns, not in the cities. So it does. If Boston had to depend upon her own resources for men to make her big aldermen, for instance, where would we be; or in Lowell, if we didn't get some good men to come out to Lowell from the country once in a while? We should be "in the soup," to use a common expression. It is men from the country towns who have a conservative influence. You could not have this sort of a celebration in the city; you have not the material for it there. Take Boston as an example: Boston was settled before Sudbury; but, although it dates from 1630, you could not have a celebration like this in Boston. You have not the old

families or the traditions, in Boston, in spite of Faneuil Hall and the Old State House. It has been overgrown, partly by the importations we have made. You could not dig out the New England element in Boston from the mass of the community there; but here it comes to the surface of itself; you can see it in every face. This is the kind of community which made New England what it is, and keeps it what it is. Go across the line to the north of us, and you can tell if you were blindfold when you got there. Go into the Middle States, and you know at once that you are out of New England. Go west, or north, or south, and you think that New England is the best place. One of the first things that you notice is that your appetite is gone. You search in vain for a good square meal, such as you have been accustomed to. There is something about a New England dinner that is absent elsewhere.

I agreed not to speak more than five minutes. I must conclude by saying, as I said in the beginning, that I came here cheerfully and gladly, as a representative of Massachusetts, to tender you as her preservers the congratulations of the good old Commonwealth.

---

*The President.* — The fourth senatorial district of the state, in which Sudbury and Wayland are situated, has a representative in Boston at the State House who has done great credit not only to his district but to the state; and though you have sent many able and discreet men to serve you in that capacity, there is none more so than Mr. Davenport of Marlborough, whom you will be glad to see, and equally glad to hear, whom I now present to you.

---

ADDRESS BY HON. WILLIAM N. DAVENPORT.

*Mr. President, Ladies and Gentlemen of Sudbury, Wayland, and the Surrounding Country:*

I AM told that the exercises will close at a quarter-past four, that several other gentlemen are to follow me, and I have but one minute in which to speak, — much to your relief, no doubt, as it certainly is to mine.

I must confess that I hardly know what to say at this stage of the proceedings. While I have been listening to the speakers who have preceded me, I have been taking a retrospective view of the family tree, and have tried to hunt up in the annals of my memory some ancestor of mine whose bark of life was launched within the limits of the good old town of Sudbury; but as yet it has been a most lamentable failure, so I cannot speak as a native or descendant of the town. But if, in the course of human events, I shall be permitted to begin at the beginning again, under the influence of this perpetual youth elixir, of which we read in the *Lowell Courier* and other unreliable papers, I shall start here in the town of Sudbury, let my new life begin here, and I shall claim relationship from this time. It is indeed a pleasure to be with you to-day. It is a pleasure to meet the descendants of sturdy old New England stock, who have gathered to commemorate the heroic days of her ancestry; and it is a pleasure to know that here in this part of the County of Middlesex, where many towns are running a form of government under a city charter, the town of Sudbury, for many years at least, proposes to remain a little republic, such as has been spoken of by the president of the day. I believe in the small New England towns; I believe the men who take their first training in statesmanship in discussing matters in the town meeting are safe to rely upon in any crisis or ordeal through which the state or the United States may be called upon to pass. I am gratified to see on this day this large gathering of the sons, and descendants of the sons, of Sudbury, and if I am permitted, as I expect to be, to participate in the next two hundred and fiftieth anniversary, I hope to meet with many of you again, preserved by this marvellous elixir, and I hope to here find on the fair plains of Middlesex this same little republic, going on in the same line in which it is going to-day. It is difficult to realize that so many years have elapsed since Sudbury was incorporated; to realize that two hundred and fifty years have passed between us and the incorporation of the old town. We live in an era of change, and while your ancestors would hardly know where they were if placed here to-day, amid all the achievements of steam and electricity, still, while there is a change in everything else, the people remain true and loyal and faithful. Wishing that many blessings may rest upon the fair town of Sudbury, I will say good-by.

*The President.* — It might be inferred from what has been said that Sudbury was the only town in Middlesex County. Yet we have good neighbors, of whom we are also proud. When the original grant was given to the territory, it was bounded on the east by Watertown, on the north by Concord, on the south and west by the wilderness. That wilderness has since blossomed like the rose. One of the most enterprising and growing towns in old Middlesex is Hudson. We have a distinguished citizen of that town with us to-day, and you will be glad to listen for a moment to Mr. Joslyn, of Hudson.

---

ADDRESS BY HON. JAMES T. JOSLYN.

*Mr. President, Ladies and Gentlemen:* —

THIS comes to me as an entire surprise. I am here to-day by the invitation of the Committee of Arrangements, which I accepted, and I return to them, and through them to you, my sincere thanks. I shall not presume, however, to occupy any time on this occasion, when I know there are present learned gentlemen, not only those skilled in statesmanship, but doctors of divinity, who can entertain you better than myself. While I was listening to the last speaker, and remembering that he had been a young student in my office, and is now clothed with senatorial honors, I could not but feel that I was old.

Let me make one suggestion: The historian of this day, in a book that has very recently been published, has brought to my mind, to my great satisfaction, a historical idea. I find that one of the early settlers of this town was my ancestor, an immigrant from old England in 1635. He was for a time in Hingham, and in 1654 signed the original order upon which was founded the town of Lancaster. I endeavored to trace him for some time, without success, as I could not examine the early records; and now, through your generosity, your historian has brought to light the fact that Thomas Joslyn was one of the grantees and settlers of Sudbury. I find his name in several reports and two or three divisions of land. After that he took his family and settled in the valley of the Nashua, and helped start the beautiful town of Lancaster. I am situated more fortunately than Mark Twain, who regretted that the Pilgrims did



not take two or three days in landing, because he had so many invitations for one day to celebrate that event that he could not accept them all, whereas if they had been distributed over two or three days, he could. I have come to the celebration of the two hundred and fiftieth anniversary of the incorporation of Sudbury; and I can go to Laneaster and celebrate with them their two hundred and fiftieth anniversary, and the next year probably I can celebrate the anniversary of my own native town of Leominster, and so I am very fortunate. It so happens that the town of Marlborough, a growing town and fast becoming a city, and the town of Hudson and the good old town of Sudbury are in one representative district. We are glad that the towns of Marlborough and Hudson can also share in this conservative element that the representative of the Commonwealth has referred to.

It is a wholesome element to have in any political district. It is true, as you, Mr. President, intimated, and as the representative for the state and the United States has said, that this celebration could not be duplicated in Boston or Lowell. While in the town of Hudson we cannot have the same kind of celebration which you are having, we feel that Marlborough and Hudson are helping with Sudbury to lift up the great mass of the population who are coming over not only from the shores of England but from many other European countries, and there may be a trying time for New England in the future from this element; and we in New England have the same work in character and spirit to do which our forefathers had, and which their posterity has accomplished to this present time. I believe all that has been spoken about Sudbury to-day is true, and I am perhaps sorry that my ancestor did not remain here and take up his lot with you. He was evidently inclined to get the best lots of the settlers. I am only sorry that he did not leave some of them to his posterity.

*The President.* — In 1852 an event of more than usual importance to the old town of Sudbury, making it one of our red-letter days, was celebrated, and the Wadsworth monument, erected by the joint action of the town and state, was dedicated. The young Governor of the state, as he was then, is with us here to-day, and it

gives me special pleasure to introduce to you Governor Boutwell. I might call him by almost any other title, for he has held almost every position in the gift of the government, but I will call him Governor Boutwell.

---

ADDRESS BY HON. GEORGE S. BOUTWELL.

*Mr. President, Ladies and Gentlemen:—*

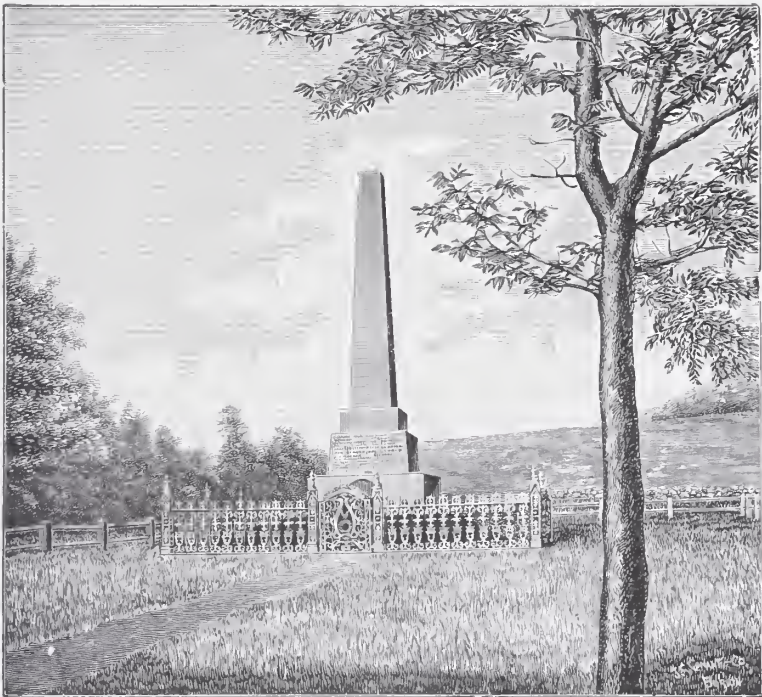
AS YOU may infer from the introductory remarks of the president my presence here to-day is due to the circumstance that seven and thirty years ago I came to the town of Sudbury, upon the invitation of your people, to deliver what was made to pass for an address, upon the occasion of the dedication of the monument to the memory of Captain Wadsworth, Captain Brocklebank, Lieutenant Jacobs, and twenty-six others who fell in defence of this frontier town in the month of April, 1676.

