



TEWKSBURY

A HISTORY

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TEWKSBURY

A SHORT HISTORY

BY

EDWARD W. PRIDE

ISSUED UNDER THE AUSPICES OF THE TEWKSBURY
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PREFACE.

THIS sketch was delivered last winter as a lecture under the title "Our Town," in the course of the Village Improvement Association of Tewksbury. It was written with no thought of publication. The request for it for that purpose brought home to the writer its incompleteness. He has consented to its appearance to gratify many who were unable to hear it; in hope, also, that it may incite some one to give Tewksbury a more perfect history.

In the study of history to-day, no feature is more marked than the attention paid to the process of the making of England and the United States as revealed in the early life of the towns. Those of New England have an origin and life peculiarly their own. The smallest of them is a true representative of the class.

E. W. P.

NORTH TEWKSBURY,
August 31, 1888.

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OUR TOWN.



CHAPTER I.

IN BILLERICA.

PREVIOUS to incorporation, Tewksbury belonged to what was once the vast town of Billerica. From that town, founded in 1654, were taken the largest part of Bedford in 1729, the whole of Wilmington in 1730, of Tewksbury in 1734, and of Carlisle in 1780. Billerica received its grant from the town of Cambridge, and was at first some thirty-five miles in circuit, requiring a day's journey to compass it.

As early as 1725 a movement was made, by Jonathan Bowers, Samuel Hunt, and others, to establish the town of Wamesit, which should include the whole Wamesit Purchase of 2,500 acres, some 2,000 of which

lay on the other side of the Concord River ; but this effort, which would have retained the name of Wamesit among the towns of the State, was unsuccessful.

Billerica at first included all the land east of the Concord River in this region, and south of the Merrimack River to the Andover line, except 500 acres. These formed the part of the 2,500 acres belonging to the reservation of the Wamesit Indians, which lay between the two rivers. Thus what is now Tewksbury shared the history of Billerica. The most interesting portion of that history is the early experience of Billerica with the Indians. Their chief seat in this region was at the junction of the Concord and Merrimack rivers. It was known as Wamesit, from the name of the tribe. Of the five great nations which at the settlement of this continent dwelt between the Penobscot and Hudson rivers, one was the Pawtucket, seated on the Merrimack and Piscataqua rivers. They were known by numerous names, as Pennacooks,

Agawams, Naamkeeks, Piscataquas, and Wamesits. Their name Pawtucket survives at the falls above Lowell. Wamesit retains its hold in Lowell and at Mace's Crossing. It ought to have been given to this town instead of Tewksbury. The first sagamores of the Wamesits known to history are Runnawit, then Passaconaway, then Wannalancet.

Fortunately we have a description from an eye-witness of what Wamesit was in 1674, two hundred and fourteen years ago. It is written by Daniel Gookin, who came from Virginia in 1644 and was appointed by the General Court superintendent of all the Indians who had submitted to the government of Massachusetts,—an office he retained till his death in 1687,—a man judicious, honest, godly, respected and trusted by all. His "Historical Collections of the Indians in New England" is very interesting reading. It was published in 1792, and republished in 1806 by the Massachusetts Historical Society. His description of Wamesit follows:—

“ Wamesit is the fifth praying town ; and this place is situate upon the Merrimack river, being a neck of land, where Concord river falleth into Merrimack river. It is about twenty miles from Boston, north northwest, and within five miles of Billerica and as much from Chelmsford ; so that it hath Concord river upon the west northwest, and Merrimack river upon the north northeast. It hath about fifteen families ; and consequently, as we compute, about seventy-five souls. The quantity of land belonging to it is about twenty-five hundred acres. The land is fertile, and yieldeth plenty of corn. It is excellently accommodated with a fishing place, and there is taken variety of fish in their seasons, as salmon, shads, lamprey eels, sturgeon, bass, and divers others. There is a great confluence of Indians, that usually resort to this place in the fishing seasons. Of these strange Indians, divers are vitious and wicked men and women ; which Satan makes use of to obstruct the prosperity of religion here. The ruler of this people is called Numphow. He is one of the blood of their chief sachems. Their teacher is called Samuel, son to the ruler, a young man of good parts, and can speak, read, and write

English and Indian competently. He is one of those that was bred up at school, at the charge of the Corporation for the Indians. These Indians, if they were diligent and industrious,—to which they have been frequently excited,—might get much by their fish, especially fresh salmon, which are of esteem and good price at Boston in the season; and the Indians being stored with horses of a low price, might furnish the market fully, being at so small a distance. And divers other sorts of fish they might salt or pickle, as sturgeon and bass; which would be much to their profit. But notwithstanding divers arguments used to persuade them, and some orders made to encourage them; yet their idleness and improvidence doth hitherto prevail.

“At this place, once a year, at the beginning of May, the English magistrate keeps his court, accompanied with Mr. Eliot, the minister, who at this time takes his opportunity to preach not only to the inhabitants, but to as many of the strange Indians that can be persuaded to hear him; of which sort, usually in times of peace, there are considerable numbers at that season. And this place being an ancient and capital seat

of Indians, they come to fish; and this good man takes this opportunity to spread the net of the gospel to fish for their souls. Here it may not be impertinent to give you the relation following.

“May 5th, 1674, according to our usual custom, Mr. Eliot and myself took our journey to Wamesit, or Pawtuckett; and arriving there that evening, Mr. Eliot preached to as many of them as could be got together out of Matt. xxii. 1-14, the parable of the marriage of the king’s son. We met at the wigwam of one called Wannalancet, about two miles from the town, near Pawtuckett falls, and bordering upon Merrimack river. This person, Wannalancet, is the oldest son of old Pasaconoway, the chiefest sachem of Pawtuckett. He is a sober and grave person, and of years between fifty and sixty. He hath been always loving and friendly to the English. Many endeavors have been used several years to gain this sachem to embrace the Christian religion; but he hath stood off from time to time and not yielded up himself personally, though for four years past he hath been willing to hear the word of God preached, and to keep the Sab-

bath. — A great reason that hath kept him off, I conceive, hath been the indisposition and averse-ness of sundry of his chief men and relations to pray to God; which he foresaw would desert him, in case he turned Christian. — But at this time, May 6th, 1674, it pleased God so to influence and overcome his heart, that it being proposed to him to give his answer concerning praying to God, after some deliberation and serious pause, he stood up and made a speech to this effect: —

“ ‘Sirs, you have been pleased for four years past, in your abundant love, to apply yourselves particularly unto me and my people, to exhort, press, and persuade us to pray to God. I am very thankful to you for your pains. I must acknowledge,’ said he, ‘I have, all my days, used to pass in an old canoe [alluding to his frequent custom to pass in a canoe upon the river]; and now you exhort me to change and leave my old canoe and embark in a new canoe, to which I have hitherto been unwilling: but now I yield up myself to your advice, and enter into a new canoe, and do engage to pray to God hereafter.’

