outlive, if not, baptizing with a cross, or of refusal at the sacrament. We cannot but remember the Puritans were spared, oppressed,oley-cinder, Elizabeth, who was just as much a Protestant necessary to make herself a prelate, as more; that the definition were gravely disputed by James,able professor of Kingscraft, she had said, others, and, as for our neighbour land of England, theis an evil said mass in English, they went nothingwas both, the liftings", but to whom the possessioncentre suddenly taught the hard lessons of intellectowards all who would not conform to that same that under the first, Charles measures were dealt, a scarcely milder than those of the Inquisition;the second Charles paved the way to his restora- th promises to them, which he never meant to. These similar circumstances rise to us remembrance, we are told of their hard & offensive qualities; is disposed to pardon much to the feelings of ungrind man. For the want of that amenity which to a fascinating grace to life & manners, there was the atonement in the good which these men of- by their restless heresies in the cause of God, of the of humanity, by the spirit of self-sacrifice, with they themselves into the mass where the best 3 of men were to be defended. It is easy enough

We live at a period of patriotic remembrances. It has become the fashion of the times to gather ememorial of the fathers of New England. Amore general in terest, than ever before, is felt in tracing their footsteps, in searching their records. This feeling is one of the mani festations of the pleasure we naturally find in the exer cise of that wonderful power of retrospection, which ena bles us almost to anticipate our lives, to merge the distinc tions of time in a sense of fellowship with the past, to overleap the barriers of years centuries, to add to the that from our own days the days of those who have gone be fore us. But besides this, it is our good fortune, that the ties of association, with the memory of our ancestors are, in a remarkable degree, minutely local. Not only is their general history, in its whole extent, so recent, comparatively, that we are able to trace it in clear distinct lines quite up to its commencement, without being lost in the shadowy regions of conjecture &table, but we can identify the men & their doings with the smallest subdivisions of the republic, with our towns & hamlets. Our whole hand, in all its youthful strength.
vast resources, is a monument to the Pilgrims, who, when they began their cheerless work, would have deemed it the wildest dream of romance, had they been told of the mighty edifice which was to be reared on their labors, who toiled and suffered with strong patience, with a trust in God that never wavered. But, below these magnificent views, there are other reminiscences, which, if they have no grandeur, are not without interest or value. With the names of the deeds of our fathers we can associate the green fields, the beautiful graves of our villages, the virtues - the enjoyments of an industrious neighborhood, the schools at which our children seek instruction, the sanctuaries where we call upon the name of our God. Our recollections become domesticated feelings, they have a lodgement among our most familiar possessions. Our daily walks seem almost over-shadowed by the presence of a past generation; for their footsteps have not been disappeared from the places, which, in the midst of the cares and pleasures of common life, we recognize of love as our homes. To cherish and perpetuate one of these village recollections of our fathers is the purpose of the following narrative.

The character of the Puritans has of late been a favorite topic, both among ourselves in England. Its peculiarities have been traced with felicitous skill, its merits portrayed with powerful eloquence, by some of the most gifted writers of our times. The men of this generation stand in a position
character of the Pilgrims has of late been a favorite
subject among ourselves in England. Its peculiarities
in truce with felicity of skill, is its merito portraiture
with eloquence, of some of the most gifted writers
times. The men of this generation stand in a position
honorably for doing justice to its claims. We are sufficiently
remote from the excitement, in which the Pilgrims lived to
act, to estimate fairly their excellences or errors, the value
of their labors, or the consequences of their principles, It cannot
be a matter of wonder, that two centuries ago they should
have been the objects of bitter sarcasm and abusive reproach,
when we consider that their faults were precisely such,
as would naturally be met with the most unchanging
hostility, if that. They themselves in some cases manifest
ed, but little forbearance in applying epithets of indignity
to their adversaries. The very nature of the contest, in which
they were so deeply concerned, was adapted to bring out the
sharp, stern, uncompromising qualities of human character,
to confound a zeal for trifles with a zeal for essential prin-
ciples, or sometimes to engage the aid of various passions
in a holy cause. We can hardly be much surprised, therefore,
at the fond aspersion with which oracles, Whitefield, Doug-

dale, others of that day, spoke or wrote of the Pilgrims,
the poor, faithful abbeis which they helped up men,
who were struggling for sacred rights against the strong
arm of power. We may not conceal or deny their faults;
but at the same time we may not forget the provoc-
tive the endured. We may not forget the important
proceedings of the High Commissary, of the Star Chamber,
these disgraceful instruments of cruel persecution, which
brought their terror to bear in the crimes of not wearing
a white surface, of not baptizing with a cross, or of refusing to kneel at the sacrament. We cannot but remember, that the Puritans were goaded, oppressed, and driven to an attempt under Elizabeth, who was just as much a Protestant as was necessary to make herself a pope, or no more; that their hopes of protection were grievously disappointed by James, that notable professor of kingscraft, who had said, when in Scotland: "as for our neighbour kirk of England, their service is an evil said mass in English, they went nothing of the mass but the liftings", but to whom the possession of the sceptre suddenly taught the bad lessons of intolerance towards all who would not conform to that same kirk; that under the first Charles measures were dealt to them, scarcely milder than those of the Inquisition; that the second Charles paved the way to his restoration with promises to them, which he never meant to keep. These similar circumstances rise to our remembrance, when we are told of their hard and offensive qualities; as we are disposed to pardon much to the feelings of wronged and injured man. For the want of that amenity, which imparts a fascinating grace to life and manners, there was an ample atonement in the good which these men effected by their resolute heroism in the cause of God, and the rights of humanity, by the spirit of self-sacrifice, with which they threw themselves into the jaws where the best interests of man were to be defended. It is easy enough
Settlements had been made at Plymouth and Salem, the object I have in view will not require me to
fie. The accounts of them are familiar to us, or may
have been drawn from well-known sources. I shall accordingly
make them immediately visible to the reader, and have the immediate purposes of this narrative.

to turn into ridicule their harsh, unyielding, intractable temper,
their rigorous adherence to unimportant peculiarities; their
extravagance of religious zeal. But, while these grow out
of temporary circumstances, or were shared perhaps in quite
an equal degree by the adversaries, from whom this approach
comes, shall we forget that these men proved that preci-
sions seed, from which has sprung the rich harvest of bless-
ings enjoyed by our community? Shall we leave out of
the account, that, scored as they were by the
frigid hierarchy of their land, they were still the trusty
guardians of that vital principle of freedom, the claims
of which have since been so widely felt and respected? The
world owes them much; if the progress of time reveals is
continually developing more distinctly the amount of
the obligation. It is not strange, indeed, that while the
prejudices of party strife were fresh and strong, it should
have been said of the Puritan, “as he is more generally,
in these times taken, I suppose we may call him a back-
rebel, one that would exclude order; that his brain
might rule.” But, the dispassionate judgment of Eng-
lund’s philosophical historian, at a later day if not bet-
ter point of view, has declared the truth of the case in
a memorable acknowledgment: “so absolute,” says he, “was
the authority of the crown, that the precious sap of liberty
had been blinded, some preserved, by the Puritans alone; sit

was to this sect, that the English owe the whole freedom of their constitution".

But the Puritan character is too wide a fruitful a topic for this place. Its essential elements were noble & praiseworthy. It was the form taken by the strong action of mental energies, not always wisely guided, but aiming with untired perseverance at exalted objects. At the period, when New England was settled, the Puritans had for many years been growing in numbers & strength. But the hope of religious liberty, from time to time disappointed, was so far crushed, that at length many of them turned their eyes away from home, & fixed them on this western region, then lying a mere wilderness under the shade of deep forests, trodden by no human foot but that of the savage. The enterprise was, strictly speaking, an ecclesiastical concern, & presents the singularly striking case of a nation receiving its existence distinctly wholly from religious causes. Our fathers

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† Hume's History. vi. 134.
‡ In the reign of Elizabeth, Sir Walter Raleigh declared in parliament, that the Brownists alone, in their various congregations, were increased to the number of twenty thousand. Sir Samuel D'Esres Journals of the Parliament, during the reign of Queen Elizabeth. London. 1682. p. 517.

§ "It concerneth New England (said the celebrated John Norton in a tract printed at Cambridge in 1659) always to remember, that originally they are a Plantation religious, not a Plantation of trade." And Increase Mather insists with emphasis, that "it was with regard unto Church order & discipline, that our pious ancestors, the good old Puritan Non-conformists, transported themselves & their families over the vast ocean to these goings down of the sea."
this sect, that the English were the whole freedom
constitution."* The Puritan character is too wide a subject, a topic for
itself. Its essential elements were noble and praiseworthy. It
form taken by the strong action of mental energies not
worthily guided, but arising with untired perseverance
toward objects. At the period, when New England was set
in motion, the Assemblies with New England was set
in motion, the Assemblies, in their various congregations, were increased to the number
uniform. Sir Thomas Dyer, in his Journal of the Parliament of New

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Plantation religious, not a Plantation of trade." And increase
was with emphasis, that, "it was with regard unto Church
union, that our pious ancestors, the good old Puritans, were
transported themselves and their families over the vast oceans
down the sun."

This led their nature hand on firm affection; they had become
attached in no ordinary degree to the soil on which they stood, all
the charms of domestic and local associations were there, their
pleasant firesides, their beautiful fields. They endured, for
bore, till endurance and perseverance were in vain. It must have
been by a strong moral effort, that they could resolve, in the
cause of what, they believed, to be religious truth a freedom,
to sever the ties that bound them to their homes, to seek a refuge
in these shores. While eight years were bearing them toward
overland, doubtless they looked back with the exile's feeling to
their fatherland; had they not loved the rights of conscience,
their duty to God better than that land, the stoutest of this
hearts must have sunk within them. While they were lay-
ing here the foundation of a structure, destined to rise in beau-
ty, greatness of which they could form no conception, they
struggled with many, persons, died in loneliness, but in true
faith. When we read the simple, pathetic, almost childlike
story, which they tell of themselves, their doings, we cannot
but wish that the veil might have been lifted from the
future, that they might have enjoyed a hearing freight
of the abundant gospel, that in the cause of God's abundance
was to crown their labors. But the memory of these un-
daunted Christians was not forgotten before God. The shield
of Heaven was extended over the infant colony, till "a little
one became a thousand; a small one a strong nation"

Previously to the time, at which this historical sketch consists
begin, settlements had been made at Plymouth & Salem. Of these the object I have in view will not require me to take notice. The accounts of them are familiar to us, as may easily be had from well-known sources. I shall accordingly pass to the immediate purposes of this narrative.
The year 1630 was distinguished by the arrival of Winthrop's fleet, bringing a colony well qualified by the variety of their occupations, by their spirit of self-denial and perseverance, to form new settlements in the wilderness. Among these were the men who first visited the place afterward called Watertown. They were from the West of England; the vessel, in which they came, (the Mary & John) arrived on the 30th of May, somewhat earlier than the other vessels. This captain, in defiance of the agreement he had made with them, refused to take them to Charles River, & inhumanly turned them & their goods ashore at Nantasket. The leading men of this company were Roger Ludlow, Edward Rositer Esq., Rev. John Maverick, & Rev. John Wardham. Having been left in this unceremonious manner to take care of themselves, they proceeded a boat from the place at Nantasket, & proceeded to Charlestown. There they found a few English people, who had removed from Salem the year before, & several wigwams. They took with them "an old planter who could speak Indian," & directed their course
up Charles river, till they found the stream narrow enough, & landed their goods. The bank of the river is said to have been steep, & the place is described as being "well-watered." It was doubtless very near the spot, on which the United States Arsenal is now situated. As their number was but ten, they might well be a little alarmed to learn, as they did at night, that three hundred Indians were in their neighborhood. The planter, whom they had brought from Charleston, had probably been so well acquainted with the natives, that he knew how to gain their confidence; for when, on this occasion, he went to them & requested them not to come near the English, they readily complied. The next day a friendly intercourse took place between the two parties. Some of the Indians appeared at a distance, & shortly after one of them advanced & held out a bass. The English, probably understanding this as an invitation to a better acquaintance, sent a man with a biscuit, which the Indian took in exchange. After this amusing mode of introduction, there seems to have been perfect amity between them; and, says one of the company in his interesting narrative, the Indians "supplied us with bass, exchanging a bass for a biscuit-cake, & were very friendly unto us."†

† The narrative here referred to was written by Capt. Pope, one of the
No permanent settlement, however, was made by these men. They remained but a few days, and then removed to Matapan, afterward.

party, whose adventures he relates. It is entitled "Memories of Capt. Roger Clap, relating some of God's remarkable Providences to him in bringing him into New-England," This pamphlet, distinguished by a pious simplicity, is the original source of the information we have concerning this first visit to Watertown. From it Prince took his statement: see Salem Hist. of New England, new ed. 1826, p. 277. — also Holmes' Annals, second ed. vol. i. p. 202.

In connection with the above-mentioned traffic for fish with the natives, it may be proper to remark that Bass, which have become so rare if they have not already disappeared, in the region where our fathers came hither, in a tract entitled "New England's Plantation, or a Short and True Description of the Commodities and Discommodities of that Country," written by Francis Higginson, one of the first pastors of the church at Salem, is printed in London 1630, it is said: "there is a fish called a Bass, a most sweet and wholesome fish as ever I did eat; it is altogether as good as our fresh Salmon, the season of their coming was begun when we came first to New England in June, and continued about three months space. Of this Fish our Fishers take many hundreds together, which I have seen lying on the shore to my admiration; yea, their Nets ordinarily take more than they are able to handle, and for want of Boats or Men the are constrained to let a many goe after they have taken them, is yet sometimes they fill two Boats at a time with them." Wood, in his "New England's Prospect," says: "the Bass is one of the best fish in the country; though men are uncommoned with other fish, yet are they never with Bass, it is a delicate, fine, fat fish, having a bone in his head, which contains a cannone full of mercury, sweet is good, pleasant to the palate, wholesome to the stomach." He then proceeds to describe the manner of catching them, and affirms that they were sometimes taken in nets "two or three thousand at a set." p. 39.
called Dorchester, "because there was a neck of land fit to keep their cattle on." Hence, that part of the town where these first
visitors landed took the name of Dorchester fields, which was
its common appellation till a comparatively recent period, by which
I have heard some of our oldest inhabitants mention as being in
use within their remembrance. It likewise occurs in the earliest
town records. Tradition says that these Dorchester settlers were for
some time in the habit of resorting to this place, which they
had left, to plant corn in the spring together with in the autumn;
but it is by no means probable that they would have been
at so much trouble for what might have been had nearer
hand.

Shortly after their removal, a permanent establishment was
affected by another company. The colony, who came to Mass-
achusetts Bay, "were not much unlike the family of Noah
at their first issuing out of the ark, I had as it were a new
world to people, being uncertain where to make their begin-
ning." They dispersed themselves in various directions, laid
the foundation of several towns in this vicinity. In the course
of the summer of 1630, a party of these adventurous emigrants,
with Sir Richard Saltenstall and Rev. George Phillips at their
head, selected a place on the bank of Charles River for their
plantation. On the 17th September, 1630, the Court of Assistants
at Charlestown ordered that "Thenceforth be called Boston;
Mattapan, Dorchester; of the town upon Charles River, Watertown." This is considered, I believe, as equivalent to an act of

† Hubbard's Hist. of N. England, p. 134.  # Prince, p. 315.

† (Here put the following note at the bottom of the page.) To adjust the
differences of style, ten days are to be added to a date occurring in the
seventeenth century; eleven days to one in the eighteenth century.
incorporation. Ten days must be added to the date on account of the difference of style; and then the second centennial anniversary of the day on which this order was passed, from which we date the foundation of the town, will be brought to the 17th of September, 1830. Hubbard, the historian, seems to have been at a loss to account for the name given to this settlement; "the reason for it," he says, "was not kept upon record, nor is it easy to find; most of the other plantations being well watered, though none of them planted on so large a fresh stream as that was." This last mentioned circumstance probably was the true cause of the selection of the name in question; or perhaps the discovery of some good springs, which might have been made first at this place, may have had some influence, especially with people who are said to have suffered at Backстown for want of fresh water. There is a traditional belief, that the name is to be ascribed to the circumstance of the first company, who came hither & landed at Dorchester fields, having found a spring of excellent water in the vicinity of the river. But it should be remembered, that the name was not selected till some time afterward, & can hardly be supposed to have had reference to this circumstance. The Indian name of the town was Peggusset. *

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* Wood, in the last page of "New England's Prospect," gives this as the Indian name of Watertown. Ogilby, in enumerating the towns in Massachusetts, says: "The ninth is called Watertown ancienly Peggusset." 
* America, being an Accurate Description, etc. book 12, ch. 2. The same Indian name occurs once, at a very early date, in the town records.
The territory thus called Watertown was, like most of the towns at that early period, very large, & its boundaries on the west side for a considerable time somewhat undefined. Waltham, Weston, & a part of Lincoln, besides what is now called Watertown, were embraced within its original extent. It appears from the State Records, that the bounds between Watertown & Westwood, now Cambridge, were settled in 1631. We have no means of ascertaining with precision the number of the first inhabitants; but find by the town records that in 1636 there were one hundred & forty men. Probably the original number in 1630 was not very much from this.

One of the first enquiries in a history so largely ecclesiastical, as that of New England, regards the origin of formation of churches. The true date of the Watertown church is a subject of more perplexity & difficulty, than one would expect in a fact of this nature. It has engaged the attention & divided the opinions of some of our most accurate & able antiquarians; & I know not that any thing of importance can be added to their statements & reasoning. The most recent investigation of the subject is by James Savage Esq., to whose opinion & judgment deference is due, who makes the First church in Boston & the Watertown church precisely coeval, assigning the origin of both to the 30th of July, 1630. In this opinion there is good reason.

* A map or plan of Watertown, curious & valuable for its antiquity, was in existence a few years ago, but is now lost. It was made in 1640, only ten years after the first settlement of the town, & was obtained by Rev. Mr. Ripley of Waltham from one of the oldest inhabitants of his parish, to whom it had come through several generations. This map, a copy of which are unfortunately destroyed in the fire which destroyed the fire of 1825.

† A. Redd, Century Discourse, p. 13.  # See Appendix, &.
to acquiesce; but it seems difficult, if not impossible, to dispense with the subject of considerable degree of uncertainty.

The first minister of Watertown was the Rev. George Phillips, who continued in that office fourteen years. In connexion with the Rev. Mr. Wilson, he had previously been engaged, since their arrival from England, in preaching at Charlestown Boston, “their meeting-place”, says Roger Babcock, “being abroad under a tree, where I have heard Mr. Wilson & Mr. Phillips preach many a good sermon.” At the first Court of Assistants, held at Charlestown on board the Hobble, it was ordered that as speedily as might be convenient houses should be erected for the ministers at the public charge. Sir Richard Saltonstall undertook to have this done for Mr. Phillips, of Gov. Winthrop for Mr. Wilson. Mr. Phillips was to have thirty pounds a year, Mr. Wilson twenty pounds a year till his wife should come.

These sums were to be raised, not exclusively from the towns to which the ministers belonged, but by a common charge on all the people, except those at Salem & Dorchester. They were excepted, because they already had ministers of their own, settled with them, for whom they were to provide.

* See Appendix B.  † Memoirs, p. 22.

† Prince, p. 314. On Nov. 20, of this year (1630) an order was passed at the Court of Assistants to collect £400 for the maintenance of the ministers of the several settlements in this payment were as follows: Boston £20, Watertown £20, Charlestown £10, Roxbury £6, Medford £3, Wrentham £1.
It may readily be supposed that the sufferings of privations of men, who with a noble spirit took the wilderness of a new world for their portion, must have been severe. During the winter after their arrival at Massachusetts Bay, they were greatly distressed by an extreme scarcity of provisions. Shellfish, ground nuts, squaws, were the only food, which many could obtain. "One, that came to the governor's house to complain of his sufferings, was prevented, being informed that even there the last batch was in the oven." Of the climate some of their writers speak very favorably. One of them affirms, that "a cup of New England air is better than a whole draft of old England's ale." Among the wild animals, the wolf was a very common annoyance, against him they were obliged to keep especial watch. On one occasion in the night, the report of muskets, discharged at the wolves by some people of Watertown, was carried by the wind as far as Roxbury, excited so much commotion there, that the inhabitants were by beat of drum called together, apprehending an attack from the Indians. In the town records, orders are found at different times, "that whosoever shall kill a wolf in the town shall have for the same 5 shillings." In some instances, alarm was taken at the report of still more formidable animals in the neighborhood; it is not surprising that imagination sometimes supplanted the animal terror of this sort.

Hutchinson, Hist. of Mass. vol. 5. p. 28.

† It is not a little amusing at the present day to read the following statement, so gravely made by Wood: "concerning lions, I will not say that I ever saw any myself; but some affirm that they have seen them at Cape Ann, which is not above ten leagues from Boston; some likewise being lost in the woods have heard such terrible howlings as have made them much afraid, which must be either Devils or Lions; these being no other creatures which use to roar, saving Bears, which have not such a terrible kind of roaring." New England's Prospect, p. 22.
The sufferings, to which the infant colony were exposed at the outset, carried discouragement to the hearts of many. The settlement at Watertown soon sustained a heavy loss in the departure of its distinguished leader, Sir Richard Saltenstall. On the 29th of March 1631, in company with his two daughters and one of his younger sons, he went to Boston, & after spending the night there with the Governor, he proceeded the next day to Salem, sailed thence on the 1st of April, arrived in London on the 29th of the same month. In the same vessel, Thomas Shaf & Mr. Goddington, men of distinction, whose names are found among the earliest members of the Court of Assistants, returned to their native land. Dudley, in his letter to the Countess of Lincoln, having mentioned that these others were about to take passage for England, adds "the most whereof purpose to return to wagin, if God will." With regard to Sir Richard Saltenstall, this purpose, if ever entertained, was not accomplished. He never returned to New England, though he left his two oldest sons to carry on the good work which he had begun. The interests of the colony, however, were always uppermost in his thoughts and affections. He lost no opportunity of rendering them all the service in his power, in the mother country. On several occasions he interposed his efforts to influence against the misrepresentations of false charges of their enemies. When Gardiner, Morton, & Patchiffe, instigated by personal resentment, endeavored to injure the Massachusetts Plantation by laying complaints...
against them before the king & council, in which they were accused of disloyal & rebellious intentions, Sir Richard Saltonstall in connexion with others was actively engaged in opposing their malicious attempts, & gave ample answers to all their allegations. His interest in New England extended beyond the Massachusetts plantation. He was engaged in the settlement of the Connecticut colony, as a patentee, in company with Lord Say & Seale, Lord Brook, & others. Winthrop informs us, that in 1635 "a bark of forty tons arrived, set forth with twenty servants, by Sir Richard Saltonstall, to go plant at Connecticut."† This vessel on her return was cast away on the Isle Sable, a disaster which Sir Richard ascribed to her having been detained at Boston, at Connecticut River by persons unfriendly to his enterprise, for which he claimed satisfaction, in a very interesting letter addressed to Winthrop, Governor of the Connecticut colony.‡ In the political commotions, which agitated England after his return thither, he espoused the cause of the parliament with sufficient zeal to secure their confidence; for, when a new high court of justice was instituted for the trial of the Duke of Hamilton, the Earl of Holland, the Earl of Norwich, Lord Braynel, & Sir John Owen, he was commissioned with others to sit for that purpose.‡

Among his services to the colony, it may be mentioned that he was one of the early benefactors of Harvard College, left in his will a legacy to that institution, then in its infancy. He died about the year 1658.

* Hubbard, p. 145. † Vol. I. p. 161. ‡ Hist. Coll. VIII. p. 42. 2° Series. § An animated account of this trial & the executions is given by Clarendon,both Ed. 1. p. 2413.
The family of Sir Richard Saltonstall was an ancient and
respectable one in Yorkshire. He was the son of Samuel Saltonstall,
whose brother had been Lord Mayor of London in 1597. With an
honorable zeal and disinterestedness, he gave whatever of influence
or wealth he possessed to the Puritan cause. When, at the pe-
tition of the Massachusetts company, Charles I confirmed their
patent by charter, Sir Richard was named as the first associ-
ate to the six original patentees; and when the government was
organized before their departure for New England, he was chosen
first assistant, in which office he continued while he remain-
ed with the colony. He was a gentleman of noble qualities of
mind and heart, and has always been deservedly regarded as one of
the venerated fathers of the Massachusetts settlement. His li-
beral and tolerant spirit in religious matters was truly remarka-
ble for the times in which he lived, as presents to the eye of
the historical enquirer a trait of character as honorable and attrac-
tive, as it was uncommon. When our ancestors, who came hither
to find a sanctuary from persecution, were guilty of the mel-
ancholy inconsistency of persecuting others, the indignation of
Sir Richard was justly moved, and he wrote an admirable letter
of expostulation and rebuke to Mr. Cotton and Mr. Wilson, ministers
of Boston. This letter is a noble testimony to his charitable and chris-
tian feelings, and seems to me scarcely less to deserve the praise of being beyond
the age, than the celebrated farewell address of John Robinson at
Leiden.†

† See Appendix C. ‡ An interesting account of Sir Richard Saltonstall is given in an article
on "Revere," Hist. Coll. 22, p. 156. Where are likewise notices of his descendants, see also
Ponson, p. 555; Hutchinson, I. p. 241; Closs; Biographical Dictionary, Y. Withrow in various places.
The congregation at Waterston, soon after its establishment, was troubled by an altercation, of which notice is taken by most of the early historians. Mr. Richard Brown, a ruling elder of the congregation, as a man of zealous temperament, had the boldness to avow and defend the opinion, that "the churches of Rome were true churches." In this sentiment, as it would seem from the expressions used by Winthrop, the Rev. Mr. Phillips concurred.

Brown probably maintained that the Papal church was not as fundamentally erroneous, but that salvation could not be had within her communion. This concession, which regard only as an ordinary exercise of charity and justice, must have been exceedingly offensive in those times of bigotry, especially as it was then made only by the high church party in England. The open avowal of the opinion reflects no little honor on the liberality of the elder. Hubbard, however, is disposed to give Mr. Brown no credit for good motives in defending this sentiment; it could not have come, he thinks, from his "charity to the Romish Christians," but from his love of disputation; "the violence of some men's tempers," he observes, "makes them raise debates when they do not justly offer themselves, is like millstones grind one another, when they want other gist." But we are not bound to receive the historian's interpretation of motives in this case; he himself states that "the reformed churches did not use to rebaptize those that rec..."

†It was a part of one of the articles of impeachment in the trial of Archbishop Laud, that he held the church of Rome to be a true church.†
nounce the religion of Rome & embrace that of the Reformation."

circumstance, which might have suggested to Brown considera-
tions in favor of his views of the subject. Whatever may have been
the grounds of the opinion in the mind of the elder, as we may
readily suppose, it was not suffered to pass without notice
and reprehension. On the 21st of July, 1631, the governor, deputy

governor, Mr. Newell (elder of the Boston congregation) went
to Watertown to confer with Mr. Phillips & Mr. Brown on the sub-
ject. An assembly, consisting of members from Boston & Wa-
tertown, was called; & thinking, as many in other times have
thought, that truth is to be decided by vote, they all ex-
cept three declared the arraigned opinion to be an error. But
the matter did not rest here. Brown was neither convinced
nor silenced, notwithstanding the power of numbers was against
him. He still maintained the ground he had taken; & in
consequence of this, 5 other complaints against him, Nov. 23d,
1631, the court addressed a letter to the pastor & brethren of the
Watertown congregation, advising them to consider whether it
were proper to continue Mr. Brown in the office of elder. To
this they replied, that if the court would examine the mat-
ter & prove the allegations against Brown, they would do all
in their power to redress the evil. Much division appears to
have prevailed among the people at Watertown, on account of
this & other alleged errors of their elder; & on the 8th of Dec. both
parties went with their complaints to the governor. Accordingly
the governor, the deputy, & Mr. Nowell again repaired to Watertown, & having called the people together, told them they would proceed to act either as magistrates, or as members of a neighboring congregation, or as having received a reply to their letter, which did not satisfy them. Of these three modes Mr. Phillips, the pastor, selected the second, requesting them to sit merely as members of a neighboring congregation, a choice suggested, perhaps, by jealousies of encroachments on the liberties of the church. So this proposal the governor & his associates consented, & the subject in question was then discussed. After much debate & much complaint on both sides, a reconciliation for the present was effected; they agreed to observe a day of humiliation & prayer; the pastor gave thanks; & the assembly was dismissed.+

The excitement, however, continued, if it did not increase, till it could be quieted only by displacing Brown from his station in the church; & consequently towards the end of the year 1632 he was removed from his office of ruling elder. He is described as a man of violent spirit, impetuous in his feelings, & impatient of rebuke. But it is no more than justice to him to remember, that during the dispute, in which he was involved, he was doubtless exasperated by reproaches & severe treatment, & might possibly have retorted on his opponents the charge of .

† For these particulars see Winthrop, p.67, 95; Peabody 143. There is likewise a notice of Brown's case in the valuable "ecclesiastical History of Massachusetts", Hist. Coll. 1603, IX, p. 21.
man of respectability and importance in the town, was the representative of Watertown in the first six several successive courts of deputies. It appears by the Colony Records, that he was 'allowed by the court to keep a ferry over Charles river against his house'. Before he came to this country, he had been an officer in one of the churches of the Separatists (as they were called) in London, so was much attached to the discipline of that party. This circumstance renders it the more remarkable, that he should have entertained and declared the opinion concerning the Roman church, which awakened so much indignation among his brethren here. He rendered a pious service in protecting Dr. William Ames and Mr. Robert Parker, two of the most eminent Puritan divines at that time in England, by carefully secreting them and conveying them on board their vessel, so that they were enabled to escape from their pursuers.