I may speak, if your patience shall endure, of two features incident to that circumstance; but before I do so I wish to comment upon an observation made by the orator, and seconded by others, that this is an assembly of the descendants of the Puritans, of the descendants of the Puritans as distinguished from the Pilgrims and the descendants of the Pilgrims. Too often I have observed in public addresses and in historical works that the two are confounded; and the country is sometimes invited to accept the civilization of the present age and of the country as the civilization of the Puritans, and sometimes it is invited to accept it as the civilization of the Pilgrims, but it is not the civilization of either. They had independent sources; they were different bodies of men; not in their national origin, but in the ideas they entertained, in the sources of information under which they had lived and were living, and in the objects which they had in view in coming to America for the home of themselves and their posterity. I do not mean to-day to state with any distinctness the difference, but only this, that the Puritans were not a religious sect. They contained in their organization as a body men of different religious opinions. John Cotton, minister of the first church in Boston, and John Winthrop, the first Governor of the Colony of Massachusetts, both were members of the Church of Eng-

land, and from the Church of England they never departed. Others were Calvinistic, pure and simple. But the Pilgrims of Plymouth were men animated and controlled by a single religious idea. They were independent, they were pronounced, they were followers in the extreme of the doctrines of John Calvin. The two bodies were compelled by political considerations to merge their influence together, and from the Pilgrims' religious opinions and from the Puritans' political ideas has come the civilization by which the whole northern half of this empire and republic is controlled, and by which, with increasing steps and without great delay, the entire continent, from the gulfs on the north to Mexico on the south, is to be controlled.

Two things I wish to say to you, my friends, concerning this monument. It so happened that something of the responsibility as to the monument rested upon me. We had many designs offered to us by artists in Boston and elsewhere as to the character of the monument. Mr. Isaac Davis of Worcester had then recently returned from a trip to Europe, and when the subject was under consideration, he said that at Lucca in Italy he had seen a monument that had stood the test of criticism for two hundred years as the best pyramidal structure on the continent of Europe. So then, just as I am now, entirely ignorant of art, I said to these designers who approached with the products of their artistic skill, "On examination I am utterly unable to form any judgment in this matter. We will take the monument at Lucca for our model." We sent over and had the measurements made, and the monument which stands on yonder hill is an exact representation of the monument at Lucca in Italy. I fancy that it is as good in respect to artistic character as any in this country.

It so happened that I had, in consequence of my address here, in November, 1852, a controversy, which I fear has not quite ended yet. When I made preparation for what I thought it might be proper to say on that occasion, my attention was directed to the difference of opinion as to whether the fight in which Wadsworth and others fell was on the 18th day of April, 1676, or on the 21st day of April; and after such examination as I could make I came to the conclusion that it was on the 18th, and therefore I said so in my address, making the statement that there had been and was an opinion that the fight occurred on the 21st. The date of the 18th was



THE WADSWORTH MONUMENT,  
South Sudbury.





placed upon the monument. Soon after an article appeared in the Genealogical Register lamenting the error. Again, in a few months, another article of the same tenor followed. I was at that time occupied in other affairs. I was called to Washington, the war came on, and my attention was diverted to other things, and it was not until 1866 that I found time and opportunity for further investigation of the case. I wrote an answer to these articles, and I fear that I put into that one passage that was not wise. I stated the reasons pro and con for my opinion, which I am not going to repeat here, and the facts, and that I relied at last upon this: That President Wadsworth, of Harvard College, son of Capt. Wadsworth, who was seven years of age when his father died, and whose mother lived sixteen years after the death of Captain Wadsworth, had, when he was sixty years of age, placed at his own proper cost upon the greensward of Sudbury a statement that his father fell on the 18th day of April, 1676. I said to myself, it is not for me to say that I know better than President Wadsworth, of Harvard College, as to the question whether Captain Wadsworth fell on the 18th or the 21st day of April; and in my indiscretion I put at the end of my paper, — which, with the exception of that last sentence was, after some debate, printed in the Genealogical Register, — these words, which were omitted; but, in a still further indiscretion, I put a copy of the paper in the Historical Society's rooms with the sentence annexed which I put in the original article. The said words were these: "The statement of President Wadsworth as to the time that his father died is of more value than all the theories of all the genealogists who have lived since their vocation was so justly condemned by St. Paul." That was the indiscretion.

And now I will relate a circumstance: Soon after this article was published I had occasion to go into one of the courts of Boston to try a case, in which my client was involved to the extent of \$1,000, and on coming into the court room I saw to my horror that the foreman of the jury was the editor of the Genealogical Register. The case was tried and the verdict was against my client; but I wish to say this in regard to Mr. Drake and his eleven associates, that my impression to-day is that they brought in a righteous verdict.

\* \* \* \* \*

I have thus reviewed this controversy, not from any personal

motive. Everybody who had anything to do with the matter besides myself I fear is dead, and I would not rake the ashes now except that it is a historical event. I have no feeling of personality in the matter, and if it should turn out that it was the 21st instead of the 18th, I should feel that I had done the best I could to set the matter right.

---

*The President.* — I am of the opinion, in this discussion, that it makes but little difference to us whether the fight was on the 18th or the 21st; but I know this one fact that interests us to day, and that is that the name of our town of Sudbury was taken from the name of Sudbury in England. Our settlers were Englishmen; we are descendants from those representative men, and we are fortunate to-day in having with us a live Englishman, a representative Englishman, one who in Boston is considered one of her institutions, and I cannot deny myself the pleasure of introducing to you Dr. Brooke Herford of the Arlington Street Church in Boston.

---

#### ADDRESS OF DR. BROOKE HERFORD.

*Ladies and Gentlemen:* —

I FEEL very much mixed up in rising to respond to this sentiment that has been given by the presiding officer, because, six years ago, feeling that it was rather a shabby thing for a man to refuse to take up allegiance to what was practically his country, from a secondary preference for another country which he hadn't loved well enough to stop in, I swore allegiance to the United States, and have been since trying to pass myself off for an American; but to-day I find that it is no use; I suppose I bear the lineaments of John Bull, and unless I could wear my certificate of naturalization upon my sleeve nobody would believe it. I am here to answer for England, as I have been chosen for that purpose. In the speeches that have been made it seems to me that England has most of the glory for what has been done, for it was carefully emphasized that they were Englishmen who came to settle this part of the country. It seems they had very good taste for a very good part of the country, and it was England who practically drove them out from her own borders by oppressions, which were a great influence in those times, but which now nobody

need be troubled about. I am no more troubled about that than I was by the fact that the Old South Church in Boston was used as a stable for British soldiers. The first time I went through Boston streets and looked at her buildings I saw my friend was trying to call my attention in that direction, and I saw the inscription in the Old South stating that fact; and I said, "You need not be concerned about that; if the British hadn't used it in that way that old pile would have been nothing but old bricks." And so it was with every persecution of the past; it created the noblest heroism of the past and peopled Sudbury with those worthies whom we commemorate to-day.

Only one word more, for the young people here to-day. It is not so much for the older citizens that I am concerned, but what interests me is the future of this quiet town, from which the youth is going away to the centres of population. What is to become of the future of these towns? It is not so easy to make the future of the towns what the past has been when the strongest life is going away from them. It rests with the young people to stay in these country places, and try to make their future worthy of their past. As our friend recalled that glorifying toast about the boundaries of the United States, I could not help thinking, though we laughed at the expression, that in a certain sense it is true of the United States; and in every human life and in the opportunities of every boy and girl who is at work in the fields, milking cows, or busy about husbandry in these country towns, in every such life there is some width or expanse, and possibly their boundaries come from the rising sun on the east, and their possibilities are bounded only by the day of judgment. Let the young people of these towns, by their loyalty, by their love of their native places, by the earnestness with which they build schools and libraries, try in every way to make these happy, useful homes of culture and religion; and thus let them make the future of these towns worthy of their past.

---

*The President.* — It has been repeatedly stated here to-day that we are descendants of the Pilgrims, or Puritans, or both. But lest there should be any doubt I wish to make the statement that all the doctors of divinity are old-fashioned Orthodox Congregationalists.

In 1876 we had a red-letter day in celebrating the battle in which Wadsworth fell. Dr. Young, of Harvard, delivered the oration that day. As he helped make a part of the history of Sudbury, on this occasion we should have a word from Dr. Edward J. Young, of Waltham, whom I now introduce to you.

ADDRESS BY DR. EDWARD J. YOUNG.

*Friends:—*

I AM glad to see so many I can call friends, and so many who were here thirteen years ago, when we celebrated the anniversary of the dedication of that monument. I have been asked to say a word about the clergy of 1639. Are you aware what men of marked ability they were? Peter Bulkley, of Concord, George Phillips, of Watertown, Thomas Shepard, John Wilson, Increase and Cotton Mather, John Eliot, Francis Higginson, Peter Hubbard, and others—these men were mostly graduates of Oxford and Cambridge, men who took high rank at the university, men who could read the Old and New Testament in the original tongues, and some of them had come from beautiful and worthy churches in England. John Cotton had been forty years the rector of St. Botolph's in England, and came here to minister in the plain, humble meeting-house of the first church in Boston. These were men of great weight in their time. Their names are conspicuous in our history. Magistrates consulted them about important questions—about the charter, how they should deal with noxious persons, how they should deal with the king. They went to the Thursday lecture to hear the ministers talk about secular affairs. In this town of Sudbury two Indians claimed a certain squash, one because it grew in his field, the other because the vine was on his side of the fence. They referred the matter to the parson, who divided the squash, half to one and half to the other. You know that most of the churches had two ministers, one to attend to the pastorate, and the other to teach doctrine. They were not limited to ten minutes in their sermons; unless they preached an hour the people didn't feel that they got their proper modicum. The hour-glass had to be turned once, sometimes more than once. On one occasion when the preacher came to seventeenthly, and after that said finally, an old farmer said he was glad to hear that, because he

had got six miles to go and the cows to milk, and he was afraid he shouldn't get home in time. Judge Sewall speaks of a prayer an hour and a half long. The ministers were very secure of their audience. If any man stayed away from church Thanksgiving or Fast Day he was fined five shillings. The people were obliged to keep awake. There was a tithing-man with a long pole to keep stirring up the boys, and a feather on the end of it to touch the young ladies if they were dozing. One of the old ministers, who, on one occasion, saw some of his people asleep, shouted, "Fire!" One fellow woke up and said, "Where is it?" "In hell, for sleepy sinners!" was the reply. I have been told that the minister used to catechise from house to house. Any man who spoke disrespectfully of his preaching was fined ten shillings. There were no religious exercises at funerals, because it was feared prayers for the dead might creep in; no ministers' fees for weddings. The minister's salary was voted in town meeting, and oftentimes paid in corn and other produce, and work. The law of Plymouth Colony says, "The court thinks it advisable that where the providence of God shall cast up any whales that the people should take part of such whales or oil for the maintenance of godly and able ministers."