“ This his professed subjection was well pleas-

ing to all that were present, of which there were some English persons of quality ; as Mr. Richard Daniel, a gentleman that lived in Billerica, about six miles off ; and Lieutenant Henchman, a neighbor at Chelmsford ; besides brother Eliot and myself, with sundry others, English and Indians. Mr. Daniel before named desired brother Eliot to tell its sachem from him, that it may be, while he went in his old canoe, he passed in a quiet stream ; but the end thereof was death and destruction to soul and body : But now he went into a new canoe, perhaps he would meet with storms and trials ; but yet he should be encouraged to persevere, for the end of his voyage would be everlasting rest. Moreover he and his people were exhorted by brother Eliot and myself, to go on and sanctify the Sabbath, to hear the word, and use the means that God hath appointed, and encourage their hearts in the Lord their God. Since that time, I hear this sachem doth persevere, and is a constant and diligent hearer of God's word, and sanctifieth the Sabbath, though he doth travel to Wamesit meeting every Sabbath, which is above two miles ; and though sundry of his people have deserted him

since he subjected to the gospel, yet he continues and persists.

“In this town they observe the same civil and religious orders as in other towns, and have a constable and other officers.

“This people of Wamesit suffered more in the late war with the Mawhawks than any other praying town of Indians : for divers of their people were slain ; others, wounded ; and some, carried into captivity ; which Providence hath much hindered the prosperous estate of this place.”

With Billerica this region passed through all the terror and calamities of Indian warfare. But the conversion of the Wamesits stood this section in good stead. They remained, though often unjustly suspected and even ill-treated, the friends of the whites. From other tribes, wandering and marauding, Billerica suffered. Cowley, in his “*Memories of the Indians and Pioneers of the Region of Lowell*,” states that some of another tribe visited that part of Billerica now Tewksbury, and killed John Rogers and fourteen others. Colonel Joseph Lynde,

of Charlestown, with 300 armed men, ranged the swamps around here, but found no trace of the foe. Lynde's Hill, which he fortified and for some time garrisoned, preserves his name. Fort Hill was first used for defence by the Wamesits.

In various parts of this town the Indians and earlier races have left their traces. Mr. Follansbee, near the Tewksbury line in Andover, has a large collection of rude weapons which he claims belonged to the rude people of the Stone Age.

A hatchet used for stripping the bark from trees was found on the farm of the State Almshouse, and also some arrow heads. A few years ago, on the farm of Mr. Jesse L. Trull, was picked up a mortar left by some careless squaw after bruising the family corn.

It is said that after the war the Wamesit chief visited Rev. Mr. Fiske of Chelmsford. To his question whether they had suffered much, Mr. Fiske replied "No," and devoutly thanked God. "Me next," said Wanna-

lancet. It was a truly devout correction of the omission of the agents God used to save this region from even more fearful sufferings than it endured.

CHAPTER II.

THE BEGINNING.

TEWKSBURY, like the great republic to which it belongs, had a religious origin. Not conquest, nor commerce, nor science, not the passion for discovery or adventure, founded the United States, or indeed disclosed this great continent, but religion. Literally true of New England are the words of Mrs. Hemans :

“ What sought they thus afar ?
Bright jewels of the mine ?
The wealth of seas, the spoils of war ?
They sought a faith’s pure shrine.

“ Ay, call it holy ground,
The soil where first they trod ;
They have left unstained what there they found, —
Freedom to worship God.”

The people in this part of ancient Bille-rica found it a heavy burden on the Sabbath

days to reach the ancient meeting-house. Oxen were numerous, horses rare, carriages in sections like this almost unknown. Often a woman would carry a babe five or six miles to attend divine worship. Many rode horseback to church, the wife or children on the same animal with the husband, along what the ancient records call the "bridal path." The people here desired to have a meeting-house of their own, or to be set apart by themselves. On May 13, 1733, they asked Billerica to "erect a meeting-house in the centre of the town, or so as to accommodate the northerly part of the town, upon the Town's cost, or set them off, so that they may maintain preaching among themselves." At first reluctant, Billerica finally voted to grant their petition, and set them off with two thirds of the land between the Billerica meeting-house and the Andover line, by a parallel line extending from Concord River to Wilmington line, if the inhabitants on the southeasterly side of "Shawshin" River be willing to join with

them. "This final condition," says Mr. Hazen in his "History of Billerica," "called out a petition from Samuel Hunt and others to the General Court praying for the grant of a town with these bounds, or a committee to examine and report." The latter was done, and as a result *Tewksbury was incorporated December 23, 1734.*

The new town received some 9,000 of the 25,000 acres then included in Billerica. The following families from Billerica were taken into Tewksbury.

Brown,	2	Marshall,	1
Farmer,	2	Needham,	1
French,	2	Osgood,	1
Frost,	3	Patten,	3
Hall,	2	Peacock,	1
Haseltine,	2	Richardson,	1
Hunt,	5	Rogers,	1
Kidder,	1	Shed,	1
Kittredge,	11	Stickney,	1
Levistone,	2	Trull,	1
Manning,	2	Whiting,	1

If any one person has the honor of being

the father of Our Town, it is Samuel Hunt. As seen above, he was the first to move for the incorporation of the town of Wamesit, and he leads the petition for what became Tewksbury.

There is no evidence that this town was named for Tewkesbury, England. No family among us traces its trans-atlantic home to that place. What follows gives the only reason found for its name. In an account of the origin of the names of New England towns, read by Mr. W. H. Whitmore, A. M., before the Massachusetts Historical Society, he says:

“*TEWKSBURY, Dec. 23, 1734. Act.*”

This is the name of a town in Gloucestershire, England, famous for its abbey. It had been, however, one of the titles of George II., who was in 1706 made Baron Tewkesbury, Viscount Northallerton, Earl of Milford-Haven, Marquess and Duke of Cambridge. In 1714 he became Prince of Wales; and on his accession in 1727 all his dignities merged in the crown. Still

this use of the name is the most probable reason for its adoption here.¹

The first town meeting was held January 14, 1735. Lieutenant Danl. Kittredge was moderator. All its business seems to have been the election of officers. The following were chosen :

“ Selectmen, LT. DANIEL KITTREDGE.
 MR. JAMES HUNT, JR.

“ JOSEPH KITTREDGE.

“ JOHN FRENCH.

“ NATHAN PATTIN.

“ Town Clerk, Nathan Pattin. Town
Treas. Nathan Shed. Wm. Kittredge, Sur-
veyor of Flax and Hemp.”