The name of Brown stands among the foremost in connection with another excitement, which happened in 1634... Mr. Endicott at Salem, in the earnestness of his zeal against popery, caused the red cross to be cut out of the king's colours, with no warrant but his own authority. This was done, says Winthrop, "upon the opinion, that the red cross was given to the king of England by the pope as an ensign of victory, so a superstitions thing doth baffle of antichrist". On this occasion, Richard Brown in the name of the other freemen com-

† For an account of these men, see Neal's History of the Puritans, vol. II,

pp. 69, 76, 280, 30.
plained to the Court of Assistants against the rash proceeding at Salem. He argued that it would be regarded in England as an act of rebellion, and would draw upon the colony the displeasure of the king and the government. After some consultation, the court agreed to send a letter to Mr. Connelled Downing, a friend of the colony in England, expressing their entire disapprobation of the disrespectful transaction, and their determination to inflict adequate punishment. But their expressions were studiously meek; for it was only the impu-

sity or impudence of the act, not the principle on which it was done, that they were disposed to censure. This letter was to be shown, in order to obviate any unfavorable impres-
sions in the mother country.

In February of 1631-32, an altercation of a political nature occurred, which, for the spirit indicated by it, is well worth

thy of notice. It was the intention of the leading men in the colony to have made Newtown, now Cambridge, the metropolis of the Massachusetts plantation. The project was in a short time abandoned; for, among other reasons, it was soon evident that Boston must be the chief place of commerce.

But while this plan was in prospect, the court determi-

† Before the year 1752, when the New Style took place, there was sometimes a confusion in dates, owing to the practice of beginning the year in March, so that in some cases a doubt arose whether January, February, or part of March closed the old year, or began the new one. This introduced the mode of double dating as above. After the 22d of March, both modes of calculation agree as to the year. In transactions before the 22d of March in any year, it will be most convenient to give the dates as of the year began in January. In this way, the date above stated should be Feb. 1632.
ed to erect a fortification at Cambridge, accordingly passed an order "that sixty pounds be levied out of the several plantations, towards making a palisado". The portion of this sum, which the people of Watertown were required to contribute, was eight pounds. When the warrant for levying their part was sent, their pastor, elders, &c. taking alarm at what they supposed to be an unjustifiable exercise of power, "assembled the people, & delivered their opinions that it was not safe to pay money of that sort, for fear of bringing themselves & posterity into bondage". For this resistance they were summoned to answer before the Governor & Assistants. They defended their opposition to the assessment by stating, that they considered the government of the plantation, as it then stood, simply as a mayor & aldermen who had no power to make laws, or levy taxes, without the consent of the people. They were informed, that they had misunder-stood the subject, that the government, as it was constituted, partook of the character of a parliament, & might therefore raise money for the public expenditures in the mode which had been adopted. The pastor & his associates were either satisfied with the explanation, or deemed further resistance fruitless & imprudent. They acknowledged their opinion to be an error, & signed a recantation. In order, I suppose, to make their submission the more complete, & to prevent any injurious influence which their weight of character might have given to their opinion, they were required to read this confession in the assembly at Watertown the next Sabbath. But, whether their

† Prince, p. 390. — Where the respective parts of the several towns in this tax are given...
retraction was the result of a change of conviction or not, the view of the subject, on which they grounded their objection to the tax, was doubtless theoretically correct. The charter gave the governors assistants no power to raise money by taxation, indeed to make any legislative enactment. This power, however, was assumed for reasons of convenience, perhaps by a sort of necessity; of the people, finding it exercised unjustly or mildly, silently acquiesced in the assumption. It is worthy of remark, that in this occurrence we find the earliest manifestation of that watchful jealousy of unauthorized taxation, which was afterwards developed so strongly, with such serious consequences, in the disputes between the colonies and the mother country. The grievance complained of in this case, like that of the duty on tea at a subsequent period, was in itself inconsiderable. In both cases, the opposition was aimed at the principle, which was thought to be full of danger, not at the effects of it in an individual instance, which might be trifling. 

In 1632 occurs the first notice of a fishery, which not many years ago was a profitable branch of business in the town, is of considerable importance at the present day. We are informed, that in April

Fed an interesting and satisfactory elucidation of this point, see Mr. Savage's note on the subject. Finchham, vol. 1. p. 490.

Fed Hubbard, regarding only the amount of the tax required, implies with an air of petulance, that as their share was but eight pounds, the Watertown people needed not to have "stood so much upon their liberty, as to refuse payment." p. 144.
of that year "a weir was erected by Watertown men upon Charles
river, three miles above the town, where they took great store of
shads." The permission to do this furnished Dudley, the disaffec-
ted deputy governor, with an occasion of accusation against the
governor, to whom at that time he bore no good will. When re-
quired to specify his charges, among other complaints of an abuse
of power, he demanded to be satisfied by what authority the
governor "had given them of Watertown leave to erect a weir
upon Charles river." The governor replied, that when the people
of Watertown asked for permission to build this weir, he told
them, as it was not within his official power to grant it, they
must petition the court on the subject: but, since the fish-
ing season would be over before the court should be assem-
bled, he advised them to proceed to their object without
delay, assuring them that the court would doubtless sanc-
tion an act so manifestly for the public benefit, as that he
himself would use all his influence to secure their appro-
bation of it. He further remarked, as a justification of the
proceeding, that the people of Roxbury had built a weir
without asking permission of the court.† The occasion of the
application from the inhabitants of Watertown on this subject
is worthy of remark. Their crop of corn had failed the pre-
ceding summer; and this failure they ascribed to the want of

† Winthrop, vol. I. p. 84.
fish, which they used for manure. In order to secure a more plentiful supply of this kind of compost for their fields, they petitioned for the above-mentioned privilege. The use of fish for manure was common among our fathers, as they are supposed to have learned it from the Indians. This practice, it is thought, impoverished the soil; instances are mentioned, in which it is said to have rendered the land nearly useless. Whether the petition be well founded, I must leave to others to determine.

In the difficulties which grew out of the intercourse between the Massachusetts settlers and the Indians by whom they were surrounded, the inhabitants of Watertown had no very conspicuous share. Many instances are related of wrongs or grievances on both sides. In March 1631, Sagamore John made complaint to the court, then in session at Watertown, of two wigwams being burnt by the carelessness of Sir Richard Saltonstall's servant. The court noted that Sir Richard should compensate the Indians for their loss. This he did by giving them seven yards of cloth, for which his servant was required, at the expiration of his service, to pay him fifty shillings sterling. As the injury appears to have been undersigned, this transaction indicates a solicitude to do justice to the Indians, and to maintain good neighborhood with them. On another occasion, one Hopkins was convicted of selling firearms, powder, and shot to an Indian, and was sentenced to be whipped around in the cheeks. Of the danger of such a traffic with the Indians.
tives the first settlers were, with good reason, exceedingly apprehensive, but all their regulations to prevent it soon proved inefficacious. The only remarkable instance of Indian vengeance, belonging to this narrative, was in the melancholy fate of John Oldham. Before the settlement at Massachusetts Bay, this man had resided in Plymouth. The violent and disgraceful conduct, of which he in connexion with Longford was guilty at that place, is well known. He was banished from Plymouth, after being obliged to pass between two files of armed men, each of whom gave him a blow with a musket; & bade him "go & mend his manners." He first went to Nantasket, but soon after settled at Watertown, as a member of the congregation there at the time of his death. He had either learned, or, from experience, became a reformed man, or, as has been thought by some, his faults were greatly exaggerated by the Plymouth people; for after his removal to Watertown, he was highly respected, & was a deputy from the town in the first general court in 1632. He became a distinguished trader among the Indians, & in 1636 was sent to traffic with them at Block Island. The Indians got possession of Oldham's vessel, & murdered him in the most barbarous manner. The fact was discovered by one John Gallop, who on his passage from Connecticut was obliged by change of wind to bear up for Block Island. He recognised Oldham's vessel, & seeing the deck full of Indians suspected there had been foul play. After much execu-

+See the particular in Motte's New England Memorial, II. 12cc., & in Baylies' Memoir of Plymouth Colony, 8vo.
tion & management, he boarded her, & found the body of Oldham cut & mangled, & the head cleft & sounded. Two boys, two Narragansett Indians, who were with Oldham, the murderers had spared. This atrocious deed excited great indignation in the Massachusetts settlement, & was one of the immediate causes of the celebrated Pequot war, in which that brave & fierce tribe was entirely extinguished.

Instances of superstition, sufficiently amusing at the present day, are of course to be found in the annals of this period. Winthrop tells us, that "at Watertown there was (in the view of divers witnesses) a great combat between a mouse & a snake; & after a long fight, the mouse prevailed & killed the snake. The pastor of Boston, Mr. Wilson, a very sincere, holy man, hearing of it, gave this interpretation: that the snake was the devil, the mouse was a poor contemptible people, which God had brought hither, which should overcome Satan here, & dispossess him of his kingdom." Such pious interpretations were the fashion of the age, & by no means peculiar to New England. We shall be induced to forbear from a smile of contempt at our puritan fathers in this occasion, when we find Mr. Usher, one of the most profound scholars of his own or of any times, or Dr. Samuel Ward, president of Sidney College & Margaret, reader of divinity lectures, gravely intimating to each other in their correspondence, that there must be some portentous meaning in the circum-

+ Winthrop I, p. 189; Hutchinson I, pp. 59, 754. Of the combined forces for the Pequot war the Mass. colony supplied 160 men, & of this number Watertown furnished fourteen.
stance of a book, entitled "A Preparation to the Cross", being
found in the hands of a cot-fish, which was sold in the mar-
et at Cambridge.†

It seems a very remarkable circumstance, so early as 1635, that
all the towns in the bay began to be much straitened by their
own nearness to one another, their cattle being so much increas-
ed. This is said to have been accounted for by the government having
at first required all the people to live within half a mile
from the meeting house in his town.‡ The want of room appears,
from some cause, to have been peculiarly felt in Watertown; in
several occasions the inhabitants emigrated to formed new set-
tlements. The first of these was in 1635, at the place afterward
called Weathersfield in Connecticut, where, as we are told,
some people of Watertown, before they had obtained leave to go
beyond the jurisdiction of the Massachusetts government,
"took the opportunity of seizing a brave piece of meadow."
The brave piece of meadow, it seems, was coveted likewise
by their neighbors of Cambridge, some of whom being about
to remove had fixed their eyes upon this attractive spot, &
were vexed at having been anticipated in the possession
of it. The consequence was not a little contention and en-
"Indeed the Watertown plantation at Weathersfield was a scene
of dissension, both within & without. In the course of three or
counted of but
seven members, fell into such a state of discord, that the par-
ent church at Watertown thought it necessary to send two

† See Tickin's Lives of John Cotton Esq. & Mr. Usher, p. 317.
‡ See Mr. Savage's note, Winthrop, vol. II. p. 152.
of their members to confer with them. Mr. Davenport, of New Haven, were also called in to effect a reconciliation; but in vain; the dissension was not quelled for many years.

Some scanty notices occur, which indicate the condition of management of affairs in Watertown at this early period of its history. It appears from the town records, that a vigilant attention to the general interests of the settlement was required of every individual; for in 1639 it was ordered, "if any of the freemen be absent from any publick town meeting, at the time appointed, sufficient warning being given, he shall forfeit for every time to the town 2s. 6d." In the same year, it was ordered, that "the two fairs at Watertown, the one upon the first Friday of the 11th month, the other upon the first Friday of the 14th month, shall be kept upon the traying place," an intimation that there must have been more business in the town, than one would expect at so early a date. Soon after this, an order is found in the records, by which "the meeting house is appointed for a watch house to the use of the town," which may lead to the inference, that it was thought necessary to maintain a patrol in the night, perhaps for fear of the Indians.

Mr. Phillips was the sole minister of Watertown till 1639. In that

*Here is the first mention of a meeting house in the town. It is pretty well ascertained, that it stood on a rising ground between the houses of Deac. Moses Footidge and Mr. Daniel Shimer, on the north side of the road to Cambridge. There was a common before it, which was used as a training field.*
year the Rev. John Knowles, "a godly man and a prime scholar," arrived in New England, and on the 19th of December was ordained second pastor of the Watertown church in connexion with Mr. Phillips. The peculiarity of the proceedings on this occasion drew upon the church the notice of censadiversion of their brethren in other places. At that time it was the custom, when two were associated in the ministry in the same place, to induct one into office as pastor, and the other as teacher. This ecclesiastical distinction, whatever it was, seems to have been deemed important by many. But Mr. Knowles, as well as Mr. Phillips, was ordained as pastor; so that the Watertown church had two pastors, no teacher, which was thought to be a considerable anomaly. Another irregularity was, that at the ordination of Mr. Knowles no notice was given of the transaction to the neighboring churches, nor to the magistrates. It was conducted solely as an affair of their own, by themselves. This mode of proceeding was probably owing to a very jealous solicitude to maintain and manifest their entire ecclesiastical independence. The congregational principle, which recognises in every religious society the right to choose and ordain its own ministers (though the assistance of others, by a general and laudable custom, is requested on such occasions, as a matter of courtesy and fellowship), was doubtless espoused and defended by Mr. Phillips, whose notions

*Dr. Kendall is therefore incorrect in saying that Mr. Knowles "was teacher with Mr. Phillips." Bent. Discourse, p. 22. The fact, that he was not so, was the very ground of complaint. It is true he is called teacher in Palmer'sisson: Memorial; but unless the statement of Whitthope (II. 18), of one of the early New England writers, is of higher authority with regard to a matter which came under their personal knowledge.*
concerning subjects of this sort were for some time regarded with suspicion, & who was unsuspicious in his views till Mr. Cotton, in his work on the same principles, suggested that Mr. Phillips was willing to carry his theory into practice, at the ordination of his colleague, & persuaded his church to adopt the course, for which they were blamed. The right which they assumed, in proceeding without giving notice to other churches, appears not to have been generally recognised at that time.

Mr. Knowles did not long remain at Watertown. In 1642, in company with other divines he went to Virginia, in consequence of...
the earnest entreaties of some people in that colony, that the
spiritual wants might be supplied by faithful ministers from
New England. Mr. Phillips had been requested to go on this dis-
tant service; but he declined the invitation; his colleague took
his place. Knowles 

his assistants were heartily welcomed by
the people in Virginia, if their preaching was blessed with an
abundant success. But the Episcopal influence, which pre-
vailed in the government of that province, soon put a stop
to their labors. As they would not conform to the orders rece

ices of the church of England, they were compelled to leave
Virginia. Mr. Knowles returned to Massachusetts, was again
in the ministry at Watertown, associated with Mr. Phillips'
successor. He continued there but a short time, and then returned
to England, after an absence of more than eleven years. Few
men were held in so high respect for piety, learning, or talents.
He was a native of Lincolnshire, and after having been a student at
Magdalen College, Cambridge, was chosen fellow of Katherine-
Hall in 1625. In this situation, he was employed as a tutor, and
had at one time forty pupils, many of whom afterwards be-
came distinguished as members of Parliament, or as eminent
preachers. In a moment of weakness, he suffered himself to join
other in giving a vote for one of Mr.land's bell-ringers, who had
been proposed as candidate for a fellowship in Magdalen College,
an act which he never remembered, or spoke of, but with sorrow
and repentance. Some time after, he received an invitation to be lec-
turer at Colchester, which he accepted, and performed the duties
of the office with great ability & success. In that place he formed an intimate acquaintance with the Rev. John Rogers of Dedham, one of the most gifted & awakening preachers of his age. He was with him at his death, & preached his fune-
al sermon. About this time, the schoolmaster's place at Col-
chester became vacant, & Mr. Knowles used his influence to have a person chosen in opposition to the recommendation of
Land. On this account, the Archbishop was so angry, that he would suffer him to remain there no longer; & as his li-
cense was revoked, he departed for New England. After his re-
turn to his native country, he was a preacher in the cathe-
dral at Bristol, & was useful & greatly respected. Being one
of the many, who were silenced by the act of uniformity,
he went to London, & there preached in private. He remain-
ed in the city during the desolating plague in 1665, fear-
less of danger, & rendered great service by his labors during
that distressing extremity. In 1672 he became a colleague
with the Rev. Thomas Kentish, & preached at St. Katherine's.
The attachment of Mr. Knowles to the duties of his profes-
sion was strong, & unshaken by suffering. It was his fate to
meet persecution & severe trials, while in London; & to the sug-
gestions of his friends, who were alarmed for his safety, he used
to reply, "in truth I had rather be in a jail, where I might
have a number of souls, to whom I might preach the truths
of my blessed Master, than live idle in my own house, without

† This was the man, of whom Br. Browne, Bisse used to say, "Mr. Rogers does
more good with his wild notes, than we (the bishops) with our set music".
any such opportunities." It is said he was so fervent of earnest, that he sometimes preached till he fainted & fell down. He died April 10, 1685, at a very advanced age.†

The mode of supporting ministers gave rise, about this time, to some dispute. In Boston, as in some years in other places, their support was derived from voluntary weekly contributions.‡ But this was found to be too precarious a dependence, & in many places recourse was had to taxation. The introduction of this mode gave great offence to those, who did not like to be compelled to pay

† Mather. (Magnal. book III. ch. 3.) & Johnson (Winer visiting Providence book II. ch. 18, III. 11) have, each in his usual style, given an account of Mr. Knolls's doings. See also Winthrops. II. pp. 137, 138, 86. Palmer's Neminemisti Memorial. III. 524. & Wilson's History of Antiquities of Dissenting Churches, I. 154. Knolls's letters to Gov. Leverett in 1674 & 1677, evincing the interest he felt in the colony, & in Harvard College, may be found in Hutch. Coll. 447, 514. Other letters from him are published in Pict. Coll. & Davis, I. 60. 65. — Leechford's passing notice of him leads us to infer, that he was thought to be peculiar in some of his ideas concerning ecclesiastical matters: "And also I remember Master Knolls, now one of the pastors at Watertown, when he first came to be admitted at Boston, never made any mention, in his profession of faith, of any Officers of the church in particular, or their duties; yet was received." — Plaine Dealing, p. 10. —

‡ So says Hutchinson, I. 376. The notice, which Joselyn takes of these contributions, as he witnessed them, is too curious to be omitted. After remarking that the clergy lived "upon the bounty of their hearers," he proceeds to the following particulars: "On Sundays in the afternoon, when sermon is ended, the people in the gallery come down, & march two abreast, up one Stair down the other, until they come before the desk, for Pulpit they have none, before the desk is a long prie where the Elders & Deacons sit, one of them with a money box in his hand, into which the people, as they pass, put their offering, some a shilling, some two shillings, half a crown, five shillings, according to their ability & good will; after this, they conclude with a Psalm." — In account of Two Voyages to New England, p. 180. — It is easy to see, that cases would not be in frequent, in which the "good will" would by no means be equal to the "ability."
for the maintenance of the clergy. Among others, "one Briscoe of Watertown" was so indignant at the supposed grievance, that he wrote and circulated privately, a book against this way of sup-
porting ministers. This book, of which I presume no copy is now to be found, assumed a tone not only of argument, but of severe and bold reproach. The magistrates thought, that such an offence was not to be overlooked. Briscoe was summoned before the court, acknowledged his fault in the use of contumelious ex-
pressions, and indeed in having published the book before he had presented his complaints on the subject to the proper authori-
ties. He was fined ten pounds, and one of his publishers was fined forty shillings.†

The disposition to emigrate still continued among the Water-
town people. In 1642, Thomas Mayhew, whose name appears very early among the first settlers of Watertown, or who in the year just men
tioned was chosen one of the Selectmen (as the office was after-
ward designated), began the settlement of Martha's Vineyard, and removed his family thither. Lord Stirling laid claim to this and other islands. From his agent, James Forrester, Mayhew had an

† Winthrop, II, 93. *Hubbard 412.* See Appendix D. This book excited me little commotion. Hubbard gives vent to his indignation against Briscoe by saying, that such an absurd reason, "futur popus erudiendus quam argumento," Mr. Briscoe was a tanner; is the year before this dispute, his barn was burnt, which was deemed a distribution for his refusing "to let his neighbor have leather for corn, paying him bad corn enough." However childish or unjust this refusal might have been, yet surely there was no dignis min-
dice modus. But these special judgments were quite common according to the interpretation of things in those days. Another instance may be found in the case of "one Story of Watertown," Winthrop, 1, p. 200.
the 10th of October 1641 obtained a grant of the land, & he was for many years governor of the island. His son, Thomas Mayhew Jr., was pastor of the church gathered there. This name is much deservedly honored in the annals of New England. From these ancestors descended Rev. Jonathan Mayhew of Boston, one of the most enlightened theologians & most patriotic our country has ever produced.

Another plantation was commenced, by some of the people of Watertown, at Nathansay, which was called Lancaster. But the settlement was unprosperous, & its progress slow.

On the first of July, 1644, died the Rev. George Phillips. The loss was heavily felt not only by the town, but by the colony in general; for he was one of their best & most venerated men. He was born at Raymond, in the county of Norfolk, England. Having given early indications of deep piety, uncommon talents, & love of learning, his parents sent him to the university, where he distinguished himself by remarkable progress in his studies, especially in theological studies, to which he manifested a hearty partiality. He was settled in the ministry at Boston, & in some accounts is said at Beeston. His strong attachment to the principles of the old non-conformists brought him into diffi-
culty with some of his hearers. They laid their complaints on

† Holmes' Annals, I, 265. *† The author's conjecture. An interesting memorial of the Mayhews is to be found in Poet. Coll., 23, p. 66.

‡ Holmes, Annals, I, 293. † Winthrop, II, 164.

§ Prince (p. 375) supposes it to have been the University of Cambridge.
this subject before Mr. Rogers of Dedham, who gave this
honorable testimony of his confidence in his highly esteemed
fellow laborer, that he believed Mr. Phillips would preach
nothing without some good evidence for it from the word
of God." As the storm of persecution grew darker & more threat-
ening, Mr. Phillips resolved to take his lot with the Puri-
tans, who were about to depart for New England. He joined
the company, who arrived in 1630... On board the vessel, by his
religious ministrations, as Gov. Winthrop testifies in a letter writ-
ten at that time, he "gave very good content to all the com-
pany, as he did in all his exercises, as they had much
cause to bless God for him." Soon after his arrival, he was
visited with deep affliction in the loss, who, though an only
daughter, had left her parents, to share cheerfully & affection-
ately the sufferings of her husband. She died at Salem, &
was buried by the side of the lady Annabella, who (as Mather
says) also took New England in her way to heaven. The min-
istry of Mr. Phillips at Watertown was fruitful of religious
blessings to his flock; as he gave himself to his work with
unwearying assiduity & devout zeal. His church expressed
very happily & handily their affectionate respect for the
memory of their pastor, by providing for the education of
his eldest son, Samuel Phillips, who was afterward the min-
ister of Roxley. Mr. Phillips is said to have been an able
controversial writer. One of his hearers obtained from him a
It is mentioned as a singular fact that history recorded the occurrence of the death of Mr. Phillips, and that the inhabitants of the town were shocked at the news. It is said that his last words were, "I am going to my Father in Heaven." His death was a great loss to the community, as he was a devoted and respected member of the town. His church was well attended, and his sermons were highly regarded.

Mr. Phillips's successor in the ministry at Watertown was the Rev. John Sherman. The date of his settlement cannot be ascertained, but it is said that he was the first pastor of the church. The town records make no mention of the transactions concerning the church during his time, but it is known that he was in the pastoral office.

The most ample account of Mr. Phillips is given by Mather, Magnal. 6. 3, ch. 47, from which other writers have made use of his information. His good name is well known in the churches of the land. The name of Mr. Phillips is found among the subscribers to the well-known interesting letter written on board the Arbella, in which so much of kindness and respect is manifested towards the church of London.

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in the town as early as 1648. In that year is recorded a gift of 120 pounds, to be equally divided between him & Mr. Knowles, who was then associated with him in the ministry. Mr. Sherman came to New England in 1634, preached at Watertown as an assistant to Mr. Phillips for a few weeks only. The first sermon he delivered was on a day of thanksgiving, kept by the people of the town in the open air under a tree. There were several clergymen present: & we are told, they "rendered exceedingly to hear a subject so accurately & excellently handled by one, who had never before performed any such public service." Shortly after this, he removed to New Haven, & was earnestly requested to settle as a colleague at Milford. This invitation he declined from motives of delicacy towards the person who was already settled in that place. He then, for a while, quitted his professional duties entirely, went into civil life, & was chosen a magistrate of the colony. In this office he continued two or three years. After the decease of Mr. Phillips, the church at Watertown, anxious to form a permanent connection with a man whose services, for the short time he was among them, had been so very acceptable, invited Mr. Sherman to become their pastor. He returned to the duties of the sacred office, & accepted the invitation, though about the same time he was solicited to settle in the ministry by one church in Boston, & by more than one church in London. The contest between the kings & the parliament, by which England was at this time convulsed, excited of course a very lively interest in New England. The feelings, which the people had bought
to this western world, would not suffer them to be neutral
in such a conflict; if they would naturally espouse with zeal
the cause of the parliament. One Jenyns, however, who was cap-
tain of a military company at Waretoin, a man of consider-
able reputation, seems not to have sympathized with the general
feeling on this subject. He ventured, in conversation, to call
in question the lawfulness of the proceedings of the English par-
liament; and for this offensive freedom of speech he was in 1644
banned to answer before the magistrates. He did not deny that
he entertained scruples respecting the conduct of the parliament,
but complained that he should have been so suddenly called
to answer in public for a mere matter of opinion, before any
enquiries had been made, or any conversation held with him,
in a private & friendly way. The court were conscious that
they had proceeded too rashly with him; but still feared
that with such opinions he would be an unsafe man to hold
a military commission, though he acknowledged the parlia-
mentary party to be the better of more honest men, but it could
not be quite sure that if he were in England he should feel
authorized to appear in arms against his king. One would sup-
pose, that this expression of loyalty was sufficiently guard-
ed & moderate, to have saved Capt. Jenyns from the censure
of his brethren. But such was the spirit of the times, that
he found it prudent to retract even this testimony of allegi-
ance to his sovereign; & after the court had given him time
to consider the subject, he satisfied them by declaring that,
on further examination, he believed the cause of the pastime to be entirely just, so that, if he were in England, he would engage in its defense.

In the year 1647 there occurs, in the town records, the first notice of some complaint or difficulty about what was called "the remote meadow." Some alleged that their portion of it was not laid out, others that what was assigned to them was bad. The remote meadow was probably some tract of land in the distant western part of the town, of which a division had been made among the first settlers on some principle deemed equitable. It is likely that the interfering claims or jealousies, which are common in such cases, caused much dissatisfaction. From the transactions at the town meetings, it appears that the meadow land was a source of uneasiness, & a subject of votes, for several years...

At a meeting of "the seven men," or Selectmen, on the 28th of Dec. 1647, "Mr. Biscoe & Isaac Smeales were chosen to consider how the bridge over the river shall be built, & to agree with the workmen for the doing of it according to their best discretion." This is the earliest mention of a bridge over Charles river at Watertown. Till this time, we may presume, the stream had been crossed only by ferries. It has already been mentioned that Richard Bowin was empowered by the court to keep a ferry opposite his house. The first bridge was doubtless a rude temporary structure. Twenty years after the above date, the land "upon the meeting-house common" was ordered to be sold to
the expense of a bridge at the mill, which was "to be built with baskets"; & the selectmen were directed "to order the number of baskets & the plan of manner of placing them". What mode of bridge architecture was designated by this expression, I have not been able to discover. Perhaps the term was used to denote a kind of interwoven wicker work, constructed like baskets.

It is recorded in 1647, that the town disposed of their right "in the palisado that inclosed the woule pen". I know not what we are to understand by "the wolf pen", unless it were an enclosure surrounded by a high & strong defence, into which the sheep & cattle were driven for security from the wolves in the night, which was owned & used by all the town in common.

At a meeting of the seven men in 1648, it was ordered that Mr. Bisce & John Sherman shall mark certain trees in the highway with a W, that shall continue for shade; & that whoever shall fell any trees so marked shall forfeit 18 shillings to the town for every tree so fallen. It is somewhat remarkable, that such a provision should have been made only eighteen years after the first settlement of the place. The example is worthy of imitation. There are few things, which contribute more to the beauty & comfort of a village, than rows of trees by the road side; & it is a matter of surprise & regret, that a mode of improvement so agreeable to good taste, attended
The term here used in relation to the architecture of the bridge, I have been informed, was employed to designate certain frames of wood, like boxes, placed at regular distances, filled with stones, & connected by timbers. Perhaps the term was borrowed from military affairs. At sieges, use has sometimes been made of baskets filled with earth, arranged on the top of the parapet. These are about a foot a half in height, about the same in diameter at the top, eight or ten inches at bottom; so that, when set together, they leave a sort of embrasures at the bottom. It would seem from subsequent notices, that the bridge spoken of in the above extract was not designed for the passage of carriages of any kind, but was merely a foot or horse bridge. At that early period, articles were transported almost entirely in panniers on horseback. Wheel-carriages were very rarely, if ever, used; if they did pass the river, they doubtless forded it, as may now be done at low tide. With this foot or horse bridge the people were satisfied for fifty years after this date. It was placed a few rods further down the stream, than the present bridge.
with so little expense or trouble, should be, as it is generally
neglected at the present day.

In 1649 a vote was passed to build a school house. Whether
this was the first school house erected in the town, cannot be
ascertained. Schools had been kept, & teachers employed, several
years before this time. At the same meeting, it was agreed to
build a gallery in the meeting house. Before about this time
votes were likewise passed about the mill; & in 1653 it was
ordered that "the mill be rated at a hundred & fifty pounds."

At a public town meeting held in October, 1654, a movement
was made, though it seems to have proved ineffectual, towards
erecting a new house of worship. It was "ordered by the inhabitants
that there should be a new meeting house builded." They fixed
upon the place where it should stand, voted to raise 150
pounds "to begin the work withal." It was likewise ordered that
Cambridge meeting house shall be our pattern in all points.

Soon after this, an agreement was made by the Selectmen
with John Sherman to build a meeting house for the town, "like
unto Cambridge in all points." It was to be finished by the
last of September 1656, & Mr. Sherman was to receive for it four
hundred pounds, together with some parts of the old house.