*The President.* — I will give you a little rest from the speaking, and introduce to you Prof. Hayes of Harvard College, who will give a recitation.

Prof. Hayes recited Samantha Allen's account of a Fourth of July Celebration at Jonesville.

*The President.* — Whenever I have mentioned the name of Sudbury to-day it has been said from the beginning, and should be understood, that I have included Wayland. That is all right so far as Sudbury is concerned. But as Wayland was originally a part of Sudbury, lest there should be any sectional feeling growing out of this condition of things, I will ask your attention to the closing address by a representative of Wayland, one to whom you will be glad to listen, William H. Baldwin of Boston. After the address the band will close the exercises of the day.



## ADDRESS BY WILLIAM H. BALDWIN, ESQ.

*Mr. President, Ladies and Gentlemen: —*

ONE name was mentioned this afternoon, in speaking of events in Sudbury, that called to my mind a little incident. Rev. Mr. Cudworth, who was settled in East Boston, and who died a few days ago, came from Sudbury. I remember at a meeting on one occasion in Boston it got to be very late when Brother Cudworth was called on for a speech. He got up and said, "There is a new beatitude: Blessed are the short speech-makers, for they shall be invited to speak again." The president came to me just now and said he wished I would say a few words, and he said, "Speak about Wayland." I suppose I represent Wayland, or should represent it, because I reside there in the summer time. That is perhaps a good reason, but there is another reason why I am willing to represent Wayland, what was formerly called East Sudbury, and it is because there is East Sudbury blood in my veins. My dear mother was born in East Sudbury; she was one of your school children, and used to talk to me about East Sudbury, and about the old families there, and I am very glad to stand here just for a moment to tell you that I am proud to think that there is East Sudbury blood in my veins.

I want to say a word to these mothers and fathers to urge them to impress on their boys and girls the importance of loving this country that we have heard so much about this afternoon. We all ought to thank God inwardly every day, from our hearts, that we are allowed to be a part of His children on earth; and you, and every one born in New England, ought to thank Him that you were born in this country, and have the privileges that come from it. This is the only country on the face of the earth that people are flocking to for a permanent home. People go from this country to another to travel, but it is the only country people are coming to for a home; and we ought to say to them: "We give you a welcome, but we want you when you come here from all parts of the world, no matter what nation you come from, to feel that these are not the United States of Germany, not the United States of England, not the United States of France or Italy, not the United States of Ireland, but they are the United States of America, and you come here to be true citizens." We want the people to feel that this is their

home, and to become good citizens in this country, where education is given to the poorest girl and boy. Let us love this country, and put that idea into the minds of boys and girls growing up, show them what a beautiful country it is, and how much they owe for the blessings they enjoy. I want to say to the fathers and mothers of boys, when they start out in life, the impression they get at the start they get for life; it goes through; no characteristic will last them so long.

I will tell a story, boys and girls, about Daniel Webster, and his brother Zeke. Daniel Webster was very careless all through life in regard to financial matters. He was a great man, and when he walked through the streets of Boston the boys and girls and men and women would stop and turn and look at him, and would say one to another, "Do you know who that is?" "No." "It is Daniel Webster." They all stopped to look at him, he had such a massive head, such eyes; he was such a noble-looking man. He was careless in regard to finances. That weakness started with him when he was a boy. When he and his brother Ezekiel were boys in New Hampshire on a farm, their father said to them one day in the field, "You have been real good boys, you have worked hard; the potatoes are all dug, and I can spare you for a day. Tomorrow there is to be a muster about six miles away, and I want you two boys to go and have a good time. You may be gone all day. Here is a quarter apiece for you." At that time twenty-five cents to a farmer's boy was a good deal of money. The next day Dan and Zeke did their chores, and walked five or six miles to the muster-ground. At night they came home, and as Dan came in his father said, "Did you have a good time?" "Yes, tip-top!" was the reply. "What did you do with your money?" "Bought some lemonade and candy and peanuts and oranges, and had a first-rate time." Presently Zeke came in, and his father asked him if he had a good time. "Yes, first-rate!" said he. "What did you do with your money?" "Lent it to Dan."

I tell that because I want the boys to understand that the characteristics with which they start in early youth will last through manhood.

My good friend Marden of Lowell has glorified this country, glorified New England and Massachusetts, and then he included Boston,

the great Hub of the Universe. I am glad he did. I am very fond of Boston. When I am travelling, if I put my name in a hotel register, I do it in small handwriting, but always write Boston in large characters. I am proud of it, and always shall be.

I have a friend, of whom many of you have heard, Robert Collyer, who used to be in Chicago and is now in New York, a learned blacksmith. He has always been fond of Boston, and said he couldn't get any such fish-balls in Chicago as he got in Boston, and he liked to go there. Just after the great fire in Chicago I was there. Mr. Collyer's house was burned, his church was burned, everything was burned on the north side of the city, where his house and church were. He said to me, "Now, Baldwin, I am going off to lecture east and west to earn some money, and come back and build up another home for mother and the children." And he went east and west and north and south, coming to Boston, and lectured and lectured, and put thousands of dollars in his pocket, and then went back to Chicago, and a new church and home were built up by his efforts. This shows his love of what I have been talking about. When the people came to the new church to worship on the first Sunday he said, "My dear brothers and sisters, I have been gone all winter, and have been all through the country, and have put some money in my pocket: and now I have come back here, and I am going to stay with you as long as you want me, and when I die I am either going to heaven or to Boston."

---

THE platform exercises were interspersed with music by the Fitchburg Band, which performed escort duty during the day, and the festivities of the occasion closed in the evening with a display of fireworks and a general illumination on the common at Sudbury, accompanied by an open-air concert by the Maynard Brass Band, and a grand promenade concert and anniversary ball at the Town Hall in Wayland, the entire programme having been carried out to the entire satisfaction of the large numbers in attendance during the day and evening.



SUMMER RESIDENCE OF Hon. HOMER ROGERS,

South Sudbury.

Built 1840.





# INDEX.

The following Index contains all the Names of Persons in the book except those in the Military Rolls and in Part VI.

- Abbott*, Amos, 110. Eph., 111. Jonas, 51. Joshua, 114. Lewis, 110. Sam'l, 49, 110.
- Adams*, 45. Benj., 111. Charlotte, 113. James, 111. John, 56, 68, 113. Joseph, 79, 100. Seth, 93, 111. J. Q., 186, 190. Steven R., 118.
- Agassiz*, Louis, 99.
- Ahowton*, William, 5, 64.
- Aldrich*, S. C., 133.
- Allen*, Betsey, 52. Debby, 102. Deborah, 187. Henry, 52. Isaac, 54. John, 47, 113, 114, 126, 127. J. W., 52. Josiah, 113, 187. Mary, 95. Sam'l, 203. Thomas, 111. Timothy, 93, 110, 115. Wm., 110. Zachariah, 113. Zebediah, 95.
- Allender*, Thomas, 79.
- Ames*, Ebenezer, 56, 58, 99, 108.
- Annot*, Frank, 114.
- Anatohu*, 67.
- Animatohu*, 2.
- Andrew*, Gov., 184.
- Appleton*, John, 121. Priscilla, 121.
- Arnold*, 25.
- Atherton*, John, 200.
- Atwood*, E. H., 31.
- Austin*, Richard T., 51.
- Axdell*, Mary, 70, 201, 202. Thomas, 2.
- Bacon*, Ellen, 194. Ebenezer, 194. John, 116. Leonard, 195. Mary, 126.
- Bagley*, Robert, 2.
- Baldwin*, 142. David, 109, 135, 140. Wm., 8, 23, 31, 32, 55, 71, 96, 99, 109, 135, 139. Samuel, 99, 115. Sewall, 134, 135.
- Balcom*, 77. Asahel, 66, 72. Henry, 72, 74. John, 19, 20, 50, 64, 70, 71, 72, 73, 78. Jonas, 68. Joseph, 21, 70, 72, 77, 78. Moses, 77. Simon, 77.
- Balies*, A., 79.
- Ballard*, Catherine, E., 177. Edward, 177. Rev. Josiah, 29, 177.
- Ball*, Benj., 110.
- Bancroft*, E. Dana, 32.
- Barker*, Cyrus, 3, 30. Geo., 27, 207.
- Barnard*, James, 5.
- Barns*, Chas., 58. John, 129. Richard, 199. Robert, 169.
- Barry*, 76. Benj., 95.
- Barton*, Silas, 112.
- Batchelder*, H., 114. Sarah, 188.
- Baxter*, Richard, 99. Beast, 2, 65.
- Beecher*, Lyman, 52, 208.
- Beisbeich*, 12.
- Belcher*, Andrew, 2. Sampson, 24.
- Bellis*, Thomas, 110.
- Bellows*, H. W., 193.
- Bemis*, John, 26. L. J., 117. Wm., 109, 119, 120. Wid. Wm., 108.
- Bennett*, Arthur, 100. Benj., 115. John, 204. Wid. Jonas, 108, 111, 115. T. W., 93. Mrs. T. W., 114.
- Bent*, 123. Agnes, 105. Mrs. Anna, 181. Ann Q., 105. Elijah, 134, 154. Elizabeth, 105. Hopestill, 105, 117, 135. James A., 182. J. M., 31, 60, 104, 182. Jason, 109. Joel, 115. John, 2, 3, 39, 89, 105, 121, 140, 202, 204. Joseph, 105. Martha, 2. Mary, 54. Nathan, 109, 134. Polly, 182. Peter, 2, 10, 21, 105, 119, 140. Robert, 2, 105. Rufus, 109, 134. Thomas, 54, 105. Wm., 2, 60, 104, 105, 182.
- Betty*, 64.
- Berry*, Benj., 110.
- Best*, G. R., 79.
- Bickford*, 114.
- Bigelow*, 205. A., 119. B., 79. Jacob, 99, 205, 207.
- Bildcome*, Richard, 2.
- Bisby*, Thomas, 2.
- Blanford*, John, 2, 3, 7, 42, 126, 127.
- Boaz*, Peter, 94.
- Bohne*, Benj., 4, 5, 63, 64, 66. Humphry, 4, 63.
- Boman*, John, 4, 5, 64, 71. Wm., 1, 21.
- Bowen*, Arthur, 28, 207. Wm., 111.
- Bond*, 27.
- Boody*, C. H., 100.
- Boon*, Matthew, 68, 69.
- Boutwell*, Geo., 27, 31, 32, 133.
- Bowker*, Daniel, 26. Frank, 35.
- Bowles*, Mrs. John, 114. Wid., 93. Wm. P., 114.
- Bowman*, John, 63, 64.
- Bowtelle*, James, 113.
- Brackett*, Daniel, 58, 100, 116. John, 115.
- Bradley*, Abigail, 194. Asahel, 194.
- Bradshaw*, William, 118.
- Braman*, H. B., 100, 108, 109.
- Brewer*, David, 78, 84. Thomas, 126, 127. John, 26, 47.
- Briant*, 126, 127, 211. John, 47, Moses, 109. Zechariah, 56.
- Bridge*, Aaron, 93, 108, 207. Josiah, 23, 49, 51, 108, 207. Wm., 39, 108, 115, 207.
- Brigham*, Abijah, 71, 73, 79. Eph., 113. Capt., 77. Harriet, 177. Jesse, 206. John, 4, 5. Lucius, 71. Lewis, 77. Mercy, 209. Sam'l, 22. Thomas, 201. Wm., 93, 108, 115.
- Brintnal*, 19. Phineas, 49. Thomas, 19, 21, 74, 77, 78. Wm., 19, 20, 99.
- Brocklebank*, 15, 17, 27, 34, 46, 125.
- Brooks*, 113. Thomas, 83. Silas, 83.
- Brown*, Amos, 71. Anna, 98. Edmund, 1, 2, 3, 4, 5, 8, 18, 19, 38, 40, 45, 46, 63, 68, 71, 90, 91, 116, 122, 126, 129, 179, 204. Elisabeth, 105. Geo., 71. Hopestill, 25, 32. How, 28, 32, 33, 141. Jabeth, 126. James, 93, 116. John, 193. Joseph, 87. Josiah, 22, 71, 139. Patience, 54. Phileman, 25. Thomas, 2, 54, 120, 121, 200, 205. T. Q., 78. Wm., 2, 4, 5, 8, 19, 32, 40, 62, 63, 64, 65.
- Brozuahau*, 79.
- Brunmit*, J. M., 118.
- Bryant*, Z., 108.
- Bryden*, Christopher, 111. Wid. R., 111.
- Buckingham*, 97. Andrew, 116.
- Buckmaster*, Thomas, 2.
- Buckminster*, Josiah, 22.
- Buffumthyte*, Wid., 2.
- Bulkley*, Edward, 69.
- Bullard*, Anne, 183. Henry, 52. Joseph, 54, 119, 183. Jotham, 120, 183. Wil-  
lard, 51, 107, 115, 134, 208.
- Buoncore*, 117.
- Bunyan*, John, 54.

