

that committee. To his courageous acceptance of responsibility and his strong financial support the friends of the school largely attribute its rescue from pecuniary embarrassment and its subsequent remarkable development. By a vote of the corporation in 1889, when he retired from the office of treasurer, Mr. Cummings' name was applied, in perpetuity, to the Laboratories of Mining Engineering and Metallurgy, in recognition of his services.

Mr. Cummings' remarkable disinterestedness in public life, his severe integrity, combined with great kindness in personal intercourse, his powerful intellectual grasp and strong Scotch-American sense have made him one of the most useful citizens of his native Commonwealth.

CHAPTER XXXII.

SHIRLEY.

BY REV. JOSEPH CRRHORE.

SHIRLEY was originally a part of Groton. It was set off from the parent town and incorporated as a district of the Province of Massachusetts by an act of the General Court at its session in January, 1753. Six years previously, at the March meeting of the town of Groton, the following petition, signed by John Whitney and thirty-two others, asking for the separation, was presented:

"To the inhabitants of the town of Groton, assembled in town-meeting on the first day of March, 1747:

"The petition of us, the subscribers, being all inhabitants of the town of Groton, aforesaid, humbly sheweth that your petitioners all live in the extreme parts of the town, and by that means are incapacitated to attend public worship constantly, either ourselves or families; and being sensible of our being set off in order for a precinct will be of great service to us, we desire that we may be set off by the bounds, viz., beginning at the mouth of the Squannacook river, and so run up said river till it cometh to Townsend line, and then by Townsend and Lunenburg lines till it cometh to Groton southwest corner, and so by the south line in said town until it cometh to Lancaster (Nashua) river, and then run down said river till it cometh to Harvard corner, and then about a mile on Harvard north line, and then turn to the north and run to the waste brook in Olicora (Oaurca or Nonacacous) farm, where people generally pass over, and from thence to the mouth of Squannacook river, where we first began; and your petitioners as bound in duty will ever pray, etc. John Whitney, John Williams, David Gould, John Kelsey, Phineas Bart, Joseph Wilcox, Thomas Laughton, James Patterson, Jonathan Gould, Robert Henry, John Williams, Jr., Jacob Williams, William Farwell, Jonas Longley, Oliver Farwell, Isaac Holden, Jarathmael Powers, Philemon Holden, Stephen Holden, Jr., William Simonds, William Preston, William Williams, Henry Farwell, Isaiah Farwell, John Russell, James Park, Daniel Page, Joseph Dodge, Moses Bennett, Jr., Caleb Bartlett, Francis Harris, Calub Holden, Husakiah Sawtell."

The petition was read "at the anniversary meeting in Groton, March 1, 1747, and the prayer thereof granted, except the land on the easterly side of Lancaster (Nashua) river." A delay of nearly six years occurred after this action of Groton consenting to the division before an act of incorporation was obtained from the General Court. This was passed and ap-

proved at its session in January, 1753. A small addition to the territory embraced in this act was made on the southern line by the Legislature of 1765, and a few changes have been made since that date, the most important of which was in 1871, when all that part on the east of the Nashua River was taken for the new town of Ayer. As at present constituted, it contains an area of about sixteen and a half square miles, and is quite irregular in form. From its extreme north point to its southern line it is seven and one-half miles, and its greatest width four miles. The Squannacook River bounds it north and east, runs southeasterly from the Townsend line on the west to near the centre of its eastern line, making the extreme north an acute angle. Groton joins it on the north, Groton, Ayer and Harvard on the east, Lancaster on the south, Lunenburg and Townsend on the west. Its distance from Boston is thirty-eight miles. The name of Shirley was given it in honor of William Shirley, Governor of the Province of Massachusetts at the time of its incorporation.

The first meeting of the district after the act of incorporation was held March 1, 1753. The warrant calling this meeting reads as follows:

"Middlesex, SS. To Nathaniel Harris, in Shirley, in the District of Groton, in said County of Middlesex. Greeting:

"By virtue of the power and authority given to me, the subscriber, by an act of the Great and General Court of Massachusetts Bay, in New England, for dividing the Town of Groton, and making a District by the name of Shirley, to call the first meeting of the inhabitants of said district, you are hereby required, in his majesty's name, to warn and give notice to all freeholders and other inhabitants qualified by law to vote in Town, District and Parish meetings to assemble and meet at Mr. John Whitney's in said Shirley on the first day of March next at nine of the clock in the Forenoon.

"First to choose a moderator to manage said meeting.

"2d. To choose all such officers for said district as other towns by law are enjoined to choose at their annual meeting.

"3d. To conclude where the next district meeting shall be held, and make due return of your doings herein, to myself, at or before nine of the clock of the above said day. Given under my hand and seal at Shirley this fifth day of February, A.D. 1753, in the 24th year of his Majesty's reign. JOHN WHITNEY."

The officers chosen at this meeting were a moderator, town clerk, selectmen, assessors, constable, highway surveyors, tithingmen, sealer of weights and measures, sealer of leather, fence-viewers, field-drivers, carer for swine, deer-reeves, surveyor of lumber, pound-keeper. The number of inhabitants at this time is not definitely known, but it is thought to have been about 400. In 1800 the population was 718; in 1860 it was 1460. But in 1871 the incorporation of the town of Ayer took a part of its territory and reduced its population. The present number is about 1500. The property valuation rises a little above \$300,000, and the annual products above \$200,000. From 1875 to 1885 there was a decrease of its manufacturing industries from forty-two to eighteen, caused by the fluctuations and depression in the various branches pursued. A gradual recovery from this condition is now being witnessed from year to year, and the water privileges, yet unused, together

with the facilities for transportation and the natural attractions of the place, which in beauty of scenery and healthiness of location is excelled by few, should render the full return of its former activity and prosperity a matter of but a few years.

The first settlement made within the territory included in the district was about 1720, and the first farms cleared and occupied were in the northern part.

The soil presents some features quite distinct from that of the neighboring towns. Along the rivers there are large tracts of intervale land that are excellent for tillage, and that yield large harvests to reward the faithful cultivator; and upon the higher lands there are many valuable farms. There is also much woodland covered with oak, walnut, chestnut, birch, maple and pine. Running through a part of the town is an extensive range of coarse slate, which begins in Boylston and continues through Lancaster, Harvard and Shirley to Pepperell. There is a large acreage of light, sandy soil. But the most important feature, and one that adds much to the beauty of the natural scenery, as well as furnishing valuable power for various mechanical industries, is its numerous water-courses. The largest of these is the Nashua River, which runs through the southern and eastern part, while the next in importance is the Squannacook, which runs along the northeastern boundary and flows into the Nashua near the line between Groton and Ayer. The Catacunemaug is formed by the junction of two streams, one of which rises in Lunenburg, and the other in Lancaster. It flows through the southern part of the town and empties into the Nashua on the southeastern boundary. By residents along a part of its course it is familiarly known as Bow Brook, having received this name from Miss Sarah C. Edgarton, afterwards Mrs. Mayo, who "sang its praises in a beautiful poem," written in 1838, the first two verses of which we here give :

" Far in a wild and tangled glen,
Where purple Arctus weep—
A bower scarce trod by mortal men—
A haunt where thind dryads sleep—
A little dancing, prattling thing,
Sweet Bow Brook, tutor of my muse !
I've seen thy silver currents spring
From fountains of Castalian down.

" A wilder or more sylvan spot,
Ne'er wooed a poet's feet to roam ;
Not e'en Calypso's classic grot
Would be so fit a fairy's home.
The birchen boughs so interlaced,
That scarce the vault of heaven is seen,
With pendent vines are wildly graced—
An arbor of transcendent green."

Another stream, of much larger importance than its name would imply, is known as Mulpus Brook. On these several water-courses are many fine privileges, the best being upon the Catacunemaug. Some of these are improved by valuable manufacturing interests; but there is still a large amount of water-power unoccupied.

BURIAL-GROUND.—One of the first needs to receive attention after the district was incorporated was a place for the burial of the dead. In September, 1753, a committee of five was chosen "to find a centre for the district, and to find a burying-place." The spot selected by the committee seems not to have been favorably regarded by the inhabitants, as another location was secured. The land chosen for the purpose belonged to the "Proprietors of Groton," and at a meeting held by them March 7, 1755, the following vote was passed: "4th. Voted to ye District of Shirley four acres of land (where their burying-place now is) for a burying-place and a training field, in said district, and that ye Proprietors' committee be directed to lay out the same, providing it doth not infringe upon any former particular grant."

The committee made the following record of their work :

"Shirley, April 17, 1756. Then we, the subscribers, pursuant to ye vote of ye Proprietors of Groton, have laid out a piece of land for a burying-place, etc., in ye district of Shirley, and bounds as followeth: beginning at the northwest corner, at a chestnut tree; thence ye line runs southerly twenty-eight poles, to a red oak tree; thence easterly twenty-four poles, to a red oak; thence northerly twenty-eight poles to a dead white oak tree; thence westerly twenty-four poles to ye chestnut first mentioned; the same piece of land contains four acres and sixteen poles.

JAMES TASCOTT, Prop^r Clerk.

" WILLIAM LAWRENCE,
" THOMAS TARBELL,
" SAMUEL TARBELL,
" BENJ. PARKER. } Committee."

This gift called forth the following action at a meeting of the district convened for the purpose: "Voted to chuse a committee to return thanks to the Proprietors of Groton for a Piece of land for burying-place and other uses. Lieutenant Powers, Mr. Samuel Walker, Mr. Richard Herrington, Captain Harris, Ensign Walker was chosen this committee." The unstable nature of the landmarks left the land given somewhat open to encroachment in subsequent years, so that land was obliged to be purchased for the enlargement of the burial-ground in 1864, the larger portion of the gift remaining in public possession being then occupied as the church lot and a public common. One and one-quarter acres were at this time purchased. In the following year, 1865, Thomas E. Whitney made a gift of an additional amount, with conditions that were accepted and agreed to by the town. In 1849 a purchase was made by the town for a new cemetery at the South Village. It borders on the Catacunemaug, and is partially covered with a young growth of wood and finely adapted for the purpose. Artistic taste combined with the fine natural scenery will in time make it one of the most beautiful of burial-places. It is enclosed with a fence composed of stone posts and iron rails or bars on three sides. That part of the fence which separates the grounds from the street was the gift of Mr. N. C. Munson, and was built under his supervision at an expense of \$5000. It is an iron structure resting on a solid granite foundation, with an elaborate and finely constructed gate-

way at the centre; the columns, arches and entablatures composed of Nova Scotia sandstone.

TOWN-HOUSE.—From the incorporation of the district, in 1753, until the meeting-house was built, in 1754, meetings for municipal purposes were held in private houses. From that time until 1839 the meeting-house was the place for the transaction of the public business. During the larger part of this period, if not the whole of it, the meeting-house was the property of the town. But in the ecclesiastical changes which transpired and the separation of the church from municipal oversight, "The First Congregational Society," which was organized in 1822, became the legitimate successor of the Town Parish, and held the legal claim to the property. Extensive alterations and improvements were made in the house in 1839, and it was then "closed to all secular gatherings and objects." This turned attention to the matter of building a town-house. But no decisive steps were taken to this end till eight years later, in 1847. In March of this year a communication was addressed to the selectmen of the town by the executors of the will of James P. Whitney, notifying them of the bequest of \$500 by Mr. Whitney to be appropriated towards the building of a town-house. The terms of the bequest were as follows: "I give and bequeath to the inhabitants of the town of Shirley the sum of five hundred dollars, to be appropriated towards the building of a town-house, with a commodious hall for holding town-meetings, and suitable rooms for the safe keeping of records, books and papers belonging to the town, and for the transaction by the Selectmen, and all other town officers, of all the town business; provided, however, that said town-house shall be located in that part of the town now considered the centre thereof, but not placed near the south side of the land which belonged to my late father, bordering on the Training-Field, so called, without the consent of the owner of said land; and provided, also, that the same shall be built within three years of the time of my decease; and in case of failure on the part of said inhabitants to comply with the provisions aforesaid, I then give and bequeath the said sum, with all the interest that may have accrued thereon, to my said daughter, Henrietta Parker Whitney, or whoever may be my heirs-at-law.

"I also give and bequeath to the inhabitants of said town of Shirley the sum of one hundred dollars, the interest of which is to be annually expended in ornamenting the burying-ground now belonging to the town, by the cultivation of trees and shrubbery, and otherwise improving the same; and the principal sum may be appropriated towards the building of a handsome fence around the same whenever the town shall so determine."

The town voted to accept the legacy and proceeded at once with measures for building the town-house. In the mean time Thomas and George A. Whitney,

brothers of James P., and executors of his will, proposed to give \$500 in aid of the building, and a lot of land on which to set the same, upon conditions which the town, by vote, accepted and agreed to. A building committee was chosen and the work proceeded with. Ground was broken on the 17th of June, and, on the 5th of July, "the corner-stone was laid with imposing ceremonies." The service was combined with the 4th of July celebration, which came on that day. The address was given by the Hon. Leonard M. Parker, chairman of the building committee.

The building was completed at a cost of \$2953.75, including the furnishing, and was opened for a meeting of the town on the 19th of September, 1848. The public recognition and celebration of the completed work was delayed till the 4th of July of the following year, when services fitting to the occasion and to the day were held, with an address by Rev. Seth Chandler, pastor of the First Congregationalist Society.

POST-OFFICE.—Few things in the progress and rapidly-changing customs and methods of our civil and social life mark the difference of the present from a century or even half a century ago more strongly than our postal facilities and methods of communication and transportation. Not till fifty-eight years after the incorporation of the town was there a post-office within its borders. In 1811 one was established at the centre of the town, and Thomas Whitney was appointed postmaster. He remained in office till his death, a term of thirty-three years. About twenty years after the establishment of this office, the growth and business importance of the south part of the town required another in that section, and one was there located, and Dr. Augustus G. Parker appointed postmaster.

ALMSHOUSE.—The custom prevailing throughout the New England towns in the early period of its history for providing for the poor dependent upon them, was adopted in Shirley and continued till 1837, a period of eighty-four years.

"At the annual town-meeting the names of the unfortunates were publicly paraded, and they were auctioned off, one after another, by the moderator to the lowest bidder." The moral sense of the people was, in a measure, awakened to the wrong of this treatment, and, at a town-meeting in March, 1763, a movement was made for providing a home for this class, and a committee was chosen "to provide a work-house in this district." But nothing resulted from this effort, and, for seventy-four years more, "the gavel of the moderator was heard at each annual town-meeting, hammering off the board and lodging of the unfortunate pauper to the lowest bidder." The following are samples of the notices which were accustomed to be posted in the different parts of the town:

"Notice. The Poor of the Town of Shirley will be lot out in lots, for

one year from the 3rd day of April next, on Saturday, the 25th day of March, instant, at one o'clock P.M. at the store of Thomas Whitney & Son.

"JAMES PARKER, JR., for the Overseers."

"Take Notice. At Whitney's store in Shirley, on Monday next, at seven o'clock P.M., the wife of William Longley will be set up at auction to the lowest bidder, at so much per week, from then until the first of April. Shirley, Feb. 13, 1821."

"Notice. David Atherton and Mary Davis will be let out by the week for one year or a shorter time, at Esq. Whitney's store, Monday, 5 o'clock P.M. May 6, 1823."

In 1837 this wrong and oppressive custom was brought to its end. Land and buildings were purchased, and a comfortable and pleasant home provided where all dependent upon the town could be well cared for.

The house was that of Mr. John Whitney, where the first meeting of the district for the transaction of public business, after its incorporation, was held. The farm contained a little more than 100 acres. The number of paupers entered and cared for at this home, the first three years after it was opened, varied from fifteen to thirty each year. After this there was a gradual diminishing of the number, caused chiefly by the effect of the temperance reformation, till "at the close of the twelfth year there were but from three to five who claimed a home in the Alms-house."

This change led to the disposal of the property by a vote of the town, in 1853, as an economic measure. Since then those who are dependent upon it for support have been provided for in private families, under the direction and care of the overseers of the poor.

MILITARY.—The "French War," which terminated in the surrender of the Canadas to the English Government, was in progress at the time of the incorporation of Shirley. Volunteers from this district were in that war. "Joseph Longley, who held the office of first selectman and town clerk, at the organization of the district, entered and died in that service." In the controversies and contests which resulted subsequently with Great Britain, on account of the grievances imposed by the King, the district took an active and decided part in support of measures for maintaining the rights and liberties of the Colonies. The first public action recorded was in reference to the "Stamp Act," passed by the British Parliament. It was at a district meeting held October 18, 1765, when the following instructions to its representative received a unanimous vote: "Ordered that Abel Lawrence, Esq., Representative, &c., for us and others in the Great and General Court, have a copy of our views, and is desired to act accordingly. Is it a matter of wonder that every thinking person in the Colonies of North America is greatly alarmed by the late act of Parliament, called the Stamp Act, as it affects the state and liberty of every loyal subject of said Colonies? It is therefore thought by your constituents that, at this critical season, you would not be unwilling to know their minds upon this important affair. We look upon said act as a burden, grievous,

distressing and insupportable; not only likely to enslave the present, but future generations. The great and heavy load lying upon us, occasioned by the late war, with its increasing interest, and all other incidental charges at home for the support of government, &c., have sunk us so low already that we are wholly unable to bear the duties imposed upon us by the 'Stamp Act,' which, if it take place, must and will immediately prove our certain ruin. With regard to the power of the British Parliament to lay taxes in such a manner, is, you know, a point that has been disputed with great warmth on both sides of the question. We are far from saying or acting anything whereby we might be charged with disloyalty, as subjects to the best of kings, or that we have not a proper sense of the British Court, but we do think that our charter privileges and natural rights, as the free-born sons of Britain, are infringed upon by said Stamp Act. Our advice, instruction and direction, therefore, to you is, that upon all proper occasions you use and exercise your utmost endeavors and strongest efforts, in a modest, becoming and respectful manner, to prevent said act from taking place in the government; and that you with a watchful eye, upon every occasion, diligently guard and protect the liberties of your country, to the utmost of your power, against all encroachments and innovations. Likewise we desire you to frown upon every attempt for raising, by way of tax, any sum or sums of money, or consent to dispose of any already raised, without the consent of the people, upon any pretence whatsoever, except for defraying the necessary expenses of government. Also we would signify our dislike of the late act of violence in the town of Boston, and every other act of rage committed against any particular person or private property, anywhere within his Majesty's most loyal and dutiful province of Massachusetts Bay. Finally, your constituents expect that, on all occasions, you will view their interest as closely connected with your own, and at all times endeavor to promote it, and also the interest of the province generally. By order of the committee. John Longley."

