

The Story of Walpole

1724—1924

A Narrative History prepared under authority
of the Town and direction of the Historical
Committee of Bi-Centennial

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Norwood, Mass.
AMBROSE PRESS, INC.

1925

The design for the Seal of the Town of Walpole was from an original drawing by Miss Edna Buck, a pupil of the Walpole High School at the time when the drawing was made, and was accepted by the town as its official seal on March 2, 1914.

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Preface

THE author desires to express his thanks for the many helps he has received in the preparation of this book. Among those to whom he is particularly indebted are Mr. John H. Edmonds, State Archivist of Massachusetts, and his assistants; Mr. Julius H. Tuttle, Secretary of the Massachusetts Historical Society; all of the officials and attendants of the Boston Public Library, the Dedham Historical Society, Mr. Isaac Newton Lewis, whose labors have kept alive an interest in Old Walpole, Mr. George A. Plimpton, Mr. Dana W. Robbins, Mr. Harry A. Whiting, chairman of the Historical Committee of the Bi-Centennial, and all the other members of that committee, from whom has come the heartiest cooperation.

ASHMONT, MASSACHUSETTS, JUNE, 1925

THE STORY OF WALPOLE

CHAPTER ONE

LAND OF THE INDIAN

THERE is a story come down to us from the very early days of the Dedham settlement of how the great Indian Sachem, King Philip, on meeting with five men who went to him to negotiate the purchase of lands, pointed out in a very exact way the bounds of his broad kingdom. Not only did he claim ownership of what we today know as the towns of Wrentham and Norfolk, and territory to the south and west of them, but also to lands north and east, including a part of present Walpole.¹ It has been suggested that Stop River,² one of Walpole's west bounds, was a bound or "stop" of Philip's land; but if the tradition to which we have reference be worth while, we must find some other origin for the river's name. In the absence of testimony to the contrary, it is reasonable to conclude that much of the southern and western parts of Walpole were originally a part of Philip's domain.

¹ Worthington, 20.

² Lewis, 14.

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The more closely one looks into the matter, the more reason there is to think that the territory now within the bounds of Walpole occupied a unique place in the life of the aboriginal inhabitants. It seems to have been a crossroads of the Indian world; debatable ground, claimed, either in part or in whole, by three great chiefs or sachems, two of whom stand conspicuously in our early New England history.

First among them the noble figure of Massassoit, ruler of the Wompanoag nation and steadfast friend of the Pilgrims.

This Indian prince, we are told, "owned Cape Cod, and all that part of Massachusetts and Rhode Island between Narragansett and Massachusetts Bays; extending inland between Pawtucket and Charles Rivers a distance not satisfactorily ascertained. . . . It was filled with many tribes and nations, all looking up to him, to sanction their expeditions, and settle their difficulties."¹

Whether the authority of Massassoit extended over the Massachusetts Indians, who dwelt in and around Boston, we cannot say with certainty, though it probably did.² Whatever the fact, when the Puritans came to these shores and began their settlements at Boston, Charlestown, Watertown and Dorchester, they chose to do business not with Massassoit, but with

¹ Drake, II, 18. -

² Ibid, II, 32-44, Gookin, 8.

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Chicatabut, Sachem of the Massachusetts Nation. To him they ascribed absolute ownership of all lands and complete jurisdiction over many tribes, including those of the Wessagussets at Weymouth, the Neponsets and the Nonantums.¹ Chicatabut's chief residence was in what is now Middleboro, but he spent part of his time with the tribesmen at Weymouth (Wessagusset) and on the lower Neponset.² The Neponset Indians, it will be worth remembering, removed to a reservation at Ponkapoag in 1657, assumed the name of their new territory, and were among the Indians whose roving were to annoy the early settlers of Walpole territory.³

It is not difficult to understand why it was good policy for the Puritans to see in Chicatabut a supreme monarch. If he owned the land, then he could give the land away, or sell it. And, as early instructions which the Puritans had received from England required them to clear the Indian title to whatever lands they took for occupancy,⁴ the supremacy of one Indian ruler would simplify negotiations and allow them to follow instructions by one magnificent gesture. Consequently, soon after the first settlements were made, a council was held in the Dorchester meeting house to which Chicatabut was invited.

¹ Gookin, 8.

² Drake II, 44.

³ Huntoon, 10.

⁴ Bay Colony Records I, 394.

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At that gathering an agreement of some sort was made with him respecting the use of his lands.

In the light of what later transpired, we may be excused for wondering if this palaver was anything more than a salve for the Puritan conscience. On the strength of what was accomplished there, enormous grants of land, including what is now Walpole, were made by officials of the Bay Colony to the towns of Dorchester and Dedham after Chicatabut was in his grave. The two towns took practically all of present Norfolk County, the dividing line between them running through Walpole territory about where Washington street now bisects the town.¹

The legality of these grants, so far as the rights and intentions of the Indians are concerned, is extremely doubtful. Some thirty years later, when a controversy arose over ownership of lands in that part of Dedham now Dover, Rev. John Eliot, Apostle to the Indians, declared that Chicatabut had no idea that the grant of lands made at Dorchester Meeting House included those "at such a distanc."² Eliot was present when the transaction took place. Certainly then, if lands in Dover were not included in the grant, it is only reasonable to assume that lands "at such a distanc" as to

¹ Lewis, 1; also Maps of Dorchester Grant beyond "Blew-Hills."

² Mass. Arch., XXX, 99, 100. Ded. Rec., 1659-73, p. 259.

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fall within Walpole's bounds must also have been excepted.

Furthermore, not only does it appear that Chicatabut had no intention of handing over to the white men these remote territories, but it is doubtful if he could have done so legally even were he so minded. They were not his. Territory on the south of the Charles, says Eliot, was "a peculiar hunting place, belonging to another great Sachem named Wompatuk, whose daughter Chikkatabuk married . . ."¹ Of this union was born a son, called Wompatuk, after his maternal grandfather, but in later years named Josiah or Josias by the English. These special lands descended to him through his mother, and never were a part of his father Chicatabut's right.²

The only conclusion we can reach is that the English title to lands now called Walpole, insofar as the alleged grant from Chicatabut is concerned, was little better than worthless. This was tacitly admitted at a later date, when efforts were made by the Dedham settlers to clear the title.

Here, then, we have three Indian rulers—Massassoit, Chicatabut and Wompatuk—who seem to have had conflicting claims in Walpole territory; conflicting claims certainly if we are

¹ Mass. Arch., XXX, 99, 100. Ded. Rec., 1659-73, p. 259.

² Ibid.

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to accept the white men's evaluations of territorial jurisdiction, though it is possible that the Indians themselves had some clearer understanding.

There is, however, no occasion for us to worry about Indian claims or rights. The Puritan Fathers themselves paid little attention to them.¹ By the grace of God, the Bay Colony Charter, and a goodly store of firearms, they took what they required: and while they frequently affirmed, and possibly themselves believed, that they held no lands save by free consent of and just compensation to the natives, conclusive evidences of this are, unfortunately, lacking. The agreement with Chicatabut over Walpole and other lands, viewed in the light of Eliot's intimate testimony, is a sad commentary on the methods by which some of these grants were engineered. Yet, in justice, we must bear in mind that the Puritans were no worse in this respect than some of the descendants. The doctrine of white man's supremacy is a cloak for many sins even in our day.

How hopelessly divergent were the views of the Indian and the Puritan respecting land is shown by the fact that in 1633, the year Chicatabut died, the broadest view the Bay Colony authorities could take was that "the Indians had a just right to such lands as they

¹ Mem. Hist. Boston, I, 247-8.

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possessed and improved by subduing the same.”¹ But the Indian did not improve and subdue lands, as the white man understood it. At best he had a few scattered planting-grounds. His home was not in a fenced field, but in the vast ranges of forest and the broad hunting grounds. But these, by white man’s law, belonged to the white man alone.

It is not surprising, then, to find the General Court of the Colony, sitting at Newtowne (Cambridge) in 1635, granting a tract for the Dedham settlement, and in the following year extending the bounds² so as to include all of present Walpole, Dedham, Westwood, Medfield, Wrentham, Bellingham, Franklin, Dover and Norfolk,³ with never a word, and probably little thought, about the Indian title. Chicatabut had given these lands to the English, they held; and Chicatabut, being dead, could not refute them.

So Dedham came into existence. Lands were laid out and divided among the settlers. Dams were built across the streams in which the Indians had been accustomed to set their weirs. Forest trails became the paths of the Puritans, and favorite hunting grounds became ploughed fields.

After 25 years an outlying settlement was started in what today is Walpole Centre, and

¹ Mem. Hist. Boston, I, 248.

² Bay Col. Rec., I, 156, 179. Ded. Rec., 1636-59, p. 1, 2.

³ Worthington, 9.

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another was projected at Wollomonopoag, now Wrentham. In all these developments the "pore Indian," as Eliot's orthography usually rendered it, received slight attention.

His day, however, was to come. While the Massachusetts Bay Colony was growing in both area and a spirit of independence, material changes had taken place in its relations with the government at home in England. The Puritans had from the start showed an unwillingness to bend to the will of either King or Commons. Express orders had been ignored, and fears were entertained that the King, in reprisal, would withdraw the Bay Colony Charter, upon which the whole structure of the Puritan commonwealth rested.

For a time this danger was abated by the Civil Wars in England, the fall of the monarchy and the rise of Cromwell. But in July, 1660, a vessel came into Boston harbor bearing news of the restoration of the Stuarts; and later came disconcerting reports that efforts to have the Bay Colony Charter vacated were being made by those opposed to the way the American settlers were running things.¹

Now, among the grave consequences of such an act would have been a possible loss of land title. Whatever the Puritans held, they held by virtue of the original charter grant. And so,

¹ Mem. Hist. Boston, I, 349.

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face to face with such a contingency, the settlers now showed a novel and a significant interest in buying from the Indians the very lands of which, in previous years, the Red Men had been summarily dispossessed. With Indian deeds in their hands, the Puritans could claim ownership by purchase, even were the Charter lost.

Soon after receipt of the ill news from England, we find the following entry in the Dedham records:

“Lieft Fisher & Sergt Ellice are deputed to treat (& if may be) to conclude wth the Indians or Sagamore that clayme right at wolomonupucke to buy them all out. and cleere the place from all Indians title.”¹

It was two years before the matter of “cleeringe the Indian Title about woollomonupacke” came to a head and the town received “a wrighting vnder the hand & seale of the Sagamore” which showed purchase of lands six miles square, the price being £24 10s.²

It is not wholly clear, the original deed not being in existence so far as known, with what Sagamore this sale was concluded, for it was in this year 1662 that Massassoit passed to the land of his fathers. For a brief period his son Wamsutta, called Alexander by the English, ruled in his place. But he, too, died, and the headship of the Wampanoag nation then devolved upon a younger brother, Pometacom or

¹ Ded. Rec., 1659-73, p. 26.

² Ded. Rec., 1659-73, p. 53.

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Metacomet, better known in history as King Philip.¹ The agreement might have been made with any one of the three.

If the Dedhamites, whose settlement by this time included a tiny group of homes in what is now Walpole Centre, thought that this arrangement with the Sagamore would result in a complete clearance of Indian claims, they were soon to learn their mistake. After an interval of seven years (and with the Charter troubles continuing) the question of Philip's rights again came to the fore.

On November 8, 1669, word was carried to Dedham, doubtless by way of the little hamlet in Walpole, that Philip had come to Wrentham and was prepared to treat for the sale of lands in Dedham territory of which he had not already disposed. A committee was appointed to meet Philip to "cleere all his remayneing Rights within our Towne Bounds pvided he make his right apeere."²

It was on the occasion of this meeting, tradition says,³ that Philip indicated his proprietorship in lands now in the southern part of Walpole; and it seems that in the arrangement now made the chieftain relinquished his rights in them. From somewhat confused records it

¹ Drake, II, 28.

² Ded. Rec., 1659-73, p. 176.

³ Ante, 1.

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appears that Philip received about £20 for a blanket grant of all his Dedham lands.¹

Another three years passed before attention was again turned to what are now Walpole lands—this time to those within the ancient domain of Chicatabut and of his son Josiah Wompatuk.

In the spring of 1682 we learn that “Seuerall jndianes resideing in our Town to the offenc and damiage of Some of our Inhabitants” were warned to remove themselves to the Indian reservations at “puncapogue Natick or wemese.”² Some of natives thus complained of may have resided in what is now a part of East Walpole, this being, as we shall see, a favorite spot with them.

Two years later the town, being informed that “Josias son,” that is, a grandson of Chicatabut, lay claim to a tract of land lying “between Dorchester line and Neponcit riuer neer about the sawmill and that he make tender of the said track to sale: we doe therfor desir and appoint Sergt Richard Ellic to search the records and so [sic] if anything may be found to clear Dedhams title to said land and make retvrn at the first opertvnity.”³ This was doubtless the East Walpole land hereafter mentioned.

Sergt. Ellis found nothing, for there was

¹ Ded. Rec., 1659–1673, p. 173, 176, 197.

² Ded. Rec., 1672–1706, p. 129.

³ Ibid., 155.

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nothing to find; and in March, 1685, a committee was appointed "to Treat Josias the indian Sachem concerning that percill or tract of Land lying on the South Side of Neponseit river" and to try to make a "purchase" of it. The town also decided—and very wisely, considering that the Massachusetts Bay Charter had by this time been vacated—to "Endevour A conformation of our title to all our land lying between Charles river & Dorchester Line."¹

These were the very lands which, twenty-five years earlier, when controversy had arisen, the Dedhamites had solemnly asserted had been conveyed to them by Chicatabut. To seek a "conformation" of it at this late date, was virtually to admit the flimsy character of their claim. They looked to Charles Josias or Josias Wompituk, "Sonne and heire of Josias Wompattuck, late Sachem of the Indians Inhabiting the Massachusetts in New England and Grandson of Chickatabut the former Grand Sachem,"² to make their title secure.

The question immediately arises as to how willing Josias was to sign away whatever rights he may have possessed in the vast lands of his ancestors. The record tells that he refused to go to Dedham to conclude the agreement.

¹ Ded. Rec., 1672–1706, p. 167.

² Original deed in Ded. Hist. Soc. "Ancient Deeds from the Indians," Dedham, 1881.

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Whereupon the committee applied to the Messrs. Stoughton and Dudley, guardians of Josias, "to apoint the time and place and give notic to the indians concerned."¹ Thus directed (we will not say forced), Josias placed his mark on the document.

The form of the deed² follows closely that of a like instrument executed a few weeks earlier by which this same Josias conveyed to the Town of Boston the lands it occupied. It recited that "as I am Informed and well assured from Several antient Indians as well as those of my Councel as others that upon the First coming of the English to Sitt downe and Settle in those parts of New England my abovenamed Grandfather Chickatabut . . . did give grant sell alienate convey and confirme unto the English planters and settlers . . . all that Tract or parcel of Land . . . now known by the Name of Dedham as the same Lyeth betweene ye Towns of Cambridge Roxbury Dorchester Wrentham Medfield Watertowne and Natick . . ." he is now ready to "approve, ratifie, establish, enfeoffe, and confirme the same" in consideration of "a valueable summe of money."

There were two reservations made. Josias expressly withheld, for the use of his people, "Two Hundred Acres of Land in the Elbow between Dorchester Line and Naponsett River

¹ Ded. Rec., 1672-1706, p. 168.

² Ibid., 170.

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next the said Line neare Goodman Wales [Fales] and other Inhabitants neere the Saw mill of Dedham. . . . Also that my Selfe and ye Puncapogg Indians shall have Full and Free Liberty of Hunting according to Law within the precincts of Dedham. . . .” This deed is dated April 18, 1685.

Just how much money Josias got for signing we do not know. It was five months before the town rate for paying the Indians “and other disbursements”¹ was made, but it was many a day before the money was actually obtained. It finally became necessary for individuals to lend the town money with which to make payment—whether payment in full, or just an instalment, we do not know. At least one of these public-spirited citizens was trying to get his money back from the town five years afterwards.²

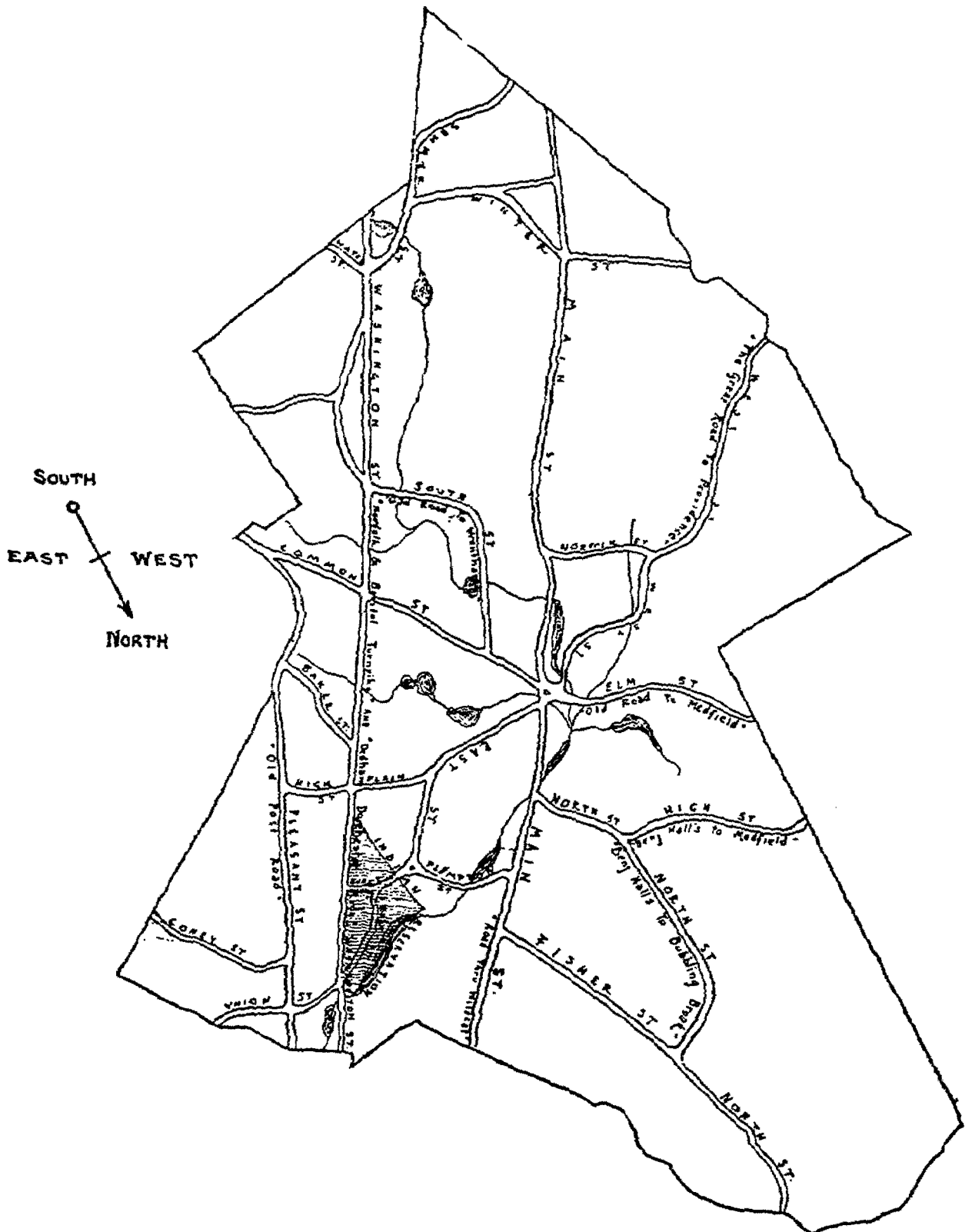
The 200-acre tract reserved by Josias, which was in fact larger, included that section of East Walpole bordering upon Bird’s and Plimpton’s Ponds and extending generally east and south to Washington Street.³ The original plotting of this land, placed upon a modern map, would give us something like the map on the opposite page.

¹ Ded. Rec., 1672–1706, p. 170.

² Ibid. p. 210.

³ D. H. Reg., IX, 42–43. Mass. Arch., CXXVIII, 165–66. Lewis, 16–19.

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WALPOLE AS BOUNDED TODAY

Showing some of the principal roads, old and new, mentioned in the text.

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Indian title to lands on the Dorchester side of the line, now included in Walpole, had been obtained by the Dorchester people in 1666,¹ by about the same method.

The Indians held title to the East Walpole reservation only during the following summer. On October 8, 1685, Josias disposed of the entire tract ² to Nathaniel Paige of Boston for another "valuable Some of Monie." This sale, though it did not necessarily end Indian occupancy, certainly wiped out the Indian title.

You will recall that under terms of the original agreement made by Josias, he and the Ponkapoag Indians reserved the privilege of hunting within the limits of Dedham. The sale of the reservation, then, did not affect this right to hunt. And there is little doubt that the Red Men came here to this favorite Walpole fishing place of theirs, along the falls of the Neponset, for many years after. Mementos of their occupancy are there to this day. There is to be seen at Plimptonville a little stone mortar in which the Indians ground the corn they raised along the river bank. And arrowheads, brought to light in nearby fields by the white man's plow, tell the story of years of occupancy of this final Indian sanctuary in Walpole territory.³

¹ Hist. Dorchester, 11. Mass. Arch., XXX, 44, 141, 134, 136.

² Ibid.

³ Collection of George A. Plimpton.

CHAPTER TWO

THE SAWMILL

THE vast stretch of American territory that the whites found lying before them at the beginning of the settlements is sometimes referred to as a "trackless wilderness." This term is a misnomer. Through this "trackless wilderness" extended a maze of pathways worn smooth by the tread of countless moccasined feet. The trails ran in every direction. Over them the Red Men moved from hunting ground to planting field, from planting field to fishing place, and from fishing place to hunting ground again with the changing seasons. Over them the painted warriors passed in their excursions against a neighboring foe. The Indians were constant rovers; and so these paths were formed.¹

Through territory now Walpole ran two well defined trails that led from the neighborhood of Boston towards the territory of the Wompanoags at Wollomonopoag and beyond.² There were also, beyond question, many branch trails running down to the planting-fields by the

¹ Roger Williams, 47.

² Lewis, 1.

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Neponset's edge, and to the fish weirs from which the roving Red Men obtained a material part of their sustenance.

The story of the development of these trails from narrow and tortuous footways into bridle-paths, cart roads, and, in turn, modern streets, is the story of Walpole.

One of the two principal trails can be traced on any modern map. It became one of the earliest traveled highways in America, the main path from Boston to Providence and New York—the Country Road, later the Post Road or Roebuck Road, now Pleasant Street. The other, running more to the north and west, became at an early date the “sawe mill waye” and later the old Sawmill Road, to Walpole Centre;¹ and beyond that, from the Centre to Stop River, the “parth” to Wollomonopoag or Wrentham.

There is a tradition that this old way came down through the present Westwood and thence over what is now North Street. This would have been fully in accord with the common practice of the early Massachusetts settlers of running their roads around the heads of brooks to avoid swampy lands; and further investigation may establish the faithfulness of the tradition. But at an early date a shorter route was in use, approximately the present way through Norwood, over Walpole Street, across Hawes' (now Ellis)

¹ Ded. Rec., 1659–73, p. 154.

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Brook, and then somehow getting around the swamps of Wildcat to where the road still crosses the Neponset, below Stetson's Pond. Thence to Stop River as Main and West Streets still run.¹

Dedham Village had not been settled long, we may be sure, before the hardy pioneers pushed out along these trails to spy out the country, which for many miles to the south and west was theirs by grant of the General Court.

As early as the winter of 1647-8 Dedhamites had been prospecting down into Wrentham territory, and were probably instrumental in having added to the original covenant or local by-laws of the town a provision that "Mine or Mines of any sort of Metall or other Mineralls wt so ever" should be the sole property of the discoverer.²

In May, 1659, "Anthony Fisher senio: & Robt Crosseman giue notice of thier discouery of a mine of Metal, Claymeing the pruelidge of ye Town order to them thier hiers and assignes. lying aboue or westerly of the place wher Naponcet Riuer deuide. part being on the south side of the greatest streame of the said Riuer., pt betwixt the deuision of the said streames. lying in seuerall places thereabout."³

¹ See Lewis, 10, 11.

² Ded. Rec., 1636-59, pp. 119-121.

³ Ibid, p. 159.

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This was clearly Walpole territory. There were then no white residents within many miles, yet the Dedham folk were familiar with the geography of the place.

In 1653, first mention of Stop River appears in the record, William Avery and his "heyers" being granted a parcel of meadow lands "abutting vpon and adjoyneing vpon Stopp Riuer neere Meadfield."¹

By this time the existence of a great swamp area covered with a magnificent virgin growth of cedar was known even to the most confirmed homebodies in Dedham Village. Timber had been cut in it. But it was not until 1657 that the town voted that "the Swampe neare Meatfield shall be desposed of in propriatie"—that is, apportioned among the proprietors of the town.²

It was now some twenty-five years since the beginnings of the Dedham settlement, and a material change had doubtless come over the village. The rude dwellings of the early settlers, built of logs or hand-sawed boards and roofed with thatch,³ were giving way to more consequential structures. One of the earliest acts of the town had been to authorize the construction of sawpits—"Pitts 12 foote in length 4½ foote broad 5 foote deepe"⁴ some of which re-

¹ Ded. Rec., 1636-59, p. 215.

² Ded. Rec., 1636-59, p. 140.

³ Worthington, 13.

⁴ Ded. Rec., 1636-59, p. 39.

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mained until one hundred years ago as mementos of that early day.¹

With the growth of the town the tedious process of sawing lumber out by hand naturally fell into disfavor. And when the rich resources of the cedar swamp “neere Meatfield” were thrown open to the townsmen, the problem of converting this vast store of natural wealth into finished boards came to the fore.

To do it by hand was out of the question. It is not surprising, then, to find the following entry in the Dedham records under date of January 4, 1658:

“In refference to the proposition about the saw mill the Towne leue the answer till further considaration.”²

Their “considaration” must have been weighty indeed, for a whole year went by before further action was taken. Then, at a general meeting of the townspeople, on Jan. 3, 1659, the matter of “setting vp of a Sawe Mille” was left to a committee which was empowered to make agreements in behalf of the town “With such psons as shall prsent them selues for the setting vp of a Sawe Mille & giue them such encouragemts as they shall Judge meete . . .”³

About the same time the surveying and laying out of the swamp was begun by one Samuel Fisher, who received six shillings for his labors.

¹ Worthington, 13. ² Ded. Rec., 1636-59, p. 147 ³ Ibid., 148.

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“Takeing the circumference of the Ceader Swampe” is the way the record sets it down.¹

The way from Dedham Village down to the Cedar Swamp—the old Indian trail to which we have had reference—must have been only a crude bridle path, or, at best, a rude woods road over which by utmost diligence a sledge might be drawn. But now, as the townspeople looked out from their limited village and dreamed of a development in this richly-endowed land to the south, they realized that a more pretentious road must be laid out if the supply of timber was to be made fully available. Accordingly, on Feb. 25, 1659, the selectmen deputed Peter Woodward, Nathaniel Coleburne and Thwaites Strickland “to laye out and marke the fittest carte waye to the Ceader swampe” that they could find.²

Meanwhile two of the most prominent men of the town, Joshua Fisher and Eleazer Lusher (whose prominence is further attested by their membership in the exclusive Artillery Company at Boston, later to become the “Ancients”), had come forward with a proposition to erect and maintain an adequate saw mill at the edge of the swamp. After conferences with the committee named by the town, they finally, on March 4, 1659, signed an agreement to have the mill in operation before the 24th of June,

¹ Ded. Rec., 1636-59, p. 148.

² Ded. Rec., 1659-73, p. 3.

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1660. This was the first definite impulse that led to the settlement of Walpole territory.¹

The agreement provided that the two proprietors were “joyntly & severallie toe builde and erecte a Sawe Mille uppon Naponcett River or any Parte there of wher they shalle Judge most Meete for ye Empvnt off ye Timbur in ye Ceader Swampe allready graunted.” They were given certain rights to all timber on swamp lands not previously allotted, “soe long as themselves or their Heyers or Assignes shall mayntain a Sawe Mille there.”

The committee agreed that “noe other sawe mille shall be erected or sett up in or uppon that Stream of Naponcett . . . for ye Space of Tenne Yeares,” unless by consent of Messrs. Fisher and Lusher.

Not content with granting this ten year monopoly, the committee proceeded to practically guarantee the mill's earnings by arranging that “whatever Pyne or Ceader Timbur ye sd Mille shall cutt for eny off ye Inhabitanc of this Towne into Inch Boarde, yt one Halfe of ye Boarde shall bee alowed to ye Owners of ye Timbur, and ye Reste to ye Owners off ye Mille.”

And in the light of our present-day attitude toward “price fixing,” it is interesting to note that the mill proprietors were given exclusive rights to fix the price of lumber in the town for

¹ Ded. Rec., 1636-59, p. 227.

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a space of two years. Such would proceed naturally from that part of the arrangement providing that "if eny Man shall have Boarde cutt att ye Mille shall sell eny Board at a lower Price than ye Owners usually doe, then its at the Libertie of ye Owners whether they shall cutt eny more for that Pson for ye Space of two Yeares after or not." But after the mill had been in operation two years, if any person offered to sell such cut lumber to the mill owners, and they refused to buy, "then ye sd Psons shall be at Libertie to sell as they se Cause. . . ."

About the only protection received by the townspeople was through a provision that if any individual applied to have his timber sawed, the mill must not continue with its own sawing for more than 10 days without making way for the private work.¹

The mill was built at or near the junction of School Meadow Brook and Neponset River² some time in the summer of 1659. But just where it was, or whether it was in operation that year, is something that has yet to be determined. On Dec. 12 the two proprietors were granted liberty to take certain lands due them in such place "neere the Sawe Mille" as they made choice of.³

¹ Ded. Rec., 1659-73, p. 227.

² Lewis, 2. Also see chapter on Industrial Walpole in this volume.

³ Ded. Rec., 1659-73, p. 8.

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We can see now, for the first time, the embryonic Walpole—the mill by the river's edge, the rude dam, and the massive wheel. Near the mill perhaps the first humble dwellings of the men who work there. Civilization had come into the wilderness. The chatter of birds now is drowned by the hum of machinery and the rasp of the saw tearing through wood. And from a distance comes the dull thud of axes against the sturdy cedars on the swamp's edge. This is the beginning of a new era.

Soon comes James Fales, from another part of Dedham, to set up a home for himself and his family on Spring or Spice Brook—probably the first man to own his home in what is now Walpole territory.¹ He is shortly joined by Thomas Clap, who settled at what is now the corner of Main and Kendall Streets.² Clap managed to marry himself to Fisher's daughter, in 1662, and perhaps got the saw mill as part of the dowry.³ At any rate, he owned it by the summer of 1664.⁴ Samuel Parker was another who came in these first years. He built himself an humble dwelling probably not far from the house now numbered 274 Stone Street, at Massachusetts Avenue, at one time the residence of Royal Smith.⁵ By 1663 Quinton Stockwell was

¹ Lewis, 3. ² Lewis, 3-4. ³ Clapp Family in America, 107.

⁴ Ded. Rec., 1659-73, p. 87.

⁵ Lewis, 3-4, also Ded. Rec., 1659-73, p. 76.

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also here, but only as a tenant. Not long afterwards he moved away and out of our story.¹

The road from Dedham Village to the mill had, in the meantime, been ordered laid out—"the fittest way they could finde from the Towne to the Ceader Swampe neere the Sawe mille"—and was to be "mayntayned at the publike charge of the Towne."² It doubtless was much travelled; and as early as January, 1661, a "complaynt" was made about "a defectiue brige lyinge towards the sawe mill" which was accordingly repaired.³

In the following autumn we see Walpole territory taking on a more definite form by the establishment of Stop River as the easterly bound of the Wollomonopoag or Wrentham plantation—"vpon the river called stoope river vp streame ly till it be about halfe a mille aboue the falles in that river wheare about the parth to sayd place [Wrentham] ly and from thence south ward to Dorchester line. . . ."⁴

A road of some sort—by courtesy a "highway" according to the old town records⁵—had been laid out by this time between the saw mill itself and the edge of the swamp, so that timber could be hauled out. And, though there were only four families settled nearby, the prospect of a

¹ Lewis, 3, 4. Ded. Rec. 1659-73, p. 224.

² Ded. Rec., 1659-73, p. 8-9.

³ Ibid., 31.

⁴ Ibid., 35.

⁵ Ibid., 42.

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rapid development at and near the sawmill seemed certain enough to warrant a proposition that the “meadowe about the sawmill” not previously disposed of, be sold to those “that are & shall be settled about the sawmill.” This the town assented to.¹

At the same time was made one of the most important grants of land set off in Walpole territory. Rev. John Allen, minister of the Dedham church, was given 18 acres “vpon the plaine halfe a mille this sid the sawmill on this sid the brook on the right hand of the parth as we goe to the mile [mill].”² This included all of present Walpole Common.³

The next few years show no new developments at the little settlement. There is, in the records, a constantly recurring mention of the road from Dedham Village to the Saw Mill, and that from the Centre to Wrentham—the latter, by 1663, become a regularly laid out “highway.”⁴ They were no longer Indian trails, as in the beginning; and though we must not picture them as modern streets, but rather as the crudest of woods roads, it was possible to transport over them “a Rock stone intended for a mille stone” from near Stop River clear through to Mother Brook, on the far side of Dedham Village.⁵ There was, we may well imagine, a constant coming and going

¹ Ded. Rec., 1659–73, p. 35.

² Ibid., 73.

³ Lewis, 23.

⁴ Ded. Rec., 1659–73, p. 76.

⁵ Ibid., 93.

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between the mill and the village; supplies being hauled in and sledge loads of lumber going out. Over these roads passed the traffic to and from Wrentham—not a very heavy traffic, to be sure, for there were only 16 families in Wrentham by 1673,¹ yet enough to bring some life into the tiny settlement by the mill, and to keep its four families in touch with the outside world.

We know, for instance, that the saw mill folk were posted on political affairs of the day—how King Charles II was demanding that the Massachusetts Bay Colony live up to its charter requirements, of the deputations and messages that had been sent to him by the General Court, and of how he had demanded that the Puritan custom of limiting the franchise to members of the Congregational churches must now be changed. “All freeholders of competent estate,” he desired to be admitted as freemen, that is, as full citizens with the right to vote.

This was of peculiar interest to the people at the mill, for Fales, Clap and Stockwell were not freemen. Clap, though owner of the mill, was a comparative newcomer in the town, and in December, 1661, had been voted liberty to stay in Dedham only “so longe as he cary him selfe as he ought.”²

The General Court of the Bay Colony, fearful of losing the charter, yet unbending in defense

¹ Bean's Sermon.

² Ded. Rec., 1659-73, p. 41.

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of Colonial rights, answered the King's demand by attempting to prove that the non-freemen were perfectly contented with their lot. A high-sounding testimonial to that effect was drawn up in Dedham, as in other towns; and to it Clap, Fales and Stockwell affixed their signatures. That document is preserved in the State Archives.¹

By 1666 "those 4 neighbors at the sawe mill" had become a recognized group in the town.² Two years later they were referred to as the "Inhabitants at the Sawe Mille."³

In 1669 we find a newcomer among them, one Caleb Church, whose name will shortly recur, only to pass forever from our story. Lieut. Fisher, in April of that year, gave notice to the selectmen "that Caleb Church is placed as tenant at the sawe Mill: and leaue it to thier consideration."⁴ That their consideration would be favorable was a foregone conclusion, for Fisher was a power in the town.

So Caleb Church settled down in the little company here—with Thomas Clap, James Fales, Samuel Parker and (until the summer of 1672) with Quinton Stockwell⁵ and their households—expecting, doubtless, a peaceful and quiet existence. But if such were his hopes, he was doomed to disappointment.

¹ Mass. Arch., CVI, 110. Ded. Rec., 1659-73, p. 276-8.

² Ded. Rec., 1659-73, p. 121. ³ Ibid., 162. ⁴ Ibid., 171.

⁵ Ibid., 224.

CHAPTER THREE

KING PHILIP'S WAR

IN the morning of Thursday, April 13, 1671, the settlers dwelling near the saw mill became greatly alarmed when Indians came running down the road from Stop River and told that they had found the body of a white man, who had been murdered.

The dead man was quickly identified as one who had spent the previous night at the home of Caleb Church and who had left only a short time before to continue his journey to Providence. His name was Zachary or Zechariah Smith.

Suspicion was directed towards a party of three Indians who had come down the Saw Mill Road from Dedham village that morning, and had gone on towards Wrentham shortly after Smith had started in the same direction.

We can imagine the feverish haste of the saw mill people in this emergency. One of them probably made for Dedham to notify the authorities. Others, accompanied by the friendly Indians (who doubtless belonged to the Christian villages at Natick or Ponkapoag),

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must have gone after the three Red Men. At least one of the Indians was taken into custody, and handed over to the authorities of the Colony, at Boston.

It is not difficult to realize what apprehension this tragic affair must have caused among the handful of people at the saw mill settlement. The Indians had long been restive under the restraints placed upon them by the white men, and an uprising had been looked for momentarily. This murder was thought to be the first flickering of an impending conflagration.

Certainly the Indians had cause enough to complain. They had been almost uniformly the friends of the Colonists. They had lived in peace with them, had provided them with food for themselves, furs for their trade and lands for their settlements.¹

Of the force of their land-grants to the settlers, it is clear that the Red Men had no true conception. We have seen already how an early agreement with Chicatabut was construed as a grant of lands probably far more extensive than that great Sachem understood. And King Philip, who gave with a lavish hand, seems to have taken it for granted that he was giving the white men merely equal rights with the Indians, and not absolute ownership. He complained that

¹ Ellis, 19, 20.

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the white man's clearings and fences prevented the Indians from using the lands of which he had in fact disposed.¹

But the land question was only one source of misunderstanding and blundering. Others were the inevitable product of a Puritanism which regarded itself as the chosen instrument of the Almighty, armed with the sword of the Lord and Gideon, to bring the Indians to the white man's way of living.

Indians were punished for violation of laws they could not understand, as, for instance, traveling on Sunday.² Again, the efforts of John Eliot and his co-workers to win the Indians to Christianity, which included as an essential part the segregation of these "praying Indians" in villages under a local government similar to that of the colonial towns, were looked upon by the Red Men as an effort to weaken and break up the tribal relations.³ Finally, and most terrible of all, was the fierce ruthlessness of the Puritans in their wars with the Indians—the Pequot War in particular—and the crowning infamy of the clerico-judicial murder of the great sachem, Miontonomah of the Narragansetts. Miontonomah, long a friend to the English, was arrested and handed over to the Mohawks to be killed in cold blood. "On that day confidence in the white man's justice received its

¹ Mem. Hist., Boston, I, 249.

² Ellis, 23.

³ Ibid., 24.

KING PHILIP'S WAR

death blow.”¹ Yet only such as this could have been expected in a people who saw in the Indians only “Nations of Barbarous Indians and Infidels, in whom the Prince of the Power of the Air did Work as a Spirit.”²

War rumors were hardy perennials. Almost from the day that Philip became Sachem of the Wompanoags, in 1662, he was accused of plotting, and was continually nagged about it by the whites.³ “The Heathen People amongst whom we live, and whose Land the Lord God of our Fathers hath given to us for a rightful Possession, have at sundry times been Plotting mischievous Devices against that part of the English Israel” complained Increase Mather.⁴ The Indian lands, you will note, are God’s gift to the Puritans.

So worried were the authorities at Plymouth by those “mischievous Devices” that Philip was called in to give an accounting. The very day before the murder of Zechariah Smith at the saw mill, Philip was forced to agree to have his people give up all their fire-arms.⁵

Little wonder then, with thoughts of an Indian war on everybody’s mind, that the murder of Smith by an Indian on the lonely Wrentham road should have alarmed not only the few

¹ Ellis 27-35.

² Magnalia, Book VII, Ch. VI, p. 41.

³ Ellis, 35 et seq.

⁴ Brief History, 1.

⁵ Ellis, 40.

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settlers at the mill, but those in the other settlements as well.

A contemporary historian asserts that the Indian was “vexed in his mind that the design against the English, intended to begin in 1671, did not take place” and that consequently he slew Smith “out of meer malice and spight against them [the English]”.¹ As a matter of fact, this murder was not a part of Philip’s War, though it doubtless was a contributing cause. And it did have a sequel in that war, as we shall see.

Justice moved quickly in those days. One of the three Indians, a son of Matoonas, noted chieftain of western Massachusetts tribes,² was placed on trial for his life in Boston late in June. Some of the original documents in the case I have located in the State Archives. As they never have been printed, they are inserted here in their entirety. First is a summons issued to John Everett, a well-known Dedham resident of the day. His part in the affair is not known.

To the Constables of Boston or their deputy These require yow in his Maj^{tys} name forthwith. to sumon. & require Jn^o—Eueret forthth to Make his personall appearance before the Court of Asistants now sitting in Boston to give in his euidence ag^t [illegible] Indian now on Tryall for murdering of Zechariah Smith an English

¹ Hubbard, 7.

² Ibid.

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man making yo^r returne to this Court hereof yow are
no^t to faile Dated in Boston the 23th June 1671.

By the Court Edward Rawson secrety
person sumoned & Appeared ¹

Next we get the testimony of two Dorchester residents, for whom the Indians had been working.

Boston. 26: 2: 71

The declaration of Tho: Tylestone and Tymo: ffoster of Dorchester. in refference to the Indians who are Sub-
jected be Guilty of the murther of Zachary Smyth. Two Indians that had diuers dayes wrought with vs or
one of vs who Said they belonged to Phillip. Sachem at
moute Hope. went from our work the 12 of Aprill instant.
one of them before they went away Came to the house of
Tymo: Tyleston brining thier howes and kettle. and
Said they wer Sent for home. because one of them had a
childe dead yet thier Cariage and words made vs doubt
of the truth of that reason. for thier Cariage had beene
in a Vapoureing manner and Sayeing they would kill
Englishman. all one pigion. and they would haue 3. or 4
Squair[s] apiece. and they would Sell Some of them to
the peguots 10^s apiece and other like words and be-
hauour to the Same purpose. neither was thier carriage
at thier going a way ws occasioned by the death of a Childe,
they Said they would goe to Provedence, whether allso ws
we vnderstand the man that ws killed Sayd he was goe-
ing. . one of these Indians Seemed to vs to be about 30
years or vpwards of age. in a blue Indian Coate vper-
most, a blacke rounde Crowned hatt the other in a red
Coate made with sleeues. . and mettall buttons. and

¹ Mass. Arch., XXX, 168b.

THE STORY OF WALPOLE

red stocking and he had a gunne. he had no hatt. we
Sawe not the messenger that Came for them. and they
haue not returned to their work according to thier pmise

Thomas Tilston
Timothy ffoster

Taken vpon oath^b to the trueth of this
declaration aboue written by the two
subscribers. 26:2:71

Before me Elea. Lusher *Asist*¹

Finally comes the statement of Caleb Church
himself—probably the last white man to see
Smith alive—which is sworn to before Gov.

Caleb Church

Richard Bellingham. The document has an
added interest in the highly original manner in
which Wollomonopoag is spelled.

The Declaration of Caleb Church of Dedham saith:
that the young man that was found dead upon the Roade
between the saw mill belonging to dedham & Willum
Anmeckpux, did lye at the house of mee the said Church,
the Wednesday night before he was slaine, and did depart
from my house well vnto my best remembrance about
halfe an houre after there came three Indeans and followed
him vpon the Road and one of them was an Indean of a
middle size haveing a gun as he passed by seemed to be

¹ Mass. Arch., XXX, 166a.

KING PHILIP'S WAR

very surley and presented his gun at the dogs as he passed by, and hurled stones at them and father saith not.

Caleb Church further adeth that the Indean aforesaid had a red strait-bodied Coat, he further saith that hee heard James Vailes [Fales] say that the Indeans that brought tidings of the english man being slaine he said Vailes was formerly acquainted with all

Caleb Church

Taken vpon oath to the truth of
this decleration above written by
the subscriber 26 2: (mo:th): 71

Ri: Bellingham Govr.¹

The scant evidence preserved in these quaint documents points to the Indian in the red coat as the culprit. He was speedily found guilty and condemned to death. "The . . . Indian yt shott ye man was hangd and his head sett vpon a pole on ye gallowes", wrote Rev. Simon Bradstreet of Newport in his diary.²

The gallows were on Boston Neck, near present-day Washington and Dover streets, and there the Indian's head remained for at least six years, a gruesome reminder to all his people that the white man's way would prevail.³

From this time on the people at the mill were faced with the prospect of an Indian war. The Dedham town records tell us how the authorities

¹ Mass. Arch. XXX, 167.

² N. E. Hist. and Gen. Reg., VIII, 328.

³ Drake, II, 79.

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ordered "the great Gunn now in Towne wth the Carriage there vnto belonging" to be immediately set in "repayer. fitt for service . . ." ¹ and of how search was instituted for the town's supply of ammunition, to learn "what remayn and whear it is." ² The Dedham military company, being found "destitut of Comission officers" was provided with some by the General Court.³

Meanwhile a newcomer, though only a transient, appears at the saw mill settlement in the person of one "Frances Joanes." Jones took up residence with Caleb Church, who bound himself in £30 "good Countrey payemt" to see that this additional member of the community would be of no charge or trouble to the town.⁴

Jones' presence was doubtless welcomed by all those at the mill, for it meant another man to join in the defence in event of an attack. But he probably did not remain long; for Caleb Church soon after departed from the tiny isolated community to the less exposed town of Watertown, where he blossomed out as a grist mill proprietor.⁵ Jones disappeared from the records at the same time.

Late in June, 1675, the long impending conflict began. Maj. Thomas Savage and Capt.

¹ Ded. Rec., 1659-73, p. 205.

² Ded. Rec., 1672-1706, p. 8. ³ Bay Col. Rec., IV, Pt. 2, p. 567.

⁴ Ded. Rec., 1659-73, p. 210. ⁵ Mass. Arch., LXVIII, 236.

KING PHILIP'S WAR

Thomas Brattle, commissioners from Massachusetts, who planned to negotiate with King Philip, found the bodies of two men in the road near Swansea on June 24. It was an unmistakable sign. They turned horse and rode back.¹ The struggle now known as King Philip's War was on.

We turn now to the more easterly of the two main Indian trails that traversed what is now Walpole territory. This rude path, which we have previously noted, was the Country Road, now Pleasant Street. In spite of its humble character as compared with modern roads, it was, at the time of Philip's War, the main way from Boston to the Wompanoag country and Rhode Island; though the fact of Zachary Smith's having chosen the Saw Mill way for his journey to Providence proves that the western route was even at this early day coming into favor. But it was chiefly over the Country Road that the coming and going of troops, the stealthy passage of wandering bands of hostile warriors, the clash of actual conflict and the war-whoops of the braves were to disturb the primal quietude in the succeeding months.

Notice of the outbreak of hostilities reaching Boston, the General Court, on the same day, June 24, ordered "100 able souldjers forthwith impressed out of the severall Towns"² and this

¹ Ellis, 60.

² Bodge, 46.

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company "mounted as dragoons"¹ marched out of Boston two days later with another troop of horse.

It was dark before they reached Dedham; and, as fate would have it, there came an eclipse of the moon, "which occasioned them to make an Halt, for a little Repast, till the Moon recovered her Light again."²

Some of the soldiers, the historian tells us, "would not be persuaded but that the eclipse falling out at that Instant of Time was ominous." Some professed to be able to discern "an unusual black Spot" in the centre of the Moon, which looked like an Indian scalp. Others saw an Indian bow.

But they managed to get over their fears, and "after the Moon had waded through the dark Shadow of the Earth, and borrowed her Light again, by the Help Thereof the two Companies marched on towards Woodcoks House thirty Miles from Boston, where they arrived next Morning."³

This night march to Woodcock's tavern, which stood a mile north of the present village of North Attleboro, opposite a small cemetery,⁴ took the troops over the old trail, and so makes the expedition part of our Walpole history.

The outbreak, once started, spread rapidly.

¹ Bodge, 47.

² Hubbard, 17.

³ Ibid., 18.

⁴ Ellis, 63, note.

KING PHILIP'S WAR

The Narragansetts, Philip's neighbors to the south, came in to help him; and the Nipmets or Nipmucks, in the central and western parts of Massachusetts, likewise joined.

Of the latter was the chieftain Matoonus, father of the young man who had been hanged and beheaded for the murder of Zachary Smith. Burning with long-nourished resentment against the whites, Matoonus now flung himself and his followers into the war and fell upon the town of Mendon, July 14. Several of the inhabitants were killed and a fresh alarm was spread through the settlement. This was the first attack of Philip's War made within the bounds of the Massachusetts Bay Colony.¹

The melancholy sequel, Matoonus' capture and death, is contained in this entry in Sewall's diary, a year later (1676):

"July 27. Sagamore John [a friendly Indian] comes in, brings Mattoonius and his sonne prisoner. Mattoonius shot to death the same day by John's men."² It was simply legalized murder, as had been the killing of Miontonomah many years before.³

On December 9, 1675, a powerful force was mustered on Dedham Plain for operations against the Narragansetts. Among its men were at least two who were afterwards to become

¹ Hubbard, 31. Mendon Annals, 62 et seq.

² Sewall, I, 15. Hubbard, 101.

³ Ante 32.

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prominently identified with Walpole,—William Robbins, who was to become a resident near the saw mill in 1692,¹ and Samuel Foster,² who in 1725 was to buy part of the former Indian reservation near present Plimptonville³ and become a settler there.

Before the troops left Dedham for a march through Walpole territory to attack a Narragansett fort near Kingston, R. I., they were informed by proclamation “that if they played the man, took the Fort, & Drove the Enemy out of the Narragansett Country . . . they should have a gratuity in land besides their wages.”⁴

But war-time promises are readily made and not so readily carried out, as we in our day know; and most of the men who did the fighting were dead before these Narragansett land grants were made. In 1740 lands in Township No. 4, now Greenwich, Mass., were given to William Robbins of Walpole, son of the pioneer, and to John Foster, also of Walpole, son of Samuel.⁵

Joseph Hartshorn, who was to become a Walpole resident about 1694 (coming from Reading, whence came also William Robbins), was another veteran of this war, serving in a campaign in the Connecticut Valley.⁶

And, finally, Walpole's own James Fales left

¹ Lewis, 36. Ded. Hist., Reg. VIII, 106.

² Bodge, 340.

³ Lewis, 18, 19.

⁴ Bodge, 180. Sylvester, II, 278.

⁵ Bodge, 340.

⁶ Bodge, 240, 259–61.

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his home by the mill and saw service against the Indians in 1676.¹

The destruction of Narragansett fort, January, 1676, scattered the Indians, but bands of warriors continued to roam the woods. Seventeen persons were killed and 32 houses were burned in an attack on Medfield, February 21. And in June Indians were seen near Wrentham, and a force was ordered to "Rainge the woods" after the enemy.²

Early in July the eminent judge, Samuel Sewall, noted in his diary that "not many miles from Dedham" a party of friendly Indians led by two whites had set upon the enemy, "slew 5 and took two alive."³

Later in the same month, friendly Indians reported having seen a band of Indians "roving up and down the Woods about Dedham . . . almost starved for want of victuals."⁴ A party of settlers, accompanied by Indian allies, set out after these unfortunates, killed many and took 50 prisoners, together with a goodly store of wampum and powder.

"That which encreased this Victory," says Hubbard, "was the Slaughter of Pomham, who was one of the stoutest and most valiant Sachims that belonged to the Narhagansets." One of Pomham's sons, "a very likely Youth, and one whose Countenance would have bespoke Favour

¹ Huntoon, 66. Bodge, 450.

² Mass. Arch., LXIX, 18a.

³ Sewall, I, 15.

⁴ Hubbard, 100.

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for him, had he not belonged to so bloody and barbarous an Indian as his Father was," was among the captives.¹

This poor lad, with the others, was either hanged, or condemned to the worse fate of slavery. Pomham, or Pumham, had been the Sachem of Shawamet, in and about Warwick, R. I., and one of the first chieftains of the Narragansetts to go to Philip's assistance.²

Just what the little band of settlers at the saw mill did during these stirring days when Indians were prowling in the nearby woods, is difficult to determine. The people of Wrentham petitioned the Governor and Council March 18, 1675-76, for leave to withdraw, and Capt. Daniel Fisher of Dedham was authorized to give them assistance in removing.³ All but two of their dwellings were afterwards burned by the Indians.⁴ They removed their goods in carts by way of the Wrentham and saw mill paths to Dedham village.⁵ It is not at all improbable that the settlers at the saw mill went along with them, if indeed, they had not withdrawn before. Yet these hardy souls may have remained here in the wilds, far removed from neighbors, working with their muskets close at hand, determined to stand their ground and save their property.

¹ Hubbard, 100. Old Indian Chronicle, 276-78. True account, 7, 8.

² Drake, III, 73, 76.

³ Mass. Arch., LXVIII, 168.

⁴ Bean's Sermon, 14.

⁵ Historical Address, 32.

CHAPTER FOUR

FROM HAMLET TO TOWN

HAD Philip's War ended the Indian troubles in Massachusetts Bay Colony, it is probable that the town of Walpole would have been born long before 1724. But that struggle was a prelude to a series of conflicts which kept New England in arms for nearly a century and sent an oft recurring chill of apprehension into every outlying settlement in the land.

Walpole, true enough, was not within the zone of actual conflict, but it still was sufficiently exposed to attack from roving bands of Indians to possess no very alluring prospect for settlers. There were grave fears of danger in places far more populous and less open to sudden assault than was the tiny settlement by the saw mill.

Some idea of the state of the public mind may be obtained from this entry in Judge Sewall's diary on Sept. 14, 1685: "Coming home, hear of Meadfield Mill being burnt . . . A suspected Indian is put in Prison. It seems the people were in Arms last Sabbathday at Dedham, somway knowing of Meadfield Mill . . ." ¹

¹ Sewall, I, 95-96.

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Much of Massachusetts was still a wilderness, and it would have been possible for hostile tribes from the north and east to penetrate to settlements near Boston without warning. Consequently, at the opening of the first of the long series of French and Indian Wars, in 1690, because the settlers of all outlying towns were fearful of attack, and could not tell friend from foe among the Indians, all friendly Indians were ordered to the Natick and Ponkapoag reservations, where, to insure their remaining, a roll-call was ordered for every morning.¹

A like step was taken 15 years later, to remain in effect "during the present Hurry and Danger" (Queen Anne's War), and funds to provide subsistence for the concentrados were furnished by the General Court.²

But it was no easy matter to herd the Red Men on these reserved lands, and compulsion was at times needed. It was perhaps on one of these occasions that Lieut. Barachiah Lewis of Dedham proceeded against the Indians³ who remained on their former favorite camping grounds in East Walpole. A statue to Lewis' memory now stands at the junction of Plimpton and East Streets, near the place where he made his drive against the refractory natives.

It is not strange that under conditions such

¹ Mass. Arch., XXX, 315a.

² Mass. Arch., XXVIII, 11.

³ Statement by Isaac Newton Lewis.

FROM HAMLET TO TOWN

as these, with a threat of danger constantly hanging over all who dwelt there, the settlement at the saw mill did not take on any consequential growth until after the close of the 17th century.

Yet there were hardy souls unafraid of the wilderness and its dangers; and of them we find Joseph Kingsbury, settling down as one of the saw mill group, some time before 1679. He, the two Fales, and Thomas Clap were instructed in

James Fales

James Fales

that year by the town to do their road work "about that was Quints House and the other Defetive plais adjoyning to the Saw Mill."¹

Many a year was to pass before others were added to the group, which now, after 20 years, still numbered only four families—Fales, Clap, Parker and Kingsbury. "Quints House" prob-

Thomas Clap

ably refers to the house once occupied by Quinton Stockwell, who had departed from the settlement seven years before,² and which appears to have remained idle in all that time. An attempt by Isaac Bullard, its owner, to lease it, had been

¹ Ded. Rec., 1672-1706, 90.

² Ded. Rec., 1659-72, 224.

THE STORY OF WALPOLE

blocked by the authorities.¹ The Dedham villagers evidently preferred to keep their own settlement as close-bounded as possible for greater protection of the whole in times of danger; and complaints were heard in town meeting that an old regulation prohibiting build-

Quintin Jo. Broell

ing houses more than a mile and a half from the meeting house was being violated.²

A prospective Walpole resident was made when Ezra Morse came down to Ed Hawes Brook and built a saw mill there in 1678.³ This stream, now called Ellis Brook,⁴ was afterwards for a time Walpole's northern bound, and is now a part of Norwood. Thereafter the saw

Ezra Morse

mill in which we are chiefly interested became the "vper Saw mill"⁵ as distinguished from the "lower saw mill" of Morse.

In the early 90s William Robins, or Robbins, came from Reading and joined the saw mill group,⁶ and two years later his comrade-in-arms of Philip's War, Joseph Hartshorn, settled on

¹ Ded. Rec. 1659-72, 224.

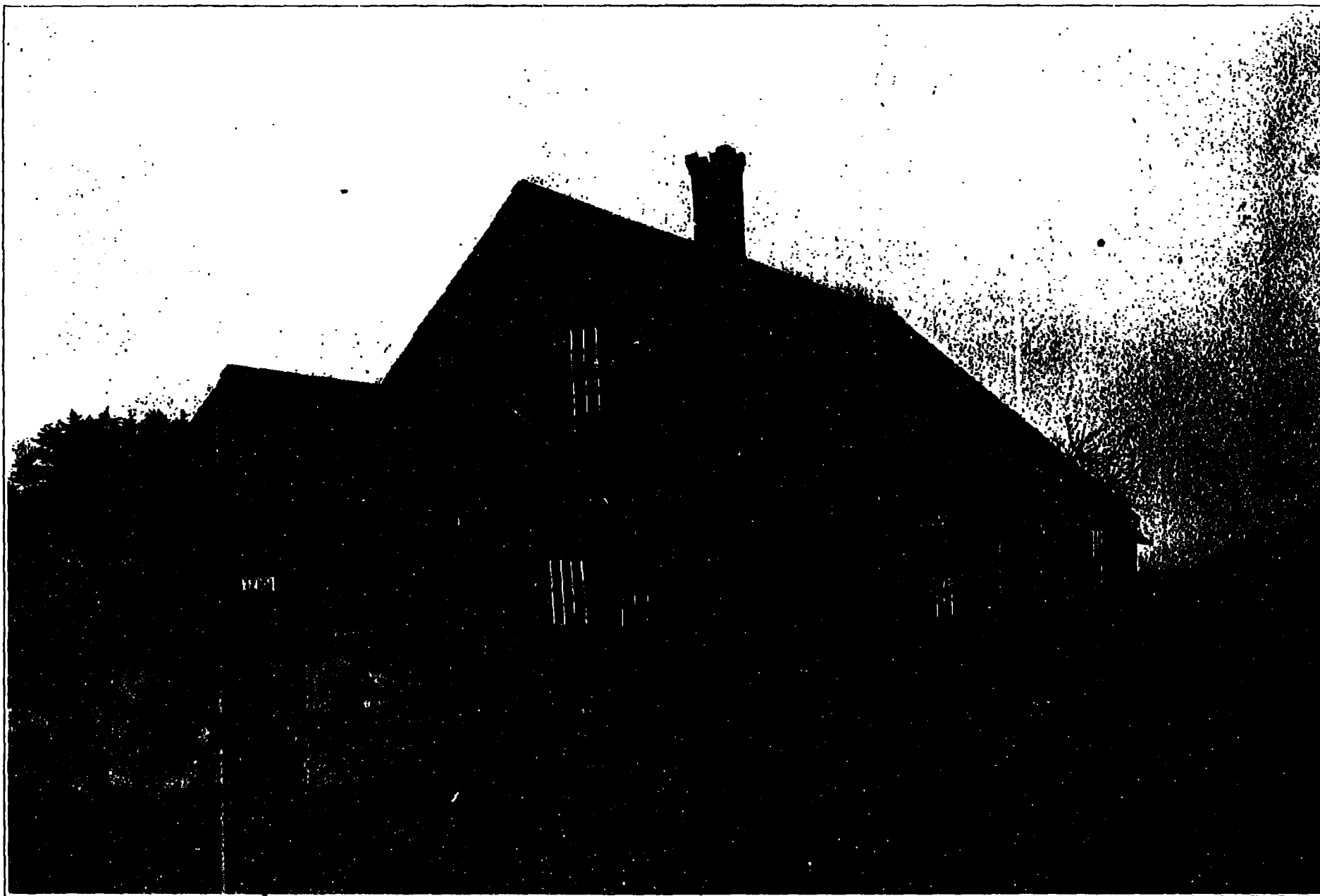
² Worthington, 14.