- Burgoyne*, 26.  
*Burk*, Richard, 126, 127. Thomas, 117.  
*Burt*, Thomas, 76.  
*Busby*, Nicholas, 203. Sarah, 203.  
*Bush*, Sam'l, 13.  
*Butterfield*, Miss, 101. J. C., 101.  
*Buttrick*, John, 69. Joseph, 129. Sam'l, 69.  
  
*Cakebread*, Mary, 203. Sarah, 203. Thomas, 39, 42, 203.  
*Campbell*, C. H., 116.  
*Carr*, John, 27.  
*Carruth*, Samuel, 134.  
*Carte*, 135. Amos, 110. Benj., 115. Edward, 110. E. A., 31. Martha, 52.  
*Carver*, Isaac, 93, 117.  
*Cato*, 4.  
*Chandler*, John, 77.  
*Chase*, Rev., 101. E. L., 100. Salmon P., 184.  
*Channing*, William, 291.  
*Chency*, Tristram, 2, 73.  
*Child*, David L., 9, 10, 58, 90, 183. Ephriam, 4. Lydia M., 58, 90, 99, 102, 109, 171, 173, 179, 183, 184, 208. J. D., 113.  
*Clapp*, Caleb, 25. Enos, 114, 115. John, 48, 49, 78. Joshua, 25.  
*Clark*, J. W., 79. W. H., 118. Jonathan, 25. Samuel, 118.  
*Cleveland*, Enoch, 20.  
*Clement*, Hazen, 112.  
*Clinton*, 26.  
*Coakley*, Daniel, 115.  
*Cog in*, 22.  
*Colman*, Benj., 99.  
*Comy*, Daniel, 129.  
*Conant*, 12.  
*Conlon*, John, 79.  
*Cook*, William, 21, 23, 48, 49. Rev., 99. Joseph, 63.  
*Coolidge*, C., 108. James, 112.  
*Corcoran*, Thomas, 30.  
*Corey*, Thomas, 119.  
*Corlett*, 87.  
*Corliss*, Benj. 52.  
*Coughlin*, John, 28. T., 112.  
*Coville*, 17.  
*Crafts*, Elinor, 199.  
*Crane*, Benj., 68, 70, 126, 127.  
*Cudworth*, Nath'l, 24, 25.  
*Cummings*, Isaac, 108. John, 22. Robert, —.  
*Curry*, David, 129.  
*Curtis*, 202. David, 112, 113, 134. Henry, 2, 45, 113, 126, 128, 202. Jonathan, 109. Joseph, 131, 203. Eph'm, 23, 202. Experience, 20, 22, 45, 49, 53. Samuel, 22, 49, 113.  
*Cushing*, William, 117.  
*Cutchameckin*, 4.  
  
*Cutler*, Abel, 135, 208. Asher, 206. Asahel, 51. Christopher, 205. Micah, 116. Nahum, 108, 213. Roland, 128.  
*Cutter*, Josiah, 26.  
*Cutting*, Alfred, 58. A. W., 208, 209. C. A., 93, 109. Chas., 117, 119. Elisha, 108. Isaac, 25, 50, 117. John, 119. Jonathan, 117. Luther, 12. Sophia, 52.  
*Daby*, Joseph, 69.  
*Dakin*, Abel, 30. John, 28, 30. Joseph, 22. Sam'l, 22, 49, 77. Thomas, 22.  
*Dalrimple*, Thomas, 26.  
*Damon*, David, 100. Edward, 100. Isaac, 96, 185. I. C., 109. Joel, 115. Jude, 38, 99, 109. Martha, 182, 185. Norwood, 100. T. J., 109. Seth, 100. Thomas, 185.  
*Danc*, Annie, 200. John, 200.  
*Danforth*, Thomas, 5, 63.  
*Darnille*, Robert, 2, 41, 65, 89.  
*Davis*, 3, 22, 134. Bridget, 203. James, 3. Margaret, 2. Robert, 3. W., 108.  
*Daves*, 27. S. A., 52.  
*Day*, John, 79.  
*Dean*, Daniel, 111. Granny, 111. John, 111. Joseph, 111. Mary, 51, 102. Peletiah, 56, 111.  
*D'Berniere*, 141.  
*Deering*, J. K., 79.  
*DeForest*, J. A., 79.  
*Demander*, James, 26.  
*Devan*, John, 117.  
*DeWitt*, 98.  
*Dickey*, C. H., 108. Geo., 30, 52, 109. Wid. Geo., 109.  
*Dickinson*, E., 27.  
*Dido*, 23.  
*Dolan*, P., 117.  
*Donovan*, Wm., 111.  
*Dowse*, 101.  
*Downing*, Immanuel, 4.  
*Drake*, Ellis, 52.  
*Draper*, Elisabeth, 185, 186. Eunice, 154, 179. Frank, 100, 113. Ira, 52, 79, 96, 111, 115, 154, 185. James, 51, 53, 57, 88, 97, 99, 102, 108, 109, 111, 113, 116, 167, 185, 186, 187. James A., 114. James S., 32, 38, 40, 52, 53, 88, 90, 95, 98, 99, 100, 101, 102, 107, 111, 186. L. R., 48, 79, 98, 185. J. R., 90, 100, 154. Mary, 202. Nabby, 102, 186, W. D., 52.  
*Drummond*, 93, 109.  
*Drury*, 122. Asa, 109. Hugh, 2, 204, 212. L. H., 114. Lydia, 204. John, 204. Mary, 204. Thomas, 121, 200.  
*Dudley*, Anna, 48, 120, 209. Anna S., 181. B. A., 108, 120. Wid. B., 108. Edwin, 117. Geo., 21, 71, 72. Jason, 118. Joseph, 5, 96. Josiah, 117. L. D., 117, 120. Wid. Lewis, 117. Nathaniel, 118, 181. William, 93, 96, 116. Wid. Wm., 108, 187.  
*Dumphy*, L., 31.  
*Durrell*, Asa, 108.  
*Dutton*, Leonard, 27.  
*Dunbar*, Sam'l, 22.  
*Dunster*, Henry, 37.  
*Dwight*, 72.  
  
*Eagan*, Wid., 107, 115.  
*Eames*, Maj., 108. Jesse, 118. Robert, 25. Thomas, 13, 122, 123, 140.  
*Eastman*, L. R., 101.  
*Eaton*, Eben, 101. Nathaniel, 22.  
*Evans*, M. A., 79.  
*Eliot*, 2, 67.  
*Ellms*, Elisha, 111.  
*Erwin*, Wid. Robert, 116.  
*Estabrook*, Benj., 139. Joseph, 19. Eveleth, 69, 74, 77.  
  
*Fairbank*, Corning, 25. Drury, 27. Elisabeth, 69.  
*Farvell*, 79. Eph'm, 118.  
*Farmer*, E. W., 52.  
*Fay*, Erastus, 98.  
*Fegan*, Daniel, 111.  
*Fessenden*, Sam'l, 134.  
*Field*, Rev., 193. James, 93.  
*Fish*, Jonathan, 116.  
*Fisher*, Henry, 118. Nellie, 119.  
*Flagg*, Henry, 114. John, 93, 134. Silas, 113.  
*Fletcher*, Adm., 2, 79. Edward, 204.  
*Flint*, Royal, 120. Thomas, 59. Flora, 94.  
*Flyn*, Thomas, 2.  
*Folsom*, Benj., 112.  
*Fordham*, Robert, 2.  
*Forsyth*, John, 30.  
*Foster*, Joel, 51.  
*Fowler*, Henry, 71, 80.  
*Francis*, Converse, 107, 183. James, 108.  
*Freeman*, Elisabeth, 71. John, 2, 9, 71, 127. Joseph, 4, 5, 18, 45, 54, 63, 68, 69, 71, 75. Sam'l, 5, 64, 71.  
*French*, E., 113.  
*Frink*, Thomas, 19, 99, 117.  
*Frost*, Anna, 98. Benj., 100. Edward, 58, 100, 108. Geo., 79. Leonard, 48, 78, 98, 116. T. W., 109.  
*Fuller*, A. B., 188. Edward, 71. Emma, 165, 188. F. T., 102, 154. G. F., 53. Henry, 188. Margaret, 188. Richard, 58, 112, 160, 188. M. J., 154. Timothy, 188.  
*Garfield*, Eph'm, 21. James, 111. Gardiner, 50. John, 74.  
*Garret*, Hermon, 62, 65.  
*Garrison*, Wm., 182.

- Gates*, 5, 26. Eph'm, 63. Stevens, 64. Thomas, 69.  
*George*, John, 2, 108.  
*Gerry*, C. F., 31.  
*Gibbs*, Matthew, 13, 97, 126, 136.  
*Gibson*, Arrington, 68, 71. Timothy, 21, 72, 76.  
*Giles*, E. J., 112.  
*Gilman*, 27. N. P., 51.  
*Gilmore*, Harry, 178.  
*Glazier*, Mary, 71.  
*Gleason*, Abel, 38, 45, 54, 87, 112, 113, 142, 189, 213. Clark, 19. Caroline, 98. Eliza, A., 190. Geo., 113. Isaac, 108, 113. Joseph, 47. Luther, 51, 52, 54, 90, 108, 112, 115. Mary, 189. Nabby, 190. Nathan, 213. Nath'l, 56, 90, 113. Phineas, 24, 25, 50, 96, 112, 113. Reuben, 113, 189. Theodore C., 81.  
*Glover*, Elisabeth, 4, 37. Josse, 37. Sam'l, 47.  
*Goddard*, F. H., 78.  
*Godfrey*, 22. A. C., 79.  
*Goldthwait*, Willard, 118.  
*Goodale*, D. W., 27.  
*Goodenough*, Dr., 207.  
*Goodnow*, 6, 7, 62, 117, 162. Anna, 2, 54. Asa, 109. Asahel, 109, 134. Betsey, 177. Chas., 177. Mrs. Geo., 207. Wid., 12, 65, 113. Edmund, 2, 3, 5, 7, 10, 11, 12, 13, 39, 40, 41, 42, 54, 63, 89, 126, 130. Edward, 21. Geo., 30. H. H., 30. Jane, 2. Jesse, 208. John, 2, 3, 4, 7, 9, 10, 12, 13, 18, 21, 28, 29, 32, 33, 55, 63, 64, 89, 98, 126, 211, 212. Joseph, 54, 114. Levi, 28, 32. Lydia, 2. Luther, 13. Micah, 109. Nathan, 48, 177. Persis, 29. Rufus, 51. Sam'l, 26. Sarah, 68. Silas, 25, 26. Thomas, 2, 3. Ursula, 3.  
*Goff*, Sam'l, 5, 64.  
*Goodman*, 62.  
*Googen*, 69.  
*Gookin*, 1, 14, 15, 16, 17, 63, 67. Daniel, 5, 64.  
*Gordon*, Robert, 31, 52.  
*Gore*, John, 211.  
*Gott*, Benj., 22.  
*Gould*, Isaac, 112. Jacob, 112. Jonathan, 114.  
*Graves*, E., 115. Joseph, 13, 44, 126, 127. Micah, 115. Sam'l, 49, 115.  
*Gray*, Mary, 2. Jane, 2.  
*Green*, John, 5, 64.  
*Griffin*, Celinda, 192. David, 112. Edward, 199. Elis, 203. Hugh, 2, 4, 6, 12, 40, 42, 65, 199. Jonathan, 56, 112. Sam'l, 96, 112.  
*Grout*, 2, 22, 45, 59, 206. Abigail, 203. Elis, 203. H. M., 101. Jerusha, 190. John, 2, 9, 12, 13, 39, 43, 56, 126, 127, 130, 203. Jonathan, 119, 203. Joseph, 203. Mary, 203. Sarah, 192, 203, 203. Silas, 93, 108. Susan, 52. Susanna, 203. W. C., 213. Wm., 49, 108.  
*Guttridge*, Wm., 79.  
*Guy*, Nicholas, 2.  
*Haggit*, 22.  
*Haines*, 6. Aaron, 23, 24, 25. David, 11, 21, 141. Daniel, 26, 139. Elisabeth, 72. Eliza., 2. Elisha, 35, 206. Israel, 13. Mrs. Israel, 132. James, 78. Jeremiah, 109. John, 2, 21, 36, 47, 56, 125, 126, 129, 199, 206. Joseph, 4, 21. Joshua, 25, 49, 51, 54. Josiah, 4, 5, 13, 22, 25, 47, 63, 64, 65, 108, 126, 127, 130, 199. Josias, 2. Leander, 13. Mary, 2. Moses, 13. Nathan, 25. Peter, 47. Prefer, 21. Reuben, 33. Sufferance, 2. Thankful, 71. Thomas, 2. Walter, 2, 3, 4, 7, 8, 9, 10, 38, 40, 206. Wheeler, 21.  
*Hall*, O., 79. Grace, 200. Stevens, 69.  
*Hammond*, H. G., 108. Leander, 118. Otis, 118.  
*Hantomush*, 2, 67.  
*Hapgood*, Wid., 68, 127. Shadrach or Sydrach, 2, 68, 69, 199. Thomas, 68.  
*Harding*, Abigail, 4, 5, 63, 64. Josiah, 5, 63, 64. Sarah, 64.  
*Harrington*, Daniel, 13. Edwin, 30. Elisha, 25. George, 35. Noah, 109. Thadeus, 26.  
*Harlow*, W. T., 52.  
*Harriman*, J. K., 81.  
*Harrison*, W. H., 186.  
*Harvey*, Ann, 4, 64.  
*Hasey*, 135. Nath'l, 117.  
*Have.*, E. O., 209.  
*Hawes*, Jeremiah, 115.  
*Hawkes*, Ezra, 112.  
*Hawkins*, Timothy, 8, 39.  
*Hayward*, Geo., 63, 118. John McLane, 78. Wid., 114. J. W., 114. Lemuel, 114.  
*Hazlewood*, Webster, 79.  
*Headly*, Dennis, 13. Thomas, 44.  
*Heald*, Israel, 68.  
*Heale*, Gershom, 69.  
*Heard*, 134. Abel, 97, 116. Abigail, 190. Chas., 116. David, 97, 116. Edwin, 100. Eliza, 190. Emily A., 117, 191. F. F., 58, 100. Horace, 97, 117, 119, 190. Jared, 100. Mrs. John, 99. Wid. John A., 108. Jonas, 93, 108. Jonathan, 115. J. F., 51. Leander, 190. Newell, 48, 57, 93, 190, 209. Richard, 23, 60, 94, 96, 108, 115, 116, 190. S. H. M., 110. Sibyl, 190. Theodore, 190. Thomas, 116, 190. William, 199, 114, 116. Zechariah, 49, 116, 190, 213.  
*Heldredge*, Richard, 63.  
*Heldreth*, Ephraim, 69.  
*Hemenway*, 79, 113.  
*Herford*, Brooke, 23, 111, 112, 113, 148.  
*Hicks*, Zachery, 20.  
*Hillard*, Timothy, 27.  
*Hills*, Wm., 118.  
*Hoar*, Jonathan, 20, 96, 113. Sam'l 196.  
*Holden*, 25. Levi, 208. Sam'l, 99.  
*Holton*, S. A., 109.  
*Homan*, Conrad, 118.  
*Hosmer*, Geo., 93. G. W., 129. S. D., 100. James, 2, 8, 9, 12.  
*Hoven*, Daniel, 51.  
*How*, 205. Adam, 33. Ann, 202. Edward, 202. Ezekiel, 24, 26, 33, 50. John, 2, 33, 40, 44, 65. Jonathan, 77. Sam'l, 23, 41, 44, 57, 126, 127, 140. Wm., 2.  
*Howard*, Chas., 93.  
*Hoyle*, Thomas, 111.  
*Hoyle*, 2.  
*Hudson*, A. S., 31, 32, 101, 173, 177. Daniel, 70. John, 30, 80, 98, 101, 102. Maria, 177. M. N., 177.  
*Hunt*, Aaron, 27. C., 108. Chas., 30, 209. Emory, 209, 210. Gardner, 208. Geo., 208. Horatio, 31. J. S., 30, 31, 32, 35. John, 77. Luther, 208. Nicholas, 28. Rupert, 2. Rufus, 31. Sam'l, 28. Wid., 2, 43. Wm., 21, 201.  
*Huntress*, Edward, 79. Capt. Humplry, —.  
*Hunting*, 17.  
*Hurlbut*, 180. Hubbard, 14, 15, 16. Mehitable, 207, 210. Moses, 35, 207. Rufus, 207. Thomas, 30, 80, 101.  
*Hyde*, Abby, 9, 15, 194. Lavius, 52.  
*Hynes*, Thomas, 112.  
*Irving*, Washington, 33.  
*Isgate*, Abigail, 51.  
*Jackson*, 135.  
*Jacobs*, 15, 16.  
*James*, 121.  
*James*, Elgin R., 32.  
*Jehoyakin*, 4, 5, 63, 64.  
*Jenness*, Leblaus, 25.  
*Jennings*, Nathaniel, 112.  
*Jekyl*, John, 68, 72.  
*Jinkina* or *Jenkinson*, Abram, 110, 111.  
*Jennison*, 49. J., 112. Sam'l, 99. Wm., 37, 120.  
*Jethro*, Old, 1, 62, 65, 67. Peter, 1, 2, 4, 5, 64, 67.  
*Jewell*, Joseph, 21, 69, 72.  
*Jobson*, John, 2.  
*Johnson*, 9, 59, 63, 67, 87. Aaron, 6. Caleb, 121, 122, 199, 200. Ebenezer, 118. Esther, 52. Frank, 120. Han-



- nah, 199. Joseph, 199. Mary, 199. Nathan, 117, 120. Nath'l, 199. Peter, 118. Phineas, 99. Sam'l, 199. Solomon, 2, 42, 65, 66, 70, 199. Wm., 22, 52, 110, 118, 120.
- Jojenney*, 4.
- Jones*, A. B., 30. C., 101. Ebenezer, 22. Joel, 205, 207. J. M., 116. Wid. Lewis, 117. Smith, 207.
- Josias*, Chas., 5, 64.
- Joslyn*, James, 32. Thomas, 2.
- Kato*, 1, 4, 37, 40, 41, 62.
- Keaquisan*, 121.
- Kendall*, Joseph, 110. Joshua, 114. Sam'l, 20. Waldo, 118.
- Kent*, John, 108.
- Kerley*, Edmund, 3. Wm., 2, 3, 11, 65.
- Kernan*, Michael, 115.
- Kettle*, John, 68. Joseph, 68. Sarah, 68.
- Keyes*, Elias, 126.
- Kidder*, 14. Ashbel, 205. Enoch, 27.
- Kilburn*, D. W., 101.
- King*, 123. Peter, 2, 12, 18, 44, 65, 75, 126, 127, 204. Thomas, 2, 8, 98, 203.
- Knapf*, Josiah, 114. Thomas, 203.
- Knowles*, 27.
- Knight*, 206. Asabel, 43. John, 2. Wm., 78, 83.
- Knowlton*, Nath'l, 114.
- Langdon*, Josiah, 24.
- Lapham*, Ruth, 177.
- Lawrence*, 22, 112.
- Leach*, Ambrose, 8, 39.
- Leadbetter*, Fanny, 102.
- Lee*, Cyrus, 119, 197. Henry, 93, 107, 114, 116, 119. Lucy A., 101, 162, 197. Sarah, 197.
- Leonard*, Daniel, 115, 134.
- Litchfield*, Paul, 83.
- Linnchan*, J., 115.
- Lincoln*, Abraham, 190. Benj., 26.
- Livermore*, John, 140.
- Livingston*, Beulah, 102.
- Loker*, Betsey, 102. Ebenezer, 102. Elisabeth, 183. E. T., 52. Harriet, 183. Henry, 2, 26, 42, 65, 127, 128, 202. Wid., 11, 46. John, 2, 19, 38, 40, 46, 53, 65, 91, 202, 203. J. D., 52. Orrin, 116, 134. Otis, 108, 119, 213. Isaac, 24, 50, 96, 183, 202.
- Lombard*, R. T., 31, 58, 88, 100, 108.
- Lou*, John, 19, 20.
- Longfellow*, 22, 33, 34, 58, 97, 198.
- Loring*, 206. Israel, 20, 21, 23, 43, 48, 59, 73, 92, 94. John, 23, 99. Jonathan, 20, 99. Nathan, 50. Lovell, L. K., 57, 93, 108, 190.
- Loveren*, Anne, 18. John, 18.
- Lovering*, Joseph, 22.
- Lyon*, A. B., 135.
- Macomber*, John, 134.
- Madison*, James, 186.
- Magos*, Jacob, 5, 64. John, 4, 5, 64.
- Maguire*, 79.
- Magus*, 4, 5, 63.
- Man*, Robert, 20, 21.
- Mannsan*, Betty, 4, 63. David, 4, 63.
- Mann*, Elisabeth, 189. Horace, 214. Sam'l, 107, 108.
- Marrs*, D. F., 118.
- Marble*, 68.
- Marden*, G. A., 31, 32.
- Marston*, 119.
- Mason*, David 22. Hugh, 15, 46, 70.
- Mather*, 13, 15, 16, 18. Increase, 127. Nath'l, 127.
- Matthews*, S. S., 79.
- May*, C. J., 118. Wm., 79.
- Maynard*, 77, 79, 123. Amory, 78, 79, 83, 84, 85. Mrs. Amory, 79. Dan'l, 109. Elisabeth, 202. Hannah, 202. Isaac, 51, 83. John, 2, 12, 24, 38, 42, 50, 65, 70, 201, 202. Joseph, 70. Lorenzo, 79, 85. Lydia, 83, 202. Mary, 202. Micah, 109. Moses, 49, 112. Nathan, 25. Nath'l, 25, 50, 109, 203. Sam'l, 25. Simon, 68, 70. Thomas, 112. Zachery, 70. Zacheriah, 68, 70, 202.
- McCall*, M. J., 79.
- McCann*, Wid. Owen, 109. Thomas, 118.
- McClellan*, Wid. John, 118.
- McDonald*, Dennis, 112. Wid. James, 111. P., 111.
- McIntyre*, Edward, 31.
- McManus*, L., 116.
- Mellen*, 93, 99, 196, 197. Edward, 58, 98, 107, 108, 154, 214. Elisabeth, 197. John, 20, 52. Joshua, 190, 197.
- Meredith*, 101.
- Meriam*, Elisha, 113. John, 50, 93, 120.
- Merrell*, C. A., 79.
- Merrill*, T. A., 52, 100, 101.
- Miller*, Israel, 47. Steven, 22.
- Milliken*, C., 9, 79.
- Minott*, 21, 22. Mercy, 22.
- McGrath*, James, 70.
- Mitchell*, D. W., 31.
- Moore*, *Moores*, *More*, 10, 102. Ann, 204. Augustus, 23. Bezaleel, 111. Cephas, 51. Chas., 205. David, 25, 112. Eliab, 56, 113. Elisabeth, 204. Eloisa, 181. Edward, 48. Eph'm, 27, 29. Frank, 114. Isaac, 26. Israel, 112. Jacob, 126, 127. James, 28, 30, 31, 80, 204. Jesse, 25. J. B., 185. John, 2, 19, 112, 148, 201, 204. Joseph, 111, 126. Luther, 110. Lydia, 204. Mary, 204. Reuben, 207. S., 108. Sophia, 52. Thomas, 26, 112, 131. Warren, 27, 107. Wm., 127.
- Morse*, Andrew, 115. Benj., 20. Eph'm, 115. J. N., 56, 93, 115, 128. S. A., 115. Warren, 117.
- Monroe*, John, 48.
- Morrill*, 22.
- Mossman*, Mathias, 61, 63. Timothy, 26.
- Mott*, Herbert, 51.
- Moulton*, 205. Caleb, 118, 135. Daniel, 118. John, 108, 207. Nath'l, 49.
- Mudge*, Cornelia, 108.
- Muhlenburg*, 26.
- Munnings*, Geo., 2, 9.
- Munson*, N. C., 133.
- Muskquamogh*, Peter, 4, 5, 63, 64.
- Musqua*, Esther, 4, 5, 63. John, 4, 63. Rachel, 4, 5, 63.
- Nason*, Elias, 81.
- Nataons*, 1.
- Nepaum*, Betty, 5, 64. Mary, 4, 5, 63, 64.
- Neally*, Benj., 115. Nero, 94. Nettleton, Dr., 195.
- Netus*, 13, 14, 87.
- Newall*, Jonathan, 74.
- Newell*, 26. Eliza, 52.
- Newton*, H. L., 114. H. R., 114. Silas, 79. Mrs. Silas, 79.
- Nixon*, Christopher, 26. John, 22, 24, 25, 26, 50, 77, 93.
- Noyes*, 8, 23, 54, 199. Abigail, 199. Daniel, 48. Dorothy, 199. Elisabeth, 199. James, 109. John, 22, 49, 94, 96, 109, 114, 137. Jonas, 115. Joseph, 19, 20, 47, 48, 120, 199. Mary, 199. Nicholas, 199. Peter, 3, 6, 7, 9, 11, 13, 18, 24, 40, 43, 44, 51, 59, 75, 126, 130, 199, 202, 206, 212. Sally, 115. Sam'l, 109, 112. Thomas, 2, 7, 8, 10, 11, 12, 38, 87, 113, 128, 199, 206. Wm., 109.
- Nolan*, Patrick, 117.
- Nutt*, 102.
- O'Reilly*, 79.
- Osborn*, D. C., 80.
- Oldham*, John, 89.
- Osgood*, Christopher, 59.
- Oviatt*, G. A., 27, 31, 101.
- Page*, Maranda, 134, 205.
- Parker*, James, 45. Wm., 2, 79, 83, 134.
- Palmer*, John, 51.
- Parmenter*, 206. Abel, 13. Amy, 201. Benj., 45, 114. Bridget, 200. C. O., 28. Chas., 206. David, 55. Edwin, 30. Eliza, 180. Geo., 21, 28, 30. H. D., 110. Jedediah, 23. Jonathan, 110, 114, 201. John, 2, 8, 42, 44, 55, 65, 114, 115, 126, 133, 200. J. M., 110. Joseph, 20, 21, 113, 126. Josiah, 113. Moses, 113. Noah, 180. Peletiah, 26. "Toddy," 114.

- Parris*, Abigail, 48, 53. Noyes, 99, 120. Sam'l, 19, 20, 48, 53, 74, 120.  
*Parsons*, Thomas, 163, 197. Sarah, 185.  
*Patterson*, Jonathan, 49. W., 27.  
*Putz*, J. A., 31.  
*Peck*, 135. Geo., 113.  
*Pelham*, 128. Herbert, 37, 59. Wm., 2.  
*Peloubet*, F. N., 101.  
*Pendleton*, 8, 9, 211. Andrew, 112. Brian, 2, 8, 9, 38, 40, 113. James, 2, 127.  
*Perkins*, J. L., 114. Wm., 117.  
*Perry*, Ellen, 181.  
*Pettingal*, Christopher, 44.  
*Philbrick*, G. W., 111. Philip, 14, 15, 16, 17, 18, 27, 33, 34, 45, 46, 66, 68, 69, 125.  
*Phillips*, Wendell, 184.  
*Phipps*, 17. Wm., 19, 47.  
*Pierce*, 16, 17. David, 115. Edward, 108, 117. Thomas, 119.  
*Pitcher*, Nath'l, 19, 20.  
*Pitts*, Geo., 21.  
*Plympton*, Elisabeth, 202. Peter, 47. Thomas, 2, 10, 12, 19, 24, 25, 50, 68, 69, 126, 199.  
*Pond*, Daniel, 47.  
*Poole*, Benj., 93, 115.  
*Potter*, Sam'l, 129.  
*Pousland*, E., 108, 116, 119. Frank, 52.  
*Powers*, Edwin, 31.  
*Pratt*, Eph'm, 71, 78. Phineas, 68. Simon, 114.  
*Prentiss*, 17. Henry, 2. Catheraine, 181.  
*Prescott*, 115. Mary, 187. Wm., 99.  
*Price*, Elisabeth, 115.  
*Puffer*, 77. Daniel, 117. Jabez, 68, 71, 72, 76. James, 21, 25, 71. Jesse, 27. Josiah, 27. Otis, 27, 70. Reuben, 71, 79. Sam'l, 28. Steven, 25.  
*Putnam*, Alfred, 194.  
*Randall*, Eph'm, 83. Steven, 69.  
*Randolph*, C., 117.  
*Read* or *Reed*, Asahel, 25, 128. Isaac, 25, 95. Joseph, 81. Thomas, 2, 5, 10, 18, 70, 72, 75, 78, 126, 127, 179.  
*Reddicke*, John, 4, 65, 113.  
*Redit*, John, 2, 3.  
*Reeves*, 134, 206. Adaline, 188. Caroline, 108. C. W., 117, 135. Elmira, 188. Emeline, 187. Harry, 38, 56. Henry, 110. Hervey, 114. Jacob, 56, 96, 117, 135. Mary, 110. Nath'l, 50, 96, 108, 134, 135, 213. Sam'l, 112, 114, 115. S. D., 114. Sylvester, 108. S. P., 108. Walter, 117, 188.  
*Revere*, Paul, 25.  
*Revis*, Wm., 96, 113.  
*Rice*, 56, 77, 123. Aaron, 119. Abel, 119. Abner, 100. Abigail, 190. Benj., 119. Calvin, 108, 114. Chas., 108. David, 7, 71. Fdmund, 2, 3, 7, 39, 42, 44, 60, 65, 70, 117, 121, 204, 205. Edward, 52, 76, 114, 116. Eliakim, 119. Elisha, 112, 114. Ezekiel, 96, 119. Eph'm, 119. Gardner, 100. Geo., 119. Henry, 2, 43, 65, 68, 71, 105, 113, 121, 125, 127. Isaac, 119. James, 47, 78. J. A., 52. Jonathan, 21, 25, 48, 49, 50, 66, 70, 71, 77. John, 48. Joseph, 70, 119. Matthew, 44, 47, 119. Matthias, 70. Nancy, 52. Nathan, 58, 93, 108. Nath'l, 109, 112. Peter, 134. Reuben, 13, 205. Sam'l, 119. Solomon, 26. Thomas, 43, 47, 68, 119, 127. Unity, 187. Wm., 6, 50, 70, 71, 78, 187, 208.  
*Richardson*, Abel, 206. Chas., 93. Gideon, 99. H. J., 101. Josiah, 22. Warren, 27, 32, 207.  
*Ricker*, D. W., 31.  
*Roake*, Cyrus, 31.  
*Robbins*, Abba, 194. Peter, 194. S. B., 51, 169, 194.  
*Roberts*, Stevens, 111, 112.  
*Robinson*, Fitz Auburn, 35.  
*Rhoades*, Mary, 194.  
*Roby*, Ebenezer, 22, 56, 58. Dr., 56, 57. E., 93, 94, 108, 110, 207. Joseph, 58, 101, 110. Richard, 118. Susan, 52. Wm., 110. W. G., 110, 207.  
*Roger*, 121,  
*Rogers*, A. D., 31. Alfred, 180. Atherton, 180. Betsey, 179. Bradley, 180. Emily, 180. Homer, 31, 32, 180, 210. Melvina, 180. Sam'l, 179, 180, 181, 210. Mrs. Sam'l, 210. Walter, 28, 30, 179, 180.  
*Runny*, James S., 64.  
*Ross*, James, 119, 126.  
*Rouse*, John, 119. James, 127.  
*Ruddock*, John, 2.  
*Russell*, Abigail, 52. Chas., 116. Josiah, 119. Mrs. Josiah, 57, 116. Marshall, 116. Nath'l, 96. Sam'l, 52, 116. Wm., 116, 140. Thadeus, 25, 50.  
*Rutter*, Benj., 114. Elisabeth, 202. Eunice, 52. Fanny, 52. John, 29, 38, 40, 43, 44, 53, 54, 58, 63, 65, 90, 91, 93, 110, 126, 202, 211. Joseph, 47, 54, 114, 202. Josiah, 100. M. M., 58, 112, 117, 118, 131, 134. Wid. M. M., 117. Mary, 54. Thomas, 13, 47, 55, 114, 130. Mrs. Thomas, 114.  
*Sacovambatt*, Daniel, 5, 64.  
*Salter*, Wm., 51.  
*Saltonstall*, Richard, 2.  
*Sanders*, Sam'l, 119.  
*Sanderson*, 118. Amos, —. Horace, 30. James, 113. Oliver, 25.  
*Sanger*, Richard, 2, 3, 21, 44, 93.  
*Saunders*, Thomas, —.  
*Swain*, Benj., 114, 205, 206, 208. Joseph, 114.  
*Sawyer*, John, 27, 79.  
*Schell*, Geo., 118.  
*Schuyler*, 26.  
*Sears*, E. H., 51, 57, 58, 98, 99, 113, 154, 157, 188, 192, 197. Joseph, 192. Luther, 192.  
*Seaward*, John, 93.  
*Sewall*, Sam'l, 99.  
*Shaley*, Joseph, 45.  
*Sharp*, 27.  
*Shaw*, Linus, 27.  
*Shattuck*, 1, 34.  
*Shaire*, P. B., 79.  
*Sheldon*, F., 52. S., 52.  
*Sherman*, 27. Calvin, 111. Dexter, 109. Edward, 56, 111, 114. Eph'm, 111. Eli, 108, 207, 213. Geo. Eli, 98, 148, 207. Geo. Enos, 110. Henry, 112, 114. James, 19, 20, 46, 47, 48, 49, 90, 91, 110. J. G., 110. Jonathan, 110. John, 10, 47, 65, 101, 110, 187, 191, 192. Josiah, 110. L., 93, 111. Luther, 110, 111, 192. Maynard, 111. Melvin, 111. Prentiss, 114. Rebecca, 192. Reuben, 51, 110. Sibyl, 190. Theodore, 93, 116. Thomas, 47. Timothy, 111. Wm., 109, 112.  
*Shorey*, John, 120.  
*Shurtliff*, 113. Ellis, 52.  
*Sibley*, M. C., 108.  
*Simpson*, Jonathan, 54. Michael, 97. Wid., 118. Thomas, 134. Simeon, 94.  
*Sinclair*, Hartson, 30.  
*Skinner*, 77.  
*Small*, J. H., 116.  
*Smith*, 45, 72, 77. Aaron, 99. Abram, 18, 83. Abraham, 70. Adam, 18. Alexander, 110. Amos, 70, 78, 203. Asa, 83. Benj., 66, 70, 81, 83. B. F., 118. Chas., 58. Curtis, 30. Daniel, 119. David, 120. Dexter, 83. Edwin, 79. Elbridge, 53, 100, 203. Elijah, 22. Eph'm, 99, 117. Geo., 93, 108. Haman, 76, 79. J. B., 80. John, 203, 204. James, 13. Jonathan, 70, 73. John, 18, 65, 68, 70, 75. Joseph, 24, 48, 50, 53, 120, 203. Josiah, 117. Levi, 52, 70, 74, 79. Newell, 119. Sarah, 70, 203. Susan, 74. Sybil, 79. Thomas, 2, 21, 30, 70, 72, 78, 203. Wm., 70, 83.  
*Somerby*, Gustavus, 58, 80, 107.  
*Stanhope*, Jonathan, 74, 126. John, 127.  
*Spear*, Alexander, 118. C. V., 27.  
*Spaulding*, John, 80.  
*Speen*, James, 4, 63, 64. John, 4, 63, 64. Sarah, 4, 63, 64.  
*Spencer*, Wm., 3.  
*Staples*, Ebenezer, 112, 118.  
*Stearns*, 44, 93, 207, 211. Thomas, 90, 177, 181, 207, 208. T. J., 208. Wm., 115, 116.



- Stebbins*, R. P., 193.  
*Stevens*, Chas., 5, 127. Jacob, 69.  
 Phineas, 22. Thomas, 44, 69.  
*Stevenson*, Margaret, 181.  
*Stewart*, Chas., 79.  
*Stimson*, Wm., 53.  
*Stone*, 18, 112, 118, 141. Aaron, 118.  
 Adam, 47. Andrew, 118. Benj., 118.  
 Daniel, 140, 211. Fred, 100. Isaac,  
 118. Israel, 118. John, 2, 10, 22, 42,  
 55, 112, 121, 134, 140, 202. Lydia, 79,  
 Marshall, 117. Matthew, 118. Moses,  
 24, 50. Purchase, 118. Sam'l, 116.  
 T. D. P., 79. Walter, 118. Wm.,  
 55.  
*Strong*, E. E., 101.  
*Stott*, Isaac, 79.  
*Stoughton*, 64.  
*Street*, Wm., 199. Gregory, 202.  
*Stubbs*, Joshua, 204.  
*Sumner*, Benj., 113. Chas., 184. Elisa-  
 beth, 185.  
*Swift*, 19. David, 114. John, 57, 80, 94.  
 Sarah, 57. Wm., 5, 204.  
  
*Taft*, Moses, 207.  
*Tahattawan*, 1, 66, 67.  
*Tantamous*, 1, 34, 65, 66.  
*Taintor*, Robert, 2.  
*Tarbell*, Ezra, 79.  
*Taylor*, John, 109. Milo, 21, 72. Rich-  
 ard, 77.  
*Temple*, 60, 65, 67, 87. Richard, 69.  
*Tenney*, E. P., 79.  
*Tyfling*, Thomas, 43.  
*Thayer*, Sarah, 108.  
*Thomas*, James, 117. J. A., 118. Josiah,  
 118. Sam'l, 118.  
*Thompson*, Aaron, 83. Alfred, 28. A.  
 S., 70. Capt., 26. Chas., So. G. W.,  
 113. I., 207. James, 51. Nahum,  
 27. Sam'l, 22. Thomas, 134.  
*Thurston*, H. L., 52. P., 27.  
*Thwing*, 115.  
*Tilton*, John, 50, 117. Sam'l, 117.  
*Tower*, Jonas, 27.  
*Tole*, John, 2, 65, 66.  
*Trask*, Nath'l, 20. Wm., 123.  
*Treadway*, Nath'l, 2.  
*Tourtelot*, 205.  
*Tuttle*, 35.  
*Twist*, Sally, 111. Timothy, 111.  
  
*Tyler*, Othniel, 58, 109.  
  
*Uman*, Jacob, 111.  
*Underwood*, Benj., 119. Chas., 119.  
 Daniel, 25. Jonathan, 117. Wid.  
 Jonathan, 117. Peter, 110. Timothy,  
 25.  
*Upson*, Abigail, 199. Elisabeth, 199.  
 Hannah, 199. Jonathan, 199. Sarah,  
 199. Shemuel, 199.  
*Usher*, Eleazer, 63.  
  
*Valley*, J., 81.  
*Vackry*, Wid. 51.  
*Videon*, Wid. Wm., 119.  
*Vose*, J. R., 27.  
  
*Wade*, Amos, 119. T. P., 108, 111.  
 James, 116. Wm., 13.  
*Wadsworth*, Capt., 14, 15, 16, 17, 18, 28,  
 33, 34, 46, 70, 125. Pres., 14, 18, 27.  
*Waite*, 111. Joseph, 120.  
*Walcott*, Edward, 113. Joshua, 134.  
*Waldo*, Joseph, 109.  
*Walker*, 6. James, 112. Mary, 47. Paul,  
 205. Thomas, 44, 47, 48, 51, 126, 205.  
 Willard, 12, 205. Wm., 21, 205.  
 Wallace, F., 79. Levi, 31.  
*Ward*, 123. Bethia, 200. Deborah, 200.  
 Eleazer, 200. Elisabeth, 68, 200.  
 Hannah, 200. Hopestill, 200. In-  
 crease, 200. Joanna, 200. John, 65,  
 200. M., 117. Obediah, 200. Rich-  
 ard, 200, 204. Sam'l, 118, 200. Wm.,  
 2, 9, 40, 65, 200. W. B., 116.  
*Warren*, 16, 17. Isaac, 114.  
*Washington*, 34.  
*Waterman*, John, 2, 199.  
*Watson*, James, 32. Sam'l, 111.  
*Wayland*, Dr., 51, 52, 98, 99, 196, 214.  
*Wayne*, 26.  
*Webb*, 26.  
*Webber*, 27.  
*Wedge*, Thomas, 68, 70, 126.  
*Wellington*, 108. A. B., 52. Alden, 108,  
 207. Joseph, 113.  
*Weld*, Joseph, 3.  
*Wells*, 35.  
*Weneto*, Dorothy, 4, 5, 63, 64.  
*Wesson*, Chas., 116.  
*Wetherbee*, 77.  
*Wetherel*, John, 2.  
  
*Whale*, Wid., 127. Philemon, 2, 39, 56,  
 65, 113, 143, 201, 203.  
*Wheeler*, 4. Achor, 51. Asa, 93, 134.  
 Asahel, 25, 50. Capt., 45. Caleb, 96.  
 Elisha, 23, 109. Murry, 35, 207, 210.  
 Jesse, 93. Joseph, 129. Willard, 35.  
 Wm., 35.  
*White*, L. B., 93, 108. John, 13, 43.  
*Whitaker*, John, 69.  
*Whiting*, Benj., 25.  
*Whitman*, Daniel, 71.  
*Whitney*, John, 96. Thomas, 69. Sophia,  
 197.  
*Whiton*, Elisabeth, 177. John, 177.  
*Whittemore*, 117. Isaac, 117. Wm., 117.  
*Whittier*, J. G., 197.  
*Whyte*, Abigail, 200. Anthony, 2. John,  
 200. Mary, 200. Rebecca, 200.  
 Thomas, 2, 40, 65, 200.  
*Wiggin*, 118.  
*Wight*, 206. Benj., 47. Henry, 98, 119.  
 John, 51, 53, 99, 119, 191.  
*Wignal*, C., 79.  
*Wilder*, Henry, 79. Mrs. Henry, 79.  
*Wiley*, 115.  
*Willard*, 13, 27, 45, 62. Simon, 3, 4, 59,  
 64.  
*Williams*, George, 51. John J., 79.  
*Williamson*, 118.  
*Willis*, 77, 109. Cyrus, 27. Elijah, 25.  
 Hopestill, 74. John L., 36. Joseph,  
 21, 73. Sam'l, 21. Ruth, 52.  
*Wilson*, Henry, 184.  
*Winch*, Joseph, 209. Mary, 209.  
*Winthrop*, John, 4. Wm., 187.  
*Wood*, Dr., 72, 76. Chas., 75. Cor-  
 nelius, 25, 55. Abraham, 206. Isaac,  
 25. John, 2, 65, 70, 72. Wm., 61.  
*Woods*, John, 145. L., 108. Leonard,  
 134. W. F., 81.  
*Woodward*, 10. Abigail, 204. Daniel,  
 204. John, 2, 56, 203, 204.  
*Wright*, Edward, 2, 126. Wid., 2.  
 Sam'l, 204.  
*Wyeth*, Nath'l, 79.  
*Wyman*, 206. Harriet, 3, 114. Wm.,  
 115, 213.  
  
*Young*, E. A., 31. E. J., 27, 32, 51.  
  
*Zimmerman*, S., 116.

## ERRATA.

Abbreviations : r. h., right hand; l. h., left hand; b., bottom; col., column.

Page 9, r. h. col., line 28; page 12, r. h. col., line 12 from b., and page 48, l. h. col., line 19 from b., for *Mass. Central* read *Central Mass.*

Page 12, r. h. col., line 17 from b., for *gable* read *gambrel*.

Page 25, r. h. col., line 7, for *Leblaus* read *Lebbaus*.

Page 32, l. h. col., line 9, for *Elgin* read *Algernon*.

Page 34, l. h. col., line 23 from b., before boundary supply *southeast*.

Page 37, l. h. col., line 22 from b., *Josse* for *Jesse*.

Page 39, r. h. col., statement about Whales Bridge, corrected on page 143.

In connection with location of first meeting-house as given on page 40, l. h. col., read same on pages 90 and 91.

Page 42, r. h. col., line 17, for *street* read *streets*.

Page 45, r. h. col., line 16, for *it* read *its successor*.

Page 48, r. h. col., line 30 from b., for *southeast* read *westerly*.

Page 51, r. h. col., line 21, for *Robins* read *Robbins*.

Page 51, r. h. col., line 16, for *eastern* read *western*.

Page 52, r. h. col., line 5 from b., for *Professor* read *President*.

Page 53, r. h. col., for *graveyard* read *burying-ground*.

Page 53, l. h. col., line 4 from b., for *may be* read *is*.

For mistakes in the points of compass on page 53 see page 88.

Page 54, r. h. col., lines 13 and 14, note: the old graveyard at Wayland furnishes an exception to the general rule.

Page 54, l. h. col., last line, for *Abel* read *Nathan*.

Page 55, l. h. col., line 11, for *process of time* read *early times*.

Page 55, r. h. col., line 25 from b., for *Dana* read *Jonathan Dana*.

Page 56, l. h. col., line 29 from b., for *Harry* read *Henry*; and line 7 from b., for *Wettington* read *Wellington*.

Page 58, l. h. col., line 19, for *Alfred* read *Charles Alfred*.

Page 59, l. h. col., line 20, for *Summer* read *Sumner*.

Page 63, r. h. col., line 22, read 1660 for 1656.

Page 64, l. h. col., line 11 from b., read *Jethro* for *Bethro*.

Page 76, r. h. col., line 26 from b., for *cast* read *east*.

Page 77, l. h. col., lines 16 and 17 from b., note: besides the two entire companies from the West Precinct, two were made up of men from both the East and West Precincts.

Page 88, line 30, *graves* for *grave*.

Page 89, line 18, after which, read *farm*.

Page 92, line 25, read *their* for *then* pastor.

Page 94, line 4, word 5, read *brought* for *bought*.

Page 144, line 22, read *rails* for *bail*.

Page 148, line 2, after Author read *Mrs. Child*.

Page 152, line 8, read *country* for *county*.

NOTE 1. — On the map of house-lots as given in the "History of Sudbury" which was published by that town, the location of Rev. Edmund Brown's house is on the wrong side of the road; it is correctly placed on the map in this volume. The arrow on this map points northeasterly.

NOTE 2. — When the term "old Petition" is used, it refers to the papers given on pages 125, 126 and 127.





























Handwritten signature or initials in blue ink.



DISCARDED