The repeal of the "Stamp Act," soon after, brought a brief period of relief. But new grievances call forth further action. A circular was received from a Committee of Correspondence in Boston, setting forth their character, and action thereon was taken as follows:

"The unanimous proceedings of the Inhabitants of the District of Shirley, being legally assembled upon adjournment, January the 11, 1773. Having received from the metropolis of this Province their votes and proceedings at the late town-meeting, and having taken the same into consideration, we are of the opinion that our rights are properly stated by their committee, and that they are infringed in those instances mentioned by them; and we are fully persuaded if the Judges of the Superior Court of this Province have their salaries from the king—from whose substitutes their appointment originates, and without whose consent (let them hold the scales of justice ever so uneven) they cannot be removed—that our liberties are greatly infringed thereby, and that we shall have no better chance for justice, no better security of life and

property, than the people have in the most despotic country under heaven.

"We, therefore, with due deference to the opinion of our fellow-electors, do express to our representative our desire that he use the utmost influence that the judges of the superior court of this province be placed upon a constitutional basis, and their salaries be raised to such a sum as will support them in a manner suitable to their dignity. And we would further say that it is our fixed determination to join with the people through the colonies, and of this Province in particular, manfully and constitutionally to oppose every stride of despotism and tyranny, and that we will not sit down easy and contented until our rights and liberties are restored to us, and we enjoy them as at the beginning.

"Voted, the above be entered upon the records of the District, and an authenticated copy thereof be sent by the District Clerk to the Committee of Correspondence of Boston, and another to James Prescott, Esq., our representative. Voted, also, that our grateful acknowledgments are due to the inhabitants of the town of Boston for their vigilance upon this and many other occasions of like nature.

"JOHN LONGLEY, Dist. Clerk."

During this year the act putting a tax upon the tea brought into the country, passed the British Parliament. This fact was communicated to the selectmen of Shirley by the Committee of Correspondence in Boston by a letter dated November 23, 1773. On this, action was taken at the town-meeting in March following, when it was voted unanimously:

"1st. That we will neither buy, nor sell; nor drink (nor suffer it to be drunk in any of our families) any tea that is subject to an American duty. 2d. That we will stand ready to unite with our brethren through the Colonies in every proper measure to retrieve our liberties, and to establish them upon such a firm basis that it will be out of the power, at least of our present enemies, to wrest them out of our hands. 3d. That the thanks of the District be, and hereby are, given to the town of Boston and to the towns in that vicinity for every rational and proper measure they have pursued in order to prevent our inestimable rights and privileges being torn from us by the artifice and cunning of our enemies, who are endeavoring to rob us of the fruits of our honest industry, that they may riot in idleness and luxury themselves. 4th. That the District enter the above votes on the district book of records, and transmit an attested copy of the above votes to the Committee of Correspondence in Boston. A true record of the votes of the District of Shirley or the inhabitants thereof.

"Attest, OBEDIAH SAWTELL, District Clerk."

When the time for something more than expressions of sympathy and promises came, there was an equal readiness for active duty. A town-meeting was called January 18, 1775, immediately after the passage of the "Boston Port Bill," at which it was voted, "That we make some provision for the suffering poor in Boston and Charlestown, on account of the Boston Port Bill, so-called, and that the same be done by subscription. Francis Harris, John Ivory and Obediah Sawtell were chosen a committee to receive the donations of said district for said poor, and ordered to forward said donations to Boston or Charlestown as soon as may be." A still more decisive and important step toward severing the allegiance to the mother country was taken at this meeting, in the vote to withhold the "Province Tax" and to stand firmly with the "association of the Grand American Congress," held in Philadelphia, in October of the previous year. The following is the record: "We, the subscribers, having seen the association drawn up by the Grand American Continental Congress, respecting the non-importation, non-consump-

tion and non-exportation of goods, etc., signed by the delegates of this and the delegates of other colonies of this continent, and having attentively considered the same, do hereby approve thereof, and of every part of it; and in order to make the same association our personal act, do, by these presents, under the sacred ties of virtue, honor and the love of our country, firmly agree and associate, fully and completely, to observe and keep all and every article and clause in said association contained, in respect to exportation, importation and non-consumption, according to the true intent, meaning and letter of our said delegates, and will duly inform and give notice of every exception and contravention of said agreement as far as we are able; and that we will, so far as we can, encourage and promote a general union herein; as witness our hands, this 18th day of January, A. D., 1775."

Nor was this all. Measures having a somewhat compulsory appearance were taken to bring all the inhabitants into this agreement. This is the record additional:

"At a legal meeting of the inhabitants of the District of Shirley, held on the 18th of January A.D. 1775, Resolved and voted, that the above draught of an association is approved of, and that the same be entered in the District book of records, and that the same be signed by the several inhabitants of said district, and that the committee of correspondence see that the same is done, or inform the district at their next meeting of every person who shall delay or refuse to sign the same, so that the district may take such further order thereon as they may think proper.

"Attest, OBEDIAH SAWTELL, District Clerk."

Only two months and one day from this date came the alarm from Lexington ringing through the country. Shirley, in common with other towns, was stirred intensely by this hostile advance, and its patriotism aroused. Every man old enough to bear arms, but seven, "volunteered his services and marched to Cambridge." And these seven were prevented, not by any reluctance on their part, but by the necessities of their families, or their age and physical condition. One of them, William Longley, familiarly known as "old Will the miller," bent with age and supporting himself with two staves, wanted to join the company. In response to an allusion to his infirmity, "True," he said, "I cannot handle a musket, but I can fight the red-coats with my two canes," brandishing these vigorously. Eighty names are on the roll of the Shirley minute-men, who, on the alarm of that day, April 19th, marched to Cambridge. Immediately after this came the enlistment of eight months men. Thirty-eight from Shirley responded to this call. From this time to the opening of the memorable campaign of 1777 many volunteers went for indefinite periods. Then came the enlistment for three years, when thirteen entered the service for that term. And when the Legislature of the State decided that one-seventh of all the male inhabitants over sixteen years of age, capable of bearing arms should be enlisted, the district promptly made its number twenty-two. And as an encouragement to the service, it

"voted, to give each man twenty pounds as an additional bounty." Besides the call for men, there was a call for muskets, military coats, provisions of food, etc., "all of which were readily contributed." In the schedule of apportionment among the towns of the State, of the thirteen thousand coats required by the Provincial Congress for the patriot army engaged in the siege of Boston in the summer of '75, twenty-five were asked of Shirley. The response to this request was conveyed to the Committee of Supplies in the following letter:

"To the Gentlemen Committee of Supplies appointed by Congress, etc., To see to the Providing Clothing for the army. Gentlemen: These Are to Inform you that the Dist. of Shirley have agreed to provide the Parts of Coats, Shirts, Stockings and Britches to them Assigned and thirty Pairs of Shoes for the Benefit of the Continental army, etc.

"By order of the Selectmen,

"OBADIAH SAWTELL, Dist. Clerk.

"Shirley, August 7th 10th, A.D. 1775."

The most of the three years' men enlisted in the early part of '77 served in the Fifteenth Continental Regiment, which was recruited from Worcester and Middlesex Counties, under command of Colonel Timothy Bigelow. It was a regiment distinguished for its discipline and valor, and was in many of the hardest-fought battles of the war. It had part in the capture of Burgoyne at Saratoga, in the trials and sufferings of Valley Forge at the battle of Monmouth, and in the crowning glories of Yorktown. A call was made for additional men for the service for a given time in 1780, and the district "voted to give each soldier one, one hundred silver dollars, including the forty shillings per month, allowed by the state. It was also voted to give them, each forty pounds additional in hard money, for three months' additional service." The next year, 1781, at the March meeting an appropriation was made for paying the three-years' soldiers, whose term had expired, the amount due them from the the district. It was "voted to raise twelve hundred silver dollars, or the value thereof in other money, to be immediately assessed on the inhabitants of the district and others owning property therein, as soon as may be." This is the last record of the action of the district in relation to the Revolutionary War with which we have met. There is mention of a committee appointed by the district, to see that the families of the absent soldiers were provided for, and we have reason to believe that this matter received faithful attention. The muster-roll of Captain Henry Haskell's company of "minute-men" in Colonel James Prescott's regiment, which marched from Shirley, April 19, 1775, contained the following names:

Henry Marshall, captain; Sylvanus Smith, first lieutenant; Ebenezer Gowing, second lieutenant; John Wason, sergeant; John Davis, sergeant; Ephraim Smith, sergeant; Thomas Bennett, sergeant; Joseph Dolge, corporal; John Kelsey, corporal; Aaron Bennett, corporal; Joseph Longley, corporal; Thomas Burkmar, drummer; William Bolton, drummer; William Bartlett, Eleazar Bartlett, Timothy Bolton, Abel Chase, Titus Colburn, Jonathan Conant, Daniel Chatman, Amos Dole, Silas Davis, Jonathan Davis, James Dickerson, John Dwight, John Edgerton, John Gordon, Amos Holden, Amos Holden, Amos Holden, Jr.,

Bawtell Holden, Stephen Holden, Zachariah Holden, Lemuel Holden, Bimeon Holden, Am Harris, Bimeon Harrington, John Haskell, Benjamin Haskell, Paul Hale, Seth Harrington, Samuel Hazen, John Ivory, John Jupp, Moses Jensen, Daniel Keazar, Jobus Longley, John Longley, Jr., Edmund Longley, John Longley, Jonas Longley, Jonas Longley, Jr., William Little, Wallis Little, David Pratt, Abel Parker, Abel Parker, Jr., Phineas Page, Daniel Page, Thomas Peabody, Simeon Page, Jr., Jonas Page, Peter Parker, James Parker, Omdiah Sawtell, Jr., Ezra Smith, William Sampson, David Sloan, David Wilson, Ephraim Warren, William Williams, Ivory Wilds, Aaron Woodbury, Samuel Walker, Jonas Parker, Jr., Oliver Livermore, Oliver Fletcher, Joseph Brown, Thomas Nichols, Francis Mitchell.

SHAYS' INSURRECTION.—The great indebtedness incurred by the War of the Revolution left a heavy burden upon the State and upon all the towns. Taxes became onerous, and yet were hardly sufficient to meet the current expenses of the government and pay the interest of the public debts. Many were impatient and restive under the difficulties and embarrassments with which they were encumbered. Out of this condition, which was but an effect from the war, sprang the insurrectionary movement, which obtained no little notoriety under the leadership or command of Daniel Shays, a captain in the war. Men from Shirley joined the insurgents. But of the number there is no record. While there was an almost unanimous feeling in favor of some movement to ameliorate the existing condition of things, it is a matter of grave doubt if this resort to forcible measures received the countenance of any considerable proportion of the people. Among those who took an active part in it, were two brothers, Sylvanus and Nathan Smith, both of whom had been officers in the late war. In company with others from the district and parties from other towns, they gathered at Concord to the number of about one hundred. Their object was to suppress the court and stay the flood of executions that were wasting their property and making desolate their homes, until some action should be taken for their relief. It was Nathan Smith who made the somewhat famous address to the people, as related by the historian of Concord, "declaring that any person who did not follow his drum and join his standard, should be drove out at the point of the bayonet, let them be court, town committee, or what else. 'I am going'—he said—to give the court four hours to agree to our terms, and if they do not, I and my party will compel them to it. I will lay down my life to suppress the government from all tyrannical oppression, and you who are willing to join us in this *ere* affair may fall into our ranks." Smith was a good soldier in the war, and without doubt thought he was doing his duty in this affair, and defending the freedom that had been secured against unwise and oppressive measures. He died in Shirley in 1834, at the age of ninety-six years. A company from Shirley went with the insurgents in January, 1787, in a movement for the suppression of a court in Springfield. The town records give the best indication of the prevailing sentiment among the people at this time. In a town warrant dated

"January ye 29, 1787," there were two articles which read as follows: "1st. To see what the town will do in regard to sending provision to those men that are gone, or about to go (as they say) in defence of their rights and privileges. 2d. To see if the town will take into consideration the present depressing circumstances of our public affairs, and consult upon means for a settlement of those disturbances that are subsisting in this Commonwealth."

Upon these articles it was voted: "1st. Not to send provisions to the men gone from this town under arms. 2d. Voted to choose a committee, agreeably to the second article." This committee was chosen, and reported, recommending a petition to the General Court, "praying that all disturbances subsisting in this commonwealth may be settled." The report was adopted and petition sent.

Shirley furnished its required quota for service in the War of 1812, raising it by draft. No note of any action or incident worthy of mention appears in the records or can be gathered from tradition. There was only one enlistment from the town in the Mexican War—Nathan King (2d). He was in two battles, in one of which he was wounded.

THE CIVIL WAR OR WAR OF THE REBELLION.—The startling intelligence flashed over the country, on Monday, April 15, 1861, of the attack on Fort Sumter, aroused the people of Shirley, as it did the whole North. Informal meetings were held, projects discussed and services tendered by persons of all ages. Immediately a town-meeting was convened. At this meeting, crowded with those of every age and grade of life, the following resolutions were presented and unanimously adopted:

Resolved, That the town of Shirley pay to all volunteers who have enlisted, or who may enlist hereafter for the present war (the same being residents of said town at the date of their enlistment), the sum of twelve dollars per month, in addition to the compensation now made by government; and also to be paid to the families of any such volunteers, in their absence, at the discretion of the committee hereafter named. And should they fall in battle, the same sum to be paid to their families during the term of enlistment. And, if any such volunteers are single men, the said sum to be paid to them at the expiration of their respective enlistments, or to their legal representatives. Also to furnish them with all suitable and necessary outfits, not furnished by the State or General Government, at the discretion of said committee.

Resolved, That the town raise the sum of five hundred dollars for the purpose above mentioned, and that the same be assessed the present year; and that the town treasurer be and is hereby authorized to borrow any sum or sums of money for the purposes specified, not to exceed ten thousand dollars."

Measures were taken at this meeting for raising a company for the Fifty-third Massachusetts Regiment. This company, when organized, took the name of "Munson Guards," in honor of N. C. Munson, from whom it received the generous gift of five hundred dollars. At a meeting held April 28, 1862, further action was taken in behalf of the families of those in the service. It was voted "to raise and assess one thousand dollars for the relief of the families of volunteers in the federal army, and that the same, or such part thereof as may be necessary, be paid out

by the selectmen to families where they are certain the same will be refunded by the State."

In July of this year, in response to the call of the President for more soldiers, the quota of the town was sixteen. This was soon filled, the town voting, at a meeting held on the 23d of the month, a bounty of one hundred dollars to each soldier, and authorizing the treasurer to secure a loan of sixteen hundred dollars for this purpose. When, a year later, another call came from the President for still more men, to fill the ranks that were being depleted by losses and expirations of terms of service, volunteer enlistments had reached their limit, and it became necessary to draft the number required. To meet its duty to these, the town voted, at a meeting held July 27, 1863, to "pay one hundred dollars to each of its quota of drafted men, or their substitutes, who go into the service under the late call of the President of the United States, and also to furnish State aid to their families according to law." Other action, of record, for maintaining its part, by the town, in this crisis of the nation's life, was on July 5, 1864, when it was voted "to raise two thousand dollars, to pay volunteers that have been enlisted for this town, or may hereafter be obtained to fill the quota next called for by the President." Also, "that the selectmen, after expending the two thousand dollars raised for the purpose of recruiting, be further authorized to pay one hundred and twenty-five dollars to each and every recruit they may obtain, in order that our full quota be kept up." And then, a month later, it was voted, "that the town pay one hundred and twenty-five dollars in gold to each and every volunteer who will enlist, or to any enrolled man who will furnish a substitute, to fill this town's quota under the call of the President for five hundred thousand men." A few months later a rumor was prevalent of an expected call for additional recruits, and on November 8th it was voted "that the selectmen be constituted a committee, and authorized immediately to borrow a sum not to exceed two thousand dollars, and procure recruits to fill an anticipated call for three hundred thousand men." One more item completes the record of municipal appropriation and activity for this important and trying period. January 24, 1865, but a little more than two months before the note of final victory rang exultingly through the land, a meeting was convened, at which the selectmen were "authorized to procure and put into the service of the United States, fifteen men, in addition to those already in." Also, "to borrow a sum of money sufficient to pay the sum of one hundred and twenty-five dollars to each of the men who have been put in or may be put in before the 18th of March, 1865—who have not been paid according to a previous vote of the town."

The whole number of men mustered into the service from the town, and credited to it on the rolls, was one hundred and thirty-eight—about one-tenth

of the full number of its population during these years. Two of these served in the navy. The loss by death on the field, or from wounds, and disease caused by the hardships and exposures of army life, was twenty-one.

During all these intensely anxious years, those who remained at home were, in common with all the towns, constantly engaged in procuring and furnishing supplies for the needs and comforts of the sick and wounded in camp and hospital. The full appropriation and expenditure of the town for the men it put into the service by enlistment and draft amounted to about eight thousand dollars. The complete list of the names of these men is here given:

Army.—John H. Alger, Michael T. Ames, James Armstrong, Octave Anedette, George W. Baker, Oliver Balcolin, Horace A. Balcolin, Frank Balcolin, Thomas Baley, George V. Barrett, George H. Beard, Frank M. Boynton, Andrew Blood, Christoff Brockmann, Charles H. Brown, Joseph Brooker, Norman H. Bruce, Henry Bunnell, Henry S. Butler, Medard Bourcard, Edward E. Carr, Norton E. Chamberlain, Charles P. Chandler, Andrew J. Clough, Phillip Cougers, Charles H. Cowdrey, Moses Cram, John R. Cram, Thomas Daley, Michael Danion, Granville O. W. Davis, Chas. B. Davis, Henry A. Dixon, Edward Donahoe, Percy H. Dunkins, Joseph Duprey, Estes Elliott, Henry Elmore, Owen Elmore, Geo. A. Farmer, W. H. Farmer, Joseph A. Faruworth, John W. Farran, Simon Fields, Jeremiah Flynn, George F. Fuller, Patrick Gately, John Ontely, Rock B. Gosh, John Goodhue, John Goss, William Greenalgh, Benjamin Grover, James Haley, William L. Harria, Albert L. Hartwell, James Hawkworth, George Haynes, Alvin Henry, George O. Hill, William Hodgman, Charles Hoffman, Robertus F. Holden, Stephen Hoard, Henry Johnson, Josephus Jones, Albert Kilburn, Charles E. Kilburn, Clemon Kanny, Daniel L. Klog, Peter King, Thomas Kirtledge, Thomas Kelley, Carlo Lamarlain, Samuel Lane, Geo. A. Laucey, John B. Lapine, Joseph Lander, Peter Lavilly, George F. Lawrence, James H. Little, John H. Linehan, Stephen W. Longley, Harrison Longley, Frank Lovely, Wm. McGill, Phelix McGovern, Isaac A. McDaniels, John McCarty, James McGill, Daniel Mahoney, George H. Mason, William McLolland, Walter Mitchell, David Morrell, William M. Moss, George Munyon, Emory Munyon, Thomas McGovern, Joel O. Neat, Harrison Nelson, Alexander Nelson, Abel Nickless, Daniel O'Hern, Michael O'Neal, George F. Parker, Marcus M. Parmenter, Sidney Parris, John Peterson, Charles W. Richards, John Roach, Charles F. Robbins, Harrington W. Sanders, Otis Sartell, Charles P. Sartell, James Sawtell, E. M. Smith, Marcus M. Spaulding, Lorenzo Spaulding, Henry B. Story, Henry Taylor, Walter Taylor, Oranville P. Travis, James Taylor, Walter Underwood, William W. Underwood, William F. Warren, Henry A. Waters, Stephen Wheeler, John Wheeler, John G. White, Henry K. White, Wallington S. White, Walker Wright, Frederick Wilson, John Zimmerman.