³ Ded. Rec., 1672-1706, 70.

⁴ Lewis, 40.

⁵ Ded. Rec., 1672-1706, 158.

⁶ Lewis, 36. Ded. Rec., 1672-1706, 217 and 225.



THE ROBBINS HOUSE, on Original Robbins Farm (1710)

FROM HAMLET TO TOWN

adjoining lands.¹ Thus the saw mill settlement remained until the new century.

In 1705 a step was taken by the Dedham proprietors which assured a rapid development of the southern part of the town. The few grants that had been made previously in that section had affected only a relatively small part of the lands. Practically all of Walpole territory, including that between the Neponset River and Dorchester line, from present Plimpton Street to South Walpole, remained the undivided common property of the Dedham townspeople. But it was now decided that these lands should be surveyed and divided proportionately among the proprietors.² This was done, but with such delays attendant upon deciding upon the method of procedure and difficulties in getting the proprietors together, that the actual allotment—known in history as the “Sawmill dividant”—was not completed until long after Walpole became a town.³

Even before the “Sawmill dividant” was decided upon, complaint had been made that the road between the saw mill and the cedar swamp was not properly laid out;⁴ and when active steps towards the land allotments were taken, and the impor-

¹ Lewis, 36. Ded. Rec., 1672-1706, 217 and 225.

² Ded. Rec., 1672-1706, 336-339.

³ Records of allotments are in Volume IV of the Dedham Records. See also Ded. Rec., 1707-1749, 11, 12.

⁴ Ded. Rec., 1672-1706, 306.

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tance of a proper road became of interest to a larger number of the townspeople, the whole length of highway from the Dedham end through present Walpole Centre, across the Neponset, and thence in a circuit "to the great shaving place at the seder Swamp" was laid out in proper fashion.¹

When the "Sawmill dividant" lands were turned over to individual owners, new life was immediately infused into the whole southern part of Dedham. Many new families came in; and with the increase in population an added consideration was given to the section in its relations with the older part of the town. William Robins was chosen town constable in 1708.² In 1714, Joshua Clap was made constable and Joseph Hartshorn a surveyor;³ and in the next year Ebenezer Fales was similarly honored.⁴ From time to time other familiar names appear. The old saw mill settlement was beginning to come into its own.

By 1715 a fulling mill probably was in operation at the Centre. Sewall, making one of his journeys to Bristol, tells of dining at Dedham and then passing "by the Fullingmill, at the Houses, Bait. Get to Wrentham about Sunset."⁵ It seems likely that the "Houses" were those along the old Saw Mill Road. In another two years the march of progress is marked by

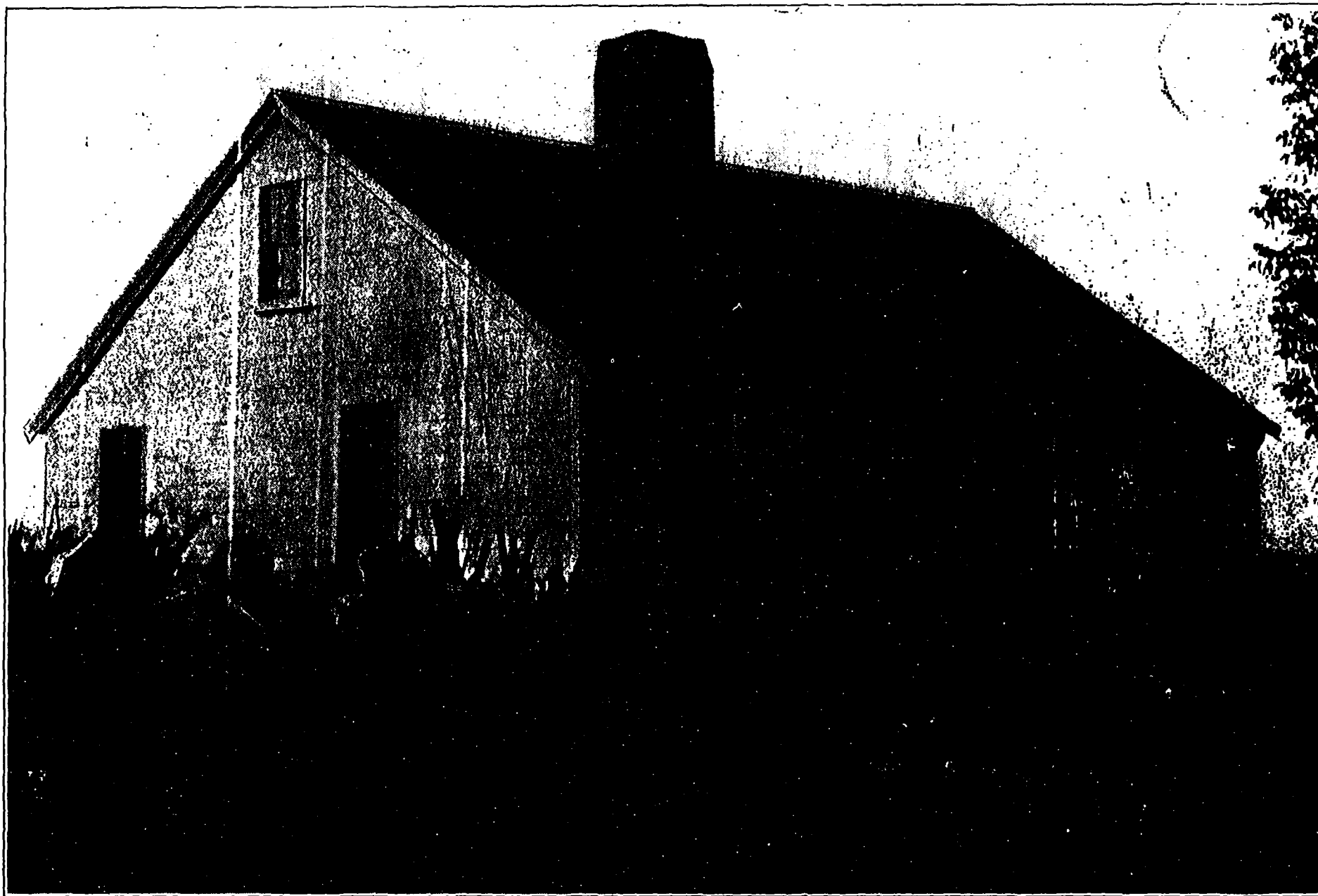
¹ Ded. Rec., 1672-1706, 306.

² Ded. Rec., 1707-1749, 10

³ Ibid., 65.

⁴ Ibid., 73.

⁵ Sewall, III, 56.



THE GOSS HOUSE, North Street, Walpole (1712)

FROM HAMLET TO TOWN

the presence of a bridge over Spring Brook, the present crossing of Main Street. ¹

This development at the saw mill was in no sense a development of Dedham Village. The new community grown up in this former wilderness was isolated, hence centred upon itself. Many, if not a majority, of its people were not Dedhamites by birth or by family connection. Geographically and socially, the saw mill settlement was a distinct and separate community, and as such its separation from Dedham Village was the next logical step forward.

Even back in the days when there were only three or four families at the mill, their situation had been recognized as wholly different from that of the rest of the townspeople. It was voted that "Those men belonging to the Saw Mill . . . are to pay to the reuerend Mr. John Wilson two third parts of thier rates . . . and the other third part to Mr. Will Adams pastor." ² John Wilson was the minister at Medfield, whose church was much nearer to the saw mill folk than that at Dedham Village, for the support of which they were taxed. And so they were excused from paying all but a third part of their church assessment, so that they might contribute to the Medfield church, which of necessity they attended. Likewise they were

¹ Lewis, 49. Ded. Rec., 1707-1749, 92, 100.

² Ded. Rec., 1672-1706, 95.

THE STORY OF WALPOLE

exempted from school charges.¹ But in time these exemptions seem to have been either forgotten or ignored. Possibly that came to pass when the problem of gathering adequate funds for the Dedham church became a pressing one, and when on top of the normal expense of maintenance was added the further burden of building a new meeting house.² So far as its value to the saw mill people was concerned, this new Dedham meeting house might as well have been in Jericho.

In 1717 the town finally agreed "that the parsons at the old saw mill" might be relieved of their poll tax, provided they pay it to the church "where they constantly hear," but no reduction in their estate tax was allowed.³

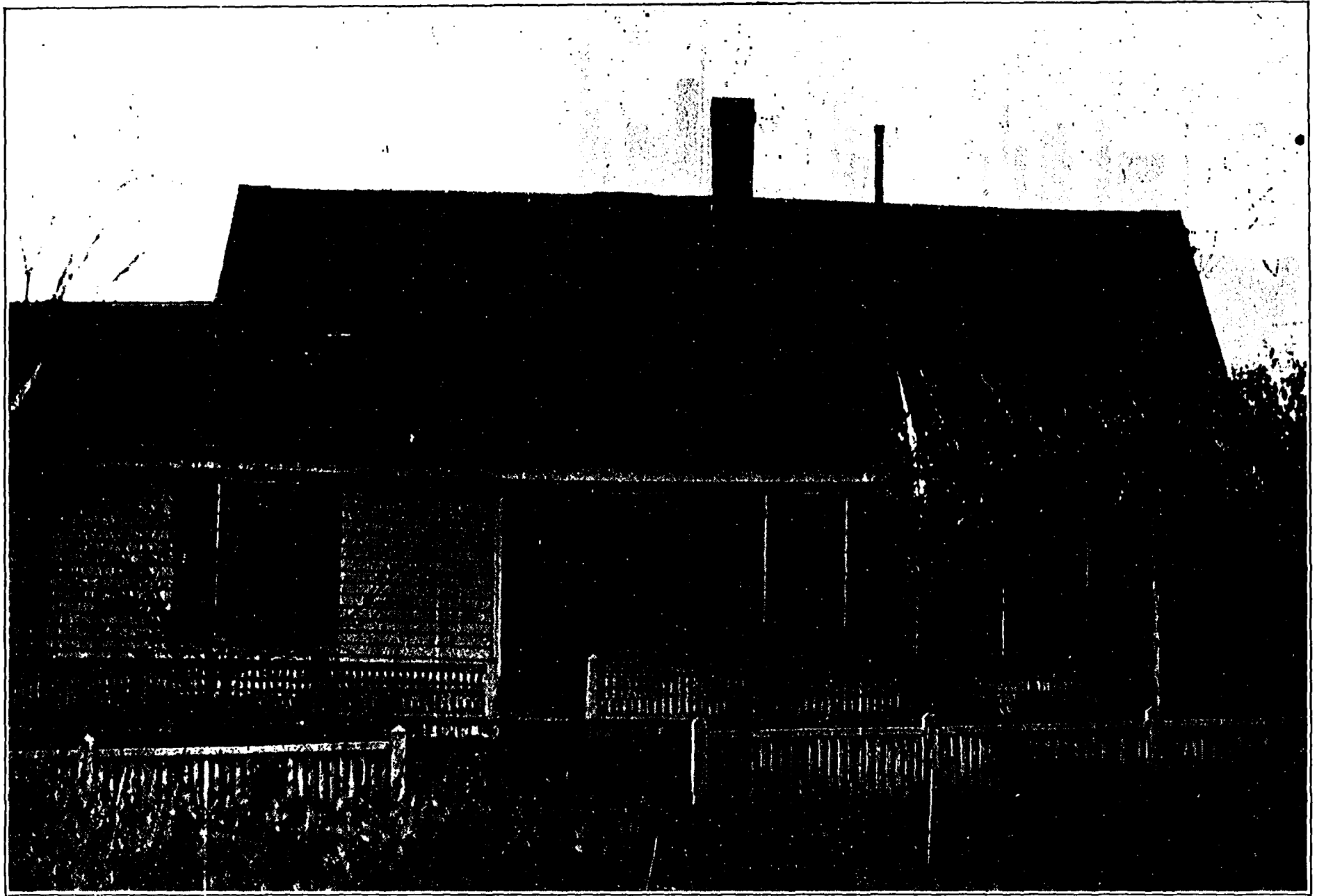
Now it was all very well to abate a part of the tax of the saw mill residents and tell them they could pay it at Medfield if they chose. But that did not bring the meeting house nearer to hand, or allay the physical discomfort and waste of time entailed by the long ride over the bumpy Medfield road. There was no fine smooth highway in those days, nor were there fine carriages in which to ride. Indeed, when a tax was laid on light pleasure carriages twenty-five years after Walpole became a town, it reported back confessing that it owned none.⁴ The ride to church meant a journey in a rude farm cart.

¹ Lewis, 41.

² Lamson, 42, 43.

³ Ded. Rec., 1717-1749, 91.

⁴ Mass. Arch., CIX, 298a.



THE CARROLL HOUSE, Summer Street, South Walpole (about 1720)

FROM HAMLET TO TOWN

It is not surprising then to see the people taking steps to correct these impossible conditions; and at the annual Dedham town meeting of 1721 "the Inhabitants of this town liueing at or near the old sawmill did present their petition to the town desireing the town to free them from paying to the minister in this town, in order to have preaching amongst themselves."¹ That is, they wanted a minister of their own.

This appeal made little impression upon the rest of the Dedhamites, who were loath to make heavier for themselves a financial burden already a constant worry. So they voted to refuse the petition.

The saw mill people thereupon determined to free themselves altogether from the yoke of this absentee government under which they labored. Two months after this first rebuff, they returned unrepentant to the field of battle.

"This 15 day of May-severall of the Inhabitant of the Southerly part of this Town did present a petition to the Town desireing the Town to set them off from the Northerly part of the Town in order to be a Township among them. Non Concurencd."²

Though again defeated, the future citizens of Walpole had truly "started something." The next year, 1722, the people of the westerly section, and those from "Clavebordtrees," as the record has it, came into meeting demanding

¹ Ded. Rec., 1707-1749, 132.

² Ibid., 133.

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that they too be set off, either as separate precincts, or as independent towns. Though the records contain no mention of the disposition of this matter, we know that nothing came of it, and that the birth of the town of Westwood was thus put off to a later occasion.¹

One cannot help but feel that the rejection of these petitions played an important part in the pre-natal history of Walpole; for when the people of the saw mill, two months later, again came forward with their proposals to be set off, the unfeeling "Non Concurred" was not again written against them. Due perhaps to the sympathetic support of these men of Clapboardtrees and West Dedham, the residents of the south part of the town were freed of all charges for paying for the ministry at Dedham Village. And on the same day, May 16, 1722, a committee was appointed to consider the matter of setting off "a township or precinct at or near the old saw mill and to view where may be the most proper place for bounds if they Judg it necessary . . ." ²

Two years passed before further action was taken. On May 15, 1724, the question was put before Dedham town meeting "whether it be theire mind to Grant the Petition of Severall of the Inhabitants at or near the old sawemille that they might have a township." To this

¹ Ded. Rec., 1707-1749, 142.

² Ibid., 144.

FROM HAMLET TO TOWN

momentous proposition the worthy citizens of Dedham gave assent, though not unanimously. The feeling of opposition was so warm that those dissenting set their names down in the record book, that posterity might know where they stood.¹

In the afternoon of Tuesday, June 2, 1724, the House of Representatives of the Province of Massachusetts Bay, after an adjournment from the previous Saturday, assembled in the Court House, now the Old State House, in Boston. One of the first pieces of business transacted is recorded in the journal, as follows:

“A Petition of several of the Inhabitants of the Town of Dedham, near the old Saw-Mill, signed William Robins, Joshua Clap and 5 others in behalf of themselves and the rest of the Petitioners, Shewing that they have for a long Time laboured under great Inconveniencies by reason of their great Distance from the publick Worship, that they prefer’d a Petition to the Town of Dedham to set them off for a Township, the said Town well considering their Case, at their Meeting held the 15th of May last, were pleased so far as concerned them to grant their Petition, that they might have a Township or distinct Precinct, that the Bounds thereof should extend from Wrentham Bounds to the Easterly side of John Everett’s House, and from Dorchester line streight to Medfield Road fifty

¹ Ded. Rec., 1707–1749, 167, 169.

THE STORY OF WALPOLE

Rods Westerly from the Place where Hawse's Brook (so called) crossed Medfield Road, and so on Medfield Road to Medfield Line, Praying that this Court would please to declare and constitute them a Township by such Name as to them shall seem meet, and all the Lands comprehended within the said Bounds may be set off in said Township, that they may enjoy all the Privileges and Immunities which other Towns in this Province by Law have and enjoy.

“Read and Committed to the Committee for Petitions.”¹

The original petition cannot be located, so the names of four of the seven signers can only be guessed at. The third was beyond question Ebenezer Fales, whose name is given prominence in subsequent proceedings. And tradition has it that Thomas Clap, Peter Fales, Sr., Joseph Hartshorn and Ezra Morse completed the list.² But in the case of Morse we can put down the tradition of being wrong. Instead of favoring the petition, he and his sons opposed it. This is clear from contemporary documents, as we shall show. Furthermore, in 1738 they appealed to the legislature, saying that they had been included in the new town of Walpole “contrary to their wills and much against their interest,” and asking to be set back to Dedham again.³ As

¹ House Journals, June 2, 1724.

² Lewis, 57.

³ Legislative Record of the Council, XVII, (1), 308, 376.

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Walpole made no effort to stop them, they were accordingly set off and Walpole's north boundary was changed.¹

Ten days after the petition was first recorded, Col. Chandler, of the Committee for Petitions, reported that "The Committee are of Opinion that some suitable Persons at the Charge of the Petitioners, be appointed by this Court to repair to Dedham, view the Land Petitioned for a Township, and report their Opinion to this Court at their next Session, for what they think proper to be done relating to this Petition. And inasmuch as the Petitioners expressed their desires to this Committee that a suitable place might be assigned whereon to Erect a Meeting-House, The Committee are humbly of Opinion, that if the Persons who may be appointed to view the proposed Township be directed to propose or state a suitable place for the same, it may prevent Trouble and Charge for the future.

"Read and Accepted, And

"Voted, that Mr. Speaker, Col. Spurr, and Major Quincy, with such as the Honourable Board shall appoint be a committee to repair to the Lands Petitioned for to be erected into a Township, and view the same, and report their Opinion to this Court at their next Session

¹ House Journals, Dec. 8, 1738; Jan. 9, 1738/39.

THE STORY OF WALPOLE

what may be proper to Order thereon. Sent up for Concurrence.”¹

The upper house or Council was too busy with other matters to pay attention to the appeal of the saw mill people, and the petition lay pigeon-holed until the legislature was prorogued for the summer. It was not brought up for action until November 11, when the Council approved the action of the Representatives, and named William Taler as its representative on the joint committee to investigate and report.²

The committee found that sentiment was not unanimous among the residents of the territory proposed for inclusion in the new town. The matter of bounds was probably one bone of contention and the location of the meeting house very clearly another. To judge from the report of the investigators, Ezra Morse was one of the chief complainants. Whatever the differences of opinion may have been, they doubtless contributed to the unfavorable opinion formed by the committee and led to the filing of an adverse report.

According to the judgment of the committee, submitted to the Council November 27, 1724, “there is a Sufficient Quantity of Land within the Bounds petitioned for to be a Township,

¹ House Journals, June 12, 1724.

² Legislative Record of the Council, XII, 234, 235.

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but that it will not be proper to Constitute them a Town until further Settlements are made, That therefore at Present they be Sett off as a Distinct & Separate Precinct & Vested with such Powers and Privileges as by Law are Allowed to other Precincts, The Bounds to Extend from Wrentham Bounds by Dorchester line to Hawses Brook, Then that Brook to be the Bounds until you come to Bubbling Brook, Then by Bubbling Brook Streight to Medfield Road, & by Medfield Road to Medfield Line, That Never the less Mr. Ezra Morse who dwells on the South Side & near unto Hawses Brook with his family & Estate be taxed unto the North Precinct, If he Continues to Desire it . . . That the Inhabitants of the Said Precinct be Obliged within eighteen Months at their Charge to Build & finish a Suitable House for the Publick Worship of God on a Piece of Rising Ground, twenty Rods or thereabouts to the South West of Mr. Thos Claps Dwelling House, where three Roads Meet, Which Piece of Ground is said to belong to the Said Clap, Who offered the Committee to give freely for the Use Above Mentioned: . . . That they Provide as Soon as May be a Learned Orthodox Minister to Preach the Gospel to them, and to be freed from all Charges towards the Maintenance of the Present Minister of the Town of Dedham. That they Procure a School Master to Instruct

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their Youth in Writing & reading And so doing, to be exempt from all Charges towards the School in the Northern Precinct;—That they be Allowed to Assess the Charge of Building a Meeting House & Settling & Maintaining a Minister there, All Which is Humbly Submitted.”¹

The Council approved the recommendations and ordered the precinct set off. The costs of the investigation, £5, 13s were to be paid by residents of the new parish.

The Representatives, however, were of a different mind. Possibly the saw mill residents had been doing a little lobbying. Or one of the periodic scraps between the two houses might have been in progress, and the Representatives proposed to demonstrate their power. At any rate, when the vote of the Council came up for action in the House, it was amended to authorize the creation of a new town instead of a mere precinct, and the petitioners were instructed to bring in a bill to that effect.² But the Council insisted on its original vote and would not accept the amendment; and the House insisted on its vote, and would not bend to the will of the Council. An apparent deadlock on December 3³ ended when the Council gracefully surrendered

¹ Leg. Rec. of Council, XII, 268, 269.

² House Journals, Dec. 1, 1724.

³ House Journals, Dec. 3, 1724.

FROM HAMLET TO TOWN

and sent along on December 4 to be engrossed "A Bill Entitled, An Act for Dividing the Town of Dedham, and Erecting a New Town by the Name of Walpole." It is the first mention of the name.¹

Robert Walpole had been prime minister of England for three years, and already had demonstrated those peculiar capabilities which enabled him for many years thereafter to hold his post and wield tremendous powers. He had, furthermore, proved himself a friend to the American colonists. Filled with a spirit of independence from the early days of the settlement, the Americans had been in almost constant conflict with Parliament; and in 1721, when the Royal Governor of Massachusetts, Samuel Shute, returned to England, it was to report to the King that the inhabitants of the Bay Province "are daily endeavouring to wrest the small remains of Power out of the hands of the Crown, and to become independent of the Mother Country." It seemed in 1723 as if the Massachusetts Provincial Charter would be vacated and that the people here would be stripped entirely of their governing powers. At this juncture the unwillingness of Walpole to intervene—his constant rule of action was "Quieta non Movere" (don't stir up the animals while they are quiet)—prevented serious charter

¹ Legislative Record, XII, 278, 280.

THE STORY OF WALPOLE

troubles.¹ Matters were still acute when the new town was set off; and it is not too much to believe that a potent argument used for setting it up as a town rather than a mere parish was that by naming it for Sir Robert the friendship of that powerful minister might be maintained. Through all his years as head of the government in England he let the Americans strictly alone. Urged to place a heavy tax upon them (as did his successors, with the Revolution as a result) he remarked that he already had old England set against him and had no desire to have New England added to his difficulties.²

With its name decided upon, the bill setting up the new town was speedily passed, final action being taken by the House December 10, 1724.³

At the same time, the Council acting on the 8th, and the House on the 10th, the following order was passed:

“Ordered, That Mr. Ebenezer Fales, a principal Inhabitant of the Town of Walpole, be and hereby is directed and impowred to Notify and Summons the Inhabitants duly Qualified for Voters, to Assemble and meet together for

¹ Revolutionary N. E., 131-132.

² Ibid., 210.

³ House Journals, Dec. 7, 8, 9 and 10. Mass. Acts and Resolves, II, 342. Mass. Arch., Ch. XIV, Acts of 1724. Leg. Rec. of the Council, XII, 289, 290.

FROM HAMLET TO TOWN

the Chosing of Town Officers, and stand unto the next Annual Election according to Law.”

Thus was Walpole formally ushered into the world. Its birth was publicly proclaimed at the State House on King (now State) street, in Boston, December 28; and the people of the Province read of it, as follows, in the Boston News-Letter of December 31:

“On Thursday the 24th Instant, His Honour Our Lieut Governour and Commander in Chief, was pleased to Prorogue the Great and General Court or Assembly of this Province, to Wednesday the 20th of January next, having first given Assent to the following Acts . . . An Act for Dividing the Town of Dedham, and Erecting a New Town there by the Name of Walpole.”

In spite of the inference in this notice, it is probable, as was the custom unless otherwise recorded, that the Lieutenant Governor’s signature was affixed to the engrossed act on the day of its passage. So December 10—December 21 in our present system of dating—may be fixed upon with reasonable certainty as Walpole’s natal day.

CHAPTER FIVE

THE FOUNDERS¹

THE earliest known list of representative Walpole residents is a tax roll dated Sept. 15, 1726.² The town was then more than a year and a half old; and it is certain that in the months that had passed since the territory had been set off from Dedham, newcomers had come in and established homes. In the absence of any earlier listing, those residents whose names appear on this first tax roll will be regarded as the founders of Walpole for the purposes of this account.

Here are the names, as they are written on the roll:

Serg Joshua Clap, Serg Ezra Morse, Ebenezer Falles, Joseph Hartshorn, John Boyden, Joshua Fisher, John Hall, William Robins, Thomas Clap, Timothy Morse, John Guild, Barnerd Firuntun, Ebenezer Robins, Thomas Hartshorn, Ezra Morse Jun, Samuel Pety, Daniel Sanders, William Fisher, John Marsh, Roburt

¹ This chapter is chiefly the work of Mr. Pierce E. Buckley of Scituate, Mass.

² Town Rec., I, 5.

March 1st 1726

Joshua Clark

5-1-0

John Fisher

16-82-75-0

John Hall

16-82-35-2

William Robins

8-42-1-3

Thomas Clark

8-42-1-3

John Gidd

8-45-10-9

Barnes Furman

8-42-1-3

Ebenezer Robins

8-42-1-3

Samuel Clark

6-0-0-0

Daniel Sanders

8-40-10-6

William Fisher

4-0-0-0

John Marsh

8-40-80-2

Peter Fales

8-40-70-1

Robert Allen

8-40-70-1

John Allen

8-40-70-1

William Clark

8-45-70-0

Benjamin Alden

8-40-10-6

Stephen Clap

8-40-20-0

Samuel Shears

8-40-40-1

John Boyden

8-40-0-0

Elozer Clap

8-42-30-10

Samuel Kingsbury

4-00-80-2

Ebenezer Turner

5-01-00-0

Elozer Pading

15-34-11-7

Ezekiel Robins

8-45-10-0

James Smith

8-45-10-0

Daniel Smith

8-45-10-0

Maria Chamberlain

William Parker

William Parker

Joseph Parker

Reheemah Jones

Abigail Jones

John Jones

John Jones

John Jones

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THE FOUNDERS

Allin, John Allin, William Jenks, Benjamin Elldridg, Stephn Clap, Samuel Shears, John Boyden, Eleazer Clap, Samuel Kingsbury, Ebenezer Turner, Eleazer Patridg, Ezekiel Robins, James Smith, Daniel Morse, Moses Chamberlain, William Partridg, William Foster, Joseph Parker, Nehemiah Ward, Beriah Ware, Wido Abigail Fales, Robert Worsley, John Morse, Jedidiah Morse, Josiah Morse, Nathan Guild, James Bardens.

To this must be added the name of Peter Fales, husband of the Abigail mentioned, and William Robbins the pioneer (father of William mentioned), both of whom died soon after the town was established.

Other names are given on this list, but they are those of non-residents owning property in the town.

Following are brief genealogical sketches of the founders, running back wherever possible to the immigrant ancestor. They are mere outlines, intended chiefly to guide those who may care to go further into the subject.

ROBERT and JOHN ALLEN were brothers, grandsons of Lewis Allen of Watertown Farms (Weston) who appears first in 1665, supposedly from Wales. He married 1st, Sarah Ives of Watertown; 2d, Mary (Sherman) Freeman, widow of Henry Freeman. She died 1703 and he in 1708. Abel, son of the second marriage,

THE STORY OF WALPOLE

was born at Watertown Farms, Sept. 15, 1669. He married first, Sarah ——— who died 1736, and by whom he had Robert, born Jan. 21, 1694, and John, born Nov. 15, 1699.

ROBERT ALLEN bought in 1722, a farm of James Fales in Dedham, later Walpole. He married Elizabeth Fales on Jan. 4, 1727. She died in 1737 and he married second, Ruth Fisher, April 20, 1738. Ruth died Nov. 3, 1770 and Robert died Oct. 13, 1778. He had children by each wife.

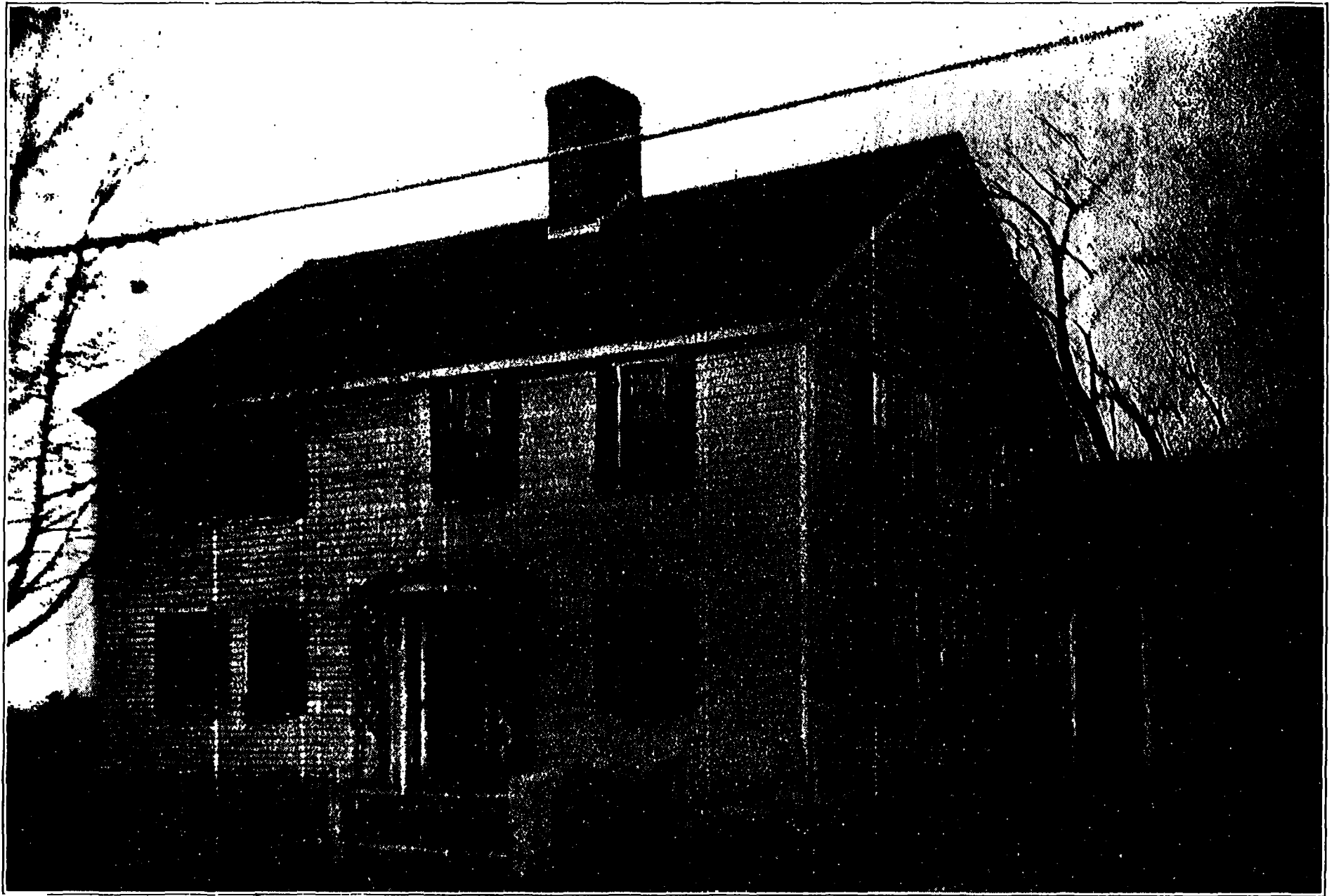
JOHN ALLEN followed Robert to Walpole. He was a resident of the town in June, 1725, when he gave notice of intention to marry. He married Elizabeth Hastings of Weston on June 22, 1725, and settled in Medfield, on the Walpole road.¹

JAMES BARDEN. The earliest record to be found of James Barden is of his marriage to Mehitable Clapp at Medfield in 1717. We know that he resided in that town for some time, for three of his children were born there: James in 1718, Mehitable in 1720, and Elizabeth in 1722.² He was at Walpole when it was set off as a town in 1724. His wife died at Walpole on April 16, 1758, and he died on December 23, 1745.³

¹ Bent, Allen H. *Lewis Allen of Watertown Farms*. Boston, 1900.

² Tilden, W. S. *History of the Town of Medfield*. Boston, 1887.

³ Walpole Vital Records.



THE ROBERT ALLEN HOUSE, Corner High Plain and East Streets, Walpole (1722)

THE FOUNDERS

There was a James Barden of Walpole married at Wrentham to Sarah Hill on February 22, 1776,¹ evidently a grandson of the first James. The name Barden appears next in ² Attleboro. Thomas Barden, in 1757, settled in that town. This branch of the family removed to Yates County,³ New York, in 1789.

JOHN BOYDEN was born in Groton on December 6, 1672. He was a grandson of Thomas Boyden who was born in England and sailed for America on the ship "Francis" from Ipswich, Suffolk County, England, in April, 1634. Of the parentage, birthplace or history of Thomas, nothing has been found. He resided in Scituate, Watertown, Boston, Groton and Medfield.

Captain John's father was Thomas Boyden, son of the immigrant, and was born in Watertown and died in Groton. He had six children and John was the third child. Captain John was married to Hannah ————? ⁴

In the Probate Records of Boston, John Boyden's will was executed on October 28, 1754, as late of Walpole. Another item shows, "We have viewed the Real Estate of Captain John Boyden, late of Walpole, deceased, died possessed of, and have set off to his Relict, Widow Hannah Boyden, now Everit."

¹ Wrentham Vital Records. ² Daggett. History of Attleboro.

³ Cleveland, S. C. History of Yates County, N. Y. Penn Yan, N. Y., 1873.

⁴ Thomas Boyden and his descendants. Boston, 1901.

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JOHN BOYDEN, second of the name on the list, was a first cousin (once removed) of the other Thomas, and a great-grandson of Thomas Boyden, the immigrant. The latter had a son, Jonathan, born in Boston in 1652, and he also had a son Jonathan, born July 30, 1674, in Medfield. Jonathan of Medfield married, first, Rachel Fisher, on Nov. 17, 1698. She died in 1712. He married again and died March 3, 1719. Their son John was born Sept. 30, 1702. He married Prudence, daughter of Ebenezer and Prudence Leach, of Bridgewater, Oct. 19, 1728. They had nine children, all born in Walpole.¹

MOSES CHAMBERLAIN first appears as a resident of Dedham in 1720. He married, first, Mary Clapp of Dedham, in Boston on September 22, 1722. His wife (Mary) died at Walpole on July 27, 1725, and he married the second time at Dedham on September 8, 1726, Deborah Onion. Chamberlain, who was one of the ten original members of the First Church at Walpole, died October 13, 1766.²

JOSHUA and ELIEZER CLAP or CLAPP were brothers, grandsons of Thomas Clap who came to America from England July 24, 1633. He resided for a few years at Weymouth and then

¹ Thomas Boyden and his descendants. Boston, 1901.

² Chamberlain Association of America. Annual Meeting, 1903. Vital Records of Walpole. Boston, 1902.

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removed to Hingham and later to Scituate. He was deacon of the church there in 1647, and was warmly engaged in theological discussion respecting the form of baptism with Rev. Charles Chauncey, later President of Harvard College. He was a deputy to the General Court in 1649.

Thomas, son of Thomas the immigrant, was born in Weymouth in 1639. He is the original Clap who came to Dedham, settled near the Old Saw Mill and married Mary Fisher, daughter of the mill owner. He died Jan. 29, 1691. Of the children of this Thomas and Mary were three sons: Thomas (born Sept. 26, 1663; died Jan. 28, 1704), the father of Thomas of the tax list, and Joshua and Eleazer or Eliezer.

JOSHUA CLAP, son of Thomas and Mary Fisher, married first, Mary, daughter of Jonathan Boyden (she died May 18, 1718), and, secondly, Silence Wright, widow of William Wright, daughter of John Bird of Dorchester. Joshua was a farmer. He died in 1728.

ELEAZER CLAPP was born November 4, 1671. He married, but the name of his wife is not given. They had one child, Stephen, possibly the Stephen of the tax list. Eleazer died January 9, 1748-49.

THOMAS CLAP of the tax roll was a nephew of Eleazer and Joshua, son of Thomas and ————? Thomas was born about 1686 and

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married Hannah ———? They had several children. He died Feb. 18, 1741.

STEPHEN CLAP was either the brother of the preceding Thomas, born 1700, of whom very little is known, or the previously mentioned Stephen, son of Eleazer. This Stephen was a mariner, married first a Hannah and then a Mary, and died in 1750 leaving an estate worth £8000.¹

BENJAMIN ELDRIDGE. The earliest record of the name of Eldridge appears in Yarmouth, Mass.² Robert Eldridge was a servant bound to Nicholas Simpkins on May 25, 1639.³ Next mention of this family is a Thomas in 1668 and Joseph in 1678, probably sons of Thomas. They both resided in Boston and had families there as late as 1685. The name disappeared from the Boston Records until years later. Benjamin's name does not appear at all in these records, nor is there any record of birth, marriage or death. In a list of soldiers at the siege of Louisburg,⁴ "Benjamin Eldridge was a private in Captain Lumbards Company, Seventh Massachusetts Regiment, Col. Shubel Gorham Commanding at the siege of Louisburg in 1745." This might have been Benjamin of Walpole.

¹ Clapp, Ebenezer, compiler. Records of the Clapp Family in America. Boston, 1876.

² Library of Cape Cod History and Genealogy. No. 47 and 101.

³ Savage. Genealogical Dictionary, V. 2.

⁴ N. E. Hist. and Gen. Reg., XXV, 260.

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ABIGAIL FALES was the widow of Peter Fales, one of the early settlers who died less than a year after Walpole was made a town. Peter was a son of James Fales, a native of England who settled in Dedham as early as 1651. James married, July 28, 1655, Anne Brock, also a native of England, a daughter of Rev. Henry Brock of the Isles of Shoals. She died in 1705 and James three years later.¹

PETER FALES was born probably in 1668, and married Abigail Robbins about 1689. She probably was a sister of the first William Robbins, who came to what is now Walpole in 1691 from Reading. Peter Fales died Aug. 10, 1725. His wife survived him a few years.²

EBENEZER FALES was a grandson of James Fales, and a nephew of Peter. Ebenezer's father, James, son of James, was born in Dedham, July 4, 1656. He married Deborah Fisher, daughter of Anthony and Joanna (Faxon) Fisher, and died March 4th or 5th, 1741-2. Their son Ebenezer was born February 1, 1681-2.³ He was one of the seven petitioners for the setting off of Walpole, was moderator of the first meeting, and a deacon of the church. But in spite of his prominence, we do not know the family names of either of his two wives.

¹ Fales, DeCoursey. The Fales Family of Bristol, R. I., 1919.

² Vital Records of Walpole.

³ Fales, De Coursey, The Fales Family of Bristol, R. I., 1919.

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The first was Deborah ——? and the second Sarah ——? He died July 19, 1755, five days after the death of his wife Sarah.¹

BERNARD or BARNOD FARRINGTON. It might be of interest to the historian or genealogical investigator to know that this is the first record printed of this man and his family. Bernard Farrington was the grandson of John Farrington who was in Dedham in 1646, where he married Mary Bullard, daughter of William Bullard, in 1650. John was made freeman and joined the First Church on October 3, 1667. This couple had eleven children, one of whom was John, born on February 25, 1654, at Dedham. He married Mary ——? Bernard was their child and he also was born at Dedham on November 21, 1686. Who Bernard married or where he went to live after leaving Walpole is not known.²

JOSHUA and WILLIAM FISHER were third cousins, both descended from Anthony Fisher (1) of Syleham, Suffolk Co., England, who married Mary, daughter of William and Anne Fiske of St. James, South Elmsham, Suffolk.

JOSHUA FISHER was a great grandson of

¹ Vital Rec. of Walpole.

² Hill, Dan G., editor. Records of Births, Marriages and Deaths of the Town of Dedham. 6, 15, 16, 22; Savage. Genealogical Dictionary, II, 146; Essex Institute Hist. Coll., VI, 252; N. E. Hist. and Gen. Reg., V, 9; Winslow Memorial, V, 2; Walpole Records.

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Joshua Fisher (2), son of Anthony (1), who was born at Syleham in 1585, married first ———? and secondly, in 1638, to Anne Luson, and who came to America in 1639 and settled in Dedham. Their son Joshua (3) (born in England) had been in Dedham for a year or more. This Joshua (3) is the Lieut. Fisher who figures so prominently in the early history of the sawmill settlement, now Walpole. He married first, Nov. 15, 1643, Mary, daughter of Deacon Nathaniel Aldis of Dedham; and second, Feb. 16, 1654, Lydia, widow of Samuel Oliver of Boston. He died in August, 1672. Of Lieut. Fisher's children a son John (4) was born at Dedham Feb. 18, 1652. After the death of his father, John (4) removed to Medfield and was a freeman there in 1684. He married first, Judith ———? and second, March 6, 1674, Hannah Adams. He died at Medfield Oct. 15, 1727.

One of the children of John (4) and Hannah was Joshua (5) of Walpole, town Clerk from 1739 to 1747. The latter was born June 16, 1685, and was a resident of Walpole at the time of his father's death. He married Mary ———? He died Aug. 11, 1749 and she March 11, 1766. They probably had no children. The Joshua who afterwards figured in Walpole was a nephew of Joshua (5).

WILLIAM FISHER was a great-grandson of Anthony (2), son of Anthony (1). Anthony (2)

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was baptised at Sylehan, England, in 1591. He arrived at Boston with his wife Mary and children June 26, 1727 and settled at Dedham. He married for a second time in 1663 Isabelle, widow of Edward Breck of Dorchester. Anthony (2) died at Dorchester in 1671. The oldest son of Anthony (2) was Anthony (3), who came to Dedham with his parents, married Joanna Faxon of Braintree, Sept. 7, 1647, and was, with his cousin Lieut. Joshua Fisher, prominent in all town affairs. He removed to Dorchester and died there Feb. 13, 1670. His widow died Oct. 16, 1694. The youngest of their children was Eleazer (4), born Sept. 18, 1669 in Dedham. There he married, Oct. 13, 1698, Mary Avery. He died Feb. 6, 1722, and she March 25, 1749. A son of Eleazer (4) and Mary was William Fisher (5) of Walpole, born June 28, 1701. He was married at Medway, May 21, 1729, to Elizabeth Daniell (spelled Danelese in Walpole records). They had 12 children born in Walpole.¹

WILLIAM FOSTER. Of this early settler very little is known. Though families of that name have resided in Dedham,² Reading,³ Medfield⁴ and Ipswich⁵ from very early times, William

¹ Fisher, Philip A., *The Fisher Genealogy*. Everett, 1898.

² Dedham Records, Births, Marriages and Deaths.

³ Eaton's *History of Reading*.

⁴ Medfield Vital Records.

⁵ Foster, R. *Foster Genealogy*. Chicago, 1899.

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Foster's ancestry cannot be traced to any of those branches. His marriage to Huldah Holland is recorded on November 30, 1732, and all his seven children were born in Walpole.¹ Huldah Holland² was a daughter of Nathaniel Holland and Mary White. Mary White Holland (who afterwards married a man named Estey) was a daughter of Joseph White who resided in Brookline and died there in 1725. His father was John, the emigrant, who settled originally at Watertown. William Foster died at Walpole, April 16, 1751.

NATHANIEL and JOHN GUILD were brothers, the sons of Samuel Guild, and grandsons of John Guild, who came to America in 1636 from Scotland with his brothers, John and Samuel, and a sister Anne. John Guild, the immigrant, was admitted to the church in Dedham July 17, 1640, and was made a freeman of the colony in 1643. His Dedham home, built soon after 1740, was occupied by his descendants for more than 200 years. He was married April 24, 1645, to Elizabeth Crooke of Roxbury. She died Aug. 31, 1669, and he died Oct. 4, 1682.

Samuel, son of John Guild, was born Sept. 7, 1647. He was married to Mary, daughter of Samuel and Ann Woodcock, on Sept. 29, 1676.

Nathaniel was born in Dedham, November 12,

¹ Walpole Vital Records.

² N. E. Hist. and Gen. Reg., LII, 422.

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1678, and married Mehitabel ———? On Oct. 10, 1736, he was appointed by Gov. Belcher, Ensign in Capt. Eben Woodward's 2d foot company. He died January 28, 1774, aged 96 years.

John Guild was born in Dedham, October 2, 1687, and died at Walpole, June 15, 1767. He married Abigail Robinson of Rehoboth.¹

JOHN HALL.² Out of the mass of Halls it is almost impossible, with the scant records available, to pick the John Hall who first appears in Walpole territory in 1721.³ It is probable that he was of the Hall family of Rehoboth, at the head of which stands Edward Hall, an immigrant before 1636, who, after residing in many towns, finally settled at Rehoboth in 1655. He died Nov. 27, 1670. His oldest son, John, born 1651, who married Mary Newell of Roxbury in 1684, had one or two sons of the name who died in infancy, and another, John, born March 27, 1698, who may have been the John of Walpole. Another son of Edward was Benjamin, born at Rehoboth 1668, who removed to Wrentham and married Sarah Fisher. He died there in 1726 and his wife survived him. His

¹ Guild, Calvin. *Genealogy of the Descendants of John Guild, Dedham, Mass.* Providence, 1867. Burleigh, C. *Genealogy and History of the Guild Family.* Portland, 1887.

² Consult, Hall D. B. *The Halls of New England.* Albany, N. Y., 1883, pp. 527-531.

³ Lewis, 52.

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daughter Sarah married Peter Lyon of Walpole in 1734, and it may have been his son Benjamin who married Ruth Petty in the same year.¹ John Hall of Walpole may have been an unlisted son of the Elder Benjamin and his wife Sarah, as it is believed that they had children other than those recorded in Wrentham. The Walpole records are so faulty that we cannot even say for certain that the John Hall who died in Walpole, November 25 1765, was the John of the list.²

JOSEPH and THOMAS HARTSHORN were brothers and grandsons of Thomas Hartshorn, an early settler of Reading. This Thomas, listed as a freeman in 1648,³ was a selectman and prominent citizen. He married first, Susanna ———, who died in 1659; and second, in 1661, Sarah, widow of William Lamson of Ipswich.⁴ Thomas and Susanna had a son Joseph, born 1652, who married Sarah ———? about 1677, after having served in King Philip's War. They had several children born to them, of whom one was Joseph born in Reading April 21, 1688.⁵ The couple then removed to that part of Dedham now Walpole (about 1794)⁶ and there another son, Thomas, was born to them, May 8, 1795.⁷

¹ Walpole Vital Records.

² Walpole Vital Records.

³ N. E. Hist. and Gen. Register, III, 191.

⁴ Gamble, Thos., Jr. Data concerning the families, etc., 1906; Eaton, Lilley, History of Reading. Boston, 1874.

⁵ Reading Vital Rec.

⁶ Ante p. 48.

⁷ Ded. Vital Rec., 25.

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THOMAS HARTSHORN, the pioneer, is probably that Thomas who died in Walpole, July 30, 1727, and the Sarai who died Oct. 22, 1727, his wife.¹ We assume that his son Thomas is the man mentioned on the tax list, though why only one should be given when both were apparently residing in the town is something we cannot explain.

JOSEPH HARTSHORN, son of Thomas the pioneer, married Rachel Morse of Sherborn May 17, 1709.² He died at Walpole Dec. 22, 1758 and she Nov. 14, 1769.³ They had several children, of whom the oldest was Joseph, Jr., born March 12, 1709-10,⁴ who married Hannah Foster at Walpole in 1731. They had many children.

THOMAS HARTSHORN, brother of Joseph, married Elizabeth ———? The birth of a son, Thomas, is recorded at Dedham, Aug. 30, 1720.⁵ and they had several children born afterwards in Walpole. The Thomas who died Sept. 5, 1773, presumably was the elder. There is no record of the death of his wife, Elizabeth.

WILLIAM JENKS seems to have spent only three or four years in the town and his name does not appear in the Vital Records. He was presumably one of the family of the name promi-

¹ Walpole Vital Rec.

² Ded. Vit. Red., 247.

³ Walpole Vital Rec.

⁴ Ded. Vital Rec., 38.

⁵ Ded. Vital Rec., 46.

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nent in Rhode Island, where Joseph Jenks, son of William Jenks of Lynn, was an Assistant in the Providence Government.

SAMUEL KINGSBURY was a grandson of Joseph Kingsbury who settled in Dedham and died there in 1676. Samuel's father was Eleazer, born in Dedham on May 17, 1645. He married on October 30, 1676, Esther, daughter of Samuel Jackson of England. He purchased a farm on Dedham Plains, afterwards part of Walpole. Samuel, son of Eleazer, was born November 4, 1690. He married Joanna Guild of Wrentham in 1715 and died in Walpole in 1744.¹

JOHN MARSH was a grandson of John Marsh who came from England and was a resident of Boston in 1671 and 1672. He married a Sarah ———? and had a son born in Boston Feb. 3, 1671. The latter married Ann Thurogood on March 2, 1692-3, and they had a son John, born Aug. 2, 1696. This was the John Marsh of Walpole who, in 1719, married Martha Hartshorn of Dedham.²

MORSE. All the Morses mentioned on the tax list were related. Ezra, Sr., the most prominent of the lot, was father of Ezra, Jr., and a second cousin (once removed) to Daniel and also a second cousin to Timothy, Jedediah

¹ Kingsbury, F. J. *Genealogy of the descendants of Henry Kingsbury of Ipswich and Haverhill.* Hartford, 1905.

² Marsh, D. W. *Marsh Genealogy.* Amherst, 1886; Savage, James. *Genealogical Dict.* Boston, 1861.

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and John. These last three were brothers, and uncles of Josiah Morse.

The Morses were descended from Samuel Morse of Dedham, England, who came to America in the ship "Increase," Robert Lea, Master, and settled in Watertown. He was one of the twelve original proprietors of the town of Dedham, was the third man chosen to the important office of Townsman, afterwards called Selectman, in that place, and was admitted to the church there on May 30, 1641. Samuel Morse was born in 1587 and died in 1654.

EZRA MORSE and EZRA, JR., were descended from John, son of Samuel. John, born in 1611, had a son Ezra, born 1643, who was in turn the father of Ezra of Walpole. Ezra of Walpole was born January 28, 1671, married a Mary ———? and died October 17, 1760. Ezra, Jr., was born November 12, 1694, and died December 23, 1789.

TIMOTHY, JEDEDIAH, probably JOHN, and also JOSIAH, were all descended from Joseph, son of Samuel, who was born in 1615 and appears to have been the only son who came to America at the same time as his parents. Joseph resided first at Watertown, but came to settle at Dedham. He married Hannah Phillips, and of this marriage was born a son Jeremiah, in 1651. Jeremiah, who resided in Dorchester

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and Medfield, married Elizabeth Hammat. He died in 1716. The children of Jeremiah and Elizabeth included Timothy, Jedediah, John, who are on the tax list, and Jeremiah (born 1679, died 1717), who was the father of Josiah.

TIMOTHY MORSE was born December 27, 1687, and resided in Dedham, Stoughton and Walpole. He married, first, Mehitable Robbins, on October 4, 1715, and, second, Margaret Brintnall. He died May 19, 1765.

JEDEDIAH MORSE was born in 1700 and married Hannah Fisher, November 22, 1726. He died April 1, 1780.

JOHN MORSE, probably that John who was a younger brother of Jedediah and Timothy, was born in 1704. He resided in Wrentham most of his life.

JOSIAH MORSE, nephew of these three brothers, was a son of Jeremiah, who resided in Medfield, Medway and Oxford, and Mehetable Cheney, whom Jeremiah married November 19, 1700. Jeremiah died at Oxford, Mass., October 10, 1717, and his wife on October 4, 1727. Their son Josiah was born at Medfield July 1, 1701, and removed to what is now Walpole. He married Mary Robbins on December 26, 1727, and died May 2, 1775.

DANIEL MORSE, the remaining member of the Morse family to be considered, was descended from Daniel Morse of Dedham, another

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son of the original immigrant Samuel. This first Daniel (born 1613) had a son Daniel (married Elizabeth Clark Barbour of Dedham, and died Sept. 29, 1702). The second Daniel also had a son Daniel, who was born in Dedham July 10, 1672. This third Daniel, father of Daniel of Walpole, settled in Sherburn. He married Susannah Holbrook, who died in 1713. He died at Sherborn, April 4, 1719. Daniel of Walpole was born Nov. 2, 1699, and married first Esther ———? and second, Mary Bullard, on Aug. 26, 1726.¹

JOSEPH PARKER was the grandson of Deacon Thomas Parker who came to this country from England in the "Susan and Ellen" in 1635 at the age of 30 years. He first went to Lynn and was made freeman there in 1637. He afterwards moved to Reading, Mass., and lived in the easterly part of the town. He was a selectman, and died in 1683, aged 78. Joseph Parker was born in Reading, November 23, 1688, and married April 6, 1711, Elizabeth, daughter of Jonathan Eaton. He died Feb. 2, 1752. His father was Thomas, son of Deacon Thomas and his wife Deborah, ———? ²

ELEAZER PATRIDGE was a grandson of John Patridge, who went from Dedham to Medfield

¹ Morse, J. H., compiler. Morse Genealogy. New York, 1903.

² Vital Records of Reading, Massachusetts, to the year 1850. Boston, 1912; Eaton, L. Genealogical History of the Town of Reading. Boston, 1874.

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in 1653. John had a son Eleazer who was the father of Eleazer of Walpole. He resided in Medfield where he purchased a tract of land in Bellingham. For more than a century it was called Patridgetown, and some of the older inhabitants of Medfield may still know it by that name.

Eleazer, son of Eleazer, was born in Medfield on March 7, 1673, and settled later in that part of Dedham which in 1724 became Walpole. Three of his children were born in Dedham and the three youngest in Walpole. He died on Oct. 13, 1776.¹

WILLIAM PARTRIDGE or PATRIDGE, was a son of William Patridge, brother of the above mentioned John. William, the elder, lived on North Street, and married in 1654 Sarah Price, who died in 1656, and secondly, in the same year, Sarah Colburn. He died in 1692. His son William—the William of Walpole—was born in Medfield in 1669. He married first Hannah Fisher, who died in 1726, and secondly Militiah, probably the widow of Timothy Hamant. William Partridge died in 1750.²

SAMUEL PETTY, PETTEE, PITY or PETY, was of the third generation of this family in America. His grandfather, William Petty, settled in Wey-

¹ Patridge, George H. Patridge Genealogy. Boston, 1894; Suffolk Probate Records, LXXV, 161.

² Tilden, W. S. History of Medfield. Boston, 1887.

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mouth, Massachusetts, in 1638. "William Pitty" was a prominent citizen in Weymouth and as early as 1643 was chosen selectman and served in that capacity until 1661. An early grant of 10 acres was made to him on the east neck of Weymouth. In 1651 and again in 1663 he received lots of land in that town. The Samuel Petty of Walpole was born in Weymouth on October 24, 1685. No mention of his wife's name is given. He settled with his grandson and father in what afterwards became Walpole,¹ where his taxable holdings were above the average.

WILLIAM, EZEKIEL and EBENEZER ROBINS or ROBBINS were sons of William Robins the pioneer, who died in Walpole, August 18, 1725. The ancestry and birthplace of William Robins is not known, the earliest record being that of his marriage to Priscilla Going on July 2, 1680.² In Eaton's "History of Reading" it says he married Priscilla James, and probably removed to Boston. In the list of Early Settlers of Reading he is mentioned and also in a list of Freeman, dated April 18, 1691.³ Robins served in King Philip's War, and removed from Reading to that part of Dedham now Walpole about 1691 or 1692.

¹ Morse, Abner. A genealogical register of the descendants of Several Ancient Puritans. Vol. 2. Boston, 1859.

² Vital Rec. Reading.

³ Eaton, Lilley. "History of Reading."

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WILLIAM ROBBINS of the tax list, son of the pioneer was born in Reading in 1681. He came with his father to Dedham and married Hannah Clap in 1703, He died in Walpole, Jan. 7, 1769 and she May 10, 1761.¹

EBENEZER ROBBINS, second son of the pioneer, was born in present Walpole territory May 19, 1691.² He was married to Mary Fales on Jan. 12, 1719–20.³ She died June 12, 1729. Ebenezer married Experience Holmes on Oct. 10, 1729. He died July 6, 1762.

EZEKIEL ROBBINS, youngest of the three brothers, was born in Dedham, Feb. 26, 1793–4 and married Mary Clap on June 7, 1821.⁴ He died Sept. 15, 1772 and she in 1784.