From notices of votes at subsequent meetings in 1654, it appears
there was difficulty or disagreement about the place where the
new house should stand; but at least this point was left "to
the determination of three of the honourable Magistrates," whose
decision was to be final. But, notwithstanding these preparatory
measures, the meeting house was not built. The purpose was abandoned for the present; but was resumed at different periods afterward, till it was accomplished.

In 1662, the proprietors of the farm lands are mentioned as holding separate meetings for the regulation of certain affairs of their own. By this designation is doubtless meant the same part of the town, which, as will be seen, were afterward called The Farmers, which is now Weston.

It would seem that, at this early period, the meeting house was not divided into pens, held by individuals as their property. It was probably filled with long undivided seats, which were considered as the common property of the whole town, in which places were assigned to individuals or families according to some authorized arrangement. That such was the case would appear, at least, from the record of a town meeting in 1664, when a committee "made their return of what they had jointly agreed upon about the seating of the inhabitants in the meeting house;"

† As Johnson: Wonder-making Providence was published in 1664, the following extract seems to belong to this place. He describes Watertown as "situate upon one of the branches of Charles River, a fruitful flat, of large extent, watered with many pleasant springs of small rivulets, running like veins throughout her body, which hath caused her inhabitants to scatter in such manner, that their Sabbath Assemblies prove every thin, if the season favours not, what made this great town (consisting of 150 families) to them nothing delightful to the eye in any place."

b. i. ch. 25. If the latter part of this description be correct, perhaps it may furnish an explanation of the abovementioned attempt to have a new meeting house, if the population were thus scattered, a great part of them must have found it very inconvenient to attend worship in a house situated at the eastern extremity of so large a settlement. What Johnson means by placing Watertown on one of the branches of Charles river, I cannot tell; he blundered in this statement, as it is to be hoped that he blundered in saying the town presented "nothing delightful to the eye in any place."
which being twice read, it was accepted by the town. At the same time, it was ordered "that the next Sabbath day every person shall take his or her seat appointed to them, & not go into any other seat where others are placed; if one of the inhabitants shall act contrary, he or she shall for the first offence be reported by the deacons; & for the second offence to pay a fine of two shillings, & the like fine for every offence after." The provision on this subject was extended still further, by ordering "that for the future Nathaniel Treadaway & Joseph Tarpeter, with the deacons are chosen & empowered to act in all emergent occasions, to place people in the meeting house, as need do require." 

Minute of careful regulations as to the duties of the Sabbath were enforced from high authority, as will appear from the following record at a meeting of the Selectmen in 1665: "the pastor being present, the two constables were chosen to take care of the youth upon the Sabbath days & other times of public worship, in reference to the order of court." And that a vigilant guardianship was exercised over manners & morals is evident from a notice, that "James Hold- len appearing before the Select men to answers for his living from under family government, & mispending his time by idleness, 

† The watchful care of our ancestors to secure the quiet & good order of the Sabbath services from all annoyances, is manifest from the following amusing notice, at the same meeting with the above: "Thomas Whitney was chosen to take care that no dogs come into the meeting house upon the Sabbath days, or other times of public worship, by whipping them out of the house, or any that be near to the house at such times; & to have for his pains & care thirty shillings the year." A severe vote of a similar kind was passed against the dogs so late as the year 1726."
the select men gave him a fortnight's time to provide himself a master; in case he did not in that time, that then they would provide one for him."

In October, 1674, an attempt was made to procure assistance in the ministry for the Rev. Mr. Sherman: "The town declared by vote, that they did desire Mr. Thomas Clark to be helpful to Mr. Sherman in preaching of the word amongst us; is this in order to a further proceeding with him in reference to settling amongst us by way of office, if God make way for it." We know nothing more concerning this Mr. Clark, as nothing is said of the result of this vote. It is probable, that Mr. Clark did not comply with the request of the town; and that, in consequence of his refusal, the proposal to obtain an assistant for Mr. Sherman was for the present dropped.

In the summer of 1676 a very remarkable mortality happened among the fish in the great pond in Watertown" (by which is meant what is now called Fresh Pond). It is stated that they died in immense numbers some floated to the shore, or swam to the shore; some, in the spirit of the times, regarded this singular phenomenon.

† According to Hubbard, p. 648. But the Rev. John Cotton of Roxbury in a letter to the Hon. Robert Boyle places it in 1670. The letter is dated Sept. 5th of that year, is gives the following curious particulars: "There hath been a rare work of God this summer in a great pond at Watertown, where all the fish died, some were not willing to die in the water, but as many as could thrust themselves in shore, there died, not less than twenty cast lead, by estimation, lying dead all at once round about the pond. An eel was found alive in the sandy bottom of the pond, being cast into the water, she wriggled out again as fast as she could, obliged on the shore. An inhabitant of the town living by the pond, his cattle used daily to drink there; but then for three days together, they refused there to drink, but after three days they drank of the pond as they were wont to do. When the fish began to come ashore, before they died, many were taken eaten both by English and Indians, without any hurt; the fish were very good." - Hist. Coll. Hist. series, III., 177.
even as an extraordinary & inexplicable interposition of Providence; while those, who were disposed to speculate about it, conceived it to be "the effect of some mineral vapours, which at that time had made an eruption into the water." Whether this be a satisfactory account of the matter may be questioned; but of the occurrence of the fact, as related, there seems no reason to doubt.

After the Restoration in England, many, from whatever cause had neglected to take the oath of allegiance. At a town meeting a committee was appointed to see that everyone, who had not taken the oath of fidelity (allegiance) as the law required, should do so. There was probably a general feeling in the colony, that it was politic & necessary to remove from themselves all suspicion of being unfriendly to the king & government in the matter of country.

What kind of oversight was taken of the young people at this time, may be learned from the record of some meetings in 1679. The selectmen agreed, that "they would go two or three times to see that all the children be taught to read the English tongue, a some orthodox catechism, & to take the names of all youths from ten years old unto twenty years old, that they may be publicly catechized by the pastor in the meeting house." Soon after this, a vote was passed to do "some thing for placing of the youth, that so they may be the better inspected in time of public worship." A committee was chosen for this purpose, also to enlarge the meeting house, that it might accommodate as many as possible "both of the youth & grown persons." This was to be done
By building galleries in the meeting house, $250 were added to the town rate for that object. It would seem from this arrangement, that the children of the younger portion of the congregation had distinct seats assigned to them on the Sabbath, in order to place them more effectually under the watch of care of the older people. The time, when such regulations were thought useful and judicious, has passed away; but they deserve to be mentioned here as proofs of the solicitude with which our fathers attended to the interests of the rising generation.

At the meeting of the Selectmen, April 5, 1680, the following notice is found: "In reference to a late order from Honoured General Court, in which the selectmen of several towns were ordered to make a return concerning what was done, or further to be done, referring to the subscription to the New College, Deacon Henry Bright, of Watertown, and William Bond were by the Selectmen appointed to go down to Boston to make said return." 

The sum contributed by Watertown was $21:16:03.

From the record with regard to the subscription here alluded to, we are not informed. "The New College" was, apparently, the edifice called Harvard, which stood on the spot where the building now bearing that name stands, was built in 1632 by contributions from the different towns in the colony. If the record refers to this contribution, however, it is strange that it should be so late as eight years after the erection of the college.

The growing infirmities of Rev. Mr. Sherman again turned the attention of the town to the subject of procuring assistance...
for him. In Nov. 1680, it was noted, "in regard of the bodily
weakness that is upon Pastor Sherman, that he stands in need
of a helper to carry on the work of the ministry." It is mentioned
that any measures were taken to obtain the desired
help till Nov. 1684, when the town agreed to employ for this
purpose one of three, whose names were specified: Mr. Betten,
Mr. Learritt, and Mr. Brattle. An order was passed to raise twenty
pounds to defray the necessary expenses. The first application
was to be made to Mr. Betten, if "the utmost: endeavors were to
be used to gain him." Whether the application was actually
made to him, or to either of the three, or, if made, was suc-
cessful, we are not told. It appears, however, that assistance
was obtained for the pastor, since money was appropriated to
defray the expenses for that purpose.

But all further provision of this kind was soon rendered un-
necessary by the death of the Rev. Mr. Sherman. He was seized
with a severe illness at Sudbury, where he preached his last
sermon from Ephesians ii. 8. He recovered from the first attack
sufficiently to be able to reach home. But his disorders, which
was an intermittent fever, returned with violence, and he expired
on the 8th of August 1685, aged seventy-two years.

It is but justice to say, that a tribute of high praise is due to
the memory of Mr. Sherman. Few divines, in the early history of
New England, were so eminently distinguished by intellectual
gifts of Christian graces. He was born Dec. 26, 1613, in Dedham, county of Essex, England. The parental influence, under which his first years were passed, implanted and strengthened the principle of piety in his breast; she received deep religious impressions, at an early period, from the ministry of the celebrated John Rogers, whose friendship she, as well as his two predecessors in the ministry at Watertown, possessed and prized highly. It is related, that he was never chastised at school but once, and then it was "for giving the heads of sermons to his idle school-mates, when an account thereof was demanded from them." He was educated at Emmanuel College, Cambridge, but received no degree, because conscientious scruples compelled him to refuse compliance with the required subscription. This refusal appears to have been the result of faithful and anxious consideration of the subject. The consequence was, that he retired from the University "under the persecuted character of a college Puritan." He soon left England, and sought an asylum in the western world. When he came to New England (1634), he was but twenty one years of age; but, young as he was, his eloquent preaching of powerful mind gave him a very high reputation, inso much that when he was at New Haven, Mr. Hooker and Mr. Stone, the clergymen of Hartford, said in an assembly of ministers, before whom Sherman had preached, "brethren, we must look to ourselves and our ministry; for this young divine will outdo us all." After his settlement at Watertown, he maintained fully the distinguished rank which he had before acquired, and was considered a great blessing to his people and to the neighboring churches. He was chosen fellow of the corporation of Harvard
college, rendered other important services to that institution. Once a fortnight he gave lectures, which were attended by the students of the college who walked from Cambridge to Watertown to hear him, and by many other persons from the vicinity. These lectures he continued for thirty years; and they were regarded as peculiarly able and valuable. Mr. Sherman improved the powers of his mind, naturally strong and penetrating, by profound and indefatigable study. His philological learning is reported to have been much beyond the usual attainments even of such as were considered good scholars. But his favorite studies, out of his professional course, were the mathematical and astronomical sciences. In these pursuits he was the first man in the country, at that time. He kept many astronomical calculations in manuscript, which were never published. So desirous was he of being useful, that he sometimes undertook the humble task of preparing almanacks for the community. In these he inserted pieces of pertinent reflections, instead of that frivolous and useless matter, with which these publications are so often filled. The study of the exact sciences, which he bestowed so much attention,

† We are not informed what were the subjects of Mr. Sherman's lectures to the students of the college; but it is probable, they were connected with the studies, to which he was so partial, in which he became so distinguished.

† The following is a specimen of these reflections: "Let me entreat one thing of thee, sir, in my adventure to promise thee a good year; the request is in itself reasonable, may be to thee eternally profitable. It is only the duty to prize and diligently to improve time, for obtaining the blessed end it was given for, is yet graciously continued unto thee by the eternal Lord. Of three hundred, sixty-five days allowed by the making up of this year, which shall be thy last, thou hast not, but that any of them may be it, thou oughtest to know, as considers, that thou mayest pass the time of thy sojournings here with fear."
while it sharpened his powers of reasoning and discrimination, did
not impair the energy or eloquence of his preaching. His sermons
are said to have been so distinguished by the beauties of a rich
and fervent imagination, and an unaffected and impressive solemnity
style, that he was commonly called "the golden-mouthed preach-
er." Though his discourses were frequently extemporaneous, they
were always well arranged and full of thought. Being a devout
and zealous student of the Scriptures, his public instructions
lightened the minds, as well as warmed the hearts, of his hear-
ters. In conversation it was his habit to say but little, but
what he said was pointed, and likely to be remembered; when
he was told by his more loquacious companions, that he had
learned the art of silence, he sometimes advised them to at-
tend more to that art themselves. So strong was his memory,
that in his mind, it was said, became his library, and so
highly respected was his judgment, that when he was con-
sulted, as he very frequently was, his opinion was generally
considered final. His mental powers remained vigorous to
time to the period of his death; his last discourse was lis-
tened to with admiration for its richness of thought and ener-
gy of language. In 1632, he preached the sermon before the Con-
vention of Congregational Ministers in Massachusetts, this is
the first sermon on that occasion, now in record.

Mr. Sherman was the father of twenty-six children, in
two marriages; six in the first, and twenty in the other. His sec-
ond wife was granddaughter of the Earl of Rivers, whose family
+ See a list of the preachers in Historical Sketch of the Convention, p. 30.
belonged to the Roman Catholic party in England. The mother of the Earl of Rivers, was married to Mr. Gaunce, a Puritan gentleman, and was herself a Puritan, though of a Jewish family. The lady, to whom Mr. Shurman was married, was at that time under the guardianship of Gov. Hopkins of Connecticut. She survived her husband many years. Among the descendants of this minister of Watertown, the Hon. Roger Sherman, one of the memorable committee who drew up and reported the Declaration of Independence, has sometimes been erroneously reckoned. That distinguished patriot descended from Capt. John Sherman, who came from Dedham, England, and settled in Watertown in 1635, of whom, as has been already mentioned, was probably a relative of the minister.

Mr. Sherman was succeeded by the Rev. John Bailey, with whom his brother, Thomas Bailey, was for a while associated. One of these brothers, about two months before Mr. Sherman's death, had been in-

+ Beare's relates that the house of the Countess of Rivers, near Colchester, was plundered in 1642 by the rabble, on account of her being a Papist. Vol. III, 1026.

+ Mrs. Sherman died in 1710; of which the statement of her death is the following notice of her funeral: "The Selectmen, being informed that Mrs. Mary Sherman is deceased, being the widow of the Rev. and Rev. Lord Sherman, who was the pastor of the town for many years, from a sense of the honour due to the town they paid to his Rev. and Rev. Lord, if his widow since his decease of his office, do order that Capt. Jonas Bond Bay, who is one of the said Selectmen do provide wine and gloves sufficient for said funeral at the town's cost not exceeding the sum of ten pounds, for Ms. Bond to be reasonably repaid out of the present town rate."

* Mother has furnished the most elaborate account of the Rev. Mr. Sherman. Magnal. b. III, ch. 29. See also Brooks, Lives of the Puritans, III, 182, 438, 448; Dit, 4 Allen's Biographical Dictionary. Allen has committed the error of making Mr. Gibbs the successor to Mr. Shurman in the ministry at Watertown. — See Appendix C.
vited to become his assistant; but whether he came to Watertown at that time does not appear. A committee was chosen at a town meeting on the 24th of Aug. 1635 to treat with "Mr. Bailey the elder," i.e. Mr. John Bailey, on the subject of settling in the ministry at Watertown. Subsequently to this, there was much debate about procuring a residence for the expected clergyman. It was proposed to build a parsonage; but the report of the committee, appointed to select a place for this purpose, was not accepted. The next proposal was to hire a house for the minister; if the persons, to whom that business was entrusted, found a suitable one. But neither does this step seem to have given satisfaction. A vote was then passed, "that if a number of persons would build a convenient house to entertain the ministers in near to the meetinghouse, the town would pay them that build it rent for the said house, until the town do agree & have actually removed this meetinghouse, or built another in the room of this, more convenient for the inhabitants, somewhere else where the town shall agree upon." From this vote, it would seem that the difficulty in procuring a dwelling for the clergyman was connected with a proposal, then under discussion, for a new place of worship. This subject, as we have seen, had been before the town in 1654; it was now revived, but was again set aside for the present.

The proceedings relative to the settlement of Mr. John Bailey are stated, in the town records, with considerable exactness. He was requested, through a committee, to give the town an opportunity, at a general meeting of the inhabitants, "to discourse
a little with him in the subject. He complied with the request; a meeting of the people was called, at which certain persons were designated by vote to discourse with Mr. Bailey. At this conference, he declared himself ready and willing to become their minister, "if peace & love should continue amongst them, they would make his life comfortable." Soon after, the town provided means to remove him & his family from Boston, where he then resided, to Watertown. In the month of August a call was formally given him "at a general town meeting", which he accepted, & was ordained Oct. 6, 1686. Within a month after this date, measures were taken to procure his brother to be his assistant, it being declared with a very full vote, that the town did earnestly desire that they might enjoy Mr. Bailey, the younger to be helpful to his brother in the ministry." Indeed, before this time, the same desire had been expressed. Mr. Thomas Bailey delayed his acceptance of the invitation for a considerable time, if we may

† In Judge Sewall's manuscript journal is the following record: "July 25, 1686, Mr. John Bailey preaches his farewell sermon, goes the 28th to Watertown. Oct. 6, Mr. Bailey ordained at Watertown. Mr. Bailey not ordained as congregational men are." The informality of this occasion, to which Judge Sewall alludes in the last sentence, was, I presume, the omission of "the laying on of hands", a circumstance which intimates that Mr. Bailey regarded his previous ordination in England as valid, therefore did not think it necessary to have the token of consecration to the sacred office renewed. This circumstance Mr. Bailey has himself mentioned in the following notice found in his book of records, in which, it will be observed, he does not call the ceremony of his induction into office at Watertown an ordination: "Upon the 6th of October 1686, I was solemnly set apart for the pastoral work at Watertown, without the imposition of hands. I am sick of it, & unfit for it; but the many particulars that attended this work I joyfully omit." These last expressions indicate the feeling of dread & responsibility, with which this good man entered on his work. On this occasion, he preached the sermon himself from 2 Cor. xi, 16 compared unto 2 Cor. xi, 17, 18, with what is on the paper opposite (A).
judge from the date of his first coming to reside at Watertown, which was Nov. 22, 1687. But it is not unlikely, that he had before this, while living in Boston, acted as assistant to his brother. His ministry was of short duration. He died Jan. 21, aged 36 years, was interred in the old burying ground in Watertown, where a humble monument now stands over his grave. His brother John, in his diary, says of him "he died well, which is a great word, so sweetly as never saw the like before".

We learn from our records, that the mode of supporting the public school at this time was somewhat different from the present. The salary of the schoolmaster was twenty pounds. Every person who sent children to the school, was required to pay three pence a week for each child he sent; and whatever was wanting of the teacher's stipend from this source was made up by a payment from the town.

When, in consequence of the troubles resulting from the government of Sir Edmund Andros, a meeting of representatives from all the towns in the colony was called at Boston, each town was required to give instructions to their members, whether to vote for reassuming the charter or not. The people of Watertown chose two representatives to appear for them at this meeting on the 22d of May 1689, and instructed them to maintain "the charter rights", as to agree to the declaration set forth at a previous meeting of representatives, till

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† scarcely any thing worthy of special notice is recorded of Thomas Bailey. Some of his writings are preserved in manuscript, in the cabinet of the Mass. Historical Society. They consist of Latin odes, and poems in various kinds of measure, verses on the Gunpowder Plot, in his own handwriting, date Nov. 5, 1669.

‡ Hutchinson, I. 244.
further orders should be received from the English government. The
same course was taken by a large majority of the towns on this oc-
casion. The alarm, spread through the colony at this time, was
however soon quieted by the change which took place in affairs, when
William & Mary ascended the British throne.

Oct. 14, 1690, the town voted to request Mr. Henry Gibbs to be an
assistant in the work of the ministry. Mr. Bailey being by the
death of his brother now left alone. In the application to procure
this assistance, they say "in this time of our great want, that
the town might not be destitute of one to administer the word 
ordinances of Christ amongst us". These expressions lead us to sup-
pose that the labors of Mr. Bailey must have been frequently
interrupted by ill health, or some other cause, so the town consequent-
ly left destitute of pastoral services. Mr. Gibbs signified his ac-
ceptance of the invitation. His salary, as assistant pastor, began
on the 5th of the following November.

In 1692 Mr. Bailey left Watertown, & returned to Boston. There
he became, the next year, assistant minister in the First Church.

† The following is Mr. Bailey's own notice of the last Sunday he preached in Watertown, as
inserted in his book of records. The minute detail of his farewell, while it excites a smile, indi-
cates an affectionate interest, that is pleasing. "I bid particularly bid farewell to my house,
old walks, all the three parts of the town, my assistant Gibbs, the schoolmaster, dea-
cors, selectmen, military persons, town constables, the bungying place, my servant,
that lived with me formerly, this old church, the three or four meetings in the
town, this neighbourhood of mine, paint's but, inn's also, old but young also, all my
children which grace me most, friends & foes, the sweet singers of Israel, all widows
of fathers, families, all moralized persons, all that heard me not now, the pulpit,
five seats, & galleries (the cushion I left as a token of my love), all my administrations,
that digs the graves, neighboring towns & churches." What Mr. Bailey alludes
to by the three or four meetings in the town, I know not.
In that office he continued till his death, which took place the 12th of Dec. 1697, in the 52d year of his age. The reasons, which induced him to remove from Watertown, are not stated. No indications of dissatisfaction on his part or on the part of the people, are to be found. Mr. Bailey has left on record, during his residence in Watertown, 39 marriages, 361 baptisms, 11 admissions to the church.

The Rev. John Bailey was born near Blackburn in Lancashire, England, on the 21st of Feb. 1644. His mother was a woman of remarkable piety, who early imbued his mind with a serious sense of God and religion. An extraordinary instance is recorded of the happy effect of his youthful piety upon his father, who is represented to have been a licentious and profligate man. The mother one day called her family together, persuaded her son John to pray with them. When the father returned, probably from one of his haunts of vice, he was told of the affecting manner in which the child had led the devotions of the household, he was smitten to the heart by the touching circumstance. He became thoughtful and contrite, and proved at last a sincere, devoted Christian. Among the many encouraging evidences of the

† A diary was kept by Mr. Daniel Fairchild of Braintree, from 1697 to 1701, with the following extract from which I have been furnished by the kindness of Dr. Harris of Dorchester. He learned from it, that depression of mind and disease were among the causes of Mr. Bailey's removal to Boston, Dec. 12. Died in Boston the Rev. Mr. John Bailey, who for many years preached the Gospel of peace in the city of Limerick, in the kingdom of Ireland, but being persecuted, was removed to New York. 1684. He was highly honoured at his arrival, as also well deserved, being a more than ordinary lively preacher. He was for some years the officer of the church in Watertown, where his wife died, of his dear brother Thomas, who was also a famous minister. Then, being very melancholy by hearing the gout, he moved to Boston about the year 1693. He preached in Boston at the South Church once a month, at the old church almost every Sabbath, in his turn in the lecture; till falling sick last fall, he died as above written, as was honourably interred on the 16th day in the tomb of Mr. Thomas Deane.
redeeming influence of maternal piety, there are few more impres-
sive than this. Young Bailey, having received a good classi-
cal and general education, began to preach at the age of twenty-two.
His first services in the ministry were at Chester. But he soon went
over to Ireland, and about fourteen years of his residence in that coun-
try were spent at Limerick. There he labored with such an and-
cious and self-sacrificing spirit, that he laid the foundation for
that infirm state of health, from which he never afterwards wholly
recovered. His fidelity was severely tested by such persecutions, as
were the usual price of nonconformity at that time. He was more
than once thrown into jail for attending the administration of the
ordainances at private meetings. Persecution was not the only, or
perhaps the hardest, trial to which his constancy was exposed.
An effort was made to draw him by tempting promises into the
bosom of the Episcopal Church. While he was at Limerick, his
ministry was attended by a number of persons of distinction, who
were related to the Duke of Ormond, the lord lieutenant of
Ireland. This circumstance provoked his enemies not a little;
upon occasion of this excitement, the office of chaplain to the
Duke of Ormond was offered to him, if he would conform, with
the promise of a deanship immediately, or of a bishopric so soon as
a vacancy should occur. The man, whom it was thought expedi-
tent to silence, by winning him over to the hierarchy at such
a price, must have possessed no common influence. But sev-
ity of punishment were alike lost on him. He adhered to what he be-
+ Mather describes the abundant success of Bailey's ministry at Limerick, by
saying that "he seemed rather to fish with a net, than with an hoak, for
the kingdom of God."
never to be the cause of truth, unuttered and unseduced. He continued to preach, to labor with untiring earnestness, and soon became an example to the victims of the spirit of persecution. The irreproachable purity of his character afforded him no protection. The hardships of a long imprisonment were inflicted on him. In the course of his trial he said to his judges, "if I had been drinking, gambling, or carousing at a tavern with my company, my lords, I presume that would not have procured my being treated thus as an offender. Must praying to God, in preaching of Christ, with a company of Christians that are as peaceable, as inoffensive, as serviceable to his Majesty and the government, as any of his subjects, must this be a greater crime?" And so far was common decency set at defiance, that the recorder replied, "we will have you to know that it is a greater crime." During his imprisonment, he was visited constantly by the members of his flock; to whom he continued to impart religious instruction, in such manner as his confinement would permit. He was finally released, upon giving a pledge that within a certain time he would leave the country. Mr. Bailey accordingly looked to New England, as the refuge of persecuted nonconformity. He and his brother came hither, probably in the year 1684. In that year he wrote a very earnest and affecting address "to his loving and dearly beloved Christian friends in and about Limerick." This was afterwards printed at Boston in the same volume with sketches of some of his discourses, entitled "Man's chief end to glorify God, or Some brief sermon. Notes on a for. 10. 34." To this volume was prefixed an Address to the Reader, signed with the initials J. M.
The writer of this preface, addresses some remarks that in publishing these pieces Mr. Bailey was "purely passive, utterly refusing (whether out of melancholy, modesty, or bodily infirmity, I say not) to be any otherwise concerned than barely to allow of their publication." In 1692 Mr. Bailey preached the Second Election Sermon in Boston, but this discourse, though written, was not published.

The distinguishing traits of Mr. Bailey's character were ardent piety, great tenderness of conscience, an absorbing interest in the spiritual welfare of his fellow-men. His religious sensibility was exceedingly keen, active; if it was his prayer (to use his own words) that "he might not be of the number of them, that live without hope, speaking without feeling, act without life." It is evident, therefore, that he had a strong habit of

This volume was printed by Samuel Green in 1689. I have read it with no little interest, partly for the good sense, but more for the warm, hearty, feeling, which it displays. The farewell exhortation to the congregation in Limeick is peculiarly affectionate and urgent. It is written with remarkable simplicity, directness. To this circumstance Mr. Bailey himself alludes in the Postscript: "the plainness of the dress," says he, "I make no pretense I will never offend you; for I only now write to you just as I used to preach to you; I talk as I am, as I use to talk, to you; I use the market language, that must save souls." In speaking of leaving them, he remarks, "it hath been my resolution of old, rather to wear out than rust out; it would quickly kill me to go on spending Sabbaths as of late. I have done, I suppose the offer of a thousand hand-pancrons, to teach such an able life, would signify little to me. Many offers of invitations have I had elsewhere; for suppose they were in vain, I took me up few thoughts." Again, "the broadest seas cannot hinder the mutual visits of our prayers; though I may never meet more betwixt these old pleasant vale of the Abbey (which gives my very soul to turn my back in) yet let us often meet at the Throne of Grace." Further he remarks, "care of the business of my life these twenty years: by conversion, I do not mean turning men to an opinion, but from darkness to light; from the jaws of Satan to God. You have often heard me say, that I had rather the turn one to Jesu Christ, than ten to my friend He is to be sought, that this noble continent were more headed amidst the religious state of the present day."—The "Sermon Notes," likewise, are full of solemn counsels, good thoughts, apt illustrations...
tendency to melancholy despondence, a state of mind, which was
doubtless aggravated, if not caused, by the scenes he had passed through
in Ireland, or by the miserable condition of his health. He delights
to urge powerful and heart-searching appeals upon the consciences of men,
more than to address the understanding, or to administer the consola-
tions of Christianity, "choosing rather," as he said of himself, "to con-
vert one sinner, than to comfort ten saints." His preaching was
not so much didactic, or argumentative, as he appears to excite.
He seems to have thought it far the most important part of his
duty, as a preacher, to bring the awful considerations connected
with the sanctions of religion to bear on his hearers with stirring
power. But he dealt as severely, at least, with his own heart, as
with the hearts of others; and the rigorous standard, to which he held
his feelings of conduct, may be seen in the extracts preserved from
his diary. His sermons were much sought after highly valued, both in
Boston and Waterston. That minister must be considered a happy man
who at the last hour has a little reason, as had Mr. Bailey, to reproach
himself with the want of fidelity and devotedness to duty.†

† John Dunlop, in the curious account of his visit to Boston, has recorded the following no-
tice of the Bailey: "I went next to visit Mr. John and Mr. Thomas Bailey. These two are ig-
norant preachers, very generous to strangers. I heard Mr. John upon these words—looking
unto Jesus, &c. I thought he spoke like an angel. They express a more than ordinary
kindness to Mr. Wilkins, my landlord, &c. (being persecuted in Limerick for their non-
conformity) came over with them from Ireland. Reader, I might be harsh in this
character; but when I tell you they are true pictures of Dr. Annesly (whom they
count a second St. Paul) it's as high as I need go." Life of Conyers, I, 95.