Navy.—Charles Love, Charles E. Richards.

MILLS, MANUFACTURERS AND MANUFACTORIES.—Like all newly settled communities, Groton, of which the present Shirley then formed a part, in the early part of her settlement lacked the means of supplying the wants and needs of her early settlers.

While the newly cultivated land yielded rich harvests of golden grain to the worker, he was unable to convert this grain into meal without the aid of a mill, and there was none in Groton, nor, in fact, did such a mill exist for a period of seventeen years from its first settlement; hence we are led to suppose that the colonists were obliged to use hand-mills or samp-mortars to grind their corn, but no record of their use exists, either written or traditional.

Mr. Butler says, in his "History of Groton," that the first corn-mill erected within the territory of

Groton was by John Prescott, in company with his son, Jonas Prescott, who afterwards distinguished himself as an inhabitant of Groton. This mill stood on a small stream of water in what was then the southern boundary of the territory, but in what is now the northerly section of Harvard; and there it stands yet and is devoted to its original purpose.

A few years after this mill was erected the Indians destroyed the greater part of Harvard, but, fortunately for the people, this property was overlooked, and continues to do its work after a lapse of over two centuries, it having been erected in 1673.

For eight years this mill was the only one the inhabitants of this section had to carry their grain to, and in consequence was constantly engaged—in fact, such was the press of work that the inhabitants of the town enacted a law requiring the proprietor of the mill to set apart the second and sixth days of each week for the purpose of grinding the grain of the people of Groton on those days.

In 1681 James Prescott, who was active in the establishing of the mill above mentioned, erected another mill on the easterly boundary of the territory, on what is now known as Stony Brook, near its issue from Forge Pond (so-called), being within the limits of the present town of Westford.

As nearly as can be ascertained, the territory of the present Shirley was first settled in 1720, and the northerly part was soon taken up for farms; but all grain had to be carried to the old mill, now in Harvard, or to the Forge Pond mill, now in Westford, to be ground.

We of the present day cannot understand the hardship this was to the early settler to carry grain for a distance of from four to ten miles over rough roads, often mere bridle-paths cut through the woods—no such roads or highways as we of the present generation are used to. Few of our forefathers were the fortunate possessors of horses, for they were luxuries in those days, and as for light carriages, they did not exist; so that the early settlers were compelled to use ox-teams and even wheelbarrows to transport the grain, and, indeed, many were the loads borne on the strong shoulders of the hardy settlers, at all seasons of the year. Through rain and shine, snow and hail, they bore their burdens over the weary miles, often compelled to make two trips ere they could bring back the meal they required for their sustenance, for the mills were small and unable to fulfill all the demands made upon them with facility.

The first mill in the limits of what is now known as Shirley was built by William Longley, an early settler, and Samuel Hazen, who settled here in 1749. This was a grist-mill to which was added later a saw-mill.

This mill was a small one of but a single run of stones, and was not furnished with the means for bolting flour.

But such were the needs of the people that the un-

dertaking, small though it was, was considered as a harbinger of better times.

This mill stood on the site of the "Shirley Cotton-Mill," better known perhaps as the "Red Mill," which was destroyed by fire in 1867.

The above partnership lasted but a few years, Mr. Hazen selling out his interest to Mr. Longley, who continued to serve his patrons as "miller" until old age compelled him to retire, when he was succeeded by his son.

As the years rolled on these mills, went to decay and others were built upon the same privilege, but upon the opposite side of the stream, by one Henry Haskell. These mills afterwards were owned by Israel Longley, Esq., who sold them to Thomas Hazen, who, in turn, sold them to Israel Longley, a great-grandson of the first owner. In 1872 the mills were purchased by Mr. N. C. Munson and the grist-mill was used for other purposes.

George Davis, Esq., next became the owner of the saw-mill and for some years carried on an extensive business in lumber, furnishing in quantities large or small to suit the requirements of purchasers. In 1886 he ceased to carry on business at the mills, and they remained idle until the following year, when the property was purchased by Mr. Gilbert M. Ballou, of Shirley. He at once repaired the buildings and erected in connection with the mill a large carpenter's shop, and fitted it up with a full line of wood-working machines necessary to carry on his trade.

Mr. Ballou has done quite an extensive business in sawing lumber since he started, the first year sawing out about 150,000 feet, and he has since turned out from 250,000 to 390,000 feet annually. It might well be supposed that the supply of trees of a size suitable for lumber would have been exhausted long ago, but each season brings its full supply of logs, and the space in front of his mill is filled to overflowing with great piles of pine and chestnut logs waiting to be turned into boards.

The second grist-mill was built on Mulpus Brook, in that part of the town known as Wood's Village. This, too, like the one on the Catacunemaug, contained but one run of stones and was wanting many of those conveniences now considered necessary.

But it filled a long-felt want, for, being situated at the opposite border of the town from the other mill, it greatly shortened the distance, thereby proving a great accommodation to the dwellers in its vicinity.

Francis Herra was the first owner of this mill, and James Dickson erected a saw-mill in connection with it, both of which were afterwards owned and operated by the same person.

These mills passed through many hands, until in 1822 Jonathan Kilburn became the owner, and they were operated by him until his death, in 1881.

Mr. Kilburn was an energetic business man, sparing neither time nor expense in fitting up his mill to meet the needs and demands of the public. This mill,

after its renovation, was better fitted for the work of milling than its predecessor, it consisting of two runs of stones and an apparatus for sifting the wheat as it entered the hopper, and for bolting it after it was ground. The mill was also furnished with a second bolt that was used in sifting flour from the meal of the coarser grains. Mr. Kilburn did a large lumber business in connection with his grist-mill.

The third mill for grinding was erected on the Catacunemaug, a little above that of Messrs. Longley & Hazen, and on the same side of the stream, by Joseph Edgerton. This was abandoned after a few years, the owner deeming it of no avail to compete with his long-established neighbors below him.

The fourth grist-mill, with saw-mill connected, was built by Jonas Longley, Esq., in 1790, on the Nashua River, on that part now belonging to the town of Ayer. This mill was operated by Mr. Longley until his death. Various persons were owners and operators of these mills, among them Ell Page & Sons, who were the last owners while the property remained within the boundaries of Shirley. This firm renewed the business formerly carried on,—the mills under a former owner having been used for other purposes,—and added a shingle-mill and also increased the water privilege.

The next saw-mill of which we have record was built by Samuel Hazen in 1829, on the northern branch of the Catacunemaug. The mill was run until the summer of 1856, when it was swept away by the breaking of the reservoir above it. The building of this mill opened the way for the settlement of a small village known as the "North Bend."

In 1836 Peter Page built a saw-mill on Mulpus Brook, a short distance above its junction with the Nashua River. Mr. Page died shortly after, and the mill property passed into the hands of Messrs. R. P. & M. W. Wood.

In 1856 Alvin White and Edwin L. White came to Shirley and purchased the mill and privilege known as "Peter Page's Mill," of Robert P. and Moses W. Wood, connecting therewith a basket manufactory. On the 8th of March, 1857, this mill was destroyed by fire. It was immediately rebuilt, with enlargements and improvements. The Messrs. White did a large and lucrative business in the manufacture of baskets, sawing lumber, etc., until 1861, when Alvin White disposed of his share to Edwin L. and purchased an estate higher up the river, which he enlarged, and, in company with his son, continued the manufacture of baskets—making some ten thousand per annum.

Edwin L. continued to carry on business at the old stand, and the average number of splint baskets manufactured by him in the earlier years of the business was from fifteen to twenty thousand. His yearly production now is upwards of ten thousand baskets of all sizes and grades, from the small one holding four quarts to the mammoth one holding forty bushels.

The baskets are used by manufacturers, marketmen and farmers.

Special power machinery is used to get out the greater quantity of the basket stock, the lumber being sawed into planks, then steamed and put into the glicing-machine. A portion of the stock is, however, split and shaved in the old way. In addition to the manufacture of baskets, Mr. White has done a large business in sawing lumber, some years sawing 500,000 feet. He also prepares staves and shingles, turning out about 500,000 annually.

As will be seen, the wants of the early settlers, so far as food and shelter are concerned, were provided for by the several mills established upon the banks of the various streams for the purpose of grinding the grain and sawing the huge logs into boards. Yet there remained other wants and needs to be provided for. While the men toiled in the fields, clearing the land for planting and sowing and harvesting the grain, and then, when harvested, carrying it to the mill to be converted into meal, it must not be supposed the mothers, wives and sisters were idle; far from it, for, in addition to the regular work of the house, they, by their own hands, made all the clothing worn by them and their families.

It is true that their homes were not as large and elaborate as those of our day, nor were they furnished with as many ornaments and rare pieces of bric-a-brac; few were the rooms they had to keep clean and tidy, for their houses were mostly rude, unfinished dwellings—log cabins in many instances—and the household utensils were of the commonest and coarsest kinds.

But their chief labor lay in the preparing of the flax and wool, as it came from the field and flock, into garments of warmth and comfort for the wear of the families, and so, thus was supplied in the early times another of the wants of the settlers.

But as time wore on these colors grew monotonous to the people, and they began to make use of art in the manufacture of a material that was of a lighter, smoother and finer texture than that which they had so long been used to, and, hence, the dyeing, fulling, shearing and pressing processes were adopted, to bring about this desired change. These different processes were carried on in an establishment, and were called clothing-mills. Clothing-mills were introduced into the Colonies in the latter part of the seventeenth or the early part of the eighteenth century, and soon the process of breaking and rolling wool was added, which was a great benefit to the female sex, as it lightened the labors of making cloth.

These mills were early introduced into Shirley, and thus another, the third, industry was commenced. They little thought when the first mill, small though it was, was built, that it would be the forerunner of an industry that would prove to be Shirley's greatest manufacturing interest, but such it was; the "clothier's mill," with its crude and imperfect machinery,

was closely followed by the cotton-mill, with its delicate and intricate mechanism, furnishing employment to the many and substantially improving the financial interest of the town.

All through the early years of the settlement and until within a comparatively few years the settlers of the northern part of our country have been in the habit of keeping a few sheep to furnish the wool from which might be made the every-day clothes of the family. The woolen blankets for winter use were obtained from the same source. The farmers also raised a little flax, that the needs of the family through the summer might be met.

The work of manufacturing this cloth devolved upon the female portion of the family; they took the flax as it was brought from the field, and the wool as it was shorn from off the backs of the sheep, and by a slow and laborious process, called hand-carding, converted it into rolls; these rolls were spun into yarn, and the yarn was, in turn, woven into cloth by the use of hand-power machinery. As there existed in those early times no establishment for the dyeing and dressing of cloth, and not even in the homes of the settlers was the use of the dye-pot known, it became necessary to adopt some other means whereby a change of color could be obtained. Therefore, the colonists bred sheep of two colors—white and black—the mixture of whose wool gave that sober gray tint to the cloth that our forefathers so highly prized.

Later on these hand labors were lightened by the introduction and use of machinery operated by water-power, and the various streams running through the town were utilized to furnish the power.

The first clothier's mill was built on the Squanna-cook River, near the village of that name, in the year 1789, by Elisha Rockwood, who came from Wrentham.

Mr. Rockwood continued in business until old age compelled him to relinquish it to his son, Samuel Rockwood, who, in turn, dyed and dressed cloth until within a short time of his death, which occurred in 1804. Samuel Rockwood and Sewall Rockwood, sons of Samuel Rockwood, succeeded to the business, and ran the mill until the business was superseded by the more modern methods of manufacture. In 1812 William Flint and Thomas Sweetser added a carding-mill to the dyeing and dressing departments; this they continued until about the year 1836, when they were obliged to relinquish the business, owing to a lack of employment.

The second clothier's mill was situated upon the Mulpus Brook, and connected with the corn-mill previously erected by Francis Harris, Esq., who also built the clothier's mill. Mr. Harris was a man of influence in the town, both as a public official and a private citizen.

Joseph Edgarton was the builder of the third clothier's mill, which was situated on the Catacunemaug; this mill was never very prosperous, as the Rockwood

mill had established such a reputation for good work, that competition was unavailing, and the establishment was devoted to some other occupation that would yield better income.

The fourth and last clothing-mill was erected by one James Wilson, an Irish immigrant, and the first and only one who obtained naturalization in Shirley for nearly three-quarters of the first century of its incorporation. This also was situated on the Mulpus Brook. Levi Wheeler rented and occupied the mill for a few years, but soon he, too, as well as the others of his craft, was obliged to give way to the inroads of fashion, which adopted the use of foreign fabrics in preference to those of home-made character. Mr. Wilson had a carding manufactory in immediate connection with this mill. He carried on the business of carding till old age and infirmities compelled him to stop.

As has been noticed, the "clothier's mills" were soon followed by the establishment of factories for the manufacture of cotton yarn and cotton cloth, which proved to be the greatest and most important of Shirley's varied industries. The enterprise of her citizens was manifested by the many factories erected along the banks of the various streams, where water privileges existed within the boundaries of the town. For many years the hum and noise of the busy loom and spindle were heard on all sides, and the streets of the village were filled with young people eager for recreation after a hard day's work at the mill. The stores were doing a prosperous business supplying the wants and needs of the people. This continued for years until, for various reasons,—fire, flood and financial depression,—the mills one by one ceased operations until in 1884 the closing of the Phoenix and Fredonia Mills brought the career of the town as an active cotton manufacturing village to a close. These last-named mills are now running again under new management, as will be noted later on in this chapter.

The first of these mills was erected as early as 1812, and was situated on the Catacunemaug, very nearly on the site occupied by the present mill known as Munson's Yarn-Mill, or the New Mill. The mill was built by a company from Harvard, consisting of Simon Willard, Joel Willard and Zaccheus Gates. Before it was completed it was purchased by Joseph Edgerton, who sold it to Merrick Rice, of Lancaster. Moses Carlton, also of Lancaster, became a partner of Merrick Rice, and later on became the sole proprietor. This, as we are credibly informed, was the third cotton factory built in this country; the first being the Slater factory at Webster, Worcester County, and the second the factory at Waltham. In 1818 the property was transferred to Joseph Edgerton & Co., and they carried on the manufacture of cotton cloth until 1834, doing a successful and profitable business. But the death of one of the company, Adolphus Whitcomb, and the great depression of business

throughout New England that year, together with large investments in land, brought them to failure, and the business was discontinued. The machinery was removed from the building, and the building was not occupied, excepting the basement, which was used for various trades, as will be noted later on.

The second cotton mill, known as the Fort Pond Mill, was built by Joseph Edgerton and Lemuel Willard, and was located on the southern branch of the Catacunemaug, on the western privilege of that stream.

Hiram Longley purchased this property about the year 1840 and greatly enlarged and improved it. He disposed of it to Israel Longley and it was by him connected with the Shirley Cotton-Mill and used as the weaving department. It was at this time supplied with fifty-six looms.

In 1868 this mill was destroyed by fire, but was soon replaced by a new structure built of wood, with a brick basement. In 1877 this mill, together with the dwelling-houses and other buildings connected therewith, was purchased by Mr. Nathaniel W. Cowdrey, who commenced the manufacture of "leather board," an industry as yet new to the village, although paper-making had been carried on to some extent. He manufactured about five tons of the "leather board" per week for several years.

In 1881 Mr. Cowdrey added a mill for sawing lumber and stave material, and in 1881-82 sawed out some 700,000 feet lumber and some 600,000 staves. Connected with this saw-mill was a coopering establishment, conducted by Granville Fairbanks, who turned out 12,000 casks of different dimensions per month. Later on Seth F. Dawson became the owner. There were one or two other lines of business carried on in some of the buildings connected with this mill. Dec. 14, 1884, the mill, together with the contents, was destroyed by fire, supposed to be of incendiary origin, causing a total loss of \$23,000, which was partially covered by insurance. The privilege is at present unused. It is one of the best privileges in the town, and should be utilized by some manufacturing industry.

The third cotton-mill was built in 1823 and 1824, on the site of the first corn-mill, on the banks of the Catacunemaug. This mill, known as the "Shirley Cotton-Mill," was built by Israel Longley, Esq., but on his death, which occurred before the building was completed, Thomas Hazen became the owner.

This mill was for many years rented and occupied by John Smith. Israel Longley, son of the original owner, afterwards operated this mill for many years. It had 2400 spindles, and, in connection with Fort Pond Mill, manufactured nearly 700,000 yards of brown sheeting annually. This mill was destroyed by fire May 26, 1867.

The next cotton-mill, or the fourth, was what is known as the Fredonia Mill, and is situated on the Catacunemaug, a short distance below the bridge. It was built in 1832, by a company of the same name, incorporated February 16, 1832.

The building is one hundred and fifteen feet long, thirty-six feet broad and three stories high. When first built the mill was run by water-power, but in later years a boiler-house and stack were added, so that now the mill is equipped with both steam and water.

From 1832 until 1863 Messrs. Israel Longley and Willard Worcester were the proprietors. Upon the death of one of the partners they were succeeded by Levi Holbrook, E. W. Holbrook and Charles W. Smith, under the firm-name of Levi Holbrook & Co. This firm continued until the year 1868, when the interest of the Messrs. Holbrook was purchased by Mr. J. E. Smith, the firm then becoming C. W. & J. E. Smith. These gentlemen were sons of John Smith, who for a time rented the Shirley Cotton-Mill. Mr. Levi Holbrook was the superintendent of the mill, under the new firm, for some time. This mill, at this time, ran 3280 spindles and sixty-eight looms, and employed about sixty operatives. The yearly product was 1,189,000 yards of light-brown sheetings. Mr. Warren N. Orswell, who is well known as a mill man, was the agent of this mill, as well as of the Phoenix, for several years. This mill was shut down in the summer of 1884.

Connected with this mill are twenty-five tenements for such of the help as are married, and in addition there is a large boarding-house. A beautiful avenue leads from this mill to the main road.

In 1886 Mr. J. E. Smith became the sole owner of this property, and in September of the following year Alfred Page, of Ayer, purchased it, and in December of that year deeded it to E. A. Richardson, who has since carried it on, in connection with Mr. Page. This new company employs about forty operatives.

Several improvements have been made in the property, and new machinery of various sorts added, so that now the mill runs seventy-four looms and 2880 spindles, and turns out annually about 1,000,000 yards of light sheetings, of a value of \$35,000. The yearly pay-roll amounts to about \$11,000.

The fifth cotton-mill was built in 1840 by Mr. Samuel Hazen, near the saw-mill erected by him in 1829, at the part of the town called North Bend. He also built several tenement-houses for the use of the operatives.

This was called the Lake Mill, and was first occupied by Mr. Oliver Barrett. It was afterwards enlarged and operated by the Fredonia Mill proprietors. Afterwards a company from Boston operated it until it was destroyed by fire, September 17, 1866. This mill was fitted with two thousand spindles and fifty-two looms, manufacturing about 524,000 yards of brown sheetings yearly.

A short distance below the Fredonia Mill, on the same stream, and a short distance above its juncture with the Nashua River, stands the largest mill, known as the "Phoenix Mill," the sixth cotton-mill built in town. This was built by the Shaker Community in

the year 1849, and they gave it the name it now bears. The structure is of brick, one hundred and forty feet long, fifty feet broad and three stories high, exclusive of the attic. It is surmounted by a tower which contains a bell. The whole structure was built very thoroughly in every detail. There are three blocks of brick dwelling-houses, two stories high, each block containing four houses. These are designed for such of the help as are married and wish to be housekeepers. There is also a large three-story brick boarding-house, sufficiently large to accommodate all those who prefer boarding. Between the houses and the mill-pond is a beautiful grove of pine trees that furnish an agreeable shade from the summer sun.

There was also a large and commodious agent's house, furnished by the proprietors, connected with the establishment; but it is not now used in connection with the mill.

The dedication of this mill by the Shaker fraternity, on May 17, 1851, was an occurrence of such marked interest and peculiarity that the following extract from the account published by the *New Bedford Daily Evening Standard* is here inserted:

"The United Believers, who assembled on the occasion, consisted of the principal of the Shirley Shakers, with a large number who were invited from the society in Harvard, numbering from one hundred and fifty to two hundred persons of high respectability, distinguished for their neatness, benevolence and industry, as well as for their peculiar manner of worship. The services were opened by one of the leading elders, William H. Wetherbee, who delivered an address. This address was followed by an original hymn, sung by the congregation. Lorenzo Dow Grosvenor, an elder from Harvard, then addressed the assembly. He earnestly recommended his hearers to cultivate the disposition of brotherly love in all parties, to worship with frequency of spirit, and obey the dictations of those heavenly messengers by whom he felt they were surrounded. In conclusion, he recommended prayer, in which they all united, kneeling in silence. After a few minutes they arose and sang a hymn. They then proceeded in their usual manner to march by quick songs. Some thirty or more, who seemed to be singers, formed an oval, facing each other, and the rest marched round them, two deep, making one circle within another; after a while the inside circle faced around and marched in the opposite direction from the outside column. At the close of this exercise they took their seats in nearly the same form they at first stood in ranks, when Elder Grosvenor briefly explained the views and beliefs of the society. He was followed by Elder William Leonard, who more fully entered into the subject.

"After singing an original poem the meeting adjourned. At one o'clock the people reassembled and seated themselves in the order of their religious usage and opened their meeting with singing a hymn. The short address preceding the active worship then fol-

lowed, and the brethren and sisters arranged themselves in order for a march or dance, which they entered upon with renewed spirit. Several brief addresses were then made by persons of both sexes. Among the females was Mrs. A. D. Cook, who was distinguished for her gift in public speaking.

"The meeting closed at four o'clock P.M. The services were conducted by W. H. Wetherbee, as elder, and Jonas Nutting, as deacon, who discharged their duties in a manner highly creditable to themselves and to the great satisfaction of the spectators. During the exercises several songs were sung, accompanied by solemn marches, in their peculiar manner, which added much to the interest of the occasion."

The first tenant of this mill was a company from New Bedford, Mass., called the "Steam Mill Company," which they soon afterwards changed to the more fitting name of the "Phoenix Company." This company furnished the mill with shafting and machinery, and started business in 1852. They employed about one hundred persons, the mill running 5688 spindles, 3168 mule spindles and 2520 ring and traveler spindles, and 130 looms. Brown and bleached cottons were the fabrics manufactured, and the annual product was 1,050,000 yards.

This company later on purchased the property, and, in 1881, disposed of it to Messrs. C. W. & J. E. Smith, the proprietors of the Fredonia Mill, who continued to manufacture goods of the same grade as their predecessors.

Mr. Warren N. Orswell, who at one time carried on the manufacture of cotton at the Munson's Mill, was agent of this mill for some years. Mr. C. W. Smith died in the spring of 1883, and the following summer both this and the Fredonia Mill were shut down and remained idle for some years. In the month of July, 1888, the Phoenix mill property was purchased by the Sampson Cordage Works, a corporation having a capital of \$80,000, and organized under the laws of the Commonwealth of Massachusetts, to extend the business already established and previously carried on in Boston under the firm-name of J. P. Tolman & Co.

The business of this company is the manufacture of braided cotton cord and lines, of which they make a very large assortment, to be used for various purposes, such as bell-cord on steam and horse-railways, window-cord, fancy awning-cord, etc.

They immediately commenced at Shirley the manufacture of their yarns; and, in February, 1889, moved their braiding-machines from Boston. The company employ one hundred operators, two-thirds of whom are women and girls. They handle a ton of cotton every day, and have a weekly pay-roll of about \$600. The officers of the company are J. P. Tolman, president; Herbert G. Pratt, treasurer; Frank D. Aldrich, secretary. Mr. J. Edwin Smith, a former owner of the property, is a director in the company. The business headquarters of the com-

pany are at its Boston office, No. 164 High Street. The operation of this mill, which had so long lain idle, and the filling the tenements and boarding-houses with busy operatives, has done much to improve the business interests of the town.

To ensure this, as well as the other mills farther up the stream, a supply of water at all times, a reservoir was built upon the northern branch of the Catacunemaug. This branch of the river was fed by two large ponds, one of sixty and the other of one hundred and twenty acres area. In order to enlarge these, a dam was thrown across the river in 1852, at a point a little above the present paper-mill of B. S. Binney, and a pond covering some seven or eight hundred acres was secured. Another pond, on the southern branch, Fort Pond, in Lancaster, covering about one hundred and fifty acres, was utilized later on for the same purpose.

In the summer of 1856 this dam gave way, doing great damage. The following extract from the "History of Shirley," by Rev. S. Chandler, will show the extent of this damage:

"On the 2d day of July, 1856, the reservoir dam gave way, and the mass of water which it had held in reserve poured down the valley, overflowing its banks, and inundating fields and meadows with its turbid waves. Four road bridges, five mill-dams, two blacksmith-shops, one saw-mill, and some smaller buildings, with one railroad bridge, were swept away, and other structures were partially undermined and injured. This was a sad day for the town in general, and for its manufacturing interests in particular. The estimated loss occasioned by this disaster, public and private, was about \$50,000. The cause of this calamity has not been fully determined. The dam had braved all the force of the spring freshets, and at the time of its failure the water was two and a half feet below high-water mark. Undaunted by disappointment and loss, the Reservoir Company immediately commenced to reconstruct their dam, and in prosecuting their work they aimed to place their structure in a position of such security as to bear any pressure of water to which it could be subjected. The roll is of stone, bedded on a solid foundation and jointed with great care. This foundation is protected by plank piles, driven five feet into the solid earth. These piles are continued the whole length of the dam, and its massive embankments are sustained by a central wall of strong brick masonry, and the whole is declared finished in a substantial and workmanlike manner."

The seventh cotton manufactory in town was founded in 1865 by Mr. N. C. Munson, a widely-known contractor. It is situated on the privilege of the first cotton-mill, and is known as the "Munson Mill or New Mill." It is a large structure, one hundred and fourteen feet in length, three stories in height and furnished with steam heat.

It was fitted with 3400 spindles, eighty looms, and

employed at one time fifty operatives, turning out about fourteen thousand yards of brown sheetings per week.

Later on this mill was occupied by C. A. Edgarton & Co., who manufactured tape and webb for suspenders.

Warren N. Oswell, at one time agent for Phoenix and Fredonia Mills, carried on the manufacture of cotton here for some years; he was succeeded by Messrs. Nickless & Holt, who manufactured cotton yarns during the years 1887-88. This concern run 3500 spindles, producing 3500 pounds of yarns per week, and employing thirty operatives.

The mill now stands idle, and is in the market for a purchaser, offering a rare opportunity for a manufacturing interest.

This completes the list of cotton manufactories. Closely following comes that of paper-making, which has been carried on in the town for nearly one hundred years. In the latter years of the eighteenth century Jonas Parker and Thomas Parker, his brother, went to Waltham for the purpose of acquiring the art of paper-making. After a year's residence in that place they returned to Shirley, and in connection with Joseph Edgarton, Esq., built the first paper-mill. This was located on the Catacunemaug, on the spot afterward occupied by Messrs. Pope & Co. as a fork-shop. This was a small mill, with but one engine, and there was no means of drying then known but by sun and air. But the advent of a new industry into the town was hailed with delight by the townspeople. It was the forerunner of a large industry.

The Parker Bros. carried on the business for some years, finally selling out to Lemuel Willard & Brother, who, in turn, disposed of the property to Joseph Edgarton & Co. This firm made paper here for some years, but finally suspended the work in this place, and the building was used for a batting-mill, continuing to that use until 1837, when it was destroyed by fire.

The second paper-mill was built by the Edgarton Company, who had become interested in this industry and decided to enter into the manufacture on an enlarged scale. They accordingly, in 1828, built a larger mill upon the Nashua River, near the corn-mill erected by Joshua Longley. This mill was two stories in height, the upper part being entirely devoted to drying purposes. Mr. H. P. Howe was the superintendent of this mill. "Mr. Howe was a skillful machinist," says Rev. Seth Chandler, in his "History of Shirley," and he devised various artificial methods to remedy the long process of air-drying. He finally hit upon the plan—which he subsequently patented—of the 'fire-dryer.' This wonderful machine, after many trials, alterations and amendments, was at length completed, and put in operation with satisfactory results. It is hardly possible to describe the astonishment which the new enterprise created. The dull way of grinding the material, pressing it into sheets and then passing it through a long season of air-dry-

ing, was a tedious method of producing one of the most important articles of domestic and business use; and such was the imperfection of the material thus produced that it would hardly be regarded worthy the meanest service to which paper is devoted at the present time. By the invention of Mr. Howe the pulp was received at one extreme end of the machine, and after passing through a complicated process of change and preparation, was discharged at the other end finished paper, ready for immediate use."

The invention of the "fire-dryer" having established the reputation of Mr. Howe, he, in 1833, set up a machine-shop near the mill and for some years carried on the business of making them.

The Edgarton Mills were enlarged by extending the building and the addition of new machinery. These mills were run until destroyed by fire, June 15, 1837. In 1842 Mr. Eli Page purchased the privilege and erected another paper-mill, renting it to one Moses Carlton as first tenant, but it was soon after rented to John L. Hollingsworth, who greatly enlarged and improved it. He manufactured yearly 50,000 reams of paper. Mr. Hollingsworth was succeeded in 1852 by Stephen Roberts, an old and experienced paper-maker, who made manilla paper out of old ropes—the cast-off cordage of vessels—and dyed it with ochre, turning out about one ton per day.

When Mr. Roberts relinquished the business the old mill was removed and a new mill built. This was occupied by John Roberts, a son of Stephen. This also was destroyed by fire, having been occupied but a short time.

The next manufactory of paper was situated in the basement of the mill formerly occupied by Joseph Edgarton & Co. as a cotton manufactory, and known as the "Old Red Mill," which has been the subject of a poem by Mrs. Sarah C. Edgarton Mayo:

"Bright in the foreground of wood and hill,
Close by the banks of my native rill,
Rumbling early ere dawn of light,
Rumbling late through the winter's night,
When all the air and the earth is still,
Tolleth and groaneth the old red mill."

This was owned by William W. Edgarton. It was furnished with a steam-dryer and turned out about four hundred reams of coarse wrapping-paper per week.

The fourth paper-mill was commenced in 1837, in the building erected by the Messrs. Rockwood as a clothier's mill, on the Squannacook River. The business was carried on by several different parties until 1853, when Oliver Howe purchased the property; he let it to Harrison Hartwell for a few years. In 1857 Mr. B. F. Bartlett, of Pepperell, became the owner, and he in turn disposed of it to George W. Mitchell. In December, 1865, Mr. E. H. Sampson became the owner. He carried on the manufacture of "leather board" until April 8, 1879, when the mill was burned. The tall chimney, which was left standing, was in

1885 torn down, thus destroying the last vestige of the paper-making industry in that part of the town.

This mill was one of the first to manufacture "leather board" in this country. Its product was one ton of "leather board" per week.

The fifth paper-mill was built in 1868 by Samuel Hazen. It was located near the site of the Lake Mills, destroyed by fire in 1866.

Andrew and Granville Williams were the first occupants; they were succeeded by Stephen Shepley, who was largely interested in paper-making.

Mr. Shepley sold the property to B. S. Binney, who began the manufacture of paper for paper bags. These bags were made by machinery, and about 120,000 were made per day.

In 1886 extensive improvements were made in the property; about one-half of the old mill was rebuilt with heavy Southern pine and the floor raised, thereby gaining a roomy basement for the intricate lines of shafting, water-pullies, steam and water-pipes necessary to carry on the paper-making; at the same time all the old mixing and beating machinery was taken out and new and larger machines put in, thus greatly increasing the capacity of the works. In 1885 Mr. Binney commenced the manufacture of "Asbestos paper." This paper is perfectly fire-proof in any temperature. It is used for covering boilers and steam-pipes, covering the inside of boiler-rooms and any and everywhere that money and life can be saved from the great destroyer, fire. To show the wonderful growth of the business, the following yearly productions are given:—1885, 75,000 lbs.; 1886, 106,000 lbs.; 1887, 262,000 lbs.; 1888, 435,000 lbs.; 1889, 473,900 lbs.

In 1887 Mr. Binney added another specialty, which is patented, namely, a heavy deadening felt which, though made from very combustible material, is rendered chemically fire-proof, so that if a piece one-sixteenth of an inch in thickness be placed over a gas-jet and blow-pipe for twenty-four hours, a piece of cotton wool placed on the felt will not be scorched even.

The rapid development of the business necessitated increased room and machinery, so that in 1888 an ell 25 x 50 was added to the east side of the mill and filled with new and costly machinery. The following year it was found necessary to again enlarge, and another ell 25 x 60 was added, together with an office. At this same time the old part of the mill was rebuilt in a substantial manner, and this and the ell filled with new machinery.

The present production of the mill is 8000 lbs. of "leather boards" daily, or 6000 lbs. asbestos and 6000 lbs. carpet-lining or building felt.

A large number of operators are employed in this industry, which is one of the most important in the town.

The iron industry also has been carried on in the town, although never in any considerable way. The first record of the working of iron that exists, was that of the establishment of a "forge," as it was then

known, in the closing years of the last century by Ebenezer Pratt. This stood on the Mulpus Brook, very near the location upon which the Wilson carding-mill was built. Here Mr. Pratt, with the help of his three sons, made scythes, but, finding the profits small for the amount of labor expended, the business was soon relinquished.

The Catacunemaug was the location upon which was built the second "forge." The builders, Messrs. John and Benjamin Edgerton, continued the business for about ten years, when they too abandoned it.

Messrs. Pope & Parsons were the proprietors of the next factory for the manufacture of farming implements. In 1850 this firm established a mill on the Catacunemaug for the manufacture of hay and manure-forks, and continued to do a successful business for some years, employing some eight or ten men. They turned out about five hundred dozens of forks—of superior quality—per annum.

This completes the list of manufacturers of farming implements, but not of the iron industry, for the manufacture of nails has been followed to some extent by the people of Shirley. William McIntosh was the first to commence the manufacture of cut nails, in or about the year 1810, a business which he followed for several years.

William W. Edgerton and brothers, in 1855, were the proprietors of the second nail factory; this was situated in the basement of the cotton-mill formerly occupied by J. Edgerton & Co., and known as the "Old Red Mill." They manufactured horse nails, of which they made about one hundred and fifty pounds per day. The business was abandoned in 1865. The "Old Red Mill" was burned in September, 1855, and the business was continued in a new building erected for the purpose.

The manufacture of carriages has also been carried on. One Thomas Hunt established the industry in a small way in the early part of the present century. His shop was located in what was known as the South Village. Later on—in 1716—Joseph Hour built a wheelwright shop on the Mulpus, where he carried on business for three years, employing three or four men. In 1819 he sold the business to Joseph Esterbrook, who, for sixteen years, carried on a successful business. The building was destroyed by fire in 1821, but was quickly rebuilt. In 1835 Andrew Shattuck became the proprietor. The business was again sold in 1840 to Harvey Woods & Bro. Under this firm the buildings were greatly enlarged and facilities for carrying on the business very much improved. They, in turn, were succeeded by Moses Wood, a brother, and he by Henry Brown and Oliver Wing.

Carriages of all sorts and descriptions, and in almost all their parts, were manufactured by these several firms, and they added the manufacture of harness and certain kinds of upholstery. During the Mexican War and during the War of the Rebellion they manufactured many military baggage-wagons

and ambulances, and six hundred railroad carts were annually turned out for many years. In 1871 the whole establishment, together with a large boarding-house, was totally destroyed by fire. They employed some thirty workmen. Woodsville received its name from the Messrs. Woods.

Emery Williams opened a wheelwright-shop in the South Village in 1853. This shop was connected with the Hazen Mills, and on the same water privilege. He employed six men in the manufacture of farm-wagons. Mr. Williams is the inventor of a washing-machine. Soon after, Mr. William Sawtel commenced the manufacture of window-blinds and sashes in the same neighborhood, carrying on the same for several years.

In 1850 a planing and shingle mill was started in the basement of the "Old Red Mill" before referred to, which was operated about five years, when it was succeeded by the horse-nail industry.

Leather has been manufactured to some extent in the town. In 1793 Nathan Adams established a tannery on Mulpus Brook. Here he carried on business until 1801, when he sold out to Stephen Barrett, of Concord. Mr. Barrett continued the tanning and currying of leather until his death, in 1856, when the leather industry ceased to be a part of Shirley's business occupation.

Hoop-skirt-making has also been carried on in the town. In 1861 George Sanderson commenced to manufacture hoop-skirts, employing some fifteen operatives, who turned out weekly about seventy dozens of skirts.