DANIEL SANDERS. The only genealogical record of a Daniel Sanders⁵ is of one whose father was Christopher Sanders, who was born in England on October 27, 1628. He came to America and settled in Windsor, Connecticut, later in Rehoboth, Mass. It is said that he was not a successful tradesman and that he moved about from place to place.

He had a son Daniel born in Winslow, Ct., on October 27, 1678.⁶ He married at Medfield⁷

¹ Ded. Hist. Register, 1897.

² Dedham Vital Rec., 23.

³ Ded. Vital Rec., 43.

⁴ Ded. Vital Rec., 26, 47.

⁵ N. E. Historic and Gen. Reg., IV, 182; Savage. Gen. Dict.

⁶ N. E. Historic and Gen. Reg., V, 364.

⁷ Tilden, W. S. History of the Town of Medfield. Boston, 1887.

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on September 12, 1715, Sarah Metcalf. In the Walpole Records there is recorded the marriage of Michael Sanders and Azubal Clarke; the records say he was the son of Daniel and Sarah Sanders. It is said that before Daniel and Sarah Metcalf married they lived in Sturbridge.¹ This Daniel seems to have been the Walpole Sanders.

SAMUEL SHEERS, mentioned in the Walpole first tax list, was a grandson of Samuel who resided in Dedham and married, first, Anne Grosse² of Boston. She died March 3, 1659. He married, secondly, Mary Peacock on July 29, 1663. A son, Samuel, was born at Dedham September 3, 1656, and married Elizabeth Heath of Roxbury, at Wrentham, on October 27, 1685.³ He died on August 11, 1709, at Wrentham. They had a son Samuel who lived in Walpole and married Mehitable Morse on October 26, 1725. He lived for some time in this town and in the records are recorded the births of his children.

JAMES SMITH. In the Dedham Historical Register, Vol. 14, p. 130, appears this query: "Smith. Wanted the date of birth of Lieut. James Smith, who married Hannah Boyden on July 25, 1728; also the names of his parents.

¹ Sturbridge Vital Records.

² Savage Genealogical Dictionary, IV, 67; Dedham Records.

³ Wrentham Records; N. E. Hist. and Gen. Reg., XI, 200.



THE MOSES SMITH HOUSE, Cedar Street, Walpole (about 1750)

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Where his war record can be found?"¹ Apparently nobody has yet discovered the place of his birth or his parents' names.

There was a James Smith born at Reading in 1690,² but this James married Abigail ——? and Lieut. James of Walpole married Hannah Boyden on July 25, 1728. We know they had a family, for in the Walpole records births of four sons and four daughters are recorded.

His father-in-law was Captain John Boyden.³ His widow, Hannah, died at Walpole, July 12, 1759, and he died there on Mar. 29, 1755. There is a monument in the old cemetery erected "In memory of Mr. James Smith who died Mar. 29, 1755 ae 49."⁴ Lieut. James Smith had a son James who died in action at Crown Point, Sept. 7, 1756.

EBENEZER TURNER was a grandson of John Turner, who settled in Medfield and was made a freeman in 1649.⁵ John married Deborah ——? ⁶ and had nine children, all born in Medfield. She died Sept. 18, 1676 and John on October 6, 1705.

Their eldest son John, father of Ebenezer,

¹ Dedham Historical Register, XIV, 130.

² Eaton. History of Reading, 113.

³ Boyden Genealogy. 1901.

⁴ Dedham Historical Register, XIII, 34.

⁵ Savage. Gen. Dictionary.

⁶ N. E. Hist. and Gen. Reg., VII, 185.

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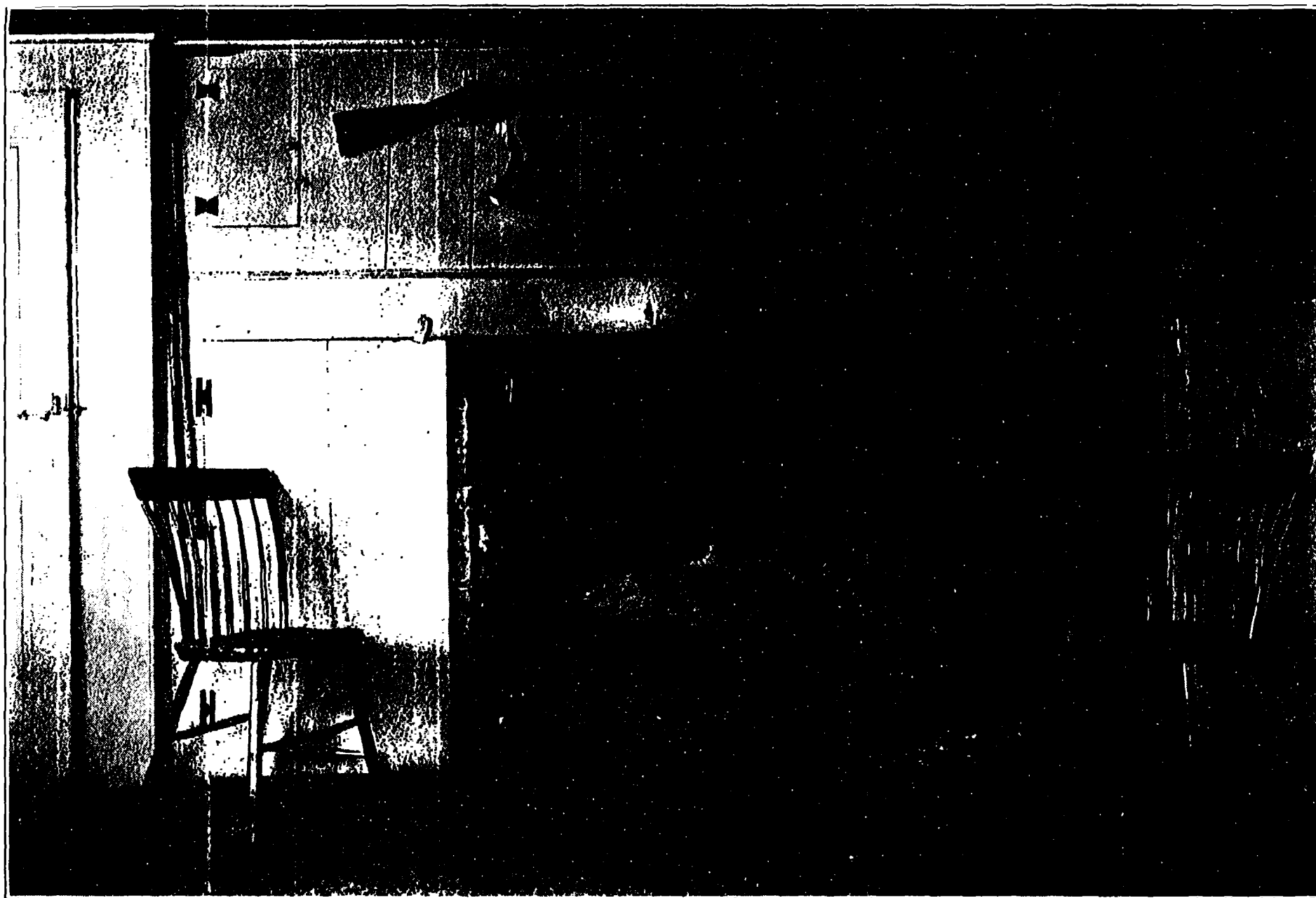
was born March 1, 1651 and married Sarah Adams at Medfield on January 10, 1677-8. He died Feb. 7, 1709-10 and she on Jan. 18, 1746-7.

Their son Ebenezer was born at Medfield, November 24, 1693. He married Esther Clark in what is now Walpole, Jan 23, 1715-16. They had 10 children. Turner was a member of Capt. Thomas Champlin's company at the Siege of Louisburg in 1745.¹ He died in Walpole May 6, 1759, and his wife on Dec. 21, 1774.

NEHEMIAH WARD² was born at Newton on July 20, 1704. His father was Jonathan, who was born May 22, 1674, married Abigail Hall on December 31, 1700, and died at Newton, July 26, 1723, aged 49 years. His widow married, secondly, John Woodward, of Canterbury, N. H., on March 27, 1732. Nehemiah was the third child. Nehemiah's grandfather was John Ward, who was born in England in 1631. He came to America and settled in Sudbury with his father, William Ward, the original settler at Sudbury, in 1639. John married Hannah Jackson of Cambridge, then called Newtown, about 1650. His dwelling was constructed for and used as a garrison prior to and at the time

¹ N. E. Hist. and Gen. Reg., XXV, 267.

² Ward, William. Ward Family, descendants of William Ward. Boston, 1851.



FIREPLACE IN THE OLD MOSES SMITH HOUSE, Cedar Street, Walpole. Now occupied by T. P. Chandler

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of King Philip's War in 1675-6. He died at Newton in 1708, aged 82 years.

BERIAH WARE was a grandson of Robert Ware, who came from England sometime before the autumn of 1642. The earliest record in any form occurs on the Dedham records in November 25, 1642, when "Robert Ware is Admitted to the purchase of Thomas Eames his housse lott and three acres of land." This house lot was probably at or near Ware's Causeway. Robert Ware had a son Nathaniel who was born on October 7, 1648, and died at Wrentham on September 24, 1724. He had a son, Beriah, who was listed in Walpole's first tax list. Beriah died on February 17, 1756, at Wrentham.¹

ROBERT WORSLEY has thus far refused to yield any information about himself to the investigator. The Walpole records tell of the marriage of a Robert Worsley to Sarah Guild, October 10, 1749, but this is doubtless a son of Robert of the tax list. Robert Worsley died in Walpole Nov. 29, 1750; the children of Robert and Sarah were born after that date. The family name disappears from the Walpole records after 1778. It is not unlikely that Worsley was in some way connected with the famous Mather family of Dorchester and Boston. Rev. Richard Mather of Dorchester, father of the

¹ E. F. Ware, compiler. Ware Genealogy. Boston, 1901.

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celebrated Increase Mather, left remembrances in his will to the “children of my sister, Ellen Worsley.”¹ The Worsley’s are further mentioned in connection with the Mather family.²

¹ N. E. Hist. and Gen. Register, XX, 251.

² N. E. Hist. and Gen. Register, XLIX, 507-508; XLVII, 183.

CHAPTER SIX

MEETING HOUSE AND MINISTER

THOUGH at the setting off of Walpole the theocratic government founded by the Puritans no longer flourished in its pristine strength, minister and meeting house still remained the centres around which the life of the community revolved. Perhaps no more conclusive evidence of this can be offered than the fact that nearly all the new towns set off from the parent communities, up to and including the erecting of Walpole, had put forward as chief reason for independent existence their distance from the old meeting house and the necessity of a new one nearer at hand.

In the case of Walpole the chief command placed upon the settlers by the General Court was that they “erect and finish a suitable house for the publick worship of God” within 18 months, and settle a “learned, orthodox minister of good conversation” as soon as possible.¹ This was the first great business of the town; and though we find the yellow pages of the records strewn with solemn votes to “let the Swine go att large this year” and careful note of the

¹ Mass. Acts and Resolves, II, 342.

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elections of hog reeves, fence viewers, pound keepers and all the others that go to make up the pomp and panoply of township, these were trivialities in the scheme of things which these humble dwellers in the valley of the Neponset strove to work out for themselves.

As it was the meeting house that seems to have caused dissension even before the town was made, so it was perhaps the same meeting house that stirred violent political feeling in the earliest days of the town's history. On the very day in which the erection of the town was formally proclaimed the first meeting of the townspeople was held, presumably in one of the dwellings near the old sawmill. Ebenezer Fales was chosen Moderator, Samuel Kingsbury, Joshua Clap and Ezra Morse, Selectmen, and John Hall, Constable. Kingsbury was also to serve as Town Clerk.¹ These were merely stopgap officials, who were to keep things going until spring, when Walpole, in all her newborn glory, should come into annual town meeting and elect a whole battery of officers, as properly befitted her.

On that occasion the old division showed itself; and though all the dignitaries from Moderator to Hog Reeve were chosen with due ceremony (March 8, 1725)² when it came time to swear them into office some refused to take

¹ Town Rec., I, 1.

² Ibid.

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the oath. The upshot was that the townspeople came to a special meeting March 30, when the legality of the election was questioned. As a possible solution it was proposed that all the officers previously chosen be confirmed by "Houlding up the hand." But when the count was taken, it was discovered that a majority did not obtain, and a new election was held. Ezra Morse and Joshua Clap, previously elected Selectmen, were left out in the cold, and Peter Fales, Sr., who had been named Tithing-man at the first election, and Thomas Clap, who had been named Constable, were elected Selectmen in their places. Samuel Kingsbury, Ebenezer Fales and Joseph Hartshorn completed the Board—five men to run a town whose inhabitants were so few that its very existence had hung in the balance before the General Court.

Now, it is not improbable that the meeting house was back of this row. Perhaps Ezra Morse was bucking up again, and suggesting that a new site be found—one more convenient to North Walpole. But if such was the plan, it was smashed by the refusal of the people to return Morse to office; and when the question was put, at this same meeting of March 30, that the town "Raise money to build a meeting house upon the Place prefixt by the Generall Court which is Neer to Thomas Claps," the vote was in the affirmative. It was decided

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then and there that this meeting house of theirs, for which they had so long battled, should be "40 foot Long and 35 foot Wide."

The story of the building of that meeting house is an epic, filled with humor and pathos. The people meet again in May, wondering if they haven't perhaps tackled something just a bit too big for them. We can picture them debating about that meeting house; and they conclude that if they make it only "26 foot Long & 30 foot wide & 18 foot stud" it will be plenty large enough. Then they make an initial appropriation for its erection—£50, to be apportioned among the people. "Inhabitants of the Town that Inclind" might work out their tax by labor on the meeting house, the allowance being "3 shillings and Six Pence a Day for a man and Seven shillings a Day for a man and Teame."

All this was so bravely begun. But it was to be years—not the 18 months stipulated by the General Court—before that meeting house was finally finished; many, many years, with heart-breaking discouragements and trials to be encountered before the end was reached.

The size of the meeting house still bothered them in 1726. They wanted to make it worth the while, to make it something that would be a real pride to them. And so they changed their minds once again and voted to have it "2 foot

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Longer and 2 foot Wider” than previously determined upon. This brings it closer to their first dream.

Meanwhile another problem has arisen. They must get a minister to preach to them. And so, in October, 1725, they decided to “Maintain Preaching among us for four months beginning about the middle of November till the middle of March,” and they planned to pay the bills by “free Contribution.” Joshua Clap, Joshua Fisher and William Robins were appointed to get a minister.

They brought in Joseph Belcher, a young man who had graduated in 1723 from Harvard, and he preached to the little congregation—a congregation so small that it could gather comfortably for service in the more commodious homes. When spring came, and with it Mr. Belcher’s term drew to a close, it was decided to keep him with them permanently if possible—to have him “Preach the Gospel & Settle In the Work of the ministry Among us.” This step was taken after consultation with the ministers of the neighboring towns.

As an inducement for him to come, they offered him £100 as a “settlement,” a sort of bonus, as was a custom of the times, half to be paid to him when he should be ordained, and half the following year. And his salary was to be £50 for the first three years, and then after

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that £60. In addition he was to be given all the "Loose money of the Neighboring Inhabitants & Straingers Money that may be contributed." It was a handsome offer for such a small community; but Mr. Belcher had a convincing way about him.

Then the offer is increased. Rev. Mr. Belcher must have pleased them. They do not insist upon the matter of ordination. They offer him half the £100 settlement money when he accepts, and half the next year. And they will give him £60 the third year, £70 the fourth, £80 the fifth, and then "when there Comes to be the Number of fifty-five Families Ninety Pounds a year." On top of that they would "find him Fire wood when he Comes to Need it."

But it all came to naught for the time being; and if they could have seen the future, they would have been content to let it lie that way. But no, it was decided "that Mr. Belcher should Continue with us to Preach the Gospel," even though not regularly "settled." As late as February, 1728, "Setling mr belcher" is a topic for discussion in meetings. He is still preaching to them, for Joshua Clap is paid 15 shillings for "Boarding ye Minister." And finally, in the spring of that year, the town voted to have Mr. Belcher settle with them as their regular minister.

If the worthy gentleman's answer to this

at a Meeting of the Church on Monday 16th 1728 and I have since in some
Belcher in the work of the Ministry according to the call that I have received
I am called and I feel in the affirmative.

The answer in Belcher's love to the call is as followeth ~
Walpole Nov 1728 To the Inhabitants of Walpole Sir
I desire to be excusable of the Importance of the Work and
I have so kindly invited me among you and
I have so much to do that it is an affair which requires great Deliberation
and much thought and who I feel is sufficient for such a
I have taken the call which I received from you to settle
in the work of the Ministry among you into serious Consideration
and I have I have endeavored to deliberate thereupon with solemnity
and a Religion and I hope and trust I have had the Divine De-
monstration of the presence of God together with the Council and Advice of
wise and wise Judges with respect to my Proceeding in the Weighty
affair before me I have endeavored to consider and take notice of the Pro-
spect in your Electing and Calling me to settle in the work of the Mi-
nistry among you and in your knowing the Call of God I am
Persuaded that some Providence shall and I judge it is
wherein I am fully accepting your call to settle in the work of the
Ministry among you my answer thereto is in the affirmative in that I
will with gladness and cheerfulness give up myself to the Service of
God among you I am ready to do all that I can to promote
the Gospel and the Kingdom of God hereafter in your Land and
and I encourage you to do so and to be speaking your Testimony
in private and private prayers to God for his gracious assistance
Blessing and Direction in the important affair before us I feel
myself your servant and I feel my Duty and Love Joseph Belcher

There is something relating to Mr Belcher's call and to the
Walpole Church of 1728 The May Bertha that I observe that the
Inhabitants of Walpole to obtain by Purchase the Lands Long since
belonging to the Church of Decham Express in it call no further
than for Bond it may be Relating that and in Testimony of
my Love Joseph Belcher

COPY OF ANSWER TO CALL AS FIRST PASTOR OF CHURCH IN
WALPOLE BY JOSEPH BELCHER

MEETING HOUSE AND MINISTER

offer, which may be found recorded on the town books, is a fair sample of his loquacity, it speaks ill for the judgment of the congregation. Yet there is this much to be said, that his meaning is clear enough—which is more than one can say for many a sermon of his day.

“I am Persuaded Thatt divine Providence Calls and Oblidges me to an acceptance” is the tenor of it all.¹

This ministry, so auspiciously begun, lasted only a year. Then we find the Selectmen calling a town meeting to deal “consarning dismissing of raverand Mr. Joseph belcher from being our ministar.”²

Just what the trouble was we don't know. Perhaps the young preacher objected to holding services in a half-furnished meeting house. Indeed, it isn't certain that the meeting house was in condition to be used at all. More likely his pay was not forthcoming, for the matter of paying “the ravarnd mr belcher the fifty pounds of the sartlemint mony granted to him in his coll with the fifti pounds salary” is one of the matters the town discussed.³ Mr. Belcher demonstrated later in life that he was not at all backward about gathering money due to him, and otherwise.⁴

¹ All the preceding details may be found in the early pages of the Town Records.

² Town Rec., I, 21.

³ Ibid.

⁴ Chaffin, 94 et seq.

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Possibly the young clergyman may have shown at that early stage of his career some of the peculiarities that marked his course not so many years later. It is a well marked tradition at Easton, where he became pastor in 1731, that he would enter the pulpit with his pockets stuffed with sermons and deliver them, one after another, with great gusto, regardless of the fact that his congregation had early departed for home.¹ He soon after abandoned the ministry.

But whatever the cause, Walpole, on May 5, 1729, voted his dismissal—then spent the following summer trying to decide about getting a new minister to labor among its people.²

Some idea of the size of the town and congregation at this period may be obtained from a vote taken in October, 1729, when Phillips Payson received 30 votes for minister and Joseph Baxter, Jr., another candidate, 7 votes.³ Only a year earlier, 1728, a tax apportionment made by the Provincial treasurer placed the Walpole valuation at £12.5.4., only the towns of Uxbridge, Holliston and Sunderland being rated lower.⁴

Yet, in spite of its humble station the town voted to offer Mr. Payson a settlement of £100, and a salary of £100 a year.⁵ Payson, a Dor-

¹ Chaffin, 98-99.

² Town Rec., I, 22, 23.

³ Ibid., I, 24.

⁴ Mass. Arch., CXXIII, 370.

⁵ Town Rec., I, 24.

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chester man and graduate of Harvard in 1724, was at this time 25 years old. He considered the offer, and “upon a close applicasion for heaven’s direcksion,” decided to accept provided “that you will ingage to supply me with what wood I shall want and that it be brot to the plase where I shall live in the towne of Wolpole, and sutabele for the fire or fires that I shall have on Occasion for from time to time, to be about fower feet in Length so longe as I shall continue to bee your menster. . . .”¹

The preliminaries settled, Rev. Mr. Payson began his preaching some time in the fall of 1729. Up to this time there had been no distinct church society as apart from the town, but on July 2, 1730, the church was gathered with 10 members—Ebenezer Fales, Samuel Kingsbury, Thomas Clap, Ebenezer Robbins, James Bardens, Eleazer Partridge, Peter Fales, Joseph Carryl, Moses Chamberlain and Joseph Smith.² This came as a preliminary to the ordination of Mr. Payson in the following September, which was carried out with all due ceremony, including “entertainment” of the visiting clergy and other participants at the house of Deacon Fales.³

¹ Town Rec., 27. The spelling, I trust, is that of the Town Clerk, not Payson.

² A Service Commemorating, etc. Note. The early records of the society have been misplaced within a few years.

³ Town Rec., I, 29.

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Payson, whose ministry in Walpole spanned nearly half a century, became truly one of the people among whom he came to labor, and was truly beloved by them. His children were born and reared in the town. And his ashes rest now in the little burying place beside those of the early settlers.¹

His popularity is attested on page after page of the town records, telling of his activities in town affairs. His discourses, we are assured, proved "very affecting to many of his People when in the hearing of them." Two of these sermons they desired to be printed "for Benefit of others, as well as for their own Good, and the good of their Children"; but we must confess that, on examining them,² no painful sense of loss at not having heard them surged forth in our soul.

The prospect that greeted the young minister on his coming was not a brilliant one. Not only was the meeting house probably inferior in construction to some of our modern barns, but it was still far from finished. It was not until the spring of 1738 that the work of building pews was really under way, and not until the following November that a committee was named to "seat the Meeting house,"³ that is,

¹ Address on Sir Robert Walpole, etc.

² Payson's Sermons.

³ Town Rec., I, 61.

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allot the pews and benches to the various church members.

Meanwhile the parsonage had been established. Back in 1726, before the coming of Joseph Belcher, the matter of finding a suitable residence for the minister had come up.¹ One of the venerable founders of the town, Peter Fales, Sr., had passed away (August 10, 1725).² His wife Abigail, a daughter of the first William Robins, survived him;³ and from her, in 1727, Ebenezer Fales and Thomas Clap purchased the old homestead with a view to using it as a parsonage.⁴ The Widow Abigail, however, reserved her rights in the property;⁵ and it is possible that both Rev. Mr. Belcher and Phillips Payson boarded with her. The estate was on the west side of Main Street, at Walpole Centre, its broad acres extending back to the river. The commodious house, which stood on the lot adjoining the Bradford Lewis homestead on the north, had been built probably in 1690.⁶

Whatever the exact arrangement was, anything approaching a makeshift would no longer suffice, for the young minister had turned his eyes upon a fair daughter of another town, and was dreaming dreams of his own nest. In 1732 he purchased this parsonage from Messrs. Fales

¹ Town Rec., I, 9.

² Town Rec., I, 2; also Vital Rec.

³ Fales Genealogy, 26, 27.

⁴ Lewis, 90.

⁵ Address on Sir Robert Walpole.

⁶ Lewis, opp. p. 13.

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and Clap,¹ the Widow Fales probably having died, though the date of her passing is not known.² To this home, long since gone, Payson brought Ann Swift, daughter of Rev. John Swift of Framingham, as his bride in 1733. Their first child, a son named after the father, achieved prominence in later life as the minister at Chelsea.

Now that the minister had taken unto himself a wife, the question of finances became vital. Unmarried, he might manage to scrape along as best he could on such part of his salary as could be gathered. But married, no such hit or miss proceedings could stand. And so when the annual meeting of 1734 came around, the town decided that "There Should be a contribution on Saboth Days and yt what money comes in writ upon shall be for and towerds Mr. Paysons salery and the loose money to be for him as an over plus." It was explained that those who "shall so write on their Money," should have their contributions credited to them as taxes. "Deacon Ebenezer Fales to keep an Acompt and Hold the Box."³

In 1739 the question of title to the land on which the meeting house stood came up for settlement. The site selected by the committee of the General Court was within the bounds of the present Common, at or near the drinking

¹ Address on Sir Robert Walpole. ² Fales Genealogy, 26, 27.

³ Town Rec., I, 47.

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fountain, and the house, according to one tradition, faced the northwest.¹

Without pretending to have made any exhaustive study of this point, which is one for the antiquary rather than the historian, I am of an opinion that the contemporary evidence points rather to a meeting house broader than it was deep (after the fashion of the famous Old Brick in Boston and other meeting houses of the period) with its front to the south or southeast, and its longest diameter southwest and northeast. For instance, it is decided (June 30, 1738) that the pews shall be "Six on the Southeasterly side of the house and three att the southwest end and three at the North-east End. . . ." ² The pulpit, I assume, was at the northwest side of the house, with "two Pews Made att ye Town's Charge to be for the Towns use on the Northeasterly end of the Pulpit." ³ When pew allotments were made Thomas Clap chose that "on ye Right hand Next ye Great doars" and Deacon Fales "on the Left hand Next the Great Doors. . . ." ⁴ Now I assume that the Great Doors were on the broad front of the meeting house, which, in my scheme, would place them at the southeasterly side, opposite the pulpit. But were they there? Let us see.

¹ A Service Commemorating, etc., 6, 7. ² Lewis, 89.

³ Town Rec., I, 61.

⁴ Ibid., I, 60.

⁵ Ibid., I, 61.

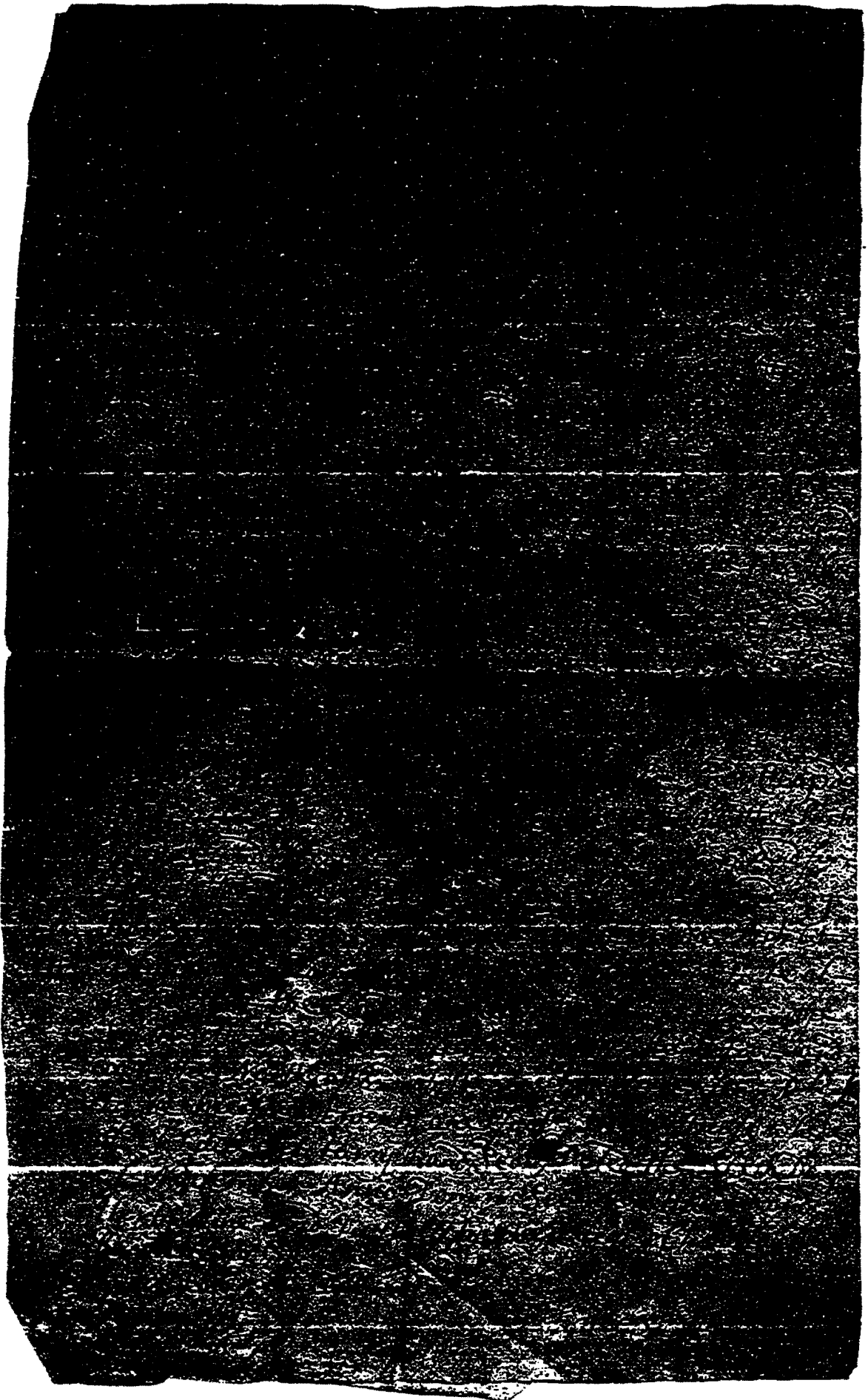
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When the matter of title to the meeting house lot came up, Thomas Clap (who had agreed before the town was set off to give the land) ¹ made an agreement, April 4, 1739, and gave a bond of £500 to give "all ye land without his fence on each side of sd meeting house" so long as it was used for church purposes, with the proviso that the town grant to him "ye next pue to ye Southerly Door of sd meeting house on ye Right hand of said Door for his and his familys use. . . ." ² or pay him £10. This pew at the right of the "Southerly Door" is clearly, I believe, identical with that "on ye Right hand Next ye Great doars," which he had chosen for himself a year before. And as it is difficult to imagine the Great Doors of a meeting house as side doors, we will, I believe, on future investigation, definitely place this first little meeting house with its broad front to the morning sun.

Within, the space next the walls at the front and sides was occupied by the pews, privately built and, as was the practice, of such design as the owners chose—each boxed in with walls of various heights, with floors perhaps higher than the meeting house floor, so that, to enter, it was necessary to ascend a step or two and pass in through a gate. Sometimes the walls of these old box pews were so high that the occupants could not be seen when seated, a most con-

¹ Ante 59.

² Town Rec., I, 67.



COPY DEED OF LAND FOR FIRST CHURCH BY
THOMAS CLAP

MEETING HOUSE AND MINISTER

venient thing in days when the dryness of sermons was exceeded only by their length, and when a nap now and again served to make the ordeal of "tending meetin' " a less fearful thing than wakefulness would render it. Only the crudest of benches served the less fortunate members of the congregation.¹

Above the pews, perhaps only at the front, was a gallery, one part for the men, the other for the women. Or, instead of this, there may have been two galleries, one at each end. When in 1753 it was found necessary "to make more Room in the meeting house to make it more conuenient for sitting therein" it was "preposed" to build "one Pew oue the Mens stairs and a Nother ouer the women stairs and a Nother at the foot of the womens stairs."² But it was later decided that the better thing would be to build "another Tear of Gallerys."³

Thus, with many a problem met and solved, the meeting house was finally whipped into shape, and the wherewithal for fuel and food was provided for the minister and the various little Paysons that came in due course to brighten up the parsonage.

¹ Sabbath in Puritan N. E., 33 et seq.

² Town Rec., I, 142.

³ Town Rec., 145.

CHAPTER SEVEN

THE ACADIANS

IN the first 16 years of Walpole's life as a town, 1724 to 1740, there were many other things besides the building of the meeting house to take the time and attention of the people. There were schools to be established, as the charter required. There were roads to be laid out, boundary matters to be adjusted, and various problems, such as the care of the town's poor, to be acted upon, some of which will come in for mention elsewhere in this narrative.

Those years of peaceful development now were come to an end. In October, 1739, with the outbreak of a commercial war between England and Spain (a war entered upon by Sir Robert Walpole against his best judgment),¹ Massachusetts was called upon to send an expedition against Spanish America, which sailed away and met with disaster in the Caribbean. Whether Walpole men were in that ill-fated affair further investigations may show; but to judge from two sermons "Occasion'd by the present War with Spain, and other Judgements," preached in the Walpole meeting house

¹ Ewald, 335 et seq.

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by Rev. Phillips Payson, they probably were. In giving to his congregation the consoling information that they might expect "as distressing and destroying Judgments as ever New-England felt," he demanded of them that they remember "How many of our Friends and Relations are called forth to Battle; and some fallen Prey to the Sword of their Enemy, and others shut up in their Hands, and have those that hate them to rule over them. . . ." ¹ This of course may have been purely rhetorical, with no special reference to Walpole soldiers.

Though fortunately of brief duration, the Spanish War proved to be a forerunner of other wars which, in turn, led directly to the Revolution. The development of political affairs in Europe brought England and France once again into hostile postures; and in 1744, with the peace-loving Robert Walpole out of power,² a 30-year truce between these traditional enemies was brought to an end.

In Europe the struggle that followed was called The War of Austrian Succession. In America, because of the activities of Gov. William Shirley of Massachusetts, it is sometimes spoken of as Shirley's War. Walpole men participated³ in an expedition which sailed from Boston in 1745 and, by an amazing stroke

¹ Payson Sermons, 21, 47, 28.

² Palfrey, V, 58.

³ Ante, pp. 70, 88.

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of fortune, managed to capture the French fortress of Louisburg, on Cape Breton Island. We know that at least two Walpole residents were among the troops sent down to garrison the frontier forts in Maine in the following year.

In the fall of 1747 Timothy Morse, one of the founders of Walpole, wrote to Governor Shirley telling that his son Elisha had been impressed in April, 1746, "to go down to the Eastern parts of this Province under the command of Capt. Jordan," that the boy was then stationed at Brunswick and "is very Desirous with Your Excellencys leave to Return Home. . . ." The elder Morse added that his own circumstances were such as to "Call for the Assistance of his said Son." ¹

Shortly afterwards William Robins sent in a similar petition in behalf of his son Daniel, who had been impressed in July, 1746, and was "now at Georges Fort so Called." ² Georges Fort was at Brunswick,³ so the two Walpole boys were companions in exile. We assume that Elisha Morse was in due course sent home. But young Robins was detained. And a year later, Sept. 7, 1748, we find Gov. Shirley writing down to Brunswick to find out what the trouble is.

He informs the commander, Capt. Jabez

¹ Mass. Arch., LXXII, 757.

² Mass. Arch., LXXII, 757.

³ Sylvester, III, 301.

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Bradbury, that it had been “represented to me that Daniel Robins, a Soldier in your Garrison has been in the Service for above two Years, & that an other Man who was impressed to serve in his [place] deserted before coming to yr Fort. . . .” He goes on to say that he understands that a youth of rather tender years but sturdy frame, had offered himself as a recruit with his father’s permission. Shirley ordered that the boy be accepted, and Robins dismissed to return home.¹

Though the signing of the Peace of Aix-la-Chapelle, in October, 1748, and the attendant restoration of Louisburg to France in exchange for valuable English trading posts she had taken in India, theoretically brought the struggle to a close, it did not in fact do so.² The Indians, once worked up to fighting pitch, could not be subdued by any paper agreement, and their enmity was further perpetuated by a boundary dispute of long standing which this peace treaty and subsequent boundary conferences failed to settle. Eventually things did quiet down, but only for a brief period. By 1754, though England and France were still nominally at peace, conflicting interests in the American fur trade, emphasized by the rapid expansion of French trading posts along the very indefinite west border of the English colonies, brought

¹ Mass. Arch., LXIII, 198.

² Palfrey, V, 91, 110.

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on armed conflict in America and presaged a greater impending struggle.¹

New England's answer to the border troubles was the immediate garrisoning of Nova Scotia. This step led in 1755 to the expulsion of the Acadians or French Neutrals, so-called because they had attempted to maintain a position of neutrality between England, in whose territory they dwelt, and France, to whom their natural sympathies went out.

It is not for us to enter into the details of this terrible business, which exceed in its refined cruelties even the wholesale expulsion of French and Belgian populations in the last war. As Longfellow has told in "Evangeline," families were broken up and their members widely separated. Some of the vessels in which the Acadians were crowded were ordered to New England, others to colonies far to the South. Several shiploads of these people reached Boston in November, 1755, and were apportioned among such towns as bid for them, it being at first supposed that England would foot all the bills and that boarding the French neutrals would prove a profitable industry.

Walpole, we judge, received none of this first lot. But as the weeks wore on others came to the colony, some from Nova Scotia direct, some from colonies to the south, where they had ob-

¹ Palfrey, V, 113, 127.

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tained possession of vessels and were trying to make their way back to their old homes. Some of the latter who came into Massachusetts harbors for shelter were detained by the authorities and apportioned among the towns.

Eleven of the Acadians who had come to Massachusetts "from the Southern Government,"¹ 8 adults and 3 children, were sent to Walpole to be cared for some time in the winter of 1775-1756.

They are listed by the Walpole town fathers as Petter Landeres, his wife and two children; James Dantramont (probably D'Autremont), aged 84 at the time of his coming, Margret, his wife, aged 54, and their children Joseph, 22, and Margret, 19; and Petter Robbertshaw, 29, with his wife Margret, 24, and their child Petter, aged 2, to whom was added more than a year later another son who was named Joseph.²

In November, 1756, the Selectmen, Joshua Clap, Moses Ellis, Aquilla Robbins, Jedidiah Morse and John Boyden, sent to the Provincial authorities an account of expenditures made on account of the Acadians up to that time. It included "houseing & Transporting them & Goods," "Prouisions and fire wood" and "Neserary Implements," all of which came to nearly £8. To this the thrifty Selectmen tacked on an item of £1.10 to recompense themselves "for

¹ Mass. Arch., XXXV, 275.

² Mass. Arch., XXIII, 626.

THE STORY OF WALPOLE

their trouble"; but the Provincial authorities promptly struck this last item out.¹

The money spent for the maintenance of the French Neutrals had come from the town treasury; and in February, 1757, when the call for town meeting went out, it contained an item for a regular appropriation to care for "The Nuter French" in the coming year.² Accordingly, on March 1, "The Town Granted thirty Pounds Lawful Money for ye Support of the Nutral French that the General Court Sent to this Town."³ A few days later the Selectmen sent in another bill to the Province for expenditures on account of the Acadians. Its items included "a meet tub Pail and Cagg full of Cyder" as well as "Tobacco, Turnips, Pattatoes, Sope, Beens, and Molt."⁴

A year later, March 1, 1758, we find that the Landeres or Landers family had been removed from Walpole, possibly in the course of a reapportionment of the Acadians among the towns. But those who remained were a heavy burden. The Dantramonts were said to be "uncapable of Labour Except for a little Cloathing and that allmost gone" and consequently had been boarded out all year. The elder Dantramont was suffering from a "canser"; and among the items on the town's account is one

¹ Mass. Arch., XXIII, 275.

² Town Rec., 157.

³ Town Rec., I, 158.

⁴ Mass. Arch., XXIII, 629.

THE ACADIANS

“To Doc Daggett for Doctring Joseph when Sick £0-04-0”¹

Furthermore, “Petter Robbertshaw has had the Rumetisarm and has Been uncapeble of Labour This winter and his wife has a young Child about ten Months Old.” This was little Joseph. Accordingly we find among the charges:

“To Rum Sugar Beiskat [Biscuit] Raisens and Linning [linen] for Petter Robbertshaw wife her Lying in 0-07-0

“To going for ye Midwife a french woman at Sherbon with two horse and aman . .0-06-0”²

The account also gives expenditures for various articles for housekeeping and labor with which the French had been provided—“a little Sithe with a Snirfe [snath] and tacke all New Fitt to Mowe with,” a “Burial [barrel] for Beer,” “a littel Spinning Wheal” and “one pair of Luambs.” The bill for the year totalled 36 pounds 8 shillings, and was signed by Seth “Kingsbery” and James Clap, overseers of the poor.

The condition of the exiles did not improve in the following summer. In November another account was sent to the Provincial authorities.

“The Province of the Masehusetts Bay debtor us the Suscribers for what we have let the

¹ Mass. Arch., XXIII, 626.

² Ibid.

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Nuterrael French haue since we haue tookcare of them which is Since the Seventh Day of last March," the statement reads in part. "We haue two familyes of them in this Town Viz Mr. James Duntremon of eighty-seven years of age his Wife of sixty two years of age his son Joseph of twenty nine years of age and his Daughter Margaret of twenty two years of age . . . as also Peter Robbeshor of thirty three years of age his wife of Thirty years of age his son Peter of fiue years and son Joseph of one year and half.

"as to Duntremons family we have found them almost all their provision that they have eate forwe Judge that they have not been able to get it them selues for the old man is very crasey and his wife has Been sick two or three months this sumer Past with the feaver and eager and his son Joseph has been not well almost all sumer But he is got Something Better now and is att work to get him self cothes and to get some wool to make clothes for his father. and Margaret looks after her father and mother and gets herself Cloaths and spins for the family:

"we haue found some prouision for Robbeshors family in the month of march and some in Apriel as you may see underneath how much for Each family. but since about the midel of Last Apriel Robbeshor hath Suported him self and family but we think he cant maintain his family

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this winter for his wife is very poore he has two Small children now and his wife is almost Redy to have the third and they are very Poorly of it for Cloathes.”¹

Then follows an account of various articles purchased for the exiles, among them “two Bushel of Lettle white Beans”, one bushel of “Potators”, “four Duzen of Pidgeons”, “382 qurts of milk att two copers a quart” and “Tarr and some Rum that the Doctor ordered Joseph Duntremon to take when he was not weel”.

There is on record the receipt for 14 shillings paid by “Mrrs Selectmen of Warbol to Sigmund Bondeli Doctor of Hapgintoun” for services and medicine for Joseph Dantremon in June, 1758. The unhappy Acadian had probably begged for the services of one of his own race.²

The overseers, Josiah Morse and Benjamin Kingsbery, apparently worried over getting the money, note that “These may serue to Let your Honnours Know that the most of these articules we Bought and Paid our money for them” and that they “hope we shall not haue our account cut short any.” By this time the Province had come to understand that chances of reimbursement from England were exceeding slim, and had begun to pare expenses wherever possible.

These Acadians were placed by the town in an old house of Jeremiah Dexter which stood near

¹ Mass. Arch., XXIV, 81.

² Ibid., 82a.

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the little burying ground at present Main and Kendall Streets.¹ There they spent a terrible winter of 1758-59. "We found provision for Duntremons family all the time," says a report made in June, 1759, "and we ware oblidge to find a grat Part of Robbeshors Prouision for he has Been under very Low Circumstances almost all winter his wife was Brought to Bed about the tenth or twelfth of Decembor and she was Sick till march and She was so Bad a grat Part of the Time that many People thought she would not Live: and we got two Doctors too her.

"but after she got so well as go out of Doors she had no Shoes to Put on her feet and Robbeshor said he had nothing to get her a Pare with all and we gave her a Pare and in Cold Weather in the winter Robbeshor went about with one Poor thin Jacquet and he said he had no other Cloaths to keep him warm and we thought he suffered for want of Cloaths. and we Let him haue some Cloath and Buttons and morehair to make him a Jacquet withall . . . ".²

In May, 1759, the Robbeshors went to dwell at Wrentham,³ having been removed at the request of the Walpole Selectmen. The latter, Jedediah Morse, Aquilla Robbins and Henry Smith, had in the previous January empowered Capt. Josiah Clap "to Petition the General

¹ Lewis, 97.

² Mass. Arch., XXIV, 206.

³ Ibid., 206, 272.

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Court to Remoue Some of ye Neuteral French from us for we haue ben ouer Burdened with them for we have had ten aboue two years Therefore it is our Desire that your Honours would Remoue them to Wrentham or some other Place where they haue not had Their Prepor-tion.”¹

Old James D’Autremont died July 28, 1759,² after long suffering. The account for the year 1759–60 includes an item “To Dantoromins Funeril Diging the Grave and his

Coffin and Grave Cloaths . . . 0. 19. 0”

The poor old man was laid away in the nearby burying place,³ far from his beloved home.

Just how many of the French Neutrals were now left in Walpole is not clear and the press of time does not allow of a study of the problem. From somewhere two additional Dantromonts appeared on the scene; so that when a reapportionment of the Acadians was made in the summer of 1760 we find Margaret, Paul and Benoni “Dautromont” left in Walpole, and Joseph and Margaret “Dautrimont” sent from Walpole to Chelsea.⁴ This is a sample of how families were broken up. The Margaret who remained in Walpole probably was James Dantromont’s widow, and those who went to Chelsea

¹ Mass. Arch, XXIV, 109.

² Ibid., 272.

³ Lewis, 98.

⁴ Mass. Arch, XXIV, 388.

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her adult children. Paul and Benoni may have been grandchildren, or even her own children who had been previously separated from her.

Perhaps it was the continued presence of the Acadians that moved the town in 1762 to appeal to the General Court "to Git us Eased of ye burden Laid upon us. . . ." ¹ Walpole was not alone in its desire to rid herself of these unfortunates. Various plans were suggested, among them one in 1763 to send such of the Acadians as desired to Old France. When this was proposed, among those who expressed a readiness to go were Joseph Dautermont and his wife, Natalie (evidently a bride) and "La Veuve [widow] Margrite Dantermon" with two sons [Paul and Benoni?] and a daughter [Margaret?]. ² This plan, however, fell through, and the exiles stayed on, dreaming of their old homes.

Finally, after 10 years, permission was granted for them to return to Canada as best they could. But how? They appealed to the General Court to lend them vessels and provide food. "The House can't think it prudent that this Government should be at further expense concerning them," was the vote of the Representatives.

Thus rejected, there was but one way open to them. Gathering their scant possessions they banded themselves together, more than

¹ Town Rec., 179.

² Mass. Arch. XXIV, 490.

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800 of them, old and young, and started in the summer of 1766 to walk back overland from Boston through Maine, to their old homes.¹ Among these were the Dantremons (eight of them now; two children probably had been born to Joseph and Natalie); and the Robishors or Robichaux also, who had been dwelling in Medfield.²

Thus they pass from our history. Whether some of them were among those who died on the long march, we do not know. Many of this brave band settled along the St. John river, where their descendants still dwell. Others got back to Nova Scotia, to find their lands held by the English. They were given bits of arid territory on the coast.

But whate'er the story, Walpole saw no more of them. On May 22, 1766, the thrifty townspeople sent in a bill of 13 shillings 4 pence to the Province "for ye Carring of our Neutral Frenches Goods to Boston."

While Walpole was thus having its troubles at home with the French Neutrals, the French and Indian War had been raging on the frontiers. About the time the Acadians were torn from their homes by one Massachusetts force (September, 1755), another army of several thousand colonial militiamen had reached the lower end of Lake Champlain, intent upon

¹ Bailey, 98.

² Mass. Arch., XXIV, 567-69.

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capturing the French fort at Crown Point, and then of marching upon Canada.¹ This force included a company under Capt. William Bacon of Dedham, which had a few Walpole residents, Ethan Boyden among them, in its ranks. The company was 13 weeks in service and returned home in December, 1755,² after having given the French a taste of Yankee marksmanship, though the objectives had not been attained.³

The tales of adventure told by those who had participated in the expedition doubtless stimulated enlistments; and when Bacon's company, which was a part of Col. Richard Gridley's regiment, mustered at Dedham on May 3, 1756, no less than 16 Walpole men, about a fourth of the whole, were in its ranks.⁴ Boyden, 25 years old, now had become Ensign of the company. Other Walpole residents who had enrolled for this special service were George Cleavland, 45, a native of North Kingston, blacksmith by trade; William Marshall, 42, native of Ipswich, a weaver; Thomas Ball, native of Truro, cordwainer; Nicholas Buckley, 29, native of England, a laborer; William Grifis, 22, native of London, set down on a later roll as "marraner"; John Smith, 20, a laborer; Jonathan Boyden, 19, laborer; John Hooper, 19,

¹ Palfrey, V, 138 et seq. ² Muster Rolls, Mass. Arch., XCIV, 64.

³ Palfrey, V, 139 et seq.

⁴ Mass. Arch., XCIV, 161.

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laborer;¹ Isaiah Lyon, 18, laborer; Adam Blackman, 20, native of Dorchester, a Blacksmith; Ebenezer Boyden, 21, laborer; Philip White, 21, native of Norton, laborer; William Smith, 20, native of Ipswich, blacksmith; Samuel Kindal [Kendall], 21, native of Framingham, cordwainer; and Joseph Antony, 24, native of Spain, a laborer. All save those otherwise placed were native Walpolians, and nearly all of them were members of Capt. Joshua Clap's Walpole militia company.² An entry in Bacon's manuscript diary shows that they enlisted March 29.³

On May 8 the company set out on its march from Dedham to Albany, and thence to Fort William Henry, at the lower end of Lake George. Details of the march and garrison duty are told in the diary of Capt. Bacon, which also gives an interesting picture of life in a frontier fort. It is refreshing to note that on Oct. 5 "a number of wagons came in this night with rum which was very exceptable for we had non befor for three days." There was evidently no serious shortage thereafter, for on the 9th Capt. Bacon noted: "at the Camp near fort wm Henary this Day was Coart marshal held at my tent and I was

¹ Given on another roll as a "bloomer" or helper in a blooming mill. Mass. Arch., XCIV, 334.

² Muster Roll, Mass. Arch., XCIV, 334.

³ Mss. Diary owned by G. A. Plimpton.

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prasadant . . . to try tumen and one wee cleared and the other we gave fifty Lashes for gitting drunk and leaving his post when he was up one sentry.”

Though there were no important military operations, and the few losses in action were confined to local scouting expeditions, the sanitary conditions were such that sickness soon broke out among the troops. A muster of Bacon's company on Oct. 11 showed that George Cleveland and John Smith were dead, Lyon was either killed or taken prisoner, and Jonathan and Ebenezer Boyden, John Hooper, William Marshall, and Samuel Kendall, of the Walpole men, were on the sick list. As both Capt. Bacon and Lieut. Ephraim Jackson also were sick, Ensign Boyden must have commanded the company at that time.¹

Bacon records in his diary on Oct. 23, 1756: “I peaid forti six shillings to a man for selling the things that belonged to Georg Cleauland a Beingiman Ledite [Ledoit? of Dedham] and Isiah Lyon and Ebenezer Clap [Bridgewater]. . . .”

In the summer of 1757 the French, under Montcalm, took the offensive, and after a short siege captured Ft. William Henry,² destroyed it, and then established their own advance post at Ticonderoga, just south of Crown Point.

A year passed before the English moved out

¹ Mass. Arch., XCIV, 454.

² Palfrey, V, 151.

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against them. This expedition, which included more than 15,000 troops, of which between six and seven thousand were regulars and rangers, and the balance provincials, was the largest military force that had ever been assembled in America.¹ The management was bungled from the start. An attack on the outworks of Ticonderoga, defended by about 6000 French, mostly Canadians and Indians, was repulsed with heavy loss; and the expedition wound up in a precipitate retreat, with heavy loss of men and supplies.

Walpole men were among the participants in this expedition, as members of Capt. Eliphalet Fales' company, of Dedham. They included Ethan Boyden, now a lieutenant, Stephen Felch and Josiah Perry, sergeants, Nathaniel Preble, a corporal, and Philip Barder, Edward Cleaveland, John Dexter and Seth Farrington, privates.² It is probable that Walpole men also participated in the final campaigns of the war that led to the loss of Canada by the French.

For the colonial militia these early struggles were training schools for the Revolution. The men saw that they could hold their own with the best of the British regulars. It gave them a confidence that was to make itself felt later at Lexington and Bunker Hill.

¹ Hutchinson, III, 70.

² Mass. Arch., XCVI, 436.

CHAPTER EIGHT

THE EVE OF INDEPENDENCE

ON Wednesday, Sept. 21, 1768, this record was set down in the Town Book of Walpole:

“Voted that they will Send one Person to Join the Committees at Faniuel Hall, Joshua Clap was Chosen and appointed for the said purpose.”¹

It is one of the most significant entries in all the town records, for it gives notice that Walpole is prepared to join forces with the patriots of America to prevent a usurpation of the people's rights.

The situation in Massachusetts was critical. The efforts of England to lay taxes upon the Colonists had aroused resistance through the land. The laws, which were held by the Americans to be unjust, illegal and unwarranted, were openly ignored and evaded; and so high did public feeling run, that the King's Commissioners of Customs, who made their headquarters at Boston, had removed themselves and families

¹ Town Rec., 225.

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to Castle William on Castle Island, for fear of violence.

“It is impossible for us to set foot in Boston untill there are two or three regiments in the town to restore and support Government,” they had written to England on July 11. To this appeal, and the appeals of the Royal Governor of the Province, Sir Francis Bernard, the home government gave answer by ordering troops to Boston. Bernard learned of it early in September; and on the 8th he allowed the news to become public in order to prevent any violent explosion by the unannounced arrival of troops.

On September 12 a special town meeting at Boston demanded of Bernard that he call an immediate session of the General Court so that it might consider the grave situation brought about by the prospect of troops being quartered among the people. Bernard refused. He had dissolved the Legislature on July 1 because it had called upon all the colonies to unite in opposition to Parliamentary taxation, and had refused, when ordered from England, to rescind its resolution.

Bernard's refusal was met by the townspeople with a general call to all the towns of Massachusetts to send representatives to Faneuil Hall on September 22 to consider measures for the peace and safety of the people. It was in response to this request that Joshua Clap was

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appointed to represent Walpole. He joined the representatives of 96 towns and 8 districts in an address to Bernard deploring the fact "that a Standing Army is immediately to be introduced among the people" contrary to the Bill of Rights, and asking that the General Assembly, the representative body of the people, be called together.

Bernard was no stranger to Walpole residents. Back in 1760 when he had first come to assume authority in the Massachusetts Province, he had travelled through their town. On August 1 of that year he had come from Providence to Wrentham and had spent the night there. Next morning, accompanied by a part of the Governor's troop of Horse Guards, he had passed in state through Walpole to Dedham and thence to Boston.¹ At that time Walpole people doubtless doffed their hats and cheered him. But they had come to know him better; well enough even to write letters about him to the *Boston Gazette*,² organ of the extreme patriot group. And now they sent Joshua Clap to defy him.

Bernard's reply to the address was a denunciation of the assembly as "a notorious violation" of the constituted authority of the Province. He called upon it to immediately dissolve.

¹ *Boston Gazette*, Aug. 4, 1760.

² *Boston Gazette*, March 7, 1768, editor's note.

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“The King” he wrote, “is determined to maintain his entire Sovereignty over this Province; and whoever shall persist in usurping any of the rights of it, will repent of his rashness.” But the threat had no effect upon the delegates; and they remained in session, an outlawed body, until a few days before the British troops came sailing into the harbor, on September 28, 1768.

The coming of the Redcoats was a challenge, not only to Boston, but to every town of America. Walpole’s answer was a new interest in affairs outside her own boundary. From the year of her incorporation she had not cared enough about provincial affairs to send a representative to the General Court. But now, with critical times ahead, she rose to the emergency. On May 29, 1769, the people elected Capt. Seth Kingsbury to be their first representative.¹ He was succeeded a year later by Joshua Clap.²

From now on we see Walpole taking an active part in every history-making movement. When popular feeling was aroused by the report that not only had the Royal Governor, Thomas Hutchinson (successor to Bernard), accepted emoluments from the Crown, but that the Massachusetts judges also were to be paid from the Royal treasury, thus making themselves independent of the people here, the Selectmen of Walpole, in response to petition by “a num-

¹ Town Rec., 229.

² Ibid., 236.

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ber of the Inhabitants" called a special town meeting for January 12, 1773 for the "Consideration of the many Grievances that the Province and Colonies Labour under. . . ." ¹ And when the people came together in the meeting house they voted "That it is the opinion of this Town that our Rights and liberties are Infringed upon which is a great Grievance," and they appointed a committee to draft instructions to guide their representative in his actions. The committee was made up of Ensign Seth Bullard, Enoch Ellis, Dr. Samuel Cheney, George Payson, and Aquila Robbins.

A few days later the following instructions were adopted, and a "copy" of them transmitted to "the Committee of Corrispondance for the Town of Boston," which, under Sam Adams' direction, had stirred the towns to action.

"First, we are Sensible that the Rights and Liberties of the People of the American Colonies are invaded and Infringed in many Instances needles to be enumarated being Sufficiantly pointed out already by many in this province

"Secondly we determine that we will unite with our loyal Brethren in this and other Provinces in any Constitutional manner as shall best appear to procure a Redress of our Grievances

"Thirdly we Instruct our Representative to

¹ Town Rec., 251.

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promote an Address to his majesty requesting him to repeal Such Acts as to us appea Grievous and that he the Sd Representative use all possible Precaution that Said Address may Reach the Royal Ear

“Fourthly that our Representative enquire into a Report lately Spread concerning the Dependancy of the Honourable Justices of the Superior Court upon the Crown for Support and to act thereon as to him shall Seen Best in order to prevent the evil thretned and likely therefrom to ensue

“Fifthly that if the Judges have not a Support from the Province adequate to their Important Stations and Services the said Representative is hereby instructed to use his Influence to procure the same for them

“Sixthly we caution our Representative against being perswaded of the friendly Intention of any Person whatsoever who shall designedly keep or endeavor to keep in Ignorance the People of the province respecting the Salary of the Judges aforesaid.”¹

Thus we find the towns, Walpole among them, acting in concert in matters of public welfare—the beginnings of an American union.

There was a breathing spell at this point—a spell that was to be broken after more than a year by the Boston Tea Party and The Boston

¹ Town Rec., 252, 253.

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Port Bill. But in this interval Walpole prepared for what many could see for the future.

On May 20, 1773 the town appropriated five pounds "to Build a Powder House." It was to be "Six foot square & Six foot Between joints" and was to be set "on the Widow Robbin's High hill if she Will consent to it."¹ The Widow consented, and the hill is known as Powder House Hill to this day. The house, it seems, actually cost only 4 pounds 10 shillings, that amount being paid over to the committee—Joseph Day, Phillip Robbins and Ebenezer Clap—a year later.² In June, 1774, with armed conflict fast approaching, the town voted to add "one hundred and fifty Pound weight of Good Gunpowder and Bullets and flints in Proportion" to the stock of ammunition.³

The Port Bill, closing the port of Boston to commerce, was by this time in effect; and immediately following it came the Regulating Acts providing that members of the Council or upper house of the General Court should thereafter be appointed by the King, instead of being nominated by the Representatives; that Judges and other officials likewise should be Crown appointees; that Town Meetings should be prohibited save for the sole purpose of electing officers; that magistrates, revenue officers and soldiers charged with capital offences could be

¹ Town Rec., 257.