¹ The Rev. W. A. Keese, whose summer home is in Lunenburg, informs me that the name of that town illustrates a custom of those days. Lunenburg was founded in 1728, and was named in honor of George the Second, who was also Duke of Lunenburg. The king acknowledged the honor by presenting a bell to the town which lacked facilities for transporting the gift to its destination. It was placed in King's Chapel, Boston, where it is said to remain unto this day.

At the next meeting, January 31st, the first vote was to choose a committee to settle the line between Billerica and Tewksbury. This business was long delayed, and only settled after much deliberation and difference with the reluctant Billerica. "Apr. 1735: "Voted and chose Mr. Enggals artis to assist to find a centre of their town." The second vote levied a town rate of £30 charges to be made by the last assessment in Billerica. The third vote was to choose a committee "to view Andover old meeting-house frame," and ordered said committee to "report to ye town at ye adjournment of said meeting." This committee, Mr. Peter Hunt, Mr. James Kittredge, Jr., and Mr. Wm. Brown, performed their work and reported the frame "sound except 2 or 3 sticks." Nothing more is heard of the Andover frame; but in the fourth town meeting — for town meetings were thicker than prayer-meetings then — came the vote, February 13, 1735, Daniel Kit-

tredge moderator, "that they build a new meeting-house." March 10th, John French, Sam. Hunt, Jr., James Kittredge, Jr., Abraham Stickney, and Peter Hunt were elected a committee for that purpose.

CHAPTER III.

THE CHURCH.

MARCH 10TH, "Voted that they would not act upon ye first article in the warrant at this time," which was "to agree of what bigness their meeting-house should be." "July 9th, voted that the bigness should be 48 ft. long, and 36 ft. wide, and 12 ft. high between 'joynts.'"

Sept. 20th, 1735, "Voted that they would have preaching in ye town, and that they would meet at ye house of John French Jr. upon ye Sabbath Days and worship God." November 7th, Lieutenant Daniel Kittredge, Samuel Hunt, Jr., and John French were chosen a committee to provide a preacher, and it was voted that the "stated time to begin ye Public Worship in ye Sabbath Days shall be ten a Clock in ye morning, that ye time of intermission between

exercises should be one hour and a half, and that they would sing that way that is now called ye new." Then "Joseph Bailey and Nathan Stickney were chosen to tune and read ye psalms."

After much deliberation on the site, after troubles and disappointments many, changes of committees, etc., they appear to have finished their meeting-house about the close of 1737. Interesting are some of the votes preceding that time: June 10th, voted that they would raise their meeting-house by a "teacle;" that they would not provide for the raising their meeting-house by a rate; and that they would raise a town rate of £200 for the building of their meeting-house.

After the completion of the meeting-house, the next important question was the seating of it. They had many deliberations and many methods proposed. Disputes for precedence seem to have been as high among them as among the wives of our Washington officials to-day. First, in December,

1737, they decided “to seat their meeting-house, and to have respect both to money and age in seating the meeting-house, to age all above sixty years;” “to seat the meeting-house by one head, real and personal, going back to the first assessment that was made in Tewksbury;” “to leave the pews room joyning to the pulpit, one on the right hand and one on the left — one for the minister and one for the town; to dispose of the room that remains left for pews to the highest payers, giving the highest payer the first choice, and if he refuse to make his choice, the next highest payer, and so on till the above said pew room be taken up; that such persons as shall make choice of the above said pews are obliged to ceil the meeting-house sides against their pews up as high as the bottom of the lower windows.” Later the town obliged the pew-owners to glaze the windows opposite their respective pews, and keep such portion of the meeting-house in proper repair.

The pews were not all built at once, but

for several years permissions appear to certain persons to build one or more pews. The galleries were not even finished till later. There appears hesitation to carry out the plans of rating, etc., for we find that, the committee having failed to do their duty, another was chosen, with definite instructions "to see who the highest payer was from their first being a town ;" and in 1742 the following vote falls like a crack of a whip upon the dilatory: "That the select-men build a pew for their minister forth-with."

A plan of the pews might be constructed from the locations described in the records. Their prices are given, but it is not worth while to quote them.

It is time to turn to the minister of whose pew we hear. January 17, 1736, eleven months before the completion of the meeting-house, "Voted that Mr. Sampson Spaulding of Chelmsford should be our Minister upon his accepting our Choice — also to chose a Committee to treat with

Mr. Sampson Spaulding whom we have chosen to be our Minister, and to make return." February 7, 1736, voted to give Mr. Sampson Spaulding, whom they "made choice on for their minister," "yearly for his salary £120 sterling, according to the valuation of grain now received among us — Indian Corn at 6/ per bush. and wheat at 10/ per bush., and Rie at 8/ per bush.;" also "to give Mr. Sampson Spaulding whom the Town has made choice on for their Minister even for his settlement among them £300, and to pay the same at three payments, namely £100 a year, till the whole sum be paid."

In those days the calling, the ordination, and the settlement of a minister were important and solemn events. The bond between the people and their spiritual leaders, like that of marriage, was not lightly tied or broken. The whole town had an interest in all that pertained to the church and its clergyman. How close was that intimacy is evident from the fact that the

first business of the town meeting after organizing was usually to vote what the minister's salary should be for the coming year. It varied with the times and value of money. How intimately town and church were connected appears also from such a vote as this, "that a committee of three be chosen to recommend Pierce R. Red and others into the religious society in said town." This union of church and state, in which almost all believed in those days, but in which no one believes now, continued till about 1840, when the votes on the minister's salary, and all business of repairing the church and paying necessary expenses, drop silently from the records.

September, 1736, a fast was voted for the 20th day of November, "in order for calling a minister;" then, in due order, it was voted that the selectmen appoint the fast for calling the minister, and provide ministers for said fast. Entertainment and expenses were also voted. October, 1737, voted "that Mr. Sampson Spaulding of

Chelmsford, whom ye town had made choice on for their minister, should be ordained on the 16th day of Nov. next, salving if the Thanksgiving [another great occasion] put it not by, and if it did, then two weeks following, on Wednesday ye 22nd of the same month, and to have three men for a committee to provide ministers and messengers for said ordination." Lieutenant Daniel Kittredge, Mr. John French, and Mr. Samuel Hunt, Jr., were the three. Voted also "that the house of Sergeant John French should be the place of entertainment for ministers and messengers at said ordination, and that the provision made for ministers and messengers at the ordination shall be provided by the discretion of the committee chosen for that purpose." All passed off as desired. From that time we have the guidance of Mr. Spaulding in the records of the church, transcribed through his long life by his own hand. In these records, after giving the solemn church covenant, — a document well worth reading, —

Mr. Spaulding gives the record of his call and ordination. The reverend elders that assisted in his ordination were: Mr. Jno. Hancock, of Lexington, and his son Ebenezer; Mr. Sampson Stoddard, of Chelmsford; Mr. Samuel Ruggles, of Billerica; Mr. Thomas Parker, of Dracut; and Mr. Nicolas Bowes, of Bedford. Mr. Parker opened the solemnity by prayer. Mr. Ruggles preached the sermon, from 2 Cor. xii. 14: "*For I seek not yours, but you.*" Mr. Hancock gave the charge, and Mr. Stoddard the hand of fellowship. Thus the first pastor in Tewksbury was launched on his long and successful career. For three-score years, in peace and war, in prosperity and adversity, he shared the experiences of the people of the entire town, when there was one flock and one shepherd.

Touching is the record of the doings of the church, the baptisms administered, the marriages performed, and the deaths solemnized, during those sixty years. It is interesting and pathetic to read his own life in the

long record, and even by the handwriting. At first somewhat stiff in youth, it grows ductile with years, and then with age becomes unsteady and stiff again, until at last in the letters appear the dim eye, and unsteady nerves, till finally the pen drops from the aged hand. Then, in different writing, probably his widow's, comes this entry under the list of deaths: "The Rev. Sampson Spaulding Died Dec. ye 15th 1796," a month and two days short of sixty years from the time he was "the choice of the Town to be their Minister."

The same formalities marked the installation of Mr. Barton in 1792, and the ordination of Mr. Coggin in 1806, with this addition, which shows the growth of the town. At the two solemn councils held on these occasions we note the presence of ministers, messengers, and scholars; that a committee was chosen to aid in preserving order and legally empowered; and that the crowd was too great for the usual strength of the galleries, which were ordered to be propped,

and a "scaffold" for the ministers was voted to be built, so that the services might be held out of doors if the weather permitted.

Before passing from the church it may be well to notice that the town voted \$50 for several years from 1790 to Lieutenant Thomas Wood for meeting with and instructing the singers. In 1798, "It was voted that the town will have the Bass Viol or some other instrument of musick to be introduced into the meeting-house for the help of the vocal part of the musick to perform the divine part of worship in the Sabbath and other days of public worship." 1788, "Voted and accepted the singers plan for the use singing."

In 1822 they voted to build a new meeting-house, which was finally done in the most satisfactory manner, the town passing a unanimous vote of thanks to their committee, Josiah Brown, Jos. Brown, Jr., Jesse Trull, Wm. Rogers, and Dudley Martin. Their report on the records is a model

in chirography and contents. The building cost \$4,590.31. The pews sold for \$5,399, leaving a balance of \$808.69.

In 1825 the bell was exchanged for one weighing 1,850 lbs., which still calls us together, and now through the new clock strikes the passing hours. The one exchanged had been added the year previous from some surplus money.

The sixth of July, 1824, was the day appointed for dedicating the new meeting-house. Fifteen prominent men were chosen a committee of arrangements, which were carried out with due style and solemnity. They voted to sell the pews, except one on each side, and one to be selected by the selling committee and Mr. Coggin "for the minister's pew, and to sell in the same order as in the former house, if they will pay," and also with pews to give rights to build horse-sheds. The thanks of the town for a clock were voted to Mr. Jesse Trull, — a gentleman quite prominent in town affairs in the first quarter of this century. From

1811 to 1822 he represented the town in the legislature nine times. His name is the only one which appears on the records as representative during that period.

It was not till 1737 that liberty was granted "for individuals to warm the meeting-house." It appears to have been an appreciated effort, for next year pay was voted for pews to make room for stoves for that purpose. We can hardly conceive of any use for the pews without the stoves.

The time between the services was so brief that the people had no opportunity of going home. Groups would club together and build and warm small houses, called Sabba-day houses. There a pleasant season was spent in eating lunch, exchanging the news, and also discussing the sermon. A descendant of one of the earliest families in Tewksbury, writing to a friend, thus speaks of them from memory: "In those times there was no fire in the church and intermission was short, not sufficient time to go home so far, as the old house was opposite that of Mr.

David Rogers. Therefore his great-grandfather built him what was called a Sabbath house on his own land, where they could go and warm by a fire, and in the oven was their dinner. Others were often invited with the family. Some think lightly of those houses, but I have a *great reverence* and *respect* for them. The cellar-hole is on my land in Tewksbury, although fires have several times burnt around and in it. There has an oak-tree come up years ago, and lives through it all. Probably there the sermon and services were discussed, and I have no doubt that good arose from that place."

Through the conversion of a number of families in the northern part of the town in the great revival in Lowell under the well-known Elder Jacob Knapp, the Baptist sentiment crystallized into a Church and Society in 1843. Their meeting-house was built the same year and stands in one of the finest situations in North Tewksbury. It has been lately much improved.

CHAPTER IV.

IN THE REVOLUTION.

THE civil history of Tewksbury, as well as her religious, gives her a place among the honored list of New England towns which helped to found and then to defend the republic. Her men served in the French and Indian wars in the various places and times in the history of the Province and State where troops were required.

A vote was tried May 16, 1737, to see if the town would send a representative to the General Court, and it passed in the negative. Only once before the time of the Revolution, in 1751, and then no choice appears, was it decided to send a representative. They voted to trust to the mercies of the Court. But as soon as danger to the Provinces appeared, no convention or political assembly lacked a delegate from Tewks-

bury. Many of these were attended when life might be forfeited for taking part in the proceedings. Time prevents us from following in detail the long list of conventions, etc., to draft forms of government, adopt constitutions, or regulate prices in time of war. The town meetings also, at times held every few days, were occupied often in this same essential business. Thus were the constitutions of our States and of the United States hammered out article by article until they were fitted to endure the test of use and time.

February 8, 1773, the first note of the coming strife sounds in the town records. Then Tewksbury voted to choose a committee of correspondence with the town of Boston, and Mr. Ezra Kindall, Aaron Beard, John Needham, Nathaniel Heywood, and David Trull were chosen; and then it was voted to adjourn to March to hear their draft, which was accepted. The warrant of September, 1774, contains an article "to see if the town will appoint one or more delegates

to attend a Provincial meeting at Concord ;” and another article “ to see if the town will provide some fire armes and more ammunition and chose a committee to provide for the same.” September 21, 1774, seven months before the battle of Lexington, they voted to buy more powder for a town stock, and to buy two more barrels of powder in addition to the town stock, and to “ leave it with ye committee to provide bullets and flints as they shall think proper.” Six days after they met according to adjournment, and chose Mr. Jonathan Brown as “ Delegate for the Provincial meeting to be holden at Concord on ye second Tuesday of October next.” In November was considered the article in the warrant “ whether the constables be directed by a vote of the town to pay the money that they shall have or shall collect of the Province tax to Henry Gardiner, Esq., of Stow, according to the directions of the Provincial Congress.” March, 1775, they voted to indemnify the assessors for not making returns to Harrison Gray, Esq.

They then *voted to raise minute-men*, — it was high time after passing such votes, — and to give their minute-men five shillings apiece “for every half day in the week that they train till further notice.”

March 9, 1775, voted to choose a committee to suppress disorders in town. A large committee of their best men was chosen. It was none too soon, for in a little over six weeks their minute-men must march to face the veterans of Great Britain at Concord, and it would never do to leave Tory sympathizers in the town to aid the enemy. That there were Tories then in Tewksbury is clear, for afterward, March, 1779, they chose Mr. Ezra Kindall as agent to care for the Tory farms in Tewksbury. This meeting, at which men and money were voted, was held March 9th. April 19, the embattled farmers at Concord and Lexington, as Emerson says, “fired the shot heard round the world.”

Tewksbury was roused that famous night, or rather morning, by one of the men started

by Paul Revere on his famous ride through the Middlesex farms. The messenger passed through this village and roused its sleeping inhabitants. Then riding on, he stopped on that spring morning on Stickney Hill, at the house of Captain John Trull, near the training-ground often used by the captain for drilling the men, and enlisting them in their country's service. Hearing the cry, "The British are marching on Concord!" Captain Trull sprang from bed, and after firing his gun as the signal previously agreed upon to arouse General Varnum across the Merrimac in Dracut, threw himself upon his horse and rode rapidly to the village. Here he found the minute-men drawn up, ready at the word to march. Placing himself at their head, they were soon on their way by the Billerica road to Concord, and joined at Merriam's Corner with those from Billerica and other towns in hot pursuit of the retreating British. There, all accounts agree that the sharp conflict changed the retreat into a rout.

One of the Tewksbury men was Eliphalet Manning. One of Captain Trull's grandsons, Mr. Herbert Trull, often related that when a boy, on his way to Salem, he used to pass Manning's door. Eliphalet would call out: "I fought with your grandfather from Concord to Charlestown. He would cry out to us as we sheltered ourselves behind the trees: 'Stand trim, men; or the rascals will shoot your elbows off.'"

Tewksbury was also represented at Charlestown, Boston, Cambridge, Roxbury, "the Lines," Rhode Island, New York, Ticonderoga, "the westward," and at the taking of Burgoyne. The history and course of the war may be read in the records and money-orders of the town, or in the votes for distinguished men and measures. While her sons stood in the high places of the field, the work to keep them there and sustain the government went bravely on here. It is a record of which the town may forever be proud.

"May 23, 1775. Chose Mr. Ezra Kindell

to be a representative to the Provincial Congress at Watertown, May 31." Such an election might cost him his life. A Committee of Correspondence also was chosen. July 15, 1775, Mr. Ezra Kindell again chosen. In the March meeting of 1776, Nathaniel Clark, Jr., Nathaniel Heywood, Deacon Jacob Shed, and William Brown were chosen a Committee of Correspondence, Inspection, and Safety; and May 20th Lieutenant John Flint, John French, Jr., and Benjamin Burt were added to their number. Then for the years of the war the records teem with money paid to the soldiers and their families, for provisions, clothing, transportation, bounties, and whatever was needed to wage war long, grim, and terrible.

Thus this town, with the country, was launched on the terrible struggle which ended in complete triumph when George III., entering the houses of parliament with pale countenance, read with faltering voice the recognition by Great Britain of the independence of the United States of America.

The long, weary years of that great struggle are traced upon our town records in votes to raise reinforcements of men for the Continental army; to furnish it with provisions and clothing; to raise committees for all needful purposes, and also in the orders to pay the troops or their families; indeed, in all the multifarious and oppressive business of war. Most pathetic are the orders to some widow or relative to receive the pay due to one who went forth to fight for all man holds dear, but who never returned to enjoy the fruits of victory. Such are these: "To Widow Rebecca French £3, 5, 10, 2. To Widow Rebecca Gray 7/9." In short, men and money were lavished like water. Meetings often occurred within four or five days of each other. As one reads the records, it is brought home to him what the founding of the republic cost: he sees the making of the United States; he learns the whole process as he remembers that our town stands a representative of what was occurring in a multitude of other towns doing

the same great work. It is this that makes the early history of every New England town, especially in the revolutionary period, so instructive and fascinating. Could the dumb and scanty records of our town speak, could they give us a verbal report of but one of their town meetings, of even one of their debates on arms or the constitution of state or nation, what an absorbing tale would be unfolded!

As time passed, indications of the events prominent in the continued history of the country also appear in the records. This shows the year of what is called Shays' Rebellion: October 8, 1789, "An order to David Rogers for his services being drafted to go into the Shais Affair." Action upon the various changes and additions to the Constitution appears in due course. Ripples of the second war with England reached even here. July, 1812, they voted \$13 per month to each soldier, and to raise money to carry on the war.

CHAPTER V.

IN THE CIVIL WAR.

THE far-off sound of the coming Civil War is heard in the vote of March, 1861, to have the school committee cause the Constitution of the United States to be read at least once a term in each of the public schools.

May 6th, the same notable year, began the long list of liberal provisions by the town to furnish men and money to defend the republic. The records seem to repeat themselves, as essentially the same votes, orders, and the very names, reappear that were found in the time of the Revolution. The bounties keep rising to secure the needful troops; the quotas increase in number; the patriotic efforts become more and more strenuous; state and town aid are furnished the families of the absent soldiers. Again the prominent men in town step to the front to aid

and inspire the citizens. Voluntary efforts supplement those of the legal meetings. In addition to the names familiar through all our history, the new name of Leonard Huntress appears. With many others he helped to guide affairs in this trying period of the country's history. The records are fuller than in the early years, and contain many interesting documents. Beside the famous proclamations of Governor Andrew and of President Lincoln, there is the record of some remarks by Mr. Huntress, then first selectman. As chairman he appended these remarks to the report of the selectmen of March, 1865. They carry us back to those days of trial, and to the spirit which animated the great North.

“The selectmen in addition to the foregoing report of receipts and expenditures, desire to call the attention of their fellow-citizens, in a few brief words, to matters showing more especially the town's relation to the country.

“The war has existed four years. Every

call made upon us for men to put down the rebellion has been honored. Our quotas are all full. We have also a surplus to our credit of two men.

“The end now appears to be so plainly drawing nigh that we are in hopes no additional calls will be made. In fact, the spirit of liberty and of patriotism seems to be doing for the army in these last days so good a work, that we believe our ranks will be kept full.

“Since April 1, 1864, this town has furnished twenty-four men. The last one who went was our fellow-townsmen, Anson B. Clark.

“We mention his case particularly because he was the first man who enlisted as a private, and by his soldierly qualities and good conduct was promoted to a sergeancy. Soon after his promotion he was taken prisoner, and suffered in the ‘Libby’ and on Belle Isle until nearly used up, when he was exchanged. He now considers himself again fit for duty, has been examined

and mustered in as a veteran for Hancock's Corps.

“Of those that went in the winter of 1863-64, four are known to have died. Their names are J. Wells Merriam, Alexander McDonald, Hugh McDonald, and Hugh McQuarrie. Young Merriam was clerk of the Fifteenth Massachusetts Battery, stationed then at Memphis, a good soldier, a correct officer, and an exemplary and upright man. He died after a brief sickness, beloved, we believe, by the whole command.

“The two McDonalds and McQuarrie were not citizens of this town. Their home was Prince Edward's Island. Temporarily at work here, they enlisted in the Seventh Battery, and during the last warm season they all died near the mouth of the Mississippi River. For all of these brave ones, and for those who have fallen before them, the town does most tenderly cherish the memory of their gallant and heroic deeds.

“While this war lasts, the selectmen would recommend that our expenses be

kept as light as practicable. If men are wanted, they must be furnished. If we have them not, we must find them elsewhere; and if they cost money, we must pay for them. But as to our affairs at home, we recommend a rigid economy."

Enough has been said to show that "Tewksbury in the Civil War" is a sufficiently large and interesting subject for treatment by itself. Is it not time to preserve more fully this honorable part of our history, before those who remember it pass beyond? Is it not time to honor, as many other towns have done, those who fell in our defence?

CHAPTER VI.

THE SCHOOLS.

THE town has always shown a generous and vital interest in the public schools. "These," says Mr. Lowell, "before the revolutionary period, were the defence of the land." "What," he says, "made our Revolution a foregone conclusion was that act of the General Court passed in May, 1647, which established the system of schools: 'To the end that learning may not be buried in the graves of our forefathers in Church and Commonwealth, the Lord assisting our endeavors, it is therefore ordered by this Court and authority thereof, that every township in this jurisdiction, after the Lord hath increased them to fifty householders, shall then forthwith appoint one within their towns to teach all such children as shall resort to him to write and read.'"

An example of piety and interest in education for all future legislatures !

As at first Tewksbury did not number fifty householders, for some years the progress of education received a repeated shock by refusals to employ a schoolmaster. The wonder is that so constantly, out of their poverty, they did so much and so well. Here is seen the source of the liberal support of the public schools continued to this day. It is in harmony with all our traditions to do even more than the law strictly requires us, as in the present year.

The history of the public schools in Tewksbury begins December 10, 1740, when it was voted in town meeting "that Stephen Osgood of Tewksbury should serve the town of Tewksbury for a schoolmaster for ye remainder of this year." December 6, 1743, "Voted to have a writing and reading school in the town, and that said town be provided with a school as above mentioned for the space of three months from he time he is made choice on." Mr. Fran-

cis Kittredge and Captain Peter Hunt were chosen to provide a schoolmaster for the town as above mentioned. They were our first school committee. They were allowed fifteen shillings per week for keeping the schoolmaster. The next vote was in 1744, and was about the same. They rebelled against imported talent, for "a vote was tried by the Moderator to see if ye town would have Mr. Bridges of Andover for their schoolmaster, and said vote passed in the negative." They strove to equalize privileges; for March, 1744, they voted a consideration of "ten pounds (old tenor) to ye westwardly part of ye town for their not having any benefit of ye town schoolmaster." Then old-tenor money was about one quarter the value of the new. For some twenty years from 1744 money for the schoolmaster was voted only occasionally, but the usual three months school appears to have been kept regularly notwithstanding. In 1768 the names of five different schoolmasters on the accounts suggest diffi-

culties not entirely obsolete in discipline or capacity.

In 1769 they voted to divide the town in "squadrons for the benefits of schooling." After much deliberation, this was done finally in 1771, when the committee's report was accepted to squadron out "ye town for the benefits of schooling, and it was voted to have a woman's school kept this present year." A brighter day begins. In 1772 appears the name of the first female teacher in town in an order to Lucy Needham for sixteen shillings for keeping school one month. The other teachers that year in town were —

"MARY BROWN, paid £2.8.

"MOLLY MERRILL, paid £2.12.

"ELIZABETH BAILEY, paid £2.8."

All honor to these pioneers of a noble band!

In 1772 it was "voted that each squadron draw their equal rata of the money voted for schooling." February, 1776, an order for sixteen shillings to Molly Brown

“for keeping school four weeks in ye year.” Thus four shillings a week was the rate for teaching, one hundred years ago.

In March, 1793, they voted to build school-houses in the several squadrons, and chose two persons in each squadron to visit the schools, but it was not till next year that the money was voted for this purpose.

In 1795 five men were chosen to inspect the schools. Sometimes they raised the number to ten, two from each squadron.

Private schools were once known in town. It was voted, March, 1830, that Doctor Henry Kittredge and others have liberty to keep a private school in the town hall, they making good the damages and paying rent if requested.

About the year 1830, the districts had about \$80 each, except the Centre, which had about \$100. Afterwards the appropriations rose gradually.

In 1838 it was voted to print the school reports for the first time, one hundred copies being ordered.

In 1852 and 1853, text-books were furnished the different schools in town, so that free text-books were known quite early.

Intemperance was found, with them as with us, a difficult subject to deal with. As early as 1746 it was voted not to give back to a certain person the £6 which he had forfeited for selling strong drink without a license; and in 1749 the same person paid £5.10 for selling strong drink. The same year fines amounting to £11 were received for breaking the Sabbath. The town paid regularly for entertaining the selectmen. One order was for drink which the receiver let the selectmen have. When the meeting-house was built, one bill was for beer furnished the workmen.

Slowly arises a better spirit, for May 19, 1819, they voted that "the selectmen see that all Tipsters and Drunkards be posted in the licensed houses;" five years later, "that there be guardians put over such as are spending their time and property for ardent spirits, and that there be a tipster

list posted up." They were by no means prohibitionists, for in 1835 an article in the warrant was dismissed, "To see if the town will vote not to have any distilled spirits sold in town and set on the same."

In 1854 the selectmen were requested and instructed to prosecute all known violations of the liquor law in town. From 1855 till about 1865 the town had a regularly appointed liquor agent.

CHAPTER VII.

THE POOR.

TEWKSBURY from the first has found true the words, "The poor ye have with you always, and whensoever ye will ye may do them good." The town supervised the interests of widows and orphans when required, and often adjudicated cases of difficulty which now are carried into the courts, — perhaps not a more excellent way. Sometimes the children of the poor were bound out by the selectmen.

It was the custom to warn out of town persons likely to become paupers before they could establish a claim for support. A fee was paid for this, which sometimes such persons would obtain for warning out themselves and families. Thus, "to Daniel Pryor 18/, it being for warning himself

and family and Mrs. Mahoney and her child out of town." Then no one could become a regular and recognized inhabitant without permission. Towns gave worthless and disorderly persons orders to march, and often assisted them to do so. When, however, a person or family had a right to town aid, they were fortunate poor people, because they would be well cared for.