The Shakers in this town have always been an industrious people, and have manufactured many different articles, and such is the quality of the work done, that they have established a reputation for excellence to be desired by all manufacturers. Among the many different articles that they have manufactured may be mentioned agricultural implements, woodenware, hair sieves, brooms, grass bonnets, husk mats, feather fans, and fancy articles of various kinds. They also cure herbs, make a kind of apple-sauce, called "Shaker Apple-Sauce," make tomato preserve, and various articles of a similar nature, all of which find a ready sale.

There is another industry deserving of mention, that was for some years carried on by the female portion of the town, and that is the braiding of palm-leaf hats. For years, nearly every family had one or more of its members engaged in this industry, and, in fact, so profitable was this occupation at one time, that whole families were enabled to earn comfortable livelihoods. In 1837 something over seventy thousand of the hats were manufactured, and were valued at about \$12,500.

For some years a condensed milk factory was carried on in one of the buildings connected with the Dawson Mill property. From time to time other industries have been started, but after a brief existence have been discontinued.

One of the most important industries in the town is the manufacture of suspenders, suspender-webbing and elastic goods, by Charles A. Edgerton & Son. This firm commenced business some time in the year 1870, under the firm-name of Charles A. Edgerton & Co. They first devoted their attention to the manufacture of tape, bindings, bed-lace, etc., using the ingenious machinery then recently patented. They occupied the mill known as the Dawson Mill, which was located on the site of the Fort Pond Cotton Manufactory. After remaining here for some time they removed the business, in 1873, to the mill lower down on the Catacunemaug, known as the Munson Mill. The manufacture of suspender-webbing and elastic goods was then added to the regular line of business, and such was the success of the new undertaking that eventually it became the principal line manufactured. In 1878, the company, seeing the desirability of making a better line of goods, put in new and improved machinery, thereby enabling them not only to manufacture a greatly superior quality of goods, but to so enlarge the business that it soon became evident that enlarged quarters, as well as new machinery, were required. Accordingly, in 1881, the company, now changed to C. A. Edgerton & Son, by the admission of Charles Frederick Edgerton, built a new factory just below the Munson Mill, on the banks of the same stream. This structure was of wood, twenty-eight feet wide by eighty feet long, and two stories in height, independent of the basement. This they fitted up with new and improved machinery, using steam as the motive-power for the same. Since occupying their new factory the firm have manufactured suspenders exclusively, beginning with the material, cotton, silk and rubber, in a raw state, and making therefrom the elastic webs which they use in the manufacture of a full line of men and boys' suspenders of all grades and qualities, from the cheapest to the finest hand-embroidered holiday goods. The factory runs 119 looms and 275 shuttles, and turns out about 2500 dozens of finished suspenders of the various grades per week. To manufacture these goods they employ 100 operatives, both male and female, who are mostly residents of the town. The firm has two offices, one at the factory and the other in New York. The products of this company, which stands second in the amount produced in the country, among the manufacturers who are exclusive makers of suspenders, are well known throughout the country, being sold in nearly every State of the Union; and such has been the demand for their goods in the last few years that they require additional room, and arrangements are being made for a large addition to their present factory, whereby their facilities will be greatly increased and they be able to meet more amply the requirements of their growing trade.

SCHOOLS.—While Shirley was a part of Groton township there were no schools within its bounds. The financial condition of the town was such that

it would not allow of the establishment of schools in the remote section, or angles as they were called in those days, and therefore the children were either obliged to travel many weary miles to the centre of the town or go without learning.

But home instruction was not neglected by our forefathers, and though for years the early settlers were without schools, yet there were few who could not read, write, and cast up common accounts. For the first four years of its existence as a distinct corporation the town was without schools.

The first record of a school being held in town was in May, 1757, the town voting "to have a school for three months, and to have it commence in August or September." This school was held in a private house, a single room in the dwelling-house of Jonas Longley being used. This house was located in the Centre, on the estate now known as the Augustus Holden farm.

Schools continued to be held from time to time in various places until the Revolutionary period, when they were suspended owing to the embarrassed condition of the finances of the town. The sessions were renewed soon after the peace was declared, and were entered into with a renewed interest, the facilities of learning were increased and once more all were given an opportunity to acquire learning.

The first school building was erected at the "Centre" on the land of and near the residence of the late Rev. Seth Chandler. It was, like all school-houses of that time, a small and unpretentious edifice of one story, "about twenty feet square," single boarded with rough boards, without inside ceiling, but was furnished with a cellar, to which access was gained by a trap-door in the centre of the room. In one corner of the apartment stood a huge fire-place, built of rough stones, and surmounted by a chimney of the same material. The room was furnished with a few seats made of rough planks, and with writing benches made of boards over which a plane never passed. To facilitate the means of supporting a school for a few weeks each year, it was customary to rent the building to the pedagogue or school-marin as a tenement, in part payment for his or her service in "teaching the young ideas how to shoot."

This school was taught by one Dame Nutting. Of her, Rev. Seth Chandler, in his "History of Shirley," writes: "Such was the obesity of this female official, that she might have stood beside Falstaff himself without losing aught by the comparison. To supply, therefore, the defect of an unwieldy person she kept herself provided with a stick—some five or six feet long—with which she reduced her urchin crew to a state of subjection while seated in her chair-throne, from which she seldom moved."

Hand-bells and gongs had not then been invented and this worthy dame summoned her pupils from recess by a vigorous beating of the outside of the building with the stick. She used to keep order in the

school, and the summons was usually obeyed, for the present ideas in regard to corporal punishment had not then been entertained.

For a few years this building was large enough to accommodate all the scholars desiring to attend school; but soon it was found necessary to provide additional facilities, and accordingly the town was divided into three districts,—the North, the Centre and the South. The Centre occupied the school-house already built and the other districts were obliged to hold their schools in private houses. The school in the North District was held in the house known as the Reuben Hartwell place, near the present North School-house, while the Southern District held theirs in different houses, as circumstances allowed. School buildings were erected in each of these districts before the close of the century, the building being of a character such as the times would permit.

The present North School occupies the site of the first building erected in that district. The building was subjected to alterations two or three times, and in 1844 was removed and the present building erected. The old building was afterwards used as a blacksmith shop.

The Centre School-house was located on the Common, quite near the present location of the First Parish Church. The school-house in the South District was located upon the opposite side of the road from John Park's house. Later on it was converted into a dwelling-house. Later on the town was re-divided, it being thought necessary to have six districts, and these were named as follows: Middle, South-Middle, South, North, East and Southeast.

Buildings for school purposes were erected by each of these districts and they were located on or very near the sites of the present structures.

There was also a Seventh District, or the Shaker School; this was located among the Shakers, who furnished the room, which was fitted up with their accustomed neatness.

Up to the year 1843 it had been the custom of the several districts to furnish at their own expense the school buildings for the use of the scholars within the limits; but as many of the districts were small and the number of children few, the buildings erected were of a cheap character and not suitable for the purpose intended, so that in the year mentioned the town voted to "assume the buildings at a fair appraisement," and later they were all rebuilt and in some instances the buildings were for the times quite expensive structures.

At the time the town became the owner of the school buildings, they were all numbered to comply with a law of the Commonwealth, and some of them continue to be so designated at this time.

In 1846 District No. 8 was divided, thus forming what is now known as No. 8. The present school buildings, with the exception of those in Districts No. 4, No. 6 and No. 8, have been built since 1855.

The new buildings were all constructed on a new and improved plan, and furnished with patent desks, and were well adapted to meet the requirements of the schools; but while they are large enough to accommodate all the pupils of the present day, they yet lack many of the appliances needful for the more modern system of teaching. All these buildings, with one exception, are single-story structures and built of brick. The grammar-school, which is situated in Shirley Village, is a two-story structure also of brick, and contains two rooms, one of which—the upper—is occupied by the grammar-school, and the other by the primary. This school-house has been lately much improved by the addition of a furnace for heating purposes and various other repairs.

This town, although a small one, has, within the last quarter of a century, expended nearly twenty-five thousand dollars on its school-houses, and greatly increased the appropriations for the support of the schools, while the number attending the schools has not materially increased. The annual cost of the schools at the present time is about three thousand dollars.

For several years the schools were in session for a period of twenty-four weeks during each year, and later on this was increased to thirty weeks, divided into three terms of ten weeks each. The terms of the schools have, from time to time, been lengthened by private subscription, and for a few years a select school was held for three months in the fall of the year in the basement of the town-hall, which was well adapted for the purpose, being large and well ventilated. In 1853 this school was provided with an apparatus for illustrating physical science, furnished by the subscriptions of several of the liberal citizens.

At the present time the school year is divided into three terms of three months each.

Under the present administration of the schools there are but five of the school buildings in use for school purposes,—the Centre or No. 1, the Grammar or No. 3, the East or No. 5, the North or No. 6, and the Intermediate or No. 7. The average number attending school is from 250 to 270, of all ages from five to sixteen.

As in all country towns, these pupils are scattered over a wide range of territory, and in years past it has not been possible to grade most of the schools as well and carefully as was desired. The village schools, three in number,—the grammar, intermediate and primary,—situated as they are in that part of the town the most thickly settled, are for this reason more carefully graded than the other schools of the town. These schools, for the last two years, have been under the charge of teachers who are graduates of the Normal Schools.

Normal graduates are employed in the other schools in the town with one exception. The advancement in the several schools by reason of this change has

been very satisfactory, and the work accomplished by the introduction and working out by these normal graduates of new methods and advanced ideas has been all that could be reasonably expected, showing conclusively the wisdom of the change and the desirability of obtaining for the schools the best possible aids to education.

Under this present system of teaching, music has been introduced into the schools in a small way, and it is the intention of the School Committee to more thoroughly introduce it in the near future.

In the fall of 1839 the Shaker School, so called, was discontinued. The committee, after carefully considering the question, decided that inasmuch as the Shaker fraternity were unwilling to either send their children to the village schools for instruction or to admit of any number of pupils from outside their families attending—the committee, owing to the crowded condition of some of the other schools, desiring to send a number of scholars there—they could not rightfully continue the school. It was held by many that the school was sectarian, and therefore, under the existing law of the Commonwealth, could not be supported by the town.

The town has been the recipient of two bequests for the benefit of the schools, the first of which was from the Hon. Leonard M. Parker, a native of the town and a man prominent in the affairs of the State.

In 1856, at a town-meeting convened August 4th, the town voted to accept his bequest, which the following extract from his will will explain: "I give and bequeath to the inhabitants of the town of Shirley, aforesaid, the sum of four thousand dollars, to constitute a fund for the endowment and support of a high school for the benefit of all the youth of the town," the same to be placed under the superintendence and direction of a board of six trustees named in the will, this board to consist of five, when reduced to that number by death or otherwise; arrangement was also made whereby the vacancies occurring on this board from time to time should be filled.

This fund was, according to the implied request of the donor, placed in the hands of Dr. James O. Parker, as treasurer, by the trustees of the fund. Dr. Parker entered upon the discharge of his duties July 12, 1856, and continued in the office until 1872, when his name was dropped on account of the aroused suspicions on the part of the town and the trustees of the fund, and Rev. Seth Chandler was appointed in his place.

The fund at this time amounted to \$8151.52. Of this sum Dr. Parker paid over to his successor, in the office of treasurer, at the beginning of the fiscal year, June 30, 1873, the sum of \$3654.67, leaving in his hands a balance of \$4496.85, which sum he repeatedly promised to pay, but his promises were never fulfilled. Frequent demands were made by the treasurer of the fund upon him, but to no purpose, and at length the town appointed a committee to collect from the ex-

treasurer the sum due the fund, then amounting to over \$7500,—after a tedious litigation it was decided that, owing to the poverty of the defaulting treasurer, the amount could not be recovered.

The fund remaining in the hands of the trustees after paying the costs of litigation was found to be so small that little could be done towards carrying out the plans of the donor; accordingly a compromise was proposed between the town and the residuary legatees of the estate of Hon. L. M. Parker, "by which the remainder of the funds might be used for any legitimate town purposes," but by reason of the disagreement of counsel the case is still before the court in an unsettled condition. The amount of the fund at the present time, 1890, is about \$6000.

The second of these legacies was that of Mrs. Sarah P. Longley, who died in 1889. Both Mrs. Longley and her husband, the late Israel Longley, were greatly interested in the public schools in the village, and the fund created by her will be a fitting monument of her generosity, and the names of Mr. and Mrs. Longley will long be kindly cherished by the grateful scholars of the village school.

The following is an extract of her will: "I give and bequeath to the town of Shirley the sum of six thousand dollars in trust to keep the same invested in safe securities, and I order, will and direct that the said town shall pay the income or interest of four thousand dollars towards the support of the union or high school, and the income or interest of two thousand dollars towards the support of the primary and intermediate schools, all of which schools are now situated in Shirley village. The principal, six thousand (\$6000), to be invested by itself and called the 'Israel Longley School Fund.'"

Thus the town has two funds aggregating some twelve thousand dollars, the income of which shall be a last benefit to the schools, and the funds will stand as lasting monuments of the generosity and public spiritedness of the donors.

In 1842 five out of the seven school districts availed themselves of the State appropriation offered in that year—on condition that as much more should be added by a town tax or private subscription, and procured the "School Library," published under the direction and superintendence of the Massachusetts Board of Education.

These libraries are now a thing of the past, they having been so much neglected by the people that their existence, if in fact they do now exist, is no doubt forgotten.

The number of persons from this town who have received a college education is small, owing, doubtless, to the limited population, the pecuniary inability of parents to give their sons a public education, and the general inclination of the young men to engage in mechanical pursuits. Among the number may be mentioned General Daniel Parker, a graduate of Dartmouth, class of 1801. He was a classmate of Daniel

Webster. He for years was judge advocate of the Third Division of Massachusetts militia—afterwards he was appointed by President Madison adjutant and inspector-general of the army with the rank of brigadier-general. He died in 1846.

Leonard M. Parker, a brother of Daniel, was also a graduate of Dartmouth in the class of 1808. In 1812 he was appointed army judge advocate. In 1816 he was elected to the House of Representatives from Charlestown, where, on his admission to the bar in 1811, he began the practice of his profession. Soon after he was chosen to the Senate, and continued to be elected to either the Senate or House until 1830, when he was appointed naval officer for the port of Boston and Charlestown. After the expiration of his term he removed back to Shirley and he was immediately returned to the House, and until 1850 was actively engaged in both branches of the State government.

Mr. Parker was active in town affairs, serving both on the Board of Selectmen and School Committee.

He was active, too, in church work, being a member of the First Parish Society.

While in the State Senate in 1826-27, he was a leader in the struggle which resulted in making Warren Bridge a free bridge and opening "a free passage from Boston to the country,"—a most important and warmly contested movement. And when in the early history of the anti-slavery agitation, in 1837, the national House of Representatives adopted the resolution overthrowing the right of petition upon the subject of slavery, in the battle against which John Quincy Adams, then a member of that House, bore so prominent and noble a part, Mr. Parker, as chairman of the committee to which a memorial upon the matter was referred in the State Legislature, prepared and reported a series of resolutions, of which the following are a part:

"Resolved, That Congress does possess the constitutional power to abolish slavery within the District of Columbia.

"Resolved, That the foundation principles of our political institutions, the honor of our country, and the peace of all, demand the solemn consideration by Congress of the wisdom and effects of exercising the power aforesaid.

"Resolved, That the right of petition, and free discussion in regard to all matters within the constitutional powers of Congress, ought to be held sacred; and any attempt to impair or abridge it should be met with devoted firmness."

This, so far as we have been able to learn, was the first report of resolutions in any form to the Legislature, or to any Legislature in the country, "asserting the right of Congress to abolish slavery in the District of Columbia, and making upon that body a solemn demand to consider the wisdom and the effects of the exercise of that power."

One other name is worthy of mention here, though not a college graduate—Oliver Holden. He was born in Shirley, September 18, 1765. Trained to the trade of a carpenter, his musical gifts led him in time from that employment to that of a teacher and composer of music. He was the author and compiler of several musical works which had large sale and became widely

popular. But "what most distinguished him, and that for which he will be the longest known and remembered is the composition of that divine tune 'Coronation.'"

PUBLIC LIBRARY.—The first library of a public character of which we have record was known as the "Social Library." It was established about 1790 by the associated effort of a few prominent families, under the lead of the first minister of the town, Rev. Phineas Whitney. It numbered somewhat over one hundred volumes at the beginning, and was increased from year to year by such additions as circumstances would permit. We are told that "not a work of fiction was on its shelves,—nothing of an ephemeral character,—but standard history, geography and natural science." It was esteemed a valuable collection at the time, but passed from service with the generation with which it started.

In 1839 another movement for a library was made by a few ladies of the First Congregational Society. An association was formed for its maintenance, and it was supported by a membership fee, initiatory and annual. It numbers about seven hundred volumes.

During the pastorate of Rev. Mr. Norcross, of the Orthodox Church, at his suggestion and by his aid, a reading circle was formed. Books for reading were purchased as members desired, and passed from one to another on a system of mutual ownership and exchange. Somewhat more than one hundred volumes were gathered in this way, and in 1884 they were offered to the town on certain specified conditions, to be made the basis or beginning of a Public Library. The town consented to the conditions and accepted the offer, and elected a board of trustees. It also made an appropriation for the purchase of new books, and continues this practice annually. The appropriation for the present year is three hundred dollars. The trustees perform the duties of librarian, and render all service free. The library now contains about eleven hundred volumes, and arrangements are in progress for the opening of a reading-room in connection with it.

ECCLESIASTICAL HISTORY.—At the time the district was organized, the nearest place of public worship was in the parent town, Groton, a distance of from three to nine miles. The roads were but rough pathways through the woods, and the only passage across the river was by a narrow foot-bridge, or by fording. The travel was on foot or horse-back, and yet, with this distance and its difficulties, those who were in health and able to make the journey were seldom absent from church. The need of religious privileges at a nearer and more convenient point was deeply felt, and was one of the reasons for the separation and incorporation of the district, and an early movement was made to secure the same. At a legal meeting held six months after its organization, the second article in the warrant was: "To see if the town will hire any preaching this spring."

"Passed in the negative" is the record of the action at this time. But soon another effort was made, and with better success. "At a legal meeting begun and held at the house of Mr. Jonathan Gould, in ad district of Shirley, it was voted to raise Ten Pound, lawful money, to hire preaching." This was in the first year of the district's incorporation. In the same year steps were taken toward building a house of worship. A meeting was held October 24th at the house of Robert Henry, and adjourned thence to the spot which had been selected for the meeting-house. A slight change was determined in the location and recorded as follows: "Voted to move the meeting-house place from where the committee stated it, about thirty poles west to a white oak tree and heap of stones." "Voted that William Simonds, Jerahmeel Powers and Samuel Walker be a committee to move the meeting-house." By which was meant, make the change in location and move such material as had been brought to the place. The people were invited to labor on the house and grounds, and were to be allowed "four shillings a day for a man, and one shilling a day for a pair of oxen." In November the site was prepared and the frame erected. "It stood nearly opposite the location of the present Centre School-house." The covering, laying the floors and finishing proceeded slowly. On December 26th the district voted "to raise £16, to provide building materials." The house was completed late in the following spring, or in the early summer, and was a rough structure, ceiled on the outside and without pews or seats. These, however, were furnished within a few years, the first being built by the town at the right of the pulpit for the minister's family, and the custom adopted of seating the house according to the dignity of the people, the largest tax-payer being considered first, the men sitting at the right of the broad aisle, and their wives having the same position on the left.

At a meeting held a few weeks before its completion, it was "voted to hire three months' preaching." And, on November 29th, it was "voted to have six weeks' preaching this winter." The expense of maintaining religious services appears to have borne heavily, and during the following year, 1756, we have no account of any being held. But at the meeting of the Colonial Legislature in September, a petition was presented, which reads as follows:

"Province of the Massachusetts Bay.

"To His Honour Spencer Phelps, Esq., Lieutenant-Governor and Commander-in-chief of said Province; to the Honourable, His Majesty's Council and House of Representatives, in General Court assembled at Boston, September 24th, 1756.

"The petition of John Whitney, James Patterson and Jonas Longley, a committee duly appointed by the District of Shirley, humbly sheweth, that the said District is small, and many of them poor; but the great distances they live from the Public Meeting-House in Groton, obliged them to get off from said town, in order to receive privileges among themselves; altho' we have been set off more than three years, we have not been able to settle a minister, tho' we have built a small House for the publick worship of God, and have hired preaching part of the time since we were set off; and so it is, that there is now about one-third of our Eatable Polls are polluted in His Majesty's Service; but we being

desirous to settle a Minister among ourselves (but think ourselves not able without some further assistance than to raise our Estates, and what Polls we have), and there being several Hundred Acres of unimproved Lands lying within our District, which is made much in value for our improvements; so that we humbly pray your Honour and Honours, to enable the said District of Shirley to assess all the unimproved Lands lying within said District, for three years next coming, at two Pence per Acre, to enable us in settling of a Minister, and other necessary charge in said District; and to assess and collect the same in such way and manner as your Honour shall see meet; as in duty bound shall ever pray.

" JAMES PATTERSON,
" JOHN WHITNEY."

Upon this petition the following order was issued :

" In the House of Representatives, Sept. 29, 1755.

" Read and ordered, that the Petitioners serve the Non-resident and other Proprietors of the unimproved Lands in the District of Shirley with this Petition, by inserting the substance thereof in one of the publick Prints three weeks successively, that they show cause (if any they have), on the second Friday of the next sitting of this Court, why the prayer should not be granted.

" Sent up for concurrence.

" T. HUBBARD, Speaker.

" In Council, Sept. 29, 1755. Read and concurred.

" THOMAS CLARKE, Dep. Sec'y.
" For THOMAS CLARKE, Dep. Sec'y."

" Copy examined.

This was printed in the *Boston Gazette or Country Journal* October 6, 1755.

Soon after the completion of the meeting-house it was decided to have a settled ministry, and a committee was appointed to attend to the matter and to seek advice of neighboring ministers in the discharge of this duty. A day of fasting and prayer was appointed and observed—June 18, 1755—"that they might have divine guidance in a matter of such great moment."

In February of the following year an invitation was extended to Mr. Goodhue, from Hollis, N. H., who had been supplying the pulpit for some six or seven months. He accepted, on condition "that a mile of territory from the town of Lunenburg could be annexed to Shirley." This territory would give a more regular form to the town and assist its interests, and was, therefore, desired by it. A petition for it was sent to the "Great and General Court," at Boston, but was not granted, and Mr. Goodhue was not settled. Another invitation was given to him two years later, but declined.

After several disappointments, a unanimous invitation was given to Rev. Phineas Whitney, of Weston, February 25, 1762, and accepted. It was "voted to give Mr. Whitney £133 6s. 8d. as a settlement, and that one-half be paid in three months, and the residue within the year. And voted to give £53 13s. 4d. as a salary, to be raised to £60 when the district shall have seventy-five families, and to £66 13s. 4d. when there shall be eighty-five families, with the addition of twenty cords of wood annually to be carried to his door." Land owned by the district was deeded to Mr. Whitney in part payment of the sum voted to him as a settlement, and on this he built his home. His letter of acceptance bears date April, 1762, and his ordination took place in June. The church was organized by the council previous to the ordination, and a cov-

enant adopted and subscribed by the pastor-elect and twelve brethren. No names of women appear.

The covenant reads as follows :

" We whose names are hereunto subscribed, being inhabitants of the District of Shirley, New England, knowing that we are very prone to offend and provoke the Most High God, both in heart and life, through the prevalence of sin that dwelleth within us, and manifold temptations from without us, for which we have great reason to be unfeignedly humble before him from day to day;—do in the name of our Lord Jesus Christ, with dependence upon the gracious assistance of His Holy Spirit, solemnly enter into covenant with God and with one another according to God, as follows:

" 1. *Imprimis*. That, having chosen and taken the Lord Jehovah to be our God, we will fear him, cleave to him in love, and serve him in truth, with all our hearts, giving up ourselves to him to be his people; in all things to be at his direction and sovereign disposal; that we may have and hold communion with him as members of Christ's mystical body, according to his revealed will, unto our lives' ends.

" 2. We also bind ourselves to bring up our children and servants in the knowledge and fear of God, by holy instructions, according to our best abilities; and in special by the use of Orthodox catechism, that the true religion may be maintained in our families while we live; yea, and among such as shall live when we are dead and gone.

" 3. And we further promise to keep close to the truth of Christ, and drawing with lively affection toward it in our hearts, to defend it against all opposers thereof, as God shall call us at any time thereunto; which that we may do we resolve to use the holy scriptures as our platform, whereby we may discern the mind of Christ, and not the new-found inventions of men.

" 4. We also engage ourselves to have a careful inspection over our own hearts, viz., so as to endeavor, by the virtue of the death of Christ, the mortification of all our sinful passions, worldly frames and disorderly affections, whereby we may be withdrawn from the living God.

" 5. We moreover oblige ourselves (in the faithful improvement of our ability and opportunity) to worship God according to all the particular institutions of Christ for his church, under Gospel administrations, as to give reverent attention unto the word of God, to pray unto him, to sing his praises, and to hold communion each with others, in the use of both of the seals of the covenant, namely Baptism and the Lord's Supper.

" 6. We likewise promise that we will peaceably submit to the holy disciplines appointed by Christ in his church, for offenders; obeying (according to the will of God) those that have the rule over us in the Lord.

" 7. We also bind ourselves to walk in love, one towards another, endeavoring our mutual edification, visiting, exhorting, comforting, as occasion serveth, and warning any brother or sister which offendeth, not divulging private offenses, irregularly, but headfully following the several precepts for church dealing (Matthew xviii. 16 and 17), willingly forgiving all that do manifest, unto the judgment of charity, that they truly repent of their miscarriages.

" 8. Moreover we further agree and covenant that we will have ruling elders and deacons, and when any differences may arise between any members of the church, then they shall be tried and admonished by the pastor, ruling elders and deacons; if either party be dissatisfied with their determination, then there may be an appeal to the church at large; and if either party be dissatisfied with the determination of the church, then there may be an appeal to an ecclesiastical council, according to the custom of Congregationalism.

" Now the God of peace that brought again from the dead our Lord Jesus Christ, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which was well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

" Phineas Whitney,	his
John Longley,	John x Patterson,
Charles Richards,	mark,
Richard Harrington,	Jonathan Moore,
Jonas Longley,	Jonas Stearns,
Stephen Holden,	Francis Harris,
Samuel Walker,	Hesekiah Sawtell."
	his
Daniel x Page,	
	mark.

Children whose parents were not church members

were permitted to receive the seal of baptism by the parents owning the following

"Covenant.

"You do now, in the presence of God and his people, own the covenant into which you were entered and given up to God in baptism, and take upon yourself the obligation your baptism laid you under. You do now humbly beg of God remission of all your sins, both actual and original, and with all your heart you desire to accept of Jesus Christ as your only Savior, as he is offered to poor sinners in the Gospel; and you do now solemnly promise, to the best of your power and as God shall enable you, that you will forsake the vanities of the world, and in all respects live as those with the great God and his people; and you do now particularly promise, as God shall enable you, to make it your prayer and endeavor that you may be prepared aright to attend to the ordinances and institutions of Christ, and meet him where his death is showed forth; and you likewise promise to submit yourself to the watch and discipline of the Church of Christ, and strive that your behavior be approved by God and man."

The Confession of Faith adopted was the following:

"1. You believe in one God, in three persons (or characters), Father, Son and Holy Ghost.

"2. You believe the sacred Scriptures are the word of God and a perfect rule of faith and practice.

"3. You believe that man is a fallen creature, and cannot be justified by the deeds of the law.

"4. You believe that Jesus Christ is the Son of God and Savior of men and that God will bestow salvation on all those who will repent and believe in his name, and live according to the precepts of his Gospel.

"5. You believe in a resurrection of the body and a future state of rewards and punishments.

"6. You believe that baptism is an institution of Christ's, and the Lord's supper is a Sacrament by which his church should commemorate his dying love; to which church you believe it your duty to join yourself."

In the same year with the settlement of Mr. Whitney and the organization of the church, repairs were made on the meeting-house. At a meeting of the district a committee was chosen, and it was "voted to leave it to the committee to repair the meeting-house as they shall think proper; that they shall put a new window in the ministerial pew, and that *as much light be given to the pulpit as possible.*" On Oct. 24, 1763, it was "Voted that each seat in the meeting-house shall go out on the Sabbath days according to their dignity." As was the common practice of the time, the meeting-house was used for town and military meetings, as well as public worship.

With the increase of population this house became in a few years too small for their accommodation. A new house was accordingly determined upon, and to encourage the work the pastor gave, "£10 lawful money for the carrying on of the meeting-house." Land adjoining the four acres given by the proprietors of Oroton for a burying-place and training-field was bought for the purpose. At a district meeting, May 21, 1771, "Voted that the new meeting-house be fifty feet in length, and forty feet in breadth, and that it be raised as soon as June of next year." The house was completed in the autumn of 1778 and was opened for use for the first time on the annual Thanksgiving Day, Nov. 26th. The shingles on the north roof of this house were in service eighty-three years, and when removed showed but little decay. The house was enlarged by adding three porches and a tower in 1804, and a bell was given the town by

Wallis Little, Esq., to be hung in the tower. The same custom was observed in seating the people as in the former house. While the house was building, a gift of an elegant folio Bible (London edition) for the use of the pulpit was made by Madam Hancock, the wife of the first Governor under the State Constitution, John Hancock. This Bible is still in use in the pulpit of the First Parish. A letter of acknowledgment was sent the donor by order of the district. It reads as follows:

"MADAM:—The inhabitants of Shirley, being this day assembled at the public meeting-house, take this first opportunity to return their sincere thanks to you for your late generosity in giving them a very handsome folio Bible, to be read in public every Lord's day. They are sensible that the reading of the Scriptures in public is very commendable, and hope it will be really serviceable to them; and at the same time assure you that they have a grateful sense of your generosity and piety in promoting such a laudable practice. They sincerely wish you (may) live and continue to diffuse your kindness to the needy—that you may enjoy happiness here, and in the future world be rewarded to reap the reward of your extensive charity, in the kingdom of heaven.

"JOHN LOUGHEY, Dea. Clerk.

"Shirley, December 26, 1771."

An interesting episode in the ministry of Mr. Whitney occurred during the Revolutionary War. The people found great difficulty in paying his salary when due. Mr. Whitney found it equally difficult to provide the necessaries of life with the greatly diminished purchasing power of his salary. This obliged him to ask for a measure of relief, or dismission. Unwilling to grant him a dismission, they decided to raise a special appropriation of £133 6s. 4d. But such was the depreciation of paper money that the purchasing power of this was only £86 12s. 4d., an amount entirely inadequate, of which he informed them. A committee was then appointed to consider and adjust the matter. This committee reported June 21, 1779, "That we find Mr. Whitney is desirous of doing no business for his support that in any measure interferes with his ministerial work. This committee are of opinion that his present salary is entirely insufficient for his support; they are therefore of opinion that the district from the 28d day of this instant June, during the present war with Great Britain, pay his salary of £66 13s. 4d. annually, according to the price of Indian corn and Rie, reckoning Indian corn at £0 2s. 8d. per bushel, and Rie £0 4s. per bushel, said salary to rise and fall as the price of said grain rises and falls; also that the price of said grain be estimated by the assessors annually, when the assessment is made for the payment of salary; the salary being paid in the foregoing manner, upon the following conditions, to which Mr. Whitney freely consents, viz: that there be a deduction made by the assessors, during the war, from his salary thus paid, of his full proportion of taxes assessed upon the district according to his estate, real and personal."

This report was unanimously accepted and the thanks of the district voted "to the Rev. Mr. Whitney for his generous and truly patriotic spirit and disposition in being willing to bear his equal propor-

tion of the very extraordinary heavy taxes his people are laboring under at this distressing time."

The singing in public worship was congregational, the senior deacon reading the psalm or hymn a line at a time, and the congregation following. In 1786 it was decided to give this part of the service to the charge of a select choir, and the back seats in the front gallery were appropriated to their use. This caused trouble and it was brought before the town at a regular meeting by an article in the warrant, "To see if the town will vote the two hind seats in the front gallery, to be fitted for the use of the singers, instead of the two hind seats on the lower floor." A committee was chosen to confer with the singers and arrange the matter. They reported "April y^e 18, 1786," "that having held a conference with them, we have agreed that the two hind seats in the front gallery be made into a proper pew, with a table suitable for them, or convenient for books, and that they take the said pew for their seats so long as they serve in singing."

A committee was appointed April 24, 1787, to purchase a bass-viol, "for the use of the meeting-house," and "a chest was made—at the expense of the pastor—for the safe-keeping of the viol when not in use." This instrument was in use till 1842, and forty years of this time was played by the same person—David Livermore.

Mr. Whitney continued in active service for somewhat more than forty years, when he was stricken with paralysis. Incapacitated for the performance of his public duties, he generously offered to relinquish one-half of his salary to aid toward the settlement of a colleague. In a letter to the town dated Nov. 12, 1812, he says: "Considering my age and infirmities, I sincerely wish to have you settle another minister in this town as soon as you can. And I now renew the offer that I made by your committee last year, that if the town will settle another minister with me that is not yet fifty years old, and one whom the neighboring churches shall approve, I will from the day of his ordination, relinquish one-half of my salary forever thereafter. I would further observe, such is my solicitude for the welfare and order of the town, that I should willingly relinquish the whole salary if they would settle another regular minister,—if I could do it and do justice to myself, my family and my creditors. Wishing you divine direction, I subscribe myself your affectionate pastor,
PHINEAS WHITNEY."

By the terms of his settlement he could claim his full salary during his life.

The settlement of a colleague was not effected till the autumn of 1815, when Mr. Samuel H. Tolman, of Winchendon, accepted the invitation of the town and of the church, and was ordained to the office Oct. 25th. He discharged its duties till Feb. 17, 1819, when at his request, on account of growing dissensions, a council was called and he was dismissed. The death of Mr. Whitney occurred Dec. 17th, of the same year.

His first wife, to whom he was married April 28, 1762,—the month in which he accepted the invitation of the town to become its minister,—was Miss Miriam Willard, of Harvard, who, when a young girl, was taken from her home by the Indians. "She lived with a married sister, Mrs. James Johnson, at Charlestown, No. 4, when the Indians made a raid upon that town and carried her, with the Johnson family, Mr. and Mrs. Johnson and three children, the eldest of whom was but six years old, with two of their neighbors, to Canada. Forced to journey through a pathless wilderness, she was required to lie upon the ground at night, with an Indian upon either side of her, with cords passed over her body and under theirs so that the least stir on her part would arouse them. They were sold by the Indians to the French at Montreal. Miss Willard was soon redeemed, but remained two years in the family of the Lieut.-Governor, where she was treated with uniform kindness, and supported herself with her needle till the release of her sister and children, when they sailed for England and from thence to New York, and then returned to her former home. She died in 1769 at the age of twenty-nine years. With the death of Mr. Whitney the administration of ecclesiastical affairs by the town ceased, and their conduct passed into the hands of religious societies, entirely separate from civil authority and maintained by voluntary individual support, in accordance with what is now the universal practice throughout the country.

The Shaker Community or Society of United Brethren.—The ecclesiastical unity of the town was first broken in 1781, when a community of Shakers was started. This community began with two families, Elijah and Ivory Wild, who were brothers and farmers, living in the southern part of the town. They were joined by two other families in the immediate neighborhood, but within the town of Lancaster. Mother Ann Lee, the founder and spiritual head of this religious order in this country, was at that time temporarily residing and holding meetings in the adjoining town of Harvard, where a society of Shakers had been formed. She visited and conducted the Shaker worship in the homes of the Wilds. Meetings for worship were held frequently, and were an object of great interest to all the country round. Mr. Chandler, in his "History of Shirley," to which we are largely indebted, tells us that "on one occasion two women walked from Mason—twenty miles—on a rainy Sunday, and were even obliged to stop and wring the water from their stockings while on the road; then proceeded forward unharmed by the elements, being protected by their faith." The movements and exercises of their worship were so strange and accompanied by so much that was exciting as well as novel, that public attention was soon called to the matter.

At a town-meeting held September 12, 1782, it was "Voted, that the town disapprove of the conduct of

that people called Shaking Quakers, and of their meeting in this town. Then, voted to choose a committee of five to wait on and consult said people at Elijah Wild's, and discourse with them respecting their conduct. Then voted to leave the matter discretionary with the committee, and that they make a report to the town at the next town-meeting in said town." No record of any report from this committee appears, and it is probable that none was made. At the present time the "labor," as it is termed in the Shaker worship, which consists of marches and dances, is attended by much less of the violent and nervous agitation and excitement than formerly, and is, therefore, more graceful and pleasant to witness, as well as to those engaged in it. The society received many additions and became in time quite large and prosperous, numbering at one time about one hundred. It was divided into three families, the North, the South and Church family, the South family being located just over the Shirley line, and within the town of Lancaster. Its real estate embraces about twenty-five hundred acres, much of which is valuable woodland. It has a large amount under cultivation and devoted to various crops. The raising of garden seeds for the general market has, in past years, been a large and valuable industry, but is at present continued only to the extent of what is needed for home use. A large orchard, well cared for and in fine condition, yields a good variety of fruit, sometimes amounting to a thousand barrels for the season. In recent years the society has declined in membership, having at the present time only one-third as many as when in its most prosperous condition. Its buildings are plain, substantial structures, some of them of brick, commodious and well arranged for their several uses, and for health, convenience and economy in management. Although the attempt to bring its first members under the censure of the town failed, that did not entirely end the hostility that existed towards them. On Sunday evening, June 1, 1783, Ann Lee had come over from Harvard with her elders, James Whittaker and William Lee, to hold a religious meeting at the house of Elijah Wild. Enemies from Harvard followed them, and a mob supposed to number nearly a hundred men gathered and surrounded the house. Wild says, in his narrative of the affair: "The malicious crew came to my house on Sabbath evening, about eight o'clock, and surrounded the house. Some of the leaders of the mob were, or had been, captains in the militia, and still bore that title. They were followed by a large number of men, for the evident purpose of abusing Mother and the elders." Fearing violence, and knowing that the object of the assault was Mother Ann, and that she would suffer at their hands if they should gain an entrance, she was concealed in a small dark closet and the door hidden from view, by "placing before it a high chest of drawers." All means of communicating their perilous position and seeking help was cut off, as no one was permitted to

pass out. But finally a woman who lived in the neighborhood, and had left a nursing infant at home, was given the privilege of going to her home. She immediately took measures to get information to the authorities of the town. Meanwhile the mob continued noisy and threatening through the night, crying out, "That woman or your house shall come to the ground." Late in the morning the dilatory police came and ordered them to disperse. Liberty was given them to enter the house, and at the request of Mother Ann and the elders food was put upon the table and the leaders sat down and ate. Food was passed also to those in the door-yard. They promised the elders if they would return with them to Harvard no injury should be done to them. The elders consented, though with little confidence in their promises. Nor hardly had they arrived in Harvard when they violated their word. They dragged them aside to a convenient place and then proceeded with their assault upon them. They first took James Whittaker and tied him to the limb of a tree, and then "accourged him with a whip till the skin was almost flayed from his back." Next they took Lee and were about to proceed in the same manner with him, but refusing to be tied, "he knelt down and told them to lay on their stripes, which he would receive as a good soldier of the Cross." At that moment a sister, breaking in among them, threw herself between the uplifted lash and the elder, that she might receive the blow, rather than it should fall upon him. Striking her on the temple, it opened a serious wound, from which the blood flowed freely. Alarmed, they released the elders, and hastened from the scene of their desperate work. Elder Whittaker's back was found to be "beaten black and blue from his shoulders to his waistbands, and in many places bruised to a jelly, as though he had been beaten with a club. 'I have been abused,' he said, 'but not for any wrong I have done them; it is for your sakes. I feel nothing against them for what they have done to me, for they were ignorant and knew not what they did, nor what manner of spirit they were of.' Mother and the elders, with all the brethren and sisters, kneeled down and prayed to God to forgive their blood-thirsty persecutors. Elder James cried heartily and said, 'Father, forgive them, for they know not what they do.'" The house in which Ann Lee and her elders were holding their meeting, and which the mob surrounded and attacked, is still standing and in good condition, and is an object of interest to visitors. Persons have sometimes become members of the society and donned the garb and habit of the Shaker, who after a time, from one cause or another, have found the mode of life uncongenial to them, and left the community. Children who have been taken and brought up in the families, have often, on reaching the age in which they could choose for themselves, declined to remain, preferring the broader life of the world. Clandestine and runaway matches have sometimes occurred. Sometimes

the seceders have become enemies. An instance of this kind occurred in which the enmity turned into an offensive attack upon the community and destruction of its property. This was on the night of March 9, 1802. A number of those who had been of the Shaker faith and contributed to the building of the meeting-house, but had withdrawn from the community, laid claim to the house on this ground, and sought to enforce their claim by taking possession. Supplying themselves with a quantity of liquor, in which they freely indulged, and provisions, they entered the building on the night mentioned and held possession four days, barring the doors and shutting out entrance from others. The rooms and furniture were much mutilated and damaged. On the fifth day the officers succeeded in forcing an entrance through a window in the upper or attic part and arresting the parties. They were taken before the justice and bound over for trial to the Criminal Court at Concord. But through some failure of duty on the part of the county attorney, as was generally supposed, or other mismanagement of the case, the grand jury did not find a bill against them and they were acquitted.

This appears to have been the last assault or offense of a serious nature made upon the community. From the first they have been a peaceable, industrious and self-respecting people, and they have the confidence and the respect of their neighbors and fellow-citizens. To the stranger they are always kind and hospitable. They are strict in the rules and regulations which they impose upon themselves and pleasant and orderly in all their affairs. The following "Rules for Visitors" are in keeping with their orderly ways and kind spirit:

"*First.* We wish it to be understood that we do not keep a public house, and wish to have our rules attended to as any would the rules of their own private dwelling. *Second.* Those who call to see their friends and relatives are to visit them at the office, and not to go elsewhere except by permission of those in care at the office. *Third.* Those who live near, and can call at their own convenience, are not expected to stay more than a few hours, but such as live at a great distance, or cannot come often, and have near relatives here, can stay from one to four days, according to circumstances. This we consider a sufficient time as a general rule. *Fourth.* All visitors are requested to arise and take breakfast at half-past six in summer and half-past seven in winter. *Fifth.* At table we wish all to be as free as at home; but we dislike the wasteful habit of leaving food on the plate. No vice with us is less ridiculous for being in fashion. *Sixth.* Married persons tarrying with us over night are respectfully notified that each sex occupy separate sleeping apartments while they remain. This rule will not be departed from under any circumstances. *Seventh.* Strangers calling for meals or lodging are expected to pay if accommodated."

Worship.—As the mode of worship is peculiar to the Shakers and widely different from others, the following concerning it may be of interest. Their meeting-house or place of assembling is a large open room or hall, furnished with movable seats. "The sexes enter by different doors, and arrange themselves in lines—the elders being in front—where they listen to a short opening address by one of their elders, after which they unite in a dance, regular, solemn and uniformly in time with the harmony of some

half-dozen selected singers. After this they fall into files of two abreast and march, keeping step with the music of some selected hymn, which is sung with much fervency and spirit. They then bring up their benches and seat themselves, while one of their number interests them with a religious exhortation. This concluded, they rise and close their service with a song of praise. Everything is performed with decorum and solemnity. All classes, from the gray-haired of fourscore down to the child of five years, seem attentive and interested, whether they march or dance or sing or exhort. They uniformly wave their hands in concert with their music, and listen with marked attention to the words of their spiritual leaders."

Order and neatness pervade every department. The government is religious in character, the ministers, of whom there is usually one of each sex, being the chief officers, and under them the elders and trustees, the elders having in charge the spiritual affairs of the society and the trustees the temporal. The offices of elder and trustee in the Shirley Society are held by John Whitely, who is very devoted and faithful to its interests. He is also trustee of the Harvard Society and minister of the district.

Universalist Society.—The first meeting for the organization of the Universalist Society was held at the house of Joseph Edgarton, Sept. 21, 1812. A committee consisting of Merrick Rice, John Edgarton and Lemuel Willard was chosen to prepare a constitution. This committee reported at an adjourned meeting, the constitution was adopted and officers chosen. The names of John Edgarton, Joseph Edgarton, John Davis, Samuel Hazen, Merrick Rice, Lemuel Willard, Elnathan Polly, William McIntosh, and Thomas Ritter and many others are prominent in the early records. Among its members were families from Harvard, Lancaster and Lunenburg that were regular attendants upon its worship. When, some years after, societies were established in their own towns, they connected themselves with those societies. For some time previous to the organization there had been occasional preaching in the town by ministers of this denomination, the first of whom was Rev. Isaiah Parker, a convert from the Baptist faith, and physician as well as minister. After him were Revs. Joshua Flagg and Jacob Wood. The first house of worship was built in 1816, and dedicated Jan. 9, 1817.

It was a plain building covered with a hip roof, and had but one door of entrance. This opened into a narrow porch, and thence into the church. It was furnished with high box pews, and a gallery for the singers along the west wall that was entered by stairs within the audience-room. Rev. Jacob Wood was installed pastor in 1818. He remained five years and then an interim of six years followed, in which the pulpit was supplied by transient preachers. In 1829 Rev. Russell Streeter removed from Watertown and became the resident pastor, continuing his ministry till 1834,

when he removed to Woodstock, Vt. The following year the pulpit was supplied by Rev. Stillman Barden. In 1836 Rev. Lucius R. Paige, who was then settled in Hardwick, supplied a part of the time. Mr. Paige in later years was the author of "Paige's Commentaries" and other important works. In 1837 and 1838 Rev. Rufus Pope was the preacher, but resided in Sterling, where he preached a part of the time. He was succeeded by Rev. John Pierce, whose pastorate continued till April 1840, when failing health obliged him to retire. Then Rev. Walter Harriman, pastor of the church in Harvard, was engaged, preaching one-half the time. This arrangement continued till 1846. Mr. Harriman was afterwards widely known in public and political life, serving in the army during the Civil War, commissioned as colonel of a regiment from his native State, New Hampshire, and promoted to the office of general. For several terms after the war he was Governor of New Hampshire.

During 1845 and 1846 the church was remodeled at an expense of \$2168. A hall was finished in the upper part and devoted to the use of the "Fredonia Lodge" of Odd Fellows. In April, 1846, Rev. Josiah Coolidge became the pastor, and performed the duties of the office two years. An interim of one year now occurred in which the pulpit was supplied by neighboring ministers. Rev. Benton Smith was then invited, and began his pastorate in April, 1849. During Mr. Smith's pastorate, on March 19, 1850, a bell was placed upon the church, the first church-bell in the village. He discharged the duties of the office five years, and was succeeded by Rev. Orren Perkins, who remained but one year. Rev. E. W. Coffin was the next pastor, beginning his work in May, 1855, and closing it March 8, 1857. The 7th of the following June, Rev. George F. Jenks entered upon his duties as pastor and remained three years and nine months. The next pastor was Rev. Cyrus B. Lombard, his pastorate beginning March 10, 1861, and covering a period of five years. After an interim of a few months with a transient supply of the pulpit, Rev. Ezekiel Fitzgerald was engaged, but remained less than a year and a half. From the close of Mr. Fitzgerald's labors to the last Sunday in October, 1869, preaching was continued regularly, but no pastor was settled. At that date the last service was held in the old church. It was sold to Mr. Norman C. Munson, who removed and fitted it for a public hall. It is the present Village Hall, and is finely adapted for all social and public uses. The building of the new church was immediately begun, and was completed, and the service of dedication held November 23, 1870. It is a fine structure of the early English Gothic style of architecture, with open-timbered roof and ceiling, painted and frescoed in rich and subdued colors. The entire expense of the church was \$25,000. It is furnished with a fine organ which cost \$2200. Towards this large expense, Mr. N. C. Munson, a

member of the society and a leading spirit in the work, was a large and generous contributor. Immediately on the completion of the church, Rev. H. A. Philbrook was called to the pastorate, in which he continued two years. The next few years the pulpit was supplied by transient preachers, and during a part of 1875 services were suspended altogether, on account of the general depression in business. In May, 1876, Rev. J. W. Keyes was called to the pastorate and served the society three years. Then followed another interim of a little more than one and a half years filled by the transient supply, and in December, 1880, the settlement of Rev. James Vincent as pastor. In June, 1884, he accepted an invitation from the church in Calais, Maine, and was succeeded by Rev. William Gaskin, who entered upon his work in August. His term of service was a little less than two years. In January, 1887, Rev. James Rawlins was settled and remained one year. In April, 1888, Rev. Joseph Crehore accepted the invitation of the society and entered upon his work in May. During the pastorate of Rev. John Pierce, in April, 1839, a Sunday-school was organized, with Miss Sarah C. Edgerton in charge and Miss Susan McIntosh as assistant. Miss Edgerton was well and favorably known as a writer and a poet of fine promise, and associated editor of the *Ladies' Repository*, a monthly magazine published in Boston. Jerome Gardner was chosen superintendent of the school in 1845 and held the office, with the exception of one year, till his death in November, 1889, a period of forty-three years. He was clerk of the society thirty-eight years. A church organization was formed in 1820, but for many years subsequently was dormant; it was reorganized in 1846. Its present membership is forty-two. The parish and Sunday-school library numbers nearly one thousand volumes. A bequest of \$1000 to the society was made by the will of Sylvanus Holden, who died March 17, 1882. Jerome Gardner included in a will drawn March 24, 1885, a gift to the society of the income of twenty-five shares of Lancaster Bank Stock. The subsequent ruin of the bank, by the fraudulent dealings of its president, swept away this gift. In his last sickness Mr. Gardner sought to replace this in part by a codicil in which he gave to the society ten shares of the Fitchburg Railroad stock, but there being some legal inadequacy in the witnessing of the codicil, it was disallowed by the Judge of Probate.

First Congregational Society.—In March, 1822, a little more than three years after the death of Rev. Mr. Whitoe, the pastor of the First, or Town Parish and Church, a meeting was called and held for the purpose of organizing the parish as an independent society, disconnected from the municipal or town oversight and charge. This organization was effected under the name of the First Congregational Society. For the twelve years following its organization it had no stated ministry, and there was preaching but a portion of the time. But its annual meetings for the

choice of officers and the transaction of business were regularly held. In June, 1834, Rev. Seth Chandler, of Oxford, preached two Sundays. Receiving an invitation to settle with the society, he accepted it and entered at once upon his duties. The ministry of Mr. Chandler continued till June, 1879—forty-five years; though from that date till his death, in October, 1889, he performed more or less of pastoral duty, and occasionally preached. Thus from the date of the first organization as a town parish in 1762 to 1879, one hundred and seventeen years, there were but two pastors, and one brief colleague pastorate of three years. There was an interim of nearly fifteen years between the death of Mr. Whitney and the settlement of Mr. Chandler, but the united ministries of the two covered a period of one hundred and one years. Until the present century the heating of churches was hardly known in any part of New England. Congregations endured the cold and the long sermons with equal fortitude. The winter following the settlement of Mr. Chandler an innovation was made upon this custom. Two large stoves were put into the church. It was the first provision made in town for warming the house of worship. The next year, 1835, a new bell was placed in the church tower.

The old bell, a gift to the town in 1808, by Wallis Little, had been cracked for several years and rendered useless. The new bell was a gift from Leonard M. Parker and Thomas Whitney, and their intention was communicated in the following letter, which was read at the town-meeting.

"As a token of respect for our native town, and a sincere regard for its character and the well-being of its inhabitants, we, the undersigned, propose to present to the town a bell. It is our wish and intention that the same should be kept on the meeting-house of the First Parish; that it should be used for all the necessary and proper purposes of the town; that the religious societies should also have the privilege of its use; and unless the town shall provide for the ringing of the same, at the usual time and in the usual manner, for the religious services in the forenoon and afternoon of the Sabbath day, the First Parish may have the privilege of causing it to be so rung for such services. And in case the First Parish shall fail to cause it to be so rung on the Sabbath, any other parish then having regular services, and not being supplied with a bell may have the same privilege. Should the proposal be acceptable to the town, it would be agreeable to us that the selectmen, or a committee, should be authorized to confer with us as to the size of the bell, and to take other proper measures in regard to the subject. We have the honor to subscribe ourselves your respectful fellow-citizens.

Shirley, May 27, 1835."

"LEONARD M. PARKER,
"THOMAS WHITNEY."

Previous to the engagement of Mr. Chandler a Sunday-school was organized by the devoted women of the parish, also "a charitable society." This society has purchased books for the library, to the amount of nearly one thousand volumes; furnished the Sunday-school room and the church, contributed to the incidental expenses, clothed and otherwise aided indigent children, and accumulated a fund of about \$1500, the income of which is used for contingent expenses.

In March, 1839, a movement was started for remodeling the church. Committees were chosen, contracts for the work made, and the work begun in July. The

expense of the alterations and furnishings was \$2807.61. It was completed, and the house reopened for public worship on the 27th of October. An effort was made at the time this work was undertaken to have the meeting-house removed a few rods east from where it was then located, but the majority of the society did not favor it. This effort was renewed in 1851, and the following action taken at a town-meeting held July 14th:

"Voted that the Town give their consent that the First Parish may remove their meeting-house to and upon the ground called the 'training field,' the same to be carried and placed so far east that the west end of the meeting-house shall be on a line with the east side of the town-house and the south side of said meeting-house to be as near the present traveled road as conveniently may be. The said parish to have the right, if need be, to rebuild upon the same ground. And this consent is hereby given on the following conditions, to wit: 1. That the owner of the land adjoining the northerly and easterly lines of said 'training field' give his consent thereto in writing, under seal and acknowledgment. 2. That the said parish shall agree to lay open all their grounds, where the meeting-house now stands, and around the same as a public common; and so to continue unencumbered, so long as the said meeting-house, or any new one which may be built in place of the present, shall remain upon the said 'training field.' And for the security of both of the said parties, this further condition or stipulation is also made—that either party, for good cause, shall have the right to cause the said meeting-house, or any one built in its place, to be removed to the spot where it now stands, or to such other near thereto, as the parish may fix upon. The sufficiency of the cause and the terms of removal to be mutually agreed upon by the said parties; and in case they cannot agree the same shall be submitted to the judgment of three disinterested and judicious men to be mutually agreed on, whose decision shall be final, both in regard to the sufficiency of the cause and the terms of removal. And the agreement of the said parish to the foregoing conditions and stipulations, at a meeting duly called for the purpose, is hereby required;—a copy whereof, duly certified by the clerk of said parish, shall be filed with the town clerk before the removal of said meeting-house."

These conditions were accepted by the parish, and the meeting-house was removed the following year. The original windows, as built with the house in 1778, were retained through all the changes till 1857, when Mr. John K. Going, a member of the parish, generously assumed the expense and care of the entire reglazing. The third and last considerable alteration and improvement of the church was made in 1867. At the annual parish meeting, Henry B. Going proposed important changes, and generously offered to have them made at his own expense, "provided his proposal should be agreeable to members of the parish." Mrs. Harriet B. Going, his mother, was associated with him in carrying forward this work, as appears from the record of the parish meeting held after it was completed. The record is as follows:

"Whereas during the past year our old church edifice has been materially altered, repaired and improved, chiefly at the expense and by the liberality of Mrs. Harriet B. Going and her son, Henry B. Going,—therefore, we, the members of the First Parish in Shirley, desirous of expressing our appreciation of their generosity, do hereby tender to Mrs. Going and her son our sincere thanks, with the hope that their lives may be long spared for usefulness and enjoyment. And should it be their pleasure to again reside in town, and weekly meet with us around the same old altar where they were wont to come in early life, we assure them they will receive a cordial welcome."

Bequests.—The society has received several bequests which are matters of interest. The first was from Thomas Whitney, son of the first minister of

the parish, and a devoted member through his life, bearing always a leading and active part in its affairs, as also in the affairs of the town. He died January 14, 1844, and in a codicil to his will gave to the parish as follows: "I give and bequeath unto the First Parish, in said town of Shirley, of which I have been a member from my youth, the sum of five hundred dollars; and it is my intention that the same shall be safely and permanently invested, on interest, and the income thereon he annually appropriated toward the payment of the salary of a good and faithful Unitarian minister of the gospel in said parish. And it is my earnest wish and hope that the parish may, at all times, be supplied with the services of such a minister; and, in making the bequest, I take satisfaction in the indulgence of a hope that it may have a lasting influence in securing to the parish an object so essential to the happiness and well-being of society. And I indulge the further hope that the sum hereby bequeathed may lay the foundation of a fund which, at no distant period, by the munificence of others, will become of such magnitude that the income thereof will annually pay the salary of a minister, in said parish, of the character and denomination above mentioned. And it is my further will and intention, that in case the said parish shall fail during the period of twenty years after my decease, and for the space of six months in succession, to be supplied with a minister of the character and denomination aforementioned, who shall be regularly settled as their pastor, or be engaged by the year, then the said sum of five hundred dollars, bequeathed as aforesaid, shall revert and descend to my heirs-at-law.

"And I further give and bequeath to the said parish the sum of twenty dollars, annually, for the term of five years after my decease, to be appropriated toward the payment of the salary of a minister in said parish, of the character and denomination aforementioned; but one-half of said annual sum, may be applied to the support of the singing in said parish, if the parish shall so decide. But if the parish shall fail, during the said term of five years, to be regularly with a minister of the character and denomination aforesaid, then the said annual bequest of twenty dollars shall cease."

Three years after the death of Thomas Whitney occurred the death of his son, James P. Whitney. In his will he bequeathed to the parish fund, upon the same terms and conditions specified by his father, two hundred and fifty dollars.

In 1864 an additional bequest came to the parish, on the death of Mrs. Henrietta Whitney, widow of Thomas Whitney. The will giving the same reads as follows: "I give and bequeath to the First Parish in Shirley the sum of five hundred dollars, which is to be appropriated in the same manner and held on the same terms and conditions as are specified by my late husband, Thomas Whitney, Esq., in bequeathing a like sum to said parish, all of which will fully ap-

pear by the codicil of his last will and testament; and it is my intention that the period of twenty years, mentioned in said codicil, during which a forfeiture may be incurred by said parish, shall terminate at the same time in reference to my bequest that it will in reference to the bequest of my late husband."

Five years later, in 1869, Mrs. Clarissa Isaacs, a sister of Thomas Whitney, and daughter of Rev. Phineas Whitney, the first minister, died. Her last will and testament contained the following: "I give to the First Parish in Shirley, over which my respected father was settled for a series of years, the sum of two hundred dollars, for the same purpose, and on the same terms and conditions as specified in the will of my late brother, Thomas Whitney, respecting a similar bequest made by him."

In addition to these several bequests, amounting to fourteen hundred and fifty dollars; from the immediate family of the first minister, Rev. Phineas Whitney, the parish received still another generous expression of the family interest in its affairs in the gift of an organ of "rare excellence" from Mrs. Henrietta Whitney, which she had built expressly for it by Mr. George Stevens, of East Cambridge, but a short time before her decease, at a cost of thirteen hundred dollars.

Other bequests to the parish fund were: five hundred dollars from John K. Going, in 1864; three hundred dollars from Miss Rebecca Day, in 1869; fifty dollars from Martin Turner, in 1869. This fund, amounting to twenty-three hundred dollars, was intrusted with the treasurer of the parish, Thomas E. Whitney, without special security. By some incompetency of management it was wasted, and would have been wholly lost to the parish but for the generosity of Mrs. Mary D. Whitney, of Boston, an aunt of the treasurer, then deceased. She was a heavy loser by his failure, yet she generously made over to the parish an amount of real estate of equal value to the sum owed by him, thereby restoring the fund. Mrs. Whitney, whose death occurred January 26, 1886, also made an additional gift by her will, of which this parish was evidently intended to be the final recipient or beneficiary, but the singular wording of the article of the will imposed a difficulty upon the executors in determining the party legally entitled to receive it. Hence it was taken to the Court for decision, where it still awaits the final verdict. As a matter of historic interest in which there was the evident intent to be so exact and strict in terms that the gift could not be diverted, or fail to be applied to the purpose of the giver, we here append a copy of the article: "Secondly, I give and bequeath to my friend, Rev'd Seth Chandler, of Shirley, the sum of Five thousand dollars, which, after his death, shall revert to the town afore-named, strictly on this condition, namely, that said town shall support fairly and permanently a Unitarian clergyman, in which case all interest accruing on the above sum shall be

used to aid in the payment of his salary, failing of which it shall revert to my heirs-at-law."

Following the attestations of the witnesses is this added clause:

"In regard to article second, I would add, that in case Rev'd Seth Chandler should not outlive me, I wish the sum therein named to go direct to the town of Shirley for the purpose and on the conditions therein stated.
MART D. WHITMAN."

Since the termination of Mr. Chandler's active service as pastor, in June, 1879, the society has had a resident pastor but one and half years, from April, 1886, to October, 1887, when Rev. L. B. Macdonald was with it in that capacity. The remainder of the time when services have been held, clergymen from out-of-town have supplied the pulpit.

Orthodox Society.—On February 3, 1828, a meeting in the interests of Trinitarian Congregationalism was held at the house of Miss Jennie Little. When the First Congregational Parish was organized, as the successor of the town parish in 1822, a minority did not fully sympathize with the doctrinal opinions of the majority, yet for six years they continued to worship together. But the agitation of these doctrinal differences, which was then widely prevailing throughout New England, had its effect here as elsewhere, and led to the feeling that they could not conscientiously continue together, but must have a separate organization and worship. At the meeting called to consider this matter, Rev. J. Todd, pastor of "Union Church of Christ," in Groton, was present to assist and advise. At this meeting it was voted "That it be expedient to form a church in this place, of evangelical principles." Also "that a committee of three be appointed to make the necessary arrangements."

Samuel S. Walker, Imlay Wright and Deacon Joseph Brown were constituted this committee, and Thursday, February 14th, was appointed to be observed as a day of fasting and prayer. An ecclesiastical council composed of pastors and lay delegates from churches in the vicinity was invited and held at the house of Samuel S. Walker, March 12th, in the forenoon. Articles of faith and form of covenant were considered and adopted, and sixteen candidates presented themselves for examination. These candidates were Joseph Brown, Esther Brown, Rhoda Brown, Harriet Walker, Samuel S. Walker, Esther R. Jefts, Jenny Little, Nancy Holden, Imlay Wright, Sarah Meriam, Amelia Shipley, Lucy Porter, Jacob Harrington, Sarah B. Harrington, Elizabeth Harlow, A. Livermore. The candidates were examined and accepted, and it was "voted to proceed to organize said persons into a church of Christ, to be denominated

The Orthodox Congregational Church in Shirley."—The public services of the occasion were held in the afternoon, in the Universalist meeting-house, at the South Village. There was no society organized as a legal body until 1846, when it was incorporated under the name of the "Orthodox Congregational Society in Shirley." The summer following the organization

of the church, land was given by Miss Jenny Little for the building of a church edifice. This was built during the next year, 1829, and dedicated in December. It was constructed of brick, was of humble pretensions and pleasantly located. It served its purpose as a house of worship for about twenty years, when the matter of removal to the South Village began to be agitated. It was thought by those who favored this change of location, it would be placing it in a flourishing village, where the manufacturing interest was increasing, and all the conditions were such as to insure greater prosperity and growth, while very few accessions to the church could be expected if it remained where it was, and its support would become a matter of great difficulty. The movement was finally carried, though not without earnest and vigorous protest from those who lived in the northerly section of the town, and a serious defection and division. Services were held in a school-house until the new church edifice was built. This was completed and dedicated in the spring of 1851. It was located on the table-land north of the Catacunemaug Valley, and was a plain, neat structure, surmounted by a tower and supplied with a bell. Its cost was \$3300.

After twenty years of use, repairs were needed, and in 1872 a thorough renovation of the interior was made at an expense of \$2500.

The first pastor was Rev. Hope Brown, who was ordained to the office June 22, 1830. He continued with the church nearly fourteen years, devoting himself to its interests with great fidelity. After the retirement of Mr. Brown, Mr. John P. Humphrey, a licentiate from Andover, was the pulpit supply till July, 1847, when Mr. Joseph M. R. Eaton, having accepted an invitation to settle with the church, was ordained to the pastorate. His term of service was a little less than three years. He was followed by Rev. G. W. Adams, who supplied the pulpit between two and three years, but did not settle. In May, 1853, Rev. B. B. Beardsley became the pastor and performed the duties of the office until 1858. A period of transient supply then followed till April, 1860. Rev. Daniel H. Babcock was then engaged to supply for an indefinite period, and continued for nearly three years. An invitation was given to Mr. A. J. Dutton, November 1, 1863, by the society, and endorsed by the church on the 9th, and on the 10th he was ordained and installed. His ministry continued six years. He was succeeded by Rev. A. H. Lounsbury, who was installed April 20, 1870, and was with the society five years. Rev. Mr. Shurtleff was next engaged, and began his labors the 1st of July, 1875, but early in the second year of his work a growing disaffection induced him to withdraw. Rev. E. J. Moore then came, but remained only a few months over one year. In June, 1881, Mr. Albert F. Norcross, a graduate of Andover, was given an invitation, and accepting it, was ordained August 31st. His pastorate closed December 29, 1884. From this date to January, 1890, there was no settled pas-



W. H. L. 1851

B. A. Edgerton

tor, and the pulpit was supplied by transient preachers. In January of this year Rev. Albert G. Todd accepted the invitation of the society, and entered upon the duties of pastor.

By the will of Mrs. Sarah P. Longley, who died September 8, 1889, the society received a bequest of \$2000, the income of which is to be appropriated to the salary of the pastor.

Baptist Church.—The movement for a Baptist organization and worship began in April, 1853, and a sermon was preached by Rev. Mr. Seaver, of Salem. Services were held occasionally during the year, and in February, 1853, a church was formed, and publicly recognized the 6th of the following April. Its chapel was built the same year and dedicated the last day of the year. Rev. G. W. Butler served as pastor one year. After him, Rev. Ezekiel Robbins, a resident of the town, was the preacher for a few months. Thor. Rev. George Carlton preached two years, but did not reside in town. In 1859 a call was extended to John Randolph, a young licentiate from the State of Illinois. He was ordained March 24th, but remained only one year. Public services were then suspended for several years and the chapel given to various secular uses, the income from which was appropriated to the removal of the church debt. In 1866, through the efforts of Rev. Mr. Skinner, then temporarily supplying the Baptist pulpit at South Groton, means were procured for extinguishing the debt and repairing the chapel, and it was reopened for public worship.

Rev. Sumner Latham became the pastor at this time, and remained not quite two years. A period of transient supply now followed until November, 1870, when Rev. Thomas Atwood was engaged, and was pastor fourteen months. From October, 1872, till March, 1874, Rev. E. H. Watrous performed the duties of the office. From this date to the present, May, 1890, it was without a pastor, but has continued its services, its pulpit being supplied chiefly by undergraduates from the Newton Theological Seminary. At this date Mr. Walter V. Gray entered upon the duties of the office. A renovation and renewal of the interior of the chapel was made in 1873, at a cost of \$800, of which \$500 was contributed by Mrs. Munson, mother of the late N. C. Munson, and a new organ, supplied mainly at the expense of Mr. Munson. About \$400 was expended in a similar work in the autumn of 1889. A bequest of real estate valued at \$1000 was made to the church by the will of Miss Maria Hartwell, who died Dec. 9, 1876.

BIOGRAPHICAL.

CHARLES AUSTIN EDGARTON.

The Edgarton family has, for many years, filled an important place in the history of Shirley. The first of the name appearing on the records of the town

was John Edgarton, who came from East Bridgewater about 1771. He was a prosperous farmer, proprietor of the farm now owned by William P. Wilbur, and erected the house now the residence of Mr. Wilbur—a large, brick dwelling, “the first building of brick set up within the limits of the town.” He entered actively into public affairs, was one of the “minutemen” at the breaking out of the Revolutionary War, and a volunteer to Cambridge on the 19th of April, 1776. For twenty-one years he was one of the selectmen of the town, served as justice of the peace several years, represented the town two terms in the State Legislature, and was often sought for duty on committees and in other places of trust. His second son, John, Jr., in company with Jonas and Thomas Parker, built and operated the first paper-mill in town, near the close of the last century, and, in company with Benjamin Edgarton, built and carried on a forge for the manufacture of scythes. The name of Joseph Edgarton comes next into prominence. He was the third son of John, and inherited the energy, enterprise and public spirit of his father, but without the taste or inclination for office, except in military affairs, in which he took a great interest, being familiarly known as Major Edgarton. He engaged largely in manufacturing industries, and was a leading proprietor in the first and second cotton factories, in two of the paper-mills, and the batting-mill, and in an extensive trade in general merchandise. Chandler, in his history, styles him “the veteran manufacturer of Shirley, whose name is more largely connected than any other with the manufacturing enterprise of the town.” Among these varied industries and activities his sons received that early training which gave them a practical knowledge of machinery and developed more or less of mechanical ability. William W. succeeded his father in the manufacture of paper, and afterwards engaged in the manufacture of nails. Charles Austin, whose portrait accompanies this sketch, had his first experience as a workman in the paper-mill of his father. He had charge of a machine at the age of sixteen. On leaving the paper-mill, he, in connection with his brothers William and Henry, ran a saw and planing-mill, turning out a large amount of lumber annually. He was then, for a few years, with his brother William in the nail factory. From 1865 to 1873 he was, in company with N. C. Munson, in the Munson Cotton-Mill. At the latter date he entered upon the manufacture of tape; adding to this, in time, the manufacture of suspender webbing and elastic goods. From this he passed to the manufacture of suspenders exclusively, in which business, in connection with his son Charles Frederick, whom he associated with him in 1881, he has built up a large and growing trade. Always giving close attention to his business, of good judgment and large, practical experience, he ranks well among the business men of the day. He will be sixty-four years of age October 13, 1890. He

was married, June 17, 1852, to Miss Jane A. Longley. A son and two daughters—Charles Frederick, Hittie Whitcomb and Sarah Miranda—complete the family, whose home life is one of rare parental and filial devotion.

Mrs. Sarah C. Edgarton Mayo, of whom mention is made in this history, a gifted poet and literary writer, widely and favorably known, was an older sister.

CHAPTER XXXIII.

WESTON.

BY COL. D. S. LAMSON.

At the second Court of Assistants held at Charlestown, September 7, 1630, it was ordered "That Tremont be called Boston, Matapan should be called Dorchester and the town upon Charles River, Watertown."

The exact period when what is now called Weston began to be settled is not known; it was probably at an early period of the Watertown settlement, for there are still standing houses or parts of houses and foundations which go back to a very early period, of which we now have no reliable dates. The territory of Watertown was very extensive, and its several parts were known by distinct and peculiar names. The lands next west of Beaver Brook were called "the lots of the Further Plain," or the Great Plain, now Waltham. The remote or West Pine Meadows were in the southerly part of what is now Weston. The township lots, or lots beyond the Further Plain, were west of Stony Brook. The Farms or Farm Lands comprised what is now Weston, and were bounded by Sudbury and Dedham. In town-meeting, held October, 1638, "it was ordered that Daniel Patrick, Abram Browne, John Stowers, Edward Lewis and Simon Eire shall lay out the Farms as they are ordered." A list of these allotments in 1642 gives the names of those persons to whom ninety-two farms, containing 7674 acres were allotted. It would appear by the Watertown Records that the committee to whom the matter of allotments was given in charge, allotted to themselves the first choice, and they, with Jeremiah Norcross, Thomas Mayhew and John Whitney, were the first land-owners in Weston.

These allotments of the meadow-lands gave great dissatisfaction, and they are referred to in old deeds as the "Land of Contention." In 1668 these lands were re-surveyed and laid out for a new allotment by John Sherman. This survey contained 1102 acres, and was bounded on the south by Dedham, on the west by Sudbury, and on all other sides by the Farm Lands. These farms were styled the Farmers' Precinct, and also the Third Military Precinct. In 1692 these parts of Watertown, which subsequently became the towns of Watertown, Waltham and Wes-

ton, were designated as the Precinct of Captain Bond's Company of Horse, and of Captain Garfield's Company and Lieutenant Jones' Company. In the allotment of these farms it was stipulated that they shall be for a Common for cattle, to the use of the farmers of the town and their heirs forever, and not to be alienated without the consent of every freeman and their heirs forever. This is the first instance upon record where the term "Farm Lands" is applied to Weston. The earliest proprietors in 1642 are Bryan Pendleton, Daniel Patrick, Simon Eire, John Stowers, Abraham Browne, John Whitney, Edward How, Jeremiah Norcross and Thomas Mayhew. In ecclesiastical affairs, what is now Weston was connected with Watertown about sixty-eight years, and in civil affairs about eighty-three years. The inhabitants of the Farm District, and those in the remote westerly part of Watertown, went to worship at the easterly part of Watertown, at a house situated in the vicinity of the old burying-ground. The Watertown church is the sixth in organization in Massachusetts, the first being at Salem, the second at Charlestown (including Boston), the third at Dorchester, the fourth at Roxbury, and the fifth at Lynn. In July, 1630, at Watertown, forty of the inhabitants subscribed to a church covenant, and the church of this place dates from that period. It would seem from Governor Winthrop's journal that the Watertown church has a prior existence to the one at Charlestown, and was second only to that at Salem. In 1692 commenced the contention in this church growing out of the location of the new meeting-house. There was great opposition to a change in the place of worship, and it became so serious that the selectmen agreed to refer the matter to the Governor, Sir William Phipps, and his Council. This mode of bringing the disputes of a town to an issue by referring them to the chief magistrate, would be deemed singular at the present day, but at this early period was not uncommon. The Governor appointed a committee of five members to report, and they made their report in May, 1693. Judge Samuel Sewell was president of this committee. The report was unsatisfactory to the people, and the contention continued down to 1695, when a protest was placed on record, signed by 100 inhabitants, of which thirty-three were inhabitants of the Farmers' District. The contention growing out of this matter of the location of the new church led up to the final separation of the inhabitants of the Plain, or Waltham, they being allowed to have a meeting-house at "Beaver Brook, upon the road leading to Sudbury, to the end that there may be peace and settlement amongst us." As early as 1694 the Farmer's District—now Weston—would seem to have had separate interests from the church in Watertown. In 1694 the inhabitants of the Farms, to the number of 118, petitioned to be set off into a separate precinct, alleging the great distance to the place of public worship, and protesting against being obliged to go so far from home. The prayer of