² Ibid., 265.

³ Ibid., 267.

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tried in England or Nova Scotia, and that troops could summarily be quartered upon towns.

These acts became effective August 1, 1774, but were disregarded. Though town meetings were illegal, Walpole held one August 29 and chose "Deligats" to meet committees of the other towns in Suffolk county "in order to Consult what measures is Proper to be taken for the Safety of the County." The committees were to meet "at mr Woodward's at Dedham the Sixt Day of September." Nathaniel Guild, Enoch Ellis and Dr. Samuel Cheney were named for this occasion and for such other conventions as might meet "from time to time During the Towns pleasure." ¹

This historic gathering of Suffolk representatives met at the appointed time and place and after deliberations, adjourned and met again September 9 at the home of Daniel Vose, at the Milton Lower Mills. On that occasion the famous Suffolk Resolves, drawn by Joseph Warren, were adopted and shortly afterwards published as a broadside. The document, the most revolutionary produced in America up to this time, among other things denounced The Port Bill, declared that "no Obedience is due from this Province," recommended that tax collectors or constables retain their tax money "untill the Civil Government of the Province is

¹ Town Rec., 268.

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placed upon a constitutional Foundation, or until it shall otherwise be ordered by the proposed Provincial Congress," condemned the proceedings of the military at Boston, threatened to seize Crown officers as hostages if the Royal Governor dared make arrests for political reasons and arranged a courier system to keep the towns in close touch with each other.

It is of interest to Walpole to know that the only one of the 19 resolutions in which members of the committee or towns were named, was as follows:

"15. That under our present Circumstances it is incumbent on us to encourage Arts and Manufactures amongst us by all Means in our Power, and that Joseph Palmer, Esq; of Braintree, Mr. Ebenezer Dorr of Roxbury, Mr. James Boies and Mr. Edward Preston of Milton, and Mr. Nathaniel Guild of Walpole, be and hereby are appointed a Committee to consider the best Ways and Means to promote and establish the same, and report to this Convention as soon as may be." ¹

Meanwhile, September 5, a long-planned Continental Congress had met at Philadelphia—aided and abetted by Walpole money. For back in June the town had appropriated one pound four shillings "to be Paid to Mr. Thomas Cushen Esqr in order to Enable a Committee of

¹ Broadside, Boston Public Library Collection.

THE EVE OF INDEPENDENCE

Congress (Chosen by the General assembly of this Province) to meet with the Committees of the other Provinces and Collonies in North America.”¹

So also did Walpole throw its influence toward the establishment of a Massachusetts Provincial Congress. On September 23, it was voted to have the Walpole representative (Enoch Ellis, who had succeeded Joshua Clap in 1773)² “Joyn in and with a Provincial Congress to be held where the Provincial Congress shall appoint.” Nathaniel Guild was appointed to represent the town if Ellis could not get there.³

The Walpole people had no illusions as to what the setting up of a Provincial Assembly, independent of the Crown, would lead to. And so on this same day they appointed Capt. Ebenezer Clap and Ensign Theodore Man to “Purchas Two field Peices.”⁴

On September 28, General Gage, who was also Royal Governor, issued a proclamation saying that he would not meet the General Court due to meet October 5 at Salem, and discharging all elected representatives from attendance.⁵ Two days later, in special meeting, Walpole ordered its Representative, Enoch Ellis to “join with the members who may be Sent from this and other Towns in this sd Province: an to

¹ Town Rec., 267.

² Ibid., 257, 266.

³ Ibid., 268.

⁴ Ibid., 268.

⁵ Provincial Congress Journal, 1774-5, 3, 4.

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meet with them at a time to be a Greed on in a Generall Provincial Congress to act upon Such matters as may Come Before You in such a manner as may appear to you most Conducive to the true Intent of Interest of this Town and Province: and most Likely to Preserve the Liberties of all North America in General. . . .”¹

The town on this occasion named its first Committee of Correspondence—Nathaniel Guild, Capt. Seth Kingsbury, Ensign Man, Capt. Ebenezer Clap and Joseph Day—and gave instructions that it was “to Join with the Committees of other towns in this Province.”

In spite of Gage’s prohibition, 90 Representatives, Ellis among them, met at Salem, resolved themselves into a Provincial Congress and adjourned to meet later in the month at Concord. At subsequent meetings steps were taken to organize and equip the Minute Men.

On December 5, 1774, the Provincial Congress called upon the towns to carry into execution the plans of the Continental Congress to prevent consumption of goods imported from England, and suggested that Committees of Inspection be appointed to see that all merchants and traders cooperated in the movement.² Walpole at once assented; and on December 19 appointed Dr. Samuel Cheney, Enoch Ellis, Nicholas Harris, John Boyden, Phillip Robbins,

¹ Town Rec., 269.

² Provincial Congress Journal, 57, 58.

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Ensign Theodore Man and Nathaniel Guild to be a Committee of Inspection. To these were afterwards added Capt. Seth Bullard, Aquilla Robins, George Payson, Capt. Joseph Harts-horn, Joseph Day, Joshua Clap, Jr., Capt. Jeremiah Smith, Aaron Blake and John Lewis.¹

The Congress, having requested the towns to withhold payment of tax money to Hon. Harrison Gray, the Provincial Treasurer under the Crown,² now proceeded to appoint Henry Gardner of Stow to be its Receiver-General³ and urged the towns to make payments to him in order that provision might be made against the "imminent dangers" that confronted the people.⁴ Once again did Walpole speedily lend its support to the patriot cause. Its people pledged themselves to indemnify the Selectmen and Assessors for any damage arising from their refusal to make payments to Gray, and likewise to stand back of the Constables, Abner Turner and Samuel Guild, for paying the money to Henry Gardner.⁵

The immediate necessity for funds was, of course, to provide arms and ammunition for the Provincial Militiamen, who were being organized by direction of the Provincial Congress. These were to include the now famous Minute Men, comprising one-quarter of each regular militia

¹ Town Rec., 270.

² Prov. Congress Journal, 19.

³ Ibid., 38, 39, 45.

⁴ Ibid., 66.

⁵ Town Rec., 270, 278.

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company, who were to “equip and hold themselves in readiness, on the shortest notice from the said Committee of Safety, to march to the place of rendezvous. . . .”¹

Walpole’s Minute Men were established January 9, 1775, when the town voted that “one Quarter Part of the Training Band Soldiars Should be Inlisted in the Province Service to be Ready at a minutes warning” and that these “minit men” should be paid two shillings a day for each day that they should be called together “and Shall be Exercised in the Military art or Disipline.” William Fisher, Esq. Clap and Capt. Seth Kingsbury were named to make arrangements for drill, and to make sure that the men chosen for this important service “Be able Boided Effective men.”² Twenty pounds was appropriated for pay for the Minute Men while in training.

Meanwhile the Committee of Inspection was having some trouble in functioning, due perhaps to its membership including many of the military officers of the town, who had other matters to keep them occupied. A new committee was appointed, but two of those named refused to serve. Finally, on April 17—two days before the outbreak of war—the personnel was satisfactorily arranged, the membership including James Plimpton, Jonathan Kimball, Henry

¹ Prov. Congress Journal, 33.

² Town Rec., 271.

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Smith, Jonathan Carrel, Stephen Felch, Nathan Pond and Thomas Pettee.¹

Walpole, together with nearly every other town in the Province, now was prepared for whatever emergency might arise.

¹ Town Rec., 279, 280.

CHAPTER NINE

THE REVOLUTION

BY a vote of the town on December 30, 1774, the matter of providing wood for the "Suffering Industrious Poor in the Town of Boston" was turned over to the Committee of Inspection,¹ and members of that important body doubtless were quick to go to the relief of their fellow patriots who had been deprived of a livelihood by the closing of the Port of Boston under the Port Bill, and the consequent stagnation of all trade.

It was presumably such a mission that sent Philip Robbins to Boston a few days before the Battle of Lexington. He dropped into one of the taverns for a glass of punch, and there overheard the conversation of British officers who stood nearby. One of them suggested that it would be an easy matter for Gen. Gage's army to march from Boston through the country to New York.

"Friends," said Robbins, breaking in on the conversation, "you are much mistaken. You have as good officers and men as there are in

¹ Town Rec., I, 270.

THE REVOLUTION

the world; but Americans will fight better without officers than your men with officers. If you go out into the country in a riotous way they will take your men two to one and cut them all off for breakfast.”

The officers denounced Robbins as a traitor, ordered him placed under arrest, and held him prisoner several hours.¹

Very early in the morning of April 19 Robbins, together with Capt. Jeremiah Smith and probably Lieut. John Boyden, started off for Boston with another consignment of wood. They arrived in Roxbury to learn that a British column had gone out into the country towards Lexington, that there had been fighting and that the Minute Companies were called out.²

Now it happened that Robbins, Smith and Boyden were all officers (Robbins being 1st Lieutenant and Boyden 2d Lieutenant) in one of the Walpole militia companies, of which Smith was Captain.³ And on learning that the Minute Men had been summoned to Lexington, each man took a horse from the traces and rode for home, leaving the wagons and other horses to be driven back by friends.

News of the fighting at Lexington reached

¹ Statements of Jessa and Jacob Robbins in Sibley's Hist. of Union, Me., 331.

² Ibid.

³ Rev. Rolls, XIII. Doc., 93.

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Walpole about noon,¹ in advance of the arrival of Robbins, Smith and Boyden. When these men got back they must have found the Minute Men under arms. They hurriedly assembled their own men (there being 64 in the company, officers and men), and started away.² About the same time another Walpole company, under Capt. Seth Bullard, with Eliphalet Ellis as Lieutenant and Enoch Ellis as Ensign, and a total of 67 officers and men, also marched.³ Twenty-nine Walpole men appear on the rolls of Capt. Sabin Man's Medfield and Walpole company which also answered the alarm that great day.⁴ In all, at least 160 Walpole men out of a population of less than 800⁵ marched in answer to the alarm.

They probably took no active part in the engagement, Smith's men getting to Cambridge only after the day's fighting was done, and there refreshing themselves with provisions taken from the retreating British.⁶ The other companies presumably got no nearer the enemy.

It is interesting to note that three sons of Rev. Mr. Payson were under arms that day. Two of them, George and Seth, were privates in Bullard's company of Minute Men.⁷ The third, Rev. Phillips Payson, Jr., minister of the

¹ Revolutionary Adventures, 23, 24, 25.

² Sibley, 331.

³ Rev. Rolls, XI, Doc. 205.

⁴ Rev. Rolls, XIII, Doc. 5.

⁵ Lewis, 120.

⁶ Sibley, 331.

⁷ Rev. Rolls, XI, 205.

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church in Chelsea, was conspicuous among the men of that town who fell upon and captured Lord Percy's wagon-train and its convoy in what is now Arlington.¹

When the British were back within their lines at Boston, the militiamen, who had hung upon their heels and flanks during the retreat, gathered around the city to guard every egress by land. And as the alarm spread, and the Minute Men from more distant places arrived upon the scene, the ranks of the patriot army swelled until, by April 21, there were about 20,000 Americans before Boston.²

Many of these men had come through Walpole. "We marched to headens [tavern] at Walpole and their got a little refreshment," wrote Samuel Haws of Wrentham in his diary, "and from their we marched to Doctor cheney's [Walpole] and their we got some victuals and Drink and from thence we marched to Landlord clises at Dedham. . . ."³

Haws records an unfortunate incident of the early days of the war, with which Walpole is concerned. "This day," he writes on April 28, "our regement paraded and went through the manuel exesise then we grounded our firelocks and every man set down by their arms and one abial Petty axedentely discharged his peace and

¹ Chamberlain, II, 425-426.

² Frothingham, 91, note.

³ Military Journals, 51, 52.

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shot two balls through the Body of one ascheany through his Left side and rite rist he Lived about 24 hours and then expired he belonged to Walpole and he was caried their and Buried on the 30 day of April on Sunday. . . .”

After a few days on the lines, when the excitement died down and the problem of food supplies and equipment became acute (for no preparations for the maintenance of such a large force had been made), many of the militiamen started for their homes, some to stay, others to put their affairs into such shape as would allow them to return to the war.¹

The Walpole companies were among those that assembled before Boston on the evening of April 19, and also among those which were disintegrated by departures for home. The muster rolls show that some of the Walpole men who took up arms on the 19th quit their soldiering after four days; and the longest term of service shown is about 11 days.² But many of these men promptly returned to the ranks in response to a call of the Massachusetts Provincial Congress, which on April 23 voted to raise a force of 30,000 men for defence of the province.³ And so we find listed among the companies of Col. Joseph Read's Regiment in "Camp at Roxbury, May 18th, 1775" one com-

¹ Frothingham, 92, 93.

² Rev. Rolls, XI, 205; XIII, 93.

³ Frothingham, 98.

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manded by the gallant Seth Bullard, mustering 60 men. This is not his old Walpole militia company, but evidently a unit of the new establishment, regularly enlisted, and is made up mainly of Walpole and Medfield men. Bullard's lieutenant is Thomas Pettee, who was a sergeant in his April 19 company, and his ensign is Ezekeil Plimpton of Medfield.¹ A muster roll of August 1 shows that of 64 officers and men, 41 are from Walpole² and indicates the organization of the company early in May. Bullard's men are still on duty in late September.³ Enlistment in the Province service was for a period ending in December.

Still more interesting is the intelligence derived from the muster rolls⁴ that Ebenezer Clap is Lieut.-Colonel of Read's regiment. Clap had been an officer of the old provincial establishment under the Crown, appearing as an Ensign in Seth Kingsbury's Walpole company back in 1766.⁵ The Town took notice of the absence of these men on patriotic service by electing Deacon Benjamin Kingsbury as a selectman in place of Bullard, "Now in the army at Roxbury," and Capt. Joseph Harts-horn to the Committee of Correspondence in place of Clap "now in the army."⁶

¹ Mass. Arch., CXLVI, Docs. 71 and 74.

² Rev. Rolls, XIV, Doc. 33.

³ Rev. Rolls, LVI, Doc. 121.

⁴ Mass. Arch., CXLVI, Docs. 71 and 74.

⁵ Mass. Arch., XCIX, Docs. 83 and 384. ⁶ Town Rec., I, 282.

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Clap, who seems to have attained the highest rank in active field service of any Walpole man in the war, went with the Continental Army to New York, where he appears, still a Lieutenant-Colonel, in Col. Loammi Baldwin's regiment in June, 1776.¹ Bullard, appears as a Major in 1776² and served variously thereafter, being made Muster Master for Suffolk County in 1780,³ and ranked as a Colonel.⁴

The gathering of the American forces for the siege of Boston brought to Walpole the greatest bustle and excitement it had ever experienced, for not only was there the activity attendant upon its own men getting down to join the army, but the Rhode Island and Connecticut troops were constantly passing through the town. Thus we find Nathaniel Ames, at Dedham, noting on May 25 that the "Providence Artillery pass'd" and again, the following day, that "Large Cannon from Providence" had been rolling over the roads to Boston. And in August he records the passage of riflemen from the southward—"300 pass. 3 Comp. Connecticut Men," is one entry.⁵ And there is a map of the period that shows the troops and wagon trains marching along the road from Wrentham through Walpole towards Boston.⁶

¹ Rev. Rolls, LVIII, file 22, Doc. 83.

² Mass. Soldiers and Sailors in the Revolution, XI, 788. ³ Ibid.

⁴ Minute Men, 14.

⁵ Ded. Hist. Register, III, 130.

⁶ Map: The Seat of War in New England.

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Jabez Fitch, jr. of Norwich, Conn. wrote in his journal for Aug. 8, 1775: "In the morning we ate breakfast at Man's [Wrentham], after which we marched forward to Head's [Headdon's] in Walpole, where we drank some punch and marched forward to cheney's in Walpole, where our men are now cooking dinner. . . ." ¹

The Battle of Bunker Hill doubtless caused another flurry in the town, and perhaps some of the Minute Men marched towards Boston, as did the company of Capt. Aaron Guild of South Dedham, which included a number of Walpole residents. An old muster roll tells that the company marched "Upon the Larm of Bunker Hill," and shows two days' service on that occasion. ²

Then followed a summer and winter of comparative inactivity, during which the British were kept closely cooped up in Boston. The story of Walpole's participation in the army life of this period is not easily written, though more extensive research than time now allows may disclose ample materials.

There was a constant passing and repassing of troops. The month of September brought to Walpole a then obscure captain in the Connecticut service, whose name was destined to go down in the rolls of the immortals—Nathan Hale. He was marching up with his company

¹ Beneath Old Roof Trees, 76. ² Collection of G. A. Plimpton.

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from New London to join the forces in front of Boston. The record of his visit is thus written by his own hand in a diary:

“25th. March’d soon after sunrise [from Attleboro]—and came very fast to Dupree’s in Wrentham, 9 m. to Breakfast. Arv’d 9 O’Cl. 11 set off, and 1½ P. M. arv’d [at] Hidden’s, Walpole, and there din’d and tarried till 4½ O’Cl., and then march’d to Dedham, 7 M., and put up.”¹

Late in November, 1775, many of the Connecticut troops, who demanded a bounty and were refused, threatened to leave the lines and return home when their time was out, December 10. It was only with the greatest difficulty that most of them were persuaded by Washington to remain even to that date. The Commander-in-Chief appealed to the Massachusetts and New Hampshire Minute Men to come to camp to fill the place of the Connecticut men.² To this appeal they freely responded. On December 4 Capt. Jeremiah Smith’s company of 64 officers and men marched from Walpole to Boston³; and about the same date other Walpole men in the company of Capt. Ephraim Cheney of Medfield, with John Boyden of Walpole as 1st Lieutenant, went in answer to the same call.⁴ Another of the same name

¹ Stuart’s Hale, 207. ² Frothingham, 273. ³ Lewis, 121

⁴ Rev. Rolls, XXVI, Doc. 306.

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appears in the roll of Smith's company as given by Lewis. From this time on we find many Walpole men in the camps at Roxbury and at Prospect Hill, then in Charlestown, now a part of Somerville.¹ Twenty-five Walpole residents appear on the rolls of a company of Massachusetts militiamen under Capt. Aaron Guild, with the ubiquitous John Boyden as its first Lieutenant, in the camp at Roxbury, March 27, 1776.² These men, who enlisted January 27, are said to have helped throw up the works on Dorchester Heights which forced Gen. Howe to evacuate Boston on March 17.³

Guild's company was on duty in Boston as late as the following June, when various entries in the Captain's diary (the same volume he had kept in the French and Indian War) tell of expenditures for supplies, chiefly rum, sugar and "cyder."⁴ In the summer and fall this company was stationed at Hull.⁵

The departure of the British released the Continental Army for service in the south. "Soldiers return home And Continental Troops march every Day to the Southward," Ames wrote on April 1, 1776. And on the 5th he set down: "Genl Washington lodg'd in town."⁶

¹ Rev. Rolls, XXXVIII, Doc. 118; LVI, Doc. 253; XXXVIII Doc. 90.

² Rev. Rolls, XIX, Doc. 154½.

³ Lewis, 121, 122.

⁴ Diary in possession of Mr. Geo. A. Plimpton.

⁵ Mass. Soldiers and Sailors in the Revolution, VI, 936.

⁶ Ded. Hist. Register, III, 131.

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Ames meant that the general had lodged there in the night of April 4. The following day, passing on to the southward, Washington probably passed through Walpole, acclaimed by the admiring townspeople.

Major Farrington, now more than 100 years old, recalls that he was told when a boy by Zilpha Smith, then an aged woman, that Gen. Washington passed through present Lincoln Road, formerly Back Street, and stopped at the Smith house, which is still standing. Zilpha Smith gave the General a drink of water from a gourd which was used at the well for many years after.

Thereafter there was little occasion, for some months, for warlike parade, and the town's military activities related chiefly to having "The Powder replaced that was taken out of the Town stock for the Use of the Army last Summer,"¹ raising its proportion of men for operations against Canada,² and appointing men "to Examine what every one had done in Town in the War."³ As will be seen later, this committee was not designed to single out the heroes, but to decide upon compensation for services rendered.

But Walpole in this period did a far more significant thing than any of these. On May 10 its people assembled in the meeting house

¹ Town Rec., II, 1.

² Ibid., 4.

³ Ibid., 5, 7.

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and voted unanimously “that, if the Honble Continental Congress should declare these Colonies Independant of ye Kingdom of Great Britain, that they would support them [Congress] in the Measure with their Lives and Fortunes.” This resolution was sent to the Provincial authorities, over the bold signature of Benjamin Kingsbury, Jr., town clerk, and is preserved to this day in the musty files.¹ The ink is not even faded.

In December, 1776, came an alarm from Rhode Island. A British fleet had come into Narragansett Bay and anchored in Newport Harbor. On the 8th Gov. Nicholas Cooke of Rhode Island sent a despatch to General Washington, saying that the British had landed that morning and that the Island of Rhode Island was in full possession of the enemy. “I have sent repeated expresses to the Massachusetts Bay and Connecticut. The forces of the former are upon the march. . . .”²

Two companies of Walpole Minute Men took up their muskets and started—one “upon an a. Larm,” the other “upon alarum,” as the muster-rolls tell us—to answer Gov. Cooke’s appeal. The company of Joshua Clap, with Andrew Willett as Lieutenant, mustered 34 officers and men,³ and that of Capt. Oliver Clap, with

¹ Mass. Arch., CLVI, 99, Doc. 2.

² Field, 127, 129.

³ Rev. Rolls, XVIII, 93.

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Eben Fales as Lieutenant, 30 officers and men.¹

These forces stayed in Rhode Island about three weeks. When the companies started home, five men of each company were drafted to remain an additional three weeks to reinforce the State troops.² The British threw up extensive fortifications and held on until 1780, a constant threat not only to Rhode Island, but to Massachusetts and Connecticut as well. Not only was it necessary to keep a large force opposed to the invaders, but, at every threatened offensive, the Minute Men were called upon to march. In both cases Walpole made her contributions. Thus, in December, 1778, we find the Selectmen taking oath that the town had raised "Seven able Bodied men to serve at Rhoad Island for the term of six months" and had paid each £14 as a bounty.³

Meanwhile, the two Walpole militia companies that had marched on the first alarm had been merged (September 23, 1777). Oliver Clap was chosen captain of the combined units, Timothy Mann as 1st Lieutenant and Andrew Willett as second,⁴ and the company had become a part of Col. Benjamin Hawes' 4th Suffolk regiment,⁵ of which Seth Bullard was Major.⁶

¹ Rev. Rolls, I, 118.

² Ibid.

³ Rev. Rolls, XL, 183.

⁴ Town Rec., II, 15.

⁵ Rev. Rolls, XL, 142.

⁶ Mass. Soldiers and Sailors in the Revolution, II, 788.

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In June, 1779, after active service, Capt. Clap resigned.¹ He evidently was succeeded by his senior lieutenant, for it is as Capt. Timothy Mann's company, of 44 officers and men, that it marched to Rhode Island in July, 1780, on one of the constantly recurring alarms.² It was probably for services on this occasion that Asa Page was later paid £180 "for Carrying the Baggage to Tivertown."³

Strenuous efforts had been made by the town to see that its representation of 9-months and three-year men was recruited for Washington's army, operating to the southward. Early in February, 1777, it was voted that "The Men that served the Continent & State at Roxbury & the Places adjacent should be allowed 13 shillings & 4 Pence per Month," those that served at New York and Ticonderoga £3 per month, and those "that went to Warwick" the same as those at Roxbury. The matter of compensating those who had "Inlisted into the Train" was put off.⁴ These last, six men, had gone into the 10th company of Col. Thomas Crafts' Massachusetts Train of Artillery.⁵

After thus showing their readiness to recognize in a very substantial manner those who had performed service, the town appointed a com-

¹ Mass. Soldiers and Sailors in the Revolution, III, 491.

² Rev. Rolls, III, 16.

³ Town Rec., II, 73.

⁴ Ibid., 7, 8.

⁵ Rev. Rolls, XXXVIII, 74-76.

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mittee (Feb. 6, 1777) to see if any men “were disposed to Inlist.”¹ They found that few were so disposed; and a week later it was deemed advisable to vote £14, in addition to State and Continental bounties, to all who enlisted before March 1. A committee was appointed to collect funds with which to pay this bounty. But raising money was found to be as hard a task as raising men, and it was necessary to borrow, at interest, on the town’s account.²

In March, 1777, the town voted a bounty of £13.6.8 per year to such as would enlist in the Continental service for three years. This offer was to stand for a month, but evidently did not bring the hoped-for results and was continued into May.³ And the increasing unwillingness of men to serve with Washington and a general decline in the purchasing power of currency, contributed to bring about a situation whereby it was necessary to offer £130 for a 9-months enlistmen in May, 1778,⁴ and £1000, plus a half-bushel of corn per day and for each 20 miles traveled, and freedom from poll tax, for 6-months service in 1780.⁵ By January, 1781, the bounty for a three-year man had advanced to “Eighty hard Dollars” a year.⁶

These bounties did produce results, as various muster-rolls, sworn statements, and entries in

¹ Town Rec., II, 8.

² Ibid.

³ Ibid., 11.

⁴ Ibid., 23.

⁵ Ibid., 62, 63.

⁶ Ibid., 75.

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the town records prove.⁶ There were Walpole men with Washington's armies through the periods of all the great campaigns. Among them were Holland Wood and Josiah Barden. Of the former it is told that in one battle, when the day was going against the Americans, he drew off a cannon from the field without assistance, thereby preventing its loss to the enemy. Wood was a large, powerful man, fully capable of doing the work thus credited to him.

Barden was in the Battle of Trenton and, in after years, often told of his experiences. At one time a soldier standing near him was struck by a bullet which passed through his canteen. "Damn them, they have spoiled my canteen," the soldier exclaimed. And in the next moment he fell dead at Barden's side.²

David Wilkinson of Walpole was under Benedict Arnold when he went over to the enemy and saw Washington when he returned to camp and learned of the treason.³

In addition to these and other Walpole men, there were soldiers credited to Walpole who were natives of other places and were nothing but

¹ Rev. Rolls, XXVII, Docs. 5-81-83-86-90-95-96-99-100-101-103-107; XL, Docs. 183-202-230-131-152; XLV, Doc. 282; XLI, Doc. 30; XXVIII, Docs. 176-147; XXXII, Docs. 152-165-77-78-79. Town Rec., II, 62, 63.

² Recollections of James Hartshorn in Mss. of George A. Plimpton.

³ Mss. Recollections of Sarah Wilkinson Lewis Vaille, in possession of George A. Plimpton.

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hired men. One came from far-away Ireland. Others were so unfamiliar with the town they represented, that their best rendition (or possibly it was wholly the fault of the company clerk) was "War Pool" and "War Pole." These "War Poolites" were at Valley Forge.¹ On one occasion, in 1780, the town agreed to pay £1500 each to "two french soldiers that ware hired for Six Months."²

A committee named³ to check up the service records of townsmen and arrange for compensation brought in a report in March, 1778;⁴ but, instead of settling anything, the committee's recommendations, though accepted in town meeting, started a tremendous row. A number of the influential townspeople objected to being taxed for the payment of bounties, just as there are some opposed to paying a bonus to World War Veterans today. So the town voted to petition the General Court to authorize it to levy a tax for the purpose. Further, the majority, in town meeting, instructed their representative to oppose any attempt made by the opponents "that shall tend to obstruct town's carrying on the war by way of rate," that is, taxes.⁵

The battle raged for more than a year. Conferences between the opposing factions were

¹ Rev. Rolls, XXVI, Doc. 142.

² Town Rec., II, 68.

³ Ibid., 15.

⁴ Ibid., 21.

⁵ Ibid., 24, 25.

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resorted to, and failed. In December, 1778, three outsiders, Samuel Leatherbridge of Wrentham, John Jones of Dedham and Royal Kollock of Stoughtonham, were called in to arbitrate the matter, and a bond was signed by all concerned to abide by the verdict.

The arbitrators decided in favor of making certain payments and laying a tax for the purpose. The opponents thereupon refused flatly to pay, as the following record on the town book shows:

“Walpole March ye 8th 1779

“to the Inhabitants of the Town of Walpole in
Town meeting assembled

“We the Inhabitants of sd Town the subscribers hereof beg leave to enter this our protest against the proceedings of said town respecting the estimation of Services done in the present war and the rate Bill made there upon also the Warrant accompanying Sd Bill bearing Date ye 15th Day of Feby 1779 as Said estimation in unreasonably oppressive and as the execution of Said Warrant in our oppinion will involve this Town in Many Difficulties troubles and Charges we beg leave to be exempt from any Cost or Charge that may arise by the execution of the aforesd warrant as we are determined to pay no part thereof [signed] Henry Smith, Nathan Kingsbury, James Dupee, Abner Turner,

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Jethnol Morse, Jacob Kingsbury, John Boyden, Seth Kingsbury, Nathan Pond, Ezekiel Boyden, Henry Smith junr, Samuel Smith, John Boyden, Joseph Boyden, George Payson, Jeremiah Fales, Asa Smith, James Clap, Samuel Guild, Joseph Fales, Jeremiah Dexter, Abel Allen, Ebenezer Fales, Seth Smith.”¹

Yet, in spite of this opposition, and the difficulty encountered in getting the tax money in,² the town went ahead bravely in the work of winning the war. Various appropriations, including one of £18,000 for beef for the army,³ were made, and men were raised and sent away to camp.

After the withdrawal of the British from Rhode Island, the forces of Rochambeau, fresh from France, landed at Newport in July, 1780,⁴ and thereafter for many months that place and Providence became a centre of activity. Walpole saw much of the coming and going of French officers and troops between the Rhode Island camp and Boston.⁵ In June, 1781, additional French forces arrived at Boston and marched down over the road through Walpole to join

¹ Details of this episode are on pages 21 to 40 of Vol. II, Town Records.

² Town Rec., II, 45, 46.

³ Ibid., 73.

⁴ The French in America, I, 111, 112.

⁵ The French in America, I, 112, 142, 148. There is also a diary by an unknown American, covering the period Aug. 5 to 20, 1780, telling of a march from Walpole to Newport. Mss. owned by Essex Institute, Salem.

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their countrymen, preparatory to a long march to Virginia for the Yorktown campaign.¹ This marked the beginning of the end. After the surrender of Cornwallis, the French returned north, the whole army, now in command of Baron Viomenil, marching through to Boston. For several days in late November and early December thousands of men with wagon and artillery trains passed over Walpole roads. Maps of march show encampments at Wrentham and Dedham.²

This march of the French gave Walpole almost its last thrill of the war. There was a call for men in the early fall of 1782 to go to Nantasket, where danger threatened, and a force was sent.³ But the war was now really over.

Yorktown had forced a peace. In the very period in which Viomenil's men were plodding over Walpole ways, papers were signed, November 30, 1782, in France between representatives of England and America, in which the independence of the United States was recognized and the Revolutionary War was brought to an end.

There was rejoicing throughout America, in which Walpole joined with the same fervor that

¹ Ded. Hist. Reg., IV, 68; French in America, I, 148-150.

² French in America, Vol. I at end. Ded. Hist. Reg., XII. 8 et seq. Ded. Hist. Reg., IV, 101. Rochambeau Papers in Library of Congress.

³ Town Rec., II, 100, 101.

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had animated her people from the beginning of the long struggle. A peace ball was held in the Ebenezer Fales house on Old Kendall St. This house, which was destroyed by fire in 1922, was on the easterly side of the Wrentham Branch Railroad, near the track, and was known as the Charles Clap house.¹

Thereafter, for many years, was an era of peace and progress. And in December, 1787, the town wrote "finis" to this chapter in its history by voting "to Sel the Powder House" ² that had been erected in the critical days before Concord and Lexington, upon "The Widow Robbin's High hill."

¹ A photo of the house is owned by the Sharon Historical Society.

² Town Rec., II, 162.



THE HOME OF EBENEZER FALES

The Moderator of Walpole's first Town Meeting and one of its foremost citizens in his day. In this house the Peace Ball was held at the close of the Revolution.

CHAPTER TEN

THE END OF A CENTURY

THROUGH the Revolutionary period Walpole had not only done her share in a military way, but had taken an active part in the equally important civil affairs. She had been represented in the various sessions of the Provincial Congress; ¹ had maintained her Committee of Correspondence, Inspection and Safety; ² had declared for the Independence of the Colonies from Great Britain; ³ had authorized the General Court to draw up "a Constitution and form of Government" for the State; ⁴ had approved the Articles of Confederation submitted by the Continental Congress in 1777 to provide a closer bond of association between the Colonies, and had instructed its representative in the General Court to vote in favor of the Confederation when the matter came before the House for action. ⁵

When the proposed form for a Massachusetts Constitution was submitted to the town in the spring of 1778, it was approved by vote of 33 to

¹ Town Rec., I, 281, 282; II, 12.

² Ibid., I, 287; II, 13.

³ Ante, p. 149. ⁴ Town Rec., October, 1776.

⁵ Ibid., II, 16.

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14,¹ whereas many of the surrounding towns rejected it by overwhelming majorities, and in some cases unanimously.² Most of the towns, however, neglected to vote at all; and so the proposed Constitution fell by the roadside.³

The State government, which really had no legal standing, struggled along as best it could. In February, 1779, the legislature again brought up the matter of establishing a form of government; and Walpole, in May, "Voted to have a constitution 59 yeas and 4 nays."⁴ The Legislature called for a constitutional convention to meet at Cambridge, September 1, 1779. Walpole chose Joshua Clap to represent it at this important gathering.⁵

The form of State Constitution produced by this convention was chiefly the work of John Adams.⁶ When a copy was received in Walpole the people voted to have its selectmen look the document over and "make such amendments as they shall see fit."⁷ The changes proposed by the town included that of abolishing the Council, or Upper House of the Legislature,⁸ but the Constitution was finally adopted by the State without change. Though the last State

¹ Town Rec., II, 22-25.

² Mass. Arch., CXLVI, Docs. 341a, 342, 345, 363, 390.

³ Const. and Govt. of Mass., 21-22.

⁴ Town Rec., II, 43.

⁵ Ibid., 47.

⁶ Const. and Govt. of Mass., 25 et seq.

⁷ Town Rec., II, 58.

⁸ From Provincial to Commonwealth Govt. in Mass., 271, note 2.

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to adopt a Constitution, Massachusetts was the first to submit it to a vote of the people.¹

Major Seth Bullard was chosen first representative from Walpole under the Constitution;² and on September 9, in the first Massachusetts state election, the town cast 35 votes for John Hancock for Governor and 6 for James Cushing, and 1 for Caleb Davis, for Lieut. Governor.³

This setting up of a substantial structure of civil government, followed two years after by the successful conclusion of the Revolution, ushered in a period of comparative quiet—the first of long duration since the Spanish War of 1739.

Up to this time Walpole had been a part of Suffolk County, despite early and repeated efforts of herself and her neighboring towns to break away. Back in 1727 all towns in the county other than Boston had petitioned to be set off as a separate county. They complained that it was a hardship for jurors to have to go to Boston and that their allowance for such a journey was insufficient.⁴ Again, in 1732, Walpole voted to join with Medfield and neighboring towns in petitioning the General Court for a new county, and Ezra Morse was deputed to represent the town.⁵ A similar move was made

¹ From Provincial to Commonwealth Govt. in Mass., 19.

² Town Rec., II, 61.

³ Ibid., 68 and 69.

⁴ Mass. Arch., LXXXVII.

⁵ Town Rec., I, 38.

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in 1740,¹ and again in 1784, when a representative was sent to a convention held at Dedham to further the matter. On this occasion Walpole had an idea that she might be chosen as shire town.² It was not until June, 1793, that a new county, called Norfolk, actually was set off, and Dedham made the shire town.³

This period of peace was not altogether without its alarms. There were certain rather remote Indian troubles, a war scare arising from our relations with France, and finally a brief naval struggle with Tripoli. These served to keep alive a martial spirit and to make men follow the ancient counsel to prepare for war in time of peace. A well-regulated State Militia was maintained, in which Walpole had her home company. We read in Nathaniel Ames' diary under date of Oct. 12, 1790, that "General Ponds Brigade paraded at Walpole 2 days."⁴ This was probably the annual muster.

In 1802, in addition to the regular militia company of the town, a company of Light Infantry was authorized to be raised and annexed to the State establishment. It was expressly provided, however, that this new outfit must not so interfere with Walpole's regular militia company as to reduce its number below the strength called for by law. With this provision

¹ Town Rec., I, 72.

² Town Rec., II, 126, 129.

³ Hist. Norfolk County, 57 and 58.

⁴ Ded. Hist. Reg., V, 173.

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attached, the petition of "Sundry Inhabitants of Walpole" (the original of which I have not found) was approved by the Council; and orders for establishment of the Walpole Light Infantry were accordingly issued by Governor Caleb Strong on July 5, 1802.¹ Of this new company Samuel Fales was first captain.²

Eight years later, in 1810, Joseph Carroll of Walpole appears as a lieutenant in one of the artillery companies of the 1st Division, 1st Brigade of the militia³—the first Walpole man to hold a commission in that unit. It was from that organization that the famous old Walpole Artillery seems to have developed.

When our relations with England approached a breaking point in 1811, Walpole citizens appointed a committee to find a suitable place to build a powder house (the old one of the Revolution having been destroyed)⁴ and voted to have the structure "seven feet one way and eight the other & to Build with Brick."⁵ In due time the house was erected on a small hill near where the Walpole Freight office now stands and remained there until about 1840.

The Massachusetts records of the War of 1812 are, unfortunately, fragmentary, nearly

¹ Military Arch.; Orders of the Governor and Council and General Orders 1801-1804, pp. 135 and 136.

² Hist. Norfolk County, 712.

³ Military Arch.; Mass. Militia Rosters.

⁴ Ante, p. 158.

⁵ Town Rec., II, 304.

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all original muster rolls having been sent to Washington a century ago.¹ Hence, it is impossible to write with any assurance of completeness or accuracy regarding the services of Walpole men. It is probable, however, that the first two years of the struggle, though marked by frequent scares in various parts of the State, brought little or no general military activity. Early in May, 1812, certain townsmen had been detached for some sort of war service.² That seems to have been the only flurry.

Caleb Strong, the Governor, was not in favor of the war, and there were many who stood with him. Among them, it seems, was Walpole's venerable minister Rev. George Morey. One night some of those in the town who did not approve of his views smeared his front door with tar in token of their displeasure.³

Gov. Strong took no decisive steps until the summer of 1814, when nearly all Maine was overrun by the British, and Boston itself threatened. Then, September 6, he called large forces to Boston and ordered the entire military establishment of the State to be in readiness to march at a moment's notice.⁴

¹ Annual Report Commission on Economy and Efficiency, 1914, p. 147.

² Town Rec., II, 311.

³ Mss. Account in possession of George A. Plimpton; also notes by Lucy Morey Ellis, owned by The Walpole Hist. Soc.

⁴ Records of the Mass. Volunteer Militia 1812-1814, pp. xi, xii.

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The Walpole Light Infantry, at this time commanded by Capt. Warren Clap, was among the first troops called. It hastened to Boston, where it remained until October 30, prepared to meet an attack that never came. The available muster roll, a copy of the original, shows 42 officers and men on duty,¹ Samuel Nason was Clap's lieutenant, and Daniel Hartshorn, the ensign. There is nothing in the State Military Archives to indicate that the regular Walpole militia company, at this period commanded by Capt. Metcalf Clap, with John A. Gould as Lieutenant and Ebenezer Hartshorn as Ensign,² or the artillery company captained by Nathan Ware³ (though probably at this time not a distinctively Walpole unit), took any active part in this war.

In May, 1815, the war then being over, the town voted to petition the legislature "to make up the Soldiers Wages equal to their services," or at least to grant authority to the town to do so.⁴ Walpole finally settled the matter in 1816 by voting to pay "those of the Militia who were detached to defend the forts and harbors in the town of Boston in the year 1814" enough to make their pay \$15 per month.⁵

¹ Records of the Mass. Volunteer Militia 1812-1814, 97. The company was on duty at Dorchester Heights according to Mss. recollections of Elizabeth Plimpton, owned by George A. Plimpton.

² Military Arch; Mass. Militia Rosters.

³ Ibid.

⁴ Town Rec., II, 332.

⁵ Ibid., 339.

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While on military matters it may be appropriate to mention something more of Walpole's Light Infantry and Artillery companies. The artillery company presumably reached the height of its popularity in the period when Samuel Hartshorn, Jr., was Major of the Artillery Battalion, from April, 1823 to November, 1825. Hartshorn, the first and only Walpole man to hold this command, was, at the time of his election, Captain of the Walpole company, having been commissioned May 1, 1821. He was succeeded by Capt. George P. Ellis, who held the command until March, 1825.¹

The general interest in military affairs at this period is evidenced by the acceptance by the town in 1821 of a proposed amendment to the State Constitution allowing members of military companies who were below 21 years of age to cast votes in the election of military officers, though 13 other proposed amendments were rejected.²

In the spring of 1831 there was a general reorganization of the Massachusetts Militia, in which the 2d regiment of the 2d Brigade, First Division, was disbanded, and with it its artillery battalion, "lately commanded by Capt. Jabez Morse."³ Morse, who had been captain of the Walpole company, seems to have been

¹ Military Arch.; Mass. Militia Rosters. ² Town Rec., II, 394.

³ Military Arch. Genl. Orders, No. 6, 1826-1833, pp. 225-226.

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acting major of the infantry units of the old 2d regiment. The Walpole Militia company and the Walpole Light Infantry, the latter commanded by Capt. Bacon, became thereafter units of the 1st regiment; and the Walpole artillery company also was annexed to the same command.

But the old martial spirit was gone. Membership in the companies fell off. In the summer of 1835 it was found that the Walpole Artillery, Capt. Lovett Bonney, numbered only 13 men, including officers, and the Light Infantry company, Capt. Charles W. Farrington, only three officers and two privates. Both were ordered disbanded September 7, 1835.¹

¹ Military Arch. Genl. Orders, No. 7, 1833-1846, p. 102-103.

CHAPTER ELEVEN

THE COMING OF REV. MR. STORER

THE early years of Walpole's second century ushered in a controversy which shook the community to its foundations. Though purely religious in its nature, it not only worked a change within the meeting house, but left its impress upon the social and political life of the town as well. In its local aspect it represented a detail or a cross-section of a greater struggle that was going on through the country within the long established Congregational Churches, and which was to have a national influence upon the religious, political and intellectual life of the American people.

Walpole's original old meeting house, begun nearly a century before, which had loomed so large in the town's early life, now was long since gone, and with it those who had spoken from its pulpit. Back in the spring of 1772 the town voted to build a seat in that pulpit, for the minister, Phillips Payson, was getting old—close to 70. The fire of his youth was gone; and those who could not look back to the early days, when Payson had served them well, now, as infirmities

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came upon him, wondered if he was worth his salary. And so the town appointed Ensign Theodore Man to treat with Mr. Payson "Respecting his Sallery." No change was made,¹ however, and matters rested for three years.

But in 1775, when the Revolution was on, and when many of the men were away with the army besieging Boston, the matter of Mr. Payson's "sallery" was again brought up in town meeting. An increase was proposed and voted down, though the purchasing power of money had fallen away off. Yet when it was decided to appoint a committee to treat with the minister (whether to suggest his resignation or merely to propose that he accept a smaller salary we do not know) no person could be found who was willing to serve upon it. When the townsmen next met they voted Mr. Payson a salary of £33.6.8—a reduction of £20 from what he had been receiving.² We must, in charity, assume that the exigencies of war time demanded such a seemingly thankless act.

Rev. Mr. Payson died May 22, 1777³ and the matter of filling the pulpit once again absorbed the town's attention. After a year (the pulpit being filled meanwhile by various visitors) the people voted a tardy thanks "to the reved minesters that carried on the Publick services

¹ Town Rec., I, 249, 250.

² Ibid., 284.

³ Ibid. II, 19.

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of our late past[or] for their Good and kind Labours of love and to apply to them for advice Concerning the resettlement of the Gospel amongst us.”¹ But this and several other endeavors² to get a minister came to nought.

It was not until March, 1783, that a vote was taken that Rev. George Morey “be Desired to Come and Preach in this Town when his time is out at Marlborough.”³ Soon thereafter Rev. Mr. Morey, a graduate of Harvard in 1776, settled in the town for the beginning of a long ministry.

Meanwhile, the old meeting house had been pulled down and steps had been taken towards the raising of a larger structure. In November, 1782, the town voted to build a new meeting house “in the place where the old one now stands . . . at the opening of the next Spring”; likewise “to Build a Belfry to Said House” and to cover the sides and ends with “split claboards.”⁴

By May 12, 1783 the old house was down. This necessitated the town meeting of that day being held at “the house late the Property of Deacn Robbins.” Whether it was a matter of too limited capacity or a leaky roof in a shower we do not know, but for some reason the meeting was shortly “ajourned to the Barn,”⁵ and it

¹ Town Rec., II, 25.

² Ibid., 107, 117.

³ Ibid., 107, 117.

⁴ Ibid., II, 104.

⁵ Ibid., II, 110.

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was voted to have the house repaired. A month later, in June, a committee was named to "git Ministers to pray with us at the Raising" ¹ and soon thereafter the new meeting house was begun.

With this second meeting house the activities of Rev. Mr. Morey were identified for more than 40 years, a period of many happy recollections, yet, in its final years marred by dissensions between the minister and his flock.

In 1814 Mr. Morey found it necessary to make formal written complaint to his congregation, through Deacon Benjamin Pettee, that he was not receiving an adequate salary. He said that when he came to be pastor of the town "I had reason to suppose my Annual Support would continue to be the same Value" with the passing years. But such had not been the case. "And now at length, by means of the depreciated State of the publick-circulating Medium, and other Causes, most of the Necessaries and Comforts of life are double and many of them Threeble in Price. In addition to this," he points out, "you must be sensible that I am advanced in years, and less able to work with my own hands than heretofore for a livelihood," and he asked that more money be provided for him by the town.²

¹ Town Rec., II, 113.

² Original letter in collection of George A. Plimpton.

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It is not improbable that even at that time the people were wondering how long it would be before their good minister would make way in the pulpit for a younger and more vigorous man. Many of them, too, may have disliked the Calvinism which he preached (mild a type as it was),¹ and which, in some congregations elsewhere, was beginning to give way before the rising tide of unitarianism. But whatever the feeling may then have been, Rev. Mr. Morey had no misgivings about his own fitness to minister to his people. Even a dozen years later he evinced no purpose of retiring, when his congregation was nearly unanimously agreed that the infirmities of age made it impossible for him properly to carry out the manifold duties of his pastoral position.²

They sometimes took advantage of his old age by playing tricks upon him, the younger spirits not hesitating to carry jokes into meeting. There were those living a quarter century or more ago who remembered when the worthy minister, coming into the pulpit one Sunday (having previously preached a vigorous sermon against card-playing), opened his Bible only to have a pack of cards tumble out of it and shower themselves down upon the grave deacons in

¹ Elizabeth Plimpton's Recollections. Mss. in collection of George A. Plimpton.

² Original letter in collection of George A. Plimpton.

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their square box in front of and just under the pulpit. The older people were horrified at the sacrilege; but to the young folk in the galleries it was an occasion of irrepressible mirth.¹ It was seldom that they had a chance to laugh over Rev. Mr. Morey's difficulties; for on his perambulations about the town he commonly carried a stout stick which he did not hesitate to use. Mr. Morey, disdaining the fashions of the 19th century, appeared until his death in knee breeches and pumps, a cocked hat, and with his hair in a beribboned queue.²

A majority of the townspeople finally decided that steps must be taken to bring Mr. Morey's active ministry to a close; and on March 6, 1826, it was voted in regular meeting (for there was still a union of the Congregational churches with the State in Massachusetts, and town meetings dealt with ecclesiastical matters) that Rev. Mr. Morey be conferred with "to ascertain if will [sic] dissolve his ministerial connection with the town and on what terms."³ The venerable clergyman probably refused to discuss the matter, for at the next meeting it was decided to find out just how far the town's contract with him was binding.⁴

In the following month, May, after voting that "it is the wish of the town to dissolve the

¹ Mss. in collection of George A. Plimpton

² Lewis, 169.

³ Town Rec., II, 425.

⁴ Ibid., 427.

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ministerial connection with the Revd George Morey,"¹ and appointing a committee to discuss the matter with him, final disposition was made by granting him \$600 in payment of all future claims. Rev. Mr. Morey signed an agreement to take no further active part in church affairs, though he was to continue as a settled minister of the gospel in Walpole.² This settlement, we are informed, was brought about through the influence of the minister's son, George, who had graduated at Harvard and was then starting practice of law in Boston.³

No sooner was Mr. Morey out and a committee appointed to find a successor, or, more properly, a colleague,⁴ than the inevitable conflict between Congregational orthodoxy on the one hand and Unitarianism on the other became an issue in the town. When it was voted to extend a call to Rev. John Parker Boyd Storer to settle as their minister, matters came to a head.

Rev. Mr. Storer had had every opportunity for contact with the growing spirit of liberal thought within the established church. A native of Portland, Me., son of Hon. Woodbury Storer by his second wife, Margaret, daughter of James Boyd of Bolton, he had studied at Bowdoin College, graduated with the class of

¹ Town Rec., II, 429. ² Town Rec., II, 432; Lewis, 147-153.

³ Mss. account in collection of Geo. A. Plimpton.

⁴ Town Rec., II, 431.

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1812, and had pursued his theological studies under President Jesse Appleton, D. D., in the years immediately following.¹

Though the orthodoxy of Bowdoin College and of Dr. Appleton is not, I believe, to be questioned, the distinguished president was notable as an advocate of independent thought. In talks to his students he discouraged "too great a regard to the practices and oppinions of others, when one's own judgement and convictions are on the other side";² and we are informed by his contemporaries that in religious matters he was an advocate of inquiry.³

In 1816, when a tutor at Bowdoin, Storer resigned to go to Europe with an uncle.⁴ On his return he enrolled at Harvard for advance theological study.

It was at Harvard that young Storer doubtless was confirmed in his leanings to Unitarianism; for the college, long a centre of advanced thought, was now not only very definitely unitarian in the complexion of its faculty, but through the joint efforts of its Hollis Professor, Rev. Henry Ware, and a group of other unitarian clergymen, had organized a regular course of theological instruction, the beginnings of the present Divinity School.⁵

It was young George Morey who recom-

¹ Packard, 169.

² Addresses, 159.

³ Ibid., xxii.

⁴ Packard, 169.

⁵ Unitarianism in America, 108-110.

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mended Storer to the committee appointed to find a successor to the aged pastor.¹ The committee reported favorably, and on July 31, 1826, a formal call was extended to him by the town.²

This choice of a Unitarian clergyman was far from pleasing to those who still believed in the Trinity and who held it to be their duty to profess it.³ Members of this minority group addressed a letter to the Church, praying that they might be dismissed to form a second church in the town. Before their request was acted upon,⁴ 82 members associated themselves, October 4, 1826, as the Orthodox Congregational Society of Walpole. In the evening of November 13, 1826, "being desirous of enjoying the preaching and ordinances of the gospel in a manner that shall be for our better edification,"⁵ they organized the church at the house of Catherine Allen, at the corner of High Plain and Peach Streets.

Two days later Rev. Mr. Storer was ordained associate minister of the First Church.⁶

¹ Mss. Account in collection of George A. Plimpton.

² Town Rec., II, 433.

³ James Hartshorn, in his mss. recollections owned by George A. Plimpton, says that no question of unitarianism or trinitarianism was at first raised, and that all the trouble was over Storer's salary, which the seceders thought was too high. All contemporary evidence, however, points to theological differences.

⁴ Mss. Account.

⁵ Lewis, 170-171; A Service Commemorating, p. 8.

⁶ Town Rec., II, 435 to 438; Lewis, 150-153.

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It is impossible, at this distance, to understand the feeling that was wrought in the little community over this secession from the old church. That it was but a part of a widespread movement within the church which had manifested itself in like manner in many other towns did not lessen its gravity in the eyes of the majority. In many places lifelong friendships were ended and business associations broken off. In Walpole members of the orthodox society could not for many years muster votes enough to be elected to town office.¹

Though Congregational orthodoxy had in 1811 been so far disestablished as to allow members of other regularly organized churches to pay their proportion of the ministerial tax into the treasuries of their own churches, this exemption was not allowed to members of the new orthodox society in Walpole.

They continued to be taxed for the support of the old parish on the ground that they had not been properly organized.² Rev. Asahel Bigelow, first minister of the new church, was obliged to pay a tax to help support Rev. Mr. Storer. The latter came around and returned the amount of the tax, saying that he did not approve of such procedure.³

One of the members of the Orthodox Church, Nathaniel P. Fisher, refused to pay his tax,

¹ Allen, 7.

² Ellis, 7.

³ Allen, 7.

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claiming that it was levied against him illegally. He was haled into court at Dedham. While he was on his way to trial one of his friends paid the tax, and the case was dismissed.¹ Members of the Orthodox Church then brought suit for recovery of their money and won their case. It was in the course of this trial that Hon. Horace Mann, attorney for the town, announced that the orthodox society was made up of a lot of "old women." He not only added bitterness to the situation, but lost many votes for himself when he later ran for Congress from the district which included Walpole.²

But the case was of more far-reaching importance than that. It can be counted one of the contributing causes of bringing the matter of church establishment in Massachusetts to a head. In 1833 the legislature, after warm debate, effected complete disestablishment of the Congregational Church, an act to which Prof. Albert Bushnell Hart points as the final step in the long process of establishing religious freedom in the United States.

The Orthodox Church held services in a hall over the store owned by Dr. Wild, at the corner of Main and East Streets. Henry Plimpton, who had been a deacon of the old church, was chosen first deacon of the new, and was instrumental in bringing here to preach such

¹ Allen; also Mss. Account.

² Allen, 8.

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noted clergymen as Dr. Lyman Beecher and Dr. Codman. He literally brought them, going into Boston every Saturday with his horse and chaise for the purpose, and carrying them back on Monday.¹

The meeting house of the society, erected on East St., was remodeled and dedicated April 25, 1867.

At the raising, according to well authenticated accounts, in addition to a barrel of rum punch to stimulate the workers, who gathered from surrounding towns,² the day was closed when Warren Wild and Henry Allen brought out two pails of stiff punch. The drinks were passed out after Rev. Mr. Bigelow, standing between the brimming buckets, offered a prayer.³ The house was dedicated in September, 1827,⁴ and Mr. Bigelow, a graduate of Harvard College and Andover Seminary, was installed in the following year.⁵

It must not be assumed that, up to this period, all residents of the town were deeply interested in church affairs. If Walpole was like the average Massachusetts town, there were even in its earliest days many persons who did not bother to attend the appallingly long services. Compulsory attendance was a thing of the past when Walpole was set off as a town. Church

¹ Mss. Account.

² Allen, 10.

³ Mss. Account.

⁴ Lewis, 172.

⁵ Allen, 13.

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attendance elsewhere, and probably here as well, fell off. Some stayed away because of an irreligious turn of mind, some because of other affiliations. In 1741, for instance, a certificate was presented to the selectmen testifying that Obediah Morse, one of the townsmen, was a member of the Baptist Church in Boston.¹ This was perhaps an attempt on the part of Morse to free himself of the ministerial tax. The entry gives us our first record of dissent.

Yet it was not until 1818 that services were held in town in any other but the Congregational way.

In that year Methodism was introduced by Rev. Benjamin Haines, who held meetings in the home of Eliphalet Smith at South Walpole. The church was formally organized in 1822, and in 1830 the first church building was erected where the parsonage now stands. The present church was built in 1846.² The Methodist Episcopal society at the Center was formed in 1874.³ First services were held in the old Hoop Skirt Factory, now the Mahoney building, on Main Street opposite Maple Street. It was then called Methodist Hall. Services were in charge of the South Walpole Church pastor, Rev. G. R. Bent. The first clergyman in charge of the church here was Rev. John H. Vincent. When the town schoolhouse burned down, the

¹ Town Rec., I, 79.

² Hist. Norfolk County, 718.

³ Ibid.

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site on Front Street was secured, and the present edifice was built. The formal dedication took place in the year 1886.

The first Catholic services in Walpole were held in a room at the old Union Mill by Rev. Francis Gouesse in 1873. After three years Fr. Gouesse purchased land on East St. and work was begun on a church in which the first mass was celebrated in June, 1878.¹ The present Church of the Blessed Sacrament, the largest in town, was opened in 1913 on about the same site. The old church, which was moved back, and for a time served as a hall, was torn down about two years ago.

In 1877 a Congregational Society was formed at East Walpole and services were held in F. W. Bird's small hall² by Rev. C. B. Smith of Dedham. Their first meeting house, on Union St. dedicated in 1883,³ is now the home of the Wednesday Club. The present meeting house of the society, built on land given by Mr. Charles Sumner Bird, was dedicated in April, 1915.⁴

The first Episcopal services in Walpole was held March 28, 1886, in Bacon Hall, now I. O. O. F. Hall, by Rev. Fr. W. S. Cheney of the Church of the Good Shepherd, Dedham. The

¹ Catholic Church in N. E., 755 et seq.

² In the second story of one of the ells of the old Morse Tavern.

³ Lewis, 178.

⁴ Boston Globe, April 19, 1915.

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first rector of the parish was Rev. Albert E. George. The present Epiphany Church, at the corner of Front and West Streets, was dedicated Nov. 30, 1904.

CHAPTER TWELVE

SLAVERY AND THE CIVIL WAR

ON Thursday, May 22, 1856, Charles Sumner, United States Senator from Massachusetts, was assaulted and beaten to insensibility as he sat working at his desk in the Senate Chamber. His assailant, a member of the House of Representatives from South Carolina, was infuriated by remarks about his uncle, Senator Brooks of South Carolina, made by Sumner in the course of a great two-day speech, "The Crime Against Kansas," a powerful plea for the admission of Kansas to the Union as a free state and an arraignment of the slave power in the South.

The assault upon Sumner aroused the North as it had not been aroused before. Meetings of protest were held in cities and towns all over the land, in which the assailant was condemned and the cause of freedom given new impetus that led to ultimate victory.

As in every forward-looking movement in the earlier years of her history, so now Walpole ranged herself with the leaders. At a meeting of citizens it was resolved that "we regard it as a

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matter of gratitude to God that He endowed Mr. Sumner with the ability and spirit to make this unqualified vindication of the principles of Liberty and the Rights of Free Men; and that we fully endorse and approve of every sentiment and every expression of his great speech, as pre-eminently worthy of the sons of the Puritans of Plymouth and the patriots of Lexington and Bunker Hill.”¹

As this was only one of many resolutions adopted that night, we may with a reasonable degree of safety conclude from its tone that among the others was a ringing denunciation of the assailant and of the slave power which he represented.

There were, in those days, no slaves in Walpole. But the town had not been altogether free of them in its long history. In 1770 Jonathan Boyden gave notice that he had taken into his household “a Mollatto Child named Benjamin Brown born in Attleborough.”² In 1779 Ezekiel Needham informed the selectmen that he had “put upon my Place in Walpole [torn]a Daniels his Wife and two Negroes last from Franklin.”³ And somewhere about 1797 Jonathan Wild announced that he had taken into his house “Soffa Ridgway a black Girl.”⁴

¹ Sumner Scrap Book, 38. ² Town Rec., I, last page no number.

³ N. E. Genealogical Register, April, 1903, “Walpole Warnings.”

⁴ Ibid.

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Some of these were perhaps slaves. We know that Deacon Ezekiel Robbins had a slave Jack and left him to the church.¹ After the death of Jack, a negress who passed as his wife and who to her dying day was commonly called "Hannah Jack," became a town charge. In 1807 Samuel Guild was paid \$21.83 for "keeping Hannah a black woman." At the same time it was decided "to make enquiry whither S^d Hannah belongs to this town to maintain or not."² More than a year later Hannah was still in Walpole, and in trouble; for the selectmen were instructed by the town to "Carry Hannah Jack to Jail at Dedham" unless she "behave well in their Opinion."³

The protest by Walpole citizens after the assault upon Sumner was not the first expression of the anti-slavery feeling in the town.

Back in 1840 and 1844 about 30 Walpole citizens had voted the "Liberty" ticket, its presidential candidate having been James G. Birney. They had even put a local candidate for Representative in the field—Isaac Fisher, one of the highly respected men of the town.⁴

A few years later Francis W. Bird emerged as an outstanding figure in the great cause. A Whig by tradition, he promptly allied himself with the Free Soil Party when it came into exist-

¹ Post, p. 209.

² Town Rec., II, 279.

³ Ibid., 288.

⁴ Reminiscences of Edwin Thompson, Gould Scrap Book, 38, 39.

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ence in 1848, organized the movement in his vicinity and attended as a delegate the party's first State and National Conventions.¹ This was but a natural alignment for one who, 15 years before, had set tongues wagging when he politely showed the negro servant of his newly-acquired bride into the family pew at the South Dedham Congregational Church before he and his wife entered.²

It is told of Mr. Bird that on another occasion, hearing an announcement from the pulpit of a meeting at which a "Rev. Dr. Adams" was to speak, he arose in his pew to ask: "Do I understand that the Dr. Adams mentioned in this notice is the author of 'The South-side View of Slavery'?" Being assured that the man in question was not the pro-slavery writer in question, Mr. Bird exclaimed, "Then I am satisfied," and sat down.³

It was in those early Free-soil days that the famous Bird Club was born. Drawn together by common interests, a little group of men, including John A. Andrew, Henry L. Pierce, William S. Robinson and Mr. Bird, met for luncheon every Saturday afternoon at a Boston coffee house, and, in later years, at Young's and Parker's. Informal meetings they were—"no president, no officers, no rules of organization, no conditions of membership, no nothing

¹ Francis William Bird, 25.

² Ibid., 17.

³ Ibid., 30.

SLAVERY AND THE CIVIL WAR

**TO THE
DEMOCRATS
OF
CONGRESSIONAL DISTRICT
No. 3.**

At a Freesoil Convention held at Dedham, October 15, 1850, CHARLES F. ADAMS in the Chair, made use of the following opprobrious language respecting the Democratic Party, viz :

"I beg leave to signify and pray that the fact may be communicated to all the Freesoilers, that I will never consent to be a candidate for an office which is the result of a COMBINATION. I shall never forget the ATROCITIES of the Democratic party, and I can never identify myself with any of their doings."

This is the man for whom F. W. BIRD in a private circular endeavors to induce Democrats to cast their votes.

We ask all True Democrats whether they will bestow their suffrages on Charles F. Adams, who spurns their support, and applies to them the above contemptuous language? We call on them not only to refuse to vote for him, but to exert all *such means* as are most certain to PREVENT HIS ELECTION.

A RARE OLD POLITICAL BROADSIDE OF ANTE BELLUM DAYS

(From the personal collection of John H. Edmonds, State Archivist of Massachusetts)

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to hold it together but similar political and social affinities, and a common need and love of good-fellowship," so Mr. Bird himself wrote—but out of them came worth-while things. Prominent men of the party were free to sit in on every occasion, and many availed themselves of the opportunity. The great John Brown of Ossawattomie once was seen there, we are told. Mr. Bird usually sat at the head of the table and by common consent acted as master of ceremonies. So as years went on, this gathering became the "Bird Club," though Mr. Bird himself did not so call it.¹

Among the many close friendships formed in these early years of Mr. Bird's political activity was one with Charles Sumner—a friendship that lasted to the great statesman's death. They were kindred souls, those two—crusaders, both of them. Sumner, in allusion to the Walpole paper-maker's anti-slavery proclivities, once dubbed him jokingly "our Bird of Freedom."²

Knowing as they did of this friendship between Sumner and their fellow townsman, the people of Walpole must have been even more stirred by the news of the assault upon the Senator than they would have been had this tie not existed. We can well believe that the ringing approval of Sumner's plea for freedom, adopted at the Walpole protest meeting of 1856, was

¹ Francis William Bird, 32-37.

² Ibid., 43.

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from the intrepid "Frank" Bird's pen. We know for certain that Bird was there that night.¹ Later on, when Sumner had recovered his strength, he found time to come to Walpole. He spoke in the old Orthodox Church to an audience that filled every foot of space.² From that day Walpole's position as a firm friend of the slave was assured.

Yet it must not be understood that feeling over slavery was unanimous in Walpole, for it was not. Neither was it so anywhere else.

On the one hand we find the Walpole representative in the legislature, Jeremiah Allen, voting for a resolution endorsing Sumner's stand and condemning the cowardly assault upon him.³ On the other we see Ira Gill, one of Bird's fellow townsmen, calling him "a damned, plaguey old fool."

"What do you care about things way down South?" Gill demanded. "Slavery don't harm us up here, does it?"⁴ We can imagine what Bird's answer must have been.

The assault upon Sumner marked the beginning of the final phase of the great struggle that culminated in the Civil War and Emancipation. While Sumner was still suffering from the effects of the attack upon him, there was bloodshed in

¹ Sumner Scrap Book.

² Lewis, 161.

³ Boston Daily Advertiser, May 27, 1856. Sumner Scrap Book, 19, 20.

⁴ Lewis, 196, 197.

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bleeding Kansas. John Brown and his fellow colonists defeated the slave forces at Ossawatimie. Then in two years more came the seizure of the arsenal at Harper's Ferry and the arrest and condemnation of Brown on a charge of inciting insurrection.

While this brave soul lay in prison awaiting execution, election day came round in Massachusetts. And when the ballots cast in Walpole were counted it was found that one vote had been cast for "John Brown of Ossawatimie" for Governor.¹

If we may be permitted to guess, we will say that Frank Bird cast that vote. Bird did not care for Nathaniel P. Banks, the party standard-bearer that year,² who had been identified with Know Nothingism, a movement Bird could not stomach. A few weeks after the election, when poor old John Brown went to his glorious death, Bird draped his mill office at East Walpole in black, in testimony of his sorrow.³

It was a sign of the changing times. A year later the crisis was reached in the Presidential election. Walpole citizens cast 238 votes for Lincoln electors, against 73 for the Bell, 44 for the Douglass and one for the Breckinridge factions of the Democratic party.⁴ John A. Andrew, destined to become the great War

¹ Town Rec., IV, 38.

² Francis William Bird, 48.

³ Lewis, 160.

⁴ Town Rec., IV.

SLAVERY AND THE CIVIL WAR

Governor, who had been put into the fight by Mr. Bird,¹ received 228 votes for Governor, against 125 for his opponents. Walpole, consonant with the whole North, had spoken for Freedom. One month later South Carolina answered by voting to secede from the Union.

When Lincoln, on April 15, 1861, called for volunteers to save the Union, and that call was echoed in Massachusetts by Governor Andrew, the Minute Men of '61 sprang to answer.

At least four Walpole men were among the first to serve. They were Sidney S. Hartshorn, Alexander McDonald and Nicholas H. F. Richardson, members of Co. F (Warren Light Guards) of the 6th Massachusetts Regiment, and Lowell E. Fales, of Co. C of the 5th, popularly called the Charlestown Artillery.

Orders to report at Boston were received by the captain of Co. F of the 6th at his home in Foxboro late in the evening of the 15th. The company left Foxboro at 11 the next morning,² joined the regiment at Faneuil Hall, left by train in the late afternoon of the 17th for Fall River, and there boarded a steamer for Fortress Monroe. The regiment served in that area until July, participating in the engagement at Big Bethel, and then returned home and was mustered out.³ The Charlestown company of

¹ Francis William Bird, 48 et seq.

² Minute Men of '61, p. 80.

³ Ibid.

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the 5th assembled at the Charlestown armory on the 17th, left Boston for Washington the 21st, and, remaining in service after its enlistments had expired, participated in the first Battle of Bull Run.¹

At a special town meeting, April 30, 1861, Walpole voted \$5000 "for the support of the families and pay of Soldiers . . . who shall volunteer & serve the United States in the present war." And a committee, made up of one man from each of the town's seven school districts, was named to assist the selectmen, Nathaniel Bird, M. B. Boyden and Calvin Hartshorn, to distribute relief.² It was decided that each volunteer would be paid enough in addition to his army pay to make his total pay \$25 a month. The committee consisted of Palmer Morey, N. B. Wilmarth, Francis W. Bird, Charles Hartshorn, Horace Guild, A. E. Stetson and J. P. Tisdale.³

Among Walpole men who entered the service early in the war was the town physician, Dr. Silas E. Stone, who was commissioned Asst. Surgeon of the 23d Mass. Volunteers in September, 1861. Just before his regiment sailed for North Carolina he was married to Sarah Elizabeth Hawes, daughter of Hon. Joseph Hawes of Walpole. Dr. Stone was under fire at Roan-

¹ Minute Men of '61, 126 et seq.

² Town Rec., IV, 74.

³ Ibid.

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oke Island and New Berne, was attacked by fever while at work in the hospitals, and was sent home on a transport in May, 1862, his life despaired of. He managed to pull through, but was left in such poor health that he was forced to resign his commission.¹

The view of wartime activities afforded by entries in the town records is not a very colorful one. We see the townspeople, in July of '62, voting that "whereas by proclamation of the Governor . . . 24 men of the town of Walpole have been ordered into military service of the United States, a bounty of \$150 shall be paid to all who enlist for three years or the duration of the war."² Originally intended to stand only 15 days, this bounty offer was later extended "until the quota is filled."³

In addition to a Rallying Committee of 14 to aid the selectmen get enlistments, a committee of three, Bainbridge Mowry, Jerome B. Cram and Truman Clarke, was named "to confer with the towns in this vicinity as to the best method of filling up the quota."⁴ The Rallying Committee was made up of J. B. Cram, Beri Clarke, Henry S. Clark, H. B. Witmarth, J. G. Hartshorn, J. Stetson, Jr., E. Polleys, E. G. Piper, S. S. Hartshorn, Horace Guild, Edwin Wilson, W. Hartshorn, Samuel Guild, and J. P. Tisdale.⁵

¹ Gould Scrap Book.

² Town Rec., 95.

³ Ibid., 97.

⁴ Ibid., 97.

⁵ Ibid., 95.

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Enlistments were speedily reported. By August 29, 1862, the Selectmen were able to inform the Adjutant General that 60 men from the town were already in service for three years.¹ Several of them were 18 years of age or under.

Meanwhile, on August 19, 1862, it was found necessary to increase the bounty for 9-months men to \$200. This brought speedy results. Before the end of September 36 men were enrolled, all but two being assigned to the 44th Mass. Infantry;² and by the following spring a few more were added to the list.³

When in the summer of 1863 the drafting of men began, Walpole voted that the families and dependents of drafted men would be provided for in the same way as were those of the volunteers.⁴ Drafted men and substitutes brought Walpole's contribution in men to about 226, there being a surplus of 18 over all demands made upon the town.⁵ Back in 1862 so many 9-months men had volunteered that the quota had been exceeded. Consequently the town was able to "sell" about a dozen men to Charlestown. That is, the Walpole men were credited to Charlestown's quota, and Charlestown paid the bounty.⁶

¹ Military Arch., City and Town Rolls, XVII.

² Military Arch.; Roll of Bounties, II.

³ Town Rec., IV, 112 et seq. ⁴ Ibid., 120. ⁵ Schouler, II, 525.

⁶ Mass. Military Arch., City and Town Records, XVII.

SLAVERY AND THE CIVIL WAR

In addition, at least one Walpole boy who was away from town (and probably there were others) came forward for service. David W. Lewis, residing in Brattleboro, Vt., was made captain of a Vermont company and was presented with a beautiful sword by the people of Brattleboro before his departure for the front. At Winchester, in the Shenandoah, he was captured and his sword was taken from him. Six or seven years ago a man in Pittsburg wrote to the Governor of Vermont, saying that he had a sword marked with Lewis' name, which had been taken from the body of a Confederate officer killed at Gettysburg. Thus, after more than 50 years, Maj. Lewis received his wartime sword.

This cold record testifies to the loyalty of Walpole men; but it cannot tell of the privations and heartaches that the war brought. One can read now the boyish letters of Charles N. Spear, who was just 18 when he enlisted in the 23d Mass. Volunteers, written from North Carolina to his parents in Walpole. We read too his mother's injunctions to him to be a good boy and of the love she sent to him. And then, tied in the packet, is a letter in another hand. A comrade had written, telling of the boy's death from disease in a lonely Southern hospital, far from his home.

And he was but one of many. The names of

THE STORY OF WALPOLE

those who gave their lives are carved upon the tablets in the Town Hall.

Elbridge B. Piper, died April 18, 1862, in hospital at Newburne, N. C.

John W. Frizell, died May 18, 1862, in hospital at Port Royal, S. C.

Patrick Herne, killed in Battle at Bull Run, Aug. 30, 1862.

John E. McKew, killed in Battle at Fredericksburg, Va., Dec. 13, 1862.¹

Henry L. Godbold, died in hospital at Washington, Sept. 27, 1862 of wounds received in battle.

Martin L. Fisher, died Aug. 18, 1862, in New York.²

James S. Gilmore, died Feb. 26, 1863, in hospital.

William C. Manter, died Feb. 13, 1863, in hospital at Fairfax, Va.

John G. Woods, died June 30, 1864 in hospital at City Point, James River, Va.

Samuel Jackson, died July 6, 1864, in hospital at Washington of wounds received in battle.

Charles N. Spear, died Oct. 29, 1864, in hospital at Newberne, N. C.³

Lowell E. Hartshorn, died Dec. 16, 1864, in Andersonville Prison, Ga.

¹ He was of Co. I, 25th Infantry, a Dedham company. Ded. Hist. Reg., V, 76 and 123.

² He died in a hospital of exposure in the field, while on his way home after 11 months' service. Ded. Hist. Reg., X, 120.

³ He was of Co. H, 23d Mass. Volunteers, and had been stationed at Evans Mills, N. C., until removed to the hospital. The date of his death is given in the letter previously quoted as Oct. 19.

SLAVERY AND THE CIVIL WAR

While these men—many of them were boys—were suffering hardships in the field, those at home were working as best they could to bring the struggle to a successful end. There were fairs, private and public meetings, gatherings of women to sew and knit garments and prepare lint and bandages. Supplies of every conceivable kind were sent to the front to help make the soldier's life more comfortable.

Various appropriations on account of the war were made from time to time by the town, the total for the four years being \$14,564. This did not include an expenditure of more than \$10,000 as aid to the families of soldiers, for which the town was reimbursed by the State.¹

But the money cost was not counted. Each one thought of those who were with the armies and prayed that they might return in safety. For some, that was not to be. The supreme sacrifice was demanded. And when the boys came marching home, the joy of their coming was dimmed by the knowledge that there were vacancies in the ranks.

¹ Schouler.

CHAPTER THIRTEEN

POST ROAD AND TAVERN DAYS

1680—1800

WITHIN the bounds of Walpole lie three historic highways, two of them going back to Colonial days, the third a memento of the great Turnpike Era of a century ago.

Earliest of all is that which came out from Boston through Roxbury to Dedham, and thence through the easterly part of Walpole (originally Dorchester, and later Stoughtonham and Sharon)—the old trail to Rhode Island—Pleasant Street of today—which was first called simply “The Country Road.”¹

Over this road the journey of Colonial emissaries from Boston to the southward were made. Over this the Quakers, men and women, were driven under the whip from Dedham Village into the “wilderness,” to find their way as best they could to the shelter of the tolerant Rhode Island settlement.² The “wilderness” included what is now the easterly part of Walpole, which was a wilderness indeed, though at that very

¹ Mass. Arch., CXXVIII, 165, plan of lands now in East Walpole, 1688.

² New England Judged, 356, 357, 415.

POST ROAD AND TAVERN DAYS

period, 1661, a saw mill was in operation at the Centre and a little colony had sprung up near it. This Country Road, which 30 years later was to become the "Post Road," remained the principal highway in America for more than a half-century; eventually giving way to a more westerly road, through Walpole Centre and Wrentham. Still other changes were made, as we shall see; but in nearly all the period from 1693, when the first regular mail service in America was established, to the advent of railroads in 1835, the great American mail, by one route or another, probably passed through what is now Walpole territory.¹

There had been a post between New York and Boston as early as 1673 by way of Springfield, but this was chiefly for official business and was interrupted soon after its inception by the capture of New York by the Dutch and a subsequent war with the Indian sachem King Philip, here in Massachusetts.²

But in 1690 war with the French and Indians—King William's War—prompted the Colonial authorities at Boston to vote that "a post for speedy intelligence be maintained between this place & Road Island for a full discovery of the motions of the French or Privateers on those

¹ Ded. Hist. Reg., VI, 87. There is no mention of a route via Walpole in the "Proposals for Carrying the Mails" issued by the Postmaster General in 1811.

² Jenkins, 1, 2, 5.

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coasts.”¹ And in the next year the Royal Governor of New York suggested that a regular post be instituted between New York and Boston.²

Yet it was not until the appointment by the British Crown of one Thomas Neale to proprietorship of the Colonial post offices, in 1691, and his designation of Andrew Hamilton of Philadelphia as his resident deputy in America; that steps for a real postal service were taken. On May 1, 1693, a weekly post was instituted between Portsmouth, N. H., and Baltimore.³ The Country Road thereafter became the Post Road and a part of what has been well called the first National Highway in America.⁴ Over it the mail-rider or “the post,” as he was called, passed from Boston to Providence, New London and Saybrook, Conn., where he met the post from New York and exchanged mails.⁵

The Post Road, then as now, crossed the Neponset at King’s Bridge, or Kingsbridge (near the present Morrill plant in Norwood), where there had been a bridge “in bredth fower foote” with “a rayle on either side about twoe foot and a halfe high” as early as 1652 or perhaps a year earlier.⁶

Just south of the bridge,⁷ as early as 1688,

¹ Mass. Arch., XXXVI, 159. ² Mass. Arch., XXXVI, 448–448a.

³ Jenkins, 8.

⁴ Ded. Hist. Reg., VI, 87, 130.

⁵ Ibid. ⁶ Dorchester Town Rec., 309, 310, 316. ⁷ Lewis, 144.

POST ROAD AND TAVERN DAYS

Henry White's tavern was doing a good business catering to travelers. His place appears in an old manuscript expense account of a journey to New York and New Jersey, made about that year.¹

The earliest known printed mention of the Post Road is in John Tulley's *Almanack* for 1698, published at Boston. It gives "A Description of the High Ways, & Roads. From Boston to New-York 278 Miles, thus accounted. From Boston to Dedham 10 miles, thence to Whites 6, to Billings 7, [present Sharon] to Woodcocks 10 [North Attleboro]. Or, from Dedham to Medfield 9, to Wrentham 10, to Woodcocks 4 (which is the smoother Road) to Providence 15. . . ." ²

By 1700 the Post Road had doubtless become a fairly good one, as roads went in those days. The famous Judge Samuel Sewall of Boston, who traveled it often on official business of the courts, dignifies it as "the Cart-way" in 1702.³

Two years later, in October 1704, Mme. Sarah Knight journeyed over it to New York on horseback. She left Boston at 3 in the afternoon, planning to meet the "Western post" at Dedham, and accompany him over the road. Guiding travelers was one of the duties of the post riders in the early days. Sarah missed

¹ Col. Soc. Pub., XIX, 28.

² Col. Soc. Pub., XIII 220.

³ Sewall, I, 64.

THE STORY OF WALPOLE

the post, so engaged a man to go on with her through the night as far as Billings, where she hoped to find the rider.

“When we had Ridd about an how’r,” she wrote, “wee come into a thick swamp, wch by Reason of a great fogg, very much startled mee, it now being very Dark.”¹ This swamp must have been in or close to Walpole territory, for, “In about an how’r, or something more, after we left the Swamp, we come to Billinges.”

She covered the 13-mile stretch in something more than two hours. Sewall on one occasion took three hours to travel the same route in the daytime.² A traveler over this Post Road in 1710 reports “weather and ways dirty”;³ but Gov. Dudley of the Massachusetts Bay Province traveled over it in a two-wheeled calash the following year, and survived the journey.⁴

Somewhere about this time the famous old Roe Buck Tavern makes its appearance. This hostelry was on the Post Road on the northeast corner of present Coney Street, in East Walpole.⁵ Though said to have been built soon after Billings’ Tavern,⁶ the first notice of the Roe Buck that I have found was written in 1720, when Benjamin Lynde of Boston, one of the Superior Court Justices, “cros’t over about five miles

¹ Knight’s Journal, 11, 12.

² Sewall, I, 502.

³ Buckingham Journal, 96, 97.

⁴ Ded. Hist. Reg., VII, 58, 59.

⁵ Lewis, 189.

⁶ Sharon Hist. Pub., I, 6.

POST ROAD AND TAVERN DAYS

to Kingsburys," from Canton.¹ Nathaniel Kingsbury was at this time the tavern keeper.²

Sewall lodged at the Roe Buck in 1720;³ yet strangely enough, all the almanac makers seem to have entirely overlooked the tavern. The "Row Buck" does appear in one almanac for 1724 (possibly earlier), but is placed "at Kingsbury," 7 miles from Dedham, its proprietor evidently having been confused with King's Bridge. This almanac carried substantially the same listing to 1729; but a copy of 1738 has it merely "King's Bridge,"⁴ with no mention of the tavern. The Roe Buck property, including 500 acres of land, passed into the hands of the Gould family in 1760; and before the end of the century the old tavern was torn down.⁵ Its gaping cellar remained until 50 years ago.⁶

In 1718 the first stage coach line in New England, and the second in America, began regular trips between Boston and Bristol Ferry over the Post Road. At the Ferry passengers could continue by boat to Newport or New York.⁷

A Bostonian, writing to a friend in New York, March 8, 1717/18, says, "we Expect Peggies [his daughter] comeing to us as Soone as the Season and opportunity can permitt, and am of

¹ Lynde, 10.

² Huntoon, 207.

³ Sewall, III, 261.

⁴ N. Whittemore's Almanacks.

⁵ Stoughton Sentinel, Jan. 30, 1875.

⁶ Huntoon, 211.

⁷ Ded. Hist. Reg., VII, 58, 59

THE STORY OF WALPOLE

opinion that her best way will be via Road Island, for there is a Stage Coach erected from Bristoll to Boston, wch will Render her Journey more rapid. . . .”¹ Two months later, however, the father has another reason for preferring the land route. He writes that he is “under a deep concern about Peggies returne for that there is on our Coast a pirate who hath taken severall Vessells. . . .” It would not be safe, he says, to come all the way by water, certainly not farther than Rhode Island, and it would be best to come from New London by land. The pirate was Capt. Bellamy, who ended his career about this time by being shipwrecked on Cape Cod, while intent, it is believed, on plundering Provincetown.²

Though Peggy’s father considered this Boston-Bristol coach a speedy affair, it scarcely came up to standards as we know them. In 1720 the trip from Bristol to Boston, 55 miles, took from 5 a. m. Tuesday to noon of Wednesday. The trip was made every two weeks, in the summer months, at 25 shillings a person.³

The Post Road continued to be the chief route to Bristol, Attleboro and Providence until 1751, when the opening of a new road between the northerly end of present North Attleboro village and present Wampum Station in Wren-

¹ Descent of John Nelson, 37.

² Sewall.

³ Boston News Letter, April 4, 1720.

POST ROAD AND TAVERN DAYS

tham connected the lower end of the Post Road with a road from Walpole Centre to Wrentham, and changed the course of traffic.¹

Even before this, the route from Dedham, through Walpole Centre, to Wrentham and Woonsocket had become a much traveled one. Judge Sewall in 1719, returning from a journey to the southward, tells that he “baited at Dedham Hamlet, Mr. Fales”—undoubtedly present Walpole Centre.²

Whether Mr. Fales actually kept a hostelry, or whether he merely obliged the Judge on this occasion, is open to question, but it is probable that the flourishing little community at the Centre boasted a regular tavern. It might have been the home of Peter Fales, which stood on Main Street up to 25 years ago, just north of the present Bradford Lewis house.³ Possibly it was run by Ebenezer Fales. About 10 years later, in preparation for the ordination of Walpole's first minister, the town voted that “ye Entertainment should be made att ye house of Ebenezer Fales.” Ebenezer agreed to do the entertaining in proper fashion at five shillings a man.⁴

One of the first pieces of business done by the selectmen after the town was established in 1724 was to nominate Daniel Morse to the Court

¹ Wood, 170.

² Sewall, III, 227.

³ Lewis, opposite 13.

⁴ Town Rec., I, 29.

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of Excise (which had charge of issuing tavern licenses) "as sutable to entertain Travelers."¹ Whether he ever became tavern-keeper is a question.

Before 1754 the easterly road past the Roe Buck Tavern had become in fact the "Old" Post Road, and the post riders were traveling over the route through Walpole Centre.² It is described as "The post Rhode That Leads from Boston to Rhode island whare thare is much traveling. . . ."³ It was also referred to in the same year as "The great Road leading to Rhode Island" by Peletiah Man, or Mann, for many years tavern-keeper at Wrentham⁴ who, in a petition to the General Court, says, "There is no Tavern within nine Miles of one side and four Miles the other. . . ."⁵

The tavern "nine miles" distant was the Brass Ball,⁶ kept by Deacon Ezekiel Robbins, which stood just across the Neponset River at Walpole Center, towards Wrentham, on the northwest side of what is now West Street, near the factory of the Lewis Mfg. Co.⁷

Just how early the worthy deacon became a

¹ Town Rec., I, 1.

² Jenkins, 34.

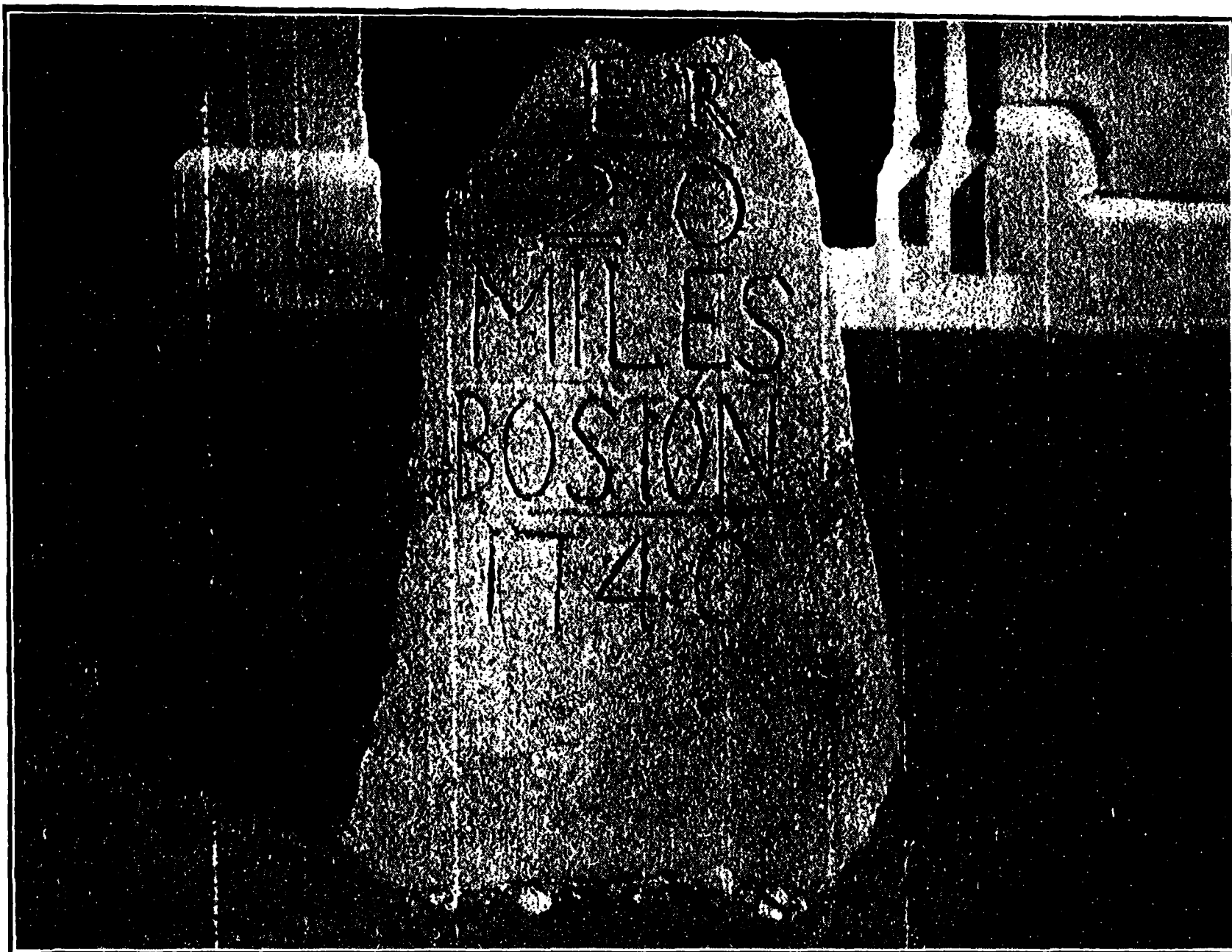
³ Mass. Arch., CXI, 303.

⁴ Ibid., 292.

⁵ Ibid., 300.

⁶ Tradition says that this tavern was called the Brass Ball; but I wonder if, in its early days, it was not the Black Horse. Witness: in 1748 Seth Kingsbury was named by the town to care for the roads from Wrentham to the "Sign of the Black Horse." (Lewis, page 94.) Of course the Black Horse may have been a shop of some sort.

⁷ Ded. Hist. Reg., XI, 35.



THE OLD MILESTONE SET OUT BY DEACON ROBBINS

(Reproduced by courtesy of the Dedham Historical Society from a heliotype in the Dedham Historical Register for April, 1900, accompanying an article by Dana W. Robbins.)

POST ROAD AND TAVERN DAYS

taverner I have not been able to establish. He was doing business there in 1742, when Judge Lynde, returning from Bristol, dined with him; ¹ and there is little doubt that he was serving the public in 1740, when he placed a milestone a short distance beyond his house, towards Wrentham, marking the 20-mile point from Boston, as then reckoned.

This "mile ston" or "mill-stone near Robins pauster barrs . . ." appears in the town records in 1744.² A widening of the road about 1875 started the stone on various wanderings, in which it was lost, found, set up in front of the town hall (about 1895)³ and finally, by another turn of fate, found its way into a culvert. The tavern itself is gone, but an old house built on the farm about 1750, on the opposite side of the road, is still standing.⁴

Judge Samuel Curwen of Salem, who made a journey to Philadelphia in 1755, "alighted at Robbins, Walpole" for his noonday meal, and "dined on Eggs boil'd." ⁵ This is scarcely the kind of meal we would expect one who had ridden out from Cambridge to order; yet, in charity, we will assume that it was what the Judge really wished for, and not the best fare the Deacon had to offer.

¹ Lynde, 127.

² Town Rec., I, 93, 94.

³ Ded. Hist. Reg., XI, 35.

⁴ Ibid., 35 et seq.

⁵ Curwen's Journal.

THE STORY OF WALPOLE

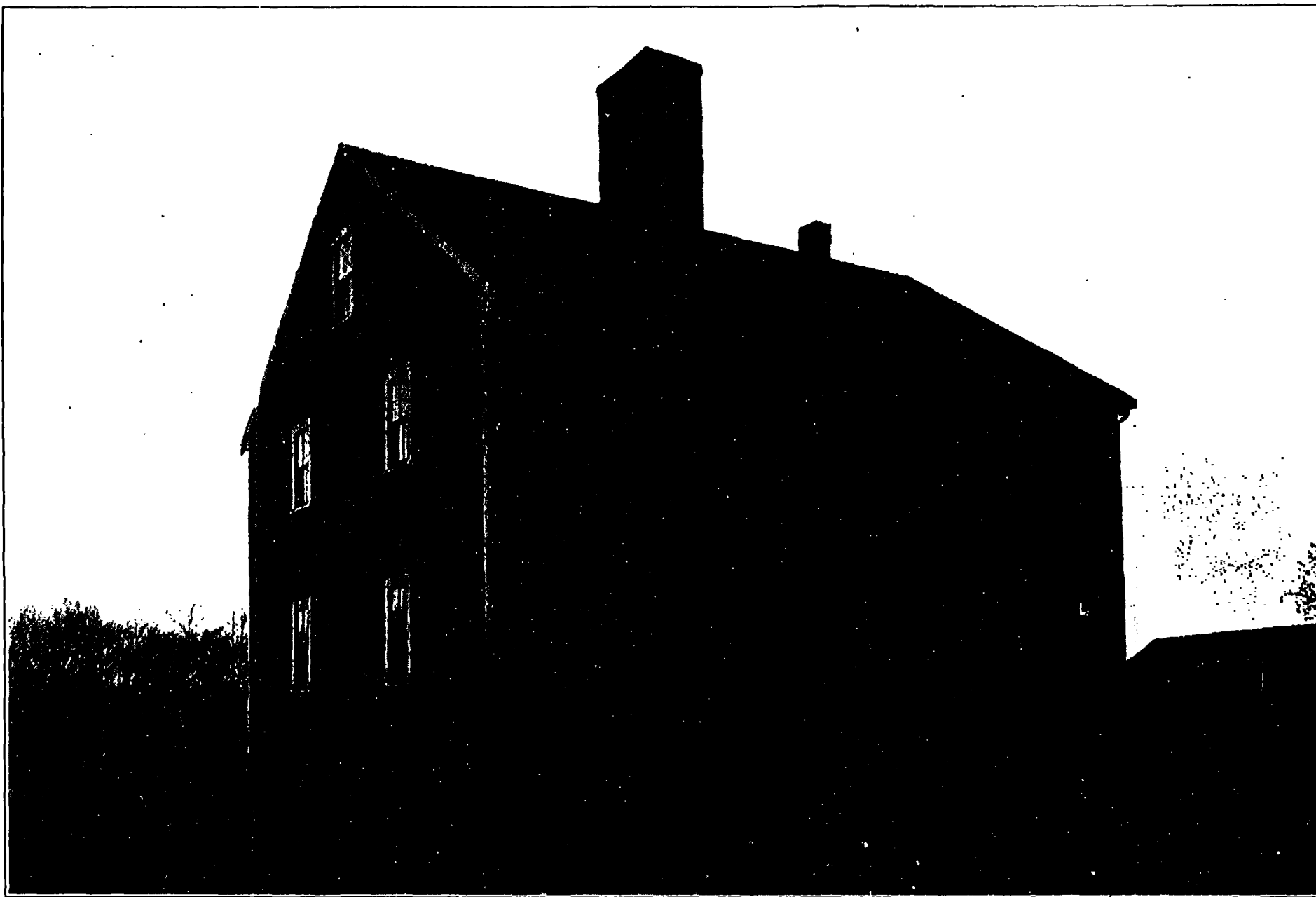
It is possible that George Washington was entertained at the Brass Ball in the following year, 1756. At that time Washington, a young Colonel of Virginia militia, came to Boston to consult with Gov. William Shirley on military business of the Seven Years' War. His diary shows that he visited Rhode Island and continued on to Boston,¹ probably by the principal route which lay through Walpole Centre.

In the fall of 1771, William Gregory, a business man of New Haven, returning from a visit to Boston, tells that he set out after the noonday meal, oated his horse at Dedham, and thence "steered my way along, and arrived at Walpole just at dark, and I put up at one Mr. Robins', just nineteen and a half miles from Boston, as far as I wanted to ride to divide the way between Boston and Providence. Here was two fine handsome girls. I rose about six o'clock after resting well. Here they have a fine fish pond. I proceeded on my way towards Wrentham, where I arrived to breakfast." ²

Deacon Robbins was not only taverner and church official, but was one of Walpole's earliest benefactors. He gave the first schoolhouse,

¹ Ford, I, 230 note, 231 et seq.

² Journal of Wm. Gregory, N. E. Magazine, N. S. 12, p. 346. But 50 years ago complaint was made that polution of the river by the factories had killed the fish. Mass. State Board of Health Report, 1876, p. 89.



THE CLAPP HOUSE, West Street, Walpole (1750).

POST ROAD AND TAVERN DAYS

and, at death, left his considerable estate to the church and to the town's poor.¹

One of the functionaries at the Brass Ball was the slave "Jack," whose official duties, we are informed, were to eject visitors who became too boisterous. As a part of the estate, Jack became the property of the church, which was charged in the Deacon's will to "take tender care of him and suitable provide for him all the remainder of his life, and afford him a decent burial after his death."

On one occasion the society paid \$6.00 to advertise for Jack's return when he ran away, and on another felt compelled to investigate the legality of relations between Jack and a negro woman who passed as his wife. The lady went by the name of Hannah Jack and survived her mate, who died in 1810. The church records show that \$163.33 was spent on Jack's funeral, so the Deacon's instructions were faithfully followed to the end.²

The proprietor of the Brass Ball died in 1772³ and, though his widow continued of an occasion to board the visiting ministers and their horses,⁴ it is doubtful if she intended to take permanently upon her frail shoulders the charge of a busy tavern.

However, the Brass Ball was still known as

¹ Ded. Hist. Reg., XI, 33 et seq.

² Ibid., 33.

³ Vital Rec.

⁴ Town Rec., II, 60.

THE STORY OF WALPOLE

Robbins' tavern in the following year, for John Rowe, prominent Boston merchant, whose name is preserved in that of Rowe's Wharf, wrote in his diary on June 8, 1773: "I rose very early & set out with Duncan for Wrentham on a [fishing] Party with Admiral Montague. I stopt at Richards [Roxbury] & at Robin's Walpole & at eleven I reached Wrentham. . . ." ¹

With the passing of Robins another taverner appears—Dr. Samuel Cheney, who dwelt in the house still standing on the west side of Main St., opposite Norton Ave., now numbered 841 and occupied by Mr. and Mrs. H. L. Goddard and Mrs. Frederick Guild.

Though first mentioned as a tavern keeper in 1775,² Dr. Cheney had been owner of the property since 1771, when he purchased it from Dr. Ebenezer Daggett.³ Dr. Cheney was of a prominent Roxbury family and was a graduate of Harvard.⁴ Cheney sold his house in 1779, the property passing in that same year through Thomas Ruggles to Capt. Shubael Downes of Nantucket, mariner.⁵ The tavern, however, was still listed as Cheney's in 1782.⁶

Captain Downes, who became prominent in town affairs, being Representative in the legis-

¹ Rowe's Diary, 246.

² Ames' Almanack.

³ Suffolk Deeds, CXIX, 215.

⁴ Cheney Genealogy, 77.

⁵ Suffolk Deeds, CXXX, 81 and 118.

⁶ Thomas' Almanack.



THE BOWKER HOUSE (formerly Downes & Gay Tavern), Main Street, Walpole (about 1725).
Now occupied by Mrs. Frederick Guild

POST ROAD AND TAVERN DAYS

lature in 1789,¹ evidently had a command of language more expressive than churchly. Tradition in Medfield has it that when they raised a new meeting house and the workers made a poor job of getting up the higher parts, they sent for Downes. His experience and courage, plus considerable "rough language," saw the job through successfully.² Doubtless some of the Captain's expletives originated in the four barrels of beer and the 55 gallons of rum consumed during the raising.

In Feb., 1798, was advertised for sale a farm in Walpole "with a large, and commodious Dwelling House, two Barns, a Shop and other buildings thereon—Well known, for many years as a Tavern, and formerly occupied by Capt. Downes. . . ." ³

Meanwhile a third tavern had been established—this one on Walpole Plain, about a mile and a half beyond the Brass Ball. One Dupee is listed as its proprietor in 1765.⁴ He was possibly that Charles "Duppe" who was paid for labor on the meeting house in 1758.⁵ Dupee was born in Boston, a grandson of one Jean Dupuis. He removed from Walpole to Wrentham in the year he is first mentioned as a taverner.⁶

¹ Town Rec., II, 170.

² Tilden, 188.

³ Dedham Minerva, Feb. 15, 1798.

⁴ Ames' Almanack.

⁵ Town Rec., I, 161.

⁶ N. E. Gen. Reg., XXXVI, 365.

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Dupee's successor was named Harris,¹ whom I will not attempt to identify. The Harris tavern on the Plain is mentioned from 1767 to 1774.

By 1775 this tavern had come into the hands of Jonathan Hidden or Hadden,² who remained as its proprietor until his death in 1796.³

And now, how fared the old Brass Ball? On Feb. 16, 1783 the Widow Robbins passed away⁴ and all the Robins property went to the church, which disposed of some of it a year later.⁵

In this interval—from the spring of 1783 to the spring of 1784—Samuel Fuller perhaps was proprietor of the Brass Ball. Town meetings were held in his house in that period,⁶ the meeting house having been torn down.⁷ He is paid for “Nursing a Sailor” and “Boarding the Rasers,”⁸ the latter presumably the men employed in building the meeting house. That his house may have been the Brass Ball is a presumption based on its description as “late the property of Deac Robbins.”⁹

In 1784 Fuller passes out of the picture, and there appears in his stead a taverner named Daggett, perhaps Abner Daggett of Attleboro,

¹ Ames' Almanack, 1767 et seq.

² See Chapter on Revolution.

³ Ames' Almanack.

⁴ Ded. Hist. Reg., XI, 38.

⁵ Ibid., 37.

⁶ Town Rec., II, 113, 117.

⁷ Ante, p. 170.

⁸ Town Rec., II, 119.

⁹ Ibid., 122.

Left at Deacon Robbins's Tavern

in *Walpole*, about a Month or 6 Weeks ago. a Silver Watch ; the Owner may have it again by telling the Marks and paying Charges. *Walpole, Aug 3, 1764.*

AN ADVERTISEMENT INSERTED BY DEACON ROBBINS IN
THE "BOSTON GAZETTE" AUGUST 13, 1764.

(Reproduced from the original by courtesy of the
Massachusetts Historical Society.)

To be LET on Reasonable Terms,

(And en'er'd on immediately)

A Very good FARM scituate in *Walpole*,
within three Miles of the Meeting-House, con-
taining Five Hundred Acres of Land, about Two
Hundred of which is clear'd, with a good House and
Barn thereon, and a Stock of Horn Cattle, Sheep,
Etc. For further Particulars enquire of ISAAC
ROYALL, Esq; at Medford, near Boston.

WHEN MOST OF SOUTH WALPOLE WAS FOR SALE.
An advertisement by Isaac Royal in the "Boston
Evening Post", April 27, 1761.

(Reproduced from the original by courtesy of the
Massachusetts Historical Society.)

POST ROAD AND TAVERN DAYS

who had served in the Revolutionary armies and who came to Walpole with his family after the war.¹ Daggett, a nephew of Dr. Ebenezer Daggett, Walpole's first physician, appears in the records as early as Feb. 1783 as receiving "3s 9p fro Rum & Sugar for William Marshall when sick. . . ." Marshall was one of the town's poor.

This route through the Centre developed through the half century from 1750 to 1800 into one of the most heavily traveled roads in the country, and the tavern keepers doubtless did a flourishing business.

The first regular stage between Boston and Providence was established over it in 1767 by Thomas Sabin in Providence.² "Stage-Coach No. 1," it was called. The coach left Providence every Tuesday and, returning, left Boston the following Thursday.³ Two years later the service had been improved and "two Stage-Coaches pass and repass twice a week." The fare was "2 dollars each Passenger."⁴

Before the Revolution the post office authorities established a New York mail service over the road via Worcester and Hartford, thereafter called the "upper road" to distinguish it from the "lower road" through Walpole.⁵ The

¹ Doggett-Daggett Fam., 153.

² Wood, 26.

³ Boston Gazette, Aug. 24, 1767, 4.

⁴ Ames' Almanack, 1769.

⁵ Roper, 33.

THE STORY OF WALPOLE

Walpole route was also variously designated as the "Post road to Providence."¹ and the "Southern Post Road."²

This Colonial postal service was notable chiefly for its inefficiencies. Hugh Finlay, representative of the British Post Office, who made a trip over the Walpole route in 1773, reported that "it is the constant practice of all riders . . . to defraud the revenue as much as they can in pocketing the postage of all way letters." He speaks of their "shameful tardiness; likewise of the bare faced custom of making pack beasts of the horses which carry His Majesty's Mails."³

In 1792 we are informed that at Providence "there are a number of excellent swift-sailing and well-accommodated packet boats, which ply the river from Providence to Newport, for conveying passengers &c who wish to travel to that city or any part of the continent."⁴

One could travel from Providence to New York by boat—a popular route, owing to the hardships of land travel. The Post Road, between New Haven and New York, was not only uncomfortable, but in some places almost impassable.⁵ And though the journey from Boston to Providence was scarcely comparable with

¹ Ames' Diary, Ded. Hist. Reg., VIII, 27; also Boston Gazette.

² Map of Walpole, 1794.

³ Finlay quoted in Roper, 32.

⁴ Bickerstaff's Boston Almanack.

⁵ Wood, 29.

POST ROAD AND TAVERN DAYS

this, the travelers doubtless got many a jolt as the coaches struggled over Walpole roads.

By traveling in the rumbling coach from early morning to late at night one could make the run from New York to Boston in six days. By packet-sloops to Providence and thence by coach via Walpole, the trip could be made sometimes in three days, though if the wind or weather was hostile, it sometimes took nine.¹

Yet in spite of the uncertainty of the water route, it was much patronized, and this business, in addition to the ordinary interstate traffic, warranted Israel Hatch, former coach driver, and at this period postmaster at Attleboro and tavern-keeper at that place and Boston,² in putting on the first line of daily stages between Boston and Providence about 1793. These started at 5 o'clock in the morning, changed horses in Walpole, and reached their destination early in the afternoon.³

In 1797 the taverns along the road from Boston to Attleboro were listed as follows, the distances between stands being about as they had stood for 50 years, though the proprietors had changed many times:

Roxbury	Whiting	8 miles
Dedham	Ames and Gay	3 "
"	Ellis	3 "

¹ Jenkins, 34.

² Old Boston Taverns, 108, 110, 111, 124.

³ N. E. Inns, 312, 313.

THE STORY OF WALPOLE

Walpole	Downe	5 miles	
"	Hadden	2	"
Wrentham	Mann	6	"
"	Holmes	5	"
Attleboro	Newell	4	" ¹

From Newell's the way ran down to Providence, 9 miles; the total being 45 from Boston.

In 1798 a new listing appears, headed "Post Road to Providence." Two miles beyond Ellis', in Dedham, appears a tavern kept by one Everett, evidently in present Norwood. Three miles further, in Walpole, is Smith Billings & Smith, whose stand must have been at the Centre. Another four miles and we come to Hatch's in Wrentham, now Norfolk; four miles further is Bolcomb's, also Wrentham; then Hawes', Attleboro, 5 miles; and finally Newell's, 4 miles.

This new listing may have been due to a change in the arrangement for carrying the mails, in which Israel Hatch seems to have had a hand. That there was a change is proved by the announcement of proprietors of a Dedham newspaper that, on account of a change in the arrival of the mails, their date of publication would be shifted from Tuesday to Thursday.² Coincidentally comes the alteration of the tavern lists, with Israel Hatch appearing as

¹ Thomas' Farmer's Almanack.

² Dedham Minerva, Oct. 31, 1797.

POST ROAD AND TAVERN DAYS

proprietor in Wrentham. Further, we know that, if not at this time, then certainly soon after, Hatch was proprietor of the famous Exchange Tavern in State St., Boston. In 1800 his son-in-law, Stephen Fuller, Jr.—afterwards to become proprietor of the Half-Way House in South Walpole—inserted the following advertisement in the *Columbian Centinel* of January 8:

NEW YORK AND PROVIDENCE MAIL STAGES

Leave Major Hatches, Royal Exchange Coffee House in State Street, every morning at eight o'clock, arrive at Providence at six the same day; leave Providence at four o'clock for New York, Tuesdays, Thursdays and Saturdays. Stage book kept at the bar for the entrance of the names. Expreffes forwarded to any part of the continent at the shorfeft notice, on reasonable terms; Horfes kept ready for that purpofe only. All favors gratefully acknowledged by the public's moft humble servant.

STEPHEN FULLER, JR.

So we hazard this guess: That Fuller, having taken over his father-in-law's stage business, had obtained the contract to carry the mails, beginning about 1797 or earlier; that the start was made from the Exchange Tavern in Boston, and that a Half-Way House had been established by Hatch in Wrentham.¹ About a year later Fuller became proprietor of the Exchange Tav-

¹ See *Ded. Hist. Reg.*, VII, 14.

THE STORY OF WALPOLE

ern,¹ and about the same time Hatch's Tavern passes out of the picture.

This did not mean that Israel Hatch was ending his long and active career. Quite the contrary. He had more important things to take his time, as we shall see.

¹ Facsimile Reproductions, 52.



“THE HARVEY BOYDEN HOUSE, ON THE ROAD TO WRENTHAM,” South Street, Walpole (probably the latter part of 1600)

CHAPTER FOURTEEN

FROM STAGE COACH TO MOTOR BUS

1801—1924

WHILE history had been making on the old and the new post roads, and Walpole Centre had developed by strides, other parts of the town also had seen many changes. Back in 1723—before Walpole was set off from Dedham—South Street had been laid out¹ to serve the growing demands of those in the south part of the town. And by the end of the century this way, with its continuation on to Wrentham, probably was pretty well traveled.

And now, in 1801, the almanack-maker ushers in the familiar name of Polley as a tavern keeper and gives his readers a new route “to Newport,” in part as follows:

Roxbury	Whiting 8
Dedham	Ames & Gay 3
”	Ellis 3
Walpole	Polley 7
Wrentham	Druce 6
Attleborough	Holmes 5
”	Newell 4

¹ Lewis, 12, 65; Ded. Rec., 1707-1749, page 157.

THE STORY OF WALPOLE

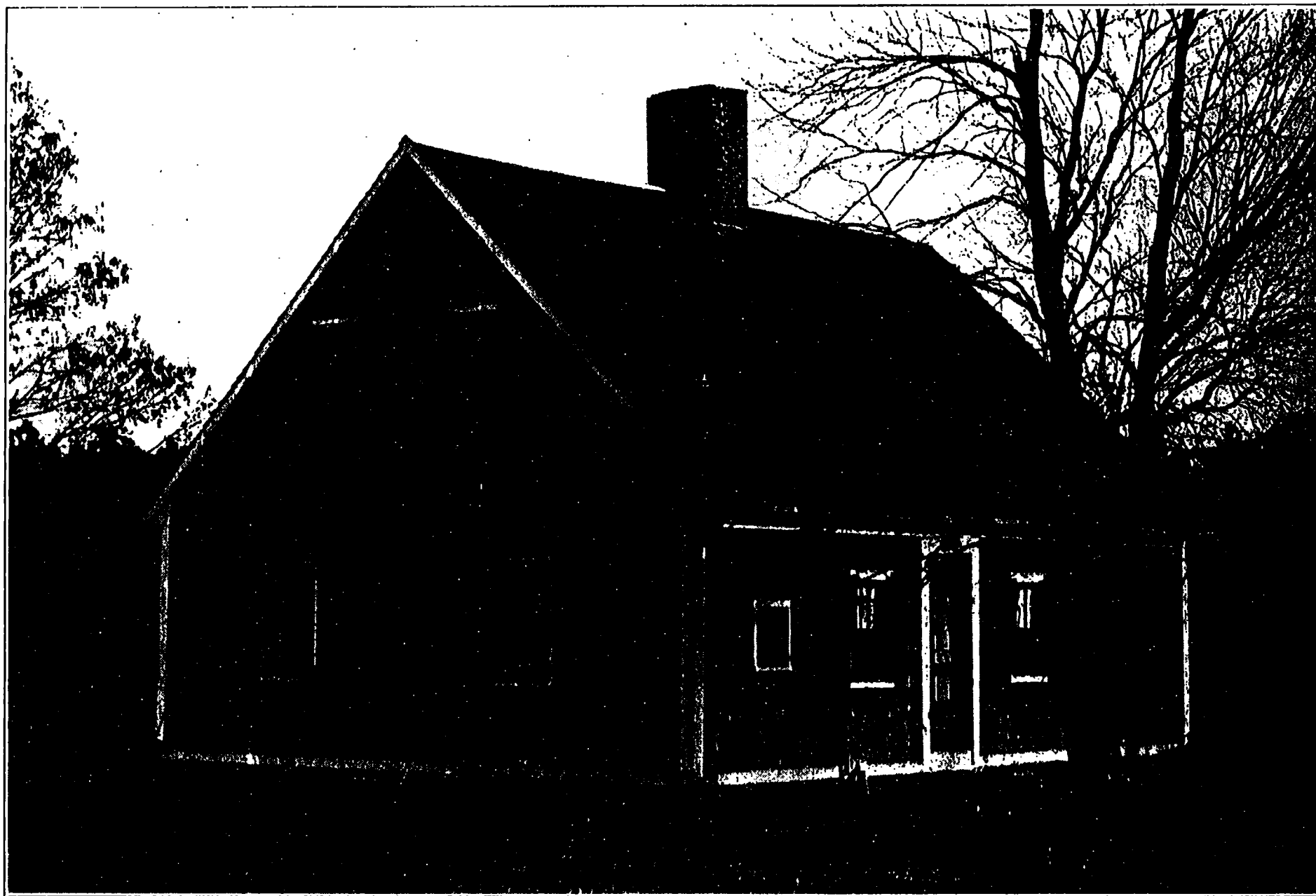
This probably does not refer to the Polley Tavern that is still standing at South Walpole. That is of a later date. Nathaniel Polley was at this period a resident of West Walpole ¹ and doubtless was the successor to Jonathan Hidden, though not necessarily in the same house.

In the same year, 1801, we find Polley becoming party to an agreement between Stephen Fuller "of Boston," and Solomon Hatch and Simon Sabin, both of Providence, providing "That whereas the said Hatch together with one Alpheus Ammidon hath hitherto carried the Mail of the United States on the rout from Providence to Boston and delivered the said Mail at the Tavern of Israel Hatch in Wrentham, so called, and there received and there brought the returning Mail to Providence aforesaid. And as the Rout is now altered, the said Hatch together with the said Sabin have agreed and by these presents do firmly obligate themselves to deliver and receive the same Mail in like good order and for the same compensation, and at the same times at the house of Nathaniel Polley in Walpole as has hitherto been done at the said Hatch's in Wrentham aforesaid . . . at such times as that three complete routs may be performed in each and every week. . . ." ²

The agreement probably went into effect late in 1801 or in 1802. After 1803 the almanacks

¹ Town Rec., II, 247, 250.

² Fuller Papers.



“THE HALL HOUSE, ON THE ROAD TO WRENTHAM,” South Street, Walpole (about 1710)

FROM STAGE COACH TO MOTOR BUS

POLLEY'S INN.

Mr.

Channing Esq.
To NATHANIEL POLLEY, Dr.

		\$	cts.
4 Breakfasts	<i>2-2/3-</i>	1	50
Dinner	- - -		
4 Supper	<i>2-2/3-</i>	1	50
4 Lodgings	<i>2-1/-</i>	...	67
2 Horse to Hay	<i>1st day</i>	1	- - -
<i>103 bushels</i> Grain	- - -	1	00
Punch	- - -		
Wine	- - -		
Brandy	- - -		
Gin	- - -		
Rum	- - -		
Cigarrs	- - -		
1 Servants	- - -	- -	75

Received by N. Polley \$6-42

Walpole, 4 May 1814,

Original bill for lodging, etc., at Polley's Inn at South Walpole which was famous in stage coach days. Now owned and occupied by Mrs. Carrie L. Hamilton.

THE STORY OF WALPOLE

drop mention of Hatch's in their tavern lists, but Polley continues on.

Hatch, as we have said, had things of greater import than taverns and coaches to keep him busy. He was at this period one of the prime movers in a plan to run a turnpike from Dedham to Pawtucket. In spite of opposition, the legislature was prevailed upon in 1802 to charter a Norfolk and Bristol Turnpike Corporation, with authority for construction of a pike, in "as near a strait line . . . as a Committee appointed by the General Court, shall . . . direct," from Dedham to Pawtucket Bridge.¹

Walpole people at first objected strenuously to having the pike go through, and at a meeting Jan. 11, 1802, voted to "have the Selectmen draw up a remonstrance to send by Mr. Bacon to the General Court and to have him use his influence against a turnpike road going through this Town."²

The town was not alone in its opposition. Many Dedham people were against it, and when the matter first came before the legislature it failed to pass, the Dedham representative being among those who voted against it. Nathaniel Ames, one of the company officials, admitted that "many dread it as bad as a standing army to sponge them of money."³ In Walpole

¹ Wood, 87-89.

² Town Rec., II, 242.

³ Ames' Diary, Ded. Hist. Reg., XI, 102.

FROM STAGE COACH TO MOTOR BUS

there probably was the legitimate objection that the route would deflect much of the prosperous business that travel on the Post Road brought to the Centre, and send it to other towns. But in spite of opposition the bill finally was enacted, and the pike, now called Washington Street, was opened for travel in 1806.¹

However much Walpole Centre suffered from this deflection of traffic, the town as a whole did not suffer. The turnpike touched East Walpole and dropped in a bee-line to the extreme tip of South Walpole. At both places taverns did a flourishing business. Furthermore, the stage route from North Walpole to the Centre and then over the Plain was not abandoned. There was frequent service over it. One stage line over the Plain was run by John Needham, who had a half-way house near the present bridge over the railroad on West Street.² The cellar-hole still remains. At one time Needham bought the old Brass Ball in order to prevent competition on his line.³ It is told that when rivalry between the coach lines was intense, Needham offered free passage to all who would leave his competitor.⁴

This do-it-for-nothing brand of competition

¹ Wood, 89.

² This was probably the Hidden or Polley tavern.

³ Lewis, 143. Yet Needham himself seems never to have run a tavern.

⁴ Lewis, 190.

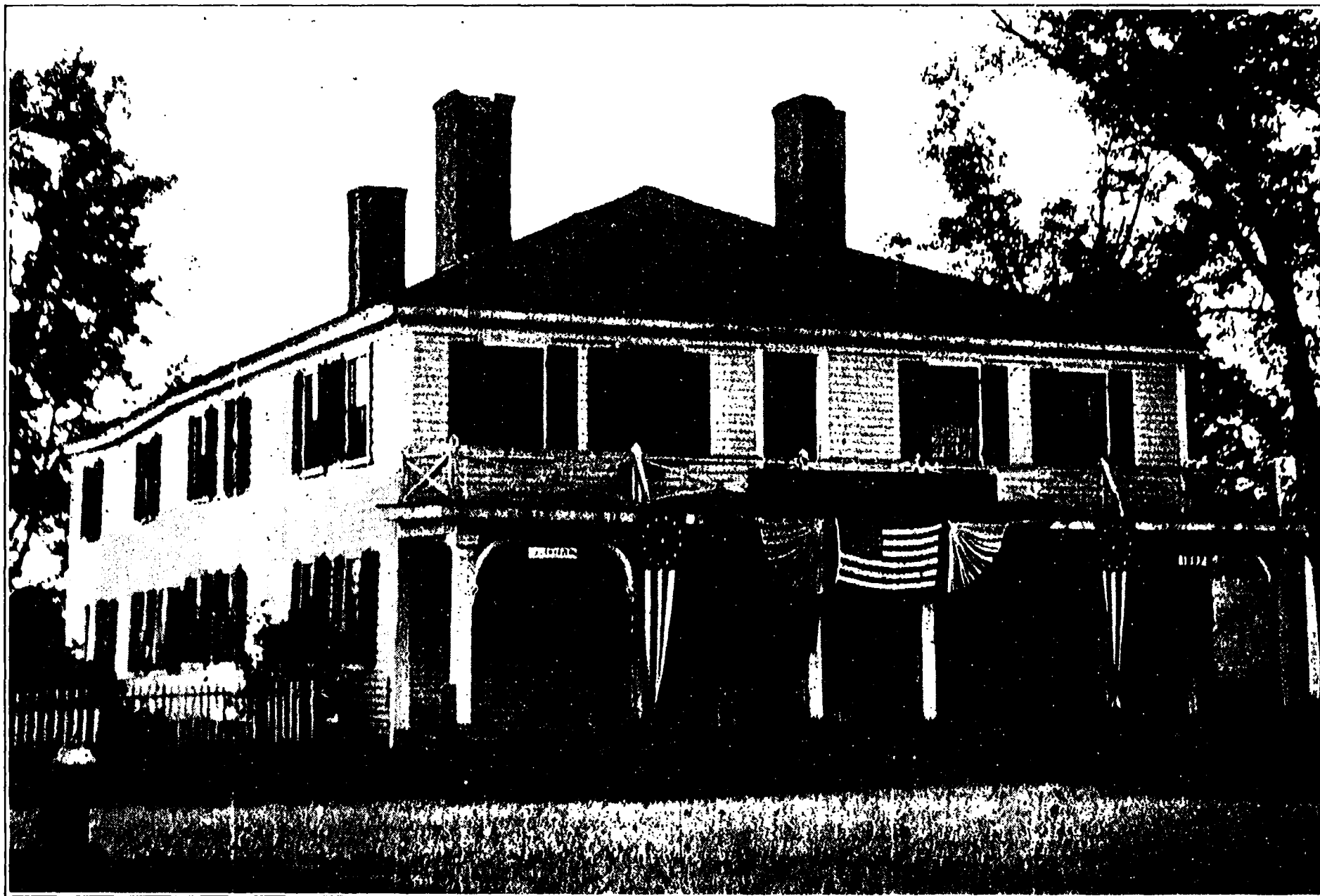
THE STORY OF WALPOLE

appears to have been originated by none other than Israel Hatch, who, when he put on his first mail line in 1793, with "six good coaches and experienced drivers," announced that at the termination of his contract for carrying the mail he would continue to carry it gratis, "which will undoubtedly prevent any further underbidding of the Envious." The rivalry led eventually to cutthroat competition which first forced rates down and then brought an offer to carry first-booked passengers for nothing. The opposition met this with a free dinner at the end of the trip. Whereupon the first line not only duplicated the free dinner offer, but threw in a bottle of wine for good measure.¹

Of the turnpike taverns, most famous of all was the Half-Way House or the Fuller Tavern, which is still standing at South Walpole. Its proprietor was the same Stephen Fuller previously mentioned, who, when the pike was first opened, was keeper of a tavern at Dedham. An advertisement of March 24, 1807, tells that the "noted Stage Tavern now kept by Stephen Fuller" at Dedham "at the parting of the two great State Roads to Providence and Hartford" is for sale. "Possession is to be given June 10."² This was Timothy Gay's tavern, and was so listed in the almanacks—proof that the keepers

¹ Stage Coach and Tavern Days, 271-272.

² Norfolk Repository.



THE OLD HALF WAY HOUSE OR "FULLER TAVERN," South Walpole (1807)

FROM STAGE COACH TO MOTOR BUS

of taverns were not always mentioned, the familiar tavern names being preferred.

Fuller bought land and buildings on the west side of the Turnpike at South Walpole in 1809¹ and soon thereafter appears as a tavern keeper. John Needham owned adjoining property, including a stable, which Fuller bought in 1819 from the executor of Needham, who had died in 1815.²

The old Fuller tavern has 18 rooms, the two front ones on the upper floor having been fitted with a hanging partition between them that could be hooked up to provide a large hall for dancing. An inventory of the estate of Fuller, dated July 2, 1833,³ lists 26 beds, one trundle and three cots, and array of furniture to accompany them. The tavern evidently boasted a "New Parlor," a "Front Parlor" and a "Middle Parlor."

Of material for the inner man, there is listed 25 gallons of Lisbon wine, 2 barrels of Sicily wine, 20 gallons of brandy, 16 of gin, and apparently 14 barrels of cider.

The property included "the old tavern stand two stables and other outbuildings" with about 4 acres of land, the Polley place and buildings, and about 16 acres, together with an adjoining plot of two acres, "The Old Farm house with

¹ Norfolk Deeds, XXXIII, 254.

² Norfolk Deeds, LXII, 138.

³ Fuller Papers.

THE STORY OF WALPOLE

garden adjoining” and finally “The Cleaveland place so called.”

The real estate was set at \$13,800 and personal \$3,068.47, a total of \$16,868.47.

After the death of Stephen the tavern was conducted by his son. There is an undated letter addressed “Mrs. Fuller, At the half-way house, Walpole,” being the request of Elizabeth Amory for a “nice woman” to do general housework. The terms offered are “a dollar a week & she can go to meeting half a day Sundays.” A letter to James Fuller at the Half Way House, dated 1840, would indicate that the old hostelry was still active. Until recent years it was owned by Fuller’s descendants.

The Polley Tavern was across the way, on the east side of the pike and until 1830 was in the town of Foxboro. The town line ran just in front of it.

It is difficult for us, at this distance, to realize the bustle and confusion attendant upon the heavy traffic over the pike. It was then one of the finest roads in America, if not the best. All other New England pikes, at any rate, were simply dirt roads. This one was of stone and gravel, laid 7 feet wide with great care, at a cost of something more than \$5000 a mile.¹

For 30 years, summer and winter, the pike was in constant use. Not only the regular

¹ Wood, 90, 91.

200 lbs. Butter	
150 lbs. Butter	
100 lbs. Cheese	
100 lbs. Ham	
Wines & Spirits	
25 gallons. Superior Wine	
10 lbs. Sicily wine	
10 lbs. Port wine	
20 gallons. Brandy	25.00
10 gallons. Gin	10.00
Stock, Hay & grain.	
Wages by the name of Chumley	100.00
Old Salt	10.00
Old Brindle Cow	20.00
Line back brindle Cow	20.00
Red Cow 25.00 & Brindle heifer 18.00	43.00
1 pair turn sheep & their calves	50.00
8 Shroats	14.00
14 Bushels oats 7.00 & 12 bushels flat corn 2.40	9.40
20 bushels yellow corn	80.00
13 bushels eye	13.00
11 1/2 tons of English hay at 15.00 per ton	172.50
30 cart old bedding at 5.00 per ton	7.50
Amount of footing carried forward	\$206.80

COPY OF PORTION OF INVENTORY

Estate of Stephen Fuller, pertaining to "Half Way House" or "Fuller Tavern,"
South Walpole, 1833.

FROM STAGE COACH TO MOTOR BUS

stage lines, but hundreds of private vehicles moved over it. And though the speedy passenger coaches usually made South Walpole their stopping place. The slow moving freight wagons, crawling laboriously over the hills, were served by many smaller taverns and refreshment places along the line.

Just over the Foxboro line from South Walpole was one of the toll-gates, at one time presided over by Timothy Gay,¹ who ran a grist mill close by, and in 1825 tended by James Boyden.²

Some idea of the amount of traffic passing through South Walpole may be gained from Boyden's report for the month of July, 1825. It shows the passage of 207 Boston-Providence Citizen's Coaches, 113 Boston-Providence New Line Coaches, 41 Guild's Teams (freight wagons), 17 coaches, 194 one-horse vehicles besides 19 one-horse wagons of the Union Stage Line; 49 four-horse wagons, 21 two-horse wagons, 119 one-horse wagons, and 16 saddle horses. On July 2 alone, 16 stage coaches passed the gate.³ In the year 1828 about 35,000 passengers traveled the route by stage.⁴

The steamboat business had now become of considerable dimensions and the stage coaches all catered to it. An advertisement of Novem-

¹ Lewis, 190.

² Wood, 99.

³ Ibid., 92.

⁴ Report of the Board of Commissioners, 43.

THE STORY OF WALPOLE

ber, 1825 tells that the "Boston and Providence Citizen's Coach leaves Boston every morning at half past 7 and arrives in Providence to dine." The reverse trip was run every day at the same hour.

In addition, "On steam boat days, Tuesday, Thursday and Saturday, the proprietors convey all passengers who wish to take passage in the steam boats for New-York—They also have carriages in readiness to take passengers who may arrive at Providence in the steam boats, to Boston. . . ." The fare from Boston to Providence was \$2.00.¹

There were also, about this same period, the Boston and New-York Union Stage and Steam Boat Line, connecting at New London with Sound steamers for New York; the Boston and Providence Commercial Line, also running to New London; the Boston and Providence Union Line; and the Tremont Line. The fare to New York, via stage and boat from New London, was \$9.50.²

The stages, filled outside and in almost to overflowing, would come tearing up the turnpike on the run with their early-morning steamboat passengers from Providence, and stop at South Walpole to breakfast. Sometimes a dozen or so would come in at once. In a trice the horses were unhitched and started off to the

¹ Badger's Register.

² Ibid.

FROM STAGE COACH TO MOTOR BUS

stables, while the passengers hustled into the dining-room to snatch a hasty breakfast and top it off with a glass of brandy. At the ringing cry "Stage ready" they settled their bills and scrambled aboard again for the run to Boston.¹

Here were the huge stables of the companies operating over the pike. And close at hand was the blacksmith shop of Phineas Boyden, where the stage horses were shod. If his charges to the Citizen's company are representative, then horseshoeing was not an expensive matter—thirteen cents for setting a single shoe, 50 cents for setting four, with new shoes at 29 cents each.²

But in spite of the popularity of the turnpike, the road through Wrentham and Walpole Centre was always well patronized.

When President Monroe made a tour of the country in 1817 he chose this older route, so that he might touch the principal villages and meet a greater number of persons. On July 1 he left Providence for Boston, at Wrentham "partook of a collation, provided in a style of village simplicity by the Selectmen of that town," and then proceeded to Walpole.

Here he "halted a few moments at Clapp's Inn, where a number of the citizens of the neighborhood were introduced to him." He

¹ Reminiscences of Albert Ellis. Mss. of G. A. Plimpton.

² Boyden Papers, Ded. Hist. Soc. Coll.

THE STORY OF WALPOLE

reached Dedham at 7 that evening, remained for the night, and, in the morning of July 2, "proceeded on foot to Mr. Polley's Inn," where he greeted the citizens.¹ Nathaniel Polley, Jr., was proprietor.

On this occasion the Militia company of Walpole, of which John Allen Gould was then Captain, was called out to honor the distinguished visitor.²

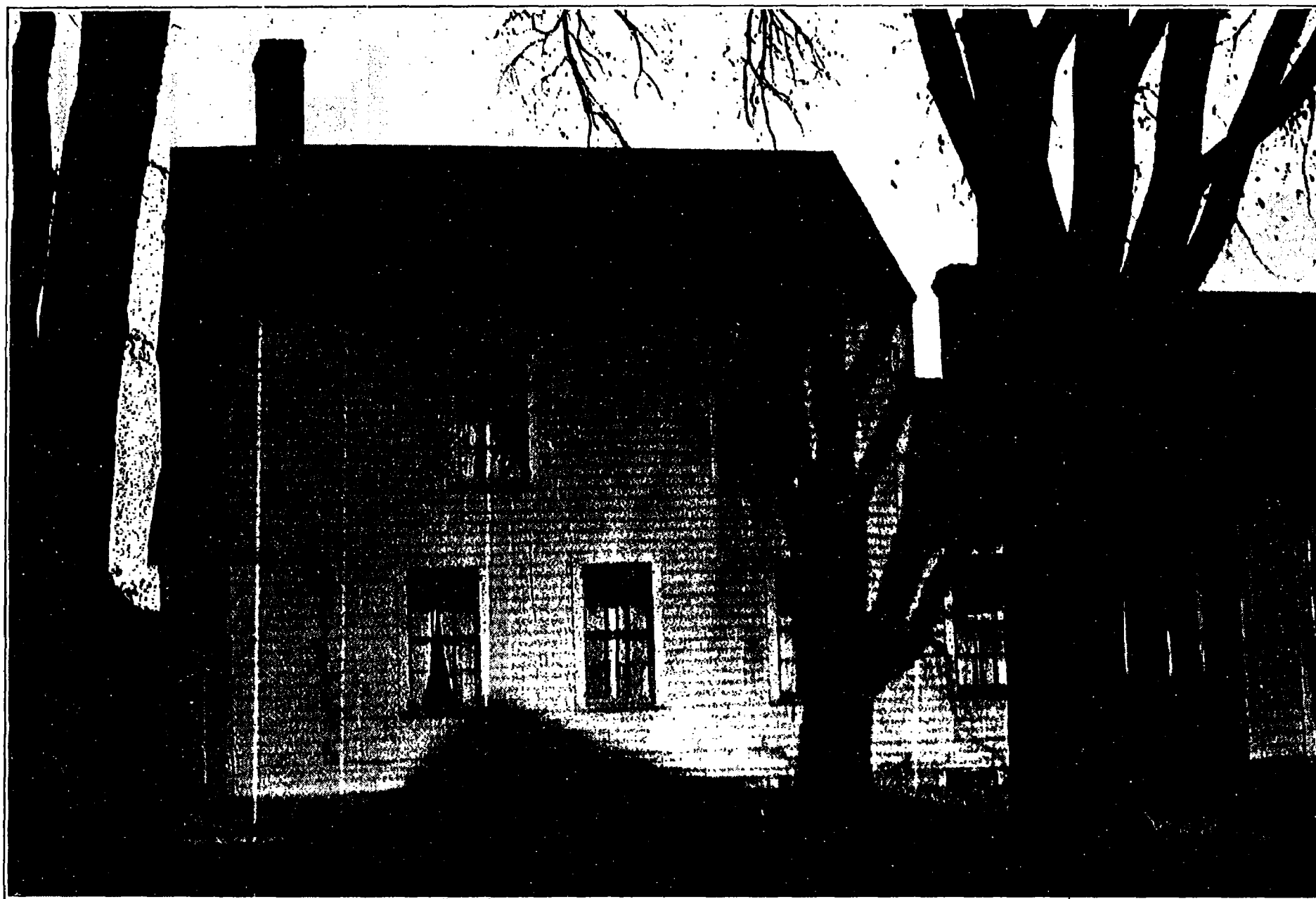
Clapp's Tavern is shown at the Centre 15 years later, on the map of 1732, and appears to have been in the vicinity of the present Town Hall.

Badger & Porter's Stage Register for November, 1825, tells that "Boston, Walpole, Wrentham and Providence, R. I. Stages, leave Boston and Providence every morning, except Sundays, at 5—from Providence Monday, Wednesday and Fridays—from Boston, Tuesday, Thursday and Saturday, through Walpole and Wrentham—from Boston Monday, Wednesday and Friday—and from Providence, Tuesday, Thursday and Saturday, over the turnpike. Distance 40 miles—fare \$1.50. . . ."

By 1826 the Boston and Providence Citizen's Mail Coach was running two daily coaches each way, one leaving Boston at 7.30 and reaching Providence at 1 p. m., over the Pike, and a second leaving Boston at 11 (except Sunday) and

¹ Tour of James Monroe, 126.

² Gould Diary (Mss.), 6.



THE LIEUTENANT WILLIAM BACON HOUSE, Neponset Street, South Walpole (about 1760)

FROM STAGE COACH TO MOTOR BUS

reaching Providence at 4.30 via Walpole and Wrentham. The reverse trips were the same, save that the second coach left at 10 a. m. Fare \$2.50.

The running time over the pike, an average of 7 miles an hour, was exceptionally fast. Capt. Basil Hall, R. N., a distinguished British naval officer who traveled in America in 1827-28, made the trip over this route, and speaks of it as being "considerably the quickest rate of travelling we met with any where in America." ¹

But speedy as this was, at one period the speed craze became such a vogue that the Citizen's company put on some very light coaches with fast horses, called the Pioneer Line, and covered the distance in three and a half hours.²

General Lafayette, when he visited America in August, 1824, made use of the turnpike route to Boston. The start from Providence was late, and it was after 9 at night³ when his carriage drove up to Fuller's Tavern at South Walpole. The General alighted and passed into the tavern for refreshment.

A crowd had been waiting there to catch a glimpse of the old hero. In its ranks was Holland Wood, who had fought under Lafayette in the Revolution. And when the General

¹ Hall's Travels.

² Ded. Hist. Reg., I, 116.

³ Boston Globe, Dec. 9, 1906.

THE STORY OF WALPOLE

came out and passed to his carriage between lines of spectators, it is told that he recognized the veteran artillerist and warmly grasped his hand.¹

Proceeding northward, Lafayette and his escort came in a short time to the East Walpole tavern of David Morse, which stood on the site of present library and hospital of Bird & Son, Inc. When the tavern was built has yet to be determined. Tradition has it that some part of it was there more than 200 years ago; but tradition, though usually interesting, is often inaccurate.

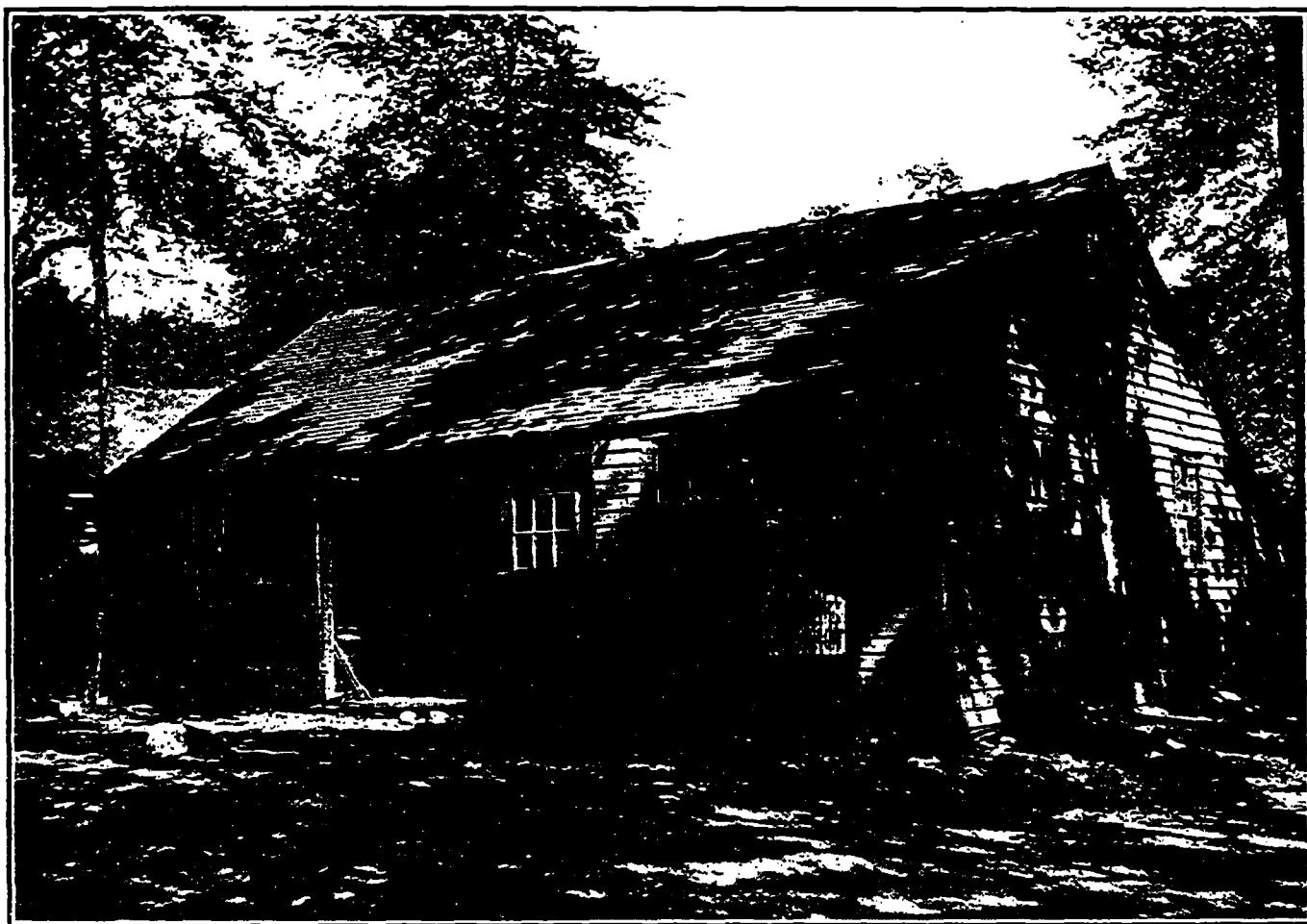
Whatever the truth, the tavern certainly was there from early turnpike days, and was open for business in 1824 when Lafayette came through. The story runs that the distinguished visitor stopped off long enough to sample Morse's rum.²

In its later days the tavern was not a very imposing affair, but is said to have boasted two large wings at one time. The truth probably is that in most of its lifetime as a public house it was more a roadside grogshop than a bustling hostelry.³ At one corner was a store in which the neighbors were served with rum at four cents a drink, while the ordinary traveler on the turn-

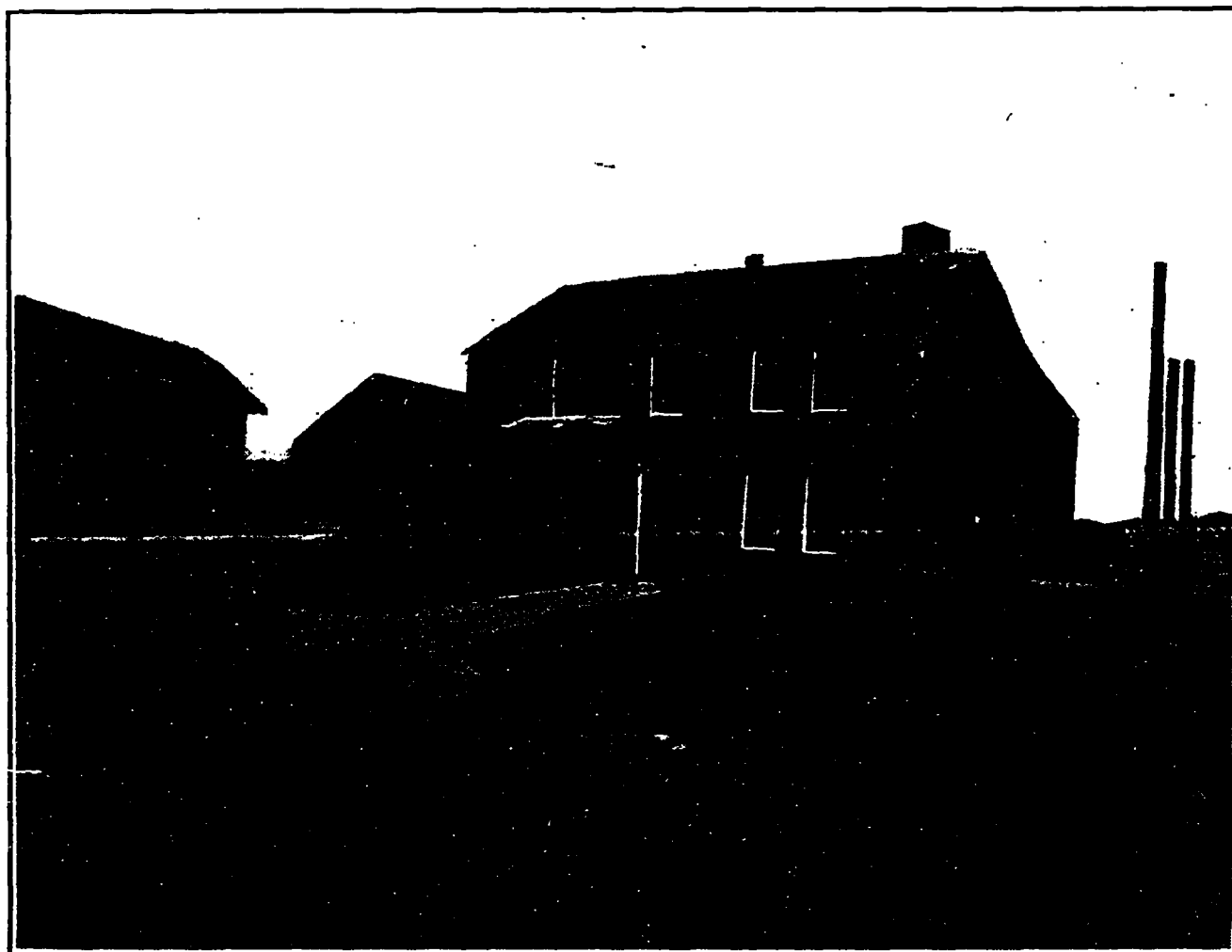
¹ Reminiscences of James Hartshorn Mss. of G. A. Plimpton.

² Recollections of late Geo. W. Lewis. Mss. Harry A. Whiting.

³ Boston Globe, Nov. 26, 1903.



OLD BLACKSMITH SHOP AT EAST WALPOLE. Built before the Revolutionary War



OLD MORSE TAVERN

At East Walpole where Lafayette stopped in 1824. On site now occupied by
Bird & Son Library and offices

FROM STAGE COACH TO MOTOR BUS

pike, dropping in to the tavern proper, paid 6 cents for the same goods.¹

Here, at the tavern, was Walpole's first post office. And on the second floor was the largest hall between Dedham and Wrentham until after 1850.² In 1847 the building was sold and converted to stores and tenements, and about three years later was purchased by Francis W. Bird, who offered the hall for public uses without charge save for lighting. On several occasions he provided speakers of note; and it is said that Julia Ward Howe there gave her first lecture. After 1884, when the new post office building was erected, the old Morse Tavern was used for business purposes by the Bird company, and in 1903³ gave way to the present structure.⁴

It was the coming of the railroads that doomed all the old taverns. In September, 1834, cars began running between Canton and Boston⁵ and in the next year over the full length of the Boston & Providence Road.⁶ Business on the turnpike at once began to fall off—indeed, it had already done so, perhaps in anticipation of what the railroad would do. In September, 1833, the Citizen's company advertised that

¹ Recollections of Capt. Polley in "Other Industries," 7.

² Recollections Geo. W. Lewis.

³ Boston Globe, Nov. 26, 1903.

⁴ Old Morse Tavern. Mss. acct. possession of H. A. Whiting.

⁵ Ded. Patriot, Sept. 11, 1834, quoted in Ded. Hist. Reg., I, 143.

⁶ The Mass. R.R. System, 6.

THE STORY OF WALPOLE

their coaches were now the only ones passing directly by way of the pike.¹ In 1835 and 1836, with the railroad now well established, through business on the turnpike slumped.² The stage lines, however, managed to make a go of matters for many years by catering to local traffic and feeding the rail line. One coach line ran from Walpole to Sharon and another from South Walpole through the Centre to East Walpole and thence to Dedham.³ By the fall of 1836 only one coach line was advertised as running between Boston and Providence.⁴

In 1843 that section of the turnpike between Dedham and the Foxboro line was taken over by the county commissioners and became a public road; and in the next 15 years the whole length of the pike had passed from the hands of the turnpike company.⁵

Another Walpole turnpike, that between Walpole Centre and Wrentham, was opened for travel about 1812, but did not last long as a toll road.⁶ It was laid out Sept. 16, 1830 as a public highway by the County Commissioners,⁷ and is the present highway between Walpole Centre and Wrentham village—Main St.

¹ American Traveller, Sept. 27, 1833. ² Wood, opposite 92.

³ Facts Relating to the Norfolk County R.R., 4.

⁴ Badger & Porter, October and November, 1836, 3.

⁵ Wood, 100.

⁶ Ibid., 170.

⁷ Wm. Willis Plans No. 180, possession Ded. Hist. Soc.

FROM STAGE COACH TO MOTOR BUS

When the Boston & Providence Railroad was projected a route through East Walpole, Walpole Centre and Wrentham was surveyed, but was abandoned in favor of the Canton-Sharon line because of the hilly nature of the country and a succession of swamps which the road would have to pass in Walpole, Wrentham and Attleboro.¹

In December, 1845, a movement was started in Walpole by John A. Gould for construction of a railroad from Walpole to Dedham over the route which the Providence line had failed to adopt. In the following April the legislature chartered the Walpole Rail Road Company—John A. Gould, Edmund W. Clapp and Joseph Hawes of Walpole, and John Morse of South Dedham—for the purpose of building the railroad, which was to connect with the Dedham Branch of the Providence road.

While work on this new line was under way there came a new development. It was proposed to build another road from Walpole to Blackstone; and the Norfolk County Rail Road was authorized by the legislature in March 1847, to proceed with the work. Express authority was given to unite with the Walpole Rail Road whenever a majority of each company should agree. This merger took place on July 19, and Mr. Gould, who had been treasurer

¹ Report of the Board of Commissioners, 63.

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of the Walpole company, was elected a director of the new corporation.

As soon as the new officers were in control, it was decided that a straightening of the line would be necessary between Walpole Centre and Dedham; with a result that, though much work had been done in East Walpole, that section was abandoned, and the present route adopted.

This was a terrific blow to East Walpole industries, which then, as now, were among the most important in the town. F. W. Bird attempted to have the legislature order the East Walpole route adhered to, but did not succeed. Thereafter he was a constant opponent of the railroad.

On April 9, 1849, the freight cars began running between Walpole and Boston, and on the 23d that part of the road was opened to the public. On May 15 the first through passenger car for Blackstone left the station at Boston at 10 a. m., carrying officials and guests, proceeded to Walpole, where others embarked, and continued on to Blackstone, where a fine spread was awaiting. The return trip was made in the afternoon. Next day the road was opened for public travel through its length.¹

In those early days the locomotives were usually put up at Walpole. There was a tank

¹ Gould Diary, 19 to 31.

FROM STAGE COACH TO MOTOR BUS

close to the track which used to be filled by water hand-pumped from the river. Later a windmill was built to do the work. There were three locomotives, named the Welcome Farnum, Hampton Willis and Edward Crane. Farnum, Willis and Crane were officials of the railroad company, Farnum, a resident of Blackstone, being president.¹

Even before the Norfolk County Railroad was in operation a move had been made to build an extension from Dedham to Boston, making the road independent of the Boston & Providence. This was vigorously opposed by the B. & P. and by individual citizens, including F. W. Bird, who claimed that it was "a desperate game of stock-speculators who hope to . . . get rid of their worthless Norfolk County [Railroad] stock."² The N. C. R. people asserted that their road was part of a prospective line to the West and would need greater terminal facilities than the Boston & Providence offered. The opposition claimed that this was a mere subterfuge, and that the real plan was to put through a system to New York City which would hurt traffic on the B. & P.³

The opposition appears to have been right; and on July 3, 1854, John A. Gould wrote in his

¹ Recollections of Daniel P. Bird, 1924.

² Norfolk County R.R., 24.

³ Facts relating to the Norfolk Co. Railroad, 24.

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diary: "The cars commenced running from Boston to New London over the Norfolk, Blackstone and Southbridge and other roads, making a part of the regular line from Boston to New York." And on Jan. 1, 1855: "The Boston and N. Y. Central R.R. running from the foot of Summer St. in Boston and connecting at South Dedham with what was for several years the Norfolk Co. R.R. was this day opened for public travel. This corporation now has a R.R. in running order from Boston to the Norwich and Worcester R.R. in Conn., and then run over other roads or by steam boats to N. Y."¹

Thus was Walpole's railroad history begun. In after years East Walpole was served by the line from Norwood to Wrentham and Attleboro; and a cross line from Framingham to Mansfield further developed the transportation facilities in the town.

In later years came the street railways. More recently, with the tremendous development of the automobile, traffic fell off, and the street cars ceased to operate. And now the motor bus is bringing us back to the days of a century ago, when the stage coaches rolled over Walpole roads. Not only are busses furnishing local transportation over some of the very same highways whereon the stages plied, but other lines

¹ Diary of John A. Gould, 52, 53.

FROM STAGE COACH TO MOTOR BUS

are making several trips a day between Boston and Providence. In a part of their route these through-busses roll smoothly and swiftly over the once-famous turnpike road on which travelers of 100 years ago were tossed about in the coaches of the Citizen's Company. Even the fare, \$2.00, is the same as of old.

CHAPTER FIFTEEN

INDUSTRIAL WALPOLE

WALPOLE, as we have seen, came into existence because of the natural resources of her territory and the desire of the Dedham proprietors for their development. The discovery of a "mine of Metal," undoubtedly bog iron, near "the place wher Naponcet Riuer deuide" provided almost the earliest known reference to Walpole lands;¹ and the wealth of timber in the Cedar Swamp led to the establishment of the Saw Mill in 1659, around which grew up the settlement now called Walpole Center.² From those distant days to this, the industrial affairs of the community have been a vital factor in material progress and personal happiness. And no story of Walpole would be complete were the history of its industrial development omitted or passed over with only brief comment.

The earliest map of the town, made in 1794, shows a saw mill and grist mill in Bubbling Brook; a grist mill, that of Ebenezer Hartshorn,³ at what is now called the Stetson Privilege; a fulling mill near the present Lewis Manufactur-

¹ Ante 19.

² Chap. II.

³ Lewis, 194, 195.

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ing Co. site, at the Centre; a saw mill at the Blackburn privilege, and finally, a fulling mill at South Walpole, probably that of Timothy Mann, on the so-called Clark Privilege of today. The Manns are known to have been in occupancy there as early as 1720, as a deed from Theodore Mann, Clothier, indicates.

These industries of 1794 were not the only ones in the town. Back in 1729, only 5 years after Walpole had been set off from Dedham, there is mention in the records of a forge and forge dam.¹ In 1739 an "old saw mill" on Spice Brook, now called Spring Brook, was purchased from Vigilance Fisher by Joshua Clap.² One is at first inclined to wonder if this wasn't the famous "Old Saw Mill"; but it probably was not, as we shall see.

No attempt will be made here to definitely locate the various forges and mills that are mentioned from time to time in early Walpole deeds. That can be done only after longer study than time now permits.

It would seem, however, that certainly as early as 1746 there was a forge owned by Peter Lyon at or near the so-called Union Factory privilege, present site of the plant of The Multibestos Company. In that year Lyon sold this "forge and iron works" to John Boyden, and described the 6-acre parcel as

¹ Town Rec., I, 21.

² Suffolk Deeds, XLIII, 112.

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being bounded southeast by a branch of the Neponset, southwest on a highway from the forge to Brush Meadow (South Street) ¹ and north by a road "from Walpole to Billings" (Common Street).²

There was an early forge at the Stetson Privilege³ and still another at the Frank Morse Privilege, on Spring Brook, above Diamond Pond.⁴ This was perhaps the forge of 1729. The pond at the Morse Privilege was sometimes called Forge Pond;⁵ but that name was also applied to what appears to be the Union Factory pond (or perhaps the lower Blackburn Privilege, depending upon how South Street ran in those days), for in 1789 Eliphalet Clap, Jr. bought land, an iron, woolen and saw mill or mills on the Neponset at "Forge Pond" and the "road leading to Foxborough."⁶

In 1744 Ebenezer Fales bought land from James Smith, bloomer, described as being on the Neponset, and bounded in part by a road "leading from the forge to Robert Allin's house."⁷ With this went a dam and the privilege of flowing land "which ly on Cornmill pond." A saw mill owned in 1755 by Fales is placed on Spring Brook by Mr. Lewis.⁸ Forges and Forge Ponds

¹ Laid out in 1723; Lewis, 13, 165. Ded. Rec. 1707-1749, 157.

² Suffolk Deeds, LXIX, 103.

³ Post, 261.

⁴ Lewis, 65.

⁵ Lewis.

⁶ Suffolk Deeds.

⁷ Suffolk Deeds, LXIX, 244.

⁸ Lewis, 96, 190.

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are frequently mentioned in both town and county records.¹

For about a century Walpole forges drew their materials from the bog iron deposits along Spring and Mill Brooks, possibly the very "mines of Metal" found by the early explorers. It is said that iron cannon for use in the French and Indian War (1754-1763) were moulded from Walpole ore.²

The deposits along Spring Brook were worked at an early date; and, on the other side of the Neponset, iron ore on Mill Brook is mentioned as early as 1739 in a deed to part of the Robbins farm, on the north side of the brook.³

Ore was taken from the bog in the rear of the present residence of Daniel Turner, on Elm Street, by his grandfather, who employed five men during the dry seasons digging the ore and carting it to a smelter at what is now called Highland Lake, on Stop River, at the crossing of Lincoln Road. Spring Brook ore also went to that foundry.

This profitable industry was abandoned about 1830 when ore of a better quality was found at Massapoag Pond, Sharon. Mr. Turner remembers his grandfather telling how an ambitious Walpolean, anxious to get a jump on the other

¹ Town Rec., I, 145, 158, 215. Suffolk Deeds, CLXVI, 136; LXXXVI, 143; CXXX, 229; CXVIII, 11.

² Lewis, 5, 6.

³ Information from Dana W. Robbins.

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workers, went to Massapoag early one morning and, in his eagerness to make a clean up, filled his boat so full of ore that it sunk. The man was drowned.

The Stop River foundry was perhaps on the site of "Morses Mill at Stop River" mentioned in 1732.¹ This may have been the saw mill of Jedediah Morse, who sold lumber to the town in 1735 or 1736.² "Ye Sawmil Called Morses mill" appears again in 1767, but seems to have been at that time abandoned, for the report is that a "Sawmil Saw" has been found there.³

In 1825 the Stop River foundry was owned by Squire M. Fales. By 1831 it had passed to Gen. Leach of Easton; and in 1845 the property was purchased by George and Thomas Campbell, who began to manufacture paper.⁴ That section of Walpole was annexed to Norfolk when that town was set off from Wrentham.

Something of the inventive genius of Walpole men of that day and of the spirit of enterprise that animated them, is evidenced by an advertisement headed "An old Man may be useful," which appeared in the "Dedham Minerva" on May 17, 1798.⁵

"The Subscriber," it runs, "being unable to

¹ Town Rec., I, 38.

² Town Rec.

³ Page 1 of record book of Births, Marriages and Deaths.

⁴ Lewis, 202; Map of 1831.

⁵ Dedham Historical Society collections.



ELEAZAR SMITH

(From an old print in the Worcester Historical Society collection. Reproduced by courtesy of the society.)

INDUSTRIAL WALPOLE

follow his trade of shoemaking, and not wishing to expend his former earnings, has endeavoured to find some other means of support. At length he has invented a Machine for making PEGS, which he has so far completed as to be able to furnish all the Shoemakers within 30 miles of Walpole with MAPLE PEGS, of any description they choose, 50 per cent cheaper than they can make them themselves." The advertisement went on to tell that 10 per cent commission on sales would be allowed to traders. It was signed "John Frizell, Walpole, May 15, 1798."

This invention of Frizell is a reminder of one of the most remarkable men that Walpole has ever known, Eleazar Smith. A native of Medfield, Smith built himself a house on High Street, Walpole, in 1776¹ when he was 21 years old. From boyhood he had shown wonderful ingenuity—had made a watch when only 15 years old with a pen knife and a file for tools. A clock with wooden works, made a few years later, is owned (1924) by W. L. Bowker of West Street, Walpole, and is still in good running order.² Smith's name is on the brass dial.

When still a boy Smith made a machine which turned out 1500 pins a day. The list of his inventions includes the first machine in America

¹ Smith Autobiography, 10; Norfolk Co. Atlas, map 101; Map Walpole, 1852.

² Smith Autobiography, 50.

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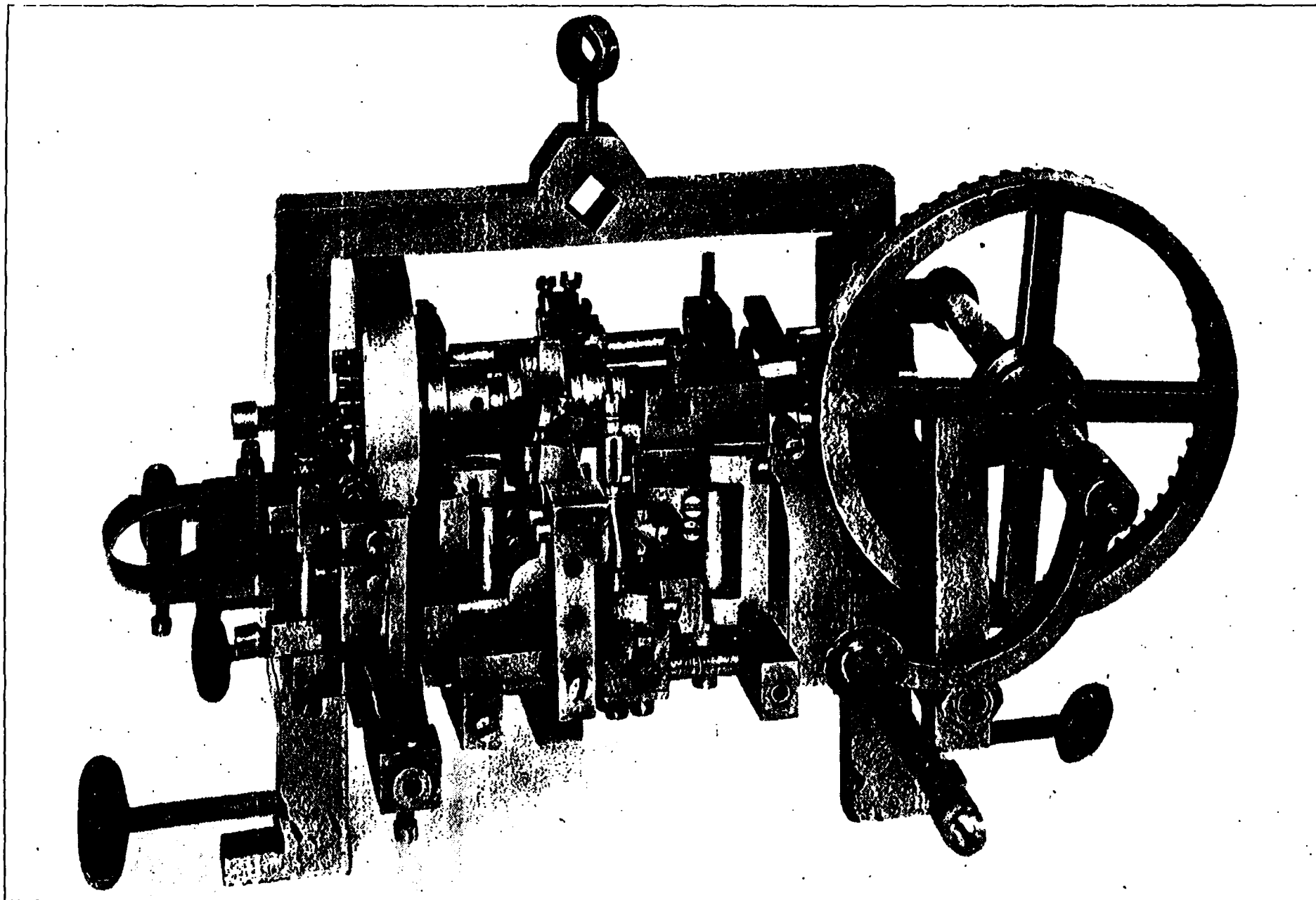
that cut nails from cold iron; one for trimming straw braid; and another for ironing straw bonnets.

Greatest of all, however, was Smith's invention of a machine for making cards for the wool-carding industry. He had previously contrived to make the teeth by machine and also to pierce the leather for the insertion of the teeth. While he was at work combining the two machines, the idea was stolen from him and patented. Card-making machinery, which revolutionized the industry, was based upon Smith's invention.

His whole life was a troubled one, debt piling upon debt. His wife died, his children became widely scattered. Smith, in his last years, was dependent upon charity and found an unmarked grave in the Walpole Rural cemetery in 1836. Thirty or forty years ago a stone was placed over his last resting place by the widows of Deacon Everett Stetson and Joshua Stetson, Jr.¹ A card tooth machine bearing the name "Eleazar Smith, Walpole, Mass., 1812" is now in the museum of the Worcester Historical Society."

One impelling motive that had inspired Smith in his labors was the need for supplying America with American goods. We had been, up to the

¹ Smith Autobiography; Lewis, 189-196. Ded. Hist. Reg., X, 6 et seq.



ONE OF ELEAZAR SMITH'S CARD TOOTH MACHINES

Made in 1814 and now preserved in the museum of the Worcester Historical Society. (Photographed by courtesy of the society.)

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Revolution, and even after it, chiefly dependent upon England for manufactured goods. But the Embargo policy of 1807–1811, and on top of it the War of 1812, had put a stop to all this commerce. Hence necessity, plus patriotism, brought about a tremendous industrial development in those years.

Walpole, like the rest of America, was caught by the wave. So rapidly did her various manufactories multiply that the story of each mill site or water privilege must, for clarity, be told separately.

On the Neponset, as it courses through Walpole territory, are ten separate water privileges, with a combined fall of 151 feet.¹

The first privilege, known as the Ellbridge Smith Privilege, was that at which Timothy Gay of Dedham had a grist mill in 1814. Gay, according to tradition, was tender of the toll-gate on the turnpike, coming out from his mill to gather in the fees. Some years later the place was auctioned to Daniel and Ellbridge Smith, who put up a new factory for the manufacturing of cotton goods. Others afterwards occupied it for short periods. The building was burned down about 1837,² and the site was not afterwards extensively developed, though in 1875 a shoddy mill of William H. French

¹ Hist. Norfolk Co., 719.

² Hist. Norfolk Co., 719. Mss. Recollections of Albert Ellis, 8.

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employing three hands was at or near the old site.¹

Next downstream, where the road to Wrentham from South Walpole crosses the Neponset, is the Henry S. Clark Privilege, one of the oldest mill sites in the town. Here it was that Theodore Mann, previously referred to, had his fulling mill as early as 1720. In 1812 there were two privileges, one at the roadside, the other some 500 or 600 feet below it, the first being occupied by James Richardson & Co., who manufactured nails, the lower by Col. Timothy Mann, who made cassimeres, satinets and other fine cloths. On Mann's retirement, the business was continued until about 1825 by the Boston & Walpole Manufacturing Co., of which Trueman Clarke was agent. Clarke was a son-in-law of Timothy Mann.

The upper mill meanwhile had been burned and rebuilt; and in 1820 Richardson, with Hall J. Howe as partner, began the manufacture of broadcloths and cassimeres in the new mill. After five years Trueman Clarke and his wife came into possession of the upper mill and continued to manufacture piece goods there. Their lower mill burned down about that time (1825) and was never rebuilt. In 1851, Trueman Clarke's son, Henry, together with Naaman Wilmarth, as Clarke & Wilmarth, leased the

¹ State Bd. Health Report 1876, 93. Norfolk Co. Atlas, 100.

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Clarke mill and began the manufacture of stocking yarn. Wilmarth retired in 1862, but the business was continued. In 1875 the mill was turning out 62,000 lbs. of yarn a year, on three sets of machines, and employed 18 hands. Mr. Clarke died in 1881, and the business was carried on for a time by his son, W. H. Clarke. The property was afterwards sold to the Norfolk & Bristol Street Railway Co.¹ It was used as a car barn and abandoned when the railway ceased operations in 1919.

Nearby, but not a part of the Clarke Privilege, was at one time the flourishing boot and shoe factory of Clarke & Mann. John Mann had begun the manufacture of shoes in a small way in 1836. In the following year the partnership was formed, and the big stable of the Boston & Providence Coach Co. was purchased and converted, the ell into a dwelling and the main stable into a factory. After twelve years Mr. Mann became sole owner by purchase, and continued in business until after the Boston fire of 1872, in which he suffered financial losses.²

The next privilege, familiarly called the Old Rucaduc, was originally on the property of Capt. William Bacon, whose house, remodelled, is now (1924) on Neponset Street, owned and occupied by Tony Adams.

¹ Norfolk Co. Hist., 719-720. Lewis, 193. Map of 1832.

² Hist. Norfolk Co., 720. Mss. Recollections of Albert Ellis, 7.

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The Old Rucaduc is on a small branch, which flows into the Neponset a short distance below, and was occupied in 1812 by a small saw mill, shingle mill and carding mill, owned jointly by Bacon, Horace Clap and Horace and Eliphalet Smith. Bacon talked of building an aqueduct to irrigate his land. One of the Smiths insisted on calling the aqueduct a "rucaduc," hence the name of the privilege.

The mill is probably that marked "Old Shingle Mill" on the 1832 map of the town and shown at the junction of the streams. Some time later the property was purchased by Daniel and Elbridge Smith, who built a factory close to the road, and manufactured cotton thread. The mill was later sold to one Jenks who made thread and silk-covered bonnet wire, and some time before 1875 was conveyed to William H. Cary. Cary continued to manufacture bonnet wire in a building just south of the stream, and ran a small shoddy mill on the privilege itself.¹ The property passed to James Ogden in 1876 and a year later to the Alden Emory Co., later the Walpole Emery Mill.² It is now owned and occupied by the Bird Machine Co.

The Bird Machine Company was incorporated in 1909 as the Wandel Screen Manufacturing Company. The name was changed to the Bird

¹ See Map in Norfolk Co. Atlas of 1876.

² Norfolk Co. History, 720.

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Machine Company 1916. The business was really started in 1908 by Mr. Otto Wandel, financed by Mr. Charles S. Bird.

Mr. Wandel came here from Germany to work in Bird & Son's paper mill. While there he interested Mr. Bird in a new piece of paper making machinery, a rotary screen. Bird & Son brought over one of these machines from Germany and were so much impressed that the idea followed of having Wandel start in business to make it here.

Until 1909 the business was conducted in the name of Otto Wandel, with Mr. Bird acting as a silent partner. In 1909 the business was incorporated. In 1912 Mr. Bird bought out Mr. Wandel's interest and himself took over the management of the business.

Throughout Mr. Wandel's management and until 1920 the company owned no plant, and placed their manufacturing work in other shops, very largely with L. F. Fales, Walpole. Beginning with 1915, however, the company rented space for manufacturing purposes in one of Bird & Son's buildings, and gradually increased this as their business grew, until, in the year 1919, it was decided that it was necessary to own a plant.

In the spring of 1920 the company bought from Mr. Charles Bird the property formerly occupied by the Walpole Emery Mill of South

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Walpole, and in the fall of 1920, after making necessary alterations and installing equipment, commenced manufacturing operations there. A new machine shop was erected in 1923 to meet the growth of business. The principal output of the company is pulp and paper making machinery. It employs 110 persons and the annual value of its output is about \$750,000. Operations in Canada are carried on by an associated company, The Bird Machine Co. of Canada, Ltd.

The fourth privilege, the Blackburn, and the fifth, the Union Factory, next below, are the most historic mill sites on the stream. Somewhere in this territory was the famous Old Saw Mill with which Walpole history really begins.

Built in 1659, the old mill was still standing in 1723, being mentioned in the record of the laying out of South Street in that year.¹

No attempt will be made here to trace in detail or to state with finality the various mill sites and changes of ownership at these two privileges. Here is a field from which some painstaking investigator may reap a fine harvest. He will tell us, for instance, exactly how the road now South Street ran two centuries ago, and in so doing will fix the Old Saw Mill's site. For the road, the record says, went

¹ Lewis, 13, 65; Ded. Rec., 1707-1749, page 157.

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“over the River near the old Saw Mill.”¹ If the way ran as it does now, the historic mill may be placed at The Multebestos Company factory of today. These things have yet to be done. So far as this account is concerned, I shall content myself with a sketchy outline.

In 1742 Peter Lyon and Sarah, his wife, sold to Ebenezer Fales 11 acres, a dwelling house and one or two saw mills on the east side of the Neponset, at the Blackburn Privilege or its vicinity.²

In 1756 Aaron Blake bought from Lemuel Lyon a 5-acre tract including half of a mill-pond and parts of a dwelling, barn, a corn mill and a saw mill.³ This was the present Blackburn Privilege. Blake picked up other adjoining parcels. He died in 1787, leaving the property, with its two mill sites, to his wife. In 1800 she sold the privilege, 16 acres, to Timothy Smith, a blacksmith, the deed being so worded as to make it clear that this once had been Peter Lyon's property.⁴ The same parcel was transferred in 1802 to James Boyden and Samuel Nason,⁵ and by them, in 1811, to John Blackburn, a cotton manufacturer of Medway.⁶

Now, through all these years it is probable that a saw mill had been in operation on the

¹ Ded. Rec. 1707-1749, 157.

² Suffolk Deeds, LXIII, 27.

³ Suffolk Deeds, LXXXVIII, 176. ⁴ Norfolk Deeds, XIII, 91.

⁵ Norfolk Deeds, XL, 52.

⁶ Norfolk Deeds, XXXIX, 148.

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privilege, and in most of the time a corn mill also.

In 1727 Ebenezer Robbins, brother of Ezekiel the tavern keeper, ran a saw mill somewhere in town, possibly the historic Old Saw Mill or its successor on this site.¹ In 1744 Peter Lyon appears as a grist miller.² A saw mill is shown on the privilege on the map of 1794. And in 1806, when the place was in the hands of Boyden and Nason, they operated both the saw and grist mills.³

When Blackburn purchased in 1811, he put up a manufactory for machinery. In the upper part of the shop George Blackburn, a son, began to make cotton yarn. Though both industries were continued, the textile branch evidently became the more prominent, for in 1832 the place was called "Blackburn's Cotton Factory."⁴ Some time later the factory burned down. The elder Blackburn turned to farming, and George became owner of several celebrated cottonduck establishments in other towns.

The Blackburn Privilege took on new life in 1846, when John Henry Blackburn, son of John, in company with Ollis Clap, bought an iron foundry that had been run by Deacon Everett Stetson, at Stetson's Pond, and removed the machinery to the old site. After

¹ Town Rec.

² Lewis, 93, 94.

³ Norfolk Co. History, 720.

⁴ Map of 1832.

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a year Clap left the partnership, and Blackburn carried on the business of making stoves, machinery and other light castings, for about eight years. A building on the lower privilege was used by various lessees for the manufacturing of batting, lamp wicks and wood work.¹ All the buildings were there up to a half-century ago, but scarcely a trace today remains.

Downstream from the two Blackburn Privileges is the Union Factory, previously referred to. Here, in 1812, was the snuff factory of Samuel Fales. Here too, at various times, Eliphalet Clap manufactured wrought iron at his forge, Thaddeus Clap and Samuel Fuller ran a tanyard, and Daniel Ellis was a clothier. A clothier, by the way, was, in those days, a man who made cloth, not a seller of ready-made clothing, as the word usually implies today.

In 1813 the firm of Oliver Clap & Co., including Oliver and Warren Clap, Daniel Ellis, Daniel Payson and Edward G. Cundal bought the land from Ebenezer Clap; and later, as the Walpole Union Manufactory, carried on an extensive business in cotton and wool textiles. By agreement with Ebenezer Clap, water was conveyed through the land, so that the factory was on a ditch or sluiceway north of the main stream and west of South Street.² It was four

¹ Norfolk County Hist., 720.

² Map of 1852.

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and a half stories high and 60 x 40 feet, being surmounted by a bell tower.

After numerous transfers, the property was deeded in 1852 to Charles Manning, Henry R. Glover and Jerome B. Cram, who, as Manning, Glover & Co., manufactured curled hair mattresses and cotton batting and wicking. In 1872 Manning left the firm and the property was taken over by Cram and Glover, the former owning two-thirds. The Cram factory employed 24 hands in 1875 and produced 225 tons of curled hair a year.¹ New buildings on the south side of the river and west of South Street were at this period in use.²

In 1880 Mr. Cram disposed of his interest to Smith Glover. The property was leased to Stephen Pember and was being operated by him when the original mill was burned, September, 1881. The small factory on the stream at Union Dam, owned by Mr. Cram, was soon afterwards destroyed by fire.³ Mr. Pember operated the Union Carpet Lining Co. until his death in 1891.⁴

The Union Factory Privilege later passed into the hands of the Massachusetts Chemical Company,⁵ and subsequently to the Walpole Tire and Rubber Co., which developed an extensive modern industrial plant.

¹ State Bd. of Health Report 1876, 93.

² Norfolk County Atlas, 103.

³ Hist. Norfolk County, 721.

⁴ Boston Journal, Feb. 9, 1891.

⁵ Lewis, 195.

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In December, 1915, this plant was purchased by the Standard Woven Fabric Co., which had been organized in 1904 at Worcester (as the Multiple Triple Woven Hose & Rubber Co.). Originally manufacturers of fire hose and cotton belting, the company afterwards turned to making asbestos brake lining. A new plant was built at Framingham in 1913, but this was soon outgrown. In December, 1915, the plant of Walpole Tire & Rubber Co. was taken over and within a few weeks manufacturing was in progress.

The Multibestos Company, as it is now called, is confining its efforts to the manufacture of its famous Multibestos brake and clutch linings, the name of which was first used in 1908. Between 200 and 300 persons are employed, and the annual output is valued at about \$2,000,000. Multibestos is known everywhere in the United States, and a rapidly growing export business is being developed.

Between the Union Factory Privilege and the Lewis Privilege, next downstream, is another Walpole industry of long standing—S. Gray Co. bleaching and dye works, on Main Street, south of the Neponset.

The business was begun in the '30s by Smith Gray, on the Lewis Privilege; but after a few years, on discovery of a spring of clear water, a new bleachery was erected where the firm is

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still doing business.¹ In 1875 the company, then conducted by Robert S. Gray, son of the founder, employed 12 persons, and did 80,000 lbs. of bleaching and 130,000 lbs. of dyeing each year.²

The Lewis Privilege at Walpole Centre has been used for manufacturing certainly since 1794, the map of that year showing a fulling mill on or very near the present site of the Lewis Manufacturing Co. plant. The mill may have been that of Daniel Clap, who appears on the spot, in the same business in 1812, and continued some years after.

The property passed to Harlow Lawrence in 1821. Lawrence, who had been an employee of the Union Factory, built a fine factory of his own and began manufacturing cotton thread. For about 10 years after Mr. Lawrence's death in 1840 the business was conducted for the heirs. The factory was afterwards leased, and in 1863 was sold to Deacon Willard Lewis.³

Lewis had learned his trade at the Ellis mill and had been engaged in manufacturing list carpets in a building next to his home at the corner of Short and Washington Streets, East Walpole. When the Civil War broke out he

¹ Hist. Norfolk County, 724.

² State Bd. of Health Report 1875, 93.

³ Hist. Norfolk County, 721.

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made lint bandages for the army. He conceived the idea of producing lint by machine and hired a mill on the Morey Privilege about 1861,¹ transferring thence to the Lawrence factory. Deacon Lewis afterwards manufactured carpet lining, cotton batting and cotton percolator, the last used extensively in the South for straining rosin. By 1875 the factory employed 70 hands and turned out two tons of batting a day.²

The old Lawrence factory, together with an adjoining machine shop conducted for many years by William Hart, was destroyed by fire. Deacon Lewis built a two-and-a-half story brick factory on the site. The business was continued by his son W. I. Lewis, and was afterwards sold to George A. Plimpton.³

In 1905 Mr. H. P. Kendall acquired control of the company. The business in cotton bats and related products was sold, and all energies were turned to expanding the sale of absorbent gauze and cotton. Business grew steadily until the United States entered the World War in 1917. Then, as in '61, the Lewis company was called upon to furnish heavy hospital supplies to the government and the Red Cross. This brought about a rapid expansion of business.

Today the Lewis Manufacturing Co. output consists of these hospital supplies, known in

¹ Gould Scrap Book, 61.

² State Bd. of Health Report, 1875, p. 93.

³ Lewis, 195.

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trade as "Curity Products," and cheesecloth, which is sold to the dry goods trade. The company operates, in addition to its main plant at Walpole, two cotton mills in South Carolina, one in North Carolina and a general finishing plant at Slatersville, R. I. Curity Products are sold throughout the United States and in many foreign countries, especially Mexico and Central and South America. The company now has what is probably the largest hospital business in the country.

Nearby is now the flourishing industrial plant of L. F. Fales, manufacturer of machinery, castings and Maniplex Sewing Machines.

The business was started in 1894 in a small room now a part of the plant of the Lewis Manufacturing Company, for the purpose of doing repairing, building special machinery and Multiple Needle Sewing Machines of a type designed to be used for heavy manufacturing, the invention of Mr. Fales' father, Charles Fales of Walpole.

In the year 1898 Mr. Fales purchased land and built a small machine shop at the corner of East and Elm Streets. Many additions have since been made. The business now consists very largely of contracting for the manufacture in large quantities of machinery for other concerns.

In the year 1907 Mr. Fales leased a foundry at Franklin, Mass., for the purpose of manufac-

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turing small and medium weight gray iron castings, at the same time purchasing land bordering on Glenwood Avenue in Walpole, and beginning the erection of a foundry adjacent to his machine shop. Upon the completion of this foundry the business was moved from Franklin to Walpole. Several additions to the foundry have been necessitated by the growth of the business. The industry employs, when business is normal, between 175 and 200 people.

Next downstream from Lewis's is the Stetson Privilege, where, as early as 1754, John Hall had a saw mill.¹

In 1779 John Cleaveland, Hall's son-in-law, was a partner, and the place was described as belonging to him.²

One Gay was also interested with Cleaveland; and there was a forge there, at an early date, owned by Cleaveland, John Hooper and Jeremiah and Samuel Dexter. By 1794 the site had become that of Ebenezer Hartshorn's grist mill, previously referred to.

In 1796 Joshua Stetson, who came to Walpole from what is now Randolph,³ bought the privilege and began manufacturing farm implements. The high quality of the products soon became recognized, and a century ago the Stetson Hoe was famous. Mr. Stetson retired in 1827, but

¹ Suffolk Deeds, LXXXVIII, 70.

² Suffolk Deeds, CXXX, 118.

³ Lewis, 195.

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the business was continued by his son Everett to 1830. The machinery was sold and removed to the Blackburn Privilege in 1846.

This sale did not, however, bring the manufacturing activities of the privilege to an end, for not only did Everett Stetson conduct a card-clothing factory there from 1845,¹ but Joshua Stetson, Jr., operated an extensive cotton factory from 1830 to 1867. He had the reputation of making one of the best grades of cotton ticking on the market. In 1855 Everett Stetson bought the whole privilege. His son, Edward P. Stetson, assumed charge in 1867 and continued the business until 1890, when he entered into a combination of manufacturers known as the American Card Clothing Company.² After a period of idleness the factory was operated early in the 20th century by the Walpole Card Clothing Co.³ and is now occupied by the H. E. Plimpton Manufacturing Co., makers of suitcases, automobile trunks, and the like.

On this privilege was also a hat manufactory run by Ira Gill, who began making hats in 1823. He was the inventor of the process of making felt hats. His earlier shop was on the west side of North Street, between the Rural Cemetery and a point opposite Gill Street.⁴ In 1855 he began occupancy of buildings at the Stetson dam, and

¹ Gould Scrap Book, 2.

² Ibid., 17.

³ Lewis, 195-6. Hist. Norfolk Co., 723.

⁴ Map of 1852.



CLARK'S OLD MILL, SOUTH WALPOLE



PLIMPTON IRON AND STEEL MANUFACTURING COMPANY
Formerly located on Plimpton Street, known as the "Plimptonville Privilege."

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in 1875 employed 24 hands and produced 60 dozen felt hats a day.¹ Mr. Gill, the father of 22 children, died in September, 1887.

The next privilege, at Plimptonville, is not now used; but the map of 1832 shows two ponds, as now, with "Plimpton's Hoe Works and Linnen Fac'y" at the upper, and "D. & G. Ellis' Sattinet Facy" at the lower.

Back in 1810 the lower privilege, part of a farm belonging to Roland Willett, was deeded to John and Thomas Stanley, who carried on the manufacture of tacks and snuff for about a year. They were from Attleboro. In 1818, after passing through several hands, the privilege was bought by Daniel Ellis, who, with his son George, manufactured satinets. The business was a successful one, the factory evidently being equipped with the most modern machinery then available. The now famous Draper Company of Hopedale, in a newspaper advertisement of 1830, informed manufacturers that their new loom-temple, which was for the then newly-introduced power looms, might be seen in use "at the Sattinet Factory of Messrs. Ellis & Son, at Walpole."² Daniel Ellis died in 1835. His son continued the business two years, and thereafter the property changed hands several times, eventually, in 1844, passing to Henry Plimpton.³

¹ State Bd. of Health Report 1876, page 92.

² Other Industries of N. E., 27-28. ³ Norfolk Deeds, CL, 308.

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Henry Plimpton, at 16, had been apprenticed to Joshua Stetson and from that master had learned the business of making farm implements. In 1816 he bought the upper privilege from Roland Willet and began to manufacture hoes on his own account.¹

Plimpton, at a later date, built himself a foundry. After acquiring the lower privilege he continued for a time to make satinets and hosiery yarn, but afterwards converted the factory for making hoes and steel springs, along with his upper plant.

Deacon Plimpton was succeeded by his sons, Calvin G. and H. M. Plimpton, who continued the manufacture of iron goods until the death of the former, in 1865. The property was soon afterwards disposed of to the Linden Spring & Axle Co. In 1875, though the foundry was not then in operation, the company was one of the largest employers of labor in town, 50 hands being at work in the spring factory.² But business declined, and the buildings, one after another, were destroyed by fire. Today the entire property is owned by George A. Plimpton, a son of Calvin Plimpton.

In addition to the businesses mentioned, O. W. Allen, Henry Plimpton and Jeremiah Allen,

¹ Recollections of Elizabeth Plimpton, in possession of George A. Plimpton.

² State Bd. of Health Report 1876, 92.

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associated as O. W. Allen & Co., carried on the manufacture of twine near the lower privilege, and Everett Stetson the manufacture of cotton wadding. For a time, about 50 years ago, Stephen Pember ran a shoddy mill at the upper privilege, but the building burned down.¹ The old twine mill, built in 1825² on a sluiceway between the upper and lower ponds, is the only original manufacturing building now left.

The other privileges on the Neponset, both at East Walpole, are so intimately connected with the history of the Bird family that they will be considered together. The lower privilege, now the property of Hollingsworth & Vose, was purchased in 1717³ by George Bird, who previously had operated paper mills in Needham and on Mother Brook, East Dedham. It was in this mill that the first of the Neponset Products, now known through the world, were made, and the foundation laid for one of America's great business enterprises.

Associated with George Bird was his son. Josiah W. Bird. The latter, after some years, took over the business, but in 1833 disposed of it to his brother, Francis William Bird, a graduate of Brown University in the class of 1831, who, for a brief period, had been a school-

¹ Lewis, 197, 198; Hist. Norfolk County, 722.

² Recollections of Elizabeth Plimpton.

³ Bird & Son, Inc., Information Book.

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teacher. This younger brother made such a success of the enterprise that, after a year, he purchased the mill property.¹

Meanwhile, upstream, another development had taken place. At an early date a grist mill had been erected on the present Bird & Son property by Eliphalet Rhoads. This gave way to a cotton mill, which, after vicissitudes, was operated by Dean, Sayles & Co. as the Neponset Manufacturing Co. In 1835 the factory was sold to the Neponset Paper Mill Co., which, for a short time, manufactured printing paper.

In 1836 Jabez Coney, Jr., one of the partners, became sole owner; and he, in turn, sold the property in the fall of 1838 to Francis W. Bird. Mr. Bird immediately formed a partnership with his father, George Bird, his brother Josiah, and his brother-in-law, H. G. Parks. Thereafter the story of the Birds is chiefly centered around this upper mill, though the old one downstream was continued in operation. For a brief time the upper mill continued to manufacture newsprint paper, but soon turned to heavy wrapping paper. Its product was about 1700 to 1800 pounds a day.

In 1840 Mr. Parks retired; and two years later, when the firm got into financial difficulties, George Bird also stepped out. A settlement

¹ Gould Scrap Book, 20.

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was made with the creditors, and F. W. Bird started in anew to build up the business. He not only retrieved his own fortune, but at the end of 20 years, and without compulsion—for he had received a complete discharge of all debts—paid all his old creditors in full, with interest.

In this period of renewed prosperity there had been associated with Mr. Bird, as partners, a Mr. Cushing (for about six months in the 40s), and Thomas W. Kennedy (for nine years, 1850 to 1859, this being a particularly prosperous period).

The mill was burned down in 1867, but was immediately rebuilt. In 1875 about 20 persons were employed and the daily output was one and a half tons of wrapping paper.¹

In 1876 Charles Sumner Bird, son of Francis W. Bird, recently out of Harvard University, became associated with his father. He at once put new life and new ideas into the business and brought about a greater diversification of products. The development culminated in the organization of the firm of F. W. Bird, Hollingsworth & Co. in 1878, in which Charles Sumner Bird and Charles Vose of Hyde Park were junior partners. Thus were the activities of the upper and lower mills again combined.

This firm lasted only a year. Upon its dis-

¹ State Bd. of Health Report 1876, 92.

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solution the Birds, father and son, continued at the upper mill as F. W. Bird & Son. Steam power was now introduced to supplant water. New machinery was installed. Within a space of 10 years, the output was increased from five to more than twenty tons of paper and paper products a day. In 1880 the mill was destroyed by fire and rebuilt.

Shortly after the death of F. W. Bird in 1894, his son became sole owner of the rapidly growing concern. In 1913 Charles Sumner Bird, Jr., and Philip R. Allen were admitted as partners and the firm name was changed to Bird & Son. Five years later the firm was incorporated, and the name now stands Bird & Son, Inc.

It is almost impossible to realize that the great industry at East Walpole is the outgrowth of a humble beginning of more than a century ago. Even as late as 1875 the daily output was only 1½ tons a day. Now the great machines produce from seven to ten tons of paper every hour. From 20 employees in 1875, the list at the Walpole plant has increased to about 2000. Besides this parent mill, there are other plants at Norwood, at Phillipsdale, R. I., Chicago, and two in Canada. The company which George Bird founded is known today in every country in the world.¹

¹ State Bd. of Health Report 1876, 93. Other Industries of N. E., 7 et seq. Lewis, 199-200. Gould Scrap Bk., 182.

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In the fall of 1871 Mr. Z. T. Hollingsworth, until his death in the spring of 1925 chairman of the Board of Directors of the Hollingsworth & Vose Company, bought the lower mill at East Walpole from F. W. Bird. Young Hollingsworth had been working in his father's paper mill—that of Tileston & Hollingsworth Company—in Hyde Park. He wished to go into business for himself, and, being well acquainted with the Bird family and learning from them that the Walpole lower mill was for sale, decided to make the purchase. By 1875 he employed seven men and was making a ton of paper a day.¹

A few years afterward a partnership was formed with Charles Vose; and in 1881 they purchased a paper mill in West Groton from Lyman Hollingsworth, who had been making papers of the same kind there since 1855. The Company was incorporated as "Hollingsworth & Vose Company" in 1892.

The two mills each have three paper machines and each employ about two hundred and fifty men. The Walpole mill manufactures about thirty tons of paper a day and the Groton mill about twenty-five tons, principally from old Manila rope and jute. The papers are used for telephone and cable insulation, sand paper, tag papers and numerous specialties where strong papers are required.

¹ State Bd. of Health Report 1876, 92.

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The value of the annual output is in the neighborhood of \$5,000,000.

Let us now turn back towards the Center, stopping first at Spring Brook, previously mentioned in this chapter.

In 1814 what is now called the Diamond privilege was deeded to Samuel Hartshorn and Daniel Kingsbury by Dr. and Mrs. Jonathan Wilde. The agreement provided that Dr. Wilde was to build a factory at the dam, now the lower end of the Diamond Pond. Here for several years was carried on the manufacture of cotton cloth by a partnership which included in its membership Josiah Hill, Daniel Kingsbury, Nathaniel Guild, James Guild, Ebenezer Hartshorn, Samuel Allen, and Robert Robertson. The subsequent history is somewhat obscured. In 1829 the Diamond Manufacturing Co. was incorporated, in which Smith Gray became half owner. On the map of 1832 the Diamond Cotton Factory is indicated. Some years later the mill became the sole property of Gray, who leased it to various persons. In 1858 Simeon Clap, who had been a manufacturer of straw bonnets and subsequently of lamp wicking and twine, owned the Diamond Factory and continued the manufacture of stocking yarn, twine, thread and Java canvas, until his death in 1881.

In 1872 Bradford Lewis built at the junction

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of Spring Brook and the Neponset a factory for the making of cotton waste. In 1875 he employed 28 hands and washed about 700 tons of waste a year.¹ On the death of Simeon Clap, Bradford Lewis bought the Diamond factory and used it for burring wool. The property was afterwards purchased by John B. Rooney,² and is now occupied by the Walpole Wet Wash Laundry, Inc.

The Lewis mill at the mouth of the brook was burnt to the ground in 1874, but a new one, larger and better, took its place in five weeks. In 1891 James Bradford Lewis was taken into the firm, which then became Bradford Lewis & Son.³

Upstream, about a quarter-mile above the Diamond Privilege, was in 1840 the machine shop of Royal Smith where for about six years the manufacture of cotton and woolen machinery was carried on. The factory lay idle most of the time until 1860 when it was destroyed by fire. Twenty years later Nathan Clark bought the privilege and built a new dam and saw mill there. Alton N. Clark, son of Nathan, became owner within four years, and subsequently sold to H. A. Morse & Co.⁴

In 1832 Deacon Jeremiah Allen began to

¹ State Bd. of Health Report 1876, 93.

² Lewis, 201. Hist. Norfolk Co., 723.

³ Gould Scrap Book, 183.

⁴ Ibid.

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manufacture twine and fish lines at the corner of Peach and East Streets. In 1866 Samuel Allen, Jr., became a partner, and, on the death of Jeremiah, became sole owner. His son was later associated with him in the business.¹ The twine mill has since been torn down.

On Mill Brook, which flows into the Neponset from the west, is still another old privilege. There had been a saw mill somewhere on the stream at an early date, but no pond was in evidence in 1832.² In 1840 a dam was built by Lewis W. and Erastus Robbins, thereby forming what is now called Morey's Pond. They manufactured axles there.

In 1853 Erastus Robbins died and the privilege shortly became the property of Hon George Morey of Boston, who transferred it in 1863 to his brother, Palmer Morey. It afterwards was transferred to George P. Morey.

The machine shop on the privilege was leased by Lewis W. Robbins and John P. Holmes, who continued to make axles to 1858. Ten years later Bradford Lewis leased the property and made use of it in the cotton-waste business he had recently established in the mill of his brother Willard. Bradford removed to a new site in 1872 and turned the Morey property over to his son, E. Frank Lewis, who leased the buildings and in 1873 began scouring wool.

¹ Gould Scrap Book, 183.

² Map of 1832.

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Lewis worked alone in the old wooden factory for the first few months, finally working up business enough to warrant hiring two men to help him. By 1875 he had 12 employees and was cleaning about 4000 pounds of wool a day.¹ In 1883 the buildings were enlarged, and 40 men were employed as sorters and washers.² After being involved in litigation over pollution of the stream, Mr. Lewis removed his business to Lawrence in 1890.

At one period The Walpole Dye & Chemical Works, across the track from the railroad station, was an active industry. Founded in 1872 by Henry D. Dupee, under the name Dupee, Weeks & Soren, it was later taken over by Alfred Smith.³ The company stopped operations many years ago.

The business of W. K. Gilmore & Sons, Inc., coal, grain, hay and cement, was founded by Mr. W. K. Gilmore in 1870 at Wrentham, Mass. The Walpole branch was purchased in 1890 of the Gould Estate and the firm was incorporated in October, 1904. Elevator build at Walpole in 1911, and modern machinery installed for handling grain. All milling and mixing for Wrentham, Franklin and Norfolk stores is done at Walpole. About 1400 cars are handled at Walpole and the various branches.

¹ State Bd. of Health Report 1876, 93. ² Gould Scrap Book, 142.

³ Lewis, 203; Hist. Norfolk County, 724.

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The greatest enemy to progress, as may be judged from the preceding account, was fire. In those early days, when construction was usually of wood, and when fire fighting apparatus had not reached its present state of efficiency, factory after factory was levelled, and prosperous businesses interrupted if not entirely wiped out.

But there was also another danger, neither so great nor so devastating, that was a constant menace—floods. The conformation of the Neponset River Valley in Walpole is such that, under certain circumstances, the ordinary bed of the stream was insufficient to accommodate the waters that poured into it from its various tributaries. This is now prevented by control methods high up on the stream.

One such occasion was recalled before his death in 1863 by Capt. Joshua Stetson. It was in the early part of the last century. The waters rose until they ran a foot deep over the Stetson dam and threatened to destroy it. Capt. Stetson saved it only by spending one night walking back and forth filling every break that appeared.¹

The greatest flood within the memory of men now living, was that of February, 1886. The ground was covered with a layer of ice and on top of that was snow to the depth of eight or ten

¹ Mss. account Walpole Hist. Soc.

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inches. On February 12 there was a heavy, warm rain, which, melting the snow, added to its own bulk. As the layer of ice prevented any of the water from soaking in, it all drained off into the streams.

The pressure was first felt at the Morey dam, where, in addition to the heavy flow from Mill Brook, an outlaw torrent of water coming down along the railroad track from Medfield, washed away the embankment and carried sand and gravel down to the meadow land of Lewis W. Robbins, on the east side of the track.

That night E. Frank Lewis, who occupied the Morey privilege, worked with a number of his men to save the dam.¹ But the flood was so menacing that, about two o'clock in the morning of February 13, it was decided that the dam must be cut to relieve the pressure back of it, else it would surely be swept away.

This, however, would place the burden on the Stetson dam, below. So a warning was sent out to the Stetsons, who turned out in the early hours, opened the gates, took up the flush boards, and then waited for the water to come down. Here is the account, by one who was there:

“About three o'clock” it runs, “the flood reached us, the water rising on the dam to a

¹ Account of Mr. and Mrs. Eugene F. Fay, in possession of Walpole Hist. Soc.

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depth of a foot or over, and the meadow below became a vast pond. The channel of the river could not be seen. The waters took a straight course to the railroad bridge at Plimptonville, crossing Main Street below Stetson Hill and covering it to a depth of three or four feet. All travel was stopped.

“After the Morey Pond was relieved the water lowered, so we were able to keep it within bounds. In the afternoon of the 13th there was another break above us that brought the water up again about a foot over the dam. By using planks to keep the water on the strongest parts of the dam we saved it. There were three times in 24 hours that we expected to see the dam go, but by careful watching we managed to save it.

“About noon of the 13th a message came to us from the F. W. Bird privilege saying they were anxious about their dam and wanting to know if we could hold ours. Our answer was that if nothing more broke above us we would be able to hold; and as it stopped raining, we had no further trouble.

“One end of the Stetson dam was washed out to a depth of about four or five feet, but about fifty dollars put it in shape again.

“The dam at the Blackburn privilege was entirely washed away and was not rebuilt until

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the privilege was sold to the Massachusetts Chemical Co.”¹

Damage was done on all the privileges. At the Morey dam watch was kept for two days and nights, food being sent to the workers, who dared not leave.²

¹ Mss. account Walpole Hist. Soc.

² Mss. account of Mr. and Mrs. E. F. Fay.

CHAPTER SIXTEEN

FRAGMENTS

THE somber Sabbath of the Puritan was still in vogue in Walpole's early years, and continued in only slightly modified form through most of the first century of the town's life. Those Sundays of church-going were looked forward to by most of the young folks—and by the less serious-minded of the elders, as well—with mingled pleasure and awe.

There were always two long services, one in the morning, another in the afternoon, and each consisting of a prayer and a sermon, both of appalling length. Now, no matter how gifted a preacher may have been, the ponderous method of expounding doctrinal questions then in style made a really interesting sermon a rarity, if not an utter impossibility. The run of them were extremely dull affairs (to put it mildly), often starting off with some abstruse proposition utterly beyond the comprehension of the auditors, and demonstrating its truth from “firstly” to “eighthly” or “twelfthly,” according to the preacher's zeal.

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While this learned exposition was in progress, the young people of the congregation were seated near the rafters in the upper gallery, and like most young people of today, doubtless oft-times scandalized the rest of the congregation by their whispered conversations and suppressed laughter.

In 1755 the townspeople thought it necessary to elect twelve "overseers of our Young People on Sabbath Days" ¹ who doubtless saw to it that the youngsters attended meeting and behaved themselves in a proper way; and again, in 1770, chose "five Men to Set in the upper Galery to Inspect the youth on the Lords Day." ²

Possibly some of the trouble in the galleries was provoked by the brave attempts of the congregation to sing the psalms. There was no musical accompaniment in the early days. The first time an organ was played in the First Parish meeting house was April 20, 1851, ³ though possibly some other form of music had been used before that time.

But for many years the hymns had to be "lined out" by one whose lusty voice fitted him for the task. The others repeated each line after the leader. Getting a leader was not always an easy matter; and the Walpole town meetings, on more than one occasion, busied

¹ Town Rec., 150.

² Ibid., 237.

³ Gould Diary, 39.

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themselves with searching for a “man or meen to tune the Salm.”¹

When there was not some poorly pitched roaring of a psalm for the boys and girls to snicker at, there were the physical discomforts to make them restive. The sermons and the prayers were long, as we have said—very long; and the benches were crudely built and as uncomfortable as one could imagine. Cushions are a thing of very recent years. Further, in the summer months the air up under the roof must have been suffocating. And in the winter, the place must have been frigid. For nearly 100 years a fireplace furnished the only heat. Early in the 19th century it was proposed to install a stove, which was then a new contraption, just beginning to come into style. The proposition was voted down;² and it was not until 1822 that the town voted to “purchase a Stove & Funnel for the meeting house.”³

Yet, dismal and uncomfortable as these long sessions in the meeting house may have been to some of the congregation, Sunday was not without its pleasures. The intervals between morning and afternoon services, when the families ate the lunches they had brought, had something of a holiday spirit about them. They afforded almost the only opportunity for social intercourse between the various families

¹ Town Rec., 217. ² Lewis, 143. ³ Town Rec., II, 403.

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of townspeople, many of whom, through the rest of the week, were on remote farms.

In spite of this, however, the Sunday was, on the whole, a rather depressing day. Nor was it offset in the least by week-day social activities in the meeting house or vestry. The church as a social center is a development of the last century. Even in Civil War times when a war drama was given in the Orthodox church, it caused such scandal that the deacons allowed only one performance.¹

The evening Singing School was a popular thing a century ago and was the pattern for the "Community Sings" recently introduced in many of our cities and towns. In 1801 the town granted "for to hire a room and for Candles & fire wood for the Use of Singers in this Town the present Year . . . \$10."² There were doubtless some in town, however, who looked upon the gatherings as sheer tomfoolery—some freakish new idea. And on one occasion, when a committee was appointed to see if the singers couldn't use the school house at the Centre, it reported back that they had "got no encourage^t" from the proprietors.³ The singing school became so popular that an appropriation of \$50 was made in 1815 to "encorage the Singing,"⁴ and it was a source of great enjoy-

¹ Allen, 11.

² Town Rec.

³ Town Rec., II, 253, 254.

⁴ Town Rec., II, 319.

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ment for old and young for a half-century after.¹

By this time, however (in spite of a fear of anything smacking of the theatre), the meeting houses had become real centers of social life. A vestry for evening gatherings had been erected about 1837 by the Orthodox church.² Here, as years went on, were held many jolly parties—picnic suppers, with games to amuse both young and old.³ It is probable that political rallies were held in the churches before the Civil War; and we know for certain that when Gen. Zachary Taylor was elected President in 1848 the Whigs of Walpole had a bang-up celebration in the vestry of the First Parish meeting house, with an oyster supper, speeches, singing and a band concert.⁴

But in the early days, when social life was limited to “going visiting” or taking a “social glass,” the failure of the churches to provide some form of recreation helped to make the taverns the chief social centers. One of the first steps Walpole took when set off from Dedham was towards establishing a tavern⁵. The town’s earliest standards of measurement included a “Beer Quart,” a “Wine Pint” and a “Wine Half Pint.”⁶ This was in 1730.

Men drank deep and often in those days and

¹ Lewis, 159. ² Allen, 10. ³ Gould Diary, 27. ⁴ Ibid., 28.

⁵ Ante, 205.

⁶ Town Rec., 30.

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thought nothing of it. It is probable that Walpole had its own brewery at one time, for Aquilla Robbins, who was a town official for 20 years from 1745, was by trade a “malster” or maltster, which meant that he was a brewer—and a very respectable business it was, too. Lest any prejudiced soul fear for Walpole’s fair name, bear in mind that the great Sam Adams himself was a maltster.

So common was drinking that it was not confined to joyous occasions alone. At funerals there was heavy drinking, feasting and gift giving. They became ruinously expensive; yet efforts to put a stop to the custom were for long unavailing. Even as late as 1800 Walpole voted in town meeting to discontinue giving food and drink at funerals,¹ and repeated the warning in 1816, when the custom was declared to be “unsuitable to the occasion & too expensive for the Poor. . . .”² And though it appears to have been accepted as being wholly proper to serve rum punch at the raising of the Orthodox church in 1827,³ the town voted only three years later that “the custome of offering and receiving ardent spirits as a token of hospitality is injurious in its tendency and ought to be abolished.”⁴

The town, some time afterwards, apparently went “dry,” and appointed a paid agent to

¹ Lewis, 143.

³ Allen, 9, 10.

² Town Rec., II, 334.

⁴ Ibid., II, 466.

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handle liquors for medicinal and mechanical purposes. His salary for 1864 was \$25.00.¹

So much for this.

* * *

Walpole's first physician was Dr. Ebenezer Daggett,² whose name appears elsewhere in this volume. Daggett was born in Attleboro, and was about 25 years old when he bought a dwelling-house and barn from Solomon Bullard in 1757 and hung out his shingle in the town.³ Dr. Daggett moved to Medfield between August, 1771, and October, 1772, and resided there until his death in 1782.

For a short period Dr. Rhodes of Boston succeeded Daggett; but it seems that for one period the physicians from the neighboring towns were relied upon, Dr. Daggett coming in to see his old patients, and Dr. James Jerauld and later his nephew and successor, James Jerauld, Jr., coming from Medfield.⁴

In June, 1776, when smallpox was raging in Massachusetts, a committee was appointed by town meeting "to agree with Dr. Gearld [Jerauld] about setting up Innoculation for the Small Pox."⁵ At the following meeting, June 28,

¹ Town Rec., IV, 136, 137.

² Medical Profession in Norfolk Co., 30.

³ Doggett-Daggett, 122.

⁴ Medical Profession in Norfolk Co., 26.

⁵ Town Rec., II, 3.

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permission to carry on inoculation was granted to Dr. Jerauld (this was the younger man, the uncle having died in 1760)¹ and Dr. Sprague (perhaps Dr. John Sprague, a distinguished physician of Dedham),² provided Jerauld gave bond of 1000 pounds to abide by certain restrictions. Everything was satisfactorily arranged and a hospital was opened "at ye House latly Micah Bakers."³

By Fall, however, the townspeople were up in arms. They drew a petition to the General Court asking that "a Stop may be put to Inoculation of the small Pox in the Hospital in this Town and that in Medfield adjoining."⁴ The authorities, however, had other matters to keep them busy in those trying days; and in spite of continued protests from the town the hospital was in operation in May, 1777, when "any inoculation or any hospitall," present or prospective, was denounced, and a committee was appointed to ask Dr. Jerauld to put an end to the business.⁵ A month later it was voted to inform Dr. Jerauld in writing that if he continued inoculating or brought any person to his hospital or elsewhere in town after June 17, "he will Greatly Incur the displeasure of the Inhabitants. . . ."⁶ What the outcome was we do not know.

¹ Medical Profession in Norfolk Co., 26.

² Ibid., 23.

³ Town Rec., II, 3.

⁴ Ibid., 7.

⁵ Ibid., 13.

⁶ Ibid., 14.

THE STORY OF WALPOLE

Dr. Seth Man or Mann, a native of Walpole who studied medicine under Dr. Daggett,¹ appears on the scene in the Revolutionary period; and in 1780 Dr. Jonathan Wild, a native of Randolph, began practice in Walpole. These were the forerunners of the many able and self-sacrificing physicians who have served the town to this day.

It may give our present practitioners, and patients too, a severe shock to learn that in 1843 a bill rendered to a Walpole resident by Dr. John W. Foster of Foxborough, for 31 visits, totalled \$23.25.²

* * *

It will be recalled that the town had been bound by the General Court, as one of the conditions of independent township, to maintain suitable schools; but, there being troubles enough over building a meeting house, all thoughts of school were at first put aside. Not until February, 1728, did the Selectmen finally call upon the people to appropriate money for the education of their children;³ and there is nothing to show that, even then, they voted any funds for the purpose.

There had been some sort of schools main-

¹ Medical Profession in Norfolk Co., 30.

² Boyden papers. For some doctors' charges about 1760 see Chap. VII.

³ Town Rec., I, 10.

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tained in or near the district while it was still a part of Dedham. Back in 1698 Ezra Morse, who lived up near present Ellis Brook (now in Norwood, but at first a part of Walpole), got after the Dedham selectmen for “Sattisfacshun for ye Use off his Hous laste yere toe keepe ye skule in” and was granted 17 shillings.¹ There were perhaps other schools kept in later years which the children of present Walpole territory could attend.

It was not until 1732, however, that Walpole herself voted 30 pounds, half to be spent “for Instructing ye Little Children in ye Sumer time to be for a woman School” and half for “a writing School in the Winter season To be for a moving School.” Both schools were to divide their time equally between “Easy Plain [Walpole Plain] and Near ye Meetinghouse and about a mile or a Mile and a half Northeastern of ye same.”²

Samuel Kingsbury was teacher of the writing school, and received 5 pounds for six weeks’ work “at Esie Plain.”³ Samuel’s proficiency as a penman also won for him the distinction of keeping the town’s record book, for which he was paid £1 for a year’s work.⁴

In 1739 it was voted to build three school-houses and “That each part of the Town should

¹ Lewis, 41.

² Town Rec., I, 38.

³ Ibid., 41.

⁴ Ibid., 46.

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build there own house at there own charg''; but the proposition was soon dropped, probably as involving a greater expenditure than the people could stand. School sessions were held each year at the north, center and west parts of the town, in private dwellings.¹

Some time in the 1750s, either in 1757 or earlier, Walpole got its first schoolhouse as a result of the joint efforts of Rev. Phillips Payson, the minister, and Deacon Ezekiel Robbins, the tavern-keeper. Payson owned a large parcel of land at the Center, on which Robbins built a small schoolhouse for the town's use. This was in the vicinity of what is now the west end of the Common² or perhaps on the westerly side of West St., close to the street line and a few feet south from Elm St., where it stood for many years, as residents living in the later part of the 19th century recalled. The building, if not originally built there, was moved to this spot perhaps in 1762, as there is a reference in the town records of that time about its being moved. It was later moved to the southwest part of the lot, at the corner of West and New Station Sts., where it is still standing occupied as a dwelling.³ It is southwest of the Willard Lewis

¹ Town Rec., I, 66, 72, 79, 93, 103, 105, 121.

² Lewis, 143, 144.

³ Statement of Dana W. Robbins and also of George H. Kingsbury, who helped in the remodeling.

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place and, some 20 years ago, sometimes was called the Gay house.¹

In the Spring of 1758 the owners of the land and school building offered to give the property to the town. On March 7, 1758, "the Town Excepted of the Present that ye Rev^d Mr. Payson Gaue to this Town—viz—ye Land that ye School house stands on so long as there shall be a School house Continued there

"ye Town Excepted of ye Present that Dec^{on} Ezekiel Robbins Gaue to ye Town) viz (ye School house that he Built for ye Towns Use) viz (so many of ye Inhabitance as it will accomedate in the Place it Now Stands; and also the Land where the Pound is Now Built he Freely Gaue to this Town so Long as There is a Pound Continued There." ²

Thus Walpole came into ownership of its first school building.

Thereafter steady progress was made in the development of the school system, and before many years schoolhouses were built in the various parts of the town. In 1768 a "school house near Willets" is mentioned;³ and in 1772 the residents of the Plain agreed to build a new school and to "Sett the house at the corner of Mr. Epheraim Clarks Land where the New Road comes into the Great Road." The struc-

¹ Lewis, 155, 156. Dedham Hist. Reg., XI, 35.

² Town Rec., I, 162.

³ Ibid., 224.

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ture was to be 21 feet long, 18 feet wide and nine feet from floor to eaves.¹

School sessions were held at the Center and the North, West and South parts of the town as early as 1763 when 16 pounds was granted "for a wreading & writing school" in four parts of the town, and an additional 8 pounds for "a Women School" to be held where most convenient.² By 1776 there was a school at the East end.³

Through the first century the schools were run haphazard by the Selectmen, probably with the assistance of the minister. But in 1826 the first School Committee was elected. Its members were Ebenezer Stone, John A. Gould, Harvey Ruggles, David Morse and Daniel Kingsbury.⁴

James Hartshorn, who attended school at this period, has left us an interesting picture of life within the walls of the old building at the Center.

"The school house," he wrote, "was situated north east of the house where Mrs. Willard Lewis now lives back in the field in a line with the road. On the opposite side where the common is now, there was no common there then, there was a stone wall running to a line with the corner of Elm St. with a row of apple trees inside. It was an ungraded school and the first

¹ Original agreement owned by Mrs. Bonney of Weymouth.

² Town Rec., I, 204.

³ Town Rec., II, 3.

⁴ Ibid., 427.

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teacher I remember going to was Caleb Wilder, brother of Dr. Wilder. He was a short thick set man about forty years old. At recess he would go over to the tavern and get drunk so that by the afternoon he could not get out from behind his desk.

“The old school house had two rising alleys then and only one door for entrance, and it was warmed by a box iron stove. It had an open oven in front where the girls and boys used to warm their dinners. In winter the scholars had to make the fire when they got to school. The wood was cut and piled up in the school house.

“At recess we used to bring in snow and fill the rising aisles and slide down on our sleds. Some of the girls used to braid straw rolling it from seat to seat way down to the stove.

“At that time books were very scarce and high. The poor families of children had to depend upon their richer neighbors for their books. The class was arranged so that one book would answer for a good many children. It was first given to the one at the head and as each one finished reading it was passed down the line.

“The first thing we learned was the alphabet, and for that purpose my book was the Assembly Catechism which contained the alphabet and some other exercises. Each letter of the alpha-

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bet was illustrated and had a couplet given as an exercise to learn. Some of them were:

In Adams fall we sinned all.
A dog doth bite a thief at night.
Phinnehas, Zachariah and Josias all were pious.
A rod for a fool's back.

“We used to get rewards of merit, or certificates as they were called, from Mr. Wilder. They were about four inches square and were embellished with some Bible scene from the Old Testament.

“Monday we were called up to say how many chapters of the Bible we had read during Sunday and we had to repeat the names of the Old and New Testament in chorus beginning at Genesis &c. We would get to reciting and would say anything that came into our head and the teacher couldn't stop us until we got tired and could think of no other names to say.

“At the close of the school at night we had to say the multiplication table in chorus up to 144. I learned the multiplication table in this way long before I knew much about figures and it was of great assistance to me in after years when I came to arithmetic.

“We had as many different arithmetics as there were scholars to study them. I remember three of them, Adams, Dabols and Pikes.

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“Saturday afternoon was devoted to the catechism and once a month Parson Morey used to come in and hear us. Mr. Morey was the only visitor at that time in the school. When Mr. Storer came he took a great interest in the public schools and they steadily improved. Different teachers were engaged, some of them being Harvard students.

“In those days Sunday began about three o'clock Saturday afternoon and ended Sunday at 3 o'clock. We were called in Saturday to hear the Bible read and were catechised; but Sunday was changed some years after beginning at 12 o'clock Saturday night and ending at 12 o'clock Sunday night.

“The Duties of the teacher after school were to rule our copy books which we made ourselves with paper covers, and set a copy for either coarse or fine hand, of some word or sentence which we would write a copy of next day. There was no memorizing at that time and no lessons to get at home or in fact at school.

“We used quills for pens and the teacher had to make them after school.

“We used to play all sorts of tricks under the seats at school. There were benches on two sides and one in the middle all open underneath. We could sit anywhere we had a mind to. Some one of the boys would crawl under the seats way down to the stove and pinch a small boy

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and make him cry out, and the teacher would see no apparent cause for his doing so.

“We would also make a pin lottery and go round underneath the seats to the girls and boys and sell the tickets (two pins for a ticket), and distribute the prizes all in a half a day and the teacher not know a thing about it.

“One day a boy came to the school house on horse back to dismiss his brother. Instead of dismounting at the door, he rode right into the school house up to the teacher’s desk, and told him to dismiss his brother.

“After being two or three years in the old school house we moved into the new school house which was the lower part of the house now occupied by Dr. Reynolds, and the first teacher we had there was Mr. Palmer Morey, son of Rev. Geo. Morey.

“The first lady teacher we had was Miss Robichaux who was a French Canadian. Her father and mother were lost at sea on the way here and she and her sister, Mrs. John Morse, mother of John R. Morse, came here to live.”

It is an interesting speculation as to whether this famous Walpole teacher of three-quarters of a century ago was related to the Acadian family of the same name that was in town in colonial days.

Though the schoolbooks mentioned by Mr. Hartshorn are unknown to present teachers,

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there is in existence a Walpole schoolbook so old as to have been regarded as an educational antique even 100 years ago. It is a "Book of Arethmatick," hand sewed and written in ink, dated Nov. 23, 1751. This was used by the fourth William Robbins (there having been many of the name in town) and is now owned by Mr. Dana W. Robbins.

In spite of there being a School Committee, the schools were run very largely by the residents of the various school districts, which numbered seven by 1862. The inhabitants elected prudential committees who had charge of selecting the teachers.¹ It was not an ideal system. There was little or no standardization. One school would be good and the next poor, according to the experience and ability of the teachers. The school committeemen were constantly urging the districts to stop making frequent changes of teachers, as was a common practice.² "The town that puts up with the errors and mistakes of a young man should have wisdom enough to avail themselves of the attainments of his riper years" was the counsel given in 1851.³

Space does not permit of any extended account of the development of Walpole schools to their present high state of efficiency. In 1851

¹ Town Rec., IV, 86.

² School Committee Rept., 1855, 9.

³ School Committee Rept., 1851, 12.

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there were six schools with a total enrollment of 389 pupils, maintained at a cost of \$1547.89. This was a decrease in numbers from 1844 when there were 398 enrolled ¹ and the figure dropped to 353 in 1861.² Today there are 1625 children in eight fine schools, including a \$50,000 high school, built in 1907.

There is also in town the Norfolk County Agricultural School, the main building of which was erected at a cost of \$52,000 and dedicated in 1917. The school farm of 40 acres is used for agricultural experiments and the instruction of students by practical means.

* * *

The problem of caring for the poor was one that taxed the meager resources of the town in its early days and led the town fathers to take every possible precaution against having the indigent fall upon the town's hands. Just as the Nation today turns back at its gates all strangers who seem likely to become public charges, so in the early days of Walpole, all newcomers who were for the same or other reasons thought undesirable were promptly warned out of town.³

It should be noted, however, that persons so warned were not necessarily actually driven from the town. The official "warning out" was

¹ School Committee Rept., 1844.

² School Committee Rept., 1861.

³ Walpole Warnings.

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sufficient to relieve the town of responsibility in event of the person becoming a public charge and placed the burden on the colony.¹

Residents of towns were required by an old law to give notice to the town authorities whenever strangers came to live with them. Thus we find one "Rachael Wilkesion" warned out of town in October, 1748,² but evidently delaying her departure. In the following February a town meeting came together "to hear a Pettion of Jeremiah Dexter Concerning a fine he has Exposed him self too by taking Rachel Wilkson into Town & for the Town to hear a Pettion of Daniel Smith Concerning a fine he had Exposed him self too by takein George Aldridge into town."³ As a rule the offenders had some plausible excuse and were commonly excused from payment.

That the vigilance of the selectmen was justified is evidenced by a petition they sent to the Royal Governor and Council in 1736 asking reimbursement for money expended on the care of one John Mundun, who, it was explained, had been "Providentially Cast in the Town of Walpole and Visited with Convoltion fits." The unfortunate stranger was cared for by the town's tavern keeper, Ezekiel Robbins, for 23 weeks, at a cost of 20 shillings a week. On top of that it was necessary to call in Dr.

¹ Benton.

² Town Rec., I, 110.

³ Ibid., 116.

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Benjamin Ware of Wrentham to provide medical attention. The physician's bill amounted to £6-3-6.¹

It was just such outlays of public funds as this that the "warnings" were designed to, and did very largely, prevent. The town had troubles of its own, without providing for strangers.

In 1749 Robert Worsely appeared before the selectmen and "Did Declare that he was not able to maintaine his Daughter Mercy neither to Cloath her she being Naked and Desired them to take Care of her."²

To ask for support for a member of one's family was not unusual in those days, or even later. Many years afterwards we find a townsman being paid for the care of his own grandmother.³ It was difficult for many families to eke out the barest living. This we know to be true in the case of the Worsleys, for both Robert and his wife died as town charges some years later.

Shortly afterwards the Selectmen ordered "Petter Lyon" paid one pound five shillings "for assisting Worsely in defraying the charge of Procuting Ebenezer Fales one Mercy Worselys account it being fines that was Lodged in the Treasurers hands for the Poor of this Town."⁴

¹ Mass. Arch., CXIV, 154 to 157.

² Town Rec., 117.

³ Lewis, 142.

⁴ Town Rec., 117.

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This is somewhat cryptic; but it would seem that Fales, who was Town Treasurer, had been unwilling to produce funds for the care of Mercy Worsely, and that the persuasive powers of Lyon (at that time schoolmaster at the Centre,¹ and whose chief claim to distinction is that he was father of 21 children,² had been called in as attorney. Just how far the business of “procuting” went we can not say.

It had been a long-established custom to set aside the income from fines as a fund for the poor. Thomas Clap, one of the first selectmen and constables, had been, involuntarily, the founder of this fund; for back in 1726 he had been fined 20 shillings, to be used for “ye poor” because he gave a “false Bill for his Estate to the Selectmen.”³ In other words, the worthy man had been too modest in appraising his estate for taxation.

The fund thus established served for many years, being added to by frequent appropriation to provide for those in town upon whom fortune frowned. We find the town doctors and those from neighboring towns being called in to lend their skill to help the unfortunates⁴ as various accounts for “doctrine” (doctoring) attest. There also appear charges for a “pettecoat”⁵ and “a Baize Gown.”⁶ The recipient of the

¹ Town Rec., I, 120. ² Lyon Memorial, 329. ³ Town Rec., I, 8

⁴ Town Rec., I, 204, 229, 232.

⁵ Ibid., 148.

⁶ Ibid., 222.

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baize gown, two years later, with her children, came under the full care of the town.¹ There was no town poorhouse then, and the woman was put out "to John Halls for half a Dollar pr Week." She remained a town charge until her death in 1776.²

At the death of Deacon Robbins³ he left, by will, "for the use of the Poor of this Town forever" £70.16.7 which was turned over to the Authorities in December, 1773, by Joshua Clap, Executor under the will.⁴

We find the work of the Grim Reaper among the town's charges recorded in many ways—"for Digin a Grave for Robert Worsley in 1773;⁵ and, five years later, a "Winding Sheet" for his widow, with an appropriation for her coffin and grave.⁶ Again, the town was concerned over a member of one of the old families who "has no place of abode and Goes Stroleing about . . ."

It became a custom to "bid off" the town's charges to whatever person agreed to care for them at the lowest price, "the town to find them Cloaths and Doctring in case of Sickness."⁷ Thus the indigent were shifted from pillar to post from year to year as the bidding went. In 1798 the dependants were put out at rates

¹ Town Rec., I, 232.

² Ibid., 289.

³ Ante 209.

⁴ Town Rec., I, 259.

⁵ Ibid., 253, 254.

⁶ Town Rec., II, 17.

⁷ Ibid., 17

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varying from 4 shillings 4 pence to 2 shillings 10 pence a week, the higher rate being demanded for care of the men.¹ This system gave the town a privately operated poorhouse.

By 1805 the problem of caring for the poor had become great enough to warrant the town voting "to build a House to accommodate the towns Poor,"² but the matter was reconsidered a month later and the town continued at the old method. The very next year the town paid 9 shillings a week, besides providing tobacco and rum.³

Some idea of the burden thus placed upon the people may be obtained from the accounting of March, 1817, when it appears that though only \$671.10 had been spent in the previous year for schools, the total expenditures on account of the poor were \$1226.81.⁴

Economical as the plan of farming out the poor may have been, it was pretty rough on the people themselves because of the way they were shifted about. Thus in 1820 they were placed with Daniel Wild for 98 cents a week;⁵ the following year with Benjamin Pettee for \$1.48 a week;⁶ 1823 with Jacob Gay at 96c a week;⁷ and in 1824 with Maynard Clap at 89c.⁸

By 1829 the town returned to its old plan of

¹ Town Rec., II, 222.

² Ibid., 266.

³ Ibid., 273.

⁴ Ibid., 350.

⁵ Ibid., 277, 278.

⁶ Ibid., 391.

⁷ Ibid., 407.

⁸ Ibid., 412.

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putting the poor out individually.¹ In later years a poorhouse was erected.

* * *

To the women of Walpole must be given credit for originating the impulses which gave the town its fine Public Library. More than 100 years ago—in 1816—a group of women organized “The Ladies’ Literary, Moral Society” which met for many years thereafter every second Thursday to read such books as might “have a tendency to afford useful information to the mind and improvement to the heart.” The meetings were five hours long, and all conversation not necessary to the business of the day was prohibited. While the reading was in progress the women braided straw, which was sold to obtain funds for the purchase of books.² In a few years a sizable library had been gathered; and it was voted to allow non-members to use the books on payment of \$1 a year. This, it seems, was Walpole’s first library.

Sometime before 1826 about 60 men of the town, inspired no doubt by the activities of the women, formed the Walpole Social Library. Owners of shares, which cost \$4 each, were entitled to two books per share. Some of the old volumes, part of the 100 books listed in the library’s catalogue of 1826, were recently given to

¹ Town Rec., II, 458.

² Mss. Account owned by Geo. A. Plimpton.

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the Public Library by Isaac Newton Lewis, who received them from his father, one of the original shareholders. The association gave promise of flourishing, but was wrecked by the religious dissension of 1826.

It was a woman who took up the work, after a lapse of about 50 years. In 1872, largely through the efforts of Miss Mary R. Bird, some of the residents of East Walpole formed a library which, from the start, was to all purposes a public one.

Miss Bird, her father, Hon. F. W. Bird, together with James D. Dupee and George D. Kendall, were instrumental in making the library a town institution.

After some years it was suggested by Miss Bird that the library be given to the town, with the understanding that books be sent down from the Centre to the East Walpole people. The town accepted the offer, and for many years the library was quartered in the Town Hall.

At his death, Mr. Bird left an amount for library purposes, which, after a few years amounted to \$6000. His son, Charles Sumner Bird, offered the town a site for a library on Common St. Andrew Carnegie contributed \$15,000 for a building, to which was added the fund set aside by F. W. Bird and other smaller contributions. The present library building, which cost about \$25,000, was dedicated in May, 1903.¹

¹ Boston Globe, May 13, 1903.

CHAPTER SEVENTEEN
THE WORLD WAR

CHAPTER SEVENTEEN

THE WORLD WAR

WE bring our story to a fitting close with a tribute to the men and the women of Walpole who served their country in the World War. Those days are too much a part of our recent history to require detailed mention here; as we look back, they are as yesterday.

To the nation's call Walpole of 1917 responded as had Walpole of 1775 and Walpole of '61. Three hundred and seven of her boys and three of her young women entered the service, the latter as nurses.

While these were in camp and on battlefield, those who remained at home were rallying to their support. Liberty Loan quotas were over-subscribed. The Walpole War Fund Association, Inc., formed to raise funds for use of the Red Cross and other organizations active in serving the soldiers and sailors, received donations of \$34,629.33. The town, with consent of the legislature, voted a loan of \$155,000 to enlarge its water supply to provide for the needs of industries doing war work, notably the Lewis

THE STORY OF WALPOLE

Manufacturing Co., which was at work day and night producing supplies for the hospitals.

Patriotic women of the town organized as the Walpole Service Company, and kept a motherly watch over those in service, supplying them with comfort kits, socks, sweaters and other articles of personal comfort. The Red Cross, too, received frequent supplies from the hands of Walpole women.

And the war took its toll. Of those who offered themselves seven were called upon to make the supreme sacrifice. Their names go down in the rolls of Walpole's illustrious dead:

THOMAS H. CROWLEY, *Private*,
Company K, 9th Infantry.
(Killed in action November 4, 1918)

PIETRO DESANTES, *Private*,
Company L, 134th Infantry.
(Died at Camp Dix, N. J., October 3, 1918)

GEORGE F. GREENE, *Sergeant*,
Company M, 38th Infantry.
(Killed in action October 9, 1918)

PATRICK J. HOGAN, *Private*,
306th Machine Gun Battalion.
(Killed in action October 30, 1918)

THE WORLD WAR

CHARLES F. HUNT, *Private*,
Company D, 42nd Infantry.

(Died at Camp Devens, Mass., September 30,
1918)

CHESTER J. ROBINSON, *Seaman*,
U. S. S. Susquehanna, United States Navy,
(Died at sea October 18, 1918)

CHARLES R. WILBER, *2nd Lieutenant*,
Company B, 126th Infantry.
(Killed in action September 29, 1918)¹

About 4 o'clock in the morning of Nov. 11, 1918, the ringing of bells and blowing of whistles announced to Walpole that the Armistice had been signed and the war ended. The day was given over to celebration. All business was suspended. At nine o'clock there was a great gathering near the Town Hall. Headed by the Walpole Band, more than 1000 persons carrying flags of the United States and its Allies marched, shouting and cheering, to the High School Grounds. There, led by the school children, patriotic and popular war-time songs were sung. An effigy of the Kaiser was burned. Then all marched to the standpipe, then under con-

¹ While Lieut. Wilber was a legal resident of the town of Sharon, his associations were always with Walpole, and he was a graduate of the Walpole High School.

THE STORY OF WALPOLE

struction on High Plain St., where the Stars and Stripes were unfurled.

The next day, too, was given over to the celebration. Set apart as "Victory Day" by the Governor, it reached a climax in Walpole in the evening, when a parade of 115 automobiles and several floats visited South, East and North Walpole. When it had returned to the Centre, an old barn back of the Bradford Lewis place was fired. Its flames leaped high into the skies.

And then the home-coming! Train after train passed through Walpole carrying the home-ward-bound boys to Camp Devens to be mustered out. Hundreds turned out to cheer them and to aid in distributing good things among them as the troop trains halted here for water.

A Welcoming Committee of 25 men and women was chosen by the town and on May 23, 1919, at special town meeting, \$6500 was voted to celebrate the return of Walpole's own men. To this was added some \$2000, the remainder of the War Fund.

On July 4 the formal welcoming home took place, with sports, a parade, exercises on the Common, a banquet, a band concert and ball. To every man and woman was given a bank book showing an account of \$25.00 and an engraved testimonial. This day was Walpole's tribute to its boys—and to its girls, for they, too, were not forgotten.

THE WORLD WAR

Upon a page of the Town Records appears this entry:

In grateful recognition of the services rendered our beloved country by the men and women of Walpole in all branches of the service in the so-called German War, and as a token of our appreciation of the fact that their devotion to duty and love of their country has preserved for us the Liberty for which Our Forefathers Fought and Died, Be it resolved, by us, the citizens of Walpole in Town Meeting assembled, on the twentieth day of December, 1918, That a Memorial Page be suitably inscribed in the Town Records as a Lasting Memorial and as an expression of our gratitude for their sacrifices.

HAEC OLIM MEMINISSE JUVABIT

DEDICATORY EXERCISES

AT THE

MEMORIAL BRIDGE

In honor of the sons and daughters of Walpole who served in the
wars of the American Colonies and of the United States
of America and other observances

Commemorating the

TWO-HUNDREDTH ANNIVERSARY

of Walpole's Incorporation as a Town

OCTOBER 4, 1924



CHAIRMEN OF BI-CENTENNIAL COMMITTEES

Back row—Mrs. Henry Plimpton, Mrs. Henry Stowell, John Bock, P. H. Bailey, T. E. Delaney, M. J. Hawkins, H. W. Caldwell, C. H. Andrews, P. R. Allen, Chairman, W. E. Hale, H. M. Stowell, H. P. Plimpton, M. F. McCarthy, Mary I. Delaney, Mrs. Philip R. Allen. Second row—J. J. Fitzhenry, William Carberry, J. H. Smith, F. A. Hartshorn, Jr., J. S. Leach, Ben. D. Rogers. First row—Col. W. M. Whitman, J. A. Valentine, R. M. Stowell, H. A. Whiting, J. C. Donnelly, J. S. Allen.

APPENDIX

WALPOLE'S BI-CENTENNIAL CELEBRATION

October 4, 1924

By JOHN J. FITZHENRY—Editor "Walpole Times"

THE fates were kind to Walpole in the celebration of her two-hundredth birthday. A clear atmosphere, a warm sun and the lightest and gentlest breeze of the season combined in the making of a perfect day. It was Mother Nature's gift to a favorite daughter.

The people of Walpole are to be complimented on the wonderful display of community spirit which they manifested and they are to be congratulated on the success of the Bi-Centennial celebration. Perhaps never before in the history of New England was there such a general feeling of equality, good-fellowship and neighborliness as that shown by Walpole's citizens during the festivities.

A great many former residents of the old town returned for the day to meet again the friends of long ago, to visit the scenes which live forever in memory and to contribute their part in doing honor to the town which was once their home.

At high noon the factory whistles were blown, the church bells were rung and the town crier, impersonated by Mr. Harry Guild, sallied forth and announced the glad Bi-Centennial tidings to the people of the several villages which constitute the township.

The dedicatory exercises were very impressive. The opening prayer was said by Rev. T. J. Fahey. In it he paid a tribute to the people of New England and likened their characteristics, ruggedness, simplicity, honesty and dignity to the outstanding features of Memorial Bridge.

Mr. P. R. Allen, Chairman of the Bi-Centennial Committee, in a very graceful speech formally presented the Bridge to the Town and a most appropriate speech of acceptance was made by Mr. H. M. Stowell, Chairman of Selectmen.

Mr. Isaac Newton Lewis, clad in Continental costume, recited a dedication ode and Governor Channing H. Cox delivered the address. The benediction was spoken by Rev. A. L. McKenzie. Appropriate airs were sung by the Bi-Centennial chorus to the accompaniment of the Weymouth Legion band under the direction of Mr. Adelbert Morse. At the close of the Governor's address the tablets of the new bridge were unveiled by Mr. Joshua Allen and Mr. F. A. Hartshorn, members of E. B. Piper Post, Grand Army of the Republic. The third surviving member of this Post, Mr. Nathan Fisher, was ill and unable to be present.

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When the draperies had been drawn aside, the command, "Fall in," was given by Colonel W. M. Whitman and the citizens of Walpole with their invited guests, led by Mr. John Dalton, carrying a halberd, the ancient symbol of authority, formed in processional order and marched across the newly dedicated bridge while the band played, "Onward, Christian Soldiers."

It was a grand and a wonderful procession. Everybody who could walk was in the ranks and every marcher carried a flag. Men and women whose hair had been whitened by the passing years, youthful couples filled with the joy of life, staid, middle-aged folk and little children just beyond the toddling age—all were there, honoring the memory of Walpole's dead heroes and paying tribute to the town's survivors of the nation's wars. More than three thousand men, women and children were in line—an inspiring sight and a splendid example of Walpole's community spirit. The Weymouth Legion Band and the Norwood Brass Band furnished marching music.