There were in the early times a Nicholas Striker and family, whose names appear frequently in the town accounts. Orders were paid for beef, milk, wood, sugar, pork, provisions of all kinds; for rum and molasses; for doctoring Striker's wife; for repairing his house; for a cow to lend Striker; and at last for his coffin and funeral expenses. There was a French family, probably one of the Acadian exiles, equally prominent in the same way, of which it seemed the town would never hear the last. With a sigh of relief, even at this distant day, is read an order for payment for carrying them to Canada. Alas!

they are soon back from an uncongenial and inhospitable clime to tarry till the inevitable end.

In 1786 was considered how the town should support their poor, and it was voted "that the poor be set up to the highest bidder, and that the selectmen give public notice of the time and place where they are to be set up." Again, "that the selectmen are to vendee the poor that are supported by the town to the lowest bidder." Hence for years was added to the warrant an N. B. "The Poor that are supported by the Town are to be put out to them that will do it cheapest, in the evening of the above said day, and also the Widow Stickney's thirds for the season."

In 1787 overseers of the poor were chosen. It was not till 1826 that the present poor-farm was purchased, with whose working all are familiar. In May, 1826, it was voted to use it also as a house of correction.

The State almshouse was located in

Tewksbury, May 1, 1854, upon a farm of two hundred and fifty acres. Mr. Isaac H. Meserve was the first superintendent. The Honorable Thomas J. Marsh succeeded him in 1858, and he held the office for over twenty-five years. Mr. Marsh, in 1883, was followed by Dr. C. Irving Fisher, the present superintendent. The number of inmates varies from about eight hundred in summer to twelve hundred in winter.

CHAPTER VIII.

NATURAL HISTORY.

THE early descriptions of New England reveal an unusual beauty. The number and varieties of the trees of the forests primeval impressed the writers. The same impression of admiration arose from the multitude and variety of the animals, birds, and fish which Tewksbury had in common with other towns. Some of the quadrupeds are now extinct.

The abundance of fish made Wamesit the capital at one time of the tribe after which it was named. The Merrimac is "the Sturgeon river." In this river, the Concord, and the Shawsheen, and in their numerous tributaries, abounded all the kinds of fish known to New England waters. In former days the northwestern part of the

town was known as "Shad-town," and apprentices stipulated that they should be fed only so often upon the royal salmon or upon shad. The southern portion was for years called "Pigeon-town," from the numerous pigeons which frequented those parts. At every town-meeting from 1743 till 1830, fish reeves, wardens, or "fish cares" were appointed. The following is the first vote: Stephen Osgood and Samuel Hunt were chosen a committee "to see that the fish have free passage up and down those streams where they usually pass to spawn." Soon after the founding of Lowell, the manufacturing interests, by polluting the waters, left them without occupation, and they ceased to be elected.

As late as August, 1760, about which time the savage beasts disappeared, was killed in Wilmington the last wild bear in that vicinity. "It was shot by Ephraim Buck, from beneath the branches of an ancient oak now standing, near the road leading from Wilmington Centre to the east

part of the town." (Drake's Middlesex, Wil. by L. C. Eames.)

Interesting is this vote passed December, 1739: "Voted to chose two men to take care that the deer in this town be not destroyed contrary to the last law made in their behalf." Josiah Baldwin and Samuel Trull had the honor of being elected the first of a long list of deer reeves which ends about 1777.

The following vote shows the abundance of small game compared with its scarceness to-day: 1742, "voted a town rate of £25 old tenor to pay the bounty laid on grey and ground squirrels and blackbirds which are caught in the town." Bounties for fiercer animals were not unknown, for in 1757 an order of six shillings was paid John Ball for killing one wildcat; and in 1758 Jonathan Kittredge was paid ten shillings for one killed, — the last of which there is historical record. There was a bounty on crows also, whose rate rose and fell with the times. In 1791, "Voted a bounty for

killing crows, 9*d.* per head for old ones, and four pence ha'penny for young ones killed by the inhabitants of this town in the town: Voted also that the heads be brought to the selectmen or town treasurer to be examined, and if they suspect their being killed in the town, then the person bringing them shall go to a justice of the peace and swear that the crows were killed in the town and bring a certificate that he thus swore."

In 1814 it was voted to let fishing privileges to the highest bidder: \$50 was paid for the privilege formerly owned by Dr. Worcester at the northwest part.

CHAPTER IX.

SLAVERY.

MANY fail to remember, perhaps never dreamed, that slavery once existed in Massachusetts, the leading State in the great antislavery movement. Traces of the "peculiar institution" may be found in all the early New England towns. Tewksbury is no exception. The town records contain frequent references to negroes belonging to one and another of the names familiar in our history. It seems strange to hear of the Kittredge, the Trull, the Hunt, and the Rogers families as among the slavholders. Stranger still is what Mr. Aaron Frost relates, that when slavery was abolished in Massachusetts there were three slaves in this town: a man owned by Dr. Kittredge, from whom the poor-farm was bought; a

girl named Rose, owned by Mrs. Rogers, and one named Phyllis, the property of the Rev. Sampson Spaulding. It speaks well for their treatment that when freedom came the two maid-servants preferred to remain with their former owners.

In those days they not only voted what seats the singers should have, and adjusted all difficulties with them, but passed the following, September, 1786: "that the negroes have the seat next to the long pew for their seat to set in."

In this connection the following document is interesting:—

"Know all men by these presents that I, John Kittredge of Tewksbury, in the County of Middlesex, in his Majestie's Province of the Massachusetts Bay in New England, Chirurgeon, Know ye that I, said John Kittredge, for ye love, good will and affection that I have and do bear toward my servant Negroe man Reuben, and also for ye Good Service that the said Reuben hath done and performed for me,

Do by these presents Declear, Order and Establish that my said Servant Reuben, if he lives and survives me, his said Master John Kittredge, that after my Decease the said Reuben shall be Intirely free and at his own free Liberty for his life time after my Decease, so that my Heirs, Executors, or Administrators, or Either of them, shall not have any Command or Business to order or Dispose of said Reuben. Dated at Tewksbury the Sixteenth day of Janury, in the Twenty Eight year of his Majestie's Reign Anquo Domini 175/5

“ Signed, Sealed and delivered

in presence of us JOHN KITTREDGE

“ JONATHAN KITTREDGE

“ JOSEPH KITTREDGE

“ JOHN CHAPMAN

“ The above written Instrument of ye Cleronance of Doctr. John Kittredge's Negroe Man Reuben was entered November ye 16, 1756

“ Per me STEPHEN OSGOOD,

“ Town Clerk ”

CHAPTER X.

MISCELLANEOUS.

FROM the earliest times the highways absorbed much of the attention of the town. The records contain the description of each as they were laid out, the amounts voted to repair them, and the money allowed for a man, for a yoke of oxen, and for a cart in their service. One might learn the change in the times from the different prices paid. Here the subject can be only mentioned. The following vote shows the prices allowed September 29, 1735: "That a man should have 2/ per day, for his oxen a yoke 8*d* per day and 4*d* for cart, and this is to be the stated price for all seasons excepting that after ye 10th Mar. a man 3/6 for himself."

As matters of interest and relics of old

customs, some votes and orders are taken from the records, chiefly in chronological order.

For a long time, sixteen shillings a year was paid for sweeping the meeting-house.

Till comparatively recent years, they adjourned the town meetings one hour by holding up hands. Places of refreshment then were more numerous.

1752. To fourteen petitioners voted "liberty to build two pews in meeting-house, one in ye west gallery and against three of ye windows for men to sit in — the other in ye east gallery against three of ye windows for women to sit in, and said petitioners are obliged to maintain ye glass windows against said pews, and to fill ye said pews as full as comfortable to sit in." The older people in town recall when many rode to church on horseback, and the male portion of the congregation sat in one part of the meeting-house, the female opposite.

In 1759, "To choose a committee to proceed with those persons whom they shall

suppose were aiding or abetting or assisting in destroying the Town Book of Records."

May 23, 1775, "Voted and chose Mr. Ezra Kindell to be a member of the Provincial Congress at Watertown in the 31st day of May next."

July 15, 1775, "Voted and chose Mr. Ezra Kindell to be representative."

July 24, 1776, "That the selectmen shall provide ammunition and shovels, spades, pickaxes, &c., according to their discretion, and that the selectmen shall provide fire-arms for those persons that they shall think proper and other accoutrements."

That same year, voted "that the assessors give the constables orders to strain upon the inhabitants and others that Dont pay in the corn in 20 days from the time ye constables receive ye lists."

In 1761 much money was spent in nursing the sick, especially in smallpox. The town was at times afflicted with severe epidemics of this and other diseases, such as

“throat distemper,” “dysentery,” etc., and made spasmodic efforts to have an efficient board of health, etc. The board afterwards was merged in the selectmen, where it remains.

For years there were elected surveyors of staves, shingles, clapboards, and hoops, as well as timber.

February, 1773, warrant “to choose some person or persons for to set the Psalm on Sabbath Days and other times of Public Worship,” and at the meeting David Merrill, Abm. Bailey, and Peter Hardy were chosen “for to set the Psalm.”

Voted also the meeting-house windows “to be repaired with Diamond glaze.”

Frequent payments are recorded “for numbering the people.”

An order, 1780, “to Wm. Symonds for £12 for \$3,000 which he let the town have and 6/ interest,” shows the great difference in the value of Continental and hard money.

May 7, 1781, was granted an order to “Neh. Hardy for his service and being the

remainder of what the town voted him for thirty days at the westward taking Burgoyne. £4, 10, 4."

In 1781, £30,000 Continental currency was voted for town expenses but found too little, and the town was called to reduce it to hard money. Then \$75 Continental currency = one silver dollar. Corn worth four shillings per bushel.

The town ammunition for years was kept in the meeting-house, which, till the town hall was built, was the place for the town meetings.

At the close of the first volume of records are given several pages of "Marks for Creeters."

In 1791 voted to repaint the meeting-house, and to inquire of the painter what "collor is the most durable to paint the meeting-house." This proved to be stone color.

March, 1793, "the vote was tryed to see if the town would give liberty for the Nokerlation of the small pox and it was passed in the negative."

1798 would have been a poor year for the Town Library, for they "voted that those persons that are taxed for dogs draw an order on the Town Treasurer for \$1."

October 23, 1777, "Voted that the salt be delte to the poor sort of people, not to the whole town at 15/ per bushel, they paying the money down for it."

June 24, 1776, "Voted that the selectmen shall provide bayonetts for the training band in town."

One of the most interesting votes was passed April, 1792, when the weight of years had somewhat incapacitated the aged pastor. It reads: "Voted £30 during his Natural Life to Rev. Mr. Sampson Spaulding yearly in case he shall resign so much of his charge as will not be a hindrance to the town calling another gentleman in the ministry if the town shall think proper." A committee was chosen and waited upon him and reported that the Rev. Mr. Spaulding acknowledged himself satisfied and contented with the vote of the town. In his active years,

according to custom, whatever salary was voted, he rose in town meeting and expressed himself satisfied with his stipend.

This manifests the same judiciousness and Christian resignation which may be traced in the beginning as well as the end of his ministry. December 10, 1740, the Rev. Sampson Spaulding signified that he should not be inclined to take less than £200 for his salary. Voted not to pay it. March, 1741, "Voted to give Rev. Sampson Spaulding, their minister, £150 if said minister being at ye meeting signified to ye people that what they would freely give him he would be satisfied with." 1742 they voted £160, and he appeared and declared himself satisfied with what the town had granted him.

In this connection this entry is interesting: "Died March 20th, 1807, Madam Mehitibal Spaulding, 91 years, of old age."

The two following forms are of interest. The first shows the customary way of objecting to the reception of a member; the

second, the usual vote of receiving or restoring one to communion.

“By this I do declare to the church in Tewksbury that I do place a bar to —— against his admission to the said Church.”

“The Church met and after seeking the Divine presence and Blessing they voted that they were in Charity with Thos. Kidder Esq. as also his admission to our Communion.”

In 1829 agitation for the annexation of Belvidere to Lowell begins. Very reluctantly the town had to part with that beautiful village in 1834. Before that, the town meetings sometimes were held in the school-house of that district, but were usually immediately adjourned to Thompson's Tavern. The town supported a fire-engine and company there for some time. In 1873, Tewksbury lost over six hundred acres more of her territory to Lowell.

CHAPTER XI.

CONCLUSION.

AFTER all that one can gather from the records of town and church, from tradition or other sources, it is impossible to bring before us the living men, the scenes, and the life of those olden times. What has resulted from their lives and labors is transfigured by the great republic, the result of those early histories. The future will accomplish this still more as the United States grows in power and influence. Imagination will clothe those distant days with a light almost supernatural. Even now these words of Mr. Froude on the Old English are true of the old New England life as seen in towns such as Tewksbury : —

“And now it is all gone, — like an unsubstantial pageant faded ; and between us

and the Old English there lies a gulf of mystery which the prose of the historian will never adequately bridge. They cannot come to us, and our imagination can but feebly penetrate to them. Only among the aisles of the cathedral, only as we gaze upon their silent figures sleeping on their tombs, some faint conceptions float before us of what these men were when they were alive ; and perhaps in the sound of church-bells, that peculiar creation of mediæval age, which falls upon the ear like the echo of a vanished world.”¹

¹ Froude's *History of England*, vol. i. p. 66.

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