† See Appendix F. — Mother preached the funeral sermon of John Bailey,
and in that has given many particulars of his life: Magnal. I, 231, ch. 9. See
also Middleton's Evangelical Biography IV, 101. — Emerson's History of the First Church,
p. 146. — Eliot, &c. Aiken. Dr. Eliot has fallen into an error in speaking of Thomas
Bailey as if he were the stated minister of Waterston, in saying that John "only
preached occasionally there." John Bailey was the principal (stated) minister of the town;
his brother was only an assistant, and had a short ministry.
Mr. Gibbs was now the only clergyman in the town, r was engaged from time to time, but not ordained. That was fruitful source of dissension in a village, the erection of a new meeting house, began at this period to be able strife among the inhabitants of Watertown. We have already seen, that thirty-eight years before this time some movements had been made towards providing a new place of worship. After Mr. Bailey's removal to Boston, the subject was called up again. In 1692, the Selectmen passed an order, that on the 18th of Nov. the inhabitants should be assembled in order to fix upon such a place for this purpose, as should be "most convenient for the bulk of the inhabitants." At this meeting nothing was effected. Some were earnest to change their place of worship, others equally earnest to have it remain where it was. Neither party was disposed to yield; in this dilemma the Selectmen agreed to refer the matter to the governor of the province, Sir William Philipps, of the council, requesting them to appoint a committee to investigate and settle the difficulty. The town concurred in this measure, and declared "that they would sit down by the determination of that committee." This mode of bringing the disputes of a town to an issue, by referring them to the magistrates of the State, would be deemed singular in fact at the present day; but it seems then to have been not...

† About this time an order was passed by the town, providing that certain persons named "shall the next Sabbath day, & after as they shall see reason, gather the contribution, out of it to satisfy the minister, keeping an account what every person contributed."
uncommon. The proposed committee was appointed by the governor and council. It consisted of William Stoughton, John Phillips, James Russell, Samuel Sewall, & Joseph Lynde, names of high reputation in the affairs of the province at that time. They made a report on the 18th of May 1693. The selectmen, to whom it was sent, were dissatisfied with some particulars in it, & designated certain persons to wait on the committee of treat with them on these points. After a conference with these persons, a majority of the committee acknowledged that it was necessary to amend their report in some respects, & requested to have it left with them for that purpose. They took ample time for revising it; for it was not returned & made known to the town till April 17, 1694.†

This report, notwithstanding the high source from which it came, did not allay the prevalent excitement. A protest against it was put on record, & signed by about 120 names. They utterly refused to bear any part of the expense of building a meeting-house in the place recommended by the committee, but declared at the same time that, if a house of worship should be erected in the west part of the town, so as to be convenient for "the farmers,"† they would gladly "be helpful therein." It is remarkable that the protest denies that the town had ever requested the interference of the magistrates in this matter, notwithstanding a vote to that effect is on record. On the appearance of this opposition, the selectmen applied to the committee to know whether they would stand by their advice.

†See Appendix G.

‡By this title were designated those who inhabited that part of the town which afterward became Weston, & its vicinity. Among the protesters on this occasion, thirty-three were of "the Farmers," whose names are placed separately from the rest.
had any thing to say about the protest. It does not appear that any answer was received. But the building of the new house on the proposed spot proceeded in defiance of the opposition. It was finished. On the 4th of Feb 1696 it was accepted, by vote of the town, as the place of public worship, "according to the advice and determination of the honoured committee."

The town was now considered as divided into three parts, namely, the East end, the Middle part, and the Farmers or the West end. The abovementioned dispute was principally between the two first of these. It was soon determined by vote, that the new meeting house should in future be the place for all public town meetings. Unhappily, the heated state of feeling seems not to have abated for a considerable time, for its influence was seen in occasional disorders attending the management of public affairs. On the 26th of June 1696, the town determined that "a day of humiliation" should be observed. The Rev. Samuel Ward and the Rev. Cotton Mather, both of Boston, were requested to fix upon a time for this purpose, to perform the religious services of the occasion.

Meanwhile repeated invitations had been given to Mr. Gibb to become the minister of the town. These he so far accepted as to officiate statedly in the old meeting house; but there was, as yet, no permanent settlement. In the summer of 1698 he was, it seems, residing in Boston; for at that time the metropolis was visited with an infectious and fatal distemper, which compelled many of the inhabitants to remove into the country; and on this occasion, it...
learn from the records, that the people of Watertown, fearing Gibbs would remove to so great a distance that they should not be able to enjoy his services, voted to transport his goods, to establish him among themselves in the house built for the minister. His engagements were renewed, at short intervals, by special applications; in this circumstance, with some others, may lead us to infer, that Mr. Gibbs consented to the arrangement somewhat cautiously & reluctantly. Also, it was probably owing to the divided & envious state of the town at that time. During the progress of the dispute, he had been repeatedly requested to engage himself for the new meeting house, when it should be completed. No answer to these invitations is on record; but when the new house was at length finished, he decisively refused to transfer his services to that place, on account, as he said, of the great dissatisfaction in the minds of many, with regard to the several votes that had been passed. Accordingly he remained with the least part of the town; those, who belonged to the new place of worship, were left to seek another clergyman. From Mr. Gibbs' general character, as from the caution manifested in his conduct, it is to be presumed that he acted from a sense of duty in this case.

Measures were soon taken to procure a minister for the new meeting house. The church gave notice to the Selectmen, that having met for that purpose on the 23rd of Aug. 1696, having chosen the Rev. Samuel Angier for their pastor, they requested a meeting of the town for concurrence. A meeting was held Sept. 28, 1696. The town voted to cooperate in giving a call to Mr. Angier to the
had any thing to say about the protest. It does not appear that any answer was received. But the building of the new house on the proposed spot proceeded in defiance of the opposition. It was finished. On the 4 of Feb 1696 it was accepted, by vote of the town, as the place of public worship "according to the advice & determina-
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ciciate statedly in the old meeting house; but there was, as yet, no permanent settlement. In the summer of 1698 he was, however, residing in Boston; for at that time the metropolis was visited with an infection of fatal distemper, which compelled many of the inhabitants to remove into the country.† On this occasion, we

† For the occasion of this sickness see Hutchinson, ii. 71.

And that the usage of ancient times was not always in favor of
the distinct & separate hours of the church in this affair, is evident from the statement of Mather, that "many people would not allow the church any privilege to go before them in the choice of a pastor. The clamours is, we must maintain him." Ratio Disciplinae, p. 16. The clamours, as Mather calls it, was not very unreasonable, one would think...
work of the ministry among them. Previously to this, in the 21st of Sept., there had been a meeting for debate & compromise. Persons had been appointed by the east end, & by the Middle part of the town respectively, to discuss their interests, & reconcile, if possible, their contending claims. Proposals were made by each party; but they were uniformly rejected by their opponents. They parted each more strongly convinced, than ever, of the injustice of the claims of the other.

Mr. Angier accepted the invitation, & was inducted into office May 25, 1697. The Rev. Mr. Easterbrook of Concord had been chosen by the church "to give the pastoral charge, & to be the mouth & moderator of the church in the publick management of the whole affair." A committee had been appointed to treat with other ministers "for their assistance in the settlement of Mr. Angier," but a provision was made that if their assistance could not be obtained, the church would proceed without it. It was not obtained; & Mr. Easterbrook was the only clergyman who appeared at the ceremony of Mr. Angier's settlement. He presided in the business of the occasion, "with much gravity & seriousness."
most solemn & Scriptural charge to Mr. Samuel Angier, & concluded by recommending the whole to the blessing of God."

The publick exercises of prayer & preaching were performed by Mr. Angier; for what reasons the ministers, who were invited, refused to attend, we cannot now discover; but probably they either judged the proceedings of the Middle part of the town to be improper, or they were unwilling to have any concern in a transaction which had been preceded by so much dissension. Mr. Angier had been ordained before, & settled in another place; & in proceeding to this installation without the assistance of other churches, which as a matter of custom & Christian friendship had been solicited & refused, his church manifested an independence worthy of praise, & in conformity with the provisions of the Cambridge Platform.

At this time, Mr. Gibbs had not been ordained; so that Mr. Angier was the only regularly settled clergyman in the town. An attempt was made to unite them in the work of the ministry. July 27, 1697, a meeting of the two precincts* was held, at which Mr. Gibbs was invited to become an assistant to Mr. Angier in the new place of worship. Of this proposal, Mr. Angier expressed his entire approbation. No answer to the application

*These particulars are taken from a book of records kept at that time by the church at the new meeting-house. This book was committed to Rev. Nathan Williams, Mr. Angier's successor, by his son the Rev. John Angier of Bridgewater, & is now in the bands of the Rev. Mr. Ripley of Waltham, as constituting a part of the records of his church. It contains little, except the particulars about the call & settlement of Mr. Angier.

*This term, used to designate the different parts of town, here occurs for the first time in the records.
on the part of Mr. Gibbs is on record. It is to be presumed, that he refused to concur in the proposed measure.

In the mean time, the inhabitants of that section of Watertown, which was afterward called Weston, appear to have had a separate interest of their own in ecclesiastical matters. Oct. 22, 1694, a vote was passed as follows: "our neighbours, the Farmers, being upon endeavours to have a meeting-house among themselves, the town consented that they may come as far as Beaver Brook upon the county road leading to Sudbury. Nothing however seems to have been done at that time in consequence of this vote. Feb. 1st, 1697, "the farmers" were by vote released from all obligation to pay ministerial rates in the town, "any further (as it is expressed) than by way of contribution when so often as they come to hear the word preached; because they live so remote that they cannot come without much difficulty to the meeting-house in the town, but do commonly at present go to other towns which are nearer, do contribute there towards the support of the ministry where they go to hear the word." It is also mentioned as a reason for the exemption, that they would probably soon have a house of worship & a minister of their own. That part of Watertown had indeed now become, in every thing but legal form, a distinct precinct, orders were passed from time to time in public meetings for settling its boundaries. On the 16th of March 1698, a tax of

† The name of this brook is still retained, & familiarly known. It was given by Gov. Winthrop, & his attendants, "because the beavers had driven down trees & made divers dams across the brook." At the same time, Master's brook, (from Strong's word) of Mount Feake were named. See Winthrop, I. 68.
two hundred and ninety-five pounds, to defray the expenses of the meeting house recently erected in the middle part, was assessed upon all the inhabitants, "the farmers only excepted, because they have built a meeting house more convenient for themselves." The house here referred to was then in progress, but was not sufficiently finished to be used for religious services till March 1700. For the interval, the people in this part of Watertown had chosen their officers, operated as a distinct parish. Mr. Thomas Simmons, Mr. Joseph Morse, Mr. Nathaniel Goodwin, Mr. Thomas Pafford, & Mr. William Williams were successively called to the work of the ministry among them, before they were entirely separated from Watertown. In Jan. 1713, this precinct was in due form incorporated, as a distinct town, by the name of Weston. The people of Watertown consented to this separation on certain specified conditions, one of which was that "the farmers" should still be bound, as before, to pay their proportion in the expense of repairing or rebuilding the bridge over Charles River.

To return to the ecclesiastical affairs of the two societies in Watertown. The attempt to unite them now, as we have seen, inef- fectual. The East part now took measures to have their clergy- man formally or permanently inducted into the pastoral office.

In Judge Sewall's manuscripts it is stated that on the 6 of Oct.

† For some remarks on the precise date of this incorporation, & for the history of Weston, see Dr. Kendall's Centenary Sermon Jan. 12, 1813.

‡ Chief Justice Sewall, here & before mentioned, was a man of high reputation, & is said to have been an intimate friend of the Rev. Mr. Gibbs. He was great-grandfather of the late Chief Justice Sewall of Massachusetts, who died Jan. 16, 1730 aged 98. The manuscripts from which extracts are often taken were journals of such occurrences in his time as seemed to him worthy of notice, & frequently afford valuable information.
1697 a church was gathered at Hato town east end. Mr. Henry Gibbs was ordained. The ceremony was observed, because the nation first got possession of the enclosing house. Of the disorderly conduct here alluded to, one of the effects of the lamentable strife which had prevailed, I find no other notice.

Difficulties soon arose concerning the support of public worship. In 1700, the government of the province, probably in consequence of some petition, interposed. It passed a resolve on the subject. In 1712, the town was assembled to hear the advice of the general court, which was issued on the 4th of Nov. in that year; if they then expressed their desire to maintain the public worship of God according to the rules of the court in 1700, but said nothing about the advice of 1712. At another meeting on the 4th of May 1713, they determined that it was impolitic for the town as such, to act upon the advice & direction of the court, but that each congregation must act upon it separately. Soon after, however, there was a vote at a general meeting of the town, to submit to the advice of the court. Still an attempt was made to disturb the arrangement, which had thus been agreed upon, of the East precinct entered on record an earnest protest against any such attempt. It was long before the strife awaken by this subject, was entirely appeased. The salaries of Mr. Angus & Mr. Gibbs, it appears, were both paid from the common treasury. Although an effort was made by the East congregation to effect a division into two distinct townships, it was unsuccessful. The two parts continued, as before, one town.
The Rev. Samuel Angier died on the 21st of Jan. 1719, aged 64, and was buried in a grave yard now belonging to Waltham. He was the son of Edmund Angier of Cambridge, who was born in that town March 17, 1655. His mother was a daughter of the celebrated Dr. William Ames of England, author of "Medulla Theologiae". He was graduated at Harvard College in 1673, and was ordained at Peabody Oct. 19, 1679. From this place he was dismissed, & afterward settled in Watertown as before mentioned. His son, Rev. John Angier, was minister of the East parish in Bridgewater. Of his character, so far as a clergyman, I know not that any account is to be found. There are however many evidences, that he was highly esteemed by the people of his charge. During his ministry in Watertown, which was nearly twenty two years, he received into the church 95 members, & baptized 706 persons. He has often been considered as minister of Waltham. The mistake will be obvious, if we remember that Waltham was not incorporated till nearly twenty years after his death; although when it was incorporated, it included the society over which he had been settled. His son, the Rev. John Angier, was minister of the East parish in Bridgewater; a daughter of his was married to the Rev. John Shaw, minister of the South parish in Bridgewater.

The efforts made to compose the difficulties existing in the town seem, for the most part, to have resulted in mutual coin...
The first bridge, which had for many years been the only one over Charles river in Watertown, having gone to decay so much as to give occasion for complaints against the town, a question arose at a public meeting whether it were better to repair the old bridge, or to build a new one in another place. A committee was appointed to consider the question. They reported that "to repair the old bridge or build another in the same place will be labour lost, or money sent down stream in a very little time." They then advised to build one at a place somewhat further up the river. This report was accepted; furthermore the town voted that, they were desirous that the proposed bridge "should be a good and sufficient cast bridge for the accommodating the public, especially some particular persons." This however was considered so great an enterprise, that they would not consent to undertake it without the assurance of assistance from the public; "the charge thereof, being, as they express it, "unavoidably great, far greater than Watertown, Weston can bear of themselves." They applied to the general court for help in the affair; with what success, does not appear. In Jan. 1719, the town entered into contract with Mr. Thomas Keen to build the proposed bridge under the superintendence of a committee appointed for that purpose, and voted to give them £160 for it. Besides this, they were to have what they could obtain from the other towns that were interested in the undertaking. This bridge seems to have been regarded as the com-
men cause of nearly all the terms west of Watertown, and the
reason, for a very great proportion of the people from that quarter
passed the river at this point, I went to Boston, we R.I., and had
a boat. Prentice and Mr. Learned built the bridge according to the terms
of their contract, at the same place where it stands at present.
But when they had finished their engagement, they found themselves
losers by the stipulations the town, through the Selectmen, for compensa-
tion or relief. In this petition they acknowledged that the money
promised by stipulation had been "honestly paid," but complained that
"the bounty from other towns was far less than what they might rea-
sonably expect, considering the great benefit the receive thereby." The
consideration of their petition was deferred in order that might bring in
an exact account of their expenses & receipts. Such an account was
presented, by which it appeared that the bridge had cost $309 17 11,
that they had received from Watertown, Wester, some others towns & pri-
vate persons, the sum of $184 15 91, leaving the amount of their
loss to 125 2.
At the next term meeting, the petition was again taken up, again deferred, it finally appears not to have been act-
ed upon at all. Thus was completed the first bridge for wheel-
carriages in the town about 110 years ago. The place of the bridge, it is
believed, has remained the same from that time to this. Within the mem-
ory of some now living, the bridge was so narrow that only one carriage
could pass at a time. When we consider how common a thing an
affair it is deemed to build such a bridge now, we are amused
to see how great a even feasible an enterprise it was thought to be
when first undertaken. But it should be remembered, that the contract
between their ability for such a work, yours, is at least, equally noble
striking.
May 13, 1725, it was voted to build "a new meeting house in some convenient place, where it may accommodate the inhabitants of the most westerly part of the town, better than either of the other meeting houses do that are already erected." The next year a committee was chosen to fix upon a spot for that purpose. This was after the incorporation of Western, of course, the westerly part, here spoken of, must mean that which is now Waltham. The inhabitants of this part, it would seem, might have been well accommodated at the new meeting house already erected in the middle of the town, which was much nearer to them than the old one; so as the town had now two places of worship, the support of which was the cause of much trouble, if not burdensome, it is not easily to be explained why they should wish for a third. The plan, however, was not carried into effect for several years; indeed never, in its original form.

After the death of Mr. Angier, the West congregation continued to maintain preaching, by employing several individuals at different times to supply their pulpit. Among these are mentioned the names of Mr. Timothy Miner, Mr. Gibson, and Mr. Robert Sturges.

A definite division between the eastern and western parts of the town was at length found necessary. Nov. 19, 1720, the General Court, on application from the inhabitants of Watertown, ap-
pointed a committee to run a dividing line between the two precincts, & to decide on the expediency of removing either or both of the meeting houses to such places, as should be more central to their respective congregations when the proposed boundaries should be fixed. This committee made a report, the next month, which was accepted. Samuel Thaxter Esq. was directed by an order of the Court, in conformity with the report, to run the line between the two precincts. This he did, & entered a notice of his doings on the town records. The line is described as beginning on Charles River, proceeding "on a north course forty-nine degrees east," terminating at the southwestern bounds of that part of Cambridge which is now called West-Cambridge. The committee likewise decided, that within two years the new or west meeting house should be removed to a rising ground near the house of Nathaniel Livermore, which, I believe, was in the vicinity of the place where the Rev. Mr. Ripley's meeting house in Waltham now stands, & that within ten years the old, or east, meeting house should be removed to an eminence called school-house hill, or, that in each of the places thus designated a new house of worship should be erected. With the order of the General Court, issued in consequence of this report, the town voted to comply. But, from the doings of the eastern congregation, which were placed on record by their +

+ This committee was composed of Isaac Winslow, John Cushings, Samuel Thaxter, of the Council of John Clark, William Dudley, John Chandler, William Thorp, of the House of Representatives.

+ The hill here mentioned bore this name for a long time. It is now called meeting house hill, & is immediately behind our present place of worship. It is the highest point of land within the limits of Watertown.
quest, it would seem that they entertained suspicions of some collusion on the part of their western neighbors, or of a disposition to thwart the course of proceeding recommended in the report.

Nothing of this kind, however, was attempted. Ecclesiastical councils were called, & gave their advice on the occasion; both parts of the town soon took measures to accomplish the object designated in the orders of the court. Besides granting money, to be raised by a levy, they appropriated to this purpose the town's proportion of the 50,000 pounds of bills of credit issued by the government. The most precipitate made proposals for the new meeting house (that in which Mr. Angier had officiated), in order to remove it to the spot which they were directed to occupy; but they could not obtain it. They next appointed a committee to treat for the purchase of the Newton meeting house, which was then to be sold. This purchase was effected, for not more than eighty pounds. The materials of the building were transported to the appointed place, & there set up anew. This was in 1721. On the 11th of Aug. in the next year, this part of the town invited Mr. William Webster to be their minister. But he declined the invitation, & was afterward settled at the Old North Church in Boston. They next applied (Dec. 18, 1722) to Mr. Watham Williams who accepted their call, & was ordained June 11, 1723. He was born of the Rev. John Williams of Deerfield, Mass., in his childhood was, with the rest of his father's family, in captivity among the Indians in Canada for two or three years. He died June 22, 1751, aged fifty-two.

\[\text{The Act for this purpose was passed in 1720. See Regulations of the General Assembly of the Province of Mass. April 2, 1728} \text{. Georgia Laws.}

\[\text{An account of this captivity in detail, may be found in "The Redeemed Captive, or a Re-}

\[\text{turning to Zion."} \]
The eastern precinct, likewise proceeded, on their part, to comply with the direction of the court. Several meetings were held, in which it was determined to erect a house for public worship on the height of land, which (as before observed) was then called school house hill; and measures were adopted accordingly. This part of the town, as well as the western part, endeavored to purchase the new, or middle, meeting house, choosing rather to remove this, if it could be had, than to build a new one; but their proposal for this purpose, like the other, failed of success. Accordingly, on the 14th of Jan., 1723, they voted to build a new house for worship on the hill before specified, leaving the dimensions of the building to be settled by a committee, providing only that it should not be less than 50 feet long & 40 feet wide. The object of this vote was to be effected within twelve months; although no notice is taken of the completion, yet, undoubtedly it was finished within that time. It appears, that in consequence of the extraordinary expense, which the town was now obliged to incur, the minister of the eastern parish, Mr. Gibbs, relinquished a certain amount of the salary which was then due to him.

Watertown was now regularly divided into two distinct parishes, the eastern & the western, each of which had erected a new meeting house. This was a preliminary step to the final separation of the two parishes into distinct towns; for several years, however, they remained together, as one town. In what manner the society, to which Mr. Angier had ministered, disposed of their meeting house, we are not informed. They had refused to sell it to either of the two precincts when application was made for it. The society, it is
probable, finding themselves too feeble to exist separately, were gradually dispersed, joined themselves to the other two parishes. This meeting house being abandoned was, we may presume, in the course of a few years demolished. It appears, however, that for some time they acted as a distinct church & society, & that their proceedings were thought to be irregular & censurable. That this was the fact, I infer from a vote recorded by Mr. Gibbs, successor concerning a Mr. Daniel Whitney, in which it is mentioned, as an offence, that he "owed the covenant among submitted himself to the watch & discipline of those, who acted as a third church in Watertown, that he had a child baptized by Mr. Robert Sturgeon after the result of the council of churches met at Watertown in May 1722." +

The Rev. Henry Gibbs died on the 21st of Oct. 1723, having just entered on the 56 year of his age, & the 29th year of his ministry reckoned from the date of his ordination. He was buried on the 24th of Oct. in the old graveyard in Watertown. His father was Mr. Robert Gibbs, a merchant of Boston, whose family was of Dorsetshire, England. Mr. Sturgeon was (as before notice) one of those who exemplified the guilt after Mr. Tracy's death. Persons are living, she remembers to have heard him speak of, as having been one of the clergymen in the town.

Mr. Robert Gibbs was a gentleman of large property, & considerable distinction in Boston. His house is mentioned by Withers, who describing Boston in 1663, says: "the buildings are hard some, joining one to another as in London, with many large streets, most of them paved with pebble stone; in the high street towards the common, there are four buildings, some of stone, yet at the last end of the town one among the rest, built by the shore, by Mr. Gibbs a merchant, being a stately edifice, which it is thought will stand him in little less than £3000 before it be fully finished." New England's Rarities Discovered, p. 174. In the time of Sir Edmund Andros, this house was once occupied by soldiers, according to Judge Sewall who records as follows: "1686, Dec. 21. About 60 red-coats are brought to town landed at Mr. Gibbs's wharf, where drew up, 40 marched to Mr. Gibbs's house at Port Hill. There was a march called by Mr. Gibbs's name in that part of Boston where he lived."
Henry Gibbs was graduated at Harvard College in 1635, and in June 1692 was married to Miss Mercy Greenough. The situation at Watertown must have been in many respects difficult, trying amidst the strife with which the town was agitated during a considerable part of his ministry. But it reflects no little honor on his firmness, prudence, good sense, that he seems to have been held in high respect by all the inhabitants of the town, even by those who abandoned the old place of worship, to which he was attached. No complaint or reproach appears against him in the midst of transactions which usually make it difficult for a clergyman to escape censure. This was not the result of calculating policy, or selfish pleading of disposition in his part, but of real kindness of feeling and simple rectitude of conduct. There can be no doubt that he was a devoted, faithful minister. His services were able and highly valued by his own parish, and among the neighboring churches. Without any pretension, perhaps to what are commonly considered great or shining qualities, he had—what is far better, sound sense, warm piety, a well directed zeal in doing good. Of his peculiarities and habits of life it is not easy, after the lapse of more than a century, to learn much. Tradition has preserved among his descendants the amusing, though trivial particular, that he was accustomed to write his sermons on the bellows in the chimney corner. The strange and melancholy infatuation about witchcraft prevailed in his time; of some of the scenes connected with this delusion he had an opportunity of being an eye-witness. His feelings on one of these occasions he recorded in the following passages in his diary:—while they intimate the superstitious misgivings to which he in common with others yielded, they show...
at least that he was capable of holding his mind in suspense on the subject, which was a degree of moderation & good judgment, not very common at that period even among intelligent men.

"1692, 30" May. This day I travelled to Salem. 31st. I spent this day at Salem Village to attend the publick examination of criminals (with ed) & observe remarkable & prodigious passages therein. Wonder'd at what I saw, but, how to judge & conclude I am at a loss: to affect my heart, to induce me to more care & concern'dness about myself & others, is the use I should make of it." Mr. Gibbs was a benefactor both to his church & to the college. In his will, which was proved Nov. 11, 1723, he made the following bequest, which still constitutes a part of what is called the ministerial fund: "I do give & bequeath to the Eastern church of Christ in Watertown, to which I have borne a pastoral relation, for the encouragement of the Gospel ministry there, my four acres of pasture land & three acres of marsh, situate in the East end of said town, for the use of the said church forever. And I do give to said church my silver bowl with a foot." His legacy to the college he devised in the following terms: "And further it is my will, that within two years after my youngest child comes of age, an hundred pounds be paid by my heirs for the use of Harvard college, forty pounds thereof by my son, & twenty pounds apiece by my daughters, the yearly interests to be exhibited to such members of the college as need it, firstly to my children's post-tenants if they desire it." The writings of Mr. Gibbs bear a creditable testimony to his talents, prudence, sobriety of judgment. They have that natural and direct character, which indicates that the author's chief desire was to do good...
they are free from all affectation of style or extravagance of feeling; they breathe the warm, tender spirit that is so well suited for the purposes of edification. In 1722 he published a treatise entitled "The certain Blessedness of all those, whose Sins are forgiven, considered, confirmed and applied from Psalm XXIII. 1, 2. Boston: printed by I. Nasl and for D. Henchman." It consists of a number of discourses conjoined together in a systematical form. For this book a preface was written by Rev. Benjamin Wadsworth, at that time minister of the First Church in Boston, afterwards president of Harvard College, whose marks—the worthy Author of these sermons needs no commendation in a preface—being justly most valued by those to whom he is most known. This little volume, full of affectation and practical counsels, was gathered from Mr. Gibbs’s papers, published after his death, with the title "Godly children their Parents joy, exhibited in several Sermons. Boston: printed by I. Nasl and I. Green for D. Henchman, 1727." The preface was written by Dr. Coleman of the Church in Brattle Square, Boston. In 1735, Mr. Gibbs preached the Dr. Coleman expresses his opinion of the book as follows: "But I forgot that I am only writing a preface, that is, but to a small book; it is a very good one, that needs nothing of mine to be added to it. The good people of Watertown, who Presume to this service, and, I hope, equally forgive me for length I have gone; having shewn this respect to the labour and memory of the deceased author, as to send this posthumous piece to the press, I trust the will now treasure it up in their hearts, put into the hands of their household, teach it diligently to their children, and, as well for themselves, it is well adapted to make saving impressions, if God add his blessing. The very remarqueable children of the deceased author will not need to be exhorted to receive these instructions of their father with a double reverence, to teach their children after them to rise up, and call him blessed. - Ye shall presume to add my wish, that the students at Cambridge (where the deceased author was so well known and honored) would read this little book about them; and make it a daily museum; study the plain, easy rules of it; weigh well the powerful and strong motives in it; till their while soul receive the quickening of it; so they go into that wisdom taught in it, and render em the joy of em as well of their country, as of their parents. Such are the sermons her commended to you; but such sermons as these, in the ordinary course of preaching, will give a man character of praise and in the churches of Christ, as a wise and faithful pastor, as a pious and learned preacher. To say more of the gifts of one of the most modest, discreet men while he lived, would be to offer some kind of violence to him, now he is dead."
Artillery Election Sermon: it was published with a title of somewhat formidable length, as follows: "The right method of safety, or the just concern of the People of God to join a due trust and arm with a diligent use of means. As it was preached in a sermon preached at Boston to the Artillery company of the Massachusetts Bay in New England, on the 5th of June 1704, being the day for their election of Officers." The text was Psalm XLIV. 6. These, I believe, are the only published productions of Mr. Gibbs, pen. He is said to have had a turn for poetry; is a specimen of it is appended to a manuscript collection of his sermons, now in the library of the Essex Historical Society. It is an "Attempt at Verification on the Word of God" in 24 stanzas, and manifests the piety much more than the poetical gifts of the writer.

The records kept by Mr. Gibbs are defective, extending only from 1697 to 1703. During this time, the number of his admissions to the church was 31, of marriages 24, of baptisms 143.

Jan. 14, 1723, a committee was chosen by the town to address the General Court for the purpose of obtaining "the 2000 acres of upland of 1500 acres of meadow formerly granted to Watertown, and not yet taken up." It does not appear when, or for what purpose, this grant had

Judge Sewall has recorded that, in 1720, he "promounced Mr. Gibbs for election preacher." This refers to the General Election; but the proposal seems to have been unsuccessful, for Mr. G. never preached the sermon on that occasion.

For many of the above particulars concerning Mr. Gibbs I am indebted to the kindness of one of his descendants, Mr. William Gibbs of Salem, a diligent and careful antiquarian. It should also be mentioned that Mr. Josiah W. Gibbs, Professor of Sacred Literature in Yale College, distinguished as an Oriental scholar, Biblical critic, is among the descendants of this minister of Watertown. His daughter, Margaret, was the wife of Rev. Dr. Alpheus of Cambridge; she was married June 25, 1719, and died Jan. 17, 1771. She had a son, William, who was drowned in Charles river in Cambridge, where he was attending school, Aug. 1715; of which event Judge Sewall has taken notice in his Ms. In a list of the eminent ministers of New England made by Rev. John Bernard of Marblehead, the name of Mr. Gibbs of Watertown is placed in the second class. Hist. Coll. in series X, 1701.

See Appendix 5.
been made. The land, if obtained, was to be divided between Watertown & Weston, according to the proportion of each in the Province Tax. Their right to this grant, it would seem, had become obsolete, or was disputed; for they speak of recovering it, in the records of the town meetings of 1725 & 1726, in which the subject comes up again more than once. They made but slow progress in gaining the attention or consent of the court to their petition. But that finally they did succeed, in part at least, we learn from the fact, that in August 1728 persons were appointed "to seek out & survey the 2000 acres of land granted to Watertown & Weston," & likewise to procure a plan, or sketch, of the land under the hand of the surveyor, to be presented to the general court, at their next session, for their confirmation. The next year, a proposal to sell the town's right in these 2000 acres was negatived. In connexion with the abovementioned petition, it was voted (March 14, 1726) "to address the general court for a suitable tract of land to settle their young people on." About ten years afterward (December 1, 1735), the representative of the town was instructed to bring the subject again before the court, "to ask for a township, out of the unappropriated land of the Province, to furnish a settlement for their附件, "for such reasons as may justly be offered." How cogent these reasons were, we cannot judge: for they are not stated. The necessity, whether real or imaginary, for such a petition implies that the young men of the town were supposed to have become too numerous to find room at home; but why
a special provision was necessary to procure a settlement for
them, instead of leaving them to take care of themselves, it
is difficult to discover.

The successor of Mr. Gibbs in the ministry of the Eastern
parish was the Rev. Seth Storer, who was ordained July 22, 1724.
Of the proceedings in relation to his settlement nothing is said
in the town records, since it was a concern belonging only to the
precinct.+

In January 1734, the representative of the town was directed
to petition the General Court "to demolish the great bridge
over Charles river in Cambridge, to erect a ferry in lieu there-
of, under such regulations as they shall see meet." The occasion
or reasons for this petition are not assigned. It may be conjec-
tured that the obstruction of navigation was the grievance, of
which the Watertown people complained; if so, their business in
the river must at this time have been of considerable amount.

An act was passed in 1734 to ask of the court a grant of some
of the unappropriated land belonging to the Province, "to enable
them to support the bridge over Charles river in Watertown," but
should be mentioned here, that about twenty years before this
time they had applied to the court for an order to have this
bridge maintained at the expense of the whole county of Mid-
</div>
town the better to support the two grammar schools in the
town. This request, I presume, likewise failed of success.
In order, as it would seem, to effect the same object (partially, at least)
in another way, certain tracts of land lying by the highways, &
belonging to the town, were sold; & in March 1735 a vote was pas-
sed to create, out of the money accruing from these sales, a stock
or fund, the interest of which should be annually appropri-
ted "for the support of the grammar & English schools in the
town." Whether this fund was in fact ever constituted, or, if so,
how it was afterward disposed of, are questions which I suppose
we have no means of settling. There is no such school fund in
existence at the present time.

An ineffectual attempt was made by the Western precinct in
1731 to obtain an incorporation, as a separate township. In April
of that year, at a meeting of both precincts, agents were appointed
to appear before the General Court in opposition to the attempt, &
to show reason why the prayer of the petitioners should not be
granted. An incorporation was not effected till seven years
after, this time.

A meeting of the town was called on the 10 of Sept. 1731, "to hear
the representation of the honourable House of Representatives relat-
ing to the publick estate of the affairs of this Province now laboured
under, which representation is recommended to the several towns
by said House, for their serious consideration; & for the town to give
their advice or directions with relation to said affairs laboured un-
der." At the time here specified, the great & engrossing topic of pub-
lic interest was the discussion between Gov. Belcher & the House con-
cerning the support of the governor by a fixed salary, or to this sub-
ject, or to some question growing out of it, the representation men-
tioned in the above statement probably referred. It does not ap-
pear by the records, that the people of Watertown took any measures
whatever in relation to the subject.

The jurisdiction, or at least the advice, of the Provincial govern-
ment seems to have been extended not only to meeting houses,
but to school houses. In 1733, certain measures were recommended
by the House of Representatives, to which the town gave their con-
sent, for the purpose of having two school houses, & employing two
school masters.

In 1734, a singular, somewhat amusing, interruption of traffic, a-
mounting to a sort of act of non-intercourse, took place between Wa-
 tertown & the metropolis. There had been, till this time, no establish-
ed a regular market, in Boston; but in the spring of 1734 measures
were adopted to provide three places for this purpose in parts of
the town distant from each other, & what there was in this proceed-
ing, or in the arrangements connected with it, that gave offence
to the country towns, we are not told. But, from some cause, the
establishment of the Boston markets excited not a little indig-
nation. On the 17 of May, the following vote was passed by the
people of Watertown: " Whereas the inhabitants of the town of Bos-
ton, in the county of Suffolk, have of late set up a market in
the said town, which by many is thought will prove prejudic-
ial to people in the country, voted, that whatsoever person, or
persons, belonging to Watertown, shall within the space of twelve

+ See Snow's History of Boston, p. 225.
months from the 11th day of June next, presume to carry any wares or provisions from out of Watertown, to expose them to sale in the markets that are voted by the inhabitants of the town of Boston to be set up there, shall be subject to pay a fine of twenty shillings for each offence; one fourth part thereof to be to the informer, and the remainder to be for the use of the poor of the town of Watertown, to be recovered by the Selectmen of said town before any of his Majesty's justices of the peace for the county of Middlesex. This vote was to be presented to the General Sessions of the peace for the county of Middlesex for their confirmation. The formal and strong manner, in which it is expressed, intimates the determined feelings of men resisting what they suppose to be an injurious oppression. It is not easy to perceive in what consisted the mighty grievance, which led to this interdict of traffic. Probably, the people from the country, having been before accustomed to sell their commodities wherever they pleased in the metropolis, regarded this restriction to certain places of sale as an infringement upon their rights, and presented it accordingly. This agreement, on the part of the inhabitants of Watertown, to suspend all intercourse of sale with the people of Boston at their markets, must have soon proved as ineffectual, as it was foolish; for, in defiance of votes, people would not long refrain from selling wherever and whatever they found it for their interest to sell. It is to be presumed, that the prohibition shortly became a dead letter. Such a union among all the neighboring towns, as would amount to coercion upon the inhabitants of Boston, could hardly have been expected. The whole affair is an instance of that unwise andfirebase jealousy,
with which the country is apt to regard the city.

An effort was at length made by the Western parish
in Waltham to become a distinct town. At a meeting of the peo-
ple of that precinct on the 8th of Dec. 1737, a committee was appoint-
ed to petition the general court for an act of incorporation, chief-
ly on account of the difficulties & inconveniences arising from the
necessity of transacting the business of the two parishes together.
The petition was granted, & the western precinct was incorporated
as a town, by the name of Waltham, on the 4th of June 1738 (corresponding
in new style to the 15th 1738).†

† That some opposition or resentment was anticipated from the country peo-
ple on this occasion, may be inferred from the pains taken to remove any unfav-
rable impressions, in the following notice of the opening of the markets in the News-let
tter (a paper published at that time in Boston) of June 6th 1734: "It's too long
the said markets, carried on conformable to the restrictions, limitations, reg-
ulations of the said order, will by experience be found very beneficial, as to
this great town in general, & to our country friends in particular, in many
respects, but more especially in having certain fixed places of resort both
for selling & buying. The necessaries of life from day to day will
be cheaper or better if the commodities brought for sale are, certainly the more
elaborate they will be, which no doubt will induce our country neigh-
bours to endeavour to bring as good to the market as they can: their in-
terest, as well as the town's, has been jointly consulted & aimed at
herein". It may be added, that the above-mentioned experiment in Bos-
ton was unsuccessful at that time, it seems indeed to have been nearly or
quite as unpopular there, as in the country. In the course of three years, "the
South End market was converted into shops, the North was taken down
to be used in constructing a work-house, & the one at the Fort-dock was de-

‡ For an accurate & interesting description of Waltham, see "Hist. Coll."
22 Series, III, 261.
Our narrative has now brought us to the period when the territory of Watetown was divided into three towns. Notices of transactions resulting from their former connection, or from the conditions on which they separated, frequently occur. That portion of the whole, which remains under the old name of Watetown, is of much smaller extent than Weston or Waltham.

In 1738 mention is made, for the first time, of an altercation resulting from conflicting claims about the fishery. In that year, two complaints—one from people in Nanton, Needham, Weston, Medfield, Sherborne, the other from the Indians in Natick—were presented to the general court against the inhabitants of Watetown, for stopping the course of the fish in Charles river. The representative of the town was directed to defend their cause in opposition to these complaints. Instances of similar difficulty, from the interfering claims of neighboring towns in this business, have since been not infrequent.

About this time a proposal was under discussion among some of the towns in this vicinity, to combine for the purpose of making a joint provision for their poor. They appointed a committee to confer on the subject of building a workhouse at the common charge for the common benefit of the towns concerned. The report of this committee in favor of the project, when read at a public meeting in Watetown, was accepted, and a vote was passed to unite with Cambridge, Waltham, Nanton, Weston, Lexington in building such a work-house. The representatives of the towns concerned were instructed to apply for an Act of the General Court, which should enable them to accomplish this object effectually and advantage.
ordinary. Whether this plan was ever executed, I am unable to tell.

Probably it was not; for eleven years after this time, the people of

Watertown appointed persons "to enquire of the neighbouring towns,

dee who of them will come into the affair or scheme of the build-

ing of a work-house," an enquiry which implies, that the previous

proposal had failed of success. And at a still later period (March,

1760), a vote was passed "to join with Cambridge, Newton, Wat-

town in raising a sum of money, by lottery or otherwise, for build-

ing a work-house." But the project does not appear to have

been accomplished. It has been thought by some reflecting

men, that large establishments of this kind, in which many

towns or perhaps a whole county, should have a common interest,

would possess many advantages over the usual modes of

supporting the poor.

The practice of arranging places for the people at public wor-

ship, by the authority of the town, still continued. May 15, 1741

persons were chosen "to new seat the meeting house forthwith by rules

as the town agrees on." In performing this duty, they were instruct-

ted "to have regard to age, honors, usefulness, \\u201c\

as personal estate, as it stands in the last invoice." This deference to

the distinctions of rank and property seems to us, at the present day, not

a little singular. But it was then very common; one instance of it

may be observed in the arrangement of the catalogue of the gradu-

ates of Harvard College till 1778, when the names began to be pla-

ced in alphabetical order. The business of seating the people in the

meeting-house recurs, in the records, in 1748 & 1749.

At a public meeting in Watertown, June 29, 1741, it was propos-
ed "to know the mind of the town, whether they are willing to encourage the building of a bridge over Charles river from Cambridge to Boston or what they will do for that end." The proposal was rejected by negative vote.

From this record it appears, that the plan of a bridge between Boston & Cambridge was under consideration at a much earlier period, than is commonly supposed. The proposal for a bridge from Boston to Charlestown was made as early as 1720; but I am not aware of any account, which states one to have been distinctly projected, from Boston to Cambridge at so early a date, as the abovementioned notice.

The people of Watertown regarded the support of their own bridge over Charles river as a burdensome grievance, complained heavily of the expense. They made several efforts to obtain relief, in some way, from the government of the Province. In May 1744, the town, in connexion with Weston & Waltham, voted to apply to the General Court for a grant of land, for this purpose. More than thirty years before, they had endeavored to procure an Act requiring the whole county of Middlesex to support the bridge. These applications were unavailing; but they persevered from time to time in their attempts to get assistance. It has been already remarked, that when the town claimed of the Court the fulfillment of certain grants of land, they obtained the 2000 acres of upland; but they do not appear to have equally successful with regard to the meadows land. In May 1752, they

† We are however informed by Sower in his History of Boston, that "there had been considerable effort to have the first bridge carried from West Boston to Cambridge, but the expedition of making the experiment across the narrower part of the river was so apparent, that the town of Boston had expressed an opinion almost unanimous (1258 to 2) in favor of it."
renewed their attention to this subject in connection with the
bridge. Their representative was instructed to join with the repre-
sentatives of Weston, Waltham in searching the Province Records to
find the grant of 1500 acres of meadow, & having thus proved their
right to such a tract, to ask of the General Court an equivalent
for it in some of the unappropriated lands belonging to the Prov-
ince, which might be applied for the relief of their great burden
relating to said bridge, that they may be the better enabled to bear
that burden, which the publick in general enjoy a reap of so great
benefit & advantage by. It does not appear that the town ever ob-
tained the 1500 acres of meadow, or the equivalent for which they
petitioned; & probably the expectation of help from the Provincial
government in maintaining the bridge was abandoned.

It was owing, I suppose, to the state of the curreny, that in
March 1719 the town voted to defer the usual grant for the Rev.
Mr. Store's salary, & appointed a committee to enquire, mean-
while, into the contract made with Mr. Store at the time of his
settlement, & to make diligent enquiry what silver was her
ounce then, & what the necessaries of life then cost, when things
are at this present time. This committee reported at the
next May meeting; & fifty pounds were then granted by vote
as Mr. Store's salary for the year from the 1st of March, larger
sums having been previously proposed & rejected. This appropria-
tion was deemed insufficient by a considerable part of the town;
their opinion prevailed so far, that when the Selectmen soon
after called another meeting on the subject, the salary was rais-
ed to what seems to have been its regular amount at that
time, £ 66, 15s. 12d.

† See Hutchinson, II. 392 &c.
In 1753 the First Parish in Cambridge presented a petition to the General Court, "that some of the Easterly inhabitants of Watertown with their estates might be annexed to said parish."

The people of Watertown appointed a committee to oppose this petition. It was nevertheless granted; the next year, the inhabitants of Watertown petitioned for a part of Cambridge as a part of Newton, as an equivalent for what had been taken from them to be annexed to Cambridge. No grant corresponding to this petition appears to have been made. Watertown was thus finally reduced, from its originally large territory, to the small extent included within its present boundaries. In 1754, it was proposed to make an exchange with Waltham in such a manner, that the inhabitants of some of the extreme parts of each town might be better accommodated in attending public worship; but, the proposal was rejected. A committee was chosen to petition "that a number of the inhabitants of Newton might be set off to Watertown". This petition probably related to what was called Angier's corner, which still remains a part of Newton.

At this period a warm acrimonious dispute began in the town, & lasted for a considerable time. Dec. 17, 1753 a proposition was submitted to remove the meeting-house from the hill on which it

† It may be worth while to insert here the following curious record, as a specimen of the superintendence exercised by the Selectmen at that time with regard to schools. "At a meeting of the Selectmen at Mr. Jonathan Bemis's on the 1st of Dec. 1754, Mr. Israel Bemis was present; the Selectmen gave him a thorough talk relating to his past conduct, what he might expect if he did not behave well in the school for the future; they declared unto him that they would never have him in the school again for legal, if he behaved well he should not be wrong'd; & that he must begin the school the 1st day of this Dec. Mr. Bemis complained that he wanted a writer's coat; desired Mr. Bemis to get him a bear-skin coat. I got Mr. Need to make it, & to give the Selectmen an account thereof."
stood to some other place not specified. At that time the proposition was rejected. But the rejection seems only to have given new excitement to the friends of the measure: for on the 20th of the next February, a meeting was called, chiefly with reference to this subject, & it was then voted that the meetinghouse should be removed from Schoolhouse hill "to the half acre of land lately given by Nathl. Harris Esq. to the town," that the said house be erected there anent. There was evidently a trial of strength on the question, & the vote passed only "by three odds." The removal was agreed to; it seems, only on the condition that the town, as such, should be at no expense about it. Accordingly seven men undertook it, on their own responsibility, & gave a security that the town should be free from all charge. These men were appointed a committee to see the business executed, & were directed to proceed as speedily as might be. The old house was accordingly taken down, & the materials transported to the destined spot, to be again set up; but before the work could be completed, the building in its unfinished state was burnt to the ground. This took place in May 1754. No doubt was entertained that the fire was the work of an incendiary; several persons were examined & brought to trial, but evidence could not be found sufficient to convict any one.

The people were thrown into a sort of consternation by this event. The religious services of the Sabbath were at first attended at the Rev. Mr. Steere's house; but another more convenient place was soon provided to answer the present purpose. They next proceeded, "under the
present awful form of Heaven" (as they called the sad effects of their own contention), to approximate a day of fasting and prayer, to apply to Mr. Storer for advice & direction on the subject. The day was observed, & several of the neighboring ministers were invited to attend & assist in the services.

A town meeting was held June 18, 1754, at which it was determined by vote to build a new house for public worship, fifty-six feet long & fifty-two feet wide, on the same place as before. Via, the half-acre of land given by Nathl. Harris, Esq. Six hundred pounds were at first appropriated for this object. A building committee chosen with directions to have the house finished as soon as possible. A protest against all these proceedings, by those who had from the outset been opposed to the removal of the meeting house from the hill, was presented & placed on record. The asperity of the language used in this protest sufficiently indicates the irritated state of feeling between the two parties. They, who signed it, complained that their wishes had been slighted, if their rights violated, in the whole business, a grievance, which they thought the more intolerable, as they claimed to be "the owners & possessors of much the greater part of the rateable estate in the town." They protested against paying any part of the cost of the new house, among other reasons, because they conceived that the persons who had at first given a formal pledge to save the town from all expense on account of the removal & rebuilding of the meeting house, were still bound by that engagement, since
when they took upon themselves that obligation they voluntarily incurred the risk of all accidents, & hazards, & consequently that the town ought not to be burdened with any charge whatever. Notwithstanding this argument, the town did not require the committee, formerly appointed, to fulfill their bond, probably because the fire, with the meeting house had been destroyed, was believed to have taken place under such circumstances, as would not allow it to be fairly considered as one of the hazards incurred by the engagement. The bond was soon after relinquished into the hands of the committee.

The building of the meeting house proceeded, without any regard to the protest. It appears to have been completed as early as February 1755. Till very recently, it was the only one in the town, & with an addition hereafter to be mentioned, it is the place of worship still used by the Congregational Society. This house is consequently somewhat more than seventy-five years old. It may easily be supposed, that the former situation of the meeting house, on the summit of a high hill, must have been exceedingly inconvenient, especially in the winter; nor can we wonder that a majority of the people were in favor of the removal.

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† The accounts of cost of this meeting house, as reported by the committee, stand as follows:

To the contract with Messrs. Peepoint & Evans £2,840 Old Tenor
To services done by persons, & materials purchased -- 360:1
To allowance for finishing the meeting house -- 81:0

£3,281:1

Granted by the town -- £1,500 Old Tenor
Materials of former house sold -- 151:1

£465:1

£600:0

The sum of five hundred pounds, old tenor, was raised on the pens to cancel the remainders due in the account.
It is to be regretted, however, that this could not have been done in the spirit of peace and mutual concession. The effects of the unhappy dispute, in one form or another, are said to have lasted being assigned to different individuals, according to their position in the schedule of taxes.

The meeting house being finished, the pews were soon disposed of among the townsfolk. It was voted, that "should be settled upon real or personal estate," the valuation used for this purpose being the same, by which the rate for building the house had been made. The object of this vote was, I suppose, to regulate the order of precedence in choice. When any one should wish to sell his pew, the town was to have the refusal of it; and when any person should remove from Watertown, his pew was to revert to the town, upon their reimbursing the money which he had paid for it. Other regulations concerning the mode of obtaining and transferring the pews were established, though evidently with much opposition.

Arrangements were made for selling "the ministerial place, exclusive of the marsh," if Mr. Storer's consent could be obtained. He consented if the place was sold. The committee, to whom the business was entrusted, were instructed to offer Mr. Storer the interest of the money arising from the sale, or to procure another place, as he should choose. It seems he preferred the latter proposal; and the town purchased the parsonage which was occupied by him and his successors.

At this time, Watertown owned a share in a tract of land near Wachusett hill, as we learn from a vote, passed May 12, 1755, to sell...
"This right in the farm near Wachusett Hill," said John Hunt, St. Daniel Whitney, & Ens. Jonathan Berries were appointed a committee to effect the sale. It is not said in the records how the town came into possession of this land; but it was doubtless the first part of the 2000 acres before mentioned, which they had claimed occasioned in consequence of an old grant made by the General Court. Waltham & Weston had each a right in that grant, because it was made before they were incorporated; & accordingly these towns are mentioned as having claims in the tract near Wachusett. When Watertown's part in this land was sold, the sum of £66:13:4, from the proceeds of the sale, was (by vote Oct. 6, 1755) appropriated towards the purchase of the new passageway, although the committee who were to buy that estate for the town, had been expressly instructed to give no more for it than would accrue from the sale of the old passageway. It does not appear on record, nor have I been able to learn, what disposition was made of the rest of the money for which Watertown's right in the land near Wachusett was sold.

Much dissatisfaction (on what ground we are not informed) was expressed concerning the choice of a moderator at a town meeting on the 5th of March 1759. In consequence of that uneasiness, with the consent of all parties, application was made to the General Court requesting them to set aside the proceedings of that meeting, & to appoint a moderator to act for the town. The Court complied with the request, & appointed former moderator the Hon. Benj. Lincoln, Esq., father of that distinguished officer & patriot, Gen. Lincoln. Mr. Lincoln came to Watertown, & presided at the town meeting. Here is another curious instance of an appeal to the Provincial government on town matters. We do
not learn what the difficulty was, which produced the necessity of resorting to this expedient. At the meeting, of which Lincoln was moderator, nothing but the ordinary business of the town was transacted.

A notice occurs, March 15, 1762, that an attempt to precipitate in Cambridge had been made to have a part of Watertown annexed to them. The people of Watertown opposed this petition, as it appears to have been rejected.

In 1767, an application was made to the General Court, "to have the fishery in Watertown put under some regulations to prevent the many quarrels and disputes that arise thereby." Legislative enactments respecting this subject have been frequent in more recent times.

The dark and stormy period of the Revolution was now fast approaching. The agitating excitement, by which it was preceded, doubtless every village in the land. The indignation called for by the act imposing certain duties on tea, paper, glass, and other articles imported into the colonies, is familiarly known.

When, towards the close of the year 1767, a meeting was held in Boston for the purpose of promoting the use of home manufactures, so preventing, as far as possible, the importation of European articles, sympathy & support in the measure were sought by an appeal to the other towns. At a public meeting in Watertown, Jan. 11, 1768, a letter was read to the inhabitants from the Selectmen of Boston, inclosing a copy of the notes which had been passed there in relation to the aforesaid purpose. After some debate, the people of Watertown appointed
a committee to report on the subject, at an adjourned meeting on the 18th of Jan., they passed the following vote, the phrasing of which is somewhat amusing, as well as spirited: "The town of Watertown being alarmed at the late impositions on the colonies, of perceiving the straits & difficulties the people of this Province must be brought into by lessening the medium of trade, have considered with pleasure the attempts made for laying aside the use of foreign articles we may well do without, & the resolutions many towns have come into for the promotion of industry & the encouragement of their own manufactures; we do also cheerfully & unanimously vote, that we are ready to join in any patriotic endeavours to lessen our impositions, & thereby prevent our gold & silver from giving us the slip, that we consent to lay aside the use not only of the articles enumerated by the Town of Boston in their resolves, but of all foreign teas as expensive & poisonous, as well as unnecessary, this continent abounding with many herbs of a more salubrious quality, which, if we were as much used to as the poisonous Bohea, would no doubt in time be as agreeable, perhaps much more so; whilst by a manly influence we expect our women to make this sacrifice to the good of their country, we hereby declare we shall highly honour & esteem the encouragers of our own manufactures & the general use of the productions of this continent; this being in our judgment at this time a necessary means, under God, of rendering us a happy & free people." It may excite a smile at the present day to observe the strong terms, in which our fathers thought it nec...
essay, in their zeal for resisting what they considered aggression, to denounce that refreshing beverage, the praises of which Dr. Johnson has celebrated by describing himself as one "who with tea amuses the evening, with tea solaces the midnight, with tea welcomes the morning." They seem to have been apprehensive that their measures of hostility against tea would be least likely to find a cordial acquiescence on the part of the ladies, if tradition do not misinform us on this point, their apprehensions were not without foundation. At the same meeting they gave instructions to their representative, which, while they manifest a warm determination to resist encroachments on their rights, indicate by the respectful mention made of the king of the mother country how far they were at that time from any thought of renouncing their allegiance to Great Britain. After charging him to conduct himself agreeably to the directions given by the town of Boston, "who to their immortal honor took the lead," they proceed as follows: "we desire you would be upon your guard against any who, under false pretenses of patriotic zeal to their country, may endeavor to draw you into any rash or disorderly measures, either disrespectful to the best of sovereigns or undutiful to our Mother Country; but that you coolly & dispassionately join, repeatedly join if expedient, in all firm, vigorous, but legal & peaceable measures in ascertaining our charter privileges of for obtaining relief of those grievances which otherwise threaten us with impending ruin."
Sept. 21, 1768, Mr. John Remington was chosen by the town to attend the Convention, summoned at Boston to take into consideration the state of public affairs, when a military force from England was daily expected to be stationed in the metropolis.

Voted to resolve for the purpose of discouraging importation from England were again passed, March 8, 1770, by Waterston, of a copy of them transmitted to "the committee of merchants in Boston".

In Nov. 1772, a committee of correspondence was appointed, at a town meeting in Boston, to write circular letters to the several towns in the Province, enumerating the wrongs and grievances inflicted by the British Parliament, and calling upon the people to be active and watchful. The inhabitants of Waterston, like those of most other places in the colony, replied to this appeal in a tone of earnest and cordial sympathy. A committee was chosen, for the 5th of Feb. 1773 an answer was prepared and reported, which was accepted and put on record. This answer states, in very strong and earnest expressions, the conviction entertained of their danger and duties at the momentous crisis; but it contains nothing sufficiently peculiar to be extracted.

The agitating excitement, which led to the destruction of the tea in Boston harbour, was of course felt with peculiar intensity in the immediate neighborhood of the metropolis. The people of Waterston met Jan. 23, 1774, and expressed their sentiments of purposes.

† See Gordon: History, I, 164. † Gordon I, 203.
in relation to the whole subject, in the resolves common at that period, preceded by a spirited preamble. Adverting to the meeting, which had been held in Boston, they say: "We are fully of opinion the people had a right thus to meet & consult for their common safety. We read that the Jews in a state of captivity & slavery, under an arbitrary king, when a decree was gone forth to destroy them, had liberty to assemble together to defend themselves, to consult how to ward off the blow that was coming upon them, by preventing the wicked edict being carried into execution; under Providence they were wonderfully succeeded, having the kind influences of a good Medecai on their favour, who not accusing them of riot sought their welfare, was accepted of the multitude of his brethren. And we are also fully of opinion, that the people assembled at Boston on the 16th of December last, had no design or desire, that the tea on board the vessels in the harbour should be destroyed, or any way damaged; but on the contrary were very desirous, used their utmost endeavours, that said tea might be safely returned to the owners thereof. But that the destruction of the tea was occasioned by the custom House officers' & the Governor's refusing to grant a clearance or pass for the vessel, that was designed to carry said tea back to the owners from whence it came. The resolves, following this preamble, proscribed with all possible strength of expression the use of tea in any mode or quantity.

Aug. 22d, 1772, the Selectmen were requested by the town to meet each person as may appear at a proposed meeting to be held at Concord on the 30th day of this present month, from the several towns.
in this country, to consult what may be proper to do in order to preserve the charier rights. In the next month of the same year, the town ordered that their militia should be exercised two hours every week, for the three autumn months, so that a vote should be taken of the same ammunition in the town, to be reported at a subsequent meeting.

In conformity with the resolutions and advice of the county of Lefolks, the people of Watertown voted (Oct. 52 1774) that their collectors of taxes should pay no more money into the treasury of the Province till further orders, but that the money should all be paid into the town treasury. A pledge was given to the collectors, that they should be protected in carrying this vote into execution. At the same meeting, their representative was directed to unite with the representatives of the several towns, in forming a Provincial Congress.

Nov. 21 1774, a committee consisting of nine persons was appointed to carry into effect the association and resolutions entered into by the general congress at Philadelphia in the preceding October, & likewise the resolutions of the Provincial congress.

On the 27th. of Nov. 1774, the Rev. Seth Storer died, in the 78th year of his age, & in the 51st year of his ministry. He was born at Saco, May 27 1702, & was graduated at Harvard College in 1720 at the early age of eighteen. His father was Capt. Joseph Storer of Wells in Maine, who was much distinguished in the Im-
ian news at that time.† The ministry of Mr. Stokes was the longest, which occurs in the history of Westtown. I am not able, after a diligent enquiry, to record any particulars of his life or ministry. The general impression, which I have received of his character, is honorable to him as a man, as a Christian. He discharged the duties of his office, for half a century, in a quiet, unobtrusive manner, but with unceasing diligence & fidelity. Moderate in his wishes & fond of retirement, he never coveted applause or sought to attract notice. He found his happiness in the conscientious discharge of his regular, tranquil duties; if he seems to me to have possessed much of the spirit, manifested by Hooker, when with beautiful simplicity of expression he solicited his Archbishop for “one quiet country parsonage, where (he said) I may see God’s blessings springing out of my mother earth, great mine own bread in peace & privacy.” The few, who remember Mr. Stokes, testify that his people regarded him with affectionate respect; if they recollect that in his old age he was beloved by young people & by children, which

† He is mentioned by Belknap, who tells us (Hist. of N. Y. i, 244) that on the 9th June 1694 the Indians attacked Stokes’s garrison at Wells, but were bravely repulsed. Dr. Wadsworth (Massach. Hist. viii. ch. 6. Appendix) who likewise speaks of “Stokes’s garrison at Wells.” Mr. John Samuel Storer, was also distinguished for his bravery & good conduct in the same war. His father was William Storer, one of the earliest settlers on the eastern shores. It is not clearly ascertained whether the family came from England or Scotland. The name is said to have been formerly written sometimes Store, sometimes Story, even in the same instrument, when the same individual was intended. An instance of this variety is found in the name of Augustine Story, in the famous deed from four Sagamores to John Wheelwright & others, which is given in the Appendix to Belknap’s New Hampshire, vol. i. of the authenticity of which has been so fully discussed & denied by Mr. Savage in Appendix to Winthrop, vol. i. Benjamin Storer, who is said by Hubbard (p. 662) to have been killed by the Indians at Wells in April 1677, was doubtless one of this family. Rev. Seth Storer had a sister, named Mary, who was carried away by the Indians from Wells in 1676, to Canada; she was brought on near Montreal, married a Frenchman, Jean St. Gervaise, & died Aug. 25, 1747; Ebenezer Storer Esq., Treasurer of Harvard College from 1777 to 1807, was the nephew of the clergyman.
is one of the best evidences, that could be had, of the goodness of his heart, of the excellence of his character. His intellectual powers were respectable, as well employed. As a theologian, he was candid, mild in his sentiments, and loved "the doctrine which is according to godliness" much better than "questions of stripes of words." As a preacher, he was judicious, practical, edifying, his chief aim being to produce that religious improvement which is founded upon permanent principles. I do not find that he ever published a single sermon, or any other production of his pen. In the warm controversy, which arose in the town concerning the removal of the meeting house, during his ministry, an occasion of offence to one or the other of the parties was scarcely to be avoided; if however prudently or firmly he may have conducted himself, he is said, for a time, to have fallen under the displeasure of a part of the town, in consequence of that transaction. It may easily be conceived, that this was owing rather to the spirit with which the dispute was carried on, than to any blameworthy feelings or behaviours on his part. It was in the course of his ministry, that New England was agitated by what was called the great Revival of religion, a period of strong excitement, when many a clergyman was ready to sing, in the exulting language used by Whitefield, that he had every day "a constant revenue of wounded souls, a many quite slain by the Law."

In this commotion, Mr. Storer of his parish seem to have had no share. His name does not appear among those of the pastors, who gave their testimony at the meeting in Boston July 7, 1743., nor among those who having been absent from that meeting, afterwards communicated thei
attestations in letters. He had too much sobriety & calmness to be carried along by the force of sympathy or spiritual exaltation, in an excitement which he might foresee, would at least be of a doubtful character.

Mr. Storer has left in record 1419 baptisms, of 328 persons received into the church, during his ministry.

We come now to the period, in which Watertown became more intimately connected with the public proceedings of a fearful crisis. The second Provincial Congress assembled at Cambridge on the 4th of Feb. 1775. Their session was continued till the 16th of that month, when they adjourned to meet at Concord on the 23rd of March. At that time & place, accordingly, they were re-assembled, after transacting the important business before them, they again adjourned to the 10th of May. In specifying the time, however, they made a provision, that, if circumstances should require it, they might be called together sooner, & that, if this should be necessary, notice should be given by the members in Cambridge & the vicinity. In consequence of the expedition of the British troops from Boston on the 19th of April, its bloody result, a meeting was suddenly summoned at Concord on the 22d; & having appointed a chairman & clerk, they immediately adjourned to Watertown. Here the Congress assembled, during the remainder of the session, in the meeting-house.

Joseph Warren Esq., the early & lamented martyr in the cause...
of freedom on the memorable 17th of June, 1775. He presided at
the meetings of the Congress, held in consequence of the
Proclamation, and at all their deliberations. A committee of nine persons was chosen to col-
lect the most exact evidence concerning the facts in the affair
of the 19th at Lexington; and another committee to draw up an ac-
count of all the transactions of that day.

The third and last Provincial Congress, consisting of the most part
of the same members who composed the second, was chosen, and
met at Watertown on the 31st of May. They held their session,
as before, in the meeting-house. The Rev. Mr. Langdon, president
of the College, preached a sermon before them, appropriate to
the occasion, from Isaiah 1, 26. Joseph Warren Esq. was chosen
President, and Samuel Freeman Junr., Secretary. This session lasted
till the 12th of July. The Congress were busy in adopting such
measures, as the distracted state of the colony required. The
suffering poor of Boston were particularly objects of attention,
and every thing was done, that could be done, to provide for their
removal and support. Means were likewise adopted to procure
arms, & to save provisions & supplies from falling into the hands
of the British.

This Provincial Congress was succeeded by a General Court;
or General Assembly of the Colony (as it was sometimes styled),
chosen in conformity with the colony charter. They convened

\[\text{†} Warren went from Watertown, with all the eloquence of patriotic feeling,
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on the morning of the 17th of June. Just before his departure, he inform
ed the ladies of the house, "to which he boarded, to prepare & procure as great a quan-
tity of lint & bandages as possible," observing "the good fellows will want all before
night." He was succeeded, as President of the Congress, by the Hon. James Warren of Plymouth.
at the meeting house in Watertown on the 9th of July. Hon. James Warren was chosen Speaker. & Samuel Freeman, Clerk. The General Assembly continued their sessions at Watertown till the 9th of Nov. 1776, when they adjourned to meet at the State House in Boston on the 12th of the same month. Their measures were such as the state of the times required. In the first session, acts were passed confirming the doings of "the several Provincial Congresses", making & emitting bills of public credit, declaring the rights of certain towns in Massachusetts Bay to elect representatives, removing officers, civil & military, who held their places by the appointment of any Governor or Lieut. Governor of Massachusetts Bay, &c. At a subsequent session, measures were adopted to encourage the manufacture of powder, & fire-arms, to fit out armed vessels to defend the sea coast, to provide for a more equal representation in the general court, to cause troops from time to time; & such other proceedings as are familiarly known in the history of that period.

Among the few newspapers printed at that period, was "The Boston Gazette & Country Journal". It had been published for some time in Boston by Edes & Gill; & was distinguished by the spirit ed, & fearless tone, in which it defended the American cause. The paper obtained, as we may readily suppose, great popularity & wide circulation. Such a publication, of course, could not be continued in Boston, while the town was in the possession of...
of the British. Notwithstanding the avenues between the metropolis and the country were as much as possible closed, Cole found means to escape by night in a boat. Gill, who had less zeal or courage than his partner, remained in Boston, lived in seclusion till the danger was over. When Cole fled from Boston he took with him a press, a few types. With these he established himself at Watertown, where he opened his printing house, continued the publication of the Gazette, was employed as printer by the Provincial Congress, and the General Assembly. Though his facilities for printing were but poor and slender, his zeal and diligence enabled him to surmount all difficulties. "The Boston Gazette & country Journal" was published in Watertown from June 5, 1775, to Oct. 28, 1776, when, the British having evacuated Boston, the editor returned & again established his paper there.

"The printing he executed at Watertown did not, indeed, do much credit to the art; but the work at this time, due at other presses, was not greatly superior. The war broke out suddenly, few of any profession were prepared for the event. All kinds of printing materials had been usually imported from England; even ink for printers had not, in any great quantity, been made in America. This resource was, by the war, cut off; a great scarcity of these articles soon ensued. At that time, there were but three small paper mills in Massachusetts; in New Hampshire, there were none; in Rhode Island, but one, which was out of repair. The paper, which these mills could make, fell far short of the necessary supply. Paper, of course, was extremely scarce; what could be procured was badly manufactured, not having more than half the requisite labour bestowed upon it. It was often taken from the mill wet & unpressed. People had not been in the habit of saving rags, stock for the manufacture of paper was obtained with great difficulty. Every thing like rags was ground up together to make a substitute for paper. This, with stretched linen or woollen types produced miserable printing." Thomas Piot's Way of Printing, I. 343. -- The appearance of Cole's paper, at the time referred to, corresponds to what might be expected from this description.
In this Gazette were published letters of Jonathan
Bentham, in which on the subject of violence the
author declared himself for more itbrance in
matters of public consequence. The publication
of these letters began in the first number of the paper, which was
printed at Natick, continued nearly a year. They were occa-
sionally accompanied with comments, intended to expose the
duplicity of the minister, to keep the public indignation warm.

The political essays of the most spirited characters, exhortations ad-
to the people, were continually appearing in the Gazette, some
of them marked with talent and fairness, some with that heed-
less violence which is always the growth of strong political ex-
citement. It is remarkable, that no account is given in this
paper of the affair at Lexington & Concord on the 19th of April, nor
of the battle of Bunker Hill. Brief allusions are sometimes made
to these events: in July a short statement occurs of the killed
& wounded on both sides at Charlestown on the 17th of June, but with
out comment. It seems difficult to account for the omission of
matters of such deep & interesting interest, as these must have
possessed.

† Gordon P. 34.4.

† The following extract of a letter from a gentleman in America to his friend in Lon-
don, copied from the Gazette for Nov. 6, 1775, is an illustration of the passions, of both the
mutual sent of the times. Occasionally displayed itself: the queen declared: it: the queen declared:

"Tell our dear friend, Dr. P——, who sometimes has his doubts about our firmness,
that America is determined unanimously, a very poor nation excepted, who will probably
soon espouse themselves. Britain, at the expense of three millions, has killed 150
Yankees this campaign, which is £20,000 a head; of these Yankees, Bunker's Hill gained
a mile of ground, half of which she has since lost again, by not taking post at
Mansfield Hill. During the same time, 60,000 children have been born in Amer-
ica. From these data, his excellent mathematical head will easily calculate the
time of expense requisite to hold all ye conquests we make here...

In the hope for April 9, 1776 is the following poem, in reference to the evacua-
tion of Boston: "We hear that last Lord's Day evening, the Rev. Mr. Bridge of
Bingham, preached a most animating discourse to their minds on the 23rd Kings
vii. 9. "Therefore arose a great & dark in the townships, & left their tents, & their houses, their
asses, even the camp as it was, fled for their life. This passage of Scripture is
a good description of the late flight of our ministerial enemies; for they left
their tents, their asses, a number of horses for asse.
The inhabitants of Boston, when they were driven from home and dispersed in the country, had several town meetings in Watertown, which were summoned by means of notifications in the Gazette.

At one of these, Sept. 5, 1775, Mr. William Cooper was chosen representative of Boston in place of the Hon. Samuel Adams, who had been elected to a seat in the council. Another meeting was held Nov. 28, 1775 to choose a representative for Boston in room of the notorious Dr. Church, who had been expelled from the House for attempting to carry on a secret criminal correspondence with the enemy. Committees appointed to manage affairs for the people of Boston, frequently met and transacted their business at Watertown. In 1776, the anniversary of the fifth of March was observed, in the usual form, by the people of Boston at the meeting house in Watertown. Hon. Benjamin Austin, Esq., was moderator of the meeting on this occasion; the Rev. Dr. Cooper offered the prayers; and the Rev. Peter Thacher of Malden delivered an oration on the dangerous tendency of standing armies in time of peace, which is said to have been received with warm universal approbation.

The inhabitants of Watertown bore their part of the losses and burdens of the country at this perilous period. One of their num-

† This oration was printed at Watertown by Edes, & the following fable from Theocritus' was affixed to it for a motto:

Ἀμβροχίαν in pace timidos pacemaker senex.
In hostium clamore subito terruit.
Subeplexat Asino fugere, ne posset capi.
At illis hortus: Dux, num bene mittit
Epidelles imperium victor breathet.
Sanex nescit: Ergo, quid report mea?
Quae serviam, epidelles dum postum mea? Lib. Ι. ΧV.
was killed on the 19th of April; & many others, during the war, either died by sickness in camp, or fell on the field of battle. Early in 1775 they granted money “to encourage the learning of the military art”, bound themselves by covenants to promote in certain specified modes the interests of liberty, collected or secured arms & ammunition, & in general entered heartily into the measures for defence & protection, which were common at that time. They raised their proportion of soldiers, & granted them the usual bounty in addition to the pay they received from the public chest. In the first stage of the great contest, the object of the Americans unquestionably was not independence, but the restoration on just principles of the ancient & peaceful union between the colonies & the mother country. But the natural consequence of open hostilities was to carry the feelings of people rapidly beyond this point; for the absurdity of continuing to profess allegiance to a government against which they were in arms, must have pressed itself on their notice. Indications, not to be mistaken, of

† This was Mr. Joseph Coolidge. † A committee was appointed “to mount the great guns.” This expression refers, I presume, to certain guns by which some British officers came to Westtown to search; but they searched in vain, the pieces being effectually concealed in a barn. At the beginning of the war, there was a depository of arms & military stores, under guised, at the house of Mr. Edward Richardson, who kept an inn at the eastern part of the town, where one is kept now.

‡ In March, 1777, the sum, which had been granted by the town, in this way, to officers & soldiers amounted to £604. At a later date, May 1778, the town voted a further sum of £8 to each of the men that went to the White plains in the year 1776; & that the men that went to the Northward in the year 1776 with Capt. Lord Harrington be allowed a further sum of £11; 13s. 4d. each.
a strong wish for bold and decisive measures to sever the tie of allegiance, which had once lost all its charm, were manifested early in 1776. When the continental congress sounded the feelings of their fellow citizens on this subject, through the medium of the Provincial assemblies, they found themselves anticipated, or at least promptly supported, by the people in the dispositions to take the final step. One of the many instances of this state of feeling we find in the following vote at a town meeting in Watertown on the 20th of May 1776:—"A resolve of the late House of Representatives, relating to the congress of the Thirteen United colonies declaring them independent of Great Britain, being read, the question was put to know the mind of the town, whether they will stand by, or defend the same with their lives & estates; & it passed in the affirmative unanimously."—

Congress had likewise, in May 1776, recommended to the several colonies to frame & adopt such governments, as their circumstances might require. These were to be not temporary regulations, such as had been resorted to before, but so far permanent as take unlimited with respect to time. The subject came before the Massachusetts legislature in September of the same year, & some preparatory measures were adopted. On the 7th of October, the people of Watertown "took into consideration a resolve of the general court of the 17th of Sept. last, relating to a form of government; & after some debate thereon, they voted unanimously that they give their consent that the present House of Representatives, with the council, should form a plan of government for this State, to be laid be-
fore the several towns in the same for their consideration, before it be ratified.”

After the capture of Burgoyne’s army, Watertown was selected as one of the places, at which it was proposed to quarter the officers. This proposal was reasonably resisted by the inhabitants. Taking alarm at the prospect of having such inmates in their houses, at a meeting in Dec. 1777 they declared their opinion “that the quartering the British officers among the inhabitants of Watertown at this time, would be very dangerous to the peace & safety of the town, as well as the publick, and therefore they cannot give their consent thereto.” Some of the people, however, were inclined to furnish accommodations for the officers in their families. To such, the aforesaid vote was intended as a prohibition. It was also communicated to the deputy Quarter Master by the Selectmen. The objection made by the Watertown people on this occasion amounted probably to nothing more than the sepulchre naturally felt by plain sober citizens to having antifaculty strangers in the midst of them. Whether any of the officers were quartered among them, notwithstanding their remonstrances, or some of them were stationed at Angier’s corner in Newton, or other places in the neighborhood.

Jan 17, 1778, the representative of the town was instructed to use his influence to give his aid towards ratifying & confirming the Articles of Confederation & perpetual Union among the United States of America, as agreed upon & proposed by Congress.

†The effort at this time made towards obtaining a Constitution for the States was unsuccessful. See Bradford, Hist. of Mass. from July, 1775 to 1789, p. 117 et seq. The Constitution proposed in 1778 was rejected by Watertown, as it was by a great majority of other towns.
It is time to return to the ecclesiastical affairs of the town, which, in the midst of the momentous political transactions of the period, lost the prominence usually belonging to them in a New England village. Immediately after Mr. Store's death, the town voted, according to the custom of the times, "to set apart a day for fasting and prayer, to seek the Divine presence and direction relating to the settling another Gospel minister." They invited these divines, who had borne the pall at Mr. Store's funeral, to officiate on the occasion. From that time the services of the pulpit were performed by various preachers, engaged from time to time, as they were wanted. Among these was Mr. Samuel Pownsham, who was paid the sum of thirty pounds in full for his preaching. Dr. Cooper, pastor of the church in Brattle Square, Boston, resided in the country on account of the troubles in the metropolis, and preached in Watertown for a considerable time. Mr. Sabian Wheaton was another of these, who supplied the pulpit in this interval.

It was not till Nov. 1777, that any movement was made towards the settlement of a minister. At that time, the town voted unanimously to concur with the church in the choice of Mr. Daniel Adams. He accepted the invitation, and

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+ These were Rev. Mr. Cook of Cambridge (now West Cambridge), Rev. Mr. Bushing of Waltham, Rev. Mr. Clarke of Lexington, Rev. Dr. Appleton of Cambridge, Rev. Mr. Woodman of Weston, Rev. Mr. Merriman of Newton.

+ Feb. 12, 1776, the Selectmen signed an order on the treasurer to pay the Rev. Dr. Samuel Cooper $20 in part for his service in the month of the ministry in Watertown.
was ordained on the 29th of April 1778. In consideration of the extraordinary price of the necessaries of life, he was to have 150 pounds in addition to his salary for the first year. A promise was also given him that such grants should be made, from time to time, as the state of the medocrum or other circumstances might render just and reasonable. At the ordination of Mr. Adams I have been informed, the sermon was preached by the Rev. Mr. Dexter of Sheffield, Mr. Brown of Grantham, and the charge delivered by the Rev. Dr. Appleton of Cambridge. I have not learned who performed the other services of the occasion.

In 1778 Watertown again became the seat of government for a short time. The small pox prevailed in Boston to such a degree, as to excite no little alarm; so it was on that account (as appears by the State Records), that the House of Representatives requested the council to grant them an adjournment. On the 30th of May 1778 they were accordingly adjourned to meet on the next Tuesday, June 2d, at Watertown. There they assembled, and held the remainder of the session. They resumed their sessions at Boston in September 1778.

The settlement of Mr. Adams was regarded by his people as an event of happy promise; but their pleasant hopes were doomed soon to be struck down by the premature death of their pastor. In August following his ordination he fell sick of the dysentery which was then prevalent, and after a distressful illness of about six weeks died on Wednesday the 16th of September, in the thirty-third year of his age. His ministry, consequently, was of less than half-a-year's duration. On the Saturday following his death, he was buried
in the tomb of one of his parishioners, of his funeral sermon was preached by the Rev. Mr. Enos of Medfield from Matt.

He was cut off in the morning of usefulness and hope; his valuable labors were remembered with a melancholy touching interest, for the brevity which God was pleased to assign to them.

The Rev. Daniel Adams was the only son of Elisha Adams Esq. of Medway, where he was born in January 1746. He was of the fifth generation from Henry Adams, a Puritan emigrant, who came from Devonshire, Eng. about the year 1630, and settled in Braintree, now Quincy. He was prepared for college under the tuition of the Rev. Jonathan Townsend of Medfield, and was graduated at Harvard College in 1774. Being then at the age of eighteen, he immediately began the study of theology, which he pursued partly with the Rev. Mr. Bucknam of his native town, and partly with the Rev. Mr. Brown of Dedham. He was received, as a preacher, with general approbation; and about the time when he was called to Watertown, he also had an invitation to settle at Princeton. Short as was his connexion with his people, he won their confidence and attachment in no common degree; and those who now remember him, bear witness to

†To the memory of this man, the late venerable eminent John Adams, the second President of the United States, who was one of his descendants, erected a monument in Quincy, with an inscription. From this inscription the following is an extract: "For memory of Henry Adams, who took his flight from the Dragon Persecution in Devonshire, England, settled with eight sons near Mount Wollaston, One of the sons returned to England; of the others taking some time to explore the country, four removed to Medfield, four to neighboring towns; two to Shrewsbury. One of the sons, Joseph, who lies here at his left hand, remained here, who was an original proprietor in the township of Braintree, incorporated in 1639." See Farms' Genealogical Register.
the great respect, in which his services & character were held. His early death was deeply & sincerely lamented by his parishioners; the kind attention, with which they had treated him, especially during his sickness, was continued to his family after his decease. His preaching is said to have been of the most edifying & impressive character, & inclining the theory questions of polemical theology, dealing chiefly with the truths that belong essentially to the spiritual improvement of the education of men. When the General Court, as before mentioned, met in Watertown in 1776, Mr. Adams was their chaplain; his fervor of love in discharging the duties of that station were long remembered, as evincing the earnestness with which he entered into the public interests of that anxious & trying period. His power as a singer was very remarkable; it is related that at his funeral the choir of singers, whom he had been accustomed to lead from the pulpit, were so much affected, that it was with great difficulty they could proceed in the performance of their part at the solemnity. He left a widow, one son. Another son was born after the father's death. Both his children are now living. During his short ministry, eight were baptized & two admitted to the church. I do not find any notice, that any of his preachings were published. The following obituary notice of Mr. Adams, which is believed to do no more than justice to his memory, appeared in Essex's Boston Gazette for Sept. 28, 1778:

"From Watertown we have the melancholy news of the death of the Rev. Daniel Adams, who, after a most distressing illness of six weeks, resigned his valuable life into the hands of that God who gave it, with the most pious submission, in the 33d year of his age, after having been settled in the ministry only five months. He was the only son of...

One of these is Daniel Adams Esq. of Medfield, who has obligingly furnished me with most of the above-mentioned particulars respecting his father."
Elisha Adams Esq. of Medway, who for a long time represented the town in the General Court. Those, who knew the deceased, knew his many virtues. His public and private character were such as did honor to mankind, to the holy religion he professed, to the sacred orders to which he belonged. From his first appearance, as a preacher, he was almost universally admired. He never perplexed his own nor his hearers' minds with nice metaphysical disquisitions on polemick divinity, but preached, enforced, with peculiar energy, the well-known acknowledged precepts of the New Testament, with such meekness and simplicity as became a disciple of the blessed Jesus. His genius for vocal music was extraordinary; in that part of divine worship, his harmonious voice was heard from the sacred desk with a degree of rapture. The inexpressible grief of a fond wife, mourning the loss of a most agreeable partner; the parental distance of worthy parents, bemoaning the fate of their most engaging son; the undissembled sorrows of a whole town, lamenting the bereavement of their much respected pastor, demand a sympathetic tribute of sorrow from every humane and feeling heart. He has left a little son, too young to feel his irreparable loss.

"To him, 'Tis given to die; 'Tis given to live! Aye, one moment sets us even.
Mourning's his impartial is the milk of heaven."

In Nov. 1778 the town ordered an investigation to be made into the doings of the committee, who were chosen in 1755 to sell the old parsonage & the farm in Princeton, near Wachusett. The persons appointed to enquire into the affair made a report to the town in March 1779, which was ordered to lie on file. This report I have not been able to find, consequently cannot state
the result. Whatever might have been the circumstances, which led to the investigation, no further discussion of the subject seems to have taken place. At the last mentioned meeting, a committee was likewise chosen, to join with some of the inhabitants of Newton in a petition to the General Court, to annex them to Water-town.

In conformity with a resolve of the General Court relating to a new constitution of government for the State, the town on the 24th of May 1779 took the subject into consideration, voted by a large majority against having a new form of government at that time. At the same meeting, the fishery was brought under discussion, of the town seem to have been in doubt what might be the nature or extent of their rights respecting it. Persons were appointed to enquire whether the town had power to let out the fishery; if they had, it was to be leased for one year; if not, the committee were to petition the General Court to grant the power in question, for the benefit of the town. From this notice, we may presume, that the fishery had not been let out before. It probably began to be leased annually about the time when the enquiry, which has just been mentioned, was instituted.

The well known depreciation of the currency at this period was the cause of much embarrassment to farmers. The perplexity and distress occasioned by it are still fresh in the remembrance of many. On the 7th of July 1779 a meeting was held in Water-town in the subject, a committee appointed to take the mot
tes into consideration. They reported in favor of acting in accordance with the resolutions that had recently been passed in Boston, i.e., sending delegates to a convention to be held at Concord, the next week, for the purpose of devising some means of relief. Other measures were recommended, the report was accepted. After the meeting at Concord, prices were fixed by a committee on all the most important articles of traffic, produce, labor etc.; no departure from these prices was to be allowed.

Aug. 23d, 1779 the town appointed two persons to represent them in the convention, which was to be held on the first of the ensuing September at Cambridge, in order to frame a new constitution, or form of government. Subsequently instructions were given to these delegates respecting their attendance at the convention. At the same meeting, delegates were chosen to appear at a meeting to be summoned at Concord, on the first Wednesday of the next October, in order to institute further regulations concerning the currency & the prices of articles.

Since the death of Rev. Mr. Adams, the care of supplying the pulpit had been entrusted to a committee. Among those, whose services were procured at this time were Mr. labor Wheaton, who afterward studied the profession of law, of the now venerable Dr. Prince, the present senior pastor of the First Church in Salem, to whom the cause of science among us owes so much. To him is permitted to enjoy the bland & happy old age of the Christian scholar. On

† See Appendix G.
the 13th of March 1780 a meeting was called to make choice of a minister. Mr. Richard Hetherell Eliot, who had officiated in the pulpit during the winter, was unanimously chosen. As nothing is said of any concurrence between the church society, as separate bodies, on this occasion, perhaps they acted together by one vote. Mr. Eliot, having signified his acceptance of the invitation, was ordained June 21st, 1780. Dr. Atkinson of Cambridge, Rev. Mr. Colet of Waltham is said to have preached the sermon on this occasion. The names of those, who performed the other services, are not remembered. It may give us some idea of the state of the currency at that time, to learn that the town appropriated £1,600 to defray the expenses of the ordination.

In April 1781 the town agreed to establish a poor house upon the south bank of the river, above the bridge. A building was purchased for this purpose, & a vote was passed to move it to the place designated. It would seem that this must have been the first poor house in the town. So long before as May 1764, it had been determined to erect a work house; at that time, however, it was not effected; & when in Jan'ly 1768 the proposal was renewed at a public meeting, it was rejected; nothing more is said of any similar undertaking till the date above stated. At an adjournment of the same meeting, it was voted "that their representative be directed to use his endeavours in the general court that the Tender Act, which was lately repealed, be revived so far as it concerns the Tender". The vote was taken by yeas & nays, & the names of the voters on each side
were entered on the town records. Another attempt was made in March 1782, to have a part of Newton annexed to Watertown. A committee was appointed to confer with the people at Angier's corner on the subject, to join with them, & other inhabitants of Newton, in a petition for this purpose. Nothing appears to have been effected by this movement.

In 1784, a notice occurs of a lottery granted in aid of a plan for enlarging the bridge; & on the 20th of Sept. in that year, the town gave the following pledge: "whereas the General Court have voted a lottery to enlarge the great bridge over Charles River 12 feet, noted that we, the inhabitants of Watertown, will engage to indemnify or save harmless our managers, & that they will agree to take on their own risque their proportionable part of these tickets, that may remain unsold after the expiration of the time that hath or may be allowed by the General Court; provided the managers account with the town for the expenditure of the money raised by said lottery." The attempt to raise money in this way proved a failure; the tickets were not sold, & the lottery was given up. The matter lingered along till 1791, when the town chose a committee "to look into the affairs of the Watertown Bridge lottery, & see what losses the managers have sustained; & soon after they appropriated money to compensate them for these losses, to redeem the tickets, & to pay the charges."

On the 20th of Sept. 1781, the town voted "to choose a committee to join with the several towns, who are desirous of petitioning..."
the general court for a repeal of a late act empowering, or allowing, the town of Boston to exact a toll of persons that supply their market with the necessaries of life.

And in December following, they appointed another committee to apply, in behalf of the town, to the corporation of Harvard College, to lower the price for passing the ferry between the towns of Charlestown and Boston.

Measures were adopted in town meeting, in 1792, to prevent the spread of the small pox. Houses were provided, to which persons infected with that disease by inoculation were to be removed; in case they refused to remove themselves, or their families, to the places thus designated by a committee, then the committee were directed to prosecute them as offenders, at the expense of the town.

The bridge over Charles river had been supported by the joint contributions of Watertown, Waltham, and Weston, the two last mentioned towns having from the time of their incorporation borne their share in this expense. In 1797 and 1798 they both made an effort, by petitions to the legislature, to be liberate from this burden. These petitions were opposed by the people of Watertown, who appointed agents to meet them before the general court. The relief, which these towns claimed, seems not to have been obtained. On the 23 of March 1798, the general court passed an Act authorizing the inhabitants of Weston and Waltham, as well as of Watertown, to regulate the fishery within the limits of the said towns; and the proceeds accruing from this source were to be divided between the three towns, according to the population which each town bore in the expenses of the bridge. This Act...
three towns respectively. This agreement was read to the people of Watertown at a public meeting on the 15th of March 1802, when they voted to accept the contract & place it on record. The dispute was thus adjusted satisfactorily to all parties, & their subsequent proceedings were governed by this contract for several years. At length, by an Act of the General Court, dated Feb. 32. 1816, the right to the fishery was secured & appropriated to Watertown within the limits of the town; of Weston & Waltham were discharged from any further cost or charge towards the support of the bridge over Charles river in Watertown. This is the footing, on which the matter now stands.

The manner in which the property in the pens had been disposed of when the meeting house was finished in 1795, proved the occasion of some difficulty after a lapse of nearly fifty years. The pens had not been purchased by those who occupied them, but had been assigned to the individuals by the town according to the proportion each one had borne in the whole cost of the meeting house. This mode of conveying the pens to the individual owners appears to have been vague & informal; & if in process of time cases occurred which gave rise to the question, whether the property in the pens obtained in this way was of such a nature that it could be transmitted by inheritance, or whether it was limited to the life time of the original owner. The difficulty growing out of this question was probably before the town in May 1795, when they voted "to take counsel concerning the state of the pens in Watertown meeting house." The committee chosen at that time were directed to consult Mr. Parsons & Mr. Dexter, to obtain a written opinion from them on the subject. "Some other gentlemen at the bar" were like-
rise to be consulted. From some cause the business seems to have proceeded very slowly; for it was not till March 1799 that Mr. Parsons & Mr. Dexter communicated their written opinion, in which they said that the original manner of assigning the pens did not appear to them to have the forms "necessary in deeds to create an estate of inheritance," or that the votes of the town alone "could not be legally construed as giving an estate beyond the life of the grantee". In consequence of this opinion from so high a source, in order to obviate all future uncertainty & difficulty, the town passed a vote whereby they "give, grant, & confirm" to the original proprietors, & to their heirs & assigns forever, the pens which they severally drew of hand in the meeting house, excepting those pens which had reverted to the town; & these were in like manner confirmed to the individuals who had purchased them of the town, & to their heirs &c. This vote was in April, 1800.

In 1811 a proposal to build a new meeting house for the town was under discussion. But the committee to whom the subject was referred, reported against the project, & it was abandoned.

The site of the United States Arsenal in Watertown was selected early in 1816 by Maj. Talbot, who was stationed in the vicinity for the purpose of taking the charge of the establishment. In June of the same year, the State of Massachusetts ceded to the United States the jurisdiction usual in such cases over an extent of territory, which should not exceed sixty acres. The work was begun immediately after this cession.
In 1820 the buildings were completed. Mr. Alexander Parish of Boston was employed as architect, and the whole was completed under the superintendence of Maj. Talbot, the first commander of the post. At present, somewhat more than forty acres of land are in possession of the United States at this place. Annew magazine has been erected within the last year. The two magazines are of stone, of the best construction; the other buildings are of brick. There are two large storehouses, two buildings for officers' quarters, two barracks, two workshops, and a few other small buildings. They are placed on the four sides of a parallelogram, which face the cardinal points; the spaces between the buildings being filled by a small fifteen feet in height. The area enclosed is about three hundred and fifty feet by two hundred and eighty feet. The magazines are placed at the distance of several hundred feet from the other buildings. This establishment is both a depot and arsenal of construction.

In May 1817 two hundred dollars were assessed, in addition to the usual tax, for the supply of the pulpit during the ill state of the Rev. Mr. Eliot's health.

The name of Dr. Marshall Spring was so much or so long connected with public interest, both in his profession in civil affairs, that the notice of it may with propriety belong to this narrative. He was born at Watertown Feb. 19, 1741-2, was graduated at Harvard College in 1762, and died on the 10th of Jan. 1813. He was particular in retaining the Arsenal Four изготовлен to the brother-in-law of Maj. Craig, the present respected commander of the post.
aged 76 years. After leaving college, he selected the profession of physic & surgery, to the study of which he devoted himself with assiduity. He resided for a short time at St. Eustatia & then returned to Watertown, where he spent the remainder of his life. He received great assistance from Dr. Josiah Converse, his maternal uncle, & afterward inherited his property. Dr. Jayne became one of the most distinguished physicians in the country; & perhaps no one can be mentioned, in whose judgment & skill a more unreserved confidence was placed. His practice was very extensive, & his house was the resort of great numbers of patients from the neighboring towns. He was remarkable for a peculiar capacity of mind, & for acute observation of human nature. These qualities influenced his medical practice, which is said to have been, in many respects, original, & to have differed from established modes as sometimes to displease him obliquely from his professional brethren. But the extraordinary success, which so often attended his mode of treating diseases, served to vindicate his judgment, secured for him confidence. His strong good sense, clearness of mind, gave him a disgust for whatever savored of pedantry, or emptiness fonnality, in the profession. It was the fortune of Dr. Jayne to be somewhat connected with political affairs. At the time of the Revolution, he was a decided Tory, & thought the attempt of the colonies to gain independence entirely rash & inexpedient. He avowed his opinions on this subject so freely & fearlessly, that it is supposed he would have
been sent out of the country, under the law made for that purpose in 1776, had he not been too important, as a medical man, to be spared. In 1789 he was chosen a member of the Massachusetts Convention on the question concerning the adoption of the constitution of the United States. Dr. Spring was opposed to the constitution, because he deemed it deficient in the principles necessary for strength and permanence. In the great political division of the country at the change of the administration in 1801, he took the side of the predominant party; when reminded, by a political opponent, of the inconsistency between this conduct and his former toastism, he replied that "the voice of the people was as much the voice of God now, as in 1776." He was, for several years, a member of the Executive Council of Massachusetts, and discharged his duties in that station with talent and fidelity. In the sharp encounter of wit, in the steady, vigorous, repartee of free conversation, Dr. Spring is said to have had very few equals. He was highly respected and beloved, till his death, by a numerous circle of friends and associates; and many there are, who will never forget the benevolence of his character, the playful amenity of his temper, and the charm which he spread over social intercourse.

The Rev. Richard P. Eliot died on the 21st of October, 1818, aged 66 years, in the 39th year of his ministry. His funeral sermon was preached by the Rev. Dr. Stearns of Lincoln. He was born at New Haven, Conn. October 8, 1752, & descended in a direct line from the Rev.

†A more ample account of Dr. Spring may be found in Dr. Thacher's American Medical Biography, II. 98.
John Eliot, the memorable apostle to the Indians, whose name
of whose praise will never die in the ecclesiastical history of New
England. Mr. Eliot was fitted for college under the instruction
of the Rev. Mr. Foote, of Mendon, & was graduated at Cambridge
in 1744, being a classmate of Mr. Adams, his predecessor in the
ministry. After leaving college, he taught a school at Woodstock,
Vt., at the same time pursuing the study of divinity under
the direction of the Rev. Mr. Leonard of that place. In 1749 he
was appointed a tutor in Harvard College, & held that office
at the time when he received & accepted the call to settle in
Watertown. He then attracted much attention as a scholar, it is
said to have been surpassed by few in the gifts, graces of good
speaking, & power, which the infirm state of his health, other
causes, withheld him from cultivating in the subsequent part
of his life. Mr. Eliot's theological views were liberal & enlarged.
For the barren & unfruitful, which are sometimes portrayed
as belonging to the counter-received of religion, he had no partiality.
He dwelt with peculiar pleasure on the benevolence of the paternal
character of the Deity, & considered divine truth as present-
ing, in all its aspects, ministering encouragement, no less than
awful solemnity. Metaphysical & ethical subjects were among
his favorite studies; & in these, he is said sometimes to have
displayed no inconsiderable acuteness of discrimination. His
preaching was judicious, evangelical, & for the most part prac-
tical; if his manner generally failed to be interesting or im-
pressive, it should be remembered, that the very feeble condition
of his health precluded, in a great degree, that energy of

The manuscript of this paper I have seen; from the commencement of it
one should infer, that he was settled as a teacher, not as a pastor; it is a
folly:—some other passages I had thought to have given you, if you
had in your thoughts begun; as that in Deut. 18, 7, of that in 2 Cor. 3
20. But this, these might better suit their, yes, the words I have read
do best suit myself:—a pastoral work being always dreaded by me
I could never get inclined to it, nor was looked upon myself as fit
for it.
delivery, which to most hearers is necessary to render even truth attractive. The style, in which his sermons were written, was picturesque, easy, & pure, marked by the good taste of the school of Addison, & free from false ornament & from the artifices of composition. His mind was active, & his feelings occasionally ardent, notwithstanding the depressing influence of a wasted bodily frame; she was peculiarly disposed to interest himself in mechanical inventions, & in certain plans of improvement. His life might almost be regarded as one long disease; when we consider with what a heavy weight constant illness hangs upon the spirit; how it paralyzes resolution, & wears away drop by drop, as it were, the interest which men take in the scenes & engagements of life; can one wonder, or can we find no apology, if he did not accomplish so much, or labor with so effectual force, as these may, to whom good grants the blessings of a sound constitution & good health? His virtues & his piety were of a retiring, quiet character; his disposition was kind & amiable; if he was 

A man of sincere & honest heart. He treated with respect & fairness the feelings of others, & bore suffering & disappointment with accompanying submissiveness. Mr. Eliot was reluctant to commit any of his productions to the press. His published writings, accordingly, are few, but are very respectable compositions, both in manner & matter. They are the following:

The third of these presents a very lucid & judicious view of the nature of a Christian church. as of the characteristics appertains to the ordinance of the Supper. From the last, published about two years before his death, is taken the following extract, which is honorable to the feelings of his breast, as a minister: - "When I look round on the people of my charge, & view them as pilgrims on their passage to a state of recompense of retribution. When I consider that during the space of more than thirty five years I have been with them, in all seasons & in innumerable vicissitudes, have shared in their griefs, sorrows, & adversities, & have experienced their kind attention & affectionate aids. When I have been called to pass through the furnace of afflictions, when I consider how many of my parishioners have already been joined to the congregation of the dead. and soon those, who have been brought up under my ministry, who still continue among the living, must pass into the invisible eternal world, how soon, my ministerial labours must come to a close. & how soon I shall be required by an impartial & suffering Judge to give an account of my stewardship, my feelings are inexpressible!"

There are recorded by Mr. Chiset, during his ministry, 497 baptisms 4118 received to the church.

After the death of Mr. Chiset the pulpit was supplied by various candidates for the ministry. On the 12th of April 1819, the town voted to invite the writer of this narrative to settle with them in vacant. Mr. Chiset left no children, his widow still resides in Watertown. The body of Mr. Chiset was deposited in the vault of John Richardson Esq. His widow still resides in Watertown.
the Gospel ministry, the church having previously, on the 31st of March, made a nomination to that effect. The invitation was accepted, and the ordination took place on the 23d of June, 1819. The introductory prayer was offered by Rev. Dr. Lowell of Boston; Rev. Dr. Ogden of Medford preached the sermon, from 1 Timothy 1, 15; Rev. Dr. Richland, president of Harvard College, offered the ordaining prayer; Rev. Dr. Ripley of Concord delivered the charge; Rev. Mr. Radford of Boston gave the right hand of fellowship; and Rev. Mr. Ripley of Waltham offered the concluding prayer.

In the summer of 1819, the meeting house was enlarged by an addition of 15 feet in width. This enlargement afforded space for the erection of 16 new pews. The alteration was made by persons who entered into a contract for the purpose with a committee appointed by the town.

On a meeting house erected in Watertown by a society of Universalists was dedicated, and the Rev. Russell Storer was installed as their minister. His connection with the society had been dissolved in 1829; on the 18th of April, 1830, the Rev. Mr. Bulkeley, their present pastor, was installed as his successor.

On the 19th of August, 1830, the meeting house erected by a Baptist society in Watertown was dedicated, and the Rev. Mr. Chase was installed as their pastor. A church was formed at the same time.

On the 17th of September, 1830, the inhabitants of Watertown commemorated the completion of the second century from the settlement of the town. An address was delivered at the request of

1 This sermon was printed at the request of the society; it was the last production published by the venerable and eloquent preacher. He died Dec. 12, 1822.

The meeting house erected in Watertown by the Watertown Universalist society was dedicated on the 15th of August, 1827. On the same day the Rev. Russell Storer was installed as pastor. The church was publicly recognised July 23, 1828. The connexion of the Rev. Mr. Storer with the society was dissolved in 1829; on the 15th of May, 1830 the Rev. William J. Bulkeley, their present pastor, was installed.
the Selectmen, religious services adapted to the occasion were performed by Rev. Mr. Appleby of Malden, Mr. Rev. Mr. Dyer, and Rev. Mr. Chase of Watertown.

The humble narrative, which has now been brought to a close, may suggest considerations of some practical importance. The history of a town is indeed but a small item in the broad records of man's doings; so small, that many will regard the interest taken in it as mere antiquarian trifling. But it is not without its use, at least to those who live on the spot, to which the narrative belongs. Our towns are the minute sections of a great community, each of which has an influence of an interest, however inconsiderable, in the welfare of the whole. They are the nurseries of the state, sending forth a continual supply of members to act, to be acted upon, amidst the complicated transactions of the country. These little subdivisions are the elementary parts of that mighty and unwieldy mass, which we call the nation; as in proportion as the parts are made sound and pure, the whole receives a form of more healthy character. In our community and under our institutions, this is peculiarly true. So free and numerous are the channels of intercourse through a body politic, in which men have equal rights, that scarcely the most inconsiderable fragment of society can be said to stand alone. The village has a bearing on the nation, as the nation on the village. The inhabi-

† See Appendix K.
itants of every town, therefore, should feel that they have
relations to sustain, duties to perform, of no unimportant
nature. The sacred interests of knowledge, of rational free-
dom, & of religion they should cherish with the deepest
solicitude of which the heart of man is capable. They
should never forget, that upon the members of every
family, upon the inmates of every home, lies a solemn
responsibility to their country is to God, that the do-
monic establishment is a seminary, which sends forth
its pupils through the land, & the influence of which,
in extent & duration, can scarcely be measured.

The care of education is a precious trust, for which our
towns, each & all, are accountable. While they maintain
a watchful concern in the cause of knowledge, they are
doing good not only to themselves, but to the whole
land. A power is thus put in operation, which seeks
out & draws forth the talents of every portion of the com-
munity, which reaches forth a helping hand to the
minds marked by God for usefulness & distinction, &
calls them to the service of society, or by doing this from
generation to generation perpetuates a race of vigorous &
ensighted guardians of good institutions. It is this which
fans into a bright & beautiful flame the spark of intel-
lect, that might otherwise be smothered, or burn dimly,
in secret places. It is this, which spreads far and wide that enlightened energy of character, upon which must ever rest the strong defence of the high interests of humanity. The memorable example of our fathers, in this respect, is worthy of all praise. scarcely had they felled the forest sufficiently to prepare room for their poor and scattered dwellings, when they turned their thoughts anxiously to the care of education. In the midst of distress and danger, when, it might be supposed, they had enough to do in procuring bread to eat and in defending themselves from the savages, they laid the foundation of our venerable University of schools, the blessings of which are now a rich part of our inheritance. The means of learning took root among the deep foundations of the republic, and grew and flourished with it. We may not forget, that they belong essentially, not to its ornament only, but to its welfare, that they cannot be slighted without peril to all we hold most dear.

It should be remembered, however, that higher interests than those of knowledge are committed, as an inestimable deposit, to every town among us; I mean the interests of morals and religion. Here, too, the state has a claim upon all its parts; for religion belongs to the community, is blessed the community. They make but a poor de-
jective estimate, who treat it merely as concern be-
tween the individual and his God. It is this; but it is
likewise more than this. It is a matter between the mem-
bers of society, as such, a matter in which they have a
strong mutual interest. Religion goes beyond the breast
of the individual, is beyond the family circle. It trav-
els through society, scatters blessings as it goes; it gives
security to rights, to property, to enjoyments; it controls,
if it does not extinguish, the passions from which spring
encroachment and oppression; it acts upon the whole, while
it acts upon the parts; it spreads the broad wing of its
love over the community at large, as well as over your
dwelling. Such views of its agency are too often excluded,
or their importance underrated, by the narrowness of secta-
rian feeling, or in the eagerness of party triumph. The
subject was not regarded thus by our ancestors. They con-
sidered religion as the best friend, ally of their civil
institutions, as the sanctifier, the protector of whatever
they valued most highly in their political privileges.
And they judged rightly. We surely want something to
penetrate the whole mass of society, operate as a restraint
upon that pestilent ambition, which aims only at self-
aggrandizement; so it can but build a triumphal
arch to its own glory, cares not how abject & miserable
are the crowds that gaze upon it. We want something that will give a solemn sanction to sound and wholesome laws, to the sacred institutions of order and justice. We want something that will prevent passion or selfishness from sweeping away the landmarks of venerable principles, that will not suffer licentiousness, under the abused name of freedom, to confound the essential distinctions, which God has instituted in the very nature of human society. The power that will do all this, is to be found only in moral and religious influence, an influence guarded and guided so wisely, that it shall surround us like the air we breathe, vitally important, is felt not by its pressure, but by its refreshing and beneficial agency. None of the shackles, imposed by creeds, or by the spirit of party, can supply the place of this great moral power. The people of every village should feel the solemn obligation of cherishing this guardian of their best possessions; at the same time they should remember that the spirit, mis-called religion, which kindles the wildfire of strife and fanaticism from town to town, is as far from resembling the beneficent agency of true Christianity, as the burning fever is from resembling the healthful and natural action of the functions of the body.

The principles, which have been stated, are the essential
sources of all the good we can wish for our country. These are the support of the privileges of institutions, which make our country worthy of our love. They are inseparably associated with the memory of our fathers, who through successive generations watched with pains care over the church of Christ, & kept a sleepless eye fixed on the blessings of freedom. Whatever there is of honest fame, or virtuous excitement, in their sufferings, deeds, whatever their example affords, to which the nations of the earth point, as to a monument of instruction, a beacon of hope; whatever is registered of their high enterprise, their noble daring, their firm endurance; all these become the nutriment of a consecrated patriotism, when they are regarded as the expression of strong devotedness to the cause of knowledge, of truth, & of piety. It is thus that the feeling becomes a hallowed one, which connects us with the men of former days, men, who have left the impression of their wisdom & valor on their own age, or succeeding ages, who set forth & defended principles the pressure of which is now felt in every fibre of the community; who, in times when the hearts of multitudes quaked within them for fear, looked unmoved on dangers, death, resting on a sublime sense of duty, & in the arm of the mighty God.
In the same elevated spirit the Christian citizen can look forward to the future. His blessings rise to a higher value, & glow with a richer beauty, when he can hope that they will be transmitted to his children's children, encompassed & strengthened by the helps of knowledge & piety. His regard to the public welfare thus acquires something of the beauty of parental affection, blending with its devious & perhaps stern expression the mildness of that feeling, which looks with fond care to coming generations. We should love our country, as Christians & enlightened men. We should show this love, not by hating prevailing other nations, not by idle warping & swarming boasts, not by plunging with mad zeal into the conflicts of party, remembering that if it be truly said -

Faction will freedom, like its shade, pursue,
Yet, like the shadow, proves the substance true,
it is also the awful lesson of history that faction is often the assassin, as well as the companion, of liberty. We must manifest the love for our native land in other & better ways, - by cleaving fast to principles & institutions established by the labors of the wise, & sanctified by the prayers of the pious, - by such a use of our gifts & privileges that those, who are to come after us, may have as much good
s as little evil to tell of us, as we have to tell of our an-
cestors. We must remember, that the good man is the best
patriot, - that fidelity in the use of our extraordinary
blessings will teach us most effectually how to prize it
to preserve the beautiful inheritance transmitted from the
Fathers of New England.
Appendix.

(A.)

The following is a list of the names, with the quantity of land assigned to each, in a "grant of the Newlands at Bevertote Plaines divided as botied out by the Freemen to all the Townsmen then inhabiting, being 106 in number," Feb. 28, 1636.

George Phillips, pastor — forty acres
John Whitney — ten
Thomas Hastings — two
Richard Woodward — six
Robert Betts — one
John Grigs — one
John Simson — four
Charles Chadwick — three
Robert Hardy — one
Henry Goldstone — seven
John Smith, sen. — four
John Simson — two
John Eddy — nine
William Bassam — three
Benjamin Bridges — three
Edmund Sherman — six
William Bridges — five
Gregory Taylor — five
John Costige — five

Daniel Patrick — fourteen acres
Joseph Nesse — two
Ephraim Child — sixteen
Robert Lookerwo — six
Francis Onge — six
John Grig — five
Simon Cure — eighteen
Ed Richard Saltold — thirty
Nathaniel Baker — five
John Richardson — three
George Munnings — four
Henry Bright — three
Nicholas Knapp — six
Richard Sandle — one
John Elliott — four
Francis Smith — eight
John Eaton — six
John Sawers — twenty
William Jenner — ten
John Page — thirteen
Samuel Hoories — five
John Winkle — three
John Goffe — four
Nathaniel Bowman — seven
Brian Pemberton — twelve
Richard Bowne — nine
John Lawrence — three
John Trench — three
Thomas Bakerbrid — eight
Robert Tuck — five
Henry Cuttis — one
Richard Kemball — twelve
John Barnard — ten
Edward Dikes — three
Thomas Bruxes — four
Timothy Hawthorn — two
Gregory Stone — ten
James Gunter — three
John Gunting — ten
Daniel Perse — one
Baradly Windes — six
John Kimsberry — six
Robert Foke — twenty-four
Isaac Stone — eleven
Thomas Smith — two
John Pow — three
Miles Mett — three
John Hayward — seven
Thomas Faulbrick — nine
Samuel Stone — fourteen

Robert Daniel — eight acres
Isaac Miser — four
Edward How — twenty-four
Henry Dening — one
Thomas Mathew — thirty
John Stewers — two
Richard Beere — two
Edmund James — five
John Turren — nine
John Warrin — thirteen
John Batchelor — six
William Knuf — seven
Henry Kemball — six
William Palmer — one
Edmund Lewis — five
John Finch — four
William Swift — five
John Winter — three
Edward Lam — three
John Smith, jun. — one
Roger Wellington — two
Christopher Grant — three
John Nichols — four
John Wright — seven
Foster Parkman — five
John Spring — six
John Warner — seven
Emmanuel White — three
Edward Garfield — seven
William Guttery — three acres
Hugh Mason — three
Thomas Rogers — five
Thomas Bartlett — two
John Daggett — six
Lancrence Waters — four acres
Martin Underwood — two
William Paine — twenty-four
Garrett Church — two
Abram Shaw — ten

Though the number is stated to be 106, it will be found, on counting, to be 108.

(B.)

The confusion in this question arises from the apparently contradictory testimonies of the old writers, and from the vague character of some of their expressions. Dr. Kendall, in the body of his Century Discourse, considers the church in Watertown as the sixth in age, among the Massachusetts churches; but in a note of some length, the fruit of subsequent researches, he assigns to it an earlier date, and is disposed even to regard it as second only to that at Salem. In this last estimate he is, however, undoubtedly in an error. The mistakes of Johnson (Wondersworking Providence) in his arrangement of the churches are more generally acknowledged; if his testimony be set aside, as it probably should be, the opinions which others have built in his authority, as to this point, must fall with it. Mather (Magnal. b. iii. ch. 2) says that Rev. Mr. Phillips & the other settlers at Watertown, on 30 July, 1630, "upon a day set apart for solemn fasting & prayer, the very next month after they came to live, entered
into this holy covenant." He then concludes the covenant at length, and adds that "about forty men then subscribed this instrument in order unto their coalescence into a church-estate." The day here designated was that, which Governor Winthrop had appropriated for fasting and prayer on account of the prevalent sickness, on which Winthrop, Dudley, Johnson, Wilson first entered into church covenant, "to build the foundation of the churches both of Charlestown and afterwards of Boston." (Prince, p. 310, &c.) At the same time Sir Richard Saltonstall, one of the settlement at Watertown, subscribed a covenant. Mather's statement as to the origin of the Watertown church, would seem to be explicit & decisive of the question. But, in a note at the end of Dr. Kendall's discourse, Dr. Holmes, to whose faithful & valuable labors on the early history of this country, high praise is due, has endeavored to show that the transaction to which Mather's account relates, was not the actual formation of a church, but merely an exercise preparatory to that act. His reasoning certainly deserves much consideration, as it is stated with fairness & strength. Yet it does not seem to me entirely satisfactory or convincing. Although, as he remarks, the fast on the 30th of July related not primarily to ecclesiastical matters, but to the prevalent sickness, yet the strong expressions used by the writers, from whom we have the account, certainly seem to imply nothing less
than the actual formation of churches. According to Price, it was considered an important object in keeping the fact, "that such godly persons among them, as know each other, may publicly at the end of their exercise make known their desire of practise the same by solemnly entering into covenant with God to walk in his ways," i.e., through their society consisting of very few, they promised "after to receive in such by confession of faith, as shall appear to be fittingly qualified." This last engagement implies, that they intended from that day to be regarded as an organized church, prepared to receive others into their number. Morton, in relating the same transaction, tells us that their purpose was to seek "for direction and guidance in the solemn enterprise of entering into church fellowship." (New-England's Memorial, Danii; ed. p. 169). Language like this appears decisively to describe the formation of churches; if it were not intended to do so, it is unguardedly ambiguous. Mather introduces his account by remarking, that "they (Mr. Phillips & others of the Watertown settlers) resolved that they would combine into a church fellowship there as their first work," i.e., when he remarks, "in after time they, that grafted unto the church, subscribed a form of the covenant somewhat altered, with a confession of faith annexed unto it," this refers, I conceive, not
te a subsequent process of forming a church, but perhaps to some modifications in their covenant, introduced perhaps to make it more explicit & satisfactory. There is, however, another account given by Mather, which is inconsistent with his own statement, above quoted, as to the date of the Watertown church. He places (book i. ch. 5.) the churches at Charlestown, Dorchester, Boston, Roxbury, & Lynn, before that at Watertown, in order of time. I know not how this inconsistency is to be explained, but by supposing that Mather, in the arrangement of the churches just referred to, followed without examining some erroneous authority, We seem warranted to infer that in the account, which assigns the Watertown church to July 30, 1630, he was more likely to be correct, because in that account a specific date is given for the transaction, connected with the well attested fact of the fast which was observed on that day, whereas in the other account a merely general statement is made of one church following another, without any date assigned to either, except the Charlestown church.

On the whole, I cannot but conclude, that the true date of the formation of the Watertown church is July 30, 1630.

With regard to the relative positions of the first churches in Massachusetts, in order of time, information may be found
The covenant mentioned above as recorded by Mather, into which Mr. Phillips (other entered, which was the foundation of this ancient church of our fathers, is so remarkable for its heathen piety and its entire freedom from a sectarian spirit, that I have thought proper to insert it in this connection. It is as follows:

"July 30, 1630"

"We, whose names are hereunto subscribed, having through God's mercy escaped out of the pollutions of the world, have been taken into the society of his people, with all thankfulnesse do hereby both north and southland acknowledge that his gracious goodness & patience care towards us; yt for further & more full declaration thereof to the present & future ages, have undertaken (for the Promoting of his glory, the church's good, the honour of our blessed Jesus, in our more full free subjection of ourselves & ours under his gracious government in the practice of obedience unto all his holy ordinances & duties, which he hath pleased to prescribe) a long & hazardous voyage from east to west, from Old England in Europe to New England in America; that we may walk before him, & serve him without fear in holiness & righteousness all the days of our lives; & being safely arrived there, thence for onwards peaceably preserved by his special providence, that we may bring forth our intentions into actions, perfect our resolutions in the beginnings of some just & meet executions, we have separated the day above written from all other services, I dedicate it wholly to the Lord in divine employments, for a day of..."
frighting our souls & humbling ourselves before the Lord, to seek
him, & at his hands a way to walk in, by fasting, prayer, that
we might know what was good in his sight; & the Lord was
entreated of us. For in the end of that day, after the finishing
of our publick duties, we do all, before we depart, solemnly
with all our hearts, personally man by man, for ourselves & ours (charg-
ing them before behast of his elect angels, even them that are not
here with us this day, or are yet unborn, that they keep the prom-
ise unblameably, faithfully unto the coming of our Lord Jesus),
promise, enter into a sure covenant with the Lord our God, & before
him with one another, by oath & solemn protestation made, to renounce
all idolatry, superstition, idol-worship, all humane traditions, in-
ventions whatever in the worship of God; & forsaking all evil ways,
do give ourselves wholly unto the Lord Jesus to do him faithful serv-
vice, observing & keeping all his statutes, commands, ordinances in
all matters concerning our reformation, his worship, administra-
tions, ministry, government, & in the carriage of ourselves among
ourselves & one towards another, as he hath prescribed in his holy
word. Further swearing to cleave unto that alone, & the true sense
of meaning thereof, to the utmost of our power, as unto the most clear
light, & infallible rule, & all-sufficient canon, in all things that
concern us in this our way. In witness of all, we do examine in
the presence of God here to set our names or marks, in the day of
year above written"
(G.)

The following is the letter alluded to, taken from the Mass. Hist. Coll. 2d series, vol. 4. p. 171.

"Reverend and dear friends, whom I uniformly love and respect. It doth not a little grieve my spirit to hear what sad and distressing things are reported daily of your tyrannical and persecuting practices in New England, as that you fine, whip, imprison, and put men to death for their consciences. First, you compel such to come into your assemblies, as you know will not go with you in your worship, and then, when they show their dislike thereof or witness against it, then you tyrannise upon your magistrates to punish them for such (as you conceive) their public immorality. Truly, friends, this is your practice of compelling any in matters of worship to do that whereof they are not fully persuaded is to make them sin, for so the apostle (Rom. 14:23) tells us, as many are made hypocrites thereby, conforming in their outward manner for fear of punishment. We pray for you, and wish you prosperity everywhere,"
hope[d] the Lord would have given you so much light & love there, that you might have seen eyes to God's people here, not to practice those courses in a wilderness, which you went so farre to prevent. These error[i]l ways have layed you very low in the hearts of the sa[s]nts. I doe assure you I have heard them pray in the publique assemblies, that the Lord would give you meeke & humble spirits, not to strive so much for uniformity, as to keep the unity of the spirit in the bond of peace.

When I was in Holland about the beginning of the warre, I remember some christians there, that then had serious thoughts of planting in New England, desired me to write to the governor thereof to know if those that differ from you in opinion, yet holding the same foundation in religion, as Anabaptists, Seekers, Antinomians, & the like, might be permitted to live among you; to which I receiv[ed] this short answer from your then governor, Mr. Dudley, God forbid (said he) our love for the truth should be go[n] so cold, that we should tolerate errors; or when (for satisfaction of myself & others) I desired to know your grounds, he referred me to the books written here between the Presbyterians & Independents, which if that had been sufficient, I needed not have sent so farre to understand the reasons of your practice. I hope you do not assume to your...
selves infallibilitie of judgment, when the most learned of the apostles confesseth he knew but in parte & saw but darkely as through a glass. Oh that all those who are brethren, though yet they cannot thinke or speake the same things, might be of one accord in the lord. Now the God of patience & consolation grant you to be thus minded towards one another, after the example of Jesus Christ our blessed Savior, in whose everlasting armes of protection he leaves you who will never leave to be

Your truly of much affectuome friends in the nearest union

Ric. Saltonstall.

For my Reverend & worthy & much esteemed friends, Mr. Cotton & Mr. Wilson, preachers to the church which is at Boston in New-England.

It is proper here to advert to the use, which has been made of the case of Briscoe in a pamphlet entitled "Vindication of the Rights of the Churches of Christ," published at Boston, 1828. The writer considers the statement of Winthrop & Hubbard in this instance as furnishing decisive evidence, that the churches (taking the word in its limited sense, as signifying only the commu-
were regarded as bodies politic, exercised the power of levying a tax for the support of their pastors. It is not necessary here to go into an examination of this position. The arguments, by which the writer attempts to sustain it, have been most satisfactorily refuted in a very able Review of the pamphlet, published in the Christian Examiner for 1828, vol. 5, p. 500 &c. I will only remark, that the writer of the "Vindication" seems to have mistaken the object of Brassco's complaint, which was against the tax itself, not against the power by which it was imposed. The support of the minister had before been drawn from voluntary contributions; when a tax was introduced compelling every man to pay his proportion for this purpose, Brassco found fault with the change, as an offensive and injurious innovation. This was the object of his opposition, which therefore furnishes no evidence in favor of the abovementioned position, since the power of the church to raise money was not the point in debate. It is true that Winthrop, or Hubbard who merely copies Winthrop, speak of Brassco as being grieved because others were taxed, when they "were no members." Much stress is laid on this expression to show that the church, distinctively so called, possessed or exercised the power in question. But the expression, in all probability, was used concerning a relation to the religious society, as such, in Watertown, not to the body of the communicants exclusively. When the
tax was introduced, a payment demanded by the proper authorities of the town, it is probable that Briscoe and others, in the warmth of their resentment, separated themselves from their former connexion, and declared they would have nothing to do with the support of the ministry or of public worship. They therefor considered themselves as "no members," or were angry because the tax was still required of them. It is an extreme jealousy of taxation, or, resistance to a power exercised by the church, which appears in Briscoe's case.

The town records show decisively, that the appropriations for the support of the ministry were made by the town, as such, not by the church, as a distinct body. The tax for this purpose in 1642 (the very year in question) was ordered at a town meeting, in which other town affairs were transacted, such as choosing Selectmen, appointing persons to pack well leather, etc. In 1648 "at a general town meeting, the town granted to Pastor Knolls and Pastor Sherman 120 pounds for the year following, to be equally divided between them, the said sum to be raised by rate made by the seven men," (meaning the Selectmen). There is nowhere in the records an intimation of the church, peculiarly so called, pretending to hold or exercise the power of raising money by tax for the support of their pastors. On the contrary, this is uniformly mentioned as the town's affair, disposed of among other town business.
The body of the Rev. Mr. Sherman was deposited in the old burying ground in Watertown, and a plain monument raised over it which having fallen into decay was rebuilt in 1821. His epitaph is said by the Rev. John Bailey, in a book of records kept by him, to have been written by Mr. Willard, of the Rev. Samuel Willard, who was married to a daughter of Mr. Sherman. He is as follows:

Johannis Shermanni maxi.ma pieta.s, gravi.ta.s, et canoris visi;
in theologiae plurimum versati;
in concionando vere Chrysostomi;
in artibus liberalibus praecipue Mathematicis incomparabilis:
Aquitamensis ecclesiae in Nov. Anglia fidelissimi pastoris:
College Harvrdini inspicientis et socii:
Lui postquam annis plus minus XLV Christo fruit Regina +
in ecclesia fides
Morte matris transmigravit,
et a Christo palmis decoratus est;
A.D. MDCLXXXV Augusti,
Annatis suo LXXXII:
Memorie.

Mather, at the close of his account of Sherman, has bestowed upon him the following epitaph, borrowed with the alteration of the name from its application to another person:

Alt. Pauli Pietas, sic Euclidica Mathesis,
Uno Shermanni condita in Tunmfo.

Immediatly after this word Mr. Bailey, who transcribed this epitaph into his manuscript book, has inserted in a parenthesis the following comment: "i.e. one of the undersigned that steers the ship towards the haven." In thus explaining this Greek word according to its derivation, rather than in its common or obvious sense, he has made it present to the mind a metaphor somewhat striking & pleasing.
It may not be improper to insert here an epitaph on Jonathan Mitchell of Cambridge, written, as I suppose, by the Rev. Mr. Sherman, I am induced to think it to be from his hand, because Hubbard [460] attributes it to "a neighbour minister"; if because it is subscribed with the initials J.S. If it be Sherman's, it may lead us to fear that his philosophy and mathematics had fitted him for a poet; although, if compared with the splendid inscriptions in verse which were common at that period, it will certainly appear very respectable.

Here lies the dearest of his time,
Mitchell expired in his prime,
Who, four years short of forty-seven,
Was found full ripe, approved for heaven;
Was full of prudent zeal of love,
Faith, patience, wisdom from above;
New England's stay, next age's story,
The churches' gem, the college glory.
Angels may speak him, ah! not I,
(Whose worth is above hyperbole.)
But, for our loss, were 't in my power,
I'd weep an everlasting shower.

When Mr. John Bailey came from Ireland to New England, he brought a manuscript book, to which I have already had occasion to refer. In this book he kept a record of all the communions of his church, first in Limerick beginning June 1679; then in Watertown in regular order till he left the town. With these records
are occasionally found some interesting matters. The following notice, while he was in Ireland, is worthy of being transcribed: "The 1st Sacrament was upon the 11th of Oct. 1685 in the evening at Dr. Wilkins. It's now too long a storage to tell all the particular reasons why we had not one sooner: many have been the exercises, trials, vexations we have met with since July this. There hath a plot broken out since then that hath occasioned a world of trouble, 3 some have suffered, as Russell, Essex, Capt. Wetcott, &c., & others are like to suffer: it hath made the papists proud &c., but God will in his own time discover the works of darkness; I say no more of it. We were shutt out of the Abbey by the locking of the gates, & it's said to think we shall never come more into our own place of worship. Then I was advised by the Bishops not to preach; I promised to forbear a while because of such a critical juncture of time: after 3 Sabbaths I beguun again &c. 3 so the Bps. with the broad seal of his court certified to the Mayor, who is very unwilling to do any thing against me, that I did preach such a day, 3 so required the Act of Uniformity to be put in force against me in 3 months imprisonment. I was sent for before the Mayor, Recorder, & other justices, to whom I opened my mind fully: the Recorder was for imprison-ment, but the Mayor was not only willing to forgive what was past, but not to hurt me in promising to for- bear for the future (for he knew I would not promise it), but to assive me for the future, telling me what to
look for if I do not any more. So that news in a sort the very neck of our liberty is broken, for there is little likelyhood of doing any thing in private. This is the saddest day I have seen; all their former orages have hitherto been abortive, nothing fledg'd till this. The deed is performed the thing appointed for me, is yet what this may come to I know not; but there is just ground of fear, because all things everywhere go down the wind." Again he writes: "The Sacrament was on Jan. 13. 1684 in the morning at Mr. W's. 46. I was at one if clock to preach in the Irish temple; but I have now nothing to say to this day, except, for I was imprisoned at the afternoon, so I suppose it may be the last Sacrament is may give: many things were said at the Table, which I now being under confinement forbear to repeat." The next record, Oct. 6. 1686, speaks of his arrival in New England, of his being "set apart for the church in Watertown." From this time notices follow in a regular series, of all the communicions of the church in Watertown while he was with them. He gives the heads of his sermons or remarks on these occasions, is is so particular as to notice the weather, other minute circumstances. He speaks frequently of the communicion being attended by numbers of people from the neighboring, even distant, towns. At one time, he says, they were "so many, that they put us hard to it to get elements sufficient." Mr. Bayley seems to have used this book as a depository for his notes about his private matter, as well as ecclesiastical affairs. It contains the epitaphs upon his wife, who died as was buried in Watertown.
town, as upon his brother Thomas. They were written by Mr. M-—probably the Rev. Joshua Moody, of the First Church in Boston,—as follows:

Pious Lydia, made of given by God,
as a most meet help to John Bailey,
Minister of the Gospel.
Good betimes,—Best at last,
Lived by faith,—Died in grace,
Went off singing,—Left us weeping,
Walked with God till translated in the 39 year of her age, April 16, 1691.
Read her epitaph in Prov. XXXI. 10, 11, 12, 28, 29, 30, 31.

Here lies the precious dust of Thomas Bailey
A painful preacher
An exemplary lives
A tender husband
A careful father
A brother for adversity
A faithful friend

A good copy for all Survivors.
Aged 35 years.
He slept in Jesus the 21st of January, 1688.

Among the curious medley contained in this book are some memorandum of Mr. Bailey's expenses; at the end of one of these accounts he exclaims—"I'll proceed no further,—it's enough to make a man mad to take notice of daily expenses," &c.
The following entry among his marriage records is worth of
notice: "There was by the General Assembly, sitting in October
1692, an order made for Ministers marrying, as well as
Justices of the peace, which hath encouraged me to do it at the
impostunity of friends." I.e., Hutchinson says that, among our ancestors,
there was no instance of marriage by a clergyman, during their char-
ters; but it was always done by a magistrate, or by persons specially
appointed for that purpose, who were confined to particular towns
or districts. If a minister happened to be present, he was desired

It may be well to take notice here, that in a blank leaf of
Mr. Bailey's book, "Man, chief end to glorify God," presented to
the Man. Historical Society, there is the following memorandum
respecting his descendants: "Now living of his offspring in Boston
two great grand children, namely Sarah Ballard & Abigail Wil-
lis, & three great-great-grandchildren, namely Charles Willis, Jr.,
Nathaniel Willis, & Abigail Willis. May 28, 1779."

This report, as then presented, respecting both the ministry & the
meeting-house, stands in the town records as follows:

Whereas in a general Town Meeting of the inhabitants of
Watertown, upon the 27th of December last, it was voted that mat-
ters of difference relating to the settling of a minister & the plac-
ing of the Meeting-house, should be left to the determination
of a committee, to be chosen by the Governor & Council: And ther-
as upon the application of Mr. Wm. Bond & Lieut. Benja. Gayfield, the Govenors & Council were pleased to nominate us the subscribers to be a committee for the ends aforesaid: We do advise & determine, that forasmuch as you have once again called the Rev. Mr. Henry Gibbs to labour in the Lord's vineyard at Watertown which he has so far accepted as to spend some years with you, in which time yourselves & others have had plentiful experience of his ability & real worth, that therefore you do your endeavours that he may speedily be fixed among you in the work & office of the ministry.

And whereas there has been of a long time, ever since the dayes of your blessed pastor Phillips, an earnest contending about the place of meeting for the publick worship of God, having heard & duly weighed the allegations of both parties in your publick meeting, & considering the remotness of the most of your inhabitants from the place where the meeting house now stands, our advice & determination in that matter is, that within the space of four years next coming there be a meeting house erected in your town on a Knoll of ground lying between the house of the widow Stevens & Whitney's hill, to be the place of meeting towards which God for the whole town. And if in the mean time, the ministers see cause to dwell in the house where the Rev. Mr. John Bangly dwelled, the town pay rent to the proprietors, as

+ The spot thus described by the committee was in one of the angles formed by the intersection of two roads near the houses of Mr. Charles Whitney & Mr. Joel Pierce, a place sometimes called the four corners. It is now remembered in the town, that a meeting house was said to have once stood there.
No.

By the order of the Court in 1700, it would seem, all the inhabitants of the town (except "the farmers") were required to choose which of the two places of worship they would support, and then sign their names to an obligation for that purpose. The names of those who subscribed for the support of the Old meeting house, were as follows:

J. Hammond, Sen.
R. Norcross
I. Stone
N. Bardham
J. Stratton, Sen.
J. Goddridge, Sen.
N. Bright
J. Mason
F. Wellington
W. Bond
F. Bond
J. Beers
J. Godly, Sen.
J. Train
W. Shattuck
S. Jennings
J. Stratton, Jun.
R. Goddard
R. Wight
J. Goddard
R. Spring
J. Fiske
T. Train
R. Goddridge
D. Benjamin
D. Smith
D. Fiske
E. Goddard
R. Beers
A. Benjamin
G. Goddridge
J. Dix, Sen.
G. Lawrence
D. Church
T. Whitney
S. Hastings
J. Bacon
J. Childs
J. Stone
J. Godly
J. Godly
E. Whitney
E. Maddock
E. Bond.
The names of those who subscribed for a meeting house, were as follows:

J. Warren, Sen.
J. Cook, Sen.
J. Morse, Sen.
J. Barnard, Sen.
H. Libbey, Sen.
J. Paris
C. Church
E. Putnam, Sen.
S. Cook
E. Morse
J. Morse, Jun.
G. Brown
S. Phillips
J. Warren, the Capt., son
B. Bliss
B. Whitney
N. Stevens
J. Wellington, Sen. for his land in Watertown.
D. Harrington
B. Garfield
Justice Phillips
A. Gale.

I have been informed, that the monument now standing over the remains of Mr. Gibbs, and his wife, was erected by Rev. Dr. A[theron], of Cambridge, who, as has been said, married their daughter. If this be true, it is probable that the following epitaphs, inscribed on the monument, were written by him.

Hoc
Deposita sunt reliquiae viri
were venerandi
Henrici Gibbs, Ecclesiae Christi
and Aquitanienses Pastoris
vigilantissimi,
Dietate fulgenti, conditione non
mediocri, gravitati singulari
spectatissimi:
Peritia in divinis, prudentia in humanis.
accutatum in concionibus, copiâ in Precibus
proceminentis:
Luni per cœnnas vitae dolorosae mortis
requiem tandem inventit.
die Octobris 21. Anno Domini MDCCXXIII.
Actatis once LVI.

He
Eiam deponentur corpus Mercy Gibbs
Conjugis once dilectissimæ.
Præcipitant in Domin 24. Januarias
Anno Domini MDCCXVI.
Actatis once XLI.

It may be interesting to come to present, somewhat more
in detail, the doings of the town on this subject. There-
post mentioned in the narrative, after a long preamble, rec-
commended the following resolves:

"To. That we highly approve of the late resolutions of the
merchants of the town of Boston, or elsewhere in this State,
dalso of the doings of the said town of Boston, & their propos-
al for calling a convention at Boston, in the county of the
place, on the 1st day of this instant July, for the purpose of de-
rising ways & means for lowering the prices of all the neces
sory articles of life, both foreign & domestic, for the effectually appreciating our currency. 2st. that the town will by their committee meet at Concord on the 1st of July next, for the purpose aforesaid. 3st. that, in order to cooperate forthwith with the merchants in their glorious attempt for the lowering the prices of every necessary of life, it is resolved that the produce of our respective farms shall not advance in price in the least degree from what they now are, upon condition the late resolution of the merchants respecting foreign articles shall continue; but the same shall lower in the same proportion as foreign articles do. 4st. that we will use our utmost exertions that the several mechanics in this town lower in like proportion; in order that this vote be carried into complete execution, voted 4st. that a committee of seven be chosen, whose business it shall be to ascertain, as nearly as may be, the prices of foreign & domestic articles, to determine what prospect they ought in equity to bear each to the other, to publish their doings monthly, cause the same to be posted at the meeting house & other places of publick resort in the town, which shall regulate the prices of all the articles mentioned in said notification for the time therein specified: And if any person or persons shall be so base, or so sense of honor out, love of their country, or their own interest, as to mo-
late in the least degree the true intent or meaning of this resolution, by selling their produce at a higher price than established by said committee, from time to time, said person or persons so offending shall be deemed enemies to their country, charged as such by the town-clerk, for six months after, at every publick meeting of the town: this resolution to hold good until the State at large shall have adopted some permanent mode of regulating the same. 54. that the Selectmen be directed, without loss of time, to transmit copies of the proceedings of this meeting to the towns of Newton & Waltham, praying them to adopt some such method, in order that we may be mutually assisting in the only feasible was possible, that we can think of, for the appreciating our currency, thereby rendering our independence sure, securing ours long prosperity peace, liberty & safety.

On the 26th of July 1779, the resolves passed in the convention at Concord were accepted & approved by Watertown, a committee was appointed "to regulate & settle the prices of such articles as may be thought proper." This committee soon after reported a list of prices for articles in addition to those agreed upon at Concord. "Hay smilk in Boston market" were exempted from the regulation. The following is the list of prices, as given in the town records:

"For the Innholders: - a dinner 18s. - horse keeping 2s. night"
170s. - oats per quarter 5s. - punch per bowl 30s. - W. Ind. slipper
per mrg 12s. - yoke of oxen per night at English hay 18s.

Blacksmith.
Narrow axe - £7:10
Shoeing a horse nailed with refined iron 2 1/2 steel
Shoeing oxen in the same manner - £10:0

Mechanics finding themselves.
per day - 72s.
do. 2 formal - 52s.

Saddler.
best saddle complete - £70.
best curb'd bridle - £12.
best single rein'd do. - £6.

Leather Dresser.
best sheep's work boots - 22s. 6d.
best distressed leather dressed sheepskins single - 56s. 3d.

Boating from Boston.
per boat coach - £18:15
per horsehead - 25s.
per burrell - 7s. 6d.

Barber.
shaving - 3s.

Hatter.
best beaver hat - £40.
best felt hat - £4.
Joiner—
common mahogany desk—£20.
de round top case drawers—£130.
de four foot table—£27.

Sawyer—
carrying calf skins—£2.
de a hide—

Tallow Chandler—
candles per doz—180.
hard soap per lb—100.
soap per barrel—£15.

Quart mugs per doz—50s.
de single—5s.

Butcher—
rare hides per doz—3s.
best tallow per doz—9s.

Flax per bushel—12s.
Potatoes per peck—14s.
milk per quart—2s. 6d. per bushel—12s.
bread per bushel—£4 10s. malt per bushel—£4 10s.

Horse hire per mile 5s. Coach hire per mile 5s. All articles of European manufactures at the same rates, that shall be offered to them by the town of Boston.

A committee was likewise chosen to carry into effectual rigour the proceedings of the convention at Concord.

Ke.

It may not be without use to subjoin to the narrative a brief account of the town at the present time. It is 6½ miles from Boston. Watertown is bounded on the north by West Cambridge, on the east by Somerville, on the south by Charlestown river, by Newton, and on the west by Waltham. It is pleasantly situated on the Charles river, which in its beautiful windings decorates the scenery, at the same time that it confers...
of territory. Watertown is one of the smallest towns in Massachusetts, containing only 3833 7/10 acres, including land and water, as will appear from the following result of a survey taken by Mr. John G. Hoden of Boston:

- Half of Charles river, length 375 chains by 2 chains wide: 7 5/10 acres
- Part of Fresh Pond: 58 5/10 acres
- Small stream and Mill pond: 3 acres

Total: 136 7/10 acres

Amount of land including roads: 3697 1/10 acres
Water within the lines: 136 7/10 acres
Whole contents within the lines: 3833 7/10 acres

The soil of Watertown is in general remarkably good. A portion of the southeastern extremity of the town is sandy, poor, barren; but, with this exception, the land is among the best and most productive in the Commonwealth. The soil consists, for the most part, of black loam, having a sub- stratum of beach earth, so that it suffers but little comparatively from drought in summer. There is very little woodland in the town, nearly all the soil being cleared and cultivated. A large proportion of the inhabitants,

I have been informed that there is a town smaller than Watertown,
comprising nearly all those who occupy the north part of the town, are employed in agriculture, their farms are under very good cultivation. The usual productions of the villages in the vicinity of Boston are found here in abundance, and a large supply is furnished for the market of the city. There are a few country seats, beautifully situated, in a state of high improved cultivation.

A branch of business, which has been of considerable importance, is the fishery of Charles river. It is annually let out by the town for the highest sum that can be obtained. Several years ago, it produced a revenue of between 600 & 800 dollars a year; now it is much less profitable, being commonly let out for 250 & 300 dollars a year. The shad fishery is the only one of much value; the number of that kind of fish taken in the river is considerably less, than it was 40 or 50 years since. One goes further back, the contrast is still greater. Wood, describing Watertown about 150 years ago, speaks of "the great store of shads & alewives," then says that "the inhabitants in two tides have gotten one hundred thousand of these fishes." New England's Prospect, p. 46.

There are two paper mills in the town: at one of them only brown paper is made; at the other, besides brown paper,
they make printing paper, candle paper, glass paper &c.; each of these mills manufactures, on an average, 150 reams per week. There are also two manufactories of cloth. "The Waterford Woollen Factory Company" has an establishment near the bridge; it manufactures broadcloths & cassimeres, employs from 30 to 35 hands, turns out about 250 yards per week. "The Bernis Manufacturing Company" (incorporated in 1827) has a much larger establishment, about a mile above the bridge; it consists of two factories, a Woollen Factory which manufactures about 2500 yards of satinet per week, & a Cotton Factory, which spins 30,000 lbs. of satinet, & makes about 2000 bolts of cotton cloth per annum.

The town has four public schools. Two of these are kept the whole year, one by a male teacher, the other by a female. The other two are taught by masters in the winter, & by female teachers in the summer. The number of children in all these schools is, on an average, about 240. There is one flourishing private school in the town; several at which reading & spelling are taught to little children. In December 1829 a Lyceum was established, at a meeting of the inhabitants called for that purpose, & a course of lectures was given, which lasted till the end of April; by a regulation of the society, the lectures or other exercises are to continue six months from the 1st of November, being suspended
during the summer months. Connected with the Lyceum is a scientific and miscellaneous library; there are two libraries besides this—one a Religious Library, the other a Juvenile Library to which all the children in the town have access.

There are three meeting-houses within the limits of the town; one for Congregationalists, one for Universalists, and one for Baptists.

The number of inhabitants has not increased so rapidly in Watertown as in many other places. There has been, however, continually a gradual increase. The following statements exhibit, I believe, the most complete account that can be had of the population of Watertown at different periods. All these, except the census taken the present year, were collected and furnished to me by the Rev. Dr. Freeman, Senior Pastor of King's Chapel, Boston, a man, which cannot be mentioned without the remembrance of highly valued services in the cause of pure doctrinal religion, and of an old age ripe in wisdom and in Christian virtue.

<table>
<thead>
<tr>
<th>Number of Negro Slaves in 1754, sixteen years upwards:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
</tr>
<tr>
<td>Females</td>
</tr>
<tr>
<td>Whole number</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Census ordered in 1763, taken in 1764.</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of houses</td>
</tr>
<tr>
<td>No. of families</td>
</tr>
<tr>
<td>No. of males under 16</td>
</tr>
<tr>
<td>No. of females under 16</td>
</tr>
<tr>
<td>No. of males above 16</td>
</tr>
<tr>
<td>No. of females above 16</td>
</tr>
<tr>
<td>No. of Negroes</td>
</tr>
<tr>
<td>Whole no. of souls</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Census taken March, 1776</th>
<th>Census of 1800</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of whites</td>
<td>1207</td>
</tr>
<tr>
<td>1057</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Valuation of 1778</td>
<td></td>
</tr>
<tr>
<td>No. of Rots</td>
<td>210</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Valuation of 1781</td>
<td></td>
</tr>
<tr>
<td>No. of Rots</td>
<td>222</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Censuses of 1783</td>
<td></td>
</tr>
<tr>
<td>No. of whites</td>
<td>771</td>
</tr>
<tr>
<td>No. of blacks</td>
<td>9</td>
</tr>
<tr>
<td>No. of souls</td>
<td>780</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Valuation of 1784</td>
<td></td>
</tr>
<tr>
<td>No. of Rots</td>
<td>256</td>
</tr>
<tr>
<td>Supported by the town</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Census of 1790.</td>
<td></td>
</tr>
<tr>
<td>No. of families</td>
<td>164</td>
</tr>
<tr>
<td>Free white males, 16-26</td>
<td>219</td>
</tr>
<tr>
<td>Free white males under 16</td>
<td>250</td>
</tr>
<tr>
<td>Free white females</td>
<td>511</td>
</tr>
<tr>
<td>All other free persons</td>
<td>41</td>
</tr>
<tr>
<td>Total</td>
<td>7091</td>
</tr>
</tbody>
</table>

| Free white males under 10 years | 184 |
| Free white males of 10-16       | 96  |
| Free white males of 16-26        | 133 |
| Free white males of 26-45         | 113 |
| Free white males of 45-64         | 27  |
| Free white females under 10 years | 196 |
| Free white females of 10-16       | 83  |
| Free white females of 16-26        | 101 |
| Free white females of 26-45         | 116 |
| Free white females of 45-64         | 93  |
| Other free persons, except Indians not taxed | 5 |
| Total                           | 1207 |

<table>
<thead>
<tr>
<th>Census of 1810.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Free white males under 10 years</td>
</tr>
<tr>
<td>of 10-16</td>
</tr>
<tr>
<td>of 16-26</td>
</tr>
<tr>
<td>of 26-45</td>
</tr>
<tr>
<td>of 45 years and upwards</td>
</tr>
<tr>
<td>Free white females under 10 years</td>
</tr>
<tr>
<td>of 10-16</td>
</tr>
<tr>
<td>of 16-26</td>
</tr>
<tr>
<td>of 26-45</td>
</tr>
<tr>
<td>of 45 years and upwards</td>
</tr>
<tr>
<td>Other free persons, except Indians not taxed</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>
### Census of 1820

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Free white males under 10 years</td>
<td>213</td>
</tr>
<tr>
<td>of 10 to 16</td>
<td>102</td>
</tr>
<tr>
<td>between 16 and 18</td>
<td>27</td>
</tr>
<tr>
<td>of 19 to 26</td>
<td>178</td>
</tr>
<tr>
<td>of 27 to 45</td>
<td>192</td>
</tr>
<tr>
<td>of 46 to 60+</td>
<td>98</td>
</tr>
<tr>
<td>Free white females under 10 years</td>
<td>166</td>
</tr>
<tr>
<td>of 10 to 16</td>
<td>116</td>
</tr>
<tr>
<td>of 16 to 26</td>
<td>177</td>
</tr>
<tr>
<td>of 27 to 45</td>
<td>165</td>
</tr>
<tr>
<td>of 46 to 60+</td>
<td>102</td>
</tr>
<tr>
<td>Foreigners not naturalized</td>
<td>57</td>
</tr>
<tr>
<td>Persons engaged in agriculture</td>
<td>145</td>
</tr>
<tr>
<td>Persons engaged in commerce</td>
<td>13</td>
</tr>
<tr>
<td>Persons engaged in manufactures</td>
<td>179</td>
</tr>
<tr>
<td>Free colored males under 10 years</td>
<td>0</td>
</tr>
<tr>
<td>of 10 to 16</td>
<td>1</td>
</tr>
<tr>
<td>of 17 to 26</td>
<td>2</td>
</tr>
<tr>
<td>of 27 to 45</td>
<td>2</td>
</tr>
<tr>
<td>of 46 to 60+</td>
<td></td>
</tr>
<tr>
<td>Free colored females under 10 years</td>
<td>1</td>
</tr>
<tr>
<td>of 10 to 16</td>
<td>2</td>
</tr>
<tr>
<td>of 17 to 26</td>
<td>1</td>
</tr>
<tr>
<td>of 27 to 45</td>
<td></td>
</tr>
<tr>
<td>of 46 to 60+</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1518</strong></td>
</tr>
</tbody>
</table>

### Census of 1830

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of females under 5 years</td>
<td>101</td>
</tr>
<tr>
<td>between 5 to 10</td>
<td>94</td>
</tr>
<tr>
<td>between 11 to 15</td>
<td>75</td>
</tr>
<tr>
<td>between 16 to 20</td>
<td>86</td>
</tr>
<tr>
<td>between 20 to 25</td>
<td>216</td>
</tr>
<tr>
<td>between 25 to 30</td>
<td>100</td>
</tr>
<tr>
<td>between 30 to 35</td>
<td>64</td>
</tr>
<tr>
<td>between 35 to 40</td>
<td>35</td>
</tr>
<tr>
<td>between 40 to 45</td>
<td>25</td>
</tr>
<tr>
<td>between 45 to 50</td>
<td>15</td>
</tr>
<tr>
<td>No. of females under 5 years</td>
<td>100</td>
</tr>
<tr>
<td>between 5 to 10</td>
<td>100</td>
</tr>
<tr>
<td>between 11 to 15</td>
<td>80</td>
</tr>
<tr>
<td>between 16 to 20</td>
<td>93</td>
</tr>
<tr>
<td>between 20 to 25</td>
<td>177</td>
</tr>
<tr>
<td>between 25 to 30</td>
<td>114</td>
</tr>
<tr>
<td>between 30 to 35</td>
<td>52</td>
</tr>
<tr>
<td>between 35 to 40</td>
<td>50</td>
</tr>
<tr>
<td>between 40 to 45</td>
<td>35</td>
</tr>
<tr>
<td>between 45 to 50</td>
<td>14</td>
</tr>
<tr>
<td>between 50 to 60+</td>
<td>3</td>
</tr>
<tr>
<td>between 50 to 65+</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1643</strong></td>
</tr>
</tbody>
</table>

In addition to the above statements of population, it should be mentioned that in the book of church records kept by the Rev. Mr.
Angier, as mentioned in the course of this narrative, there is from the following notice, viz. "180 families in Watertown in April 1739." This seems a much larger number of families than might be expected at so early a period; but it should be remembered that this was before Waltham was separated from Watertown, that consequently the families in both towns were included in the estimate.

Within a few years two new roads from Watertown to Boston have been constructed or opened. One runs to Leambridge, New West Boston bridge, it was finished in 1824. The other, a passage to Boston over the Western Avenue, or the Mill Dam (as it is sometimes called), was finished in 1824. The latter road takes nearly the same direction with one which many years ago was projected by Rev. Mr. Eliot & others, but which at that time failed of being accomplished, from unfavorable circumstances, or because the plan was premature. Almost all the travel, through & from Watertown to Boston is now performed on these new roads, the old road through Cambridge being much less frequented than formerly.

Until a recent period, it had been the custom to transport the town's poor by placing them at board, wherever the cheapest terms could be obtained. But within a few years, buildings have been purchased in the town for an almshouse, to which is annexed a farm of good land.
the poor supported by the town are near placed there. The establishment is under the care of overseers appointed by the town, and is well & carefully regulated.
Dr. Francis
Act of Watertown