There was but one vehicle in the procession. It was an old stage coach, one which, in by-gone days, had seen active service on the Boston-Providence post road. It carried Governor Cox and the town guests, among them Mr. Granville Morse of Wrentham, Commander of the Plainville Post, Grand Army of the Republic. Mr. Morse in his younger days had been a stage coach driver and "handled the reins" for forty-five years over the road between Wrentham and Franklin.

At vantage points along the route of the procession, groups, clad in the costumes of other days, were stationed. They were impersonations of historic characters posed to represent past events.

The line of march was across Memorial Bridge to East street, along East street to Main street, up Main street and along Common street to the Plimpton school field. The streets and buildings were very tastefully decorated. The scheme was worked out in complete harmony and with noticeable uniformity.

At the field Rev. R. W. Savage delivered the invocation. Mr. P. R. Allen then introduced Mr. George A. Plimpton, the Chairman of the Reception Committee. Mr. Plimpton welcomed the guests and read a cablegram from the Bishop of Edinburgh and a letter from President Coolidge, expressing their regrets at being unable to attend the exercises. His Lordship is a descendant of the Walpole family and he had been invited as the guest of honor.

Mr. Charles S. Bird, the orator of the day, delivered an address that reached every heart. He spoke very feelingly of Walpole's past, honestly of her present and optimistically of her future. Mr.



MEMBERS OF THE G. A. R. WHO UNVEILED TABLETS AT MEMORIAL BRIDGE

At Bi-Centennial Exercises, Walpole, October 4, 1924

(Left to right) Joshua Allen and Frederick A. Hartshorn of the E. B. Piper Post, No. 157, G. A. R., Walpole;
Charles O. Greene of Franklin Post, G. A. R., and Granville Morse of the Plainville Post, G.A.R.

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Isaac Newton Lewis recited the Bi-Centennial Ode and Rev. John H. de Vries pronounced the benediction. The Bi-Centennial Chorus sang two numbers and, as the closing event of the afternoon exercises, the entire assemblage sang "America."

The Legion boys now announced that supper was ready and the beanery was stormed by a happy, hungry multitude. The waiters and waitresses worked as they never worked before. The task of catering to the thousands who were in line was a difficult one, but it was accomplished without friction, and everyone got his hot coffee and plate of "beans and—"

While supper was being served on the grounds, a reception to ex-residents and visitors was held at the High School, and a concert was given by the Norwood Brass Band.

As the shades of night were falling the gay throng began to leisurely wend its way back from the sloping hillside and grassy knolls to the open field where Walpole's historical episodes were to be presented. When the twilight was dying two high-powered electric lamps and a number of smaller lights were flashed, lighting all of the field except that part on which the episodes were to be shown.

The Weymouth Legion Band furnished music during the evening. Stereopticon views showing Walpole scenes of historical importance were shown before the episodes. The Walpole Song, written by Mr. Joseph S. Leach and set to the tune of the "Battle Hymn of the Republic," was flashed on the screen and sung with great vim by the audience, which now numbered more than five thousand, to the accompaniment of the Band, Mr. Leach conducting.

A series of ten episodes depicting the march of history through two centuries concluded the day's festivities. This feature of the celebration was the crowning glory of a wonderful program. Never before had the audience witnessed anything like it. The lighting scheme was reversed. The field lights were turned off and two mammoth search lights were turned upon the stage. A thrill of joy ran through the audience at the beauty of the scene. The pretty woodland picture which had been shrouded in darkness was suddenly flashed before the eyes of the expectant gathering in a light as clear as day. The portrayal of scenes and characters was better than anything ever presented on the operatic stage. Men, women and children played their parts with a naturalness and realism far beyond the anticipations of the most exacting critic. The background of trees, the beautiful grassy carpet, the deep, wide stage space, the artistic set-ups and the perfect lighting system—each

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contributed its part to the grandeur of the performance. But, as Thomas Moore sang, long ago:

“It was not the soft magic of streamlet or rill;
Oh, no! It was something more exquisite still.”

It was the human touch, the men and women and boys and girls who made the episodes what they were—the grandest and the greatest event in Walpole’s history. Future generations may imitate, but they can never equal, the work of Mrs. Henry M. Stowell and her assisting committee in the presentation and portrayal of historical episodes.

Mr. P. R. Allen, the general chairman, is to be complimented on the success of the celebration. It will go down in history as Walpole’s greatest social event. It was as great a demonstration of social equality and community spirit as the world has ever witnessed. There were no dividing lines, no classes, no caste. Rich and poor walked side by side, chatting freely together, in the procession. They sat side by side in God’s country, eating beans and brown bread. They were a unit in the service of dedication and in applauding the speakers, the chorus, the bands and the episodes. It was a Walpole day for Walpole citizens and it was eminently successful.

The chairmen of the various subcommittees are to be complimented. Their work was perfect. There was not the slightest hitch anywhere. Everything worked smoothly and the day’s program was carried to a most successful ending without any apparent effort on the part of anyone.

The members of the police department, too, are to be complimented. Their work was most efficient and very satisfactory. Few people realize the difficulties with which policemen have to contend at such a time. Chief Crowley and his men are deserving of the highest praise.

The decorative scheme of the town as arranged and carried out by the Decoration Committee, under the leadership of Mrs. Henry Plimpton, was very beautiful and was the subject of very favorable comment.

At the Bradford Lewis House, Walpole’s relics were on exhibition. Mrs. H. L. Goddard, Chairman of the Historical Exhibits Committee and her assistants were eminently successful in assembling for the exhibition a large and unique display of valuable curiosities.

Mr. Chester E. Andrews, Chairman, and the other members of



UNVEILING TABLETS AT MEMORIAL BRIDGE

October 4, 1924 by members of the G. A. R.

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the Chorus Committee deserve great praise for the work which they accomplished. The chorus singing was one of the outstanding features of the celebration. It is to be hoped that an effort will be made to keep this chorus together and build from it a permanent organization.

When the great wheel of time shall have made another revolution, and when a new generation shall assemble to celebrate Walpole's Ter-Centennial, it may be that the onward march of progress will demand a more elaborate display and a longer festive period, but nothing that the passing years may bring can enlarge on the spirit which was the predominating influence of the Bi-Centennial celebration—the spirit of loyalty to the old town and social equality among her citizens.

Appropriate services were held on Sunday in the many churches of the town and the Bi-Centennial exercises were closed with an act of thanksgiving to God for the honorable and glorious past which is the boast of Walpole and with a devout prayer that a wise Providence may always guide her, guard her and keep her from harm.

INVOCATION BY REV. T. J. FAHEY.

AT DEDICATION OF MEMORIAL BRIDGE BI-CENTENNIAL EXERCISES,
OCTOBER 4, 1924

IN the name of the Father, and of the Son, and of the Holy Ghost.
Amen.

On the threshold of our Bi-Centennial celebration we are reminded of St. Paul's admonition to the Corinthians: "Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God."

We citizens and residents of Walpole, Massachusetts, are a Christian people. We believe in God and we love God; and because we believe in Him and love Him we are unlike those of whom we read in the opening chapter of the Old Testament: "And the earth was of one tongue, and of the same speech. And each one said to his neighbor, 'Come, let us make bricks and bake them with fire.' And they had brick instead of stones and slime instead of mortar. And they said, 'Come, let us make a city and a tower, the top whereof may reach to heaven; and let us make our name famous before we be scattered into all lands.' And the Lord came down to see the city and the tower which the children of Adam were building, and He said, 'Behold it is one people and all have one

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tongue. Come, therefore, let us go down and there confound their tongue, that they may not understand each other's speech.' And so the Lord scattered them from that place into all lands, and they ceased to build the city. And therefore the name thereof was called Babel, because there the language of the whole earth was confounded; and from thence the Lord scattered them abroad upon the face of all countries."

It is only too obvious that the ends and motives of these people were most reprehensible. These men and women were enveloped in arrogance and pride. They were blind with selfishness. They gave little or no thought to their Creator, Almighty God, and they failed to see the truth to which, later, the inspired Psalmist gave expression: "Unless the Lord build the house they labor in vain that build it. Unless the Lord keep the city he watcheth in vain that keepeth it."

It is neither our wish nor intention to build in Walpole a Tower of Babel. Our motto is "For God and Country," and if we take pride in our achievements it is pardonable and justifiable, for we are not unmindful of St. Paul's injunction, and we frequently repeat with David the King: "Not to us, O Lord, not to us, but to Thy Name give glory."

And now behold the spectacle! Here we have assembled on this joyous occasion, on this festive day, the aged, the middle-aged and the young, to bear our part in public manifestation of our devotion to Walpole.

Were Webster participating in these memorial exercises he would not exclaim as he did on the occasion of the laying of the corner stone of Bunker Hill Monument in the year 1825,—“Let it rise! Let it rise! till it meet the sun in his coming. May the earliest light of the morning gild it, and parting day linger and play on its summit.”

On the contrary, he would say, “We have assembled, not for the purpose of erecting a majestic column towering toward the skies; not to raise aloft a Grecian temple or Roman arch; but rather to dedicate a modest memorial,—a bridge, commemorating as it does, and will, the valor and patriotism of our soldiers, sailors and nurses, and by a grateful people placed here amid happy fields and rustic environment.”

Now what shall we say of this memorial? We should give expression to at least this sentiment: It was constructed in honesty, it has ruggedness, it has simplicity, it has dignity. Most assuredly these were some of the distinguishing characteristics of our New

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England ancestors. They were honest, they were rugged, they were simple, they were dignified.

In conclusion let us raise our minds and hearts to Almighty God and in our invocation say, *Sicut patribus sit nobis Deus*: "As God was to our fathers, so may He be to us." We go further still and find in the scriptures the best and choicest invocation, for there we read the language of our Divine Saviour, the Son of God, and what He taught and proclaimed we also teach and proclaim: "And it came to pass that as He was in a certain place praying, when He ceased, one of his disciples said to Him, 'Lord, teach us to pray as John also taught his disciples.'

And He said to them, 'When you pray, say,—Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.' "

In the name of the Father, and of the Son, and of the Holy Ghost Amen.

WORDS OF WELCOME BY PHILIP R. ALLEN, CHAIRMAN, AT THE BRIDGE

Governor Cox, invited guests, oldtime and present citizens of Walpole:

It is a very pleasant duty that falls to my lot today in behalf of the Bi-Centennial Committee, to welcome you all to our Anniversary exercises.

Two hundred years is a very short time in the history of the old world, but looking back as we do today into the history of our own new world, it is a very long period. In 1724, 50 years before the battle of Lexington and 60 years before our own United States Government came into existence, Walpole became an incorporated town.

In the history of Walpole, as in that of every New England town, the war periods have been always the important, the critical periods, and the records show that Walpole has never failed in any war to give of its best to the cause of liberty and freedom.

While we have other memorials and tablets dedicated to the men of particular wars, the citizens of Walpole voted in 1923, as part of our Bi-Centennial exercises, to erect a Memorial Bridge and start

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work on a Memorial Park as a tribute to the sailors, soldiers and nurses who had gone out from Walpole to serve their country in time of war during the two century period we now celebrate.

In behalf of the Building Committee, I now report to you that the bridge is completed. The bronze tablets, soon to be unveiled, tell the whole story in simple and short words.

Words of praise might well be given the architects, engineers and contractors, but there stands the bridge, beautiful in its simplicity, a far better testimonial than any words of mine.

We might have built our Memorial Bridge of granite, marble or brick, but we chose as the most suitable, the field stones taken from the old stone walls built by the older generations of Walpole. These stones surely are a symbol of the rugged, sturdy, God-fearing character of those who helped build Walpole and gave unselfishly of their services to town, state and country.

Mr. Stowell, the committee now hands over to you, as Chairman of the Board of Selectmen, the authority over the Bridge, which it has temporarily held during its construction.

We expect it to be a lasting monument, that it may ever stand as an example of the generosity and devotion of the citizens of Walpole to those who have given of their best services in time of war.

SPEECH OF ACCEPTANCE BY HENRY M. STOWELL, CHAIRMAN OF SELECTMEN

Mr. Chairman, Governor Cox, Mr. Allen, Friends and Invited Guests:

I greatly appreciate the honor of being the town's representative to accept this beautiful Memorial Bridge. What more fitting memorial to our soldiers and sailors of all wars than this artistic structure, situated near the center of this memorial park, bridging one of the tributaries of the Neponset River, and forming part of a public street, where it will stand for centuries, and must prove an inspiration to all of loyalty and patriotism.

Walpole has always done her part for the defense of the country. Many were engaged in the Revolutionary War, and were found in some of the greatest battles. The Civil War called 182 of our best young men. They fought valiantly, and the survivors have always been our most honored citizens; and to the three remaining, who join with us in this dedication, we offer our sincere respect. Of the World War, 3 of our girls and 307 of our boys can tell you of



**HIS EXCELLENCY, GOVERNOR CHANNING H. COX; DELIVERING A DEDICATORY ADDRESS
AT MEMORIAL BRIDGE, OCTOBER 4, 1924, AT BI-CENTENNIAL EXERCISES, WALPOLE**

From left to right—Henry M. Stowell, Chairman of Selectmen; Charles Sumner Bird, orator of the day; Isaac Newton Lewis, Esq., author of Bi-Centennial Ode; George A. Plimpton, presiding officer of the Bi-Centennial Exercises; Rev. T. J. Fahey, who delivered the Invocation at the Dedicatory Exercises; Axel H. Anderson of the Board of Selectmen; Granville Morse of Plainville Post, C. A. R.;

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the horrors and privations over seas, and many of them are here today as our honored guests.

And now, Mr. Allen, in behalf of the citizens of Walpole, allow me to thank you and your associates for your untiring thought and work in conceiving and building this bridge, a perpetual memorial to our heroes of all wars.

ADDRESS BY GOVERNOR COX

Mr. Chairman, Ladies and Gentlemen and Good People of Walpole:

The choicest possession of Massachusetts is her honorable history. That history has been written by the men and women of succeeding generations who have met the tests which have been put upon them. The story of Massachusetts is found in the lives of her sons and daughters.

Mighty issues have arisen and mighty writers have stepped forth to lead the people. The people have never faltered; they have never hesitated to take their stand courageously upon the side of right.

As we look back over that record we would not change it; rather do we rejoice that it reads as it does. They who have gone before have done well and so, too, I believe the choicest and richest possession of Walpole is its honorable history and that history in turn has been written by the sturdy men and women who have lived and wrought here and who have gone in and out trying to make these foundations more secure and more enduring. They have not been selfish; they have been willing to deny themselves of pleasures and luxuries that they could give the more bountifully to their children, to the succeeding generations, and how well they have succeeded, so that you have this beautiful old New England town set here in this beautiful region and where, thank God, today men, women and children are leading happy and contented lives.

When we see a young man who shows respect to his father and mother we say instinctively "that's a good boy." We turn to him confidently and we trust him. When we see a people of a splendid community showing respect, reverence and gratitude to the memories of their fathers and mothers, then instinctively we say "that people do credit to themselves in the honor which they show to those who have gone before."

I would that the thinking people of the whole Commonwealth of Massachusetts were here today and could see this beautiful picture

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which gives me new heart and gives me new assurance. If I came here and heard that you were to celebrate the 200th Anniversary of this town and I had seen the men and women going about their usual pursuits, I should have been discouraged. When I come here and see this great outpouring of attentive men, women and children and when I detect the care that has been put into the preparation of this celebration, then I, in the name of the people of Massachusetts, congratulate you. You are keeping the faith; you are showing proper appreciation of that splendid history in which you have every right to rejoice. And on this occasion, when you pause to mark the 200th Anniversary of the town, how fitting and appropriate that you should leave as a permanent expression of your gratitude for the sacrifices and struggles which the preceding generations have made, how fitting that you should have constructed this beautiful bridge which has already been called simple and appropriate and which indicates strength in its structure. You set it aside and place upon it a tablet saying it has been dedicated to the men and women of Walpole who have served in wars.

There can be no distinction of class here in America. We are all equal and the only distinction which men ought to enjoy may come because they have given a greater measure of service to the time and day in which they live, and so you in that sense desire to give distinction to the men and women of Walpole who have attested to their great love of country by service in war. And what wars there have been!

No matter how many centuries of continued strength, permanency and development America may enjoy, the time will never come when good citizens will cease to hold in gratitude those men of old Massachusetts who put principle above all else and who risked their lives in order that they might establish independence; in order that they might secure liberties not only for themselves, but for those who were to come. So long as America is true to her traditions, her people will turn back with gratitude and reverence to the memories of the men from Walpole, from old Norfolk County, from old Massachusetts who won the independence of the nation. That people will not deserve our gratitude, or our reverence, unless forever it holds in highest esteem and honor the men who in '61 answered the call of country and kept this nation one and inseparable.

I hope that many of you were privileged, as I was one day last summer, to see that remarkable spectacle as it moved through the streets of Boston—that dwindling band of venerable men. They had come from all parts of the country. They had scheduled a

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parade and, although the elements were unkind and the storm descended, those brave men (almost every one beyond the age of eighty years) did not postpone, but with their fifes and drums marched through the streets of Boston giving us new stimulation, inspiring us to new heights of patriotism. Thank God, as we pay tribute to the men who performed that great service for our country, that we have here honorable survivors of the boys who answered the call of Abraham Lincoln in 1861. So, too, when the call came from a people in distress in downtrodden and persecuted Cuba, there were stalwart young men and women who were willing to go and endure privation and suffering that they might carry new hope to the people of Cuba, Porto Rico and the Philippines. Surely they gave unusual service; surely they are entitled to be held in unusual esteem and memory.

Then within the recall of practically all of us there came a great challenge to see whether we should help the cause of humanity throughout the world; whether we should be willing to endure sacrifices if we could save what civilization brought to the world. All of us will remember with gratitude those days in which we had an opportunity of making some unusual effort in behalf of a great cause. So the young men who have come here today, as they grow older, they will remain I am sure as their predecessors and comrades of the several wars for this community a standing army of minute men, always ready to do whatever may be necessary to stimulate patriotism and to arouse the highest type of citizenship in Walpole. Surely they should be included as worthy of special tribute; they properly are honored by the tablet which has been placed on the new bridge. We should not forget those honorable women who followed where battle led and who were angels of mercy in the relief and help they brought to the maimed and wounded.

I congratulate you of Walpole for your public spirit which has prompted you to set aside this bridge for such a worthy purpose. You will pause and read yonder tablet. After you have gone, others will pass through what I hope may be a beautiful new public park and they will read that tablet with its simple inscription. May there always come to each one who reads it a continued challenge, and as they realize that those in whose honor it has been erected have given unusual service, I hope the question will come to each one of us—"Are we doing our full part to make this a better community, to make the lives of our people more happy, more contented and more worth while? Are we trying to do what we can to break down false barriers of prejudice and hatred? Are we trying to

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make this a community where men and women dwell together in peace and harmony?"

I hope under the inspiration of such an occasion, and out of the memories which will be permeated as we read the tablets, that there may come a new birth of public spirit and a greater measure of patriotism in the hearts of the people of Walpole; that there shall be a greater determination to keep faith with all those who have gone and try to enrich the splendid health which has been entrusted to us and make it possible for succeeding generations to exclaim as we do, "I am a citizen of the greatest, noblest, truest country which men have ever yet known—the United States of America!"

MR. GEORGE A. PLIMPTON'S INTRODUCTION SPEECH

THIS is a very pleasant duty. As Mr. Allen said, this is a family meeting. This is to be a family affair. We are all citizens of Walpole, and we are all members of this family of Walpole. Two years ago I was in the north of England at Walpole, Norfolk County, not far from what is called "The Wash"—not far from where King John, in the early part of the thirteenth century, in crossing "The Wash," lost his baggage. In this town there are two churches. One is called Walpole St. Peter, and one called Walpole St. Andrews; one dates back to the year 1229, and the other dates back to the thirteenth century.

Our Robert Walpole, after whom our town is named, got his name from this village of Walpole. The people of Walpole, England, hearing that there was to be a celebration here the 200th anniversary, sent me this cablegram which I received last night.

"October 3, 1924.

George A. Plimpton,
Walpole, Mass.

Walpole, Norfolk, England sends warmest greetings with maternal pride to Walpole, Massachusetts, on its two hundredth anniversary.

Reginald Smith, Vicar,
Walpole, Wisbech,
England."

He is vicar of the church which was established in the year 1229. We had hoped to have present here on this occasion a member of the Walpole family, and I wrote to the Bishop of Edinburgh, who is a



THE BI-CENTENNIAL PARADE ENTERING THE PLIMPTON SCHOOL GROUNDS

Headed by Weymouth Legion Band, who were followed by members of Thomas H. Crowley Post, No. 41, A. L.

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descendant of Sir Robert Walpole's brother. Sir Robert had one son, Horace, but no descendant except that. The Bishop of Edinburgh sent me this letter from Switzerland, where he resides:

"Hotel Des Alps,
Murren, Switzerland,
August 28, 1924.

Mr. George A. Plimpton,
Walpole, Mass.

My dear Sir:

Your very kind telegram has been sent here, and I thank you heartily for it. I wish much that it were possible for me to come, but after I leave here on the 6th, every day is full of engagements of long standing, and I cannot be free for a day till next year. It was a pleasure meeting you at St. Paul's, and I needed no other attraction but that of seeing Walpole and staying with you.

As a lineal descendant of Sir Robert Walpole's brother (you know he had no grandsons), I wish you and the citizens of Walpole every blessing when you meet together on October the 4th, a day I hope to remember, to celebrate the 200th anniversary and hope that the town may go forward with ever increasing prosperity and well being. I feel it an honor that our family name should be borne by one of Massachusetts' towns and hope that it may always stand for liberty, frankness and the love of letters for which our family has stood in the past. Some day I hope I may have the privilege of seeing it. I am,

Yours sincerely,

(Signed) G. H. S. Walpole,
Bishop of Edinburgh."

You doubtless remember a few years ago when we dedicated the forest, we had on that occasion Lieutenant-Governor Coolidge. We hoped that we might have him today, but he sends Mr. Allen this letter which I take pleasure in reading:

"The White House,
Washington.
September 11, 1924.

My dear Mr. Allen:

My thanks for your invitation to participate in the Bi-Centennial Anniversary of the Town of Walpole on October 4th. I wish it were possible for me to come, for I have some very pleasant recollec-

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tions of that fine, old town. I cannot be with you for your celebration, but at least I can express my hopes for a delightful occasion and for a long future of prosperity for the community.

Very truly yours,

(Signed) CALVIN COOLIDGE.

Mr. Philip Allen, Chairman
Bi-Centennial Committee,
East Walpole, Mass."

Sixty-three years ago I attended the East Walpole primary school and with me another boy from East Walpole. From the primary school we went to the grammar school, and from there to the high school. We got all that Walpole could give us in her public schools. I went to Phillips, Exeter, and he went to Phillips, Andover—he to Harvard, and I to Amherst College. He came back to his own town (fortunately for the town) and entered into business with his father, the sage of Walpole, whom we all honor, and we are only too glad to remember his contribution to Walpole.

When Mr. Bird took up this business, he realized the difficulties and problems which he had to conquer. A few years afterwards a gentleman from the West came to him and said, "Mr. Bird, this is no place for you to do business. Sooner or later you will go to the wall. You ought to go West. See our business. We will drive you out of the market. We have natural gas; we have coal; we have raw materials right at our very door. You can readily see that it is absolutely impossible for you to succeed, and the quicker you realize it, the better."

Mr. Bird said, "True; you are right. The conditions here are hard and difficult, and we people here in New England realize that men only can succeed by hard work; in other words, that our salvation depends upon our brains, upon our hard work and upon our character and integrity."

Mr. Bird didn't yield to the suggestion; and pretty soon the town of Walpole wasn't big enough for his business. He moved to the town of Norwood. Soon Massachusetts wasn't big enough and he moved part of his plant to Rhode Island. Then he went to Illinois to establish a plant there. When that didn't prove to be big enough—he wasn't satisfied in the United States—he established a plant in Canada.

So his success is due, as people will tell you, to his brains, to his character, to his stick-to-it-ive-ness, and it is a great pleasure today to introduce to you this honored man of Walpole—this man who

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has done so much for our town, and not simply for our town but for our state and country. He sets an example that should be followed throughout New England, for the salvation of New England depends upon men of his character. It gives me great pleasure to introduce to you, Charles Sumner Bird.

ADDRESS BY CHARLES SUMNER BIRD AT BI-CENTENNIAL ANNIVERSARY OF TOWN OF WALPOLE, OCTOBER 4, 1924

WE are assembled to commemorate the birth of the town of Walpole 200 years ago. It is a short space of time compared to the hundreds of thousands of years which have elapsed since the birth of man, and yet within that time the most virile and powerful nation on this earth has been created and tested upon a scale not dreamed of by our fathers in the year 1724.

The voyage of the Mayflower across the adventurous seas of the Atlantic and the landing of our forebears on Plymouth Rock was the most portentous event in human history since the birth of Jesus Christ. The fight for existence under the terrible hardships which pervaded the everyday life of that small community strengthened and developed the character and physique of our first settlers. This has been an inheritance of incalculable value not only to the people of New England but even more to the people of other states which were settled by the hardy pioneers who blazed trails across the country and opened the new world to civilization.

It may be interesting to visualize, briefly, the hardships and the perplexities that made up the daily life of a family of this community 200 years ago. The house, fortunately, could be constructed from the products of the saw mill. It was not necessary to hand-hew the logs as in the earlier days. It was, however, without question a rough and uncouth home of unpainted boards, with one or two windows letting in light through oiled paper and with a roof of thatch or hand-split shingles. One room would be used for a sitting room, dining room and kitchen, and another room, adjoining, for a bedroom. For the children was the attic or loft, reached by a ladder. The great fireplace, with its brick oven, provided means for cooking. The furniture was of the simplest—a large table, a bench, a few chairs and a spinning wheel was all that the average family could afford. At the end of the main room, near the fireplace, would be the articles used for cooking—pots and

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pans hanging on the wall; strings of apples and dried vegetables overhead. Outside was the cistern for water, and a sundial; a clock was a rare luxury in those days. Fish was the chief article of food, supplemented, of course, by vegetables from the garden.

The father, arising before daybreak to start with flint and steel the fire under the porridge kettle, began the daily life of the family. Soon after dawn all gathered to read the sacred Bible and to repeat family prayers. The daily routine which followed was a continuous struggle to forage and to wrest from the soil enough to provide food and clothing. The mother worked even harder than her husband. Sick or well, she must cook, wash, spin and mend.

Sunday was a day of pious discipline and the entire family went to the meeting house (not in that day called a church), situated usually on the hilltop. Often John Eliot, the glory of New England Puritanism, would come to preach, exclaiming as he bent his aged legs in the ascent, "This is very like the way to Heaven! 'Tis up hill." Every one went to church. There was no sufficient apology for absenteeism. Father rode his horse, mother behind him on the pillion, and the children walked beside. The meeting house was by no means a sanctuary of safety from the Indians, and so, in order to protect his family, father took his gun and powder and shot. Even the minister had his musket by his side.

To many of us the religious faith of our early fathers may seem to have been illiberal and bigoted, and yet from it has come the enlightened religious tolerance of today when different church denominations live side by side in social amity and sympathetic understanding.

It is interesting to note how little our forebears realized the approach of the industrial era which has brought millions of immigrants and left unsolved many social and economic problems unknown in the early days. John Adams was emphatic in his belief that America's main occupation for centuries to come would be agriculture. Even the wise and farsighted Benjamin Franklin said that we would not be able to supply our own consumption of manufactured goods for at least 1000 years. Manufacturing in the colonies was in fact discouraged by the British Government, and our chief business at that time was the building and selling of ships and the trading in fish. The saw mill was the first adventure of the early settlers in manufacturing.

The first saw mill located on the Neponset River which, as you know, rises in Foxboro and wends its enchanting course through Walpole, was erected in Dorchester before Walpole became a town,

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and in this mill the first bushel of corn was ground by water power. Indian trails became the highways for hauling lumber and logs, the beginning, in fact, of the manufacturing industry in this vicinity. Settlers continued to come until finally the General Court passed an Act permitting the organization of the town of Walpole, named for Sir Robert Walpole, the traditional friend of the American colonists in the English Parliament.

Ebenezer Fales, an ancestor of Lewis F. Fales, our fellow townsman, was the first Moderator of Walpole, then a community of 100 souls. They began their town existence by building a church and maintaining a school. The social life of Fales and his townsmen centered about the church; in fact, the news of the day, except such as came from travelers gathered in the local taverns, came from intercourse with his fellow men and women in the meeting house.

With the exception of the Bible the Pilgrims read but little. Rugged and independent in their thinking, they did not much care for the opinions of the people of other nations. This is not an altogether unwholesome trait; it makes for greatness in nationality. These men with their frequent quarrels about trivial matters, such as precedence of seating in church, or the trespassing of a neighbor's pigs, were, nevertheless, fathers of the men who a few generations later joined the Minute Men at Concord and Bunker Hill. The struggle for existence, close to the dangers incident to frontier life, developed a hardihood and a sense of independence of great service to future generations; in fact, the political philosophy and religious zeal that guided their conduct have been, and are, the backbone of American institutions.

* * *

And now let us turn to the Walpole of today, the Walpole that we know, where many of us were born and where our children, and their children, may live and die. I often think of the Walpole of my boyhood, 50 years ago, when the woods were full of game and the rivers overstocked with fish—hornpout, pickerel, perch and eels, indigenous to the waters of New England. What a delight it was to snare the partridge, trap the rabbit and the muskrat, or, with angle worm and pole, catch the morning breakfast in the unpolluted water of the Neponset River which, as you know, from its source to the Norwood line—a distance of 8 or 10 miles—has a drop of more than 150 feet. Those were primitive days and yet very restful and fully as enjoyable as the feverish ones in which we live today.

I like to think of the quaint and unique factories and mills of the early days—the picturesque yarn mill in South Walpole owned by

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the Clarke family, the father of William and Ralph C. Clarke, our fellow townsmen; the old brick factory controlled and operated by Willard Lewis, a pioneer in the manufacture of carpet lining and cotton batting; the felt hat mill in North Walpole, the property of Ira Gill, the inventor of the process of making felt hats, a rough and ready man of sterling character and of a high degree of intelligence; the card clothing factory of Edward Stetson, a righteous and successful business man; the iron mill of Henry and Calvin Plimpton, whose children have prospered in many walks of life. And especially I like to remember the small paper mill in East Walpole, the forerunner of the mills now situated on the very spot where Francis William Bird began his business life. I should like to ramble further and tell some characteristic and amusing anecdotes about the old men who worked in those days from sunrise to sunset. Their blood is in our veins, perhaps the greatest asset we possess.

Since 1724 some towns located at the crossroads, or at the waterfalls, have decayed and disappeared, with only a small cemetery plot or a lilac bush to mark the spot where the homes have dwindled and vanished. This is not true of Walpole.

Since 1724 other towns have become great cities. Brick, asphalt and cement have taken the place of stone-walled fields and rutted highways. In such cities families live in hives, swarming over pavements and market places, far away from the silent forests, the green grass and the bubbling brooks. Walpole, on the contrary, has grown to be a thriving and united community close to the fields, the streams and the woodlands. Walpole, whether considered as a political unit, a social unit, or an industrial unit, has as much in which to rejoice as any spot on earth. It is, in fact, a typical New England Community of this day. There have been, of course, vast changes since our first saw mill was built, and since our charter was granted 200 years ago. Through all these years it has been a slow but healthful growth, quite free from the hectic and somewhat sordid development so often shown in the expansion of towns and cities, especially when controlled by large industrial corporations.

The products of the factories of Walpole of today are varied and known throughout the world. The mills on the banks of the picturesque Neponset River represent within our town limits more than 7 million dollars of invested capital, with yearly sales exceeding 25 million dollars. Paper machinery in South Walpole; rubber products, specialized machinery, hospital supplies, traveling bags in Walpole Center; paper and paper specialties in the eastern section of the town,—these are a part only of the products of the labor of

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our prosperous town. It is a satisfaction, as well as an exception, to be able to say that in Walpole Labor and Capital live side by side in a friendly and co-operative spirit. Lockouts and strikes are practically unknown, a situation due largely to the fine spirit that prevails between the employer and the employee, but also to the fact that absentee ownership, so prevalent in most industrial centers, is practically unknown in Walpole. Steadiness of work, insuring full time, is, of course, an important factor, making for good wages and a full dinner pail. I doubt if there is another town in New England so free as Walpole from the fluctuations in trade which invariably bring idle time and loss of wages.

Walpole, fortunately, is not solely a mill town, or a farming community, or a suburban town. It is, in fact, a combination of all, and that is the main reason that it exemplifies the best that there is in American life. Our children, housed in attractive school buildings, enjoy educational advantages not inferior to those of any community. Every child in Walpole has an American chance—that means, too, the best in the world. We citizens of Walpole strive to get for our sons and daughters equality of opportunity in education, in moral and religious training and in physical development, and on the whole we get what we strive for.

We take a just satisfaction in our wonderful supply of pure water, in our town forest (the birth of which was witnessed many years ago by Calvin Coolidge) and in our park, recently born and destined some day to be an oasis in the center of a large community, just as the Boston Common is to Metropolitan Boston.

All in all, there seems to me to be no better place than Walpole in which to raise healthy and intelligent citizens; and that, after all, is the best that can be said of any town, or of any country.

* * *

We have considered Walpole as it was 200 years ago and as it is today. Now let us look far ahead and endeavor to form a conception—a fanciful picture, if you please—of what the conditions may be 200 years from now in the year 2124.

It is likely that no less surprise would come to us, if we could look into the next century, than would come to our first Moderator, Ebenezer Fales, if today he could witness the thousands of airships outspeeding the fastest birds, or if he could hear the human voice hurtling through vast air spaces and caught in a machine, the cost of which is well within the means of the average man. It is not inconceivable that the spoken words of great men, Cicero, Demosthenes, Washington, Lincoln and others, are still echoing and re-

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echoing in the vast air spaces of the Universe and that these utterances may some day be heard as distinctly as a radio, or even a telephone message, is today. Even one generation ago the radio was beyond the dreams of human imagination. What may it not be 200 years from now?

In transportation also there may be great changes. In 200 years the railroads may be, and probably will be, as antiquated as the stage coach is today. The streets and highways at that time may be used by pedestrians alone, unless, indeed, everybody will be equipped with some sort of wings, in which event the streets will be left to horses, if by that time they will not have become extinct. All extended travel may be done by airships, operated in defined lanes at given elevations, thus avoiding collisions. A trip from Walpole to Paris may then be a matter of a few hours, not longer than from Walpole to New York today.

Manufacturing may be stimulated by the development of super-power, secured, very likely, by tapping the storm clouds where vast stores of electricity are known to exist, or even by the breaking down of water into the elementary gases, hydrogen and oxygen, an enormous source of power far beyond the imagination of man.

In the years between now and then Walpole very likely will grow to be a large city, and as one unit of the nation it will share in the struggles and the sufferings and the triumphs which are part of the life of every great people. The first conclusion, which we may draw concerning Walpole is that in the year 2124 it may be a great community which has developed from restless youth to mature manhood. Just as there was a time in England, whence came the ancestors of many of the inhabitants of Walpole, when the Danes and Saxons and Normans were upsetting all local conditions, and when all life was uncertain and in a state of reconstruction, so there came a time when people settled down into an ordered civilization. As this process of settling down and maturing goes on I believe that the interest of the people in material things will relatively diminish. It must be evident to all of us that human self-control and human character have not developed along with the development of material science. Nowadays the attention of man is drawn chiefly to the development of material resources of the country and to the construction of all kinds of mechanical devices. People have bent their energies so strenuously to organizing railroad systems and industries that they have neglected to some extent the essentials of human life; in other words, materialism has far out-reached the spiritual growth of man.

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It may be that in 200 years ahead the human family will have gone through fearful wars and intense suffering. If some scientists are correct, great misery is not far off. They say that before many generations the world will be overpopulated to the point of starvation. It certainly is significant that 100 years ago, after thousands of years of existence, our world has a total population of only 850 million people, while in the last 100 years it has increased by more than 900 million—more, in fact, in the last century than before during its total existence. There is no doubt that people are rapidly filling the vacant places of the earth and that the extent of arable land is today well known, and therefore, if the rate of increase of population should be maintained, serious problems will stare our children's children face to face.

As the centuries go on I believe, or at least I hope, that mankind will turn its attention more and more to the humanizing problems, and less and less to industrial and business activities. Life then may be slower, but it will be more humane. Man will realize that of all the things in this world the greatest and most important is the spiritual life. The mind and the spirit of man distinguishes him from the rest of creation. The spirit of man cannot be completely satisfied by the development alone of material things. God alone can satisfy the human spirit. In the year 2124 there may be as great progress in the knowledge of the eternal and heavenly truths as there is progress today in material science. We must believe that God has created us not for this world only, but rather for the world to come, and a sense, possibly even a knowledge of that world, greater than we dream of now, will be part of the achievement of the future. More intimacy with God will increase man's sense of responsibility. There will be less need for new laws and a better observance of old laws. Life may be quieter but it will be cast in a nobler and more durable mold.

More than we may realize, the character and standards of men and women of the future Walpole depend on us. We are laying the foundations now for the city of 200 years ahead. One part of that foundation is patriotism—the love we have for our country and the devotion with which we serve her true interests and obey her laws; another part is religion—our responsibility to God for the righteousness of our daily life; another part is justice and love for our fellowmen so that we may deal honestly and fairly toward everyone; another is the community spirit by which we work together for the improvement of our town, its schools, its government and all that contributes to its beauty and advantage. If we are true to our

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responsibility to God and to our fellow citizens in laying well these foundations, the hand of time will deal gently with our children, and their children, for centuries to come.

Written for the Walpole Bi-Centennial Anniversary by
Isaac Newton Lewis, Esq.

PART I THE MEMORIAL BRIDGE

I

OVER this ancient, spring fed millstream, named by Founders
Allspice Brook,
Hastening onward through its meadows, down Neponset to the sea,
Where Heaven's breezes chant their requiem and God's sunshine
overlooks,
Raise we shrine to all who made us, "Home of the brave, land of
the free."

II

From Port Royal to France, so helpless, two long centuries we have
striven,
Loyally forth in strength of manhood to do battle for the right;
Liberty, justice, home and country, freely to all peoples given,
Ever leading, never faltering, to be worthy in God's sight.

III

Have you tears, then shed them now, think of fallen here today;
It was you for whom they suffered, though fair Freedom, slave, and
France;
Pause and think—war's struggling, suffering, bleeding, dying may
be but God's way,
When great blessings fail to move us, that mankind and world ad-
vance.

Invocation

Only a bridge, yet God of the patriot, bless it, accept it, make it
thine;
Aching hearts crave e'en this offering, guard it, keep it for all time.

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PART II

ANNIVERSARY EXERCISES

Salutatory

God of the Universe, sole guide of our Fathers, ever unfailing in
cloud or in sun,
Be with their children here festally assembled; Thy Kingdom come,
Thy will be done.
Tenscore years ago, through Heaven, our forefathers formed this
town,
Took the name of Robert Walpole, then Prime Minister to their
Crown;
So, today, in grateful homage, drawn from many different climes,
With old memories freshly stirring, flock we gladly to their shrines.
Sound, sound bell, drum and trumpet, fling to breeze our starry
pride;
Loyal hearts are come with greetings; welcome, welcome far and
wide;
Hail! then honored guest and Governor, Commonwealth's rare gift
to man;
Hail! Right Reverent Son of Albion, our famed namesake's kin
and land;
Hail! then Dedham! blessed Old Mother, so oft found of genuine
worth;
Hail! fond, watchful, wistful sisters! types of staunch New England
birth;
And you fearless, sea-tossed founders, whom no tyrant could make
quail;
You, our sainted, brave first mothers, true and patient, hail! hail!
hail!
God above with infinite wisdom, guided your footsteps, guarded
your way,
Here to found a refuge of Freedom, where fixed laws, not man,
should sway;
By your virtues, like your forests, rugged and steadfast, bent on high,
Laid you firmly those foundations on which Nations since rely.

I

When our forefathers first arrived here some three hundred years ago,
Found they wolves, fierce bears and wildcats, struggling hard with
Indian foe;

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Massasoit and Tisquantum fought and struggled in their turn,
And when homes at last were builded, Indian braves began to burn;
So amid such cruel perils our forefathers tilled their field,
Gun by side, with anxious vision, axe and spade they stoutly wield;
But alas! when chiefs ceased fighting, which was only at their death,
Young King Philip and Josias grasped the quarrel they had left.

II

Years thus passed till rash Josias trailed the Mohawk to his lair,
Came not back; his fierce foe scalped him, and his braves shared
equal fare.

Then sly Philip waxing bolder, stirred up redmen far and near,
To drive whiteman back o'er ocean whence he came so boldly here:
Whereupon our scattered fathers joined their forces for his doom;
Just his fate, incurred by treachery, no arch traitor dies too soon.
After Philip's stern removal, one great menace still remained,
In our present Eastern limits lay an Indian stronghold famed.

III

Chicataubut in a compact with some white men in their church,
Made this region free, and sacred from all redman's future search;
Chief Josias so preserved it, justly left it to his son,
Wampatuck, as Charles Josiah, firmly clung as tribe had done;
To remove this Reservation our forefathers strove in vain,
Governors Stoughton and shrewd Dudley, legal guardians, did the
same;
After long, persistent effort, bought at last and gave relief,
Ponkapoag was given to Indian, and this tract released by chief.

IV

But, in fact, as all had dreaded, reckless braves refused to go;
When our weary fathers rested, crept they in to warm hearth's glow;
Were they hungry, sick or idle, flocked they round for bed and board,
Food demanding, pipe beseeching, stealing from the scanty hoard.
So went on till startled fathers rose at sight of human gore,
Forced the General Court and train band peace and safety to restore;
Send their fearless tried Lieutenant where his statue now appears,
To expel the treacherous redmen and remove all present fears.

V

Dark and hard those years of horror, when our fathers fought for life,
Home and household, all held dear, prey of savage brand and knife;

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Naught of hope, peace, joy or comfort but in trained men, true and
brave,
Who left home and tender offspring, strangers' homes and lives to
save;
One of these, year after year, led his men o'er land and sea;
Governor honored, by men revered, sacrificed for you for me.
On a square by patriot given, to recall his martyrdom,
Now a fair memorial rises which has long a shrine become.
Lord God, eternal that bronze protect lest justice die, and men
forget
Man's supreme last sacrifice and victory won!

VI

It is well! Old town we'll honor; Heaven sent founders we'll include;
Earnest heart, the high endeavor, hand untiring for our good!
Though frail man is weak and narrow, ingrate let him never be
To the Lord, His dead, His Sabbath all be true eternally.
Priceless now our rights and privileges, bought with blood of mar-
tyred men;
Who so fought, bled, died or suffered, take just heed and honor
them;
Lost and ruined that ingrate people, sinking fast to barbarous mob!
Base and cursed with shame and sorrow, town that wrongs its
founder's God!

VII

When fixed peace again returned here, lay forefathers in the grave,
And their sons, now joined by others, followed still the course they
gave,
In their long rough ride to Dedham to their church and duties untold;
Any failure in strict performance bringing censure, fine and scold;
To escape this fast grown hardship, full seven strenuous years they
spent,
For division from Dedham township, Dedham yielding but late
consent;
With high hopes for a town of their own, then they hied to General
Court,
Where with Palmer, Quincy and friends to that end long, doggedly
worked.

VIII

On December the twenty-first, seventeen twenty and four,
Came due fruits of faithful effort, this town, named from foreign
shore.

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All were proud of Walpole's great name, their tried friend and
keeper of peace,
Not a being so shallow here then, as to cavil or seek release;
Promptly they met as High Court directed, Joseph Belcher called to
preach;
Undertook a meeting house fair where to vote and spiritually teach.
Preacher Belcher soon removing, Phillips Payson they soon procured,
And thus planning, working, praying, civic standing firm secured.

IX

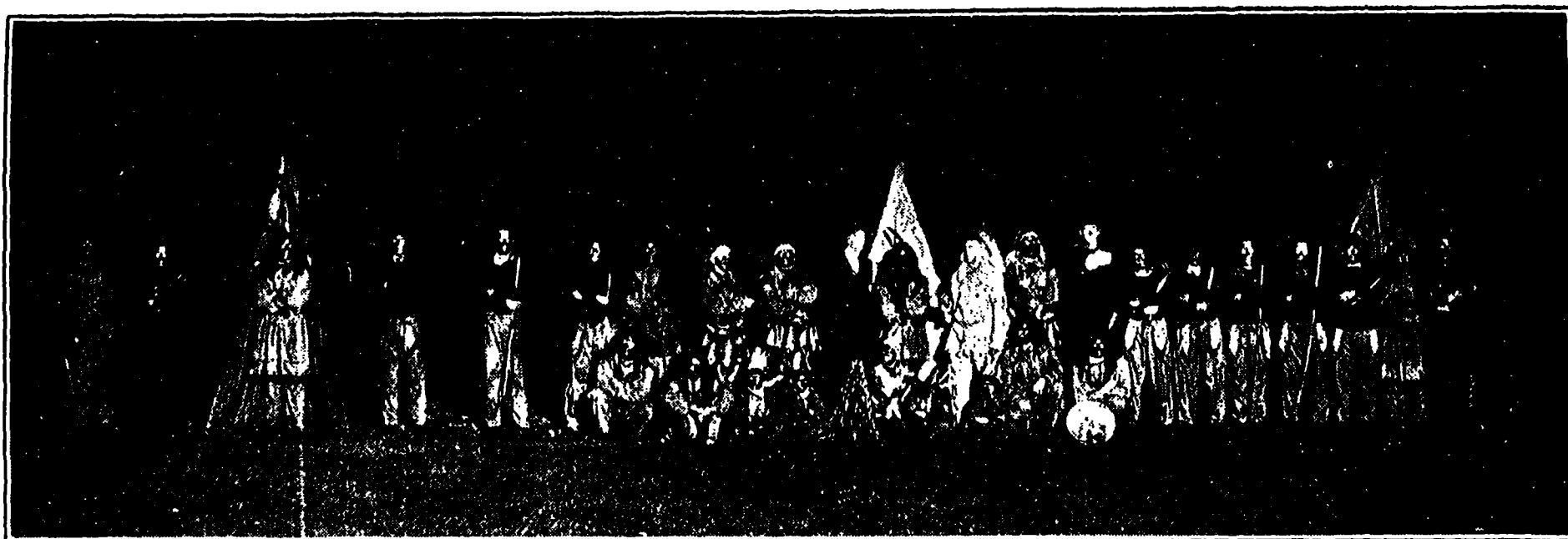
From Port Royal to Louisburgh's siege few were called to here
bear arms;
But Old Ty. and Crown Point soon followed with sad toll from
workshop and farms.
"Ring, ring, ring your silly bells," Sir Robert called to lawless bands,
"In a few short months of broken peace, you'll wring your hearts
and hands."
Neither war, nor forced taxation, while in power would he demand;
Food tax, stamp act, tea tax, army on his death, soon grasped our
land;
Boston's siege and fell embargo early roused our quiet town,
Food and fuel from our homesteads, free and ample soon stole down.

X

Then the more stern England threatened further strained all peace
relation,
Not a penny of tax we'd pay without first due representation;
Still for years, though vexed and suffering, no one dreamed of armed
resistance,
But when forced to take up arms, two full companies marched the
instant.
"One if by land, two if by sea" and bold England's search for stores
Warned our watchful little army peace had vanished from our
shores:
April 19th of '75 seemed so glorious first attempt,
That to drive her from our waters, on the foe we kept intent.

XI

From that fateful morn at Lexington to blessed Yorktown's glorious
close,
We stood firm for country's freedom, stoutly faced both want and
foes;



THE EARLY INDIAN SETTLERS (1630) AND THE KILLING OF ZECHARIAH SMITH (1675)
First and Second Episodes



A FAMILY OF EARLY SETTLERS GOING TO DEDHAM TO CHURCH (1720). Third Episode

APPENDIX

Into that long, doubtful conflict sent our fifteen score ten men,
While at home, through stress and hardship, strove for victory's
peaceful end;
And around on reddened hillsides fearless men their lives laid down;
God's and Nation's blessed immortals! Freedom's jewels in our
crown;
Thus our war for Independence, of independence later came
By the war of 1912 England hoped to us regain.

XII

That forced war was most unpopular, still when danger threatened
most,
On foot company, sons of patriots, marched from here to guard the
coast.
It was time of great expansion, one by one, with tireless wheel,
On our Indian stream, Neponset, twelve new mills brought fame
and weal;
With the sawing, forging, grist, which from earliest times appear,
Iron, woolen, cotton, paper, axe, hoe, plough and household gear;
Sawmill Road soon outvied North Street, Norfolk Pike the Old Post
Road,
Never was the town more prosperous, seldom sought so far abode.

XIII

Then came the Black Hawk and Mexican wars, the John Brown
raid, secession,
When Heaven's swift avenging sword cleft us twain o'er Black's
oppression.
Northern hearts were wildly throbbing, rushed to arms at Lincoln's
call,
Loving home as did their fathers, but resolved on slavery's fall:
Then rang out North's call for action, stirring deep the long tried soul:

I

“The hour has come from coast to hill,
Minute Man, My Minute Man;
For one high purpose, glorious will
Minute Man, My Minute Man;
For life or death, for weal or woe,
Up, onward, fearless, hopeful go;
Shield thou the home from vengeful foe,
Minute Man, My Minute Man.

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II

"I hear the call of fife and drum,
Minute Man, My Minute Man;
I see a flash from sword and gun,
Oh, Minute Man, My Minute Man.
Stand firm, hold true, lone patriot band,
Grasp firm the Great Jehovah's hand,
May a grateful country prove thy land,
Brave Minute Man, Blessed Minute Man!

III

"Ye Sons of Freemen, rise once more,
Behold the fruits your courage bore;
In every nation, farthest climes,
Your stars of Freedom lordly shines;
Your strip of shore, grown West to coast;
A world power nation's mighty host;
The slave and captive for'er set free;
Your land the Shrine of Liberty."

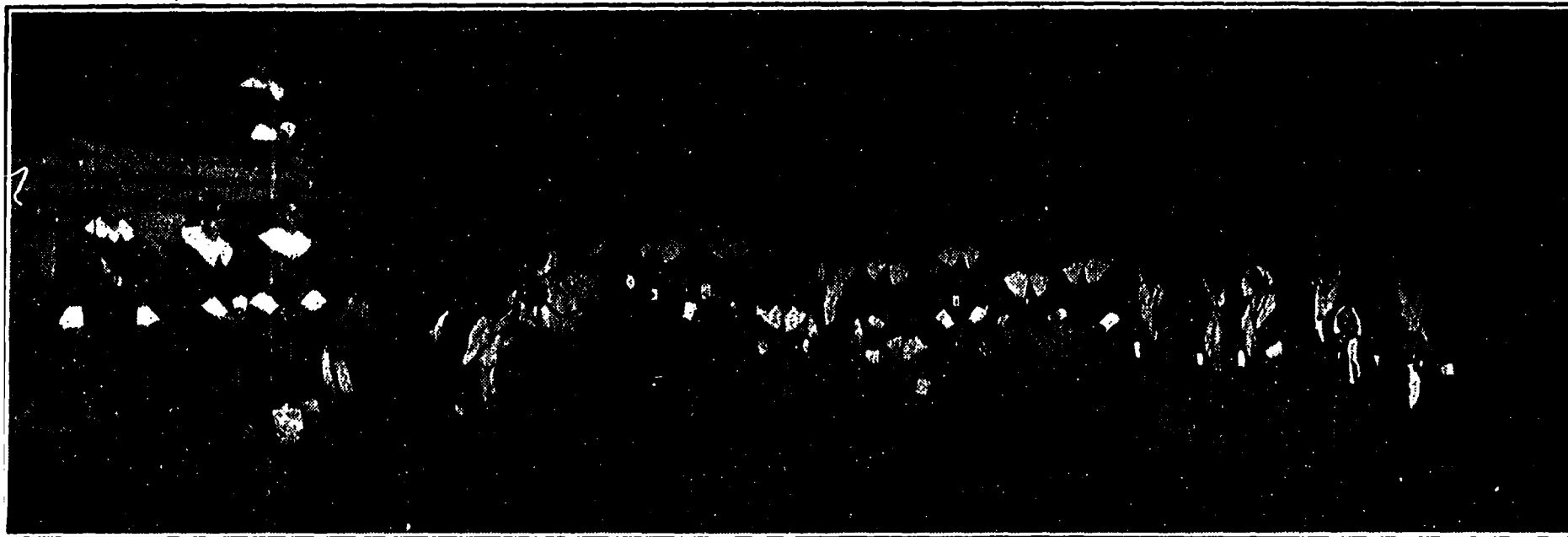
But alas! of those vast thousands, but few now of life's fair roll,
Right and justice oft since then have here appealed for hope and aid.
Cuba, Haiti, San Domingo, bleeding France; their fame ne'er fade!

XIV

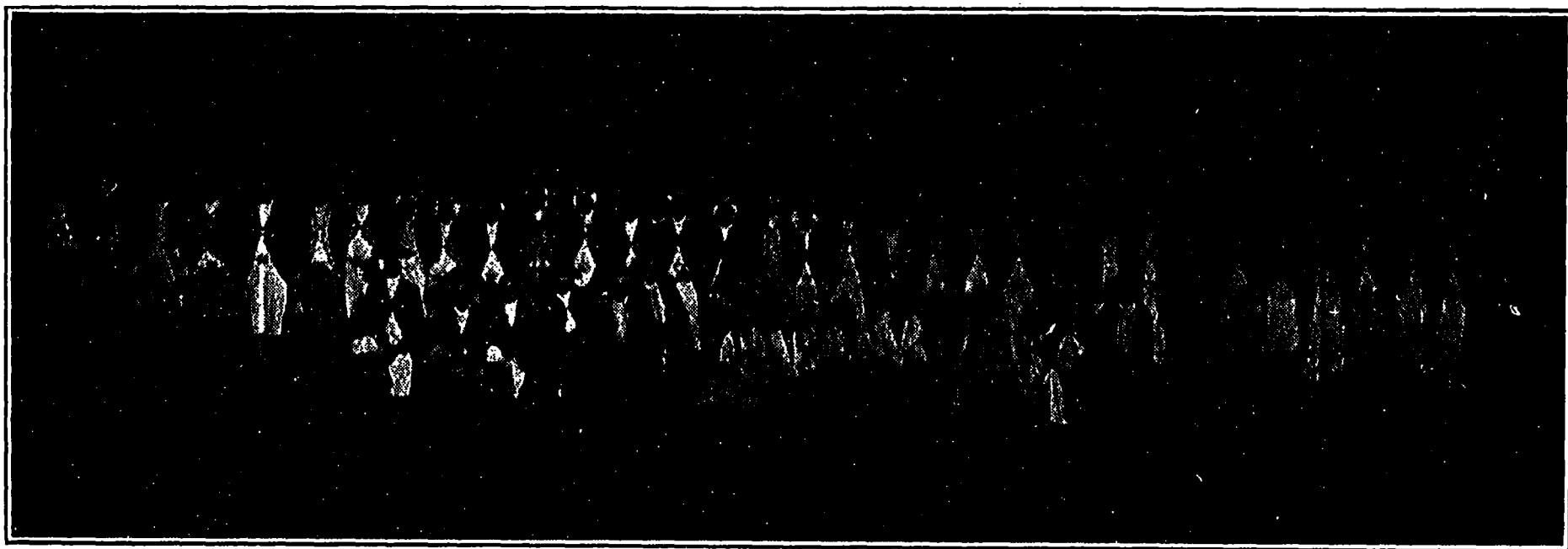
Looking back from this far milestone while two hundred years roll
past,
Many are the marvelous changes, comprehension strives to grasp:
Humble cot with its tallow candle; now fair mansion mazda bright;
Toiling ox, cart, horse and saddle; rushing car and airplane flight;
Thirteen feeble British colonies; independent, rival nation;
Rustic plough, flail, scythe, and sickle; tractor, harvester, gas
motation;
Human voice sent round the world, wireless, dynamo, power and
lights,
X-ray, radium, anesthetics, Negro freedom, Woman's rights.

XV

And amid all this world progress, has the soul of man kept pace?
Has celestial fire been quickened, like improved the human race?
Rugged virtues of the fathers, faith and reverence tossed aside;
Bold self seeking, greed, high finance, pleasure worship in place
supplied;



BUILDING THE FIRST CHURCH IN WALPOLE (1728). Fourth Episode



NATHAN HALE WITH HIS COMPANY (1776). Fifth Episode

APPENDIX

Schools and roads, all vital functions, by rash action causing woe;
Little thought to towering burdens, galling debt man's deadliest foe;
Make strong effort for improvement, honor, truth, respect maintain;
Never were our towns so lawless; bring God's Sabbath back again.

XVI

Keep your churches pure and sacred, fit for God and Heavenly ken;
They were made for holy altars, not for noisy hive and den;
Bar the Christless from the pulpit, flippant jest, and false accord,
Every church should be a temple, reverently heed, commune with
God!

Such they were to those who built them, angels there in past have
been,

Make them worthy of such presence, free from rudeness, reckless sin.
Choose but worthy public servants, by truth, honesty, justice led,
Loyally stand by them while serving, honor pay alive and dead.

Valedictory

Hail! then hail! then venerable Walpole, may Heaven bless your
future years!

Home of our fathers, native home, home of anxious hopes and fears;
I now near the silent sea and the hand that leads all o'er,
Visions dim far beckon me, hushed the pathway, calm the shore;
Thou will bide when I am gone, hold to honor, merit praise;
Though men rob thee, though disgrace thee, upward, onward, thy
length of days.

WALPOLE'S HISTORICAL EPISODES

WALPOLE'S pageant presented in the form of ten episodes from the town's history was a brilliantly spectacular event. Under the blue-white glare of the powerful lamps, the scenes presented in the beautiful out-door theatre were full of the spirit of romance and the charm of realism.

First Episode. In the beginning were woodlands and Indians. Wigwams stood where now are schools and churches. Blazed trails have widened to automobile highways. In 1630 part of the land that is now Walpole was purchased from Chickatabut. In 1669 the balance of the town was purchased from King Phillip.

The opening scene showed two Indians following a trail. Then a band of Indians with their wives and children enter and make a

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camp. They gather around a council fire and hold an Indian peace ceremony.

Second Episode. About 1659 the first white settlers came, lured by the timber in the Great Cedar Swamp. Houses were built. Giant trees were brought to earth. The Indians saw their hunting grounds shrink.

In 1671 Zechariah Smith stopped over night with Mr. Church, near the saw-mill. In the morning Mr. Smith started for Providence and was murdered by hostile Indians. Sagamore John, a friendly Indian, found the body and aroused the villagers, who gathered at the sawmill and sent out a party to hunt for the murderers. One of the hostile Indians was captured and beheaded, the searchers bