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THE
HISTORY
OF
CHELMSFORD,

FROM ITS ORIGIN IN 1653, TO THE YEAR 1820—TO-
GETHER WITH AN HISTORICAL SKETCH OF THE
CHURCH, AND BIOGRAPHICAL NOTICES OF
THE FOUR FIRST PASTORS.

TO WHICH IS ADDED
A MEMOIR OF THE PAWTUCKETT TRIBE OF INDIANS.
WITH A LARGE APPENDIX.

BY WILKES ALLEN, A M.
Pastor of the Church and Society in Chelmsford.

Tell ye your Children, and let them tell their Children, and their
Children, another generation. *Prophet Jock.*

“Majorum gloria posteris lumen est;”—Sal.

HAVERHILL :
PRINTED BY P. N. GREEN.
1820.



ANDY WALK
CLUB
VIA

Chelmsford, Jan. 12, 1820.

REV. SIR,

THE Subscriber being appointed Agent for the town of Chelmsford, to carry into effect a vote, passed May 6, 1819, "to procure the printing of 400 copies of the History of Chelmsford," which they understand you have lately composed, requests you to accept his cordial thanks on their behalf, for the unwearied attention and labor you have bestowed upon the collection of their history, and to favor him with a copy of the same for the press.

With due respect, yours &c. **CYRUS BALDWIN.**
Rev. WILKES ALLEN.

Chelmsford, Jan. 20, 1820.

DEAR SIR,

THE attention of the town to its History, and the interest they have expressed in its preservation and transmission to posterity, are no less honorable to them, than grateful to the subscriber — As a testimony of his respect for them and an expression of his regard for their posterity, he commits the History written for them, to their agent for publication agreeably to his request.

With sentiments of respect, yours &c. **WILKES ALLEN.**
CYRUS BALDWIN, ESQ.

P R E F A C E.

It is a duty, which men owe to their posterity, to transmit the knowledge of their ancestors. Minute and circumstantial accounts of our friends, fathers and progenitors acquire an interest in our feelings and impart a joy to our hearts, which the stranger intermeddeth not with.

Under this impression the following history has been written with a minuteness and particularity, admissible only in local and private histories, designed for family connections and friends. It has been the great object of the author to state facts with chronological accuracy; that he might furnish authentic documents for the future historian. He has given to the whole the form of Annals, that it might be more convenient as a book of reference.

He tenders his thanks to Maj. Nathaniel Howard, TownClerk, for his assiduous attentions in accommodating him with the records and documents under his care; to many individuals for the use of their family records and private papers; particularly to Mr. John Farmer of Amherst, N. H. a native of this town, for kindly furnishing him with sundry articles of importance to this work.

He also deems it a tribute justly due to the secretary of the Commonwealth, Alden Bradford, Esq.

PREFACE.

and to the other gentlemen, employed in the secretary's office, to acknowledge with gratitude their kind attentions and civilities in furnishing him with such papers and records, relating to the origin and first settlement of the town, as are deposited in that office.

WILKES ALLEN.

Chelmsford, Jan. 12, 1820.

THIS VOLUME

Is most respectfully dedicated to the inhabitants of the town of CHELMSFORD, with the best wishes of the Author for their growing prosperity.

HISTORY OF CHELMSFORD.

INTRODUCTION.

THERE is a sublime pleasure in tracing the footsteps of past existence, in walking over the ground, cultivated by former generations, in reviewing the records of their deeds, and in examining the monuments of their industry, wisdom and piety.— In these acts we seem to become familiarly acquainted with those; whose voices and countenances are unknown to us, and feel interested in those scenes, which once engaged their active spirits and excited their liveliest interest.

The propensity, so strong and universal, to dwell upon the virtues of ancestry, finds ample gratification in the learning and piety, patience and fortitude of the first settlers of Massachusetts; the leading features of whose character were visible for many years in the inhabitants of this town.

The unmolested enjoyment of religious worship and ordinances in their primitive purity, which was their leading object in visiting and subduing this wilderness, was constantly kept in view and made the governing principle of their conduct. Agreeably Mr. Higginson in his Election sermon 1663 observes, “that it concerneth New-England always to remember, that they are a plantation religious, not

commercial. The profession of pure doctrine, worship and discipline is written upon her forehead.— Worldly gain was not the end and design of the people of New-England, but religion. If then any man among us make religion as twelve and the world as thirteen, such an one hath not the spirit of a true New-England man.’

ORIGIN.

WE are pleased to find that the early inhabitants of this town bore a strong resemblance to their pious ancestors. About twenty persons from Woburn and Concord at the last session of the General Court in 1652, petitioned for liberty to examine a tract of land, “lying on the other side (west) of Concord river. The Court accepted and granted their request. Having by a joint committee examined and viewed the aforesaid tract of land, and having also found sundry others, to the number of thirty nine in all, desirous of uniting with them in 1653 erecting a new plantation, they jointly petitioned the legislature for a grant of land,* ‘bordering upon the river Merrimack, near to Pawtucket.’† They stated that, there was a very ‘comfortable place to accommodate a company of God’s people upon, who may with God’s blessing do good in that place for church and state.’ They requested that the said tract of land might ‘begin on Merrimack river at a neck of land next to Concord river, and so to run up by said river south and west into the country to make up a quantity of six miles square.’

About the same time a petition was presented to

* See Appendix No. 1.

† This word is spelt by modern writers Pentucket, Pantucket, and Patucket—I have followed Gookin and other ancient writers, who doubtless had the right spelling.

the Legislature, by Rev. John Eliot, of Roxbury; agent and trustee for the Indians, for a grant of land; lying about Pawtucket and Wamesit falls, to be appropriated to the sole and exclusive use of the tribe inhabiting thereabouts. This land, called the 'great neck,' was the principal habitation of the Pawtucketts, once the most powerful tribe north of the Massachusetts. Here they had erected wigwams, and broken up land for planting.

The 'court' therefore, taking into consideration both petitions, directed both an Indian and
1653 English plantation to be laid out; and that the request of the petitioners from Woburn and Concord should be granted, except some part of the tract petitioned for, lying on Merrimack river.

It was made a condition of this grant, that within two years of the date of the act, they should settle a competent number of families on it, twenty or more being so considered, that they might be in a capacity to enjoy all the ordinances of God.

Capt. Willard of Concord and Capt. Johnson of Woburn were appointed to lay out the plantation or township.*

It is difficult at this day to ascertain the original boundaries between the Indian and English plantations. But from a plot of them, presented to the court in 1656 and found among the original papers on file in the secretary's office, and from the documents subjoined at the end of this work, it appears that the original grant for Chelmsford did not extend to Merrimack river on the north east, and barely cornered on Concord river on the south east.

The plantation, constituting original Chelmsford, was in the form of a parallelogram or oblong square.

1653.—The first person born in town was Joseph Parker, son of Joseph and Margaret Parker, March 30. *Tradition.*

* See No. 2 Appendix.

R

It was bounded on the north by a straight line, beginning at the glass manufactory and running to the house of Benj. Osgood, Esq. of Westford. On the south west by Zadmuck Swamp, and on the south east by a straight line, beginning at Pawtucket stake, so called, by the side of Concord river at a point where Billerica, Chelmsford and Pawtucket, or Wamesit meet, and running south west 43 deg. to the aforesaid Zadmuck swamp. On the north east by Pawtucket or Wamesit, for which see No. 5, Index.

The plantation thus granted May 18, 1653 and laid out in June following, was occupied within 18 months by a sufficient number of people to render it expedient to call a general meeting for the choice of officers 'to manage the public affairs of the place.' This meeting was holden on the 22d Nov. 1654 at which the following persons were chosen into office, viz:—Esdras Reed, Edward Spalding, William Fletcher, Isaac Learned, Simon Thompson, William Underwood and Thomas Adams.

Their early and liberal provision for the establishment and maintenance of religious worship and instruction is worthy of special notice. At their first public meeting, measures were adopted for supporting a settled minister, the Rev. Mr. Fiske of Wenham, who had already removed or was about removing to this plantation. All that could be done in their circumstances, they seemed willing to do.—They agreed to give him "thirty acres of meadow and thirty acres of arable land, for his convenience; to build him a house thirty eight feet long and twenty feet wide, with three fire places and chimnies, built of brick or stone; to pay him fifty pounds sterling for the first year, and his maintenance for the future as the Lord should enable them."

Place of first Public Meeting.

THE first meeting was holden at William Fletcher's house, 22d ninth month, 1654. This house stood a few rods to the east of the house now occupied by Mr. William Fletcher, and his brother Capt. Josiah Fletcher, descendants of the aforesaid Wm. Fletcher, whose posterity have successively occupied the same premises.

Second Meeting—1655.

THE next Public Meeting was dated* ' Month 1st, day 24' i. e. March 24, 1655. At this meeting they adopted measures for the more regular and methodical transaction of their public affairs in future. ' It was ordered that the first second day of the first month, i. e. the first Monday in March, shall be observed by all the house-holders of the town, from year to year for the choosing of all annual officers, belonging to the town, as selectmen or committee, Deputy for the Court, three men to end all small causes under forty shillings, Surveyors of high ways,

*The custom of designating the months by numbers, began with the puritans, who affected to use scripture language in the common affairs of life. Hence instead of writing January, February, &c. after the manner of the Greeks and Romans, the Puritans wrote month 1st, day 25 &c. or 25 day of 1st month. And instead of the names of the days of the week, they said first, second &c. day of the week. It is farther to be observed that the computation of time from the Christian era was not introduced till about the year 567. Dionysius, a Roman Abbot first introduced the reckoning of time from the Incarnation of Christ. This was then supposed to have happened on the 25th of March; but it was afterwards determined to have been on the 25th of Dec. In Caesar's time the equinox was on the 25th of March, which might be another reason for beginning the year on that day.

A reform of the callendar. rendered necessary by the precession of the equinox, and called the new style, had been made by Gregory 13th in 1582; but was slowly and reluctantly adopted by the protestants, because it came from the Pope. Hence the practice of using a double date from January to March 25, was prevalent until an act of parliament 1752 fixed the commencement of the year on the first of January. Thus Feb. 6, 1656-7 or 1656-57 was in common use from 1582 to 1752. when the New Style was by act of Parliament adopted. The third day of September was now called the fourteenth and all the other days of the year were reckoned accordingly.

and overseers of the fences and swine. It was also ordered that the next meeting should be holden at the Meeting House at 9 o'clock in the morning — That every householder for the first hour's absence should be fined twelve pence ; and for a whole day's absence two shillings.*

Third Public Meeting, Jan. 16, 1655.

THE third public meeting was dated month 11, day 16, 1655 and, agreeable to a former vote, holden at the meeting house. How and by whom the first meeting house was built are facts yet to be ascertained. There appears to be a tradition† that Samuel and Thomas Adams were at the principal expence of erecting this house. But the town records contain no information relative to it. It stood at the south west corner of the present house. It was built in the year preceding the erection of Mr. Adams' saw-mill 1656 and in all probability was made of logs, hewed and locked together.

Having secured their title to the lands granted by settling thereon a number of persons competent for the maintenance of religious ordinances, and within the time specified in the act of Court, they requested an act of incorporation, which was granted them in the words following.

Incorporation, May 1655.

“ Upon information from Maj. Willard by a letter from Esdras Reed, Edward Spalding, and William

*There was a similar custom at Cambridge as early as 1644. “ An eight penny ordinary was provided for the townsmen upon their annual meeting day ; and whosoever failed to be present within half an hour from the ringing of the bell, shall both loose his dinner and pay a pint of sack, or the value thereof to the present townsmen.”

Dr. Holmes His. Camb.

†This is intimated in a letter from the late President Adams of Quincy to W. m. Adams Esq. requesting to know, who built the first Meeting-house and Mills.

Fletcher, inhabitants of said plantation, that the number of inhabitants according to the time prefixed in the Court's grant, were there settled; at their request the Court do grant the name thereof to be called Chelmsford."*

7th 3 month, 1656. *Enlargement.†*

Notwithstanding the favorable report of the committee appointed to examine this tract of land, it was found by experience to be incapable of affording them accommodations and advantages, which had been contemplated.

This appears from a petition, which the Inhabitants presented to the General Court for an additional grant, or enlargement of their township; in which they assign as the reasons for a new grant: that the barrenness of one part and the stoniness of the other had constrained them to situate their habitation on the corner of their bounds; that their situation was near the north east line, and that they had no outlet for their cattle to feed upon. They requested the Court to grant them 'a small parcel of land from their north east line down to Merrimack river, and so bounded by said river about three miles; from thence to run upon a south west line to Groton plantation."

Jan. 1. At his request the land lying before his house over the brook is granted to Mr. Fiske as a part of his house lot.

*It was named after Chelmsford in England, county of Essex, which derived its name from the River Chelmer on which it is situated. "It's no unusual thing among us, that while an excellent, laborious and illuminating preacher has been continued in a town, the place has thriven to admiration. The gospel has evidently been the making of our towns, and the blessings of the upper, have been accompanied by the blessings of the nether springs. There are few of our towns but what have their namesakes in England. The reason why most of our towns are called what they are is because the chief of the first inhabitants would thus bear up the names of the particular places, whence they came." *Hubbard.*

†See Appendix No. 3 and 4.

Mr. Eliot,* in behalf of the Indians, petitioned at the same time for an enlargement of their grant.

In answer to these petitions, the court, on conference with the committee, who established the bounds of Chelmsford, and on examination of a plot of the said plantations and of the tract of land by both parties petitioned for, granted, that the Indian plantation be extended one mile from the north east angle of Chelmsford, abutting on Merrimack and Pawtuckett eastward, taking in John Sagamore's planting ground, and the end of said mile to determine the Indian plantation. For the rest of the land petitioned for by both towns, it was ordered that Chelmsford north and south lines abutting on Zadmuck be extended—(the south to Groton line) the north from the north east corner or angle three miles upon Merrimack river and thence a south west line to Groton.† And this whole tract was to remain 'in community unto the town of Chelmsford and Pawtuckett.'

To this additional grant, which contained all Westford and the northerly part of Chelmsford, the Indians had a common right with the inhabitants of Chelmsford. But whether they availed themselves of this right at all, or made a compromise with the inhabitants of Chelmsford for any particular parcel of land is not certainly known. It is probable however that the Indians gave up their right in this grant in consideration of some parcel of land, or some immunity and privilege. For in 1660, the Indians of Pawtuckett and inhabitants of Chelmsford‡ entered into a mutual agreement, which was sanctioned by

*Mr. Eliot obtained in 1654 several parcels of land for those Indians, who should give any just hope of their embracing the christian religion.—Gookin reckons the Wamesits among the 7 old towns of praying Indians. Gookin wrote in 1674.

† The above description agrees with the petition and with the boundaries afterwards agreed on—tho' it varies from the original transcript, taken from the records of Court.

‡See Appendix, No. 6.

Court to exchange land, and to settle the boundaries between them. In this instrument it is mutually stipulated, that all the land lying on the north east side of the line (which they had mutually agreed upon) belonging to Chelmsford, shall henceforth be the proper right and to the sole use of the said Indian plantation; and all the land on the south west side of the said line whether the old or new plantation, excepting only what is hereafter given to James Parker, shall forever be and remain the proper right and sole use of the inhabitants of Chelmsford.

The line abovesaid was perambulated in 1665.

Town Records, Book 1, Page 142.

THE plantation, heretofore called Pawtucket, is in this and in all subsequent records styled Wamesit. The Indians from various causes rapidly decreased; and having little or no use for land, as opportunity offered sold it to individuals in Chelmsford, until it was contracted to the narrow bounds of the well known pasture, called the 'Wamesit purchase.'—The north west boundary of said 'purchase' began near the head of the Middlesex Canal, and so to the glass manufactory and thence running near the houses of the late Mr. Philip Parker, Mr. Micah Spalding, and Capt. Benj. Butterfield, terminated at Wamesit falls in Concord river, or at the mouth of River Meadow Brook. The first English settlements made on the Indian plantation were on the borders of Concord river, upon a plot of ground much resembling a heater, which gave rise to the name of Concord River Neck, which it still retains.

The 'Great Neck' or 'Neck Land,' so called, includes the whole Indian plantation, lying, north east of original Chelmsford and between Concord river and Merrimack river. 'Concord river neck' lies between 'River Meadow Brook' and Concord river,

extending south west to the line between Chelmsford and the Indian plantation.

Transactions—1656.

FROM the origin we pass to the transactions of the town. It is among the most instructive and interesting lessons of history to trace the hardships and sufferings, deprivations and solitudes of the inhabitants of a new country, or settlement, in the attainment of the comforts and conveniences of life, and those advantages, which are the fruit of human industry and exertion, and the ends of civil society. See then the thirty nine first emigrants entering this wilderness, subduing the fallow ground, lying out and finishing roads, erecting a meeting-house for the worship of their God, and a school-house for the instruction of their children and solicitously raising up the foundation of many generations. Scarcely had two years elapsed, from the time they felled the first tree, when they procured an act of incorporation. They had before this obtained a valuable accession to their numbers and wealth in the Rev. John Fiske, and a part of his Church; who were induced to remove from Wenham, to this new settlement.

In this company of holy pilgrims, for they were all holy by profession, the town received an ascension gift, and a church, already formed and consecrated. The first planters, it is said, were greatly assisted by the wealth which the Wenham company brought with them. Among these pious emigrants was Dea. Cornelius Woldo, a man of distinguished usefulness, whose house was in the garden of the writer, near to the well, which was discovered and opened, on plowing the ground in seventeen hundred and ninety two, or three. Thomas, afterwards Major Hinchman, another of the Wenham company was for many years a leading character, and became a large land holder. Deac. Andrew

Spalding, also is said by tradition to belong to the Wenham company.

Possessed of a large tract of land, and desirous for its settlement, the early inhabitants of the town were nevertheless extremely cautious of admitting strangers to share their toils and enjoy their privileges. Hence no man was allowed to take up or purchase land of the Committee, chosen by the town for the purpose of selling and laying out land, until he had been approved and formally admitted an inhabitant by a major vote at public town meeting. This caution was proper and even indispensable to the character of a "plantation religious."

While thus guarding the moral, they were no less attentive to the civil and pecuniary interest of the town. The policy they adopted to encourage and invite mechanics and tradesmen to settle with them was wise and beneficial. The principle should be regarded by every community. They offered lands and accommodations gratuitously to mechanics and artificers, who would set up and carry on their trades in town.

First Weaver—1656.

As early as 1656 at May Meeting, William How was admitted as an inhabitant, and granted twelve acres of meadow and eighteen of upland, provided he set up his trade of weaving and perform the town's work.

First-Saw Mill—July 3.

The same year, was granted to Saml. Adams, in consideration of his setting up a saw-mill, 450 acres of land upon the south side of the meadow belonging to him, called brook meadow—"provided he supply the town with boards at three shillings per-

Capt. Samuel Adams, died Jan. 24, 1688.

c

hundred, or saw one log for the providing and bringing of another to be ready to work the next March.'

First Corn Mill.

To this were added a hundred acres in consideration of his erecting a corn-mill, and to give him still farther encouragement, they passed an order, 'that no other corn-mill shall be erected for this town, provided the said Adams keep a sufficient mill and miller.' In 1661 he obtained liberty to set flood gates at Hart Pond 'to himself and heirs forever.'

Road to Groton—1663.

For many years the chief travel to Groton, was thro' this town. Hence a road was laid out by a joint committee of Groton and Chelmsford 'beginning at Beaver brook-bridge, and running over the north side of Robin's Hill thro' Richard Hildrith's yard to the west end of Heart Pond, over the swamp to Thomas Chamberlin's meadow, and so on towards Groton on the east side of Tadmuck great meadows." The towns of Billerica, Chelmsford, Groton, Townsend, Dunstable & Dracut, unitedly built the great bridge over Concord river at Billerica, and for many years jointly maintained it.

THE early attention of the first inhabitants to 1664 the culture of apple trees may be learned from the mention of Edward Spalding's orchard in 1664.

Newfield—1667

WHAT was originally called Newfield was a strip of interval, extending from the mouth of stoney Brook along the Merrimack to Newfield Eddy. It is perhaps the best land in the town, and would have been sooner occupied and improved had it not been for

the difficulty of passing stoney brook. It was at first purchased, or taken up by twenty two proprietors, who held unequal shares, as appears from the annexed table—(Appendix No. 7.) In 1667 the proprietors procured a survey and ascertained each his proportion of fence. It contained 214 acres, and being fenced in 1669, was improved a while as an outlet or common pasture, by the proprietors.— At first it was called *the new field*; which became at length a common name for all that part of the town lying on the north of stoney brook.*

Newfield Pond.

FORMERLY there was a pond in Newfield, which covered 100 acres of land. It lay about 100 rods west of Stoney Brook and half a mile from its mouth. Mr. John Richardson, about 1700, drained it off in the following curious manner. The water in stoney brook being low by reason of a great drought, and hardly sufficient to carry the mills, standing at the mouth of this brook, it was proposed to open a communication with it from the pond. The bed of the brook was about 30 feet lower than the surface of the pond. A mound of running sand of 30 or 40 feet thick and from 15 to 20 feet high separated the waters of the pond from the meadow and brook below. Beginning at the side of the bank next to the brook, the workmen had proceeded in digging a canal two thirds of the way through the bank, when the great pressure of water from the pond burst the bank, covered a negro, who was the only person that happened to be in the canal at that time with

*Merrimack plain, so called, is the north western section of Newfield, and includes all the land north west of *Deep Brook*.

1681.—A fishing 'wair' was erected on Merrimack river at the upper end of Newfield by the proprietors, who agreed to admit any inhabitant of the town to share in the 'fishing trade' on condition he would pay his share of the expence of erecting the works.

sand, many feet deep, and carried away with great violence such a quantity of sand as to form a considerable hillock, or island of sand in the midst of the meadow, which remains to this day. The pond was drained except about an acre, over which the water is very deep. The principal part of the land is now covered with a thrifty growth of wood. The banks of the pond are still visible on all sides.*

Second Saw Mill—1669.

THOUGH motives of common safety and defence, of society and mutual aid, would suggest the idea of a compact settlement; yet the ease and convenience of procuring fodder for their cattle,† and necessaries for themselves, induced them as the population increased, to forego the pleasure of personal safety, and the advantages of social intercourse and neighborhood and settle at a distance from one another on the margin of meadows and brooks, and on tracts of land the most easy of cultivation. Hence it became necessary for the accommodation of the north westerly part of the town to encourage the erection of another Saw Mill. To this end a parcel of land was granted to Thomas Hinchman, William Fletcher and Josiah Richardson in 1669, for their encouragement and assistance in building the second saw-mill in town.

Town Records, Book 1, Page 40.

THIS tract of land lay at the 'north east corner of William Fletcher's farm, and so extending to the south east corner of the long Pond on the north side

*The Indian name of Newfield Pond, appears from some antient plots of land near this pond, taken by Mr. Danforth of Billerica to be Assanunnickcom-misick.

†There be likewise in divers places great broad meadows, wherein grow neither shrub nor tree, but as much grass as may be thrown out with a scythe thick and long. Wood's His. N. England.

of Stoney Brook and so along by the pond to Solomon Keyse's meadow,' and by the aforesaid meadow and Thomas Hinchman's meadow and upland, and from thence by a high way to Stoney Brook, and then partly by William Fletcher's meadow. Always premised and consented to, that there shall be allowed out of the said land such high ways, as are or may be convenient. In consideration of the aforesaid grant 'the said Thomas Hinchman, William Fletcher and Josiah Richardson do covenant and grant to the town of Chelmsford, that the Inhabitants thereof shall have their boards at four shillings per hundred and not exceeding that price, for any kind of pay that the inhabitants can make at price current between man and man in this town; and that any of the inhabitants of said town by giving timely notice to any of the owners, shall be supplied for their pay before others. And it is further agreed that the aforesaid owners of the mill shall have full liberty to take from the town common what timber they see meet to work in the mill.'

THE value of land at this time may be learned 1669 from an order past in 1669, Sept. 3. It was ordered by the town, that all those, who shall take up any accommodation in town shall pay for a ten acre lot /2-10, and in the same proportion for any lot greater or smaller, which shall be appropriated to the use of the town.

Previous to this, house-lots of ten, fifteen or twenty acres were given to approved characters, on condition they builded and settled upon them, otherwise they were to return to the town. After this date no lands were given except to mechanics, or to encourage some useful art or trade.

1671.—Mrs. Anne, consort of the Rev. John Fiske, died March 21.

Death of Mr. Fiske.

THE death of the Rev. Mr. Fiske forms a memorable epoch in the history of the town, with which we shall conclude this section. Born in troublesome times, inured to hardships from his first entrance upon the active scenes of life, Mr. Fiske had endured in this place the heat and burden of the day, and enjoyed in the cool shades of evening the pleasing reflection, that he had not labored in vain, nor spent his strength for naught. He lived to see the wilderness blossom as the rose, and the desolate place filled with much people. His constitution, broken down by excessive labor and study, yielded at length to the force of various diseases which preyed upon it. His sepulchre is among us to this day, tho' I am sorry to say, without a name and without that decent attention, due to the ashes of a distinguished benefactor of mankind and faithful servant of Jesus Christ.

1678.—John Parker, son of Abraham, built a saw-mill on Beaver-brook, of which some remains are yet to be seen.

1717—A wall was built round the burying ground.

1670—An order was passed by the inhabitants in town meeting, that after this date there shall be no public meeting for the granting of land, but what is appointed on some lecture day before, and notice thereof given in public after lecture, any order to the contrary notwithstanding.

A road was also laid out from Newfield Gate towards Dea. Waldo's farm to Dunstable, 6 poles wide, according to town order.

SECTION II.

Mr. Clarke.

NOTHING can be more important to a new plantation than the settlement of a pious, enlightened minister ; who shall guide and counsel their children ; comfort them in their afflictions ; dispense the blessings of the gospel, and teach the way to heaven.

The first settlers of this town, drinking deep of the benevolent and pious spirit of their ancestors, made the establishment of the gospel ministry their first and greatest concern, after they had marked out the boundaries of their habitation, and complied with the terms on which the retention and enjoyment of their grant depended. And how great must have been their zeal, to establish and maintain the institutions of religion in their penurious circumstances ? How cheerfully and liberally they contributed to this great object, their public records shew.

Having aided and comforted with exemplary kindness and patience their aged Pastor under the infirmities of declining life ; and having also paid the last affectionate honors to his remains, their attention was immediately directed to the election and settlement of a successor. Under the superintending providence of God, they were soon directed to one in whom they were perfectly united, and for whose subsistence they made the following provisions.

1st. The inhabitants of Chelmsford do agree to pay Mr. Thomas Clarke the just sum of 80*l.* in manner following, viz :—Twenty pounds in current money, and sixty pounds in provision. viz —Forty pounds in corn of all sorts as God gives.* The other twenty in pork, beef and other flesh; but not exceeding 2 1-2*d.* per lb. Moreover it is agreed that the town shall supply Mr. Clarke with wood for his family yearly, which is by agreement 30 cords yearly.

2d. It is agreed that the town shall pay 60*l.* in money towards the purchase of Corser's land,† lying in Chelmsford, and that they build an house on the said land, which house shall be 40 feet in length, 20 in breadth and 15 in stud, and a kitchen adjoining it 16 feet square and ten feet stud; provided Mr. Clark shall pay one fourth of what this building shall cost.

3d. It is agreed that the said town make addition to the salary above stated, if he stand in need and the town be able thereto.

4th. That his yearly salary shall be paid within the year.

5th. That if the said Mr. Clarke grow discontented and remove and leave the work of the ministry in Chelmsford, then the said house and land shall return to the town; they paying to Mr. Clarke what he hath expended towards the purchase, building and bettering the accommodation. For confirmation of this agreement, we have set our hands this 5th of the 12 month, i. e. Feb. 5, 1677.

THOMAS CLARKE,
SAMUEL ADAMS, *Cpk.*

To the fulfilment of this agreement on the part of the town, Mr. Clarke testified in the following words. 'That the agreement concerning the pur-

1677 Ensign William Fletcher, one of the first grantees and a most distinguished character, died Nov. 6.

*Corn in 1683 was 2 shillings per bushel.

†The homestead of the late Mrs. Grace Fletcher.

chase of Corser's land and the building a house thereon is fully performed by the inhabitants of Chelmsford and accepted by possession of the same.'

27th the 11th month, 1679.

THOMAS CLARKE.

Ministry or Glebe Lands.

It was a general rule of court in granting new townships, to require the grantees to set apart 'one lot for the first settled minister as an inheritance, one for the ministry, as glebe land, and one for a school.' Though no such conditions were enjoined upon the grantees of this township, yet they conformed to this rule, except in the case of schools. They gave a lot to Mr. Fiske as an inheritance.—And looking forward into future times, when real estate would be high and a convenient situation in the centre of the town, hardly attainable, they set apart a tract of land for the sole use of the *ministry* forever, in the following words.

May 31, 1679. By the town's gift and order was laid out to the ministry and for that only use forever in Chelmsford, that is to say,

Thirty acres of upland and swamp be it more or less, and is bounded east by the high way to the training field, south upon a great rock—North upon the land of Cornelius Waldo with a straight line to a stake and heap of stones about it—which is a westerly corner of John Bate's land, and so on a straight line to a pine tree near Stoney Brook path. North west by the town common upland to a black oak, and from thence with a straight line to a red oak, near to the land that was given to the Rev. Mr. Fiske and his son John Fiske, and from thence to a great rock southerly, provided always that there be

1677—Thomas Parker, is granted 6 acres of land on condition he set up his trade of shoc-making.

a sufficient cart-way between the land of the aforesaid Fiske and the aforesaid land, which way is to be four poles in breadth.

Approved by the Selectmen. WM. UNDERWOOD, } *Com.*
JOHN FISKE.

Bell—1680.

ABOUT twenty seven years from the first planting of this settlement, raised in some degree above necessity, the inhabitants began to think of conveniences, and first of all, those relating to the house and worship of God. While some new towns made use of a drum, and others of a horn, to call people together on the Lord's day, the inhabitants of this place at an early period purchased a bell,* and ordered it to be 'hung in the meeting house.' It cannot but strike us with surprise, that while their house of worship was nothing but a rude log hut, or at best but a better sort of barn, and while as yet they had no school-house in town, they should provide a bell for their meeting-house. But this fact serves to illustrate the religious character of the people.

Never let us forget that whatever other things may be neglected, the house and worship of God, the conveniences and accommodations of them, must not be overlooked, and cannot be neglected by a people of religious feelings and habits.

'It was ordered that all the expences appertaining to the purchase and hanging of the said bell be paid out of the town stock, if there be sufficient in hand; if not, that there be so much land sold out of the commons as will purchase and hang it.' This bell was used during the first and second house.—

1682.—John Lowell, first tanner had leave to buy and become an inhabitant, if he set up his trade of tanning.

* The bell bears this inscription, '1682'. It was therefore some years after the town voted to purchase, before they obtained a bell.

But when the third, which is the present, was built, it was thought to be too small; and in 1800 was sold to Cyrus Baldwin, Esq. who has recently sold it for the use of a school house in Tyngsboro.

IN 1683 further provision was made for the 1683. ministry by a grant of ten acres of meadow 'for the use of the ministry forever.' This land was in the north west corner of the town near to Groton, in a place called snake meadow. It was leased to John Spalding and Arthur Crouch, for a succession of years, for four shillings per year, payable in corn at two shillings per bushel. It was given up to Westford as their part of the ministerial lands, when that town was incorporated in 1729.

Wamesit Purchase—1686.

THE tract well known by the name of Wamesit purchase, was the last of the Indian territory in this town. It was sold by the Indians to Jona. Tyng, Esq. and Maj. Thomas Hinchman. Mr. Tyng conveyed his right in the Wamesit purchase, excepting one forty sixth part, to Maj. Hinchman, who sold the whole tract to forty four persons, reserving one share to himself.* These forty six joint proprietors built a wall on the south side, extending from Merrimack river to Concord river, and for some years used the land as a common pasture for their cattle.— It was annexed to Chelmsford 1726.†

The new bell weighs 7 cwt. and cost 100l.

1691.—The new charter commenced, which consolidated the Plymouth, Massachusetts and Sagadahoc grants or colonies into one province. The taxation under this charter, was by single and double rates. 'A single rate is 12d. on the pole, 1d. upon 20s. principal estate.' Doug.

1691.—The first fulling-mill was erected by Lieut. John Barret, on Mill Brook.

*See Appendix No. 8. †See Appendix No. 10.

Note. 1692—The mode of calling and maintaining ministers in congregational societies, originated in an act under William and Mary, passed June 8, 1692. Be it enacted &c. that each respective gathered church in any town or plantation, within this province, which at any time shall be

Bills of Credit—1690.

As we shall have occasion to say much upon Bills of credit and paper currency before we close this history, it will be best here to give a sketch of their origin and depreciation.

The unsuccessful expedition against Canada in 1690 afforded an occasion for an unexpected demand of money, which the government were not able to meet. The expedient devised to extricate themselves from embarrassment at that time was to anticipate the annual tax, by issuing bills of credit of an annual existence. These were punctually redeemed until the year 1704, when a pressure of public expences growing out of unprofitable and calamitous wars, induced the General Court to defer the payment of taxes for two years, afterwards for a longer term, and eventually for thirteen years.—The British parliament at length interposed and limited the postponement of taxes to the 1741. In the mean time new emissions were sent forth, expressed in various tenors, as Old Tenor, Middle Tenor, New Tenor first, New Tenor second. The depreciations of these bills may be seen by the following statement.

In 1702, one ounce of *silver* brought 6s. 10 1-2d.—In 1705, 7s.—In 1713, 8s.—In 1716, 9s. 3d.—In 1717, 12s.—In 1722, 14s.—In 1728, 18s.—In 1730, 20s.—In 1737, 26s.—In 1741, 28s.—In 1749, 60s.

Various schemes were proposed for reducing or rather for preventing the depreciation of these bills, all however were ineffectual. ‘Public institutions

in want of a minister, such church shall have power according to the directions given in the word of God, to choose their own Pastor. And the major part of such inhabitants as do there usually attend on public worship, and are by law duly qualified to vote in town affairs, concurring with the church’s act, the person thus elected and approved, accepting thereof and settling with them, shall be the minister, towards whose support all the inhabitants and rateable estates lying within such town shall be obliged to pay in just proportion.

Act 4, William & Mary.

supported by funds were in a progressive decay.— Officers and Soldiers of the army, with all civil officers were paying the price of this depreciation in a most injurious desproportion.* So violent was the effect of it upon the clergy, to whom the parishes were tardy in making up the deficiency in the value of their salaries, that the Governor informed the general court, that it seemed probable, that many of them would be necessitated to betake themselves to secular employments, for a livelihood.†

Minor's Con. vol. 1, page 84, &c.

Such was the reluctance of the legislature to increase by new taxes, a burden already insupportable, that a scheme was formed to raise a capital upon the security of individuals and with the profits to provide for the annual charges of Government.— They emitted 50,000*l.* at first, and afterwards 100,000*l.* more in bills of public credit, which were deposited in the hands of trustees, chosen by towns to be loaned to private persons, who should be obliged to repay it at stated times with interest, and this interest was to defray the public expences.

1740 ANOTHER scheme was projected to supplant a paper currency by silver coin. The loan was to consist of 60,000*l.* and the borrowers were held to replace it with specie. In this and the 50,000*l.** loan the town of Chelmsford became interested by choosing certain persons to receive 'their proportion of the 60,000*l.* and loan it to individuals in the town. It was agreed that no one should borrow more than 20*l.* nor less than 5*l.* To extinguish the paper currency, which had become extremely oppressive and embarrassing to the people, an act was passed in parliament for re-embursing the colonies in specie. The General Court considered it their duty to provide by law for the rate at which the bills of credit should be re-

*In the 50,000*l.* loan the town took 1401—10.

deemed, and fixed it at one fifth less than their lowest current value, i. e. at fifty shillings for an ounce of silver, which was valued at 6s. 8d.

Origin and value of the old Tenor.

THIS was the origin of the old tenor reckoning.— (An ounce of silver valued at 6-8d. or an English crown,) was equivalent to fifty shillings paper currency. (See Appendix No. 21.) As the design of this law was the abolition of the paper currency, and as the grant of parliament was insufficient to redeem the whole mass of paper money, that the government had issued, the remainder was liquidated by a tax of 75,000l.* payable in bills at the rate above mentioned, i. e. fifty shillings in bills were accounted equal to six shillings and eight pence in specie, or one ounce of silver. And all future debts after March 31, 1750, it was enacted, should be understood to be contracted on silver coin at 6-8d. per oz. And all debts after that time were made payable in such coin accordingly.† This also was the origin of lawful money. Three ounces of silver was equivalent to 1l. lawful money, or twenty shillings.

Third Grist Mill—1695.

DANIEL WALDO, had leave 'to set up a grist mill, at the mouth of stoney brook, below the way that leads to Dunstable between Merrimack river and the bridge.' He was obliged by contract to 'grind the corn and malt of the inhabitants of Chelmsford, except on the fourth day of each week, which was

*Of this 75,000l. Chelmsford paid 1305-15 besides 129-7-6 to their representative.

†See a more particular account of paper currency in Douglass, vol. 1. Belknap, vol. 1, chap. 5.

appropriated to the use of Dunstable.† This advantageous situation has been constantly occupied by a mill under several successive owners. The present proprietor, Wm. Adams, Esq. rebuilt the saw-mill, 1815, and in 1814, the grist mill on an improved plan. It contains three runs of stones, each of which is moved by a tub wheel. The wheels are placed at different elevations, that the uppermost may be used when the water in the Merrimack is at its greatest height, and either covers the other wheels or impedes their motions. As the water in the river falls to its common level, either or all of the wheels may be used at pleasure.

Other improvements deserve notice. The run of stones designed principally for corn has a small fanning wheel, fixed near the mouth of the shoe, to which motion is communicated by a band from the stone, and which impels a current of air against the grain, as it falls into the eye of the stone, and blows off chaff and other light substances. The bottom of each of the shoes of the other runs of stones is a tin sieve, through which fall sand, sorrel seed and other impurities in the grain, which is to be ground. These improvements deserve the attention of all millers.

This brings us to another memorable period, the death of the Rev. Mr. Clarke. After a peaceful ministry of 27 years, he was called to give an account of his stewardship, Dec. 7, 1704.

†Mr. Waldo, was 'to grind the town's corn and malt for half toll, except a small quantity as a bushel or the like, and according to turn as much as may be.'

SECTION III.

Mr. Stoddard.

THE first house of public worship, erected
 1706 like Jacob's stone at Bethel, almost before
 they had provided houses for their own shelter and convenience, had now survived the two first Pastors, who ministered at its altar. It had been standing just half a century, at the death of Mr. Clarke. Two great objects occupied the thoughts of the people, the settlement of a new minister, and the building of a new house of worship. Still retaining the character of a religious people, they were unwilling to dwell in 'sealed houses, while the Lord's house was neglected,' or to give sleep to their eyes until they had re-established the stated ministrations of his word and ordinances.

In about a year and a half from the decease of their last pastor, another was sent, who was most cordially received, as the following minutes taken from the town records, will shew.

June 26—1706.

'At a general town meeting, the church did then and there declare that they had made choice of Mr. Samson Stoddard to be their settled minister, if he shall please to accept.'

1706.—The first iron works were set up by Jona. and John Richardson, on stoney brook. Voted to give Mrs. Clarke a cow of the value of 3^l. \$10. Depreciation 1-75—8-25.

‘On the same day the inhabitants of the town did unanimously concur with the vote of the church.’

‘It was also agreed and voted to give Mr. Stoddard, seventy pounds yearly as a salary, and one hundred pounds as a settlement. On the twenty fifth of the next month, four pounds were added to provide him with wood.’

The quantity of wood allowed Mr. Clarke, was thirty cords: the same was also allowed to Mr. Bridge. If we suppose therefore that four pounds were considered equivalent to thirty cords of wood, and allowing for depreciation about one shilling for every 6s. and 10d. according to the foregoing table, it will make wood at that time about 2s. 2 1-2d. per cord.

Division of Common Lands.

“THE Colonial Government frequently granted townships to certain persons designated in the grant by the name and title of *select-towns-men*, with express or implied authority to grant and dispose of land to encourage settlements and provide for the support of the gospel ministry. The policy of the Colonial government in making such grants, seems to have been well understood to be, to people the then wilderness and provide for the support of the gospel ministry.—The effect of such grants therefore was rather a power in the original grantees to dispose of lands gratuitously, than to hold them as their private estates. At any rate, such was the usage, whether arising from necessity or policy.”

“A very ancient practice, perhaps in the very onset, of the original grantees and their assigns, obtained—to dispose of a five acre right, a ten acre right, a twenty acre right, a thirty acre right, in the common and undivided lands of the township. This was generally done in town-meeting, and divided by a majority of votes without regard to the interests of the proprietors. In this way it is apparent that the greatest proprietor could have no greater influence by his vote than the smallest.”

“Before the union of the territories and colonies into one province, by the name of the Massachusetts Bay, in New-England,* the proprietors of undivided or common lands in some of the towns and precincts, had adopted the practice of stating on their records, each one’s proportion thereof, and of voting according to their several interests.”

“By the statute of 4 William and Mary, sec. 3d, 1692† this practice, before that time well known, is expressly sanctioned by the legislature of the Province, that is to say, where proprietors of “undivided or common lands” in towns or precincts in the province, had stated their several proportions, “each one’s proportion being known, the voices to be collected according to interests,” and where such proprietors had not stated their proportions, as aforesaid, they were by the same statute, to be governed by the Major part of such proprietors, until they should make such statement, and proportionment.”‡

In consequence of the act of the Legislature in 1692, the common lands were divided into four parts, called first, second, third and fourth division. The management of them, fell into the hands of proprietors, who adjusted their several rights and stated their proportions according to some principle of Justice agreed upon among themselves. The first Book of Proprietors’ Records, was burnt with the house in which they were kept, about the year 1715. The only Book now extant begins about 1716.

New-Meeting House—1710.

AFTER much conversation and several public deliberations upon the subject of a new meeting house, it was at length agreed to build a house of the following dimensions. Fifty feet long; forty two broad and twenty two between joints. It was a-May 17. gree-d further to give for the building of Nov. 14. this house 330*l.* in current money with the old meeting house, which was not to be taken down until the new one was finished. It was

* See charter of William and Mary Oct. 7, 1691, third year of their reign.

† See Province Laws, page 19.

‡ M. S. Letter of Hon. James Prescott, Esq. Judge of Probate, for the county of Middlesex.

also stipulated that the town should be at the expense of raising the Meeting-house. It was erected in 1711, finished and accepted by the town 1712. It was afterwards determined to build a small house by itself of 12 feet square and 14 high, "to hang the bell in," and to set it on the south west corner of the ground, on which the old meeting-house stood. But on consultation held with Mr. Snow, carpenter, of Woburn, it was agreed to build a turret on the roof of the meeting-house instead of a separate house for the above purpose.

BEGAN the long struggle for a separation of the west part of Chelmsford, into a precinct or parish. After various fruitless efforts for 14 years, they were incorporated into a parish for the purpose of religious worship. In the interim several families* in the south west part of the town, were by an act of the legislature united with Littleton in supporting the gospel. But when the west part of Chelmsford was formed into a precinct, or parish, these families were restored to their former standing by a repeal of the aforesaid law.

First School House—1718.

WE NOW come to a very important transaction, the building of the first School-house. Hitherto their schools had been kept in their dwelling houses. In 1718, Oct. 27, Wm. Fletcher gave and secured to

*Joshua Fletcher, Josiah Whitney, Benjamin Robins, Moses Foster, Joseph Hildreth, John Reed and Samuel Chamberlin.

1711.—Maj. Tyng was wounded by the Indians between Groton and Concord, carried to Concord and there died. *Family Records, in possession of Robert Brinley, Esq. Tyngsboro.*

Hubbard and Hutchinson say that Maj. Tyng was killed in Chelmsford. They were doubtless in an error.

1720.—Saml. Goold and wife, who came from Dunstable to Chelmsford, were the first persons, maintained at the public expence. The town gave for their maintenance 8s per week.

And in 1727 a horse was provided for them to ride to meeting, when they were able to attend. These were the only paupers in town, until 1747, almost a century from the first settlement.

the subscribers three rods and a half of land, abutted and bounded as follows. Eastwardly at the most eastwardly corner of the burying ground, upon a stake and heap of stones; southwardly upon the burying place; west to a stake and heap of stones, which is the most southwardly corner; on the westerly corner, to a stake and heap of stones; on the northerly corner to a stake and heap of stones; and then to the bounds first mentioned.

EPHRAIM HILDRETH, }
JOHN WRIGHT, } Committee.
JONA. BOWERS. }

Nov. 28, 1718—These presents declare that I, Wm. Fletcher, above said, do give the three rods and a half, above laid out at the northerly corner of the burying place, on which the school-house stands, to them that built it; to them their heirs and assigns forever, and to that use forever.*

WM. FLETCHER—*his seal.*

In presence of

ROBERT RICHARDSON,
SAMUEL HOWARD.

WE have already mentioned the unsuccessful attempt of the west part of the town to become a distinct parish or precinct. This year 1724. they again stated their inconveniences and complaints to the General Court, who granted them leave to be erected into a separate religious society by the name of the west Precinct, of Chelmsford.—This act passed in May. In Dec. following a com-

*This land was laid out on the right of Rev. Moses Fiske of Braintree, son of Rev. John Fiske of Chelmsford, and heir to his estate after the death of his brother John, who died childless.

It was an early established regulation that towns of 50 families should be provided constantly with a school—of a hundred families with a grammar school.

1716.—More than three thousand pine trees were loaned at 2-6d per hundred for the purpose of extracting turpentine.

1717.—The burying ground enclosed by a wall, made for 6-4d per rod, equal to 3s according to scale of depreciation.

mittee was chosen by the town to make an equitable division between the old town and the new precinct. The court ordered that the town should pay 100*l.* to the west parish for their proportionable expence in building the meeting-house.

In 1727, they obtained leave of the town, for an entire separation, and were incorporated by the name of Westford, Sept. 23, 1729. They received by act of court their proportion of the ministerial land and ammunition, which belonged to the town.

Capt. Lovewell's fight at Pigwacket, May 8, 1725.

Among the 33 heroes, who engaged Paugus and his company, consisting of about 80 Indians, were two natives of Chelmsford—viz. Lieut. Jona. Robbins, born in that part of Chelmsford, which was afterwards annexed to Carlisle and from thence removed to Dunstable, from which he set out on the fatal expedition—and John Chamberlin, who also had left Chelmsford and resided in Groton—Lieut. Robbins, was wounded in the first attack.—When they assembled themselves at mid-night, after the enemy had withdrawn from the field of battle, he was found unable to travel; he desired his companions to charge his gun, and leave it with him, which they did; he declaring, 'that as the Indians will come in the morning to scalp me, I will kill one or more of them, if I can.'

'John Chamberlain was well acquainted with Paugus. In the course of the engagement Paugus and Chamberlain discoursed familiarly together. Their guns being foul from frequent firings, they washed them at the pond, when Chamberlain assured Paugus, that he should kill him; Paugus also menaced him, and bid defiance to his threats. When they had prepared their guns, they loaded and discharged them, and Paugus fell.'*

Rev. J. Symms.

* There is a traditionary report, that after preparing their guns, Paugus said to Chamberlain, 'It is you, or I.' Chamberlain gaining a little time in loading, fired first, and Paugus fell.

Paugus was sachem of the Pigwacket tribe.

1722.—John Bates and family had the small pox; and most of them died.

1727.—Dec. 15, Rev. Willard Hall, ordained Pastor over the 2d parish in Chelmsford, the Rev. Mr. Stoddard preached on that occasion.

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A TOPOGRAPHICAL DESCRIPTION OF CHELMSFORD.

CHELMSFORD is situated twenty three miles north west of Boston, on the post-road to Amherst and Windsor. It is bounded on the north by Merrimack river, on the east by Concord river, south-east by Billerica, south by Carlisle; west by Westford, and north west by Tyngsborough. By a measurement in 1781, it was found to contain 13838* acres; 2063 of which are in roads, ponds and sunken lands. It is remarkably diversified by meadows and swamps, uplands and forest trees of various kinds; and intersected by brooks and rivulets. Few townships in the Commonwealth have a greater variety of soil, or possess greater facilities to a profitable market for their various productions. Upon the Merrimack and Concord, much of the land is alluvial and fertile. Thence proceeding south west, lies a pine plain, called Carolina plain, upwards of a mile wide, intersecting the north east and south west part of the town. The soil is shallow and sandy; and of little use except for raising rye. It produces a crop of about ten bushels per acre triennially.— The flour is of a quality superior to that raised on a richer and more fertile soil. The natural growth of this plain is white and yellow pine. It lies in the vicinity of Middlesex canal; and makes advantageous additions to the farms bordering upon it.— The wood is an article of great domestic use, and finds a ready market at the Glass Manufactory.—

* 6 miles square contains nearly 23,000.

The wood lands in the neighbourhood of this great plain produce an alternate growth of oak and pine.

The west part of the town is generally rocky and hard to be subdued; but when much labor and expense have been bestowed upon it, it is found to yield a large crop and to retain its strength and vigor for many years.

So illy suited to grazing is the town, that few families even among the most wealthy make a sufficiency of butter and cheese for their own consumption. Its principal productions for market are English grain and cider. Since the opening of Middlesex Canal, much of the woodland has been cleared up, and its growth sent to the capital. The principal resources of the town are its fisheries, granite, limestone, clay, peat, wood, mills, manufactures, canals and great roads.

Heart Pond.

THE only pond in town, is Heart Pond, which is a very pleasant basin of water of a few miles in circumference, much frequented, formerly, by those who were fond of angling. It lies in the south west corner of the town, and in form resembles a heart.

Brooks.

✓ STONEY BROOK originates in Harvard, passes through the northerly parts of Littleton and Westford, and the north west corner of Chelmsford, where it enters into the Merrimack. It affords a number of excellent seats for mills, which are improved by forges, trip-hammers, saw mills, grist mills, and clothing mills.

Mill brook, rises out of Heart Pond, and takes a south easterly direction to the north part of Carlisle where it shifts its course towards the north, and

falling into the great meadows, in the easterly part of Chelmsford, is called River-meadow-brook, from the junction of Beaver brook; where it takes a north easterly course, until it enters Concord river above Wamesit falls. It has upon it four grist mills, two saw mills, and a clothier's mill.

Beaver brook rises in Tadmuck and other swamps west of the meeting-house, and running a few rods south of it falls into river-meadow-brook half a mile east of the said meeting-house. On this stream, though less than three miles in length, are a saw mill, a grist mill, a carding machine, lathe and apparatus for sawing feloes for wheels, moved by water.

Black brook issues from a large swamp south of Stoney brook, runs about a mile and a half in an eastern direction, and then north east into Merrimack river, half a mile above Pawtucket falls.

Deep brook begins in the north east corner of Westford, and passing through the north west corner of Chelmsford, enters the Merrimack, between Newfield Eddy and Stoney brook.

The town possesses natural advantages, which may be the means of increasing the wealth and population, so as to make it the seat of much business. The two rivers that form its northern and eastern boundaries are connected by Middlesex canal with Boston harbor.

This opens a communication from these rivers, which facilitates the transportation of lumber and produce, and increases their value. The fisheries upon these rivers are lucrative to individuals, and were the laws regulating the taking of fish better observed, would be a source of considerable wealth to those who devote their attention to this business.

When the town was first settled and for fifty years afterwards, Merrimack river abounded with

salmon, shad, alewives and sturgeon,* together with various kinds of smaller fish. With these the mouth of Concord river was also stored. Some of the smaller streams, particularly stoney brook, abounded with shad and alewives. For some years the inhabitants used them to manure their fields. Artificial obstructions across these rivers and brooks, and other causes have greatly diminished the fish; so that they are rather desirable as a luxury, than as an article of cheap living.

The quantity of salmon, shad and alewives, caught in Chelmsford annually may be computed at about 25 hundred barrels, besides a large quantity of other fish of less value.

Mills.

THE advantages of the brooks and rivers above mentioned will best appear from the number of Mills, Machines and Manufactories, built upon them. There are six saw-mills; seven grist mills; one woolen manufactory; and iron works, where hoes and shovels are manufactur'd, and various kinds of curious work done, and irons for machinery cast†; a fulling Mill and clothier's shop. Also a very curious loom for weaving boot-straps, moved entirely by water. This loom, constructed by Mr. John Golding is a great curiosity in these parts, and will, it is believed, bring a handsome income to the ingenious and indefatigable owner.

Lime.

IN the south west part of the town, is a bed of lime stone, of an excellent quality. extending two

*Merrimack, signifies in the Indian language a Sturgeon. In some of the earliest histories of this country, it is called Merrimack or Sturgeon River. *Doug.*

†Messrs. Ames & Fisher.

miles north-east. It has five lime kilns upon it, and from which are annually drawn, about a thousand hogsheads, which may be estimated at \$5 per hogshead.

Peat.

PEAT has been lately found in sundry places.— Few experiments have yet been made to ascertain its quantity or quality. From the few that have been made, it appears highly probable, that many meadows now esteemed of little value, contain vast treasures of fuel, from which future generations will draw their supplies, as the present do from their wood lands.

Granite.

In the north west part of the town, are granite of superior beauty and excellence. They are not found in quarries, but on the surface of the earth, or partly sunk into it. They are of various sizes and dimensions, from one to a hundred tons' weight. They are first split with iron wedges, and then wrought into any form by hammers and other iron tools, at the pleasure of the workman. They are in so great demand for the construction of dwelling houses, churches and public edifices, that eighty workmen, the last season (1817) were not able to answer the urgent calls, which were made for them. A quantity of the value of twelve thousand dollars and upwards, was transported the last year, in a rough state through Middlesex Canal, to the state Prison in Charlestown, where they were hammered and prepared for the builder's use by the convicts.— So extensive has become the knowledge, and so celebrated the beauty of them, that an elegant church was built of them at Savannah, Georgia, in 1818.—

They are found in divers parts of the town; but the best and whitest are in Merrimack plain, or Newfield, and the adjacent part of Tyngsborough. They have acquired the common and discriminating name of 'Chelmsford granite.'

The amount of stones wrought in Chelmsford, and transported to Boston and other places, in 1818, is estimated at upwards of 25,000 dollars.

Clay.

BEDS of clay have been opened in sundry places and considerable attention has been paid to the making of brick; particularly in the east part of the town. The clay is not of the purest and best kind; but is manufactured to good advantage. The local situation and quality of the clay, hold out advantages sufficient to induce enterprising men to carry on the brick-making business upon a more extensive plan, than has yet been attempted.

Schools.

THE town is divided into eleven districts. In all which from eight to ten hundred dollars are annually expended in the instruction of about five hundred youths of both sexes. A portion of the money in each district is annually expended in hiring an instructress to teach the young children and particularly Misses, during the summer months.

Traders.

THE usual and stated number of Traders in English and West India Goods, is seven. Two at Pawtucket bridge, two at the head of Middlesex canal, one on the turnpike, half a mile east of the meeting house, and two in the centre of the town.

Inn-Keepers.

THERE are usually six or eight inn-keepers, who are situated in different parts of the town on the public roads, to subserve their own emolument and the public convenience.

New County.

THE project of a new county to be formed from 1729 the north westerly part of Middlesex, considerably agitated the minds of the inhabitants of this and several of the neighboring towns.—Committees were chosen in this and the four following years, to meet with committees from other towns, 'in order to draw up and project a scheme for erecting a new county in the north westerly part of Middlesex.' The contemplated county was to embrace Groton, Townsend, Pepperill, Dunstable, Merrimack,* Dracut, Litchfield, Chelmsford, Westford, Littleton, Concord, Bedford, Billerica and Tewksbury. Merrimack and Litchfield, were then considered as belonging to Massachusetts. But when the line between Massachusetts and New-Hampshire after a long dispute, was finally established, they were taken into N. Hampshire. The subject of dividing the county was revived again in 1763. But was finally given up*.

The separation of Westford, excited some uneasiness among the more distant inhabitants in the north east part of Chelmsford; a number of whom petitioned the town for leave to form a separate precinct. Their petition was rejected and the representative instructed to oppose it in the general court. This project for a separation was abandoned.

*The boundaries between New-Hampshire and Massachusetts, were settled in 1737.

1729.—Pound was built.—1730—Wall built round the Ministry.

We omitted to notice in its proper place, in order to preserve the narrative of the separation of Westford entire, a circumstance which led to the annexing of the great neck,* or Indian town, to Chelmsford. This land was sold by the Indians in small parcels, and gradually occupied by the purchasers from Chelmsford and other towns, who enjoyed equal privileges in the town with the other inhabitants, till the representative, Mr. Stephen Pierce, who had been chosen to represent the town in the general court for 12 years, was denied a seat in the house. The said Pierce lived in the Indian town.† which had never been annexed by act of court to Chelmsford, though the last purchase of the Indians was made in 1686. Mr. Pierce was refused a seat in the house as the representative of Chelmsford, because he did not reside in that town. This repulse was followed by a refusal on the part of the inhabitants, residing within the Indian grant, to pay their taxes to the town of Chelmsford. The confusion, into which the town was thrown, led to the proper remedy. The town petitioned the Court, that the Indian town called Pawtucket, or more commonly Wamesit, might be annexed to the town of Chelmsford. The great neck or Indian town, was accordingly annexed to Chelmsford by act of Court 1726. This act included both Concord river neck, and the great neck so called, or the whole Indian township, lying between Merrimack river and Concord river.

Baxter's Works—1730,

SAMUEL HOLDEN, Esq. of London, whose munificence was extended to several other churches and

*See Appendix No. 10.

†His house, the cellar of which is now visible, was between Capt. Isaac Chamberlain's and Mr. Samuel Marshall's houses.

incorporations in America,* presented to the church and congregation in Chelmsford, the works of Richard Baxter, in four folio volumes. This donation was made at the desire of Richard Bill, Esq. of Boston. It was the donor's direction that the minister and two brethren of the congregation be accounted the trustees of this gift; that one volume be always kept in or near the house of worship for the use of people on the Sabbath; that the other volumes be lent to the inhabitants of the town, and to neighboring ministers within three or four miles, to be returned at the expiration of 3 months.

Mr. Stoddard's Death—1740.

WE come to another pause in the history of the town, the surprising death of Mr. Stoddard. For three or four years previous to his death, he was exercised with dejection of spirit and a partial derangement, by which he was incapacitated to discharge the public duties of his office. During his indisposition the town partially supplied the desk at their own expence. His sun descended in thick clouds, Aug. 23, 1740†.

On the 13th, Oct. at a public town meeting, it was resolved that the 23d inst. be set apart as a day of solemn fasting, and that the Reverend's Mr. Baxter, Mr. Hancock, Mr. Rogers and Mr. Swan, together

*He bestowed charites in New England, to the amount of £4,847—His wife and daughter, £5,585.

†He was found dead in his well.

1733—An order passed to build a house for the poor—The same year the town treasurer paid 1*l.* for the head of a wild cat; and four pounds for the head of a wolf, to be reimbursed by the Province Treasurer according to act of court.

1737—Road from Hunt's to Clarke's ferry, south side of Merrimack, laid out by order of the court of sessions.

1741—The town treasurer paid 47*l.* 10*s.* for squirrels, crows and black birds—squirrels 2548—black birds 522—crows 29.

1742.—paid 33*l.* 19*s.* for 1922 squirrels and 168 black birds, one spow.

with the pall-holders, be invited to attend and give their advice relative to the settling of another minister. At the same time it was voted to pay Mrs. Stoddard, 132 $\frac{1}{2}$. for the charges of the funeral of her deceased husband, and their lamented Pastor.

SECTION IV.

Mr. Bridge—1740.

“MEN never appear with greater dignity than when performing those joint-acts of worship, by which they honor their maker and improve their own minds.”

Dr. Sumner.

In about four months after the decease of Mr. Stoddard, the town ‘unanimously made choice of Mr. Eb. Bridge, to be their minister.’ For his support they granted him 180*l.* yearly as a salary, and 500*l.* as a settlement, to be paid in province bills. At a subsequent meeting 20*l.* more in province bills was added to his yearly support.* He was ordained on the 20th of May 1741.

Intermission between the public exercises on the 1741 sabbath, was very judiciously regulated for the accommodation and convenience of all the inhabitants of a country parish or town. It was one hour and a half, during the three spring months, two hours during the summer months; one hour and a half through the fall months, and one hour in winter. This arrangement was re-established in 1816.

*The sum of 200*l.* in paper currency at that time was equivalent to about \$162,68, and 500*l.* in do. equivalent to \$308 70. An ounce of silver, or 6-10*d.* was accounted in 1741, equal to 28*s.* paper currency.— See preceding table, page, 28. Wood was 10 shillings per cord, or about 37 cents

1741.—This and several successive years, persons were chosen to pre-

The perpetual changes in the value of the circulating medium, or paper currency, which so embarrassed trade and business, subjected ministers to great sufferings and involved them in continual contentions with their parishes, who were backward to do justice, and slow to understand their own duty, or to sympathize with their suffering teachers. The period of Mr. Bridge's ministry, was peculiarly trying to Clergymen. In nine years from the settlement of Mr. Bridge, the medium on which his salary was calculated, had lost more than half its value. In reality it matters not whether the value of money fall, or the price of the necessaries of life rise. The only standard to prove the value of an annual stipend is the number of necessaries and conveniences it will purchase. The depreciation of salaries from 1789 to 1815, has been in full proportion to that of paper currency during the nine first years of Mr. Bridge's ministry.

But so just to themselves and to Mr. Bridge, were the people as to enter into a new contract, establishing his salary upon corn, rye, beef and pork.—But even this was found on two year's experience to be attended with many difficulties. In 1752

vent the destruction of Deer, agreeably to a law of the province.

1742.—Gave Daniel Shute, £8 per month for teaching school—but in 1744, they hired him for £2 lawful money—which is the first record made on the town books in lawful money, after the depreciation of paper money.

1748.—An act was passed for calling in bills of credit, by a tax of 75,000*l.* to be paid in bills of credit, of the new or middle tenor, or by Spanish dollars, at the rate of 11*s.* and 3*d.* of the tax per dollar. Chelmsford, paid 305*l.* 15*s.* province tax and 39*l.* 7*s.* 6*d.* to their representative. Billerica 315*l.* 15*do.* and 40*l.* 7*s.* 6*d.* Representative.

1751.—Road laid out through Concord-river-neck, from Billerica line, by Eben. Frost's to Zebediah Keyes' house.

1750.—Town records, first dated according to the new style.

1752.—Began the long struggle to form a new town from the corners of Chelmsford, Concord, Bedford, Billerica and Acton.

1753.—The meeting-house was repaired by clapboarding with pine split clap-boards, new window frames and sashes were made, and the house new glazed. Micajah Morrill, of Salisbury, was employed to glaze it, and received for his services 12*l.*

therefore a new agreement was mutually made, by which his salary was fixed at 3*l.* lawful money and thirty cords of wood. This was his stated stipend during the remainder of his ministry. Frequent additions were made after this to render the nominal sum equivalent to its real value at the time of this contract.

Jona. Tyng, John Alford Tyng and Willard Hall, 1754 Junr. petitioned the town to see if they would set off 300 acres of land on the north-erly side of Chelmsford to Dunstable. The town rejected the petition and instructed the representative to use his influence to 'prevent the great and general court from granting the request of the petitioners.' Whether it were owing to the influence of the petitioners or their powerful arguments, in support of their request we know not. But the said land was set off according to their wishes, which is the cause of the extreme crookedness of the line between Tyngsborough and Chelmsford. The annexing of this land to Dunstable, brought all the Tyng farm within that town, and made the town line conform to its boundaries.

About this time much disturbance was occasioned in the town and church by one Hide, a Taylor, who moved into the south part of the town, in the autumn of 1753. That section of the town being disappointed in their wishes and attempts to be set off from Chelmsford, in order to unite with sundry inhabitants of certain other towns to form the district of Carlisle, their minds were predisposed to seek and be satisfied with any mode of public worship and instruction, however contrary to the order of the gospel, that seemed to promise redress of what they conceived to be a grievance, distance from pub-

1755—Deac. Eben, Gould, taught the first Singing school ever kept in town, which was continued for three months from the 7th day of Ap. He received for his services 1*l.* 12*s.* lawful money per month.

lic worship. The said Hide seizing the favorable moment of disaffection offered himself as a preacher, and turned away many from their usual place of worship. Among these were several church members, whose irregular conduct was thought to deserve notice and censure. After a prudent discipline and patient waiting, exemplary candor and lenity by the church for fourteen years and with some for 26 yrs. they were all brought back to the fold, whence they had departed.*

The request to be united with the intended inhabitants of Carlisle was again renewed and again denied by the town. But in 1760 the petitioners in the south part of Chelmsford, with certain others belonging to Billerica, Bedford, Acton, and Concord, obtained an order of Court, notifying the inhabitants of the aforesaid towns to shew cause why the prayer of the petitioners should not be granted. In 1780 they were set off into a district and in 1805 incorporated into a town by the name of Carlisle.

Bible—1762.

JOSHUA HENSHAW, Esq. of Boston, presented to the church a very elegant folio Bible, to be read

*See Memoir of Rev. Mr. Bridge.

1756.—Jean Landru and a large family, being French from Nova Scotia, were thrown upon the town and maintained at the public expence, until the end of the war in 1763, at an expenditure of 200l. which was reimbursed by the province, agreeable to an order of Counsel. †

1763.—Col. Stoddard presented a cushion for the pulpit and a number of Psalm books to the town; for which a vote of thanks was passed and an order to record the same.

1764.—First voted to hire four school Dames' to instruct the young Children.

†Jan 21, 1757.—In Council resolved, that the selectmen or overseers of the poor wherein any of the French inhabitants of Nova Scotia are placed, be directed whenever they shall offer an account of their disbursements for the support of them, that they annex thereto a list of the several French persons in such town, with an account of their age, sex, health and capacity for labor.

1755—Jona. Barron was killed at Lake George, Sept. 8.

publicly on the Lord's days. It is printed on thick, wire-wove paper with a large fair type. Both the paper and execution of the work excel any edition of the Bible, that has been carried through the press in this country. It was printed in 1739.

The conditions and provisions annexed by the generous Donor, are these: viz. 'that the Bible be read publicly in the Congregation on the Lord's days. That it be used in this wise by the minister of the church and congregation and by him only.— That if at any time there should be more than one church in this town, the aforesaid Bible is to be the property of the first church; and if the practice of reading the scriptures publicly should cease by vote of said church, then the said Bible is given by the Donor to the Minister of said church for the time being, not to be his own property, but to be used and improved by him and his successors always.'— This Bible was new bound at the expence of the church 1812.

The ministerial land was cleared. It was considered of little value to the ministers, who were supplied with wood by the town. Mr. Bridge, with a view to the improvement of the land and future advantage of the town agreed with "sundry persons to cut and carry off the wood, on condition that they would clear also and mow the bushes a certain number of times." The wood was carried off, but the conditions were not complied with, as appears from the following letter, addressed to the town.

Brethren—I have been using some endeavors for several years, to have the ministry cleared, in a manner advantageous to the town, as well as to myself. That I might not do any damage through my own unskilfulness and want of judgement in such an affair, I asked the favor of Mr. Perham to assist me so far as to assign to the persons their respective lots, and to say how many times they should mow the bushes. Mr. Perham, accordingly afforded me his

help, and the persons took their lots upon certain conditions, as he is able to testify. They have cut and carried off the wood, but as yet the conditions are not performed. It is my desire to live peaceably, therefore could use no other than persuasive arguments with the persons concerned.— These have proved ineffectual. Therefore ask the favor of the town to interfere and see that justice be done; because if the matter remain so, damage will arise to the town.

Your servant in the Gospel,

EBENEZER BRIDGE.

To Samson Stoddard, Esq. Moderator, to be communicated,
March 7, 1763.

As we approach the memorable era at which the
1765 arduous struggle for the preservation of the
'rights belonging to british subjects' commenced, the municipal transactions become peculiarly interesting. A minute detail of which will do honor to the actors of that day, and instruct posterity by developing the resources which a distressed and indigent yet united people always find within themselves, and the effectual energies, which a free people can put in requisition for the attainment of their liberties. Tho' highly loyal, while the hope of redress, or of royal justice could be reasonably cherished; yet when forced to relinquish it, the inhabitants of this town entered into all the measures, recommended by the provisional and provincial government with a promptness, decision and ardor, unrivalled by any town in the province, or continent.

When the stamp act in 1765, began to excite tumults and riotous opposition in these colonies, Col. Samson Stoddard, the representative requested instructions how to act with regard to this affair. A committee was appointed to draw up instructions, who reported the following, which were unanimously adopted.

1768.— Wood per cord about 87 cents.

This being a time when by reason of several acts of parliament not only this province, but all the English colonies on this continent are thrown into the utmost confusion and perplexity; the stamp act as we apprehended, not only lays an unconstitutional but also an insupportable tax upon us, and deprives us as we humbly conceive, of those rights, and privileges to which we are entitled as free-born subjects of Great Britain by the royal charter. Wherefore we think it our duty and interest at this critical conjuncture of our public affairs, to direct you, sir, our representative to be so far from countenancing the execution of the aforesaid stamp act, that you use your best endeavors, that such measures may be taken and such remonstrances made to the King and Parliament, as may obtain a speedy repeal of the aforesaid act; and a removal of the burden upon trade. We also desire you to exert your influence to use the public monies with frugality and to the promotion of the interest of the people at large.

EPHRAIM SPALDING,
AARON CHAMBERLIN, } Committee
TIMOTHY CLARKE.

1768 **WHEN** governor Bernard hastily and passionately dissolved the General Court; 'on a proposal of the selectmen of Boston, to the several towns in the colony, for a convention to deliberate on constitutional measures, to obtain redress of their grievances,' this town was among the ninety eight,

Origin of Baptist in New England.

The first separation of the ana-baptists to form a peculiar church was at Rehoboth 1651. From this, sprang a church in Swansey, out of which proceeded the first church in Boston, gathered May 28, 1665. *Doug.*

Baptist Church in Chelmsford.

On the 22d of Oct. 1771—nine men and fifteen women, dismissed mostly from the 2d Baptist church in Boston, united in forming a church in Chelmsford, agreeable to the Calvinistic Baptist principles. Their first Pastor was Rev. Elisha Rich, ordained Oct. 5, 1774. He removed after 3 years and was succeeded by the Rev. Abishai Crossman, who was succeeded by the Rev. John Peckins, the present pastor. *Rec. of Bap. Ch.*

which sent committees to this convention. Col. Stoddard was chosen to meet in convention with other committees at Boston, April 22 'to consult the good of the province in loyalty to his Majesty.'

January 11—1773.

At a town meeting called 'to know the sentiments of the people, relative to certain grievances under which the colony is laboring, particularly the extraordinary stipends of the Judges of the superior court appointed from home; also to consider a Bill of rights and a letter from the town of Boston, a committee was raised to report upon this subject,* who at an adjourned meeting reported as follows.

We are fully of opinion that the inhabitants of this province are justly entitled to all the privileges of Englishmen and to all those rights inseparable from them as members of a free community. We are sensible that some of these rights are endangered. In such unhappy circumstances, the only question that can arise is, what method is most suitable to obtain redress. Whatever doubts may arise about the particular mode, of this we are confident, that all rash, passionate proceedings are unjustifiable in so delicate a crisis. When a community thinks its rights endangered, they should always weigh consequences, and be very cautious, lest they run into a step, that may be attended with the most deplorable effects.

*David Spalding, Jona. W. Austin, Esq. Capt. Oliver Barron, Samuel Berham and Benj. Walker.

1770.—Col. Simeon Spalding, was present at the extraordinary session held in Harvard College.

1771—The town cleared up part of the ministry land, for which they paid 82. The occupant Mr. Bridge had agreed to mow the bushes annually, if the town would clear it up faithfully by a stipulated time.—The condition not being fulfilled on the part of the town, the occupant refused to perform his part. Thus it remained uncultivated and almost useless until 1803.

In 1772, Jan. 14 and 15, a meeting house was erected near Heart Pond for the worship of the Baptist society.

‘The cause of liberty, says a fine writer, is a cause of too much dignity to be settled by turbulence and tumult. When the passions of a people are inflamed, reason is too often silenced; and they soon forget the cause, in which they originally embarked.— Whereas the patriot on true principles always endeavors to keep those principles in view. Conscientious that he is a member of community, he will endeavor to come up to all the obligations resulting therefrom, and keep every part thereof entire.— Therefore, while he coolly and firmly pleads his own right, he will not forget that of his sovereign; but will be always sensible that loyalty to the sovereign and regard to the liberties of the subject are very consistent things.” We are full and clear in these sentiments and hope to regulate our conduct by them. We at present labor under grievances.— We heartily concur with our brethren of Boston, that it is high time these grievances were redressed. But we think the General Court, who represent the province the only proper body to perform this task. We are therefore of opinion that *we* can do nothing consistent with that wisdom, which should govern a free people; but prepare the following instructions to our representative.”

To Mr. Simeon Spalding, Representative of the town of Chelmsford, in the General Court of this province.

‘We would earnestly caution you against consenting to any rash and passionate measures, which will not only sully the dignity, but finally prove the utter destruction of the cause we pretend to support.’

The following remarks are worthy the consideration of all just and wise men, when they deliberate on the stipends of men in public office, whether in church or state.

‘The stipends, say they, annexed to the offices of the Judges of the superior court are complained of as a grievance; but would it not be proper at least to enquire, whether this be not in a great measure owing to some defect in ourselves; whether the provision formerly made by us was not *miserably* deficient, and utterly unworthy the highest court we boast of, and the dignity of the province itself.’

‘We hope those little animosities and reflections that involve persons not things, and which have been too frequently used, may be utterly banished; that you will be careful not to trample on Majesty, while you are firmly but decently pleading for the liberties of the subject. In fine we wish you that wisdom, which is from above, and we pray God, that your conduct may be such in this important crisis as the coolest reflection will justify.’

May 30—1774.

To be ready to meet the storm, which was collecting, committees of correspondence were chosen in every town. By these committees, information was easily communicated, and the people enabled to act in concert.

The committee of correspondence appointed at a meeting of free-holders, consisted of Jona. Williams Austin, Esq. Capt. Oliver Barron, Samuel Perham, David Spalding, Benjamin Walker, Aaron Chamberlin, Capt. Moses Parker, Samuel Stevens, Jr. and Simeon Spalding.

“Then at a very full meeting of the free-holders and other inhabitants in consequence of letters sent from Boston, containing matters of as great importance as ever came before a town meeting, the town proceeded to give their sentiments in the following spirited declaration.”

It is the opinion of this town that the present day is as dark and distressing a day as this country ever experienced. And when we consider the aspect of the times, we think the question is whether we will submit to the arbitrary, lawless, tyrannical will of a minister, or by using those powers given by the God of nature and which it were sacrilege to surrender, we will prevent so awful a catastrophe. It is extremely afflictive to consider, that if we are made slaves, it will be by a nation in whom we have gloried, whose honor was dear to us, and to secure whose reputation the best, the richest blood of this country has been spilt.

Whoever is acquainted with the annals of this country must know, that there never was a time, when it was not our ambition to expend life and treasure for the service of Great Britain. And when after all this waste of blood and treasure we found acts, passed for the purpose of raising a revenue, the direct tendency of which was to entail slavery upon us, and upon our posterity, we were willing to impute it to any other cause than a direct intention. And it has been to the honor of the towns in this province, in their instructions to their representatives, and of the house of representatives in their proceedings, that they have remonstrated and reasoned on the nature, tendency and consequences of such acts. But these remonstrances and arguments have been totally disregarded. * * * * *

After cool reflection we are of opinion, that the notion of the right of parliament to tax the people without their consent for the purpose of raising a revenue is utterly unconstitutional. We have no conception of taxation without representation. And

First Provincial Congress at Cambridge, 1774, Dec. 10. The men hired for one year to go into the continental army, and procured by classing the people, were obtained for 30*l.* bounty per man. Incidental expences to each class about 8*l.* 4*s.* 1-2*d.*

as we suppose it productive of absolute slavery, so we must be justified in never submitting to it.

France was once free, but in consequence of submitting to taxation without representation, their estates and lives are at the absolute disposal of the king. The Cortes of Spain had once the same rights as our parliament; but having allowed the King on a particular occasion to raise money without their interposition, *they* lost their authority, and the people their freedom.

The present act respecting the blocking up of the port of Boston, we consider dangerous and destructive. We are not so lost to every generous principle of the human mind, as not to sympathize with our brethren of Boston, who have in a more especial sense been struggling in a common cause, and are now suffering for our common liberties. We are determined to support with all our power the town of Boston, in defence of rights common to us all, and never to submit to the iron hand of despotism and oppression.

It is with grief we find, that the house of representatives are removed from their ancient seat in Boston. We hope, that as former houses have protested against such indignity, so the present house will not tamely acquiesce in it.

We are obliged to say, that so far from thinking the late Governor Hutchinson a friend, we look upon him to have been enimical to the province, and we think the man who would 'abridge English liberties,' would willingly see the town of Boston ruined, and the civil policy of the province subverted. *

We resent the base treatment, which that illustrious defender of American liberties, DR. FRANKLIN, has received for detecting such wicked designs, and we have the pleasure to be assured, that though he.

may be reviled, *he cannot be disgraced.** May he still live to be the guardian of our rights, and the scourge of the enemies of our liberty on both sides of the Atlantic; and when he dies, may mourning patriots erect a monument of marble, to perpetuate his memory. *****

In such a situation we do not think it sufficient only to weep at the distresses of our country; but we believe that our union is our life, the contrary our death. We mean therefore to preserve this union inviolable at all hazards. We are determined in a manly, firm, virtuous, and joint way, neither to yield to fear on the one hand, nor intrigue on the other, in defending and preserving our liberties. And before they are wrested from us, we will struggle hard, very hard for them, considering ourselves as the guardians of unborn millions. And O our God, in the midst of this struggle, which we think is agreeable to thy will, we look up to thee for direction and assistance! May the liberties of America, still flourish under thy smile, as they anciently did

* See Ann. vol. 2 page 317, Dr. Holmes.

Provincial Congress, Watertown, May 1, 1775.

It has been represented to this Congress, that about five thousand of the inhabitants of Boston, are indigent and unable to be at the expense of removing themselves. Therefore resolved that the Selectmen and Committees of Correspondence most convenient to Boston, aid and assist such poor inhabitants of said town, with teams and waggons as shall procure a certificate from the Committee of donations, that they are not able to remove themselves. And it is further recommended to the Selectmen of the several towns specified in the annexed schedule to provide for such inhabitants, in the best and most prudent way, until this or some other Congress, take further order thereon, and render their accounts to this or some future Congress or house of representatives for allowance, which reasonable accounts shall be repaid out of the public treasury.

The form of the certificate was as follows, "The bearer — and his family, removing out of the town of Boston, are recommended to the charity and assistance of our sympathizing brethren in the several towns in this province.

By order of the Committee of donations.

A. N.—Clerk.

Four in family.
According to the schedule referred to above, 49 persons were assigned to Chelmsford and 54 to Billerica. *Papers on file, Town Clerk's Office.*

in the days of our fathers. And do thou give us a head to contrive and a heart to execute! Grant that in the most adverse situation of our affairs, we may trust in thee. And may this be the prevailing sentiment of us all, 'In freedom we're born and in freedom we'll die'.

September 29—1774.

A town meeting was called to choose a representative to attend at the next session of the General Court, to be holden at Salem, Oct. 5. The representative was instructed to adhere firmly to the charter of this province, granted by William and Mary, and to do no act which could be *possibly* construed into an acknowledgement of the validity of the act of parliament for altering the government* of the Massachusetts Bay—to acknowledge the Hon. Board of Counsellors, elected by the general court last May, as the only rightful, constitutional Council of this province; to join with the members, who may be sent from other towns in the province, and meet with them at a time to be agreed on in a general Provincial Congress.

When Parliament on hearing of the destruction of the tea in Boston, passed the act, which shut up the harbor of Boston, and deprived its inhabitants of the means of subsistence, this town expressed their deep sympathy in an address, and evinced the sincerity of it by sending immediate relief. A drove of sheep was gratuitously collected and Messrs. Samuel Howard and Simeon Stevens, appointed to

* The Council heretofore had been chosen by the general court, but an act of parliament, passed this year, invested the right of appointing counsellors in the crown, and that of appointing and removing Judges of the inferior courts, commissioners, sheriffs, &c. in the Governor. See Ramsey's His. Am. Rev. vol. 1, p. 105.

1774.—A new burying place, was granted and given in the south west part of the town, by Dr. John Betly, and accepted by the town.

take charge of them and see them delivered to the sufferers in Boston.

At the first Provincial meeting in Concord, two delegates Jona. W. Austin, Esq. and Samuel Perham, appointed by the town, were present. For an adjourned meeting of this provincial congress in Cambridge, Feb. 1, 1775, was chosen a new delegate, Col. Simeon Spalding. To carry the measures, adopted at this and a subsequent meeting on the following November into operation a committee of Inspection was chosen, consisting of Capt. Oliver Barron, Dr. Jonas Marshall and Capt. Benjamin Walker, whose duty was to prevent the purchase and sale of any goods, wares and merchandize, imported from Great Britain, Ireland and the provinces thereunto belonging. A committee of correspondence was also raised and joined with the Committee of Inspection, unitedly constituting a committee of safety.

Agreeably to the plan, proposed by the provincial congress, for the immediate defence of the province, the town voted to raise fifty two minute men, including officers, who were to be disciplined half a day every week, and to receive 8*d.* per man, for every half day over and above what the militia are disciplined: To equip the alarm list, and to provide arms, and blankets for the soldiers, to be enlisted under Capt. John Ford.

Moral Reform—1774.

THOUGH the town has never been very much distinguished for dissipation of manners, for idleness and intemperance, riot and excess; yet at this time it seems there were certain persons of loose morals and dangerous habits, who were introducing and abetting practices highly alarming to the more sober and virtuous part of community. To arrest the progress of growing iniquity, an article was inserted

in a warrant for calling a town meeting, of the following import, viz. to see if the town will empower some suitable persons to take such measures as they shall think proper to punish and discourage vice and profaneness, and call to an account idle, disorderly persons, who waste their time and substance in public houses at unlawful gaming, horse-racing and excessive drinking, frolicking and sabbath-breaking.— Upon this article the town adopted a judicious measure, which may instruct future generations, how to proceed in like circumstances. The Selectmen and fifteen others* were empowered to devise and execute such measures as they may think proper for promoting a reformation among persons of the above description.

The committee reported as follows. 'That the said Committee make inquiry and obtain the best information that may be had of idle, disorderly persons, who waste their time and substance at public or private houses, in unlawful gaming, excessive drinking, or frolicking, and such as are known to be frequently at horse-racing, or guilty of profane cursing and swearing, or of Sabbath breaking, or of any other unlawful and unbecoming behaviour; and that their company be shunned; and that people leave off dealing with them as far as is consistent with good reason and justice, not entertaining them in their houses by night or by day; but manifesting a dislike to their conduct, and bearing testimony against their vicious practices, look upon them as disturbers of the peace and good order of society; that the committee converse with such persons, and use their endeavors

*Selectmen.—David Spalding, Capt. Oliver Barron, Joseph Warren, John Minot, Zebulon Spalding.

Committee.—Simeon Spalding, Joseph Adams, Jona. Bigford, Aaron Chamberlin, Samuel Stevens, Jr. John Ford, Benjamin Parker, John Roberts, Benja. Walker, Dr. J. Marshall, Thomas Marshall, Samuel Howard, David Parker, Benja. Fletcher and William Pierce.

to reform them ; and that those continuing in such practices, be put out by the committee to some honest and lawful employment ; and finally that the town will aid, assist and support said Committee in proceeding with such offenders accordingly.' This report was unanimously accepted, and the measures it prescribes, were found effectual to the desired reform. Let vice be branded with ignominy, and it will hide its head in confusion.

May 29—1775:

COL. SIMEON SPALDING was elected to represent the town in a Provincial Congress at Watertown, which was to meet on the 31st inst. He was empowered to act in this capacity six months and no longer. The same year, the town directed the Selectmen to purchase 4 cwt. of sugar and 300 bushels of salt at Salem, to be kept for the town's use.

To all the actual engagements on this memorable year, the town contributed its full proportion of men and means, and bore its share in the misfortunes of both. Col. Moses Parker and Capt. Benja. Walker, were wounded in the battle on Breed's, or as it is more commonly called Bunker's hill, carried captive into Boston and there died. See Appendix; No. 12.

May 13—1776:

ANTICIPATING what they supposed and hoped would be the final determination of the continental

1776—Were chosen to set the psalm on Lord's day, Dea. Ebenezer Goold, Capt. Joseph Emerson, Reuben Goold, John Freeland, Capt. Jonas Pierce, Thomas Davis, John Robins, William Fletcher, Junr.—Leave was given to the singers to set by themselves in the second seat of the front Gallery. This privilege, obtained with difficulty, was all that could be obtained at that time. Fearful of dangerous innovations, the people reluctantly yielded to improvements.

1775—Mr. Nathaniel Coverly removed from Boston to Chelmsford,

congress, the town passed a resolve, that if it should be the pleasure of the Continental Congress to declare an independent state with respect to Great Britain, they would stand by them and support them at the expence of life and fortune. To be prepared for such an exigence, they agreed at the said meeting in May to purchase shovels, spades, pick axes and narrow axes, fises and drums, agreeable to an act of the General Court. And at another meeting in October 14, the town expressed their full consent, that the present house of representatives with the council of the State in one body, form such constitution of Government for this state as they judge most conducive to the safety, peace and happiness of this state in all after generations; and that such constitution, when formed shall be published for the perusal of the inhabitants of the state, before it be ratified.

The resolutions adopted by the assembly of Massachusetts against the proceedings of the British Parliament, and the proposals for a colonial congress at New-York, were all approved by the freemen of this town. They approved of the acts of court for preventing monopoly and oppression and chose a committee to carry them into operation. A levy of 5000 blankets for the army was ordered, of which the town's proportion was 19.

and set up his printing press, in the south part of the town. Sundry pamphlets and small works were executed at this press, dated Chelmsford, New-England, &c.

J. Farmer's MS. Letter.

1776, Jan. 4.—Resolved by the House of Representatives, that 4,000 of blankets be provided by the Selectmen of the respective towns in the province, and paid for out of the province treasury. Chelmsford 12—BillERICA 18.

Papers on file, T. C. Office.

1776.—A soldier returning from the army, called at Dr. Jonas Marshall's; who with his whole family took the small pox from him. Mrs. Marshall and two of their children died.—Dec. 17, the first child died—19, Mrs. Marshall—24, an infant child.

1777.—Samuel Lufkin and his wife and Solomon Keyes died of the small pox, April following the death of Mrs. Marshall and her children. The former died at the house now owned by Maj. Joseph Fletcher, the latter at that possessed and occupied by Mr. Wm. Laws.

Thirty men were raised for the three years service or during the war. The town agreed
 1777 to give them 20*l.* bounty per man, over and above what the continent and state offered. This bounty was in 1781, permuted for twenty heads of horn cattle, of a middling size, per man. If the war lasted but one year, they were to have their cattle at one year old; if it continued two years, at two years old and so on in the same proportion.

The scarcity of specie and the uncertain value of paper currency suggested various expedients for supplying the place of money, in carrying on the war. The bounty and wages in some instances were paid in corn, in others, in cattle. Another expedient was to supply the families of soldiers with the necessaries of life. To prevent exorbitant demands and charges for the articles thus furnished to the families of soldiers, a Committee was chosen to join with committees from the westerly part of the county, in order to regulate and fix the price of labor and of necessaries.

Thus without money or with very little, the town paid the soldiers it furnished for the war; and by such methods an arduous and expensive struggle for liberty was long maintained and finally brought to a successful close.

A new levy was called for, partly to join Gen. Washington's army at North River, or Hudson, partly to go to Rhode Island. The requisition of

1777.—Voted to accept the 80 bushels of salt provided by government for said town.

1777.—A volunteer company under Capt. John Ford, was engaged Sept. 27, and marched Sept. 30, to reinforce the northern army. This was at the request of the General Court. The object was to check the progress of Gen. Burgoyne, who it was feared would march through the country. This company had the satisfaction to witness the surrender of Burgoyne, before it returned. See appendix No. 12.

1778.—The Legislature ordered a levy of shirts, shoes and stockings for the army, of which this town's proportion was 47 shirts and as many pairs of stockings and shoes.

eleven men for the continental service to the westward was for nine months, and that of three men for Rhode Island 3 months. The town gave at this time \$100 bounty to each soldier.

1779.—This year the town received a quantity of fire arms and steel from Government, which were sold at auction to the inhabitants of the town on condition that the fire arms should not be struck off at less than 22 dollars a piece, nor the steel at less than ten shillings per pound.' The overplus after paying the first cost and expense of transportation was paid in to the town treasury

Another requisition of fifteen men for Tycondaroga, was made to be enlisted for 6 months.—
1780 These were engaged for a hundred bushels of corn per man as a bounty. The militia officers were empowered to hire and the Selectmen to raise money and produce by which to pay them. A demand was made this year by the government, upon the respective towns in the Province for clothing to supply the army. The depreciation of paper money may be learned from the following items. A horse bought of Ephraim Spalding, Esq. for the army cost 91/11. a blanket 100/. Col. Simeon Spalding's account for attendance and necessary expences 55 days at Cambridge in a convention for forming the constitution was 990/. And the Rev. Mr. Bridge's salary from September to March, 8 months, was set at 3,600/.

In a resolve of the legislature of this province, passed June 22, 1780 each town was required to furnish a certain quota of beef, for the continental army. The town voted to raise 36,720 dollars instead of the beef required. Voted also to raise 40,000 dollars to pay the 9 months continental soldiers, and three months militia men, together with

1779—Capt. Samuel Stevens and Oliver Barron, Esq. attended the convention at Concord.

their bounty; for which the Selectmen and militia officers, had given their notes payable in corn, at 50 dollars per bushel. It was also agreed that every dollar of the new emission should be equal to 12 $\frac{1}{2}$ in said taxes. The expenditures of the town this year for horses and supplies for the army, amounted to 61.832 $\frac{1}{2}$.

The rapid depreciation of paper money, the little probability of its rising again, together with the inexplicable difficulties in which it involved the people, induced the town to lay it aside and make their grants in specie. The expenditure for horses provided for the army this year was 3340 $\frac{1}{2}$.

Constitution.

WHEN the new form of Government, or constitution, came before the town for their approbation, one hundred legal voters were present. After hearing it read and deliberating upon each article separately, it was adopted with the exception of one clause in the 3d art. In the qualification of governor, for his office, the word Christian was exceptionable in the minds of some, as leaving a door open for the admittance of a Papist into the chair of state. It was proposed to insert the word protestant in lieu of christian. It would then stand the Governor shall profess himself to be of the *protestant* religion.— This amendment was approved by the town. When the final vote was taken 92 were in favor and only eight against it. These objected only to the clause above mentioned.

In the well meant, but mistaken and unjustifiable efforts of a party in the Commonwealth to obtain redress of grievances in 1786, commonly called the Shays Insurrection, this town gave decided proofs of their love of order and good government, of their enlightened zeal and patriotism. Committees were

chosen to meet committees from other towns at Concord, to devise measures for suppressing the Insurgents. A large detachment of the Militia joined Gen. Lincoln's army, and were with them on the memorable 30th of Jan. when they performed a march of 30 miles without refreshment, through deep snows, in a stormy and severely cold night—a march that would have done honor to the veteran soldiers of a Hannibal or a Napoleon.

Canal—1792.

THE increasing demand for wood and lumber at Newburyport, and the abundant supply, that might be obtained in the vicinity of Merrimack river, suggested the plan of a canal to facilitate the transportation of lumber round Pawtucket falls, which had heretofore been laborious and expensive.* As the whole business done on this river must pass these falls, the project of a canal held out powerful inducements to monied men, to embark a portion of their property in this enterprize. But before the undertaking was accomplished the proprietors had the mortification of seeing their hope of gain in some degree cut off by the bold and adventurous project and auspicious beginning of Middlesex Canal. It was easy to foresee that this would divert much of the lumber trade from its wonted course down the river to Newburyport. This however did not so dishearten them as to discontinue, or greatly retard the work. The proprietors were incorporated Aug. 8, 1792, by the name of the *Proprietors of the Locks and Canals on Merrimack River*.

* The water in Concord river is 32 feet lower than the water at the head of the falls in Merrimack river.

1780.—17 families in the south part of the town, were annexed to the district of Carlisle, which was incorporated 1805.

1789—Dr. Herrington, Benja. Goold Benja. Osgood, and Nehemiah Parker, were chosen choristers.

It was opened in 1797.* Its length is about 1 1-2 miles, and it has four sets of locks. It was built at an expenditure of 50 thousand dollars. The stock is divided into 500 shares. The avails of this canal have afforded a yearly dividend, varying from two to ten per cent. Its direction is nearly east. It enters the Concord river near to its junction with the Merrimack. It considerably shortens the distance from the place where it leaves Merrimack river to its entrance into it again, and safely conveys rafts round these dangerous falls.

Middlesex Canal—1788.

THE late Governor Sullivan and Loami Baldwin, Esq. of Woburn, frequently interchanging their thoughts upon the practicability and public advantage of a canal from the most southerly angle of Merrimack river to Boston harbor, originated the project of Middlesex canal. It was first contemplated to carry the canal as far westward as the town of Bedford; but on examination this was found impracticable. Mr. Weston an ingenious and experienced engineer from England, being in Philadelphia, was employed to examine and survey the ground,

* The occasion had called together a great concourse from the vicinity. When a novel, and very distressing spectacle was exhibited.—Some hundreds of men, women and children were collected, and stood around and upon the Locks to witness the passing of a boat, in which were the Directors and other Gentlemen, invited by them to take a trip through the Locks. Scarcely had they entered the first Lock, when the sides suddenly gave way. The water bursting upon the spectators with great violence, carried many down the stream. Infants were separated from their mothers, children from their parents, wives from their husbands, young ladies from their gallants, and men, women, timber, and broken boards and planks were seen promiscuously floating in the water. ("Nantes—rari apparent in gurgite vasto.") Some had their clothes partially, others almost intirely torn off from them. Mothers were shrieking for their lost children, husbands swimming in search of their wives and daughters; paleness sat on the countenance and anxiety filled the hearts of those on shore for the safety of their friends in the water. All at length came safely to land without any material injury. Thus ended the amusement of that memorable day.

and report upon the most, favorable route for making the intended canal. The result of his examination was highly gratifying to the proprietors. The estimate of the expenditure was one hundred thousand dollars.

Encouraged by his report, the projectors and others associated with them, were incorporated
1793 1793. 'The grant of Middlesex Canal is a perpetuity.'

One of the projectors—Loami Baldwin, Esq. of Woburn, was the constant superintendent and sole Engineer through the whole of this arduous work.—No man in these parts was equally qualified for this difficult undertaking. His philosophical and mathematical genius, long accustomed to apply principles to practice, readily devised and put in operation means for overcoming difficulties and removing obstructions, and for promoting the grand design; while his indefatigable industry and unyielding perseverance, infused the same spirit into all around him, and caused the work, which to a mind less penetrating and inventive would have seemed impossible, constantly to progress.

'The proprietors deserve the highest praise for their enterprize. The choice of a superintendant demands commendation. Unwilling to acknowledge dependence upon any nation, or any state, they reposed confidence in a citizen of their own. His works declare his praise. Obstructions, which others of a less inventive genius might have considered insurmountable, or extremely difficult, he converted into some useful purpose. In every part are the traces of a sound judgment and fertile genius.—Massachusetts, a state already proud of science, will in some future age, feel an increase of pride in acknowledging her son.*'

*See Columbian Centinel of Saturday July 10, 1802—where the fol-

It is a just tribute to his memory to say that he was the animating soul of this stupendous work.

Middlesex canal, begins about a mile above Pawtucket falls at the most southerly angle or bend of Merrimack river. Its direction is south by east.— It is supplied with water by Concord river in Billerica, where the surface of the water is elevated 107 feet above the tide in Boston harbor, and 20 feet above the surface of Merrimack river. 25

“From the year 1793 the canal was prosecuted with vigor and finally completed at an expenditure of \$520,000 in assessments, and 85,000 dollars derived from the income ; comprehending an expence of about 30 thousand dollars by the corporation on the Merrimack canals and locks. It is 27 miles long and 30 feet wide and 3 deep. There are 7 aqueducts over rivers and streams and 20 Locks. Four of the levels are each preserved for above 5 miles ; the other four from one to three miles. It terminates in Charlestown Mill pond, an extensive, artificial basin, which while it serves the original purpose, accommodates rafts and boats. The Corpora-

tioning lines, with a few alterations from the celebrated Dr. Darwin, were added as applicable to the ingenious superintendent. The whole was prepared on the occasion of first admitting water into the canal as far as Woburn meeting house.

“On Baldwin's infant cradle science smiled,
 And nursed with fairy hand the unlettered child,
 Spread round his pillow all her secret spells,
 Pierced all her springs and opened all her wells ;
 As now on grass with glossy folds revealed,
 Glides the bright Serpent now in flowers concealed,
 Far shine the scales, that gild his sinuous back,
 And lucid undulations mark his track ;
 So with strong arm immortal Baldwin leads
 His long canals and parts the velvet meads ;
 Winding in lucid lines the watery mass,
 Mines the firm rock, or loads the deep morass,
 With rising locks a thousand hills alarms,
 Flings o'er a thousand streams its silver arms,
 Feeds the long vale, the nodding woodland laves,
 And plenty, arts and commerce fright the waves.”

Boston. July 6, 1802.

W.

tion own the Mills at Charlestown and Billerica, and other valuable real estate. It has also the privilege of converting Concord river into a Canal 23 miles of its extent, through the towns of Billerica, Bedford, Carlisle, Concord and Sudbury."

Opened—1804.

"It was opened in 1804, and a system was established in 1808, for collecting toll in cash before the delivery of the articles on which it accrues."

"The receipts in 1810, amounted to 15,000 dollars, in 1815, 24,926.—Estimated income of 1816, 30,000—Forty thousand would yield a dividend of 6 per cent on the cost, and pay the expense of management and ordinary repairs."

"The property is divided into 800 shares. The toll established by law is 1-16 of a dollar per ton for every mile carried on the Canal."

That part of the Canal, which is in Chelmsford is 23 feet above the waters of Merrimack river, from which you ascend by means of three locks formed of split stone, laid in mortar. "The lock next to the river is called the first lock. This is ninety feet long and twelve wide. The earth is removed below the bed of the river to prevent the undermining of the works, and then filled up with stones, on these a floor of oak timber, two feet square is laid; upon this another floor of similar timber is laid cross wise, and then a floor of three inch plank, all well spiked and trunnelled. On this base the walls are raised 8 feet high and 7 feet thick. The walls are constructed of hewn stone, taken from a ledge in the neighborhood, which is the property of the corporation. These stones easily split, and readily yield to the stroke of the hammer. The second and third locks are of the same length, and constructed of similar materials. The height of the second

is 16, that of the third 14 feet. The culverts and gates are so well contrived, that a boat or raft may pass the three locks, in 8 minutes. The workmanship of these locks for neatness and strength is equalled by none in the United States.*

The naturalist will be gratified to learn that on digging over the earth on the bank of Merrimack river, to lay the foundation of the locks, pine cones and charcoal were found at the depth of twelve feet from the surface, in a sound and unimpaired state, specimens of which are deposited in the museum at Cambridge. A small horn was also found at nearly the same depth from the surface, supposed to be that of a cow of two or three years old.

* While the public utility of the Middlesex Canal and its peculiar advantages to the towns through which it passes are readily acknowledged, it is greatly to be feared that the morals of the people in those towns will be corrupted by the transaction of business upon the canal on the Sabbath. That boats are loaded and navigated on the Lord's day, would seem to 'old-fashioned New-Englandmen' a strange and alarming departure from primitive purity and real christianity.

The learned and able statesman and financier, Mons. Neckar, justly animadverted upon the practice of working on the Sabbath at a bridge, built over the Seine. His remarks are respectfully suggested to the proprietors of Middlesex canal, to the people residing upon it, and to all those who watch over the interests of church and state.

"For a short time laborers have been permitted to work at Paris of a Sunday. We see this publicly done at the new bridge, which is building over the Seine; as if a work of mere convenience was in such haste, that the laws should be dispensed with, to accelerate its execution. It is the duty of government to consider in a more comprehensive view the interest of that part of society, which is so blind in its calculation.

And the church should examine also, if the sudden alteration of a practice so *ancient* may not give rise to an idea, that the spirit of religion has grown feeble. For the nations, where this spirit is best preserved, have the greatest respect for the sabbath." *Neckar on Relig. Opin.* p.124.

Note. See also a pamphlet, printed 1816, by Cummings and Hilliard, Boston, entitled Remarks on the Lord's day, as a moral, positive and civil duty.—By Dr. R. W. man.

1790.—Wall rebuilt round the old burying place.

1796.—John Ford and others petitioned to be set off to Dracut.

Glass Manufactory.

ON the east bank of Middlesex canal, at the distance of two hundred rods from Merrimack river, a large building 124 feet long and 62 wide, with necessary appendages for the manufacturing of window glass was erected in 1802.

Near it is a two storied house handsomely finished, designed for the residence of the overseer, and around it at convenient distances a number of smaller houses for the accommodation of the workmen and their families.

There are appertaining to this manufactory about 20 families, consisting of 40 men, 20 women and 40 children, one hundred in all. It is now in a flourishing state. About three hundred and thirty thousand feet of window glass are annually made, or three thousand three hundred boxes of one hundred feet each, which at \$13 per box, will amount to forty two thousand nine hundred dollars. The situation is very favorable for the transportation of glass to Boston, and those raw materials from thence, which it would be expensive to convey by land. A ready and cheap supply of wood is also easily obtained, of which it is estimated, that about two thousand cords are annually consumed in the manufactory and houses attached to it.

The manufactory consists of 2 furnaces, 3 flattening ovens, 2 tempering ovens, 6 ovens for drying wood, cutting, mixing, and pot rooms, a kiln for burning brick, a mill-house and sand house.

Merrimack Middlesex Bridge—1792.

MERRIMACK Middlesex Bridge, connects Dracut and Chelmsford at Pawtucket falls. The first bridge was built in 1792. The abutments and piers

were of wood, which lasted about fourteen years.— A new bridge became necessary and the summer of 1805 being very dry, was remarkably favorable for the undertaking. A new bridge was accordingly built on a different construction from the former and with more durable materials. The abutments on each side and the three piers in the river are made of split stones. And where they are most exposed to the violence of the ice at the breaking up of the river in the spring, the stones are fastened together by bolts of iron.

The bridge is laid about twenty feet above the water, at its common height. The great arch over the channel is one hundred and ten feet. The length between the abutments five hundred feet, or about 30 rods.* It cost 14,500 dollars, which is divided into 60 shares, and nets the proprietors 3 per cent. annually.

§ *Billerica Great Bridge.*‡

§ The first bridge over Concord river, on the Boston road, was erected at or near the ford way, previous to 1658. In 1662, it was removed from this place higher up the river; and in 1699 was again removed to the place where it now stands.†

It was erected and supported at the joint expence of Chelmsford, Groton, Dunstable, Dracut, Westford and Billerica.‡ Groton obtained an act of exemption 1699. But on the petition of the other towns that that act might be repealed, the general court referred the whole matter to the court of sessions, from which Groton obtained an act in their favor 1716.§ Dracut, Dunstable and Westford, were hol-

* The average width of Merrimack river in the town of Chelmsford is 400 yards.

† Farmer's Historical Memoir of Billerica.

‡ Papers in the Town-Clerk's office.

§ Records of court in the office of the Secretary of the Commonwealth.

den till 1737, and Chelmsford, till 1792. The bridge is now the sole property, and maintained at the expence of Billerica.

The first bridge at the mouth of Concord river was about twenty rods below the present.—
1774 It was blown down by a gale of wind before it was entirely finished. The second bridge was just below the one now standing. The third and last was built 1810, at the joint expence of Tewksbury and Chelmsford.

Death of Mr. Bridge, Oct. 4, 1792.

AGAIN are we arrived at that period in our history, which reminds us of the perishing nature of men and things. The altar and he that ministered at it grew old together, and were ready to be dissolved.— The second meeting house had stood 80 years, when it was taken down that a more beautiful and elegant edifice might be erected in its place. So the clayey tabernacle of Him, who had officiated in it more than fifty one years was dissolved Oct. 4, 1792, that he might have a building of God, a house not made with hands eternal in the heavens.

1790—Fulling mill erected by M. Hale.

1792—Wall built round the west Burying ground at the town's expence.

1793—Voted to sell the old Bell and buy a new one of 700 wt.—Raised 110*l.* for this purpose.

SECTION V.

Mr. Packard.

THE purposes of man are often interrupted and broken off; but the counsels of God stand fast forever. His plans regularly progress towards their accomplishment. Death which frustrates human purposes, retards not those of the Almighty. He employs a multitude of agents in effecting his designs, and when one fails, he sets another in his place.—The third house of worship began in 1792, was nearly finished; but there was none to minister at its altar. Divine providence prepared them a man after his own heart, and sent him unto them in the fulness of the blessings of the gospel of peace.

May 13—1793.

THE town concurred with the church in giving Mr. Hezekiah Packard a call to settle in the ministry in Chelmsford. It was also voted to give him for his support 100*l.* per year, during his ministry in Chelmsford, and 200*l.* as a settlement.

October 3.

THE Committee reported to the town that the house* was finished according to agreement. The town accepted their report. And on the 16th day of October 1793, the Rev. Mr. Packard was ordained to the pastoral care of the church and society in Chelmsford.

* This house, raised in 1793, is 64 by 48 feet.

Social Library—1794.

IN the year following he formed the design of establishing a social Library. Having communicated his intention and obtained a sufficient number of subscribers, on the 6th of January 1794, a meeting was called and the society organized.

A voluntary annual assessment on the shares, together with a constant accession of new members, enable the executive Committee to make yearly additions to the Library and provide for necessary repairs. In January 1812, the Society was incorporated by the name and style of the "Proprietors of the Social Library in the town of Chelmsford." The Library consists of 350 volumes, and is a collection of well chosen, useful books. Among which is Doctor Rees' Cyclopædia, the most valuable and expensive work, ever printed in this country. The number of members is about eighty. The price of a new share three dollars and fifty cts. The Library may be estimated at about a thousand dollars.

The writer laments the necessity he is under, as an historian, to record an event, which sullies the well earned reputation of the town for justice and kindness to their ministers.

For one hundred and forty years no record is to be found of the town's refusing to make up depreciations in the stated salary or to grant the requests

1794—Maj. John Minot gave ten dollars to the town, for the purchase of a new pall.

1794—A plan of the town was taken by order of Court.—95, a committee of 12 chosen to inspect schools.

1799—Voted to lay out a road from the meeting house to golden cove. It was accordingly laid out but not made.

1800—"The town voted that the petitioners from the north east part of Chelmsford be set off to unite with a part of Dracut; and that the little canal, so called, should be the line between Chelmsford and the contemplated parish"

1801—The Harse built.

of their Pastors for needed assistance.* This year the Rev. Mr. Packard requested the town to make up the depreciations in his salary; but the town dismissed the article without acting upon it. At Dec. a subsequent meeting they agreed to add 20*l.* to his salary for six years. This vote Mar. was reconsidered at the next meeting, and the addition granted was not assessed until after it was found to be recoverable by a legal process.

Mr. Packard's pecuniary embarrassments conspiring with the general aspect of the times and peculiar circumstances of the place seemed to intimate to him the imperious duty of dissolving his ministerial relation with this people and church and seeking an establishment in some part of the Vineyard of the Lord, which promised a more ample reward for his labors, and held out a brighter prospect of usefulness.

The best illustration of his views and feelings and the most honorable testimony, we can give of his correct sentiments and feelings on this momentous subject, will be found in the proposals he made to the town for a dismission.

July—5, 1802

“ You cannot be unacquainted with my embarrassments, nor with my wishes and endeavours to extricate myself from them and secure a comfortable living among you. You all must be sensible that the means of building, buying, or securing any permanent place of residence are without my reach.

“ When I take into view my own situation and that of the town I am led to hope that my removal on the whole will not disserve the cause of religion in this place, and I am persuaded will be to my

*See Memorial in 1817.

own advantage. My good wishes will attend you and your children ; and I hope that every step we take will be such as will bear reflection !

As my ministry has been short in this place, it may be expected by many that I refund a part or the whole of my settlement. This subject I acknowledge deserves enquiry and adjustment. And I now declare myself willing to pay to the town whatever part of that sum may appear due after the following reasonable deductions.

I. The usual period of ministerial life is found by calculation to be 28 years. The part of that period I have spent with you claims its proportion of my settlement.

II. To retain the spirit of the civil contract between a minister and his people the value of his salary must be preserved. The town therefore will not shrink from an impartial enquiry into the depreciations of my salary, nor decline an allowance equal to their just amount.

III. Having put the ministerial lot into a better condition, it is reasonable that the money laid out upon it over and above the receipts should be refunded."

On the foregoing principles an adjustment was made between the town and Mr. Packard, and the civil contract dissolved July 5, 1802*

July 11 "The church chose a committee and invested them with powers to dismiss and recommend their Pastor."—A council being called, sanctioned the foregoing transactions, and together with the aforesaid Committee recommended the Rev. Mr. Packard to the work of the Ministry wherever Divine providence might call him.

A door of more extensive usefulness was providentially opened to him at Wiscasset in the District of Maine, where he was installed Sept. 8, 1802.

Mr. Packard's valedictory sermon, was preached Aug. 1, 1802, from Rom. 15 ; 1, 2, 3.

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SECTION VI

AT no period perhaps since the first settlement of the town were the minds of the people so disaffected towards one another as after the dismissal of Rev. Mr. Packard; neither were they ever placed in circumstances so unfavorable to the re-establishment of the gospel ministry. Grieved and sadly disappointed by his removal, many could hardly brook the thought of a successor. Some were indifferent to religion, and indisposed to encourage the maintenance of its institutions. The north eastern section of the town were desirous of uniting with a part of Dracut to form a new Society; and had been making great exertions for several years to accomplish their object. Under these circumstances the prospect of a speedy resettlement of the christian ministry was doubtful and gloomy.

But time, which often changes men's feelings as it does their circumstances, had in the course of a year altered in some degree their dispositions towards one another; and the force of habit, uniting with a sense of duty and love of order, produced a general wish to re-establish the stated ministrations of the word and ordinances of God. Accordingly the church and town with a harmony hardly to have been expected, invited the compiler to take the pastoral care of them. They offered him for his support a salary of 500 dollars per year, and a settlement of 333 dollars. He accepted their invitation and proposals, and was ordained Nov. 16, 1803.

First Carding Machine.

THOSE discoveries and improvements in the mechanic arts which facilitate the attainment of the necessaries and conveniences of life, deserve the care and patronage of the friends and benefactors of mankind. Mr. Moses Hale in 1801, first set up a carding machine in his mill on river meadow brook. During the year 1802, he carded eight thousand pounds, and between ten and eleven thousand the succeeding year.

Lodge—1808.

SOMETIME in the year 1808, sundry brethren from the towns of Chelmsford, Dracut and Tewksbury, petitioned the grand Lodge of Massachusetts for leave to erect a new Lodge in Chelmsford at Pawtucket falls. The grand Lodge, having taken this request into their most serious consideration, granted a charter, authorising certain persons from the aforesaid towns to constitute and organize a Lodge under the superintendance of Capt. Isaac Coburn, Master, and by the name of Pawtucket Lodge in Chelmsford. Oct. 12, 1809, the Lodge was consecrated in *Due Form*. In 1815, it was removed to the centre of the town, where its meetings are now regularly holden.*

*The grand Lodge was conducted by the most worshipful Timothy Whiting, Esq. of Lancaster, as grand Master. It was opened in the morning with prayer by the Rev. E. Ripley, grand Chaplain of Concord.—The public solemnities were introduced by an address to the throne of grace, from Rev. Thomas Beede of Wilton. A discourse was delivered by the Compiler, from Philip. 4-8, and published at the request of the fraternity.

1812—The desk was newly trimmed. The front and sides were covered with red damask silk, the floor with a carpet, the seat with a cushion, and the window ornamented with curtains. A suit of clothes was also given to the pastor. All at the expence of the Ladies, amounting about \$80.

During the late restrictions upon commerce and
 1813 the unhappy war with Great Britain, the at-
 tention of monied men was considerably di-
 rected to domestic manufactures. There being a
 very commodious seat for a manufactory on Concord
 river, about three hundred rods from its entrance in-
 to Merrimack river, Capt. Phineas Whiting and
 Col. Josiah Fletcher, erected in 1813, a large build-
 ing of 60 feet long, 50 feet wide and 40 feet high, for
 a cotton manufactory. It cost about twenty five
 hundred dollars.

In 1818, they sold the building to Mr. Thomas
 Hurd, an enterprising gentleman from Charlestown,
 who repaired and fitted it for a woolen manufactory.
 Sixteen looms, worked by water, are employed in
 making satinget; of which about 120 yards per day are
 manufactured. This estimate includes the colour-
 ing, carding and spinning of the wool, weaving and
 dressing the cloth. It employs of both sexes, about
 twenty persons.

Machinery—16 Looms, worked by water—1
 Winder of 50 bobbins—1 do. for warping 8 spindles
 —Warping apparatus—1 Columbian spinner of two
 hundred spindles—3 large coppers for dyeing—one
 for blue, of 400 gallons—two smaller for other col-
 ours—3 double carding machines, &c. &c.

In 1814, a plan was devised and adopted by the
 1814 town, for building a number of tombs, on the
 south west side of the old burying ground.—
 Several of which were built in 1814, others in 1815
 and 1816. They were constructed of split stones
 of the poorest sort of granite except the head, or
 tomb-stone, which is of Chelmsford best granite.—
 The expense of them was from sixty to a hundred
 dollars a piece, according to the care and labor be-
 stowed in the workmanship. This range of tombs,
 is a great ornament to the place and a convenience
 to the possessors.

The same year, a new burying ground was purchased by the town. It is located in the north east part of the town near Pawtucket falls.

The remarkable and destructive gale, experienced through New-England, Sept. 18, upset and moved out of their place most of the small buildings, and several barns in this town.*—
1815 Col. Joseph Bowers, his nephew of 16 and son of 8 years old, were wonderfully preserved. They were at work in the barn, and happened to be in the linter at the moment when it fell. They were buried under its ruins. Col. Bowers and his son were uninjured. His nephew Milo F. Byam had his head so hardly pressed between two timbers as to start his eye-balls from their sockets; he was timely relieved, and in a few weeks recovered his health.

A considerable proportion of the fruit and forest trees was broken down, eradicated, or prostrated to the ground.

The wood blown down and destroyed in Chelmsford, is estimated at 50,000 cords.

A very large elm of 60 years growth, before the house of Maj. Nathl. Howard, was blown down, which contained on measurement 8 1-2 cords of wood. It was 4 1-2 feet diameter at the ground and 14 feet in circumference.

A storm similar to that in 1815, was experienced in New-England, Aug. 15, 1635. "Many houses were blown down, many more uncovered. The Indian corn was beat down to the ground so as not to rise again. The tide at Narraganset rose 20 feet perpendicularly. The Indians were obliged to betake themselves to the trees, and yet many of them were drowned by the return of the tide before the usual

* The barns of Mr. Samuel Marshall, sen. Col. Bowers and Mrs. Haywood, together with a barn of Mr. Joel Mansfield, were blown down.

hour."* "Immense numbers of the forest trees were destroyed."† None now living in these parts, neither English nor Indian, had seen the like. The extremity of it continued five or six hours.‡

Several new mills were built, a saw-mill on deep
 1816 brook, by Messrs. Chamberlains. A saw
 and grist mill, at Pawtucket falls, by Mr.
 Luke Bowers and sons; a grist mill on the Locks
 and canals on Merrimack river, by Mr. N. Tyler;
 and a saw mill on Beaver Brook, by Mr. Moses
 Hale.

* Hubbard

† Hutchins

‡ Morton

1817.

This year the following memorial was presented to the town— which as it contains a detail of its transactions, relative to the support of the gospel from its first settlement to the present time, is deemed worthy of being transmitted to posterity.

A MEMORIAL,

Addressed to the Inhabitants of the town of Chelmsford.

WHEN I accepted your invitation to settle in the gospel ministry among you, I considered the terms which you proposed liberal, and adequate to a comfortable support. Having had no experience of the expence of maintaining a family, and totally unacquainted with the peculiar circumstances of the town, that have raised the price of real estate and of sundry articles of living to a height before unknown, I had great confidence that should my stipulated support prove on trial insufficient for the demands of the station I was to fill, I should find a ready resource in that justice and kindness, which for almost a century and a half after the first settlement of the town distinguished its inhabitants in relation to their ministers.

Relying on your christian feelings and principles together with the example of your ancestors in their conduct towards those, who ministered unto them in holy things, that my usefulness would not be impressed by pecuniary want, or my ministry brought to an untimely end by those disheartening circumstances, which it is always in the power of Christian communities to prevent or remedy, I felt willing to make every possible sacrifice of a personal nature to promote your temporal and spiritual interests, and secure at length a peaceful assylum for my bones by the side of the mortal remains of those who had gone before, in the christian ministry in this place.

Entering into your service with these hopes, and destitute of that experience, which is the best guide to a just estimate of the necessary expenditures of maintaining a public station, which has numerous and constant demands on the pecuniary resources of those who exercise the gospel ministry; I soon found an insurmountable obstacle to my usefulness and comfort, and an impenetrable cloud spread over my future prospect by the utter want of competent means either to purchase, or build a house. Confident that you would see the difficulty of my obtaining one, and the reasonableness of affording some aid either by building on the ministerial land or in some other way, which your wisdom might suggest, I made application in 1804 for some assistance in building or purchasing a house. But the article, when it came before the town, was dismissed without discussion or commitment.

Thus disappointed in my most sanguine expectation of a favorable hearing from the town, I had no other alternative but to take a dismissal within a few months after I was ordained, or make great efforts and sacrifices without much hope of success in attempting to procure a shelter from the storm, and a hiding place from the tempest. As a request for a dismissal, would wear the appearance of trifling with a most solemn engagement, I felt it my duty to make trial of all the means in my power to obtain a permanent habitation. For many years I have endured great hardships, suffering and fatigue by laboring in the field and instructing youth in addition to the preparatory labors of the pulpit and the numerous calls of parochial duty. By these laborious employments and unwearied exertions of body and mind, I had hoped to extricate myself from embarrassment and debt, so as to pass the evening of my days in greater devotedness to the great objects of the gospel ministry; when unexpected

changes in the political state of the country caused a rapid depreciation of money, and deprived me of the hope, either of paying my debts, or supporting my family, or of pursuing my ministerial labors with any satisfaction to myself or profit to you.

Since my settlement the price of labor and of all the necessaries of life has been greatly augmented. It is a fact well known to you, that for several years past I have paid for the articles purchased of you, for some double, for some more than double, for some nearly double, and for others one third more than I gave when I first settled. It is a fact, well known also, that scarcely any article can be purchased in this town any thing short of the market price; and seldom for the market price.

Within the last ten years almost every man, supported by a salary in the civil department, has had it very considerably increased. It is stated in a late report of a committee of Congress, that the salaries of the heads of department, and even of the lowest clerks in the United States government have been repeatedly augmented within a few years. The price of wood, with which most of my predecessors were supplied 30 cords annually by the town, has been continually rising and will in this place continue to increase, by reason of the facilities to market, afforded by the canal, and the immense consumption of wood at the glass manufactory. It is an acknowledged principle of justice and equity, that an annual stipend or salary ought to preserve its original value, and if it exceeds it by change of times, it ought to be reduced.

To depreciation of money I am forced to add other discouragements. During the late war, finding the pressure from incompetency of support so great as to leave me no means of obtaining wood for my family and study, I presented a request to the town for assistance in this article; but my request was re-
jected.

M

In 1814 a committee was chosen by the town at the request of sundry individuals, "to confer with me on the depreciation of my salary and the improvements made on the ministerial lands;" and the result of this conference was the following report. The committee &c. beg leave to report, that they have attended that service, heard the statement of MR. ALLEN, and examined the improvements on said land. And although the committee are sensible that his salary has in some measure depreciated; yet they forbear at this time to recommend to the town to increase it. But the committee on viewing the very great and permanent improvements, made by MR. ALLEN on the ministerial lands are forcibly impressed with the opinion that there is justly due to him as a consideration for his labor and expence, incurred in making said improvements not less than 500 dollars. The committee accordingly recommend that the sum of 500 dls. be paid him in full consideration for said improvements. All which is respectfully submitted.

May 5, 1814. Wm. ADAMS, *Chairman of said Committee.*

The above report, agreed to almost unanimously by the committee, consisting of sixteen persons, residing in different parts of the town, was *not accepted by the town.*

Having referred in the beginning of this memorial to the justice and equity of the town in their conduct towards their former ministers, I will here state the facts to which reference was made.

Nov. 22, 1654—The town "voted to give Mr. Fiske 30 acres of arable land, and 30 acres of meadow—to build him a house thirty feet long and twenty feet wide with three fire-places, and chimnies built of brick or stone: to pay him 50*l*.stg. for the first year, and his maintenance in future as the Lord should enable them" This pledge of future assistance they carefully redeemed. For in 1656 the town 'granted and gave to Rev. Mr. Fiske

at his request, the land lying before his house? Nov. 1. 1659 the town voted to give Mr. Fiske at his request 6 acres of land, at the great Brook near his meadow; 22 1-2 acres bounded by his meadow on the same brook, and 6 acres on Merrimack plain. In 1660 they granted and gave him at his request 81 acres at great Tadmuck, and 8 acres adjoining to it at the same place."

The second Pastor, Mr. Clarke was ordained 1677. The contract between him and the town was as follows:—

1. The inhabitants of Chelmsford do agree to pay Mr. Thomas Clarke the just sum of 80*l.* stg. in manner following, viz. 20*l.* in current money, and sixty pounds in provision; viz. 40*l.* in corn of all sorts as God gives. The other twenty in pork, beef, and other flesh, but not exceeding 2 1-2*d.* per lb. Moreover it is agreed that the town shall supply Mr. Clarke with wood for his family yearly, which is by agreement 30 cords yearly. 2dly. It is agreed that the town shall pay 60*l.* in money towards the purchase of Corsar's lands in Chelmsford, and that they build a house on said land, which house shall be 40 feet long, 20 wide, and 15 in stud, and a kitchen adjoining it 16 feet square and 10 feet stud; provided Mr. Clarke shall pay one fourth of what this building shall cost. 3dly. It is agreed that the said town make addition to the salary above stated, if he stand in need, and the town be able thereto. 4thly. It is agreed, that his yearly salary shall be paid within the year. 5thly. If the said Mr. Clarke grow discontented and leave the work of the ministry in Chelmsford, then the said house and land shall return to the town, they paying him what he hath expended towards the purchase, building, and bettering the accommodation. Mr. Clarke living at a time, when there was little or no depreciation of money, asked but one favor of

the town during his ministry, which was, that the town would give him 10 acres of land lying on great Brook, and this was readily granted.

Mr. Stoddard, the third Pastor, was ordained 1708. It was agreed to and voted by the town, to give Mr. Stoddard 70*l.* as a salary and 100*l.* as a settlement. On the 25th of July they voted to add 4*l.* for the purchase of his wood. Wood being at this time 2 shillings and two pence pr. cord. The paper currency issued in 1690 began about this time to depreciate. In 1715 the town voted to raise Mr. Stoddard's salary from 70*l.* to 90*l.*; in 1718 money continuing to depreciate they raised it to 100*l.* In 1729 two contributions were made for his assistance. 1730 the town voted to add 50*l.* in bills of credit to his salary to enable him to carry on the work of the ministry. The same sum was added in the two following years. In 1733 two contributions were made. In 1735 the town added 37*l.* to his salary. In 1738 his health failed; and the town voted to hire preaching and pay for it from the treasury during Mr. Stoddard's illness."

The fourth Pastor Mr. Bridge was ordained 1741. The town voted to give him for his annual support 180*l.* and as a settlement 500*l.* in province bills. At a subsequent meeting the town added 20*l.* to his salary to be paid in province bills. In the year 1747 voted to provide 30 cords of wood annually for Mr. Bridge, during his ministry. At this time the ministerial land was well-wooded, which in 1762 was given away for cutting the wood and twice mowing the under brush. In 1748 Mr. Bridge presented a memorial to the town, on which the town chose a committee to confer with him, and compute the difference in the necessaries of life from the time of his settlement to the present time, and report thereon. The committee reported at the next town-meeting that Mr. Bridge should have 200*l.* besides

his stated salary by reason of the fall of money. It was also agreed to by the town that his salary should be made as good, as when he first settled." The next year 1749 it was voted to fix Mr. Bridge's salary in future on the price of corn, rye, beef and pork. 1750, it was voted to give him 90*l.* in lawful money to be paid in silver and gold. But in 1752 it was voted to nullify all former contracts, and establish his salary for life at 80*l.* in lawful money and 30 cords of wood, provided Mr. Bridge consented thereto. To this vote Mr. Bridge consented. In 1784 Mr. Bridge again laid a memorial before the town, stating the depreciations, which had taken place in money, and requesting the town "to act righteously and justly with him by making up the depreciations in his salary." A committee was chosen to confer with him, and report thereon. 1785 the committee reported, that the town should make up depreciations according to the scale, and pay interest on arrearages. The report was accepted, and the depreciation estimated at 131*l.* 8*s.* 6*d.* In 1779 the town voted to add to his salary 1000*l.* for the present year, voted also to assist him by subscription.

Thus it appears that from 1654 to 1798, a period of 144 years, the inhabitants of the town were uniformly governed by the principles of equity, justice and benevolence in all their transactions relative to the support of the gospel; that no request was ever made during this period by their ministers, but what was cheerfully granted by the town. It also appears to have been the uniform sense of the people, that depreciations in salaries ought to be made up, and their original value preserved.

Though this principle was denied in 1798, yet it was recognized in 1802, by the town, at the final adjustment with Mr. Packard, as was that also of remunerating a minister for betterments, made on ministerial land.

In 1798, Mr. Packard requested the town to make up the depreciations which had taken place in his salary since his settlement. This request, when it came before the town, was dismissed without much discussion and without even referring it to a committee to consider and report thereon. At a subsequent town meeting in Dec. 1798, it was voted to add 20*l.* to Mr. Packard's salary yearly, for six years; but at the next meeting in March 1799, it was voted to reconsider the grant of 20*l.*; which therefore was not assessed, until it was found to be recoverable by a suit at law. In 1802, an arrangement was made for Mr. Packard's dismissal. It was agreed to allow him for the depreciations of his salary and betterments made on the ministerial land over and above the receipts. And July 5, 1802, his ministerial relation was dissolved.

Now therefore considering the obligations of a christian people to know those, that labor among them in word and doctrine, and see that they are among them without fear; considering the express declaration of the Apostle, thus hath the Lord ordained, that those who preach the gospel shall live by the gospel; considering also the insufficiency of my salary in its original, much more in its present depreciated state to answer the demands of the station I fill, I cannot but construe the extraordinary transactions of the town in refusing to make up depreciations in my salary, or reimburse the money laid out in making 'great and permanent improvements on the ministerial land,' or give me any assistance in any way to enable me to carry on the work of the gospel ministry. I cannot but view these transactions as a virtual declaration on the part of the town, that they wish the sacred relation between them and me dissolved; and as pointing out to me the imperious duty of asking for its dissolution.

At the same time I wish it might be remember-

ed that nothing but the utter impossibility of fulfilling the duties of the ministry under present circumstances, united with the belief, that I stand in the way of some other person, who would fill the place with more honor and usefulness to you, could induce me to ask for a dismissal. If my removal create trouble and expense to you, it will cause much more to me.

I have to acknowledge as an act of justice I owe to the town, the punctuality with which my salary has been quarterly paid. I shall also carry with me to the grave, a grateful sense of the kindness and friendly aid of many individuals, to whose charity, and that of private friends out of town, I am indebted for those supplies, which have enabled me to continue with you so long.

On the whole I cannot but consider it a duty, which I owe to my family, to religion and to you, after having so frequently acquainted you with my necessities, to no purpose; to seek employment elsewhere, where I may have a better prospect of competency and usefulness.

Thirteen years of my life have been spent in indefatigable labors for your good, without laying up any thing at all for the education of a rising family, or my own comfort in sickness and old age. During this period I have been favored with such health as to be able to meet you in the house of God, on every weekly sabbath but one; and have been providentially absent but three or four sabbaths, though according to agreement I might have been absent 26 sabbaths.

The poor remains of my mortal existence, I feel it my duty to devote to my family in providing something for the education of my children, and for my own comfort in those evil days, when a minister's active labors cease and his past services are forgotten; and when he who has spent his life in the service of

others, without providing comfortably for himself, must expect to meet the ingratitude and neglect of those to whose good his better days have been devoted.

*I am, brethren, yours to serve in the gospel of our Lord
Jesus Christ.*
March 1, 1817.

WILKES ALLEN.

At the town meeting in March various proposals were made by individuals for affording Mr. Allen assistance, but none met the approbation of the town. A committee was chosen to agree with him on the terms of his dismissal, agreeable to his request; and the following were offered to said committee.

I. That the town pay him 500 dollars in consideration for betterments made on the ministerial land and depreciations in his salary.

II. That the town be at the expence of a dismissing council which shall be called immediately.

III. The dissolution of the civil contract between him and the town shall take effect at the end of the present year of his ministry, which will be on the 16th Nov. next.

At the next town meeting in April the above report was read by the Moderator, and the following vote passed.

Voted, That this Town allow and pay unto the Rev. Wilkes Allen, the sum of five hundred dollars which sum shall be in full compensation for the Betterments made by him on the ministerial lands and in full consideration of the depreciation of his salary to be paid in two equal annual payments, provided he will sign and execute a release in full for the aforesaid claims and file the same with the Town-Clerk, withdraw his request for a dismissal and consent to remain with the Town according to the terms of his settlement.

Attest, NATHANIEL HOWARD, *Town-Clerk.*
Rev. Wilkes Allen Chelmsford, April 9, 1817.

Mr. Hale, to whose enterprize and industry, the
 1818 inhabitants of the town are indebted for the in-
 troduction of several useful machines, and the e-
 rection of sundry mills, set up at his own expence and
 as sole proprietor; works for the manufacture of gun-
 powder. The manufactory consists of five or six
 small buildings at the distance of fifteen or twenty
 rods from one another. The mill contains forty
 pestles.

The powder is of an excellent quality, burns
 quickly, and has been uniformly found to exceed, in
 strength, the requirements of the Law.

Cyrus Baldwin Esq. is appointed by the Gover-
 nor and council, Inspector and Sealer of Powder, at
 this Manufactory:

The works were enlarged and two other gentle-
 1819 men taken into partnership with the original
 proprietor—viz. Mr. Wm. Tileston of Boston,
 and Mr. Oliver M. Whipple, who superintends the
 whole business in Chelmsford. From the 1st. Feb.
 1819 to the 1st. Jan. 1820 were inspected by C.
 Baldwin Esq. 79,475lb.*

*Method of proving Gun-powder—Every Inspector of a Magazine of
 Powder manufactory is furnished by the state with a Howitzer, and a
 sufficient number of 12lb. balls. In order to try the strength of Gun-
 powder, take one oz. of powder and put into the Howitzer, which is e-
 levated at 45 degrees and if it throw a Ball of 12lb. wt. over 75 yds. it is
 proof and the Inspection mark to be put on, with the name of the In-
 spector in full—agreeable to the laws of this Commonwealth.

For further particulars respecting making of Gun-powder see Dict'y
 Arts and Sciences Vol. 2. page 1531, also Rees Cy'a. Vol. xvii. part 2d.
 1819. Two new roads made—one from Pawtucket falls to the head of
 Middlesex canal, the other beginning at Capt. Sherbiah Spalding's house
 and thence running to Hill's Bridge, Billerica, which was rebuilt the
 same year.

The same year the Ladies of Chelmsford subscribed \$30 for constitut-
 ing their minister a life-member of the American Bible-Society.

REVIEW;

AND CONCLUDING ADDRESS

TO THE INHABITANTS OF CHELMSFORD.

I have endeavored to give you a faithful account of what your ancestors did, and of what they were; that you may have their image constantly before your eyes, to excite *you* to virtuous activity; and that you may be enabled to transmit the knowledge of their character and deeds to 'your children, your children to their children, and their children to the generations that shall come after them, that they all may learn to place their trust in God and not forget his wonderful works of old."

In the men of other times, who have passed in review before us, we see a uniform, predominant zeal for the interest of religion, blended with a strong love of peace and order, and issuing in the fruits of righteousness. Like the Romans in their primitive purity, 'they cultivated good morals at home and abroad. They lived in the greatest harmony without avarice. They practiced justice and equity from principles of virtue, rather than from the restraints of laws.'

They contended with one another only in the cause of virtue. They were liberal in their religious offerings, sparing and prudent in their domestic concerns.*

* Igitur domi militiæque boni mores colebantur; concordia maxima, minima avaricia erat; jus bonumque apud eos non legibus magis quam natura, valebant. Cives cum civibus de virtute certabant. In suppliciis decorum magnifici, domi parci, in amicos fideles erant. *Salust.*

Whatever they acquired in their respective occupations they consecrated to God and virtue.*

For the truth of the foregoing remarks when applied to the early inhabitants of the town, we need only recur to the early erection of a meeting house, the attainment and support of a settled minister, and the purchase of a bell, and the cautious steps taken in admitting men to become inhabitants of the town. Their sacrifice of domestic conveniences and personal gratifications to procure convenient appendages to the house of worship, stables for their horses, and rooms for their own comfort, during the intermission, is a convincing proof of their supreme regard to religion, and shews "that they made the world as twelve and religion as thirteen."

The habits of the people have been uniformly regular, sober and temperate. We can point to no period, when there was a prevailing disposition among the people to idleness, gambling, or excessive drinking. It has also been characteristic of the inhabitants of the town from generation to generation to live peaceably. Religious quarrels have been entirely unknown.† Litigations have been few and circumscribed in their operations and effects. They have lived peaceably with their ministers, who with one exception sleep quietly with their congregations in the peaceable mansions of the dead. They have exhibited a pattern of justice and moderation, piety and charity, worthy the imitation of the present and of future generations.

Faults they doubtless had ; but they are concealed in a great measure from our eyes, by the thick veil of time. Their virtues only we wish to know and remember. They excelled us in the most im-

*Quæ homines arant, navigant, ædificant, virtuti omnia parent. *salust*

†Should not the descendents of such worthy and religious ancestors view the introduction of labor and dissipation on the sabbath, as a pest, which will spread evils, if not nip't in the bud, that will soon become uncontrolable.

portant point, religion; we have outstripped them in the knowledge of useful arts, and in the application of that knowledge to practice. They valued religion above riches, the favor of God above life itself.

Let me conclude with a few hints relative to the future prosperity of the town.

1. As society grows out of the mutual wants of men, so it must be supported and cemented by their mutual kindness and assistance. Public spirit is the main spring of social happiness and prosperity. A society of selfish men, envious of rival worth and prosperity, must come to nothing. A house divided against itself cannot stand.

If you wish for increasing prosperity, you must move, like the planetary system, round a common centre, and that with increasing harmony. You must sacrifice at one altar and remember that you are members of one community, and interested in promoting the honor and prosperity of one town.—While the Jewish nation worshipped at Jerusalem, and felt a national pride in maintaining the splendor and magnificence of their temple worship, their peace was as a river, and their prosperity as the waves of the sea. But after the ten tribes revolted and set up an altar at Samaria, they were in perpetual wars and contentions, which hastened their ruin. Similar consequences have often followed the division of towns. By dividing, the expenses necessary to the maintenance of civil and religious society, are increased, and the resources diminished. The burden, which many can easily bear, falls with insupportable weight on a few. The inconvenience, which the remote inhabitants of a large town, experience by their distance from the centre finds an equivalent advantage, resulting from diminished expense. All possible pains should therefore be taken to promote union and harmony and prevent the division of the town into separate and inconsiderable

parties, or societies; lest under the specious pretext of multiplying facilities, you increase the difficulties to religious knowledge and improvement.

2. Cherish that mutual concern for one another, which makes the sufferings of one member, the misfortune of all, and the prosperity of one, the happiness of all. Thus did your fathers.*

When sickness or any remarkable misfortune befall a worthy, industrious person, your ancestors afforded him relief, and thus prevented a calamity from coming upon the community, and cheered the drooping spirit of the distressed and unfortunate. In a more perfect state of christian society, than the present, if one member suffer, all the members will suffer with it. Constantly aim at this state of christian perfection.

3. Encourage and support mechanics and tradesmen and men of knowledge and skill in the learned professions, and especially such as unite to a competent knowledge of their trade or profession good morals and religious habits and feelings. A society of agriculturalists alone without mechanics and professional men would be extremely defective. The possessors of the soil therefore should encourage handicraftsmen, mechanics and tradesmen, by selling them land at a reasonable price for the erection of work-shops and dwelling houses, by employing them in preference to others of the same trade in neighboring towns and by promptly paying them for their services. This wise policy was adopted by the early settlers in the town and should be remembered and imitated by their posterity to the latest generation. In return for your encouragement and support of mechanics and tradesmen, they will facilitate your attainment of the necessaries and comforts of life, receive your surplus produce and save you much time and expence in transporting it to market, and in going

*See the annexed list of charitable contributions.—No. 16.

into other towns for that mechanical assistance, which might be obtained nearer home. The mechanics are indispensable to the advantageous pursuit of agriculture; they are therefore the handmaids to individual and national wealth. The society that encourages them will flourish.

The learned professions also are absolutely necessary to the happiness of individuals and to the prosperity of civil and religious societies. Are you sick, you want a physician, who better knows your disease and remedy than you do; in whose skill and prudence you can confide; whose moral and religious character united with professional abilities qualifies him for a confidential friend, and sympathizing helper, and a daysman between disease and death. Who in the hour of sickness and distress, has not felt, that the blessing of such a physician was above all price! Who has not secretly poured out his soul in thankful praise to the giver of life for the kind assistance of one, who if he could not rescue from going down to the grave, could retard the progress of the disease, mitigate its violence and like the prophet Elisha, command a temporary pause in the descending sun of life:

" Raise the weak head, and stay the parting sigh,
Or with new life relume the swimming eye."

Are you opprest by the unjust, circumvented by the fraudulent, or embarrassed and perplexed in the settlement of your worldly affairs, or attainment of your just rights, you want an able, learned, and honest attorney, who can unravel the mazes of law, plead your cause at the bar of justice, extricate you from difficulty, and assist you in the attainment, and secure you in the enjoyment of your just rights. In the profession of law you want not an incendiary but an umpire; a man in whom "is the spirit of the Lord." Such a man "will do you good and not evil all his days."

Not less do you want a minister of the New-Testament, whose superior knowledge shall irradiate the path of duty, detect the falacies of the heart and pour the light and consolations of eternal truth into your souls. You want a man,

“ whose heart is warm,
 “ Whose hands are pure, whose doctrine and whose life
 “ Coincident, exhibit lucid proof,
 “ That he is honest in the sacred cause ;
 — Much impressed
 “ Himself, as conscious of his awful charge,
 “ And anxious mainly, that the flock he feeds
 “ May feel it too. Affectionate in look
 “ And tender in address as well becomes
 “ A messenger of grace to guilty men.”

These must be supported; they ought to be by their profession. When men in any of the learned professions are obliged to leave their calling to “serve tables,” society suffers a very great injury.

4. Improve the advantages accruing to you from the very respectable and growing Library, established in town. This source of useful information lies open at a small expense to all. Your time will be much better and more happily spent in drawing water from this well of knowledge, than in contemplating your worldly gains, or mourning over your worldly losses. The light of science prepared the way for the rising of the sun of righteousness upon a benighted world. The diffusion and increase of that light are natural means of opening the day spring from above, to the soul, and of introducing the universal reign of Evangelical truth and grace over the world. Human learning when rightly improved, helps us to obtain the knowledge of God and of his son Jesus Christ, to know whom aright is life eternal.

5. As the field, which your fathers have left to your culture and care, has not by nature the most favorable surface, you have therefore the more need of the aids of art. Avail yourselves of modern ex-

periments in agriculture, and you will make constant improvement in the management of your woodlands, in the tillage of your fields, in rebuilding your stone walls, and clearing up the hedges around them, in breaking up fallow ground, which is now unproductive and in the breeding and culture of flocks & herds:

On the whole you possess by your local advantages and by nature resources, which few towns can boast ; and nothing is wanting to render your situation eligible, and to make you a prosperous, affluent and respectable town, but industry and economy in employing and managing your resources ; and public spirit, virtue and piety, without which no community can flourish.

In every society the weight of property and influence is in the hands of a few. On the enterprise, public spirit and religious example of the more wealthy and influential the prosperous state of society depends. They work the secret springs, which keep the life blood of community in motion and communicate vital warmth to the extremities of the body politic.

To whom much is given, from them will much be required.

To you the picture of a happy society, drawn by Doctor Belknap, is partially applicable, and may be made fully so by your exertions and improvements. "A town consisting of a due mixture of hills, vallies, and streams of water. The land well fenced and cultivated ; the roads and bridges in good repair. Decent inns for the refreshment of travellers, and for public entertainment. The inhabitants mostly husbandmen ; their wives and daughters domestic manufacturers ; a suitable proportion of handicraft workmen and two or three traders ; a physician and a lawyer ; a clergyman of good understanding, candid disposition and exemplary morals ; not a metaphysical, nor a polemic, but a serious practical preach-

er. A school master, who should understand his business, and teach his pupils to govern themselves. A social Library annually increasing, and under good regulations. A decent musical society. No intriguing politician, horse-jockey, gambler, or sot. Such a situation may be considered as the most favorable to local happiness, of any which this world can afford."

May your virtues like those of your ancestors, send down your names with honor to posterity; and blending the glory of the children with that of the fathers, enlighten the dark vista of future years, till time shall be no more.

HISTORICAL SKETCH

OF THE CHURCH OF

CHELMSFORD.

"Nihil sine, nihil contra, nihil praeter, nihil ultra, divinam scripturam, admittendum."

THE origin of the Church in Chelmsford, is not certainly known. Its existence probably commenced about the time of the arrival of the Rev. Mr. Fiske and a part of his church from Wenham in 1654 or 1655. As a majority of his Church is said to have come with him, their establishment here, may be considered as the removal of that body to a new place, not the gathering of a new church.

The church at Wenham, was formed in 1644.— The only form of government and discipline then in general use, was that drawn up by the Rev. Mr. Cotton, in 1633. This platform was adopted by nearly all the churches in New England, and took the name of Congregational. It was the basis and ground work of the Cambridge platform, which was published in 1648, and contains the true principles of Congregationalism. The substance of which will be found in the following abstract.

I. "The subject matter of the visible church is saints by calling, i. e. such as are acquainted with the principles of religion and profess their faith in Christ.

II. "The constitutive part of a particular church, ought to be a mutual covenanting to walk together in christian communion, according to the rule of the gospel.

III. "No church ought to be greater in extent or number, than may ordinarily meet together in one place for the enjoyment of the same numerical ordinances and for the celebrating of divine worship; nor fewer than can conveniently carry on religious worship and ordinances.

IV. "There is no jurisdiction to which particular churches are or ought to be subject by way of authoritative censure; or any other church power extrinsecal to such churches, on which they ought to depend.

Doct. Mosheim, says, "the churches in apostolic times, were entirely independent, none of them subject to any foreign jurisdiction; but each one governed by its own rulers and its own laws. For though the churches founded by the Apostles, had this peculiar difference shewn them, that they consulted in doubtful and difficult cases; yet they had no juridical authority, no sort of supremacy, nor the least right to enact laws for them. Nothing is more evident than the perfect equality, which reigned among the primitive churches. Nor does there even appear the smallest trace of that association of provincial churches, from which councils and metropolitans derive their origin." VOL. I. P. 105.

Mr. Cotton's plan perfectly harmonizes with Mosheim's account of the apostolic & primitive churches.

On these principles the church of Chelmsford was formed. It has always endeavored to maintain them, as the genuine principles of congregationalism. It adheres steadfastly to them. It considers itself competent to administer discipline and do every thing, necessary for its own preservation, peace and edification. It holds to the social nature of religion, the fellowship of the churches, the expediency of advisory councils in cases of disagreement and difficulty. It rejects, as unscriptural and subversive of religious liberty, all preconcerted tribunals, whether consociations, synods, or general associations as having

any jurisdiction or authority, or even a right to advise, except on special invitation and request.

The Church covenant, which Mr. Fiske used, is irrecoverably lost, unless it be substantially the same with that, adopted in 1629 by the church in Salem. This covenant was sanctioned by the civil and ecclesiastical authorities then extant in the country. When Mr. Fiske gathered the church in Salem village, afterwards Wenham, there is scarcely room for a doubt that he adopted it either in form or substance, or both, and retained its use in the church, at Chelmsford. With this impression we shall insert it at length. It deserves the attentive perusal of those, who would form correct ideas of the nature and design of a protestant church, and of a proper instrument to form individuals into a church state.

The people, who arrived in Salem 1629, consulted with their brethren at Plymouth, what steps to take in order to form themselves into a church state "according to the written word of God." On the sixth day of August soon after their arrival they kept a fast and sought divine direction "in settling a church-state and entering into a holy covenant."

Messengers from the church of Plymouth attended and assisted in this solemn transaction. The covenant by which the first church in Massachusetts colony was formed, was the following.

"We covenant with our Lord and one with another; and we do bind ourselves in the presence of God to walk together in all his ways according as he is pleased to reveal himself unto us in his blessed word of truth, and do explicitly profess to walk as followeth, through the power and grace of our Lord Jesus Christ.

We avouch the Lord to be our God and ourselves to be his people in the truth and simplicity of our spirits.

We give ourselves to the Lord Jesus Christ and the word of his grace for teaching, ruling and sanctifying of us in matters of worship and conversation, resolving to cleave unto him alone for life and glory, and to reject all contrary ways, canons, and constitutions of men in his worship.

We promise to walk with our brethren with all watchfulness and tenderness, avoiding jealousies, suspicions, backbitings, censurings, provocations, secret risings of spirit against them; but in all offences to follow the rule of our Lord Jesus Christ, to bear and forbear, give and forgive, as he hath taught us.

In public or private we will willingly do nothing to the offence of the church; but will be willing to take advice for ourselves and ours, as occasion shall be presented.

We will not in the congregation be forward either to show our own gifts and parts in speaking, or scrupling or there discover the weakness and failings of our brethren, but attend an orderly call thereto, knowing how much the Lord may be dishonored and his gospel and the profession of it slighted by our distempers and weakness in public.

We bind ourselves to study the advancement of the gospel in all truth and peace; both in regard to those that are within or without; no ways slighting our sister churches, but using their council, as need shall be; not laying a stumbling block before any, no, not the Indians, whose good we desire to promote; and so to converse, that we may avoid the very appearance of evil.

We do hereby promise to carry ourselves in all lawful obedience to those that are over us in church or Commonwealth, knowing how well pleasing it will be to the Lord, that they should have encouragement in their places by our not grieving their spirits through our irregularities.

We resolve to approve ourselves to the Lord in our particular callings, shunning idleness as the bane of

any state; nor will we deal hardly or oppressively with any, wherein we are the Lord's Stewards.

Promising also unto our best ability to teach our children and servants the knowledge of God and of his holy will, that they may serve him also, and all this not by any strength of our own, but by the Lord Christ, whose blood we desire may sprinkle this our covenant made in his name."

The half way covenant, is a covenant of persons with the church merely for the purpose of obtaining baptism for their children without partaking of the communion themselves, was abolished in 1803.

The arguments used by the opposition,—partly in the synod, which devised and recommended this practice, are in the mind of the writer sufficient reasons for laying it aside. "If true saving faith be necessary in a parent in order to entitle his offspring to baptism, as all acknowledge; and if this be all that is required in order to full communion; then no reason can possibly exist for admitting persons into the church to receive baptism for their children, and for excusing them from attendance on the ordinance of the supper."

The custom of calling for a vote of the church on admission of members and of requiring persons to make a confession of particular sins was discontinued in 1794.

The same year the form of the covenant was changed and a more plain, Evangelical one adopted; of which the following is a copy.

COVENANT.*

"You do now in the presence of God and before this assembly profess a sincere belief in the existence, providence and government of an infinitely wise, just, and good being, who searches the hearts and regards the actions of men, and whom we ought to

*Written by Rev. Mr. Packard.

worship and serve. You believe in man's primeval innocence, voluntary transgression and unhappy fall. You believe that God spake to the fathers by the prophets aforetime, and that he now speaks unto us in the gospel of Christ, who is the one Mediator between God and man, and the only true way to eternal life. You do humbly confess your sins of every name and nature, and implore the benefits of the Spirits' guidance, the Son's sacrifice and the Father's mercy. And you do heartily desire to give up yourself to God, resolving to deny all ungodliness, and to live as the gospel teaches. You commit yourself to the care and discipline of this church of Christ and promise to walk in communion with it so long, as God in his providence shall give you opportunity. Thus you believe, resolve and promise."

The present mode of admitting persons to communion is by examination of the pastor,* who on satisfactory evidence of their repentance, faith and resolutions of new obedience, propounds them to the church, who individually have liberty and opportunity to satisfy themselves, touching their qualifications, and of objecting, if they see cause. If no objection is offered, they are admitted by the silent consent of the church.

The church from its origin, to the present time appears to have been exempted from quarrels and unchristian disputes and divisions.

It has never had occasion to call a council to settle any differences among its members or any unhappy misunderstandings and disaffection between the members and their pastors. It has frequently

*This is agreeable to the earliest custom at Salem. At Salem they left it to the discretion and faithfulness of their elders. Some were admitted after their first answering questions about religion, propounded to them. Some were admitted when they had presented in writing such things, as might give satisfaction to the people of God—and some orally addressed the people of God and asked communion with them; which diversity was perhaps more beautiful, than would have been a more punctilious uniformity.

had occasion to exercise its powers in disciplining disorderly members, and has always by prudent management accomplished its ends.

The number of church members at the commencement of Rev. Mr. Bridge's ministry was—Males 73—Females 122—Total 195. Do. of Rev. Mr. Packard's—Males 40—Females 62—Total 102. Do. of the present Pastor's—Males 39—Females 73—Total 102.—Present number, Males 36—Females 72—Total 108.

When there were but 853 souls in town, in 1741, there were 195 professors of religion. Now the population is increased to 1450, and the number of professors, including Baptists, may be estimated at 160.

During the reign of 'New Lightism,' many disorders and irregularities broke out in the New England churches, which gave occasion for much wisdom and prudence in the management and discipline of offending members.

One instance is recorded, which deserves mention, as containing a full illustration of an important question, which recent facts furnish daily occasion to ask; viz. How shall a church conduct towards those, who leave its stated worship and communion, and go to a neighboring church, under pretext of being more edified?

A complaint was made to the Pastor, by sundry brethren, of Job Spalding and Lydia his wife, and Mary Stedman, for irregular and disorderly conduct and behavior; in that 'the abovesaid
1746 persons do absent themselves from the public worship of God with us at all times, except when the sacrament of the Lord's supper, is administered, and that the said Mary Stedman, hath absented herself not only from the public worship of God, but also from the administration of all ordinances, for considerable time, which we apprehend to be a violation of her solemn engagement with us.'

The church, at a regular meeting called for the purpose, after prayer for divine direction, proceeded to the consideration of the charge and the proof on which it rested. The accused acknowledged the truth of the charge in general; but were not convinced of its being erroneous and disorderly conduct. They declared their conviction of its being their duty so to do, and their determination to persevere in this practice, until they were convinced of their error. Hereupon the church voted by a great majority,

“That persons absenting themselves commonly and generally from the stated worship of God on the Lord’s day, not being hindered in the providence of God, and no good and weighty reason being given, are an offence and grievance to the church.” “Nevertheless the church are willing to hear the excuse of the above said J. S. L. S. and M. S. why they went into such conduct.”

At an adjourned meeting Feb. 12, 1745–6, Job Spalding and wife offered in writing the following reasons; to wit:—“Because they can be better edified and enlightened into gospel truths by hearing Mr. Bliss of Concord, than by hearing Mr. Bridge.”

J. SPALDING.
L. SPALDING.

To which the Pastor replied, that they were not charged with irregular conduct in that they could be better edified by Mr. Bliss, than by himself; but in absenting themselves from public worship and communion in the church to which they belonged in violation of their covenant engagements without any previous notice given to the church of their dissatisfaction; or any attempts to remove their grievance.

The church voted “that they were not satisfied with the reasons assigned by the offenders, and a-

greed to adjourn the meeting in order to give further time for consideration to both parties."

When met agreeable to adjournment, the aforesaid Job and Lydia Spalding offered, as what they supposed would be satisfactory, the following concession. "That they were sorry that they had not taken proper steps, not that they had wrested themselves from the communion of this church. For they declared they would do so still, nevertheless they asked forgiveness."

Hereupon the church passed the subsequent votes:—

I. "That they considered the above acknowledgement and declaration as a contempt cast upon the church.

II. That they would proceed to pass censure upon the aforesaid Job and Lydia Spalding.

III. That it should be that of admonition; which was accordingly done in the name and presence of the church by the pastor." They were also prohibited the privilege of communion until satisfaction should be given to the church.

Mary Stedman, it appears, was a zealous friend and follower of Whitfield, Tennant and others of that description, and enjoyed such immediate revelations and communications from above, as raised her to the privilege of exemption from all ecclesiastical authority and rule on earth. She behaved in a very indecorous and unchristian manner before the church. After 18 years separation, she confessed her errors and was restored.

The case of Job Spalding was continued 26 years, and terminated in a satisfactory acknowledgement, and restoration to church privileges.

The principle which this case illustrates is, that persons under covenant engagements in a particular church, being dissatisfied with the public instructions or conduct of individuals, or mode of discipline,

cannot *innocently* and *regularly* withhold from worshipping and communing in that church until they have given notice of their dissatisfaction and taken proper measures to remove it, and of their desire to have their relationship dissolved, that they may attend worship and communion in some other church, where they can be better edified; and where they think it their duty to attend. The church's censure of the above said offenders was not for going to hear preaching "more enlightening and edifying than what they could hear in their own church"—but for violating covenant engagements in withdrawing without previous notice given to the church or attempts to remove the hindrance to edification, or a request for dismissal, with the reasons on which it was founded. Whatever evils may grow out of the principle of dismissing persons from a church on the pretence that they can be better edified in another, yet it is better to dismiss malcontents regularly than retain them in uneasiness, or force them into disorderly steps. Besides the denial of the principle would infringe the rights of conscience, and abridge the religious liberties claimed by protestants as their divinely secured right, and guaranteed by the laws of the Commonwealth.

As one end of incorporating towns is the regular maintenance of religious institutions, and as the settlement and support of a gospel minister, are transactions partly civil and partly ecclesiastical, yet intimately connected; so churches by long established usage have been confined to town lines and boundaries, and the practice of overleaping them in forming churches and admitting members has ever been considered as irregular and disorderly. Notwithstanding, that the rights of conscience might be preserved inviolable, the constitution exempts any man from contributing towards the support of any minister, regularly settled in the town where he lives, provid-

ed. he cannot conscientiously attend on his ministry, and provided also that there be any other minister of a different persuasion on whose ministry he does attend." The constitution therefore permits the disorder and irregularity of going out of town to enjoy religious worship and ordinances on the plea of *conscience* to prevent the greater evil of infringing its sacred rights.

Order is the first law of religious as well as civil society, and this consists in all the members observing certain established laws and regulations. Hence the practice of inviting itinerant preachers into private houses to preach, or of going to hear them in a community where there is an ordained minister, is a violation of the civil and religious compact, and was accounted a censurable practice by this church as appears by their vote, Nov 7, 1743.

"Whereas of late the churches in this land have been much infested with lay exhorters; and some ministers who have left their own parishes and charges, and undertaken to play the bishop in another man's diocese, to the great disturbance of towns and churches, and to the breach of christian communion in those churches and places, where they come; and whereas this church and town have been sorely distracted by such persons coming among us, and preaching and exhorting in private houses without the consent of the stated pastor; and whereas one Pain, a lawyer, belonging to the colony of Connecticut, hath been lately introduced into the town by John Birge and Gersham Procter, two of the brethren of the church, and invited by them and allowed to exhort in their houses—and whereas divers females of our communion have followed the said Pain, an exhorter, and a very illiterate one too, to Westford on the Lord's day; and the said John Birge, Gersham Procter and diverse women, so offending; have acknowledged their faults to the sat-

isfaction of the church ; at the motion and request of Abraham Byam and Pelatiah Adams, two other brethren, this meeting is called to see what may be proper to be done to prevent such conduct in future. It is on mature deliberation resolved and voted by the church, that the practice which some of our brethren have gone into of late of asking itinerant preachers or lay exhorters to preach in their private houses ; or to go into other towns to hear such preachers on Lord's day, is offensive to this church ; and if any member do so for the future, or in any way encourage such itinerants, they shall be deemed liable to censure." (Yeas 44 ; Nays 7.)

DEACONS.

Cornelius Waldo, came with Rev. Mr. Fisk, from Wenham, Died Jan. 3, 1701.—Andrew Spalding, born Nov. 19, 1653, died May 5, 1713, aged 60—Samuel Foster, born 1619, died July 10, 1702, aged 83—Benjamin Adams, died May 13, 1762, aged 83—Andrew Spalding, died Nov. 7, 1753, aged 83—Stephen Pierce, died Sept. 9, 1749, aged 71—Eph. Spalding, chosen Jan. 30, 1749, died Dec. 28, 1791, aged 83—John Warren, chosen Dec. 18, 1749, removed to Townsend 1764—Ebenezer Gould, chosen May 3, 1764, resigned 1804, died April 6, 1816, aged 90 years and 36 days—John Farmer, chosen 1797, removed to Merrimack, 1803, died at Merrimack, Nov. 17, 1814, aged 52—Benja. Parkhurst, chosen Jan. 3, 1771, resigned 1812, died 1812 æt. 71—Aaron Chamberlain, chosen Jan. 20, 1771, resigned 1804, died Sept. 27, 1816, aged 90—Josiah Parkhurst, chosen 1804, died Dec. 30, 1818, aged 56—Owen Emerson, chosen 1804—Noah Spalding, chosen 1812.

Legacies and Donations.

1764—Capt. Jona. Richardson, left a legacy of 200

old tenor ; 2*l.* 13*s.* 4*d.* lawful money ; for the use of the Church.

1754—Mr. Benjamin Chamberlin, 4*l.* lawful money, to the use of the church.

1775—Capt. Ebenezer Parker, bequeathed to the church 1*l.* 6*s.* 8*d.* lawful money.

The following donations were made before any church records were kept ; their date is unknown—Col. Wm. Tyng, six pounds ; Capt. Joseph Parker, ten pounds, about the year 1740 ; The Rev. Samson Stoddard, a silver Tankard ; a silver Cup, by Rev. Mr. Fiske.† A Legacy from Col. Clark.

† This cup is marked on the bottom with I. F. L, C. C.—John Fiske's, Legacy to the Church of Chelmsford.

Note—1773—A new set of furniture, was purchased for the communion table, from the proceeds of the old furniture and funds of the church. 1816—It was again exchanged for new and more convenient vessels, of plated silver, and the expence defrayed by the same means as in the former exchange.

MEMOIRS

OF THE MINISTERS OF

CHELMSFORD.

*The Rev. John Fiske**

AMONG the writers of the Gospel, with which the primitive church was blessed was "Luke the beloved Physician," of whom Jerom† elegantly says, that as the Apostles from fishers of fish, became fishers of men; so from a Physician of bodies, Luke was made a Physician of souls; and as his book is read in the church, his medicine will not cease.— So among the first preachers, who rendered the primitive times of New England happy, there was one, who might likewise be called a 'beloved Physician,' one to whom there might also be given the eulogy, which the ancients think was given to Luke, a brother whose praise was in the gospel throughout all the churches. This was Mr. John Fiske.

Mr. Fiske, was born in the parish of St. James, in the county of Suffolk, England, about the year 1601, of pious parents. His grand parents and gr. grand parents were eminently zealous in the true religion. In the reign of Queen Mary, of six brothers of this name, three were papists and three protestants. Two of the latter were grievously persecuted. The one from whom John the subject of this memoir descended, was, to avoid burning, hid many months in a woodpile, and afterward half a year in a cellar,

* This memoir is taken principally from Cotton Mather's *Magnalia*.

† "Quomodo Apostoli de Piscatoribus piscium, Piscatores hominum facti sunt, ita de Medica corporum in Medicum versus est animarum. Cujus liber quotiescumque legitur in Edisiis, toties medicina non cessat."

where he wrought by candle-light at manufactures and remained undiscovered. But his many hardships brought on excessive bleeding, which shortened his days and added to "the cry of the souls under the altar."

John was the eldest of four children, who all came with him to New-England, and left posterity with whom God established his holy covenant. His parents having devoted him to the Lord Jesus Christ, sent him first to a grammar school at the distance of two miles from their abode. Being there fitted for the University, he was sent to Immanuel College, Cambridge, where he resided until he took his first degree. Having spent some considerable time in preparatory studies he entered upon the work to which he had been devoted, and which was his favorite object, the preaching of the gospel. In this pursuit he would have *continued* had not satan hindered him. The conformity act was odious to him. Its friends and supporters 'breathed out slaughters,' and the silencers pressed so hard upon him for his Non-conformity, that upon the advice of his friends he relinquished the ministry, and turned his attention to the study of physick. After a thorough examination he obtained licence for public practice.

At the age of 28 years he married a virtuous and amiable woman, who did him good and not evil all her days. She was the sharer and the soother of all his tribulations until about three years before his death, when she left him to go to be with Christ, which she esteemed far better than to be here.

In 1636 his father died and left him the charge of his Mother, two sisters, and youngest brother. This event dissolved the strongest ties that bound him to his native soil, and removed every obstruction that seemed to be in the way to the enjoyment of his favorite pursuit. He resolved on going to New-England, where he saw an opportunity for the quiet

exercise of his ministry. He and Mr. John Allen* went on board in disguise to avoid the fury of their persecutors.† After they had passed the land's end, they entertained the passengers with two sermons a day, beside other agreeable discourse, and devotional exercises, which filled the voyage with so much religion, that one of the passengers, being examined about his going to divert himself with a hook and line on the Lord's day, 'protested that he did not know when the Lord's day was; he thought every day was a sabbath-day; for they did nothing but pray and preach all the week long.

Mr. Fiske arrived in New-England in the year 1637. His aged mother died quickly after he came on board; and his only infant quickly after he came on shore. He came well stocked with servants and all sorts of tools for husbandry and carpentry and with provisions to support his family in a wilderness three years; out of which he charitably lent a considerable quantity to the country, which he then found in the distresses of a war with the Pequot Indians.

He lived a short time at Cambridge, and from thence he removed to Salem, where he tarried about three years. Here he was both a preacher to the church and a tutor to divers young men, of whom the well known Sir George Downing was one. He afterwards, through the want of grammar schools, instructed his own children.

About the year 1642 he removed to a new village in Salem, afterwards called Wenham, where on the 8th

*Mr. John Allen settled in Dedham. He died 1671, aet. 75 having been at Dedham 24 years. He was a diligent student and good scholar: His epitaph it is said justly delineates his character.

*Vir, sincerus, amans pacis, patiens quælaboris,
Perspicuus, simplex, doctrinæ puræ amator.*

†Under the persecution of Arch Bishop Laud many puritans and non-conformists flocked over to New-England, which occasioned a state proclamation April 30, 1637 forbidding any subjects to transport themselves to America without license from his Majesty's commissioners.

Oct. 1644 a church was gathered, of which he continued the pastor until the latter part of the year 1655.* He contented himself with a very mean salary, consuming his own estate for the welfare of the new plantation. For in 1643 he gave ten acres of land to the town or society of Wenham. About the end of the year 1655 he removed with the major part of his church to another new town called Chelmsford, and there he spent the remainder of his days.

He was past the meridian of life, when he entered a new upon the work of the ministry in this uncultivated and thinly peopled town. Here new trials, hardships and deprivations surrounded him, which in youthful vigor might have disheartened him; but in the decline of life were enough to overwhelm him. His ministerial labors were increased by his distance from any other minister, and the difficulty and danger of travelling through the woods from town to town. For several years there was no other minister nearer than Concord and Woburn. "Coming from a paradise of pleasure in England to a wilderness of wants," his patience and fortitude were put to the severest trial. His care for the souls of the flock committed to him was unremitting, while his medical skill imposed on him an indispensable obligation to minister to their corporeal health. His services as a physician, were of inestimable value in the new townships where he resided after he came to America.*

An additional labor was imposed upon him in 1657 by the earnest solicitation of the inhabitants of the

* "Wenham the 6 of 12th mo. 1654 i. e. Feb. 12, 1655. It is ordered that the maintenance of our minister shall be £40 a year, whether Mr. Fiske stay and settle among us, or we procure another." December following it appears that Mr. Fiske had left Wenham

"31 Dec. 1655. It is ordered that in case Mr. Brook be procured to stay among us, —be a committee to receive whatever the town has engaged for Mr. Brook's use." *Wenham Records.*

*He was employed in America as a physician whenever he would consent.

Rev. Dr. Beutley's MS. Lett.

town to compose a new catechism for the use and instruction of their children. This was undertaken at their request, and printed at their expence 1657, by Samuel Green, Cambridge. It is styled the "Watering of the Plant in Christ's garden, or a short catechism for the entrance of our Chelmsford children. Enlarged by a three fold appendix."

It is dedicated "to the church and congregation at Chelmsford;" and appears from the following introductory remarks to have been written wholly for them.

"Beloved, what is here presented to public view is yours. For looking to the poor penman, as relating to you; to the external moving cause as rising firstly and freely from you; to the end and use as centering in you; to the reason of the publishing hereof as resting with you; and to the care and costs as to that end expended by you; it must not otherwise be determined, than to be yours." "Which being so, you have saved me the labor of prefacing on behalf either of this so necessary and fruitful an exercise of catechising, or of this present draught, or of publishing it. The present encumbrances of our new beginning, you know to have declined me till of late from writing, and my own inabilities much more from publishing, being rather desirous of making use of some others' labors that way, or at least of acting my own feeble apprehensions in a more private manner among ourselves. But God hath moved your minds first to see, and seeing to cause, that it must be as it is."

This catechism is plain, adapted to the capacities of small children, and almost wholly of a practical nature. The three fold appendix was designed for youth of maturer years, in order to instruct and prepare them to discharge the duties of prayer, observance of the ordinances of the gospel, and of uni-

versal obedience. This little work is moderate in its doctrines, catholic in its spirit, and well suited, as it was designed, to water the Olive plants in Christ's garden.

Mr. Fiske, though deprived of 'several hundreds of pounds of his wife's patrimony upon the displeasure of her father at her going to America,' 'and though he consumed his own fair estate to promote new settlements;' yet found means to give his youngest son a collegiate education. He was graduated at Harvard College, Cambridge, 1662, and was ordained afterward over the church and society in Braintree.

To the many trials and afflictions, that had exercised Mr. Fiske, a new and unexperienced calamity was added by the death of his wife. Endeared by 43 years experience of mutual care and toil, companions through a great sight of afflictions, and knit together, by the strongest ties of vital piety, the separation was painful, and inflicted a deep wound in the heart of the survivor; though not above the power of religion to heal. She by her incomparable expertness in the scriptures had rendered any other concordance of the Bible in his library useless. Some years before her death she lost her sight. 'Under this disaster she exhibited a most exemplary patience by her view of the things, which are not seen, and are eternal. "After many admonitions to her friends to improve their sight well, whilst they had it; on the 14th Feb. 1671 she had her eyes *opened* by their being *closed*, and was by death carried from faith to immediate and everlasting sight."

Divine providence had just before removed Mr. Edmund Hinchman,* the countryman and tried friend of Mr. Fiske, who had followed him from England to America, and for many years had resided in Chelmsford, and Mr. Fiske, to cheer the remainder of his earthly pilgrimage, took his widow, Elizabeth Hinch-

*Died 1669.

man for his companion, in 1672. But this connection was short. The time approached that he must die.

He began to labor under two maladies, either of which was enough to try the most consummate patience of any man living. These were the stone and the gout, which at last were followed by convulsions, that brought his laborious life to end; and gave him the experience of Streithurgerus' motto; *qui non est crucianus, non est Christianus*, i. e. who is not crucified is not a christian. For a complication of diseases his case became not unlike the blessed Calvin's, of whom the historian relates, that he was troubled with as many infirmities, as in different subjects might have supplied an hospital.

“ On the second Lord's day of his confinement by illness, after he had been many Lord's days carried to church in a chair, and preached as in primitive times, sitting, he was taken with convulsions, which renewed so fast upon him, that they carried him off within a few days. On January 14, 1676 he saw a rest from his labors; having first after this manner blessed his four children, two sons and two daughters. “ You are as a shock of corn bound up, or as twins, made beautiful by the covenant of grace. You have an interest in the sure mercies of David. These you have to live upon. Study to emulate one another, but in the best— in the best: Provoke one another to love. The God of your forefathers bless you all. And added to his younger son, the worthy pastor of Braintree, concerning his wife and two children, then absent, the God of Abraham, Isaac and Jacob bless you and your posterity after you.” “ And when he had thus said, he fell asleep.” Like Israel in Egypt, this venerable patriarch of New-England died in a foreign land with benedictions upon his posterity, which like Israel's were eminently fulfilled. His descendants for four generations, were eminent for their piety and virtue. The late Gene-

ral Fiske of Salem was the fourth of the name of John and the great grandson of the first minister of Chelmsford. "He appears to have been a model of merit, and the more deserving of praise as his good works were performed in the still walks of private life." *Jefferson.*

Mr. Fiske, both as a faithful minister, a liberal patron of the poor inhabitants of the town, and an encourager and comforter of the first settlers under their various sufferings, deserves the grateful remembrance of their posterity. To the sacred spot, where sleep his nameless remains and 'angels watch his soft repose,' let the present and future generations repair, and in thankful remembrance of his virtues, resolve that his God shall be their God forever and ever.

"Twenty years did he shine in the golden candlestick of Chelmsford. He was a plain, able, and useful preacher of the gospel; rarely if ever, hindered by sickness from the exercise of his ministry. Though he went through an exposition of almost all the scriptures in both Testaments, and to his Lord's day Sermons added a monthly lecture on the week day, besides his discourses at the private meetings of the faithful and his exact and faithful cares to keep up church discipline; yet none of his labors were more considerable, than his catechetical. And though he did himself compose and publish a most useful catechism, yet for his public expositions he chose the assembly's catechism, which he twice went over in discourses before his afternoon sermons on the Sabbath.

We will now leave him uttering the words of Weinrichius in his Epitaph.

'Vixi, et quem cederas cursum mihi, Christe peregi; pertæsus vitæ, suaviter opto mori;

I have lived and finished the work, which thou, my saviour, didst give me. Satisfied with life, let me depart in peace.

Mr. Fiske, had 4 children, two sons and two daughters.—John, Moses,

The Rev. Thomas Clark.

HOWEVER commendable the attempt to snatch from oblivion a worthy character, and transmit to posterity the knowledge of those virtues, which once rendered their possessor the delight and ornament of his day, we dare not cherish the hope of being able to bring back from the long lapse of time the characteristic features of the subject of this memor. We have neither church records, manuscript sermons, cotemporary notices, nor any other materials, from which any thing, but a bare memento can be erected, excepting the following notice in the 9th vol. of the Hist. Coll. of Mass. page 195. *Dorchester, 1704, Dec. 10.* The death of the Rev. Thomas Clark of Chelmsford was lamented in a Sermon from Acts 20—25 &c. “A great loss to all our towns, and especially to the frontier towns on that side of the country, who are greatly awakened with the loss of such a man.” *Fairfield’s MS. Journal.*

He was born in Boston about the year 1652, graduated at Harvard University, Cambridge, 1670, and was ordained to the pastoral office in Chelmsford, 1677 He received the unanimous suffrage of the inhabitants of Chelmsford to become their min-

Anne, the name of the other daughter is not known. John lived with his father in Chelmsford. He appears to have been a very useful and respectable man. We find him often employed in the public transactions and affairs of the town. In 1666, he married Lydia Fletcher, daughter of the first William Fletcher. He died about the year 1700, without children. His estate in Chelmsford, descended to his brother Moses, of Braintree, whose children as executors of their father’s will, sold it in 1708, to Rev. Mr. Stoddard, for £130. Mr. Stoddard’s children, sold it to Rev. Mr. Bridge, whose oldest son, the late General Ebenezer Bridge, possessed and improved it, till his decease. It has been in the successive possession of three of the ministers of Chelmsford.

Moses Fiske, graduated, at Cambridge 1662, and settled in the Ministry at Braintree. His son Samuel, graduated 1708, and settled in Salem.—He was the father of the late Gen. Fiske. Ann Fiske, married to John Brown, of Reading. Neither the name, nor fortune of the other daughter is known.

ster. We might perhaps from this circumstance infer his acceptableness as a man and minister to this people.

His wife, Mrs. Mary Clark, died Dec. 2, 1700. In 1702, Oct. 2d. he was again married to Miss Elizabeth Whiting, of Billerica, daughter of Rev. Samuel Whiting, who survived him many years.

He lived in a period distinguished by no remarkable changes in the political or pecuniary circumstances of the country. This with the consideration that his original salary was a more ample support than either his predecessor or successors have enjoyed, accounts for the singular fact, that he never requested but one favor of the town during his ministry.* None of his writings have been preserved. Almost the only monument† of his past existence, that has survived the ravages of time is his tomb-stone.

This has a modest, and to this day quite legible inscription in latin of the following import.

“The remains of the Rev. Thomas Clark, the faithful Pastor of the flock of Christ in Chelmsford are here committed to the dust. In the faith and hope of a blessed resurrection he breathed his soul into the bosom of Jesus, Dec. 7, 1704, in the 52 year of his age” and 27 of his ministry.‡

*This was a piece of land of about 10 acres, lying on Beaver Brook.

†His great grandson, Dea. Thomas Clark of Tewksbury, has in his possession the staff, with which he used to walk, which has this inscription, “Thomas Clark, 1686.”

ORIGINAL.

Memento mori.

Fugit hora.

Huic pulveri mandate sunt
Reliquæ Rev. Dom. Thom. Clark
Gregis Christi Chelmsfordianæ
Pastoris eximii; qui fide et spe
Beatæ resurrectionis animam

In sinum Jesu expiravit, die VII Decembris
Anno Domini 1704, ætatis suæ 52.

‡His place of residence was that now in the possession of Mrs. Grace Fletcher, widow of the late Oliver Fletcher, Esq.

His wife, Mrs. Mary Clark died Dec. 2, 1700. Their children were Jonas, Thomas, Elizabeth, and Lucy. Lucy married Maj. Wm. Tyng of

The Rev. Samson Stoddard.

THE third minister of Chelmsford, was Samson Stoddard, of Boston. He received the honors of the University at Cambridge 1701. From this time, to his call to settle in the ministry in Chelmsford, his history is totally unknown.

On the 27th June, 1706, he received a unanimous invitation to become the pastor of the church and society in this place; and on the 25th of the following July, was consecrated to the pastoral office.

His first marriage was in 1708, but the name of his wife is not known. He married again in 1727, to Mrs. Margaret Halkertson, of Boston, with whom he lived about 13 years. She survived him about 40 years, dying March 27, 1789, aged 79.

Dunstable, son of Col. Jona. Tyng, and Father of the late Hon. John Tyng, Sept. 19, 1700. She died April 25, 1708. Her husband, Maj. Wm. Tyng, was wounded by the Indians between Groton and Lancaster, was carried to Concord, and died Aug. 16, 1710, and was there buried.

Family Records.

Elizabeth Clark married Mr. John Hancock of West Cambridge.

Thomas Clark was born Sept. 28, 1694.

Jonas, the oldest son was born Dec. 2, 1684. He resided in Chelmsford on the farm now known by the name of the Cragie farm. There he kept a public house near the ferry, that has ever since borne his name. His house was the general resort for all fashionable people in these parts. He was honored with various civil and military offices; was a very popular man and esteemed a very good christian. "He was honored in his day, and was the glory of his times." He closed a long and useful life April 8, 1770, aged 86.

His last and highest military office was Col. commandant of the 2d, Regiment of Middlesex Militia. His descendants are now living in Tewksbury.

Rev. Thomas Clark had other children, who did not arrive to mature age.

The following Receipt is preserved as a memorial of the manner of procuring the monuments, erected at the grave of the Rev. Mr. Clark, and of the price of them, and of similar works, at the beginning of the eighteenth century.

Chelmsford, 17th Nov. 1708.

Received of Mr. William Fletcher the sum of fifty shillings in money to be bestowed for a monument over the grave of the Rev. Mr. Thomas Clark late of Chelmsford deceased; it being the donations of sundry persons in Chelmsford for that use. I say received by me

JOHN HANCOCK.

From some remnants of his manuscript sermons, with which the writer has been favored by the kindness of a friend,* it appears that his sermons were constructed after the models of the old divines, of the sixteenth century; but executed in a happier manner. His style is neat and perspicuous. His sentences short, and the members well disposed.—Of which the following extract from one of his sermons, is subjoined as an illustration.

“Use. ‘Will all those, that persevere to the end of their lives in well doing, inherit the kingdom of God? Hence then be exhorted not to be under the influence of a private and selfish spirit.

‘It is one note of the last and perilous times, that men shall be lovers of their own selves, 2 Tim. 3, 2. There is a regular self love, that will calculate all its designs to the public good; but a vicious self-love will calculate only to private interests. Nothing can afford a more auspicious omen than a public spirit, influencing all degrees and orders of persons; and nothing can give a people a blacker prospect than to see them under the dominion of a private and selfish spirit. A private spirit will check all noble and generous designs for the public. The question will be not what will promote the general prosperity; but what will serve best this or that sinister design. A selfish spirit prevailing in a town will prove the grand incendiary of the place! and the fruitful parent of injustice, violence and fraud. When this spirit prevails among a people, they will make merchandize of the gospel and regard more the advancement of their own worldly interest, than the promotion of religion and their own spiritual interests and concerns.”

His health was naturally delicate, and his habits sedentary. His constitutional temperament strongly inclined him to a recluse life, and a depression of

*Mr. John Farmer of Amherst N. H.

spirit. But the imperious calls of parochial duty and ministerial intercourse corrected in some degree the infelicities of nature and habit, and suppressed a while the rising tide that at last overwhelmed him.

A necessary expenditure in his family, which his resources could not meet, the mortification and perplexity of teaching the town-school in 1736 and 7 added to his constitutional infirmities a weight which overcome his fortitude, and impaired his health. He became unable for the most part during the three last years of his life to discharge the duties of his sacred office. The town afforded him some pecuniary assistance by contributions and at the same time supplied his desk. He occasionally preached, but discovered all the symptoms of a disordered and unhappy mind. The last discourse he delivered in public, was from the first of Corinthians, ninth chapter and twenty seventh verse. 'But I keep under myself and bring it into subjection, lest by any means when I have preached to others, I myself should be a castaway.' He was a plain, practical preacher, and a faithful and able minister of the new Testament. He fell a prey to his corporeal and mental disorders, Aug. 23, 1740, in the 34th year of his ministry and about the 60th of his age.

The manner and circumstances of his death spread a cloud over his future prospects, through which surviving friends are unable to penetrate. The rising tide of grief, occasioned by such melancholy instances of mortality, finds relief only by resorting to human ignorance of final causes and to divine love and mercy through the Redeemer.

With this sentiment we would soothe our anguish and the grief of posterity at the premature grave of the unfortunate Stoddard. With this sentiment, clothed in the poetic garb of Gray, we would suppress the rising enquiry and troubled thoughts when-

ever memory recalls to the contemplation of virtues and misfortunes like his.

For who to dumb oblivion a prey,
 This pleasing, anxious being e'er resign'd :
 Left the warm precincts of the cheerful day,
 Nor cast one longing, lingering look behind ?
 No farther seek his merits to disclose
 Or draw his frailties from their dread abode,
 There they alike in trembling hope repose,
 The bosom of his Father and his God !

Rev. Mr. Stoddard had 9 children. Samson, Elizabeth, William, Benjamin, Margaret, Rebecca, Sarah, John, Mary. Elizabeth, born Dec. 14, 1710, was married to Mr. Waterhouse of Boston. She died a widow in Chelmsford, Aug. 25, 1775, aged 64. William, born May 4, 1712, died 1742. Benjamin, born Dec. 28, 1713. Rebecca born Nov. 4, 1716, married Wm. White, merchant of Boston. Sarah, born Sept. 21, 1718, was married to Rev. Eben'r Bridge, Oct. 1741, died April 9, 1783, aged 65. John, born Nov. 1721, died young. Mary, born June 19, 1723, died at Westford, of a fever, April 3, 1759, brought to Chelmsford and buried there. Margaret born — 1725, was married in 1776 to Rev. Samuel Hopkins of Hadley.

Samson, the oldest son was born May 1, 1709. Graduated at Harvard College, Cambridge, 1730. He studied divinity and began to preach, but for some reason unknown at this time he relinquished divinity and turned his attention to trade and agriculture. He opened a store of English and West-India goods, and traded largely for many years in Chelmsford. He entered into the land speculation in Vermont, and became possessor of a large tract, which with other lands adjoining was erected into a township and called Stoddard. He obtained a justice's commission and the command of the 2d. Regiment in Middlesex county. He took an honorable part in the affairs of the church and town for many years, and was honored with the suffrages of the people for sundry offices in town, and for a representative to the General Court, and delegate to sundry special congresses for obtaining redress of grievances under which the colony labored before the revolutionary war commenced. He was a professed christian, and, as ought always to be expected in such a case, a public spirited townsman, and a man of pure morals.

At the commencement of the revolutionary war, he was suspected of indifference to the cause of the revolution, or of favoring its enemies. He therefore fell under the displeasure of the people, who according to the spirit of the times treated him with some indignity, from which he never fully recovered. Whether he really did favor the cause of Great Britain or not, seems not to be clearly ascertained. But his best friends censured him for withholding a full exposition of his sentiments.

The Rev. Mr. Bridge.

THE period, at which the subject of this biographical sketch lived, was the most difficult and trying for clergymen, of any half century since the settlement of this country.

Mr. Bridge, was born in Boston, 1714. He was educated at Harvard University, Cambridge; whence he proceeded A. B. 1736, at the age of 17 years.—He spent the next year after he left the university, at Plymouth, in instructing the grammar school, where he was much respected and beloved by his pupils.*

He pursued his theological studies under the direction of the Rev. Wm. Welstead, who was his guide in youth, and constant counsellor in riper years.

He received a unanimous call to settle in the ministry, at Chelmsford, Dec. 30, 1740. His answer to the invitation of the church and town, to the pastoral office, will exhibit a fair specimen of his composition, and at the same time develope his views and feelings on this solemn occasion.

“Inasmuch as you have unanimously elected me, to settle in the work of the gospel ministry among you—I now declare my compliance with your call, and as I trust the call of divine providence to me herein, and my acceptance of your offers for my support and comfort among you; expecting that you make me pay quarterly in my yearly salary, for my convenience, and relying on your goodness and generosity, that as you see my necessity hereafter increasing, so you will never be backward in your assistance, which if you are duly mindful of them, will by the blessing of God, abundantly enable me to go

* See memoir of School-masters, in Plymouth, His. Col. vol. 4.

on in his and your service with cheerfulness and delight. I choose to take this opportunity to express my delight and satisfaction in the peace, love and harmony, subsisting among you, which has greatly engaged me to you. And I earnestly entreat each of you, that you do in your respective places, endeavor still to maintain and preserve it among you, as it will be one means of rendering me serviceable to you by the blessing of the God of love and peace.

“One thing I beseech of you, that you would at all times, when surrounding the throne of grace, for the supply of your own wants, bear me on your minds, and pray to the God and Father of our Lord Jesus Christ, that I might be filled with the gifts and graces of his good spirit; that I might be thoroughly furnished to every good word and work; that I might be faithful in his service unto death; and that you might by his grace be my crown of rejoicing in the day of the Lord. And be assured that so long as God shall continue me in your service, I shall, relying on his gracious assistance, lay myself out to serve you and yours in the gospel of his dear Son.

February 26, 1741.

Mr. Bridge, was ordained May 20, 1741;* and in the following Oct. married to Miss Sarah Stoddard, third daughter of the Rev. Samson Stoddard.

His stature was large and commanding, his manners grave and dignified. He possessed great social powers and was a communicative friend and pleasant companion; yet such was his sense of the sacredness of his office, of the reverence and submission due to the ministerial character and authority, that he seemed rather to awe the common mind by the majesty, than allure it by the loveliness of virtue

* The Rev. Mr. Parker, of Dracut, made the introductory prayer.— Rev. Wm. Welstead, of the North Church, Boston, preached from 1 Tim. 4.6 ‘A good minister of Jesus Christ.’ The Rev. Mr. Hancock, of Lexington, gave the charge, and the Rev. Mr. Baxter the fellowship of the church.

and piety. As the head of a family, he was strict and rigid in exacting obedience and conformity to established regulations. As a parent, affectionate and indulgent.

His passions were strong and quick, which marked his character with energy, decision and religious ardor. The infelicities of nature however he turned to a good account by making them subserve the high purposes of virtuous activity and religious fidelity and zeal in the service of his Divine Master.

In the pulpit he was animated and solemn, and by his clear, sonorous voice and distinct pronunciation delighted the ear and commanded the attention of his hearers. He may be ranked among the happy few, who on a sudden emergency or special occasion, discover an admirable facility in selecting and arranging ideas, putting them in a dress, and delivering them in a manner appropriate to the feelings, which the occasion excites.

His rank among the ministers of his day may be ascertained by the public honors conferred upon him in being appointed to preach the Artillery Election sermon in 1752, June 1; and the general Election sermon May 27, 1767. These sermons are in print, and do equal honor to his understanding and heart, patriotism and piety. The former discourse is founded on the 10th. ch. of Acts, and 1, and 2 verses. 'Cornelius, a Centurion of the Band, called the Italian Band, a devout man and one that feared God with all his house.' The drift of this discourse is to shew the consistency of military life with the profession and practice of Christianity. The latter sermon is from Deut. 33—29. 'Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!' This is a very long and a very loyal sermon. It contains many just remarks upon

government, and laws, and many useful hints to rulers. It is replete with sentiments of attachment to the mother country and of devout congratulations for the civil and religious liberty and growing prosperity of the colonies. These are the only discourses, that are published. He was often solicited; but he always refused to give publicity to those occasional discourses, which were thought by his hearers to possess peculiar merit.

As a writer he was deficient in some of those qualities which constitute excellence. His style was negligent and diffuse, his sentences long and ill-constructed. Sermons written in a familiar conversation style, are often heard with a pleasure and profit, which they seldom afford on reading. We have the testimony of living witnesses, that he was an acceptable, animated and searching preacher, and a faithful minister of the New Testament. His creed partook of the orthodoxy of the day, and paradoxical as it may seem, he was a strenuous advocate for liberty of conscience and the rights of private judgment, and a bitter enemy to sectarians of every denomination—But his strongest aversions were against the Hopkinsians, with whom he had no intercourse, and whom he could hardly treat with civility.

His virtues were put to the severest test by the Whitfieldian spirit, that pervaded the country and interrupted the peace and order of the churches. Long and difficult was the work of devising and adopting a uniform system of church government and discipline. This work had just been accomplished by the wisdom and perseverance of the Fathers of the New-England churches, which had enjoyed but a short peace; when a host of mushroom exhorters and lay preachers, who owed their origin to Mr. Whitfield, sprung up and made inroads upon the peace and order of christian societies and churches.

It is far from the intention of the writer to impeach the character, or call in question the motives of this eminent saint. His conduct in itinerating and preaching through a country, mostly formed into regular churches and societies, and furnished with stated pastors, is justly censurable, as contrary to the rules of the gospel, and subversive of the civil and religious peace of society, and of the order and edification of the churches.

From his example, powerful eloquence, and inflammatory zeal many settled ministers were induced to play the Bishop in another's diocess; and many illiterate persons to assume the office of itinerating preachers: By persons of this description many members of this church were seduced and beguiled from the simplicity and order of the gospel, to the great grief of their brethren and of their stated pastor. At one time we find no less than fifteen persons called before the church to answer to the charge of disorderly conduct and violation of covenant engagements in going after vagrant preachers and lay exhorters. To deal with such persons so as to convert them from the error of their ways was a most difficult task, and required both patience, meekness, and wisdom. In several trials of this sort the virtues of Mr. Bridge shone conspicuously and triumphed over his enemies. During his ministry the church was frequently called to exercise its authority in disciplining its irregular members, and it rarely exerted it without the designed effect.

Much truth as well as keen satire is contained in his reply to the request of sundry persons to be dismissed from this church in order to unite with others in forming a church in Carlisle. Twenty years, said he, have I been grieved with that generation. 'I give my most hearty consent to their dismissal.'

The time of his ministry was a very difficult and

trying one in a pecuniary point of view. So great and sudden were the depreciations of money, and so oppressive the burden of maintaining the revolutionary war, and so many and great the embarrassments lying upon the people after the attainment of their independence, that it is difficult to conceive of the straits to which the clergy were reduced. Though the people were attentive to his wants and indulgent to his requests, yet considerable time must have necessarily elapsed before depreciations could be made up and necessary supplies granted.*

In the commencement of the war with G. Britain and until the republication of Hutchinson's Letters in this country, he was a decided friend of the cause and interest of Great Britain. But after the perusal of these letters, he changed his opinion, and was ever after one of the most ardent supporters of the independence and liberties of the colonies; and his exertions greatly contributed to the union, zeal and patriotism of the inhabitants of the town.

In 1783, April, 9, he was called in divine providence to the painful bereavement of his consort. She died in the 64th year of her age, after having accompanied him 41 years in his pilgrimage, and partaken with him the afflictions and consolations of the gospel.

In 1791 he married Mrs. Joanna Abbot, relict of Dr. Nehemiah Abbot, who survived him several

**A Soliloquy of a Country Parson, meditating upon his circumstances, at the present day—1778.—[Found among his papers, after his decease.]*

In short I do see it, 'm in terrible taking
 My head 'tis distracted, my heart is quite aching
 The view of my case makes me greatly to shudder
 I'm tost here and there, like a ship without rudder
 Opprest by misfortunes, neglected by friends,
 By most men forsaken, who seek their own ends,
 I look all around me and ask myself whether,
 I can find bread, or meal, corn or shoe-leather;
 I protest on my word, if one would believe me,
 I know not of one, who's inclined to relieve me.

years. From this time his health and strength gradually failed. He continued however to preach with little interruption till a few weeks before his death, though with all the mental and corporeal debility, incident to advanced age. After a long and useful ministry he was called to give an account of his stewardship Oct. 1, 1792. The church erected a monument to his memory with the following appropriate Inscription :—

By the Church of Christ
IN CHELMSFORD.

In testimony of their esteem and veneration
This sepulchral stone was erected, to stand
as a sacred memorial of their late worthy Pastor

The Rev. EBNEZER BRIDGE,
who after having officiated among them
in the service of the Sanctuary
for more than a year above half a century,
the strength of nature being exhausted,
sunk under the burden of age
and Joined the congregation of the dead,

Oct. 1, 1792, Æ. 78.

The children of Rev. Ebenezer Bridge were, Sarah, born July 25, 1742, married to Rev. Henry Cummings, D. D. of Billerica. Ebenezer, born April 29, 1744. John, born Feb. 2, 1746, Elizabeth, — 1747, died in infancy. Mary, Nov. 18, 1750, married to Mr. Timothy Winn of Woburn, now Burlington. William, Jan. 14, 1758, now living in town. Katherine, Feb. 23, 1755, died in infancy. Lucretia, March 13, 1757, married to Dr. Walter Hastings. April 10, 1777.

Ebenezer, the oldest son received the honors of the University at Cambridge in 1764. Soon after leaving College he went to Worcester, where he spent a year or more in teaching a public school. He then removed to Billerica and opened a store of E. and W. I. Goods. In 1775 he was chosen Col. of the 27th Reg. of minute men, which he commanded at the celebrated battle on Bunker's Hill, in which he received two slight wounds. In 1776 or 7 he was chosen Register of deeds of the county of Middlesex. From 1781 to 1800 he was chosen successively a senator in the Legislature of Massachusetts, and from 1783 to 1808 county treasurer. In 1785 he married the Widow of Dr. Mumford, of Boston, who died 1787, Sept. 29.

He was a faithful guardian of the rights and liberties of his country, and a zealous promoter of the interest and welfare of his native town. His numerous friends and acquaintances always found a cordial welcome and hospitable retreat at his house. He was respected abroad as a correct

MEMOIR,

OF THE PAWTUCKETT TRIBE

OF INDIANS.

THE early history of Chelmsford, is so blended with that of its aboriginals, that the former can hardly be intelligible without the latter.

The most correct and authentic source of information, is Gookin's Historical Collections of the Indians of New-England.*

He divides them into five great tribes, viz:—Pequots, Narragansetts, Pawkunnawkutts, Massachusetts and Pawtucketts. The latter he thus describes.

“Pawtucket is the fifth and last great sachemship of Indians. Their country lieth north and north east from the Massachusetts. Their dominion reacheth so far as the English jurisdiction doth now extend.† They have under them several smaller sagamores, as those of the Pennakooks, Agawames,

politician, and an enlightened, tried patriot, and esteemed at home for his public services and private virtues.

He died at Hardwick, N. York after a long and lingering sickness, Feb. 9, 1814, aged 70.

N. B. John Fiske, Jonas Clark, Samson Stoddard and Eben'r Bridge were the oldest sons of their respective fathers, who were the four first Ministers of Chelmsford. Excepting the first, they succeeded to the same honors and offices, or nearly so. The three last were Justices of the peace, members of the Legislature, and commanders of regiments. All four were active, useful men, and leading characters in town.

“They were honored in their generation and the glory of their times.”

* General Gookin, was appointed Magistrate and Ruler over the praying Indians, in 1656. His history was written about 1674, after many years familiar intercourse with them.

† This included the whole state of New-Hampshire. ‘The Massachusetts tribe, inhabited principally about Massachusetts bay. Their chief Sagamore had under him, many petty sachems, as those of Wachagoskas, Neponset, Punkapaog, Nonontum, Nashaway and some of the Nipmuck people. The Pawtucketts inhabited on their north and north east limits.’

Gookin,

Naamkeeks, Pascatawayes, Accomitas and others.— They were a considerable people heretofore, and held amity with the Massachusetts. They were almost totally destroyed by the great sickness in 1612 and 1613.* At this day 1674, there are not above two hundred and fifty men, besides women and children.”

“All the scattering tribes on Piscataqua and Merrimack rivers, were originally but one great nation, acknowledging subjection to Passaconaway, the great Sagamore† of Pennacook.† These all took the national name of Pawtucketts.”†

It was customary to call those of the same nation or tribe, by the different names of the villages, at which they resided. Inattention to this circumstance has introduced great uncertainty and confusion into those transactions of the town, which related to the Indians in Wamesit and Pawtucket.— They belonged to the same tribe, and living so near together, constituted but one village. They are sometimes called Pawtucketts, more commonly Wamesits.

It was a favorite object with the first adventurers and of many of their patrons in England, to christianize and civilize the Indians in New-England. The government of Massachusetts, early entered into

* “What this disease was that so generally and mortally swept away these and other Indians, in New-England, I cannot well learn. Doubtless it was some pestilential disease. I have discoursed with some old Indians, that were then youths, who say, that their bodies all over, were exceeding yellow, before and after they died, describing it by a yellow garment, they shewed me.”
Gookin.

It was considered by the people at that day, as a divine opening for the settlement of the English.

† At every noted place for fishing and hunting, there used to be about an hundred or two hundred, who had a sagamore over them. In every great tribe there was a sagamore, to whom all the tribe acknowledged subjection. The lesser Sagamores were called sachems.—*Hubbard's Hist. New-England.*

‡ This name is probably derived from the falls of the same name, about which the great body of the tribe resided at an early period of their history, and at the bottom of which was Wamesit, their ancient capital, at the confluence of Concord and Merrimack rivers.

their views and labored to effectuate these desirable ends. Hence the praying Indians, or those who hopefully received the Gospel, are presented to us in a more conspicuous light, and their history has become peculiarly interesting. Wamesit was not only the ancient seat and 'capital' of the Pawtucket tribe, but also of the praying Indians on Merrimack river; the history of whom will necessarily involve a sketch of the plan adopted by government, to bring them into a state of civil society, while they were acquiring the knowledge of the principles and duties of Christianity.

Mr. Eliot, minister of Roxbury, justly styled the "Apostle to the Indians," began to preach to those in his vicinity in 1646; and by his influence with the Court measures were adopted in 1656, for governing and instructing them.

'At Mr. Eliot's motion, care was taken by the court to appoint some of the most prudent and pious Indians in every Indian village that had received the gospel, to be rulers and magistrates among them, to order their affairs, both civil and criminal of a more ordinary and inferior nature. These rulers were chosen by themselves, but approved by higher authority.' This authority was vested in an English magistrate, who was to join with the chief of their rulers, in holding a higher court among them.—The English magistrate appointed the time and place of holding court, and consented to judgement. Each village had one or more constables, chosen yearly. There was also a marshal general, over the praying towns, called Capt. Josias, alias, Pennahannit, whose residence was at Nashobah, now Littleton.

To carry their design into effect the court farther enacted, 1. That the Indians had an original title to the land.—Gen. 1-28—ch. ix.—1. Ps. 115-16.

2. That the civil Indians should have lands granted them for towns. 3d. That the Indians should

not be dispossessed of what land they had subdued, or driven from their fishing places. 4th. That none should buy land of the Indians without leave of Court. 5th. That all strong liquors should be prohibited to be sold or given to the Indians, unless in case of sickness and that by permission. The English magistrate was empowered to make, order and give instructions, backed with penalties, for promoting the practice of morality, civility, industry, and diligence in their callings; also to make and execute good orders for keeping holy the Sabbath day, that people attend public worship; that schools be set up, and continued for the education of youth; and that Indian teachers and rulers have small encouragement distributed among them.

At what time the Indians at Wamesit received the gospel is not now known. But it must have been prior to 1653. For we find Mr. Eliot this year passing several days at Pawtucket; and when the grantees of Chelmsford petitioned for the same, Mr. Eliot in behalf of the Indians requested an appropriation of certain lands, included in the former petition, to the sole use of the praying Indians at Wamesit. The court's committee taking into consideration both petitions reported in favor of an appropriation or grant of land to both parties.

In 1652 sundry persons from Woburn and Concord obtained leave to examine the tract of land, now constituting Chelmsford, and finding many Indians upon it, who had improved and cultivated certain pieces of land, especially a part of Robin's hill; they thought it just and meet to pay them for their improvements; or to make some compromise, or enter into some agreement with them concerning it. Mr. Eliot, whose knowledge of the Indian language and previous acquaintance with them as a preacher qualified him for a negociator, was employed for this purpose. Through his agency with

them, and at Court an exchange of the land under improvement on Robin's Hill for an equal quantity under similar improvement at a place to be designated by the Indians within their grant, was agreed on and ordered by the court.

Robin's hill was so called when the English first visited this place, and is said by tradition to have received its name from its first cultivator, who was it is apprehended *Old Robin*, or some one of the Robin family from Pennacook.

The grants of land obtained by Mr. Eliot for the Indians lying on the west side of Concord River, were for the sole use of the christianized Indians, whose capital was Wamesit. Hence when the bounds were established in 1665, between Chelmsford and the Indian grant, the latter is called Wamesit, though in the act of Court in 1653 it is styled Pawtucket. The reason for calling it Wamesit in 1665 and ever after, is this, that it was granted as the proper right and for the sole use of the praying or christianized Indians at or about Wamesit.

Gookin describes Wamesit, as lying on the east side of Concord river & containing 2,500 acres. This from the best calculations, that can now be made, was about the quantity of land, appropriated to the Indians on both sides of Concord river. Their lands in Tewksbury, or what we may call Wamesit proper are estimated at 1000 acres; and those in Chelmsford, or Wamesit, so called afterwards, are supposed to be about 15,00 acres.

Attention to the origin and history of the family at Pawtucket falls will shew more clearly the reason why the name of Pawtucket was soon lost in that of Wamesit.

The first considerable settlement at Pawtucket falls was made about the year 1670. "The Pennacooks had come down the river and built a fort at Pawtucket. They were opposed to christianity

and obstinately refused to pray to God. They joined in the expedition against the Mohawks, and were mostly destroyed. Since that time the Pawtucket Indians were at least several of them become praying Indians.* From this time the history of the Indians at Pawtucket and Wamesit are blended together. They are both praying families, and meet together at one place for public worship on the sabbath as appears from the account hereafter given of the conversion of Wannalancett. Hence Gookin describing a visit, which Mr. Eliot and he made to this place, says ; we took our journey May 5, 1674, to Wamesit or Pawtucket, and arriving there that evening, Mr. Eliot preached out of Matthew 22, from 1 to the 14th verse in Wannalancet's wigwam about two miles from the town near Pawtucket Falls on Merrimack river. But the highest and last proof, that the Indian plantation originally called Pawtucket was afterwards styled Wamesit, is found in the Indian deed of Salem,† where it is expressly called Wamesit, or Chelmsford.

Public Worship:

“ At the praying villages public worship was thus performed. Upon the Lord's days, fast days, and lecture days the people assembled together at the sound of the drum ;* twice on Lord's days, and once only on lecture days. The teacher began with solemn affectionate prayer ; then read a chapter distinctly out of the Old or New-Testament. A psalm was then appointed, solemnly rehearsed and sung.

*Eliot quoted by Hutchinson, vol. 1.—p. 166 Note.

†See extract from it in page 151

* The Drum and horn were both used for calling people together for public worship. Voted that Abraham Tyler blow his horn half an hour before meeting on Lord's day and lecture days and receive one lb. of pork annually for his service from each family.

Saktenalls Hist: Haverhill.

The minister catechised and prayed before his sermon. Then preached from some text of Scripture. He then concluded with prayer, singing and a benediction. Sometimes instead of reading the chapter some person answered some questions in the catechism."

It is said that the 'Indians at Wamesit were never very hearty in the cause of Christianity.' This remark is partially confirmed by the fact, that a church was never established there.

The general character of the Pawtucketts was not warlike. Unaccustomed to the fatigues and hardships of war, their love of peace and ease induced them to forego the honors of warlike exploits. When the Mohawks made war upon the Massachusetts and Pawtucketts, they carried terrors into their very hearts, and forced them from their fishing places, cornfields, and habitations. They fled to the English for protection and support. Their ideas of the Maquas may be learnt from the following speech.

Sept. 1665, five well armed, stout young Mohawks came into the house of John Taylor of Cambridge. They were arrested as spies, and sent to Boston. The neighboring Indians came in great numbers to see them, and to entreat the court to put them to death, or suffer them to kill them. For said they "these Mohawks are to us what wolves are to your sheep. They secretly seize upon us and our children wherever they meet us, and destroy us. If we had taken five wolves alive, and should let them go again and not destroy them, you Englishmen would be greatly offended with us, & surely the lives of men are of more worth than beasts."

Perhaps the peaceable spirit of the Pawtucketts during the latter period of their residence at their several villages on Merrimack River might be owing in some degree to the dying counsel of Passa-

Conaway, the Chief Sagamore of the Pawtucket nation. This Chief distinguished for his duplicity, sagacity and moderation, and for his skill in necromancy, at a great feast and dance in 1660 made his farewell speech to his people. In this he warned them as a dying man to take heed how they quarrelled with their English neighbors. For though they might do them some damage, yet it would prove the means of their own destruction. He told them that he had been a bitter enemy to the English and had tried all the arts of sorcery to prevent their settlement and increase, but could by no means succeed. So far was this counsel regarded, that on the breaking out of Phillip's war 1675, Wannalancet the son and successor of Passaconaway retired with his people into some remote place, that he might not be drawn into the quarrel.

It appears that amicable dispositions were cherished and preserved between the Pawtucketts and inhabitants of Chelmsford with very little interruption; though for the first half century they were in perpetual alarms and fears, and exposed to the greatest dangers. The Maquas, and strange Indians from the southward were the fomentors and perpetrators of most of the mischief that was done.

The affray in 1676 was caused, as Hubbard and others assert, by the imprudent and unjustifiable attack of some people from Woburn and Chelmsford, who to retaliate the burning of a barn, and some hay stacks, supposed to have been done by the Indians, fired upon them, killed some and wounded several others. This excited the Indians to a predatory war. They burnt several houses in Dracut, Chelmsford, Shawshin and Andover; killed a son of George Abbot of Andover, and carried away another captive. Roger Marks was wounded and

his horse killed. Two sons of Samuel Varnum were shot as they were rowing a boat across Merri'k. river.

The English erected garrison houses in different parts of the town, to which they fled on the first notice of danger, and where they usually spent their nights. They were environed by a strong wall of stones, or of hewn timber, built up to the eaves of the houses; through which was a gate, fastened by bars and bolts of iron. They were lined either with brick, or thick plank. Some of them had port-holes, for the discharge of musquetry. In these the early settlers spent many a sleepless, anxious night.

Some idea of the distressing situation to which they were constantly exposed, and in which they were often actually placed, may be obtained by the following document, taken from the records of the General Court, and from sundry letters found on file in the office of the Secretary of this Commonwealth.

“Considering the present danger of an assault by the Indians, on the county of Middlesex, it is ordered that John Phillips, Esq. be commander in chief of the lower regiment, and Maj. Tho. Hinckman, of the upper regiment in Middlesex, and so continue till an orderly nomination of Majors can be made for the said regiment.

Consented to by the Governor and Council,

June 27, 1689.

ISAAC ADDINGTON, *Sec'y.*

Several garrison houses were standing within the memory of some persons now living. Particularly one south of the meeting house—one near Mr. Andrew Spalding's, which was destroyed by the gale in 1814. One on the west side of Francis hill which overlooked the settlements on Stoney Brook and had several dwelling houses around it, whose cellars and walls are yet visible.

Chelmsford, July 12, 1689.

HON. and WORSHIPFUL,

THESE bring you my humble service acquaint-

ing you, that yours bearing date 11 inst. I have received, wherein I understand the great and eminent danger we are in upon account of the enemy, the town being threatened the next week to be assaulted. And not only from what yours expresses; but also what was discovered at Groton the night before last—the which I understand you have been informed of. And also at Dunstable on Thursday night last towards morning appeared within view of Mr. Waldo's garrison 4 indians, who shewed themselves as spies, and it is judged, (though not visible) that all the garrison in said town were viewed by the enemy; and that by reason thereof their cattle and other creatures were put into a strange affright. Wherefore Honorable and Worshipful, I judge it highly needful and necessary that we have relief at this town and that speedily of about 20 men or more for the repulsing the enemy in guarding some out places, which are considerable on each side Merrimack, as Messrs. Howard, Varnum, Cobourn &c. who otherwise must come in to us, and leave what they have to the enemy or to be exposed to the merciless cruelty of bloody and barbarous men.

I have ordered of those troops, which are made up of towns, which are in danger, 40 at a time to be out upon scout until the latter end of next week; concerning whom I judge it needful and necessary that they be released to go home to guard the several towns, they belong to. Thus Honorable and Worshipful please to consider and grant the above petitioned things, which I hope and believe will be conduccible to the safety and security of us and these exposed towns and highly oblige your most humble servant:

THOMAS HINCHMAN,

*To the Hon. Governor and Council,
sitting in Boston.*

Mode of Catching and Dressing Fish.

“From the Indian, or wild hemp they made cordage, with which they manufactured nets from 30 to 40 feet long, which they used in taking salmon, sturgeon and shad. With this they prepared lines to which they affixed crooked pieces of bone in the form of a hook for angling. They had also a singular mode of catching sturgeon in the night. They lighted up a birchen bark, and waving it to and fro, by the side of the canoe, allured the sturgeon, which approached, “tumbling and playing and throwing up their white bellies,” into which the Indians stuck their spears and darts. “Their backs are impenetrable.”

Their mode of dressing fish was to boil it with beans and maize. In this pottage they boiled fish and flesh of all sorts either green, or dried, cutting it in small pieces. They also mixed with this pottage several sorts of roots, groundnuts, pompions, squashes, acorns, walnuts, chesnuts. The nuts being dried and powdered, were used instead of meal to thicken their pottage.

Courts.

The English Magistrate usually held his court at Wamesit annually in May. Mr. Elliot attended him to give advice to the magistrates, and to preach to the Indians, whom the occasion might call together in greater numbers. ‘While many resorted to this ancient capital seat of Indians to fish, he seized the opportunity, to spread the net of the gospel to fish for their souls.’

In the early settlement of New-England the Pawtucketts consisted of about 3000 ; and in 1674, 250. At Wamesit, when Mr. Elliot persuaded them to receive the gospel, there were about 75 souls. Their chief sagamore and civil ruler after they became

christianized, was Numpow, "a man of a noble spirit." His son Samuel was their teacher. In the expedition against the Mohawks in 1669 they were mostly destroyed. Being reduced to a very small number, they determined to remove farther to the north; and, that they might not go away with resentment and unfavorable impressions against the English, they were persuaded not only to sell the lands assigned them by the government, but also in 1686 to release by deed all right in the townships of Concord, Chelmsford, Groton, Lancaster, Stow and Dunstable.*

The same year certain Indians at Wamesit and Natick, gave a deed of sale of the township of Salem.† This also was probably done to prevent any future evil, that might arise from the Indians, on the pretence of injustice on the part of the English, in taking away their lands by force or fraud, and without compensation.

In the year abovesaid, the Indians at Wamesit, sold for valuable considerations all their land west of Concord river, except Wannalancet's old planting field, together with 500 acres on the north of Merrimack river, reserving the privilege of hunting and fishing, and of using what wood was necessary for the dressing of their food and other conveniences.

After this their head quarters were at Pennacook, though a few families remained at Wamesit several years; and others were occasionally there on hunting and fishing parties and for the purpose of visiting their English friends and former neighbors.

*Douglass.

† A copy of this Deed is printed in Rev. Mr. Bentley's History of Salem, signed by David Nonnupanohow, Sam Wuttaannah, John Jontoune, Cicily's son, grandchildren of George Sagamore, Cicily Petag-hunckag, Sarah Weittaquatinnusk, daughters of George Sagamore, aforesaid, and Thomas Wkqueakussennun, alias, Capt. Tom, all of Wagemessick, alias, Chelmsford, and certain others from Natick.

In 1689, the Pawtucketts at Pennacook, were brought into public notice, by their cruel plot against the life of Maj. Waldron, of Cocheckor or Dover; and the friendship of some of the former inhabitants of Wamesit, is abundantly tested by their disclosure of it to Maj Hinchman, as will appear by the following letters, copied from the originals on file in the Secretary's office.

HON'D. SIR,

This day two Indians came from Pennacook; viz. Job Maramasquand and Peter Muckamug, who report that damage will undoubtedly be done within a few days at Piscataqua, and that Maj. Waldron, in particular is threatened; and that Julimatt fears that mischief will quickly be done at Dunstable.—The Indians can give a more particular account to your honor. They say if damage be done, the blame shall not be on them, having given a faithful account of what they hear; and are upon that report moved to leave their habitation and corn at Pennacook.—Sir, I was very loth to trouble you, and to expose myself to the censure and derision of some of the confident people, that would pretend to make a sport with what I send down by Capt. Tom, (alias, Thomas Ukqueakusennum.)

I am constrained from a sense I have of my duty, and from love to my country-men, to give the information as above. So with my humble service to your honor, and prayers for the safety of an endangered people. I am, Sir, your humble servant.

June 22.

THO. HINCHMAN.

HON'D. SIR,

This 22 June.

This day Captayne Tom and another Indian, informed me that there is farther mischief intended by the Indians, which the bearer hereof, Thomas Loud, is able to inform you of.—yrs. T. H.

HON. THOMAS DANFORTH, Esq. at Cambridge.

Mr. Danforth, providentially detained from the meeting of the council, inclosed the foregoing in the following letter directed to Governor Bradstreet.

HON. SIR,

June 22, 1685.

The enclosed came to hand last night by the bearer, who has farther to inform, and gives such a character of the Indians, & brings such a report as gives great cause to fear it is too true. He will inform of the names, who they are, and of the manner that they have plotted their designs. Something must of necessity be done, or matters will grow worse. I understand that Hawkins* is a principal enemy, and that he

*As a specimen of Indian faith the following letters of said Hawkins are subjoined:

May 5, 1685 Honour Governour my friend
You my friend I desire your worship and your power, because I hope you can do som great matters this one. I am poor and naked, and I have no men at my place because I afraid allways Mohogs he will kill me every day & night. If your worship when please pray help me you no let Mohogs kill me at my place at Malamake river called Panuckkog and Nattukkog, I will submit your worship and your power: And now I want pouder and such alminishon, shott and guns, because I have forth at my hom and I plant theare. This all Indian hand, but pray you do consider your humble servant.
JOHN HOGKINS Sag.

Another from the same.

Honour Mr Governour May 15 1685
Now this day I com your house, I want see you and I bring my hand at before you I want shake hand to you. If your worship when please then you receive my hand, then shake your hand and my hand. You my friend because I remember at old time when live my grant father and grant mother then Englishmen com this country, then my grant father and Englishmen they make a good govenant, they freend allwayes, my grant father leving at place called Malamake rever, other name chef Natukkog and Panukkog, that one rever great many names & I bring you this few skins at this first time I will give you my friend
This all Indian hand

JOHN HAWKINS Sagamore.

The two foregoing were signed by 14 other Indians at Pennacook, among whom was Old Robin and Peter Robin.

Another from the same.

Please your worship,
I will intreat you matther you my friend, now this, if my Indian he do, you long pray you no put your law because some of my Indians fool some men much love drunk, then he no know what he do, may be he do mischif when be drunk, if so pray you must let me know what he done, because I will ponis him what he have done you, you my friend if you desire my busines, then sent me I will help you if I can.

Mr. JOHN HOGKINS.

Belknap's His. N. H. Vol. 1, Appendix.

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threatens that whosoever comes to treat whether English or Indians they will knock them on the head. They are a company of young men, 30 in a company. They have a special design on Maj. Waldron and Peter Coffin, and under pretence of trade intend to surprise them and that speedily. I am much afraid, if there be no speedy course taken their company will increase. I must beg excuse for my absence to day, for by the providence of God I am detained. God direct.

Your humble servant, THOMAS DANFORTH.

N. B. I entreat that Maj. Waldron have speedy notice ; better to send on purpose, than not at all.

On the above information the Governor and council ordered a messenger to be sent to Cochacho with the following disclosure of the plot. But* by reason of the unexpected detention of the messenger at Newbury ferry, during the fatal night of the 27th of June the news came too late to save the brave, but unfortunate Waldron.

Boston, June 27, 1689.

HON'BLE SIR,

The Governor and Council having this day received a letter from Maj. Henschman of Chelmsford, informing that some Indians are come in unto them, who report, that there is a gathering of some Indians in or about Penecooke with design of mischief to the English. Among these said Indians one Hawkins is said to be a principal designer ; and that they have a particular design against yourself and Mr. Peter Coffin.

The council thought it necessary to send you advice thereof, and to give you notice, that you may take care of your safeguard ; they intending to endeavor to betray you on a pretention of trade. Please forthwith to signify the import hereof to Mr. Coffin and

*For a full account of this interesting affair the reader is referred to Dr. Belknap's *His. N. Hampshire*, Vol. 1, p, 245 and so on.

others as you may think necessary, and advise of what information you may at any time receive of the Indians motions.

By order of Council, ISAAC ADDINGTON, *Sec'y.*
For Maj. Waldron and Mr. Peter Coffin, or either of them at Cochecha. These with all possible speed.

This plot is said by Hubbard to have been formed by some strange Indians, who having been punished for their cruelty and treachery to the English meditated revenge, and artfully engaged some of the Pennacooks to assist them in obtaining it.

A relation of Wannalancet's conversion together with a few interesting anecdotes will close the memoir.

Wannalancet was the son of Old Passaconaway, the great Sagamore of Pennacook to whom the whole Pawtuckett tribe acknowledged subjection. In 1659 Wannalancet was imprisoned for a debt of 45*l*. He affirmed that several Indians now in possession of a small island in Merrimack river 3 miles above Pawtuckett falls, containing about 60 acres, the half thereof was broken up, were willing to sell their interest in this Island, and so redeem Wannalancet out of prison. The court gave liberty to sell said land for the purpose aforesaid; and Wannalancet was liberated. He succeeded after the death of his father to the Sachemship of the Pawtuckett tribe and moved about 1670 as related in the preceding account to Pawtuckett falls, where he built a fort on the heights south east of the river. He was "a sober, grave person, between fifty and sixty years of age," when Mr. Eliot and Mr. Gookin visited him in 1674. "He was always loving and friendly to the English; but was unwilling to receive christianity." "Many endeavors were made for several years to gain this sachem to embrace christianity.

A great reason for his aversion was supposed to be the indisposition of sundry of his chief men and relations to pray to God, who, he foresaw, would desert him in case he turned christian. He had consented to hear preaching and to keep the sabbath for four years previous to the visit paid him by Mr. Eliot and Mr. Gookin, May, 5, 1674, when Mr. Eliot preached from the parable of the marriage of the king's son, Matth. 22,—1, 14. On the next day Mr. Eliot 'proposed to him to give his answer concerning praying to God. He stood up and after some deliberation and a serious pause made a speech to this effect.'

"Sirs, you have been pleased for years past in your abundant love to apply yourselves particularly unto me and my people to exhort, press and persuade us to pray to God. I am very thankful to you for your pains. I must acknowledge I have all my days been used to pass in an old canoe, and now you exhort me to change and leave my old canoe and embark in a new one. to which I have hitherto been unwilling; but now I yield up myself to your advice and enter into a new canoe and do engage to pray to God hereafter."

"This professed subjection was well pleasing to all that were present, of whom there were some English persons of quality; as Mr. Richard Daniel, a gentleman who lived in Billerica about 6 miles off; and Lieut. Hinchman, a neighbor at Chelmsford, besides brother Eliot and myself and sundry others English and Indians." Mr. Daniel desired brother Eliot to tell this sachem from him, "that it may be, while he went in his old canoe, he passed in a quiet stream; but the end thereof would be death and destruction to soul and body. But now he went into a new canoe, perhaps he would meet with storms and trials, but yet he should be encouraged to persevere, for the end of his voyage would

be everlasting rest." "Moreover he and his people were exhorted by brother Eliot and myself to go on and sanctify the Sabbath, to hear the word, and use the means that God hath appointed and encourage their hearts in the Lord their God. Since that time I hear this sachem doth persevere and is a diligent and constant hearer of God's word and sanctifieth the sabbath, though he doth travel to Wamesit meeting every sabbath, which is above two miles ; and though sundry of his people have deserted him.*

"Wannalancet was always peaceable and true to the English ;"† and Mr. Fisk and Maj. Hinchman are said to have cultivated his friendship and that of the Wamesits with successful assiduity ; of which the following traditional anecdote is corroborative.

At the conclusion of Phillip's war, or some of those Indian wars, which proved destructive to many English settlements, and extremely embarrassed and perplexed the frontiers, Wannalancet after a long absence called on the Rev. Mr. Fiske and congratulating him on the restoration of peace, solicitously enquired after the welfare of the people in Chelmsford, and whether they had suffered greatly during the war. Mr. Fiske, replied that they had been highly favored, for which he desired to thank God. 'Me next,' said the sagacious sagamore, intimating that through *his influence* this town had been exempted from the calamities, that had befallen many others.

The frequent disclosure of evil designs against the English, made to Maj. Hinchman by the Indians at Wamesit shews the mutual confidence and friendship existing between them.

Hinchman had the special care and inspection of them and by his prudence and wisdom conciliated their respect and esteem.

*Gookin p. 187, His. Col. Vol. 1. †Hubbard, Ind. Wars p. 329.

To illustrate this remark the following narrative is inserted entire from Gookin.

In the year 1670 a party of the Moquas or Mohawks, looking after their prey met with some Indians in the woods, belonging to Naumkuk or Wamesit upon the north side of Merrimack river not far from some English houses; where falling upon these Indians, who were travelling in a path, they killed some and took others, whom they also killed; and among the rest a young maid of about fourteen years old was taken, the scalp of her head taken off, her skull broken, and she was left for dead with others. Some of the Indians escaping came to their fellows, and with a party of men they went forth to bring off their dead, where they found this maid with life in her. So they brought her home and got Lieutenant Thomas Hinchman, a good man, and one that hath inspection over them by my order to use means for her recovery. And though he had little hope thereof, yet he took the best care he could about it. As soon as he conveniently could, he sent her to an ancient and skilful woman, living at Woburn about ten miles distant, called Goodwife Brooks to get her to use her best endeavors to recover the maid; which by the blessing of God she did, though she was two years or more in curing her. I was at Goodwife Brooks' house in May 1673, when she was in cure; and she shewed me a piece or two of the skull, that she had taken out. In May last 1674 the second day I being among the Indians at Pawtucket to keep court, and Mr. Eliot, and Mr. Richard Daniel and others with me, I saw the maid alive and in health, and looked upon her head, which was whole, except a little spot as a big as a sixpence might cover. But there was no hair come again upon the head, where the scalp was flayed off."

Wamesit suffered more from the Moquas, than any other praying village. Divers of their people

were slain, others wounded, and some carried into captivity.

On the whole it appears from an attentive examination of the subject, that the Pawtucket tribe were less addicted to revenge and cruelty, and had more good qualities to excite admiration and esteem, than any tribe in New-England. There were some individuals, it is true, that were treacherous and vindictive, but their national character gives a favorable impression of the good qualities of these savages. And it is a well authenticated fact, that most of their treacheries and hostilities towards the English, were the effect of foreign influence, either from the French on the north, or from those strange Indians, that incorporated themselves with them from the southward and westward.

The judgment of four sachems at Pawtucket in the case of an idolatress does great honor to their understandings, and the story as related by Mr. Eliot, deserves to be transmitted to posterity.

“In the spring of the year 1653, being sundry days at Pawtucket, and spending a Sabbath among them, there was a woman at the meeting, who had a small bright brass image of a man, about her neck, hanging by a string, fastened about the neck of the image. I observed it, but thought little of it. Afterwards when I thought to have gone away, my horse had run and gone homeward, as they found by his footsteps, whereupon I sent some after my horse and purposed to have gone on foot, till they met me with the horse. Many being gathered together to take leave of me, among the rest was the woman with the image about her neck. I asked her why she wore it there; she roundly and readily answered me, I pray unto it! Why said I, do you account that to be your God? She as readily answered yes. At which I marvelled, having never seen

the like at any place before. I therefore declared to her and to the company about me, the greatness of the sin of idolatry. I urged the second commandment. I shewed that idols should be demolished. I desired her to give it me, that I might demolish it, but she refused. I offered her half a crown for it; but she was not willing. Perceiving it to be tied with a riding knot, I slipped the knot and slipt off the image. Then she swelled with anger and cried.

I presently gave her half a crown, which she took, but was not pacified. I told the company the first pond I came to, I would cast it in. When I departed, she girt up her loins and ran after me! When I perceived it, I asked her whither she went, she answered me, whither I went, that she would not leave me so long as I had her God about me.

It began to rain, which was some discouragement to my going forward. I considered also that this act of mine in taking away the idol, was neither so proper, nor so valid, as it would be, if the rulers and sachems should do it. I resolved to return and did so, and the woman after me. When I returned to the wigwam, there being four sachems present that prayed to God, I desired them all to come together. I told them that seeing the rain had driven me back, God would not have me yet go; but somewhat else is to be done about this idol, and the sin of idolatry. And because the woman is not yet content with what I have done, I do commit the matter and the idol to you to judge.

So I laid it upon the ground before them where they sat, and went to confer with the company.

When they had set about half an hour in consultation, they desired the company to come before them, which was done. They said they had agreed upon the judgment—1st that the act in taking the

idol was well done. 2dly, That one man should be appointed to demolish the idol, and three others for witnesses, that it was done. 3dly, They adjudged the idolatress to be a great sinner; yet as it was the first time, and she had done it ignorantly therefore they would spare her. Yet they did all, one after another, reprove her very solemnly.

After execution done upon the idol, one declared that he understood that there were some more idols like to that in other houses. I requested the sachems to send for those, also. The constable went well guarded, and presently brought a bright brass image or seraphim with his wings spread, to the sachems, who passed the same judgement as they had done upon the former; and it was executed accordingly.

I asked how it should come to pass, that there should be such idolatry here, and in no place else that I had heard of. They rendered this reason. That this being the most northerly place that I resort to, some of the Indians have commerce with the Indians that are yet more northerly, who have commerce with those whom the French teach to pray to such idols. Therefore they think the idols and idolatry come from them.*

* The French were in possession of Canada, and found the Indians very convenient instruments, by which to execute their malicious designs against the English. Father Ralle, the French Jesuit and Missionary—was a fire-brand among the Indians, that kindled their vindictive passions into a flame against the peaceable borderers of the English territory.

The 1st Indian war, called Philip's war. Began 1675—Philip was killed Aug. 1676, and the war concluded this year

The 2d Indian war, called King William's, began 1689, ended 1693.

The 3d French and Indian war, called Queen Ann's war, began 1703, ended 1712—After Philip's war, part of the tribe of the Nashawats moved to Pennacook, and became incorporated with the inhabitants of that village.

1686—Joseph Trask, alias, Puagastion of Pennacook; Job, alias, Pom-pamamay, of Natick and Simon Peticom, alias, Wananapan, of Wamas-sick, or Waymesit, conveyed a certain tract of land, twelve miles square, to sundry persons for £23, afterward called Rutland, in the county of Worcester.

In 1696, there were 30 Indian Churches in N. England.

APPENDIX.

NO. I.

To the Hon. John Endicot with others of the Hon. Magistrates and deputies at the Hon. Court now at Boston assembled.

HUMBLY SHEWETH, That whereas we your humble petitioners who made bold the last court assembled to present a petition at the bar of this hon. court, which was accepted and granted to us, for which we give the court humble thanks; and being encouraged by this court to view the land, that lieth yet undisposed of and unimproved on the other side of Concord river: accordingly we have by a comity taken care and paynes to do, with several others, that by the providence of God are now joined petitioners with us, who upon our viewing the land above said do find a tracke of land, which bordereth upon the river Merimack near to Paatucket, which we do find a very comfortable place to accomodate a company of God's people upon; that may with God's blessing and assistance live comfortably upon and do good in that place for church, and Commonwealth: and many of your petitioners are destitute of accommodations, some never having had any, and some others very little comedation. for that we cannot subsist, unless we do take some care to look out a way (as God may direct) for our Comfortable subsistance—and now we your humble petitioners do intreat this hon. court to grant to us so much land as may be there laid out to the quantity of six miles square of upland and meadow, which parcel of land we do entreate may begin at Merimacke river at a necke of land next to Concord river—and so run up by Concord River south—and west into the country to make up that circumference or quan

ity of land, as is above expressed. And foras-
 much as many of the petitioners are in great neces-
 sity, having no settled place to abide in; & we all in
 general being desirous to proceed together as one
 man to carry on that work, the Lord shall call us to,
 and this hon. court shall in their christian wisdom, di-
 rect us; therefore we humbly intreat this hon. Court
 to gratify their humble petitioners with a speedy an-
 swer—so shall you ever bind us to serve you, where-
 in you shall command.

Your humble servants.

Benj. Butterfield	James Blood
John Parker	John Smedley
Isaac Learned	Roger Draper
James Parker	William Fletcher
George Farley	Thomas Adams
Thomas Chamberlin	Wm. Hartwell
Joseph Parker	Robert Procter
John Hosmer	Wm. Butricke
Jacob Parker	Baptis Smedley
Henry Foster	Richard Hildreth
Wm. Chamberlin	Thomas Briggam
John Nuttinge	Daniel Bloggett
Edmund Chamberlin	John Hall
John Baldwinge	Wm. Hall
Richard Griffin	

May 19, 1653.

NO. II.

At a General Court of Election held at Boston
 the 19th of May 1653. In answer to a petition of
 several of the inhabitants of Concord and Woburn
 for the erecting a new plantation on Merrimack
 River near to Pawtucket, the court doth grant the
 petitioners aforesaid the tract of land mentioned in
 their petition, except some part of it, joyning the
 Merrimack River, provided that the said petitioners
 shall sufficiently break up so much land for the In-
 dians in such place as they shall appoint within such
 plantation as shall there be appointed them, as they

have of planting ground about a hill, called Robin's Hill, and that the Indians shall have use of that planting ground aforesaid free of all damage until the petitioners have broken up the land for the Indians aforesaid. As to the plantation petitioned for by Mr. Eliot, the court judgeth it meet to be granted them (Indians) with the exceptions and provisions aforementioned. And for stateing, (or laying out) of both, that Capt. Johnson and Capt. Willard be appointed to lay out the said plantations or townships, the English at the charge of the petitioners—the Indian plantation at the charge of the country within one month after this session. Otherwise the plantations not to be laid out. That if the petitioners of Concord and Woburn shall not within two years settle a competent number of families, thereby building and planting upon the said tract of land, twenty families or upward being so considered, so as they may be in capacity for enjoying all the ordinances of God there, then this grant to be void.

A true copy—as appears by the examination of
ISAAC ADDINGTON, Sec.

NO. III.

7th 3 month 1656.

THE humble petition of the Inhabitants of Chelmsford sheweth, that whereas this hon. Court, hath formerly given them a sertayn tract of land which we thankfully exsept, and we thought it to have been sufficient and convenient for a plantation; but by reason of the stonines of some part and the barones of another part thereof we were constrained to situatt our habitation on the corners of our bounds, which was only convenient for that use, and so we have unavoidably put ourselves upon stracts, because now our situation is near upon our north east line, and whereas we have no outlet for our cattle to feed on—may it please therefore this hon.

Court to take this our condition into consideration and to grant a small parsill of land from our north east line downe to Merimack river, and so bounded by said river about 3 miles and so run upon a south west line, as that we would not be any hindrance to Grauton plantation—and your petitioners will continually remain praying for a blessing upon all your waity affairs.

J^r. Fiske

Isaac Learned
 Thomas Adams
 Simon Thompson
 Edward Spalding
 Benja. Butterfield
 Wm. Fletcher
 Wm. Underwood

In the name of the town.

NO. IV.

At a General Court held at Boston, on the 14 May 1656.

IN answer to a petition of the Inhabitants of Chelmsford, together with that part of Mr. Eliot's petition, respecting an enlargement of land, on conference with the comittee who laid out the bounds of Chelmsford, and on perusal of a plot of the said plantations, and also of the tract of land now by both parties petitioned for—the court judgeth it meet, that the Indian grant be extended a mile from the north east angle or corner bound of Chelmsford, abutting on Merimack and Pawtucket eastward taking in John Sagamore's planting ground, and the end of said mile to determine the Indian plantation.— And for the rest of the land in behalf of both towns petitioned for—that Chelmsford South and North line, abutting on Tadmuck be extended from the north west corner three miles north so as it pass not Merrimack river and from thence a paralel line

with the east and west line of Chelmsford, until it meet with Merimack river. And that the whole tract of land so taken be and remain in community unto the town of Chelmsford and the Indian town, called Pawtucket.

A true copy of record—as appears, examined by
ISAAC ADDINGTON. Sec.

NO. V.

Bounds between Chelmsford and Pawtucket—or the Wamesits.

JUNE 8, 1656. Ensign Henschman and Seargeant Fletcher, being appointed by the town of Chelmsford and Seargeant Parker and Jona. Danforth, Esq. of Billerica, and the Indians who are the Inhabitants of Wamesit, being appointed by the Indian court to run the line between C. and W. did attend the same and the bounds between them are as follow. We began at a stake by the side of Concord river, which is the most northerly corner of Billerica on this side of the river, and from that stake we run a straight line until we come over the river meadow to a black oak marked W. C. from thence westward we crossed the high ridge to a pine in the bottom marked as before. From thence we run by marked trees at a little distance westward of the high ridge unto a little white oak; from thence it turns to the great swamp by a great white oak marked, on the east side of Butterfield's high-way, and from thence to the swamp and ten feet within the swamp, there being a white oak tree marked where we came to the swamp with W. and C; and so the line is to run 10 feet within the thick swamp, until you come to Ensign Henschman's meadow. There it comes from the swamp to ten white oaks standing together one being marked, and from thence by marked trees leaving the swamp and meadow to Chelmsford—and so

continue the line to Merrimack river. Also it is agreed that Chelmsford shall have convenient highways through this land in any place, that shall be found needful—as also a convenient highway by their line from Merrimack river to Henchman's dam.

This was agreed by us,

Thomas Henchman
Wm. Fletcher
John Parker
Jona. Danforth

There were present and consented

Nob How	Frances
John Line	Samuel, alias Menatoques
Merstick George	Old Roger.

NO. VI.

To all people whom it may concern.

WHEREAS the general court of the Massachusetts was pleased of their own beneficence and bounty to grant unto the Indians of Pawtucket a parcel of land adjoining the bounds of Chelmsford plantation, the situation whereof being by experience found prejudicial to the mutual peace of the said plantation; now this witnesseth that the Indian inhabitants of the said plantation with the consent and approbation of the Rev. John Eliot, sen. have covenanted and agreed to make an exchange of land with the Inhabitants of Chelmsford in the manner following: viz. That the partition and dividing line between the said English and Indian plantations shall begin at the great swamp the said swamp being left within the bound of Chelmsford except only about 10 feet in breadth and from thence the line to be continued by marked trees as the former committee set out the same until it reach Merimack river, and all the land lying on the north east side of said line formerly belonging to Chelmsford shall henceforth

be the proper right and to the sole use of Indians of the said Indian plantation, and all the land lying on the south west side of the said line, excepting only what is hereafter granted to James Parker, whether of the Indian old or new grant shall forever be and remain the proper right and to the sole use of the Inhabitants of Chelmsford.

And whereas there is a parcel of land, lying at the west end of the Indian Grant, which is not within the bounds of either plantation, this witnesseth that the abovesaid land is by the free consent of both parties, or plantations, given, granted and alienated unto James Parker of Chelmsford aforesaid in consideration of his great pains and costs, which he hath necessarily been at in setting bounds as above expressed between the above said plantations, to have and to hold the same with all the apurtenances thereof to him the said James Parker his heirs and assigns forever, and to his and their only proper use and behoof—and to the true performance of the above named exchange and grant mutually made by and between the said plantations & also their joint grant and gift to the said James Parker on condition and in manner aforesaid—both the plantations aforesaid do bind themselves, their heirs and assigns forever by these presents. In witness whereof we whose names are subscribed as Legatecs and trustees of the above said plantations have hereunto put our names and seals Apr. 3. 1660.

Signed in presence of

Sam'l Green
Wm. Symes
James Converse

Wm. Fletcher { SEAL } James
Tho. Hinchman { SEAL } Parker.
John Elliot, in witness of my appro-
bation.

Puntakun John Tawatabun's m'k ((
Peter's do.)
Monotit's do.)
Russanaset's do. 6.)
Pannabotquin's do. 11)
Nauiphon's do. 8.)

{ Acknowledged by Wm. Fletcher,
Thom. Hinchman and James Par-
ker trustees for the Indians to be
act and deed.
{ Made in the presence of John El-
liot jun.

NO. VII.

The: 12 the: 1st month 1666—7

LIEUT. Foster, Daniel Blogget, and Jacob Parker being a Committee appointed by the Selectmen to state to every proprietor in the new field their proportion of fence, do find the number of acres and the length of fence as in the following table.

Acres of land 214 | Length of fence 555 po. | Due to a lot of 6 acres two polls and 10 feet of fence.

The names of the several proprietors with the number of acres now in their possession, in the order they now lie.

Acres.		Acres.	
1 John Webb alias Everett,	8	12 Solomon Keyes	6
2 John Bates,	6	13 Benj. Butterfield,	42
3 Henry Bowtal,	12	14 Edward Kemp,	6
4 Mineral Lot Mr. Webb,	6	15 Jacob Parker,	17
5 John Wright,	9	16 John Spalding,	6
6 Henry Farewell,	6	17 John Stevens,	6
7 Edward Spalding, sen.	6	18 Mr. Fiske,	6
8 Daniel Blogget,	12	19 Josiah Richardson,	6
9 John Shepley, sen.	18	20 Sam'l Fletcher	6
10 Joseph Parkis,	12	21 John Burge,	6
11 Edward Spalding, jun.	6	22 John Perrum,	6

NO. VIII.

1686. JONATHAN TYNG, Esq. and Maj. Thomas Henchman jointly purchased of the Indians of Waymesit 500 acres of land lying north of Merrimack river, and bounded on the east by Beaver brook and southwardly by Merrimack river near Pawtucket falls, also what land doth lie on the west side of Concord river, belonging to the Indian plantation, excepting only Wanalancett's old planting field.

The same year Jona. Tyng sold his right in these lands to Major Henchman for 50*l.* and Maj. Hench-

man sold the land belonging to the Indian plantation west of Concord river to the following proprietors :

Edward Spalding	Thomas Henschman
Edward Foster	Dea. Foster
Samuel Fletcher	Dea. Cornelius Waldow
James Richardson	Samuel Foster
John Spalding	Joseph Hide
Nathaniel Howard	Thomas Parker
Abraham Park	Gersham Procter
Peter Proctor	John Perham
John Stevens	George Robins
Mr. Thomas Clarke	John Kidder
Nath'l Butterfield	Solomon Keyes
John Spalding jun.	John Wright
Eleazar Brown	Peter Farewell
Jerathmul Bowers	Andrew Spalding
Joseph Spalding	Wm. Fletcher
Moses Parker	Josiah Richardson
Steven Pierce	Joseph Farwell
William Underwood	Joseph Butterfield
Moses Fiske	Benj. Parker
Isaac Parker	Samuel Butterfield
Josiah Richardson	Dea. C. Waldow
Jona. Tyng	John Bates
Benj. Spalding	John Fiske.

1697 The proprietors laid out 20 acres to encourage the erection of a mill.

The 500 acres north of merrimack appears to have been retained by the Indians, though it was included within the sale made by Passaconaway, Sagamore of Penecook, Runnoawitt, Sagamore of Pawtucket; Wahangnonawitt, Sagamore of Squamscot and Rowles, Sagamore of Neuhawanack to Wheelwright and others in 1629.

NO. IX.

First School-House,

BUILT by subscription at an Expenditure of 20*l.*
and by the following persons, in 1718.

Rev. Samson Stoddard	2 <i>l.</i>	Sam'l Barron	1
Moses Barron	1	Benony Perham	1
Josiah Fletcher	1	Eben'r Parker	1
Deac. John Warren	1	John Burge	0 10
Ebenezer Foster	1	Benj. Parker	0 10
Edward Spalding	1	Richard Stratton	1
Wm. Fletcher	1	Joseph Foster	0 15
John Bates	1	Benj. Adams	1
Steven Peirce	1	Edward Foster	0 15
Moses Parker	1		
John Davis	0 10		20 <i>l.</i>
Nath'l Butterfield	1		

NO. X.

Wamesit annexed to Chelmsford.

To the Hon. Wm. Dummer, Esq. Lieut. Governor in Chief, the Hon. the Council and the Hon. the House of Representatives of his Majesty's Province of the Massachusetts Bay in New-England, in General Court to be assembled May 25, 1726.

The petition of the town of Chelmsford, by the Selectmen.

Humbly Sheweth,

Whereas there are sundry inhabitants on a certain tract of land, called Wamesit, or the neck land, lying adjacent to the town of Chelmsford, but not enexed thereunto, that from the first settlement have bin pertakurs of privilagees and offices and performed all duties in and with the said town of Chelmsford until some time in the year 1725. For in the said year the town of Chelmsford with the inhabitants of Wamesit at a town meeting did elect

Mr. Steven Pierce, an inhabitant of said Wamesit lands to represent them in this hon. Court, who was dismissed by reason he did not reside in Chelmsford. And that on the 27 day of August in the said year, said town did grant eighty pounds for the defraying of the necessary charges, arising within the same, and likewise the east precinct in the said town in the same year conformable to this honorable court's order, did grant one hundred pounds for the paying the West Precinct their part of the meeting house; and also did grant 120*l.* for the support of the ministry and the defraying the precinct charges, and the selectmen and assessors of the town and precinct did proceed to make the assessment as their usual custom was, and assess the said Wamesit inhabitants their proportion to the said town and precinct rates, which amounted to about 13*l.* in all; but they taking advantage by this hon. court's proceeding with Mr. Pierce, have refused and neglected to pay any part of their assessment to the west precinct and the two hundred pounds granted for defraying the last precinct charges, considering themselves not to be under the government of Chelmsford, but at free liberty in such cases, which will be much to the damage of said town—for that the majority of the proprietors of the said Wamesit lands, are inhabitants of Chelmsford and may take the same advantage of the income, which arises from the several parcels of the said lands; your petitioners therefore most humbly pray, that this hon. court would take the premises into their most serious consideration, and order the above inhabitants of Wamesit to pay their several proportions unto the above mentioned assessment and annex the said lands unto Chelmsford, during the hon. Court's pleasure and your petitioners as in duty bound, will ever pray,

Benja. Adams
Joseph Keyes
John Richardson

Joshua Fletcher
Saml. Chamberlin

In the House of Representatives, June 4, 1726—
Read and ordered, that the petitioners serve the inhabitants of the within mentioned tract of land, called Wamesit; that they shew cause on friday the 10 inst. why the prayer of the petitioners should not be granted.

June 10, 1726.—Read again, together with the answer of Wamesit thereto—and the house having taken the same into consideration, ordered that the prayer of the petitioners be so far granted as that the tract of land called Wamesit with the inhabitants thereon be and hereby are annexed to and accounted a part of the town of Chelmsford.

WM. DUDLEY,

In council June 13, 1726.

Read and concurred.

JOSIAH WILLARD, Sec.

Consented to by WM. DUMMER,

Copy Examined by JOSIAH WILLARD, Sec.

NO. XI.

IN obedience to a late Law or act of the great and General Court, or assembly of the State of Massachusetts Bay in New-England, relative to the affixing of the prices of the necessaries of life, which are produced in America, we the Selectmen and the Committee of Correspondence, Inspection and safety of the town of Chelmsford met, considered and proceeded as follows :

	£	S.	D.	Q.
Rye, Good and merchantable 4s. 8d per Bushel.	4	8		
Wheat, Do. 7s per Bushel,	7	0		
Corn, Good merchantable Indian Corn, 3s. 8d pr. bush.	3	8		
Wool, Do. 2s. pr. lb.	2	0		
Pork, Do. 4d. 1q. pr. lb.	0	4	1	
Salt Pork, in usual proportion the price of salt, good middlings at 8d. 2q. pr. lb.	0	8	2	
Beef, well fattened and grass fed, 3d per lb.		3		
Hides, Raw hides at 3d per lb.		3		
Calf-skins, Green at 6d. per lb.		6		

	£	S.	D.	q.
Cheese, New-milk 6d. other cheese according to its goodness,			6	
Butter, Good at 9d. per lb.			9	
Pease, Good at 7s. 4d. per bush.		7	4	
Beans, Good at 6s. per bush.		6		
Potatoes, In the fall 1s. 8d.		1	2	
In the Spring 1s. 6d.		1	6	
Stockings, Made of good yarn and well knit, (man's),		6		
Shoes, Made of neat's leather, common sort,		6	pr. pair.	
Women's Do.		5	4	
Oats, Good and merchantable 2s. per bushel,		2		
Flax, Well drest and of a good quality 1s. per lb.		1		
Tallow, Good tried tallow 7d. 2q. per lb.			7	2
Tow Cloth, 3-4 yd. wide 1s. 9d.		1	9	
Veal, Good veal 3d. per lb.			3	
Mutton and Lamb, 3d. 2q. per lb.			3	2
Horse-keeping on English hay, 1s. per night,		1		
Ox-keeping, a large yoke on English hay 1s. 6d. do.		1	6	
Ox-work, For a large, good pair 2s. per day from the 1st. of April till the last of Sept.		2		
the other six months 1s. 6d. pr. day,		1	6	
Men's Labor, In the 3 summer months for a faithful day's work 3s.		3		
From Nov. to April—1s. 6d. per day,		1	6	
The other 4 months 2s.		2		
Hay, English the best quality 3s.		3		
Shingles, per thousand 12s. 6d.		12	6	
Boards, at the Mill or landing £1 13s per thous.	1	13		
Clapboards, Per. thousand £3 6s. 8d.	3	6	8	
Coal, Pine 3d. 2q. per Bush. at the Smith's Shop		3	2	
Do. Maple and Birch at Do. 4d. per bush.		4	2	
Axes, Warranted by the smith,		9		
Do. New-laying and warranting 5s. 4d.		5	4	
Shoemaking, For one pair, the shoe-maker finding thread and wax and making them at his shop,		3	2	
Do. at the Farmer's house,		11	3	
Salt, Good imported salt, 11s. 8d.			2	
Tanning, Tanning hides 2d. per lb. currying in propor.			2	
Tobacco, Well made into rolls and of the best quality 8d.			8	
Spinning, Woolen warp, taking it home, 5d. per skein,			5	
Double Skein of Cotton warp, 5d. do.			5	
Spinning by the week from home, 2s. 8d.		2	8	
Housework by the week 2s. 10d.		2	10	
Carpenters, Labor per day from 1st. of Apr. 6 mo. & found the other 6 months 2s. 6d.		3	4	
the other 6 months 2s. 6d.		2	6	
Wood, by the cord, oak wood corded up in the middle of the town, 8s.		8		
Horse-shoeing and steeling all round and well 6s.		6		
Horse-shoeing, plain without steeling 4s. 10d.		4	10	
Malt, Rye Malt, 4s. 8d. per bushel,		4	8	
Flip, Made of W. India Rum, 10d. per mug,			10	
Do. of N. E. Rum, 8d. per do.			8	
Rum, W. I. for a gill in the Innkeeper's house,			4	
N. E. do. do.			3	
Toddy, W. I. 10d. per Mug,			10	
Do. N. E. 8d. per mug,			8	

Chelmsford, May 1779.

NO. XII.

THE following Tables contain the names of those who belonged to Chelmsford, and took an active part in the service of their country, during the American Revolution.

TABLE I.

Capt. John Ford's Company of the 27 Regiment of foot in the Continental army, stationed at Cambridge, and engaged in the memorable battle at Breed's, commonly called Bunker's hill, 1775.

Ebenezer Bridge, Col.	Joseph Fox, Adjutant
Moses Parker, Lt. Col.	John Bridge, Qr. Master.
John Brooks, Maj.	Walter Hastings, Surgeon
	John Sprague, Surg. Mate.

Of the 27th Regiment.

John Ford, Capt. engaged in the service Apr. 19, 1775.		
Isaac Parker, Lieut.	Do.	Do.
Jonas Parker, Ensign.	Do.	Do.

Sergents.

Moses Barker	
Parker Emerson	
Daniel Keyest	
Jonas Pierce	
Wm. Ranstead, <i>Drummer</i> —Barzilla Lew, <i>Fifer</i> .	

Corporals.

John Bates
Wm. Chambers
Benja. Barrot
Wm. Cambill.

PRIVATES.

CASUALTIES.

†John Keyes	eng.	April	25,
Alexander Davidson		do.	do.
John Chambers		do.	26
Samuel Britton		do.	do.
†Moses Barker		do.	do.
Benjamin Pierce		do.	do.
David Chambers		do.	do.
Ebenezer Shed			27
Samuel Wilson		do.	27
Jonathan Sprague		do.	27
Nathl. Foster		do.	26
†James Dunn		do.	27
Isaiah Foster		do.	do.

† Those with this mark were wounded in Breed's hill fight.

PRIVATES.

CASUALTIES.

Benj. Parker	do.	do.
Benj. Farley	do.	do.
Enoch Cleaveland		do.
Benj. Butterfield	do.	do.
Saml. Howard	do.	do.
Moses Easterbrooks	do.	26
Robert Anger	do.	28
†Elijah Haselton	do.	28
John Glode	do.	29
Jesse Dow	do.	do.
†Joseph Spalding	do.	28
Francis Davidson		28
Oliver Cory	do.	do.
†Samuel Marshall	do.	do.
Joseph Chambers	do.	do.
Nathl. Kemp	do.	do.
Joseph Spalding	do.	do.
†Solomon Keyes	do.	do.
Isaac Barrett	do.	25
†Noah Foster	do.	25
Reuben Foster	do.	27
Jonas Spalding	do.	27
Timothy Adams	do.	27
Josiah Fletcher	do.	26
†John Parker	do.	26
James Chambers	May	2
Wm. Rowel	do.	6
Silas Parker	do.	do.
†Benj. Haywood	April	28
†Robert Richardson	May	4
Thomas Bewkel	April	27 deserted
Wm. Brown	do.	do. June 25
James Alexander	do.	do.
Solomon Farmer,	do.	do.

Casualties, in 1775.

Lieut. Col. Moses Parker was wounded in battle 17th June by a ball, which fractured his knee. He was taken captive and carried into Boston, where after the amputation of his leg, he died of his wound

in prison July 4. He was son of Capt. Joseph Parker. He early discovered a taste for military life, and embraced every opportunity that occurred, of cultivating a knowledge of military tactics, and of gratifying his predominant love of the duties and labors of the camp. In 1758, he was honored with a lieutenant's commission in a company, commanded by Capt. Jona. Butterfield, and raised for the express purpose of a general invasion of Canada. He was promoted to a captain in the succeeding year; and in 1760, commanded a company at Fort Frederick, St. John's. In this expedition he distinguished himself as a brave soldier, and as an intrepid and dauntless officer. He was endeared to those under his care by his assiduous attention to their wants and constant endeavors to render their situation as pleasant as circumstances would permit. Such was his reputation that when Governour Bernard in 1761, was selecting from a multitude of applicants, thirty captains for that year's service, Capt. Parker stood forth the most prominent military character on the list. Col. Thwing and Col. Arbuthnot declared, that "they would not go without him, that he was the only Captain they had insisted upon." So great was his popularity, that his friends assured him, that if he would accept of a captainship, "fifty men might be immediately raised to serve under him."*

Thus practiced for many years in the arts and duties of the tented field, he was qualified to take an active and honorable part in the revolutionary war, at an early period of which his fame was consummated.

About a month previous to the battle on Bunker's hill, he was chosen Lieut. Colonel of the 27th regiment of minute men, Colonel Bridge and Major Brooks, (now his Excellency John Brooks,) were

* M. S. Letter of Oliver Fletcher, Esq.

chosen at the same meeting to their respective offices.*

Capt. Benj. Walker, trained up to arms in the French wars, a brave soldier, and accurate disciplinarian, was also wounded in the same battle, taken prisoner and carried to Boston. His leg was amputated, and it was thought that he might have recovered had proper attention been paid to him. He died in prison the latter end of Aug. 1775.

John Bates sickened and died in the army at Cambridge Dec. 4, 1775, and was buried there.

David Spalding, jun. died of the small pox in the army near Ticonderoga, Aug. 1776.

Lieut. Robert Spalding, returning from the army, stationed at New-York, died at Milford in the state of Connecticut 1776. Sam'l Wilson never returned from the army, nor were the time and manner of his death ever known.

Pelatah Adams was killed by Tories and Indians at Cherry Valley, upon the Mohawk river, above Albany 1778. Noah Foster was shot on Bemis' Heights at the capture of Burgoyne.

Henry Fletcher, left Chelmsford to join the army July 15, 1779. He was killed by the British in a skirmish while on piquet guard at White Plains, about twenty five miles from New-York, in the morning of the 3d of Feb. 1780. He was shot through the heart and immediately expired. It was at the corner of a house, which was burnt, and the body of Mr. Fletcher is supposed to have been consumed in the flames. He was born Jan. 17, A. D. 1754.

* The veteran Parker, who had escaped through the whole war of 1756, in which he had signalized himself, and especially at the desperate siege of fort Frontinac, received a ball in his thigh, (knee) and was left mortally wounded in the redoubt.

Col. Swett's His. Bunker hill Battle.

"A muster Roll of Capt. John Ford's Company of Volunteers in Col. Jona. Reed's Regiment of militia, who were engaged Sept. 30, 1777, to reinforce the northern army, at the request of the General Court of the Massachusetts Bay."

TABLE II.

	Establishment.		Disch'd Nov. 8.	Whole am't.
	pr. month.		Time of service,	
	12l.	S.	43 days.	17l. 40
John Ford, Capt.				
Temple Kendall, Lieut.	8	2	do.	11 12
Jona. Bancroft, Serg't.	2	8	do.	3 89
Willard Parker, Serg't.	2	3	do.	3 89
Azariah Proctor, Corp.	2	4	do.	3 30
Silas Pierce, Corp.	2	4	do.	3 30
Caleb Coburn, Corp.	2	4	do.	3 30
Sim'n Cummings, Corp.	2	4	do.	3 30
<i>Privates.</i>				
Oliver Barron, Esq.	2		do.	2 174
Jona. Shed,	2		do.	2 174
Wm. Chambers,	2		do.	2 174
Jona. Woodard,	2		do.	2 174
Willard Howard,	2		do.	2 174
David Putman,	2		do.	2 174
Joseph Adams,	2		do.	2 174
Sam'l Adams,	2		do.	2 174
Jeduthan Warren,	2		do.	2 174
Sam'l Perham,	2		do.	2 174
Josiah Fletcher,	2		do.	2 174
Henry Fletcher,	2		do.	2 174
Joel Spalding,	2		do.	2 174
David Danforth,	2		do.	2 174
David Marshall,	2		do.	2 174
Aaron Chamberlin,	2		do.	2 174
Azariah Spalding,	2		do.	2 174
Timothy Adams,	2		do.	2 174
Jona. Robins,	2		do.	2 174
Ephraim Robins,	2		do.	2 174
Supply Reed,	2		do.	2 174
Wm. Spalding,	2		do.	2 174
Stephen Peirce,	2		do.	2 174
Benj. Butterfield,	2		do.	2 174
Levi Fletcher,	2		do.	2 174
Benj. Hayward,	2		do.	2 174

	Establishment, pr. month.	Disch'd Nov. 8, Time of service-	Whole am't.
Oliver Richardson,	2l.	43 days.	2l. 17 4
John Hadlock,	2	do.	2 17 4
Joseph Butterfield,	2	do.	2 17 4
Joseph Ingalls,	2	do.	2 17 4
Aaron Small,	2	do.	2 17 4
Wm. Fletcher,	2	do.	2 17 4
Benj. Detion,	2	do.	2 17 4
Sam'l Lunn,	2	do.	2 17 4
Solomon Pollard,	2	do.	2 17 4
John Marsh,	2	do.	2 17 4
Jesse Butterfield,	2	do.	2 17 4
Eliezer Farwell,	2	do.	2 17 4
Wm. Parker,	2	do.	2 17 4
Jacob Baldwin,	2	do.	2 17 4
Joseph Tyler,	2	23 days	1 10 8
John French,	2	do.	1 10 8
Oliver Adams,	2	do.	1 10 8
Samuel French,	2	do.	1 10 8

	£171 19 3
Capt. Ford allowed for extra services, - - - -	46 9 4

Chelmsford, March 28, 1778.

£218 08 7

Captain John Ford, is among the few veteran survivors of the revolutionary war. Though more fortunate, he is not less worthy of the honors of his country, than his fellow-townsmen and compatriots, the brave and intrepid Parker and Walker, whose claims to public gratitude and honor were sealed by their blood in the memorable battle of Bunker Hill.—From a recent account of that battle, written by Col. Samuel Sweet, A. M. the following honorable testimony of the military prowess of Capt. John Ford, is selected.

The enemy were by this time organized anew, and were again advancing to the attack. Putnam's duty called him to the lines. At this time Capt. Ford appeared with his company. He served in a regiment under the veteran Lt. Col. Parker and Maj. Brooks. Of them he had learned the duties of a Soldier. He had already signalized himself at Lexington battle, by killing five of the enemy. His orders were to proceed to the lines and reinforce the troops. He obeyed, marched unconcerned across the neck and was proceeding down Bunker Hill, when Putnam was delighted with an aid so opportune. Callender's deserted cannon were at the foot of the hill. He ordered Capt. Ford with his company to draw them into the lines. The Captain remonstrated, "that his company were totally ignorant of the discipline and employment of artillery, ('many of whom had never seen a cannon before.')" But the General peremptorily persisting in his order, he obeyed. His company moved with the cannon, and the general himself to the rail fence."

Captain Ford on the day preceeding the battle, volunteered his service to Gen. Ward, to carry orders from Cambridge to Bunker hill, particularly to Callender, who was wasting the little ammunition he had by an ineffectual fire at the distant enemy. He passed and repassed th

Aug. 1778, six men were draughted from the Militia, to go to Rhode Island, viz:—

Oliver Bowers	Josiah Fletcher	Jesse Haywood
John Dunn	Levi Fletcher	Wm. Spalding,

Dr. John Betty went as a volunteer, and was chosen Clerk of the company commanded by Joseph B. Varnum. The above were draughted for six weeks, were in an engagement on Rhode Island—in which from Capt. J. B. Varnum's company, one was killed, two wounded, one missing.

1779—16 men were engaged to go to Rhode Island for three months, viz:—James Marshall, Simon Parker, Ashbel Spalding, Josiah Parkhurst, Benja. Butterfield, John Byam, Joseph Haywood, Luke Bowers, Joseph Chambers, Wm. Chambers, John Keys, Simeon Spalding, Abel Chamberlin, Peter Farror.

1780—The militia officers were empowered by the town to hire 15 men for the continental service, and the selectmen instructed to raise money and produce, to pay them for 9 months service; and,

Phineas Kidder, Peter Farror, Jacob Marshall, Robert Spalding, Noah Foster, Henry Fletcher, Samuel Wilson, Jr. Pelatiah Adams, Thomas Hutchens, Jesse Stevens, John Keyes, Leonard Parker, Benja. Spalding, Joseph Warren, Jr. Robert Richardson, were engaged.

neck on horse-back, amidst the enemy on each side; though his orders from the general were to leave his horse and walk over the neck to escape the notice of the enemy. On the hill he spent some time in observing the motions of the enemy in Boston, and having read their intention from their movement, he first called Col. Prescott's attention to them, pointed out to him the design of the enemy, the certainty of their advance to the Hill, and the necessity of preparing to meet them by casting up breast works, redoubts, &c. Col. Prescott, who had flattered himself that the enemy would not leave Boston, was now fully convinced of his error, and immediately set his troops to work. Capt. Ford returned to Gen. Ward at Cambridge, communicated his convictions and impressions. The next morning realized to him his fears. While the troops were tardy in preparing to march on to the hill, Capt. Ford obtained permission from the General, to withdraw his company privately and march directly to the scene of action, to reinforce the troops.—He arrived in season to take an active part in the achievements of that glorious day.

Appendix to the life of Putnam—page 238.

A list of those, who were detached from the militia and formed a part of the army of General Lincoln, in the memorable expedition through the counties of Worcester and Berkshire, to suppress the insurrection in 1786, commonly known by the name of the Shays insurrection. The company formed from this and the neighboring towns, was commanded by Capt. (now Col.) James Varnum, of Dracut.

1 Lt. Daniel Procter	John Butterfield
2 Lt. Abel Adams	Joseph Emerson, Jr.
Benj. Butterfield, Jr.	Timothy Howard
Oliver Perham	Jesse Stevens
Silas Parker	Henry Spalding, Jr.
Oliver Cory	Thomas Chamberlin
Jeremiah Warren	Samuel Stevens
Zebulon Spalding, Jr.	James Parkhurst
Oliver Adams	John Farmer
Benja. Adams	Willard Marshall
Reuben Goold, Jr.	Abel Marshall
John Mc Clenny	Amost Prescott
Aaron Spalding	Levi Spalding

In the "fourth Indian war, commonly called the three years war, or Lovell's war," snow shoe companies were raised in all the towns lying upon Merrimack river. These companies were minute men, equipt with snow shoes and fire arms &c. holding themselves in readiness to go on scouting parties in pursuit of the Indians at the moment of alarm.

The following constituted the snow shoe company in Chelmsford in 1724; under the command of Capt. Robert Richardson and Lieut. Robert Parker, in one of the years during Lovell's war.*

Paul Fletcher	Nathan Proctor
Sam'l Fletcher	Matthias Cowdrey
Joseph Keyes	John Proctor jun.
Henry Stevens	Benj. Robbins
Robert Peirce	John Butterfield
Josiah Spalding	James Burn
Zacharias Richardson	Benj. Chamberlin

*See Belknap's His. of N. Ham. Vol. 2—p. 43.

Joseph

Benj. Goold
 Moses Graves
 Timothy Spaulding
 Phineas Spaulding
 Joseph Underwood
 Jacob Blodget
 Ebenezer Parker
 Joseph Warren, jun.
 Jonathan Parker
 Joseph Fletcher
 Jonathan Spalding
 James Kidder
 Ezekiel Keyes

Edward Foster
 Benj. Parker
 John Spaulding
 John Cory
 Jona. Hildreth
 Josiah Birge
 Simon Rummery
 Daniel Blodget
 Henry Spaulding
 Jona. Cummings
 Thomas Reed
 Joseph Foster.

William Dummer, Esq. Lieut. Governor and Commander in Chief in and over his Majesty's province of Massachusetts Bay in New-England.

To JOSEPH PARKER, GENT.—greeting.

By virtue of the power and authority in and by his Majesty's commission to me granted, to be Lieutenant Governor, &c. I do by these presents, reposing especial trust and confidence in your loyalty, courage and good conduct, constitute and appoint you the said Joseph Parker to be Lieutenant of a company of snow-shoe-men, and of those that are appointed to be in readiness to issue out against the Indian enemy and rebels upon any alarm or attack; whereof Robert Richardson is Captain, in the regiment of Militia in the county of Middlesex, whereof Eleazer Tyng, Esq. is Colonel. You are therefore diligently and faithfully to discharge the duties of a Lieutenant, &c.

Given under my hand and seal at arms at Boston, 5th day Feb. in the Eleventh year of the reign of his Majesty, King George A. D. 1724.

WM. DUMMER.

NO. XIII.

Census taken at sundry times exhibiting the increase of population from 1741 to 1816.

Years.	Males.	Females.	Males under 16.	Fem. under 16.	M. above 16.	F. above 16.	Negroes M.	Female.	Houses.	Families.	Residents.	Total.
1741	415	438										853
1764	470	534	224	227	246	304	7	4	133	176		1012
By act of Court.												
1776	319	1022					3				Fr. Boston & Charlestown.	106 1341
By resolve of Congress.												
1790	569	572	333		327					209		1144
1800												1290
1810	693	693	108	125	570	593						1396
1816									240	290		1400
1820												1450

The cause of the decrease in the population of the town from 1776 to 1790 is to be found in the separation of sundry families from Chelmsford to form the District of Carlisle.

NO. XIV.

A BILL OF MORTALITY,

Exhibiting the number of deaths in each year, from 1742 to 1816.

YEARS	DEATHS	YRS.	DEATHS	YRS.	DEATHS	YRS.	DEATHS.
1742	26	1764	27	1786	18	1808	19
3	15	5	10	7	20	9	17
4	8	6	16	8	9	1810	23
5	16	7	15	9	10	11	17
6	22	8	17	1790	22	12	23
7	28	9	15	1	18	13	16
8	12	1770	16	2	19	14	13
9	28	1	25	3	9	15	16
1750	9	2	21	4	10		
1	6	3	23	5	16	1330	
2	25	4	13	6	10		
3	18	5	52	7	13	<i>Instances of longevity.</i>	
4	30	6	24	8	9	Mrs. Dorethy Wil-	
5	19	7	19	9	10	liams, died Feb. 11,	
6	32	8	35	1800	6	1790, aged 100—	
7	23	9	11	1	19	Mrs. Elizabeth Scrip-	
8	19	1780	6	2	12	ture, died aged 98—	
9	23	1	21	3	15	4 mo. Ap. 17, 1780.	
1760	22	2	11	4	19	Mrs. Meriam Proc-	
1	17	3	14	5	19	ter, died aged 99—	
2	17	4	16	6	25	Mrs. Bethiah Proc-	
3	18	5	23	7	15	tor, died Jan. 2,	
						1812, aged 97.	

NO. XV.

*Attorneys and Counsellors at Law.**Came to town.*

- 1772, Steven Scales from Boston, A. M. Har. Univ. Grad. 1763, Died Nov. 5, 1772*.
- 1773, Jona. Williams Austin, A. M. Har. Univ. Grad. 1769—was Capt. of the first company of militia—went into the army in 1775 or 6 where he was promoted to a Maj. and afterwards to a Col.—died in the army at the southward.
- 1778, John Wythe, A. M. Har. Univer. Grad. 1760, studied divinity and preached a few years—directed his attention to jurisprudence—removed to Lexington, thence to Cambridge, where he died.

* The tomb-stone of Mr. Scales contains the only history of him, within our knowledge—it bears honorable testimony to the powers of his mind and good qualities of his heart. We transcribe it with a view to preserve the memory of one, of whom the world was not worthy, and whose sudden and early fate seems to have excited the grief of many:

Sepulchrum indicat hic lapis
 STEPHANI SCALES, A. M.
 Collegii Harvardini olim alumni
 ei ejusdem nuper Tutoris ;
 Ingenii cujus accumen,
 virtutes eximia
 et diligentia pariter singulares
 Famam ejus et honorem
 Plus, plusque indies amplificarunt.
 Juris prudentiæ studio dictatus,
 toto animo incumbit
 et multum proficit ;
 rubeolis dum laboravit
 e vivis direpente correptus est
 quinto Novembris
 anno salutis humanæ 1772
 Etatis 31.

‘ O mi amice,

Vitæ summa brevis—spem nos
 vitat inchoare longam ;
 jam te premit nox.

- 1786, Sam^l Dexter, A. M. L. L. D. Grad. Har. Univ.
1781, Rerum pub. fæd. Senator, Milit. et Thesau.
Secret. A. A. S. Removed to Charlestown—Died
in the state of New-York, 1816.
- 1800, Asahel Stearns, A. M. Har. Univ. Grad. 1797: of-
fice at Pawtucket falls, 1814 chosen Representa-
tive to the 14th Congress of the United States—
1815 removed to Charlestown; 1818, Chosen
College professor of Law in Harv. University,
Cambridge.
- 1809, Joel Adams, A. M. Har. Univer. Grad. 1805.
- 1813, Nath^l Wright, A. M. Har. Univ. Grad. 1808.

NO. XVI.

PHYSICIANS.

*Commenced
Practice.*

- 1740, Doct. Anthony Emery, A. M. Har. Univ. 1736.
- 1748, Doct. Samuel King, from Littleton,—removed
to Chesterfield, N. H.
- 1765, Doct. Jonas Marshall, removed to Fitchburg,
Feb. 1783.
- 1772, Doct. Nehemiah Abbott from Andover, died Ju-
ly 13, 1785.
- 1776, Doct. Walter Hastings, A. M. Grad. Harv. Univ.
1771, Obt. Dec. 2, 1782, Æt. 30.
- 1782, Doct. Timothy Harrington son of Rev. Mr.
Harrington, of Lancaster, A. M. Harv. Univ.
1776, died Jan. 19, 1802, Æt. 48. "He was a
regular bred physician, esteemed in his profes-
sion, peaceable, compassionate and hospitable."
- 1792, Doct. John Betty, a native of the town.
- 1792, Doct. Ichabod Gibson, from Lunenburg—died
May 10, 1810.
- 1802, Doct. Matthias Spalding, a native of Chelmsford.
A. M. Harv. Univ. 1798, Grad. Socius, Med.
Societate, Neo Hantoniensis, et Vice Præses,
et Præses Media Societate. Removed to Am-
herst, N. H. 1805.
- 1807, Doct. Oliver Scripture from New-Ipswich, N. H.
approved by the sensors of Mass. Med. Sec.
1816—Removed to Hollis, N. H. May 1818,

1805, Rufus Wyman from Woburn, A. M. Harv. Univ. 1799. M. D. M. M. S. et A. A. Soc.

In the beginning of the year 1818 he received the appointment of Superintendent and Physician of the Asylum for the Insane in Charlestown, to which he removed July 20, and was succeeded April 25th 1818 by Doct. John C. Dalton, A. M. Harv. Univ. 1814—M. D.

NO. XVII.

A Catalogue of Graduates born in Chelmsford.

Samson Stoddard, Son of the Rev. S. Stoddard, Grad. Harv. Univ. 1730, Obit. 1777, *Æt.* 68.

Samson Spalding, Grad. Harv. Univ. 1732, settled in the ministry at Tewksbury.

Oliver Fletcher, Grad. Harv. Univ. 1735, lived in Chelmsford, was employed many years as an Instructor of youth—He was commissioned as a Justice of the peace—and successively chosen to the office of Town-Clerk, assessor and selectman. His piety and integrity gave him great ascendancy over his fellow townsmen, and secured their esteem and confidence. He died Dec. 3. 1771, *Æt.* 64.

Gideon Richardson,* Son of Josiah R. Grad. Harv. Univ. 1749, was settled in the ministry, at Wells, *Me.* Feb. 1754. Born June 5, 1730.

Samson Stoddard, Son of Samson Stoddard, Esq. Grad. Harv. Univ. 1763, was a schoolmaster and Justice of the peace, and Major in the Militia. Obit. 1779, *Æt.* 38.

Eben'r Bridge, Son of Rev. E. Bridge, Grad. Harv. Univ. 1764. Obit. 1814, *Æt.* 70.

Vryling Stoddard, Son of Samson Stoddard, Esq. Grad. Harv. Univ. 1765, became an eminent instructor of youth in this place, died suddenly, May 8, 1779, *Æt.* 32.

Oliver Barron, Son of Oliver Barron, Esq. Grad. Harv. Univ. 1788, was a physician in England, died in the Isle of Man, 1809.

* Sudbury also claims the honor of his birth.

- And'w. Beattie*, Son of Wm. B. Grad. Harv. Univ. 1795, ordained at Salisbury, N. H. June 28, 1797—died 1801.
- Matthias Spalding*, Son of Col. Simeon Spalding, Grad. Harv. Univ. 1799.
- Walter Hastings*, Son of Doct. W. Hastings, Grad. Harv. Univ. 1799, Counsellor at Law, Townsend.
- Benoni Perham*, Son of Sam'l P. Grad. Harv. Univ. 1800; was an attorney at Law in the city of Baltimore obit. May 14, 1814, *Æt.* 26.
- Joel Adams*, Son of Capt. Timothy Adams, Grad. Harv. Univ. 1805, Counsellor at Law, Chelmsford.
- Hosea Hildreth*, Son of Timothy H. Grad. Harv. Univ. 1805, Prof. of Math. and Nat. Philosophy in Exeter Academy, N. H.
- John Parkhurst*, Son of Sam'l P. Grad. Harv. Univ. 1811, ordained over a Baptist church and society in New-Ipswich, N. H. 1814.
- Alpheus Spring Packard*, Son of Rev. H. Packard, born Dec. 23, 1798, Grad. Bod. College, 1816.
- Charles Packard*, Son of Rev. Hez. Packard, Grad. ~~Harv.~~ Bod. Col. 1817.
- John Minot Fiske*, Grad. Harv. Univ. 1814, attorney at Law, Boston.
- John Richardson Adams*, Son of Wm. Adams, Esq. A. B. Harv. Univ. 1816, student of Law.

NO. XVIII.

Charitable Contributions, from 1742.

If one member suffer, all the members suffer with it.

For Mr. Richard Gookin, of Dedham, whose house has been burnt.—Recommended as an object of charity by letter from Rev. Mr. Baxter, of Mansfield, and Rev. Mr. Dexter of Dedham, April 8, 1742, being fast day, was collected

11*l.* 2*s.* 7*d.*

For Saml. Woods, lately of this town, having lost his substance by fire—Dec. 11, 1743, was collected

16*l.*

For Hannah Shed, in this town, though not properly an inhabitant, being sick and destitute, was collected April 12,

1744

9*l.*

For Rev. Daniel Emerson, whose house and substance were consumed by fire, June 28, 1744. 9*l.* 12*s.*

For Daniel Raymond, of Concord, whose son was wounded by a loaded sled running over his leg, and is languishing, was collected Jan. 13, 1745 9*l.* 11*s.* 2*d.*

For Jacob Pierce, brought into indigent circumstances by long sickness, was collected Jan. 19, 1746—9*l.* 14*s.* 6*d.*—In grain, 5*l.* 5*s.* 14*l.* 19*s.* 6*d.*

For Zackery Keyes, inhabitant of this town, whose house and substance were consumed by fire, April 7, 1748, was collected in money—40*l.* 15*s.*—in necessaries, 10*l.* 13*s.*—for his mother, 1*l.* 11*s.* 52*l.* 19*s.*

For David Woodwell, of New Hopkinton, and Jona. Burbank of Pencook, to assist them to go to Canada, to attempt the redemption of the Daughter of said Woodwell, and the Brother of said Burbank, captivated at New Hopkinton by the Indians in April, 1746,—Feb. 5, 1749, was collected 43*l.* 8*s.* to be equally divided between them.

For Henry Richardson of Pelham, New-Hampshire, lately of this town, whose house & all in it was consumed by fire, with two persons, his own son, who got out alive but died in a few hours—and Jona. Wright of Dracut, a married man and father of 3 children, who was so consumed in the fire as that a little part only of his body was found,

Nov. 1, 1750, was collected in money of the

old tenor,	19 <i>l.</i>	3	3
Besides several notes not specifying any thing—but promising something.	} In Grain } For the widow Wright in Grain	27	0 0
Judged about 50 <i>l.</i> in all, old tenor.		1	15 0
		<hr/>	<hr/>
		47	18 3

For Joseph Chamberlin, whose wife and son are at Groton distracted; May 10, 1752 was collected 38 2 0 lawful money,

For James Kidder of this town, whose substance was consumed by fire. On July 14, 1754 was collected in money

	23 <i>l.</i>	16	0
Labor	6	15	0
Notes	4	15	0
Rye	3	10	0
Indian Corn	2	5	
Flax		3	
		<hr/>	<hr/>

Sum total old tenor,

41*l.* 3 0

For the sufferers by the late great and terrible fire in Boston, April 13, 1760—old tenor 136*l.* 6 0
 In lawful money 18*l.* 3 5

For Mary Keyes, widow, who hath been visited with the small pox; she and her son had it: her son died: she was at great expence. Apr. 12, 1761, was collected

In Cash, 62*l.* 11 8
 In grain, 4 2 6
 Lawful Money 8*l.* 17 10-2
 66*l.* 14 2

For Jacob Wendell of this town whose potash house with his works were consumed by fire, October, 8, 1767, was collected for him in Cash old tenor, 55*l.*
 In grain, meat, labour, &c. 17

72*l.*

For David Kidder, who lost a cow } 9*l.* 12 lawful
 and hog that were fattening, December } money.
 1767 was collected 6*l.* 6 7 3 lawful money.

For the widow Rebecca Dutton and her children, who have suffered by fire, Nov. 4, 1770: 9*l.* 14 2
 lawful money.

Edward Raymond of Athol, late of this town, who lost his house and furniture by fire: June 23, 1771 collected lawful money 6*l.* 5 11

For Sam'l Hutchins, a young man, late of this town, now of Temple in N. Hampshire, he was building a new house, which was almost finished, when it took fire and was consumed, collected in cash 39*l.* 5*s.* old tenor, lawful money 5*l.* 4*s.* 3*d.* was collected in cash 4*l.* lawful money.

For Abner Herrick, whose wife was sick and died. Nov. 5, 1789 was collected in cash 4*l.* lawful money.

For Steven Spalding of Sharon, N. H. reduced to straits by long sickness. April 1805, was collected the sum of \$20.

For Eldad Proctor whose house had been burnt, was collected July, 7, 1805. \$16 22.

For Thomas Hildreth, reduced by fire, Oct. 3, 1805 was collected \$23 11.

For propagating the gospel in India, Sept. 22, 1806, was collected the sum of \$11 11. For do. 1819 \$14.

For Mr. Reed of Stoddard, who passing through town from market, broke his leg and was confined here: Dec. 18, 1814, was collected \$30.

1811, For the sufferers at Newburyport by the great fire were collected \$172 40.

1814, Was made a collection for the sufferers by fire at Portsmouth of \$188 75.

1820, For propagating the gospel among the heathen; was collected. \$14 00

NO. XIX.

Original names of Hills, Swamps, Meadows, Brooks, Ponds and Bridges.

HILLS.

Nashoba, Kisacock, Rail-Tree, Robin's Bear Hill, Pine Hill, Francis' Hill, Rattle Snake Hill, Saw-pit Hill.

SWAMPS.

Great Tadmuck, Little Tadmuck, Poplar Swamp, Great Swamp, Bear Swamp.

MEADOWS.

Providence Meadow, Smooth M. Flushing M. Snake M. East M. Crane M. Flaggy M. Tobacco M. Pond M. Mole Hill M. River M. Virginia M. 40 Acre M. Golden Cove M.

BROOKS.

Deep Brook, Vine Brook, Farley's B. George's B. Speen's B. East Meadow B. Great Brook, or Mill Brook, Beaver Brook, Black B. Stony B. River Meadow B. Crooked Springs.

PLAINS.

Merrimack Plain, Carolina Plain.

PONDS.

Heart Pond, Newfield Pond, Long-sought-for Pond, Flushing Pond, Nubanussuck Pond, Birges' Pond, Keyer' Pond.

BRIDGES.

Poor Man's Bridge, Cross Bridge, Andrew's Bridge, Stoney Brook Bridge, Upper and Lower Middlesex Merrimack B. Middlesex Canal, No's. 1, 2, 3, 4. Deep Brook Bridge.

ERRATA.

Page 1, 3d line from the bottom, for "Higgimon" read *Higginson*.—Page 28, 3d line from bottom for "reducing" read *redeeming*.—Page 70 and 71, for "Loami" read *Loammi*.—Page 80, 11th line from bottom, for "submission" read *dismission*.—Page 87, 9th line from bottom, for "impressed" read *impaired*.—Page 99, 4th line from bottom, for "parint" read *parent*.—Page 102, 16th line from bottom, for "Elisha," read *Joshua*.—Page 119, bottom line, for "Ediciis" read *Ecclesiis*.—Page 123, 5th line from the top, insert *Ol'ive* before "*Plant*".—Page 139, 13th line from top, for "sepultrial" read *sepulchral*.—Page 158, 5th line from top, for "Naamkuk" read *Naamkeek*.

APR 9 - 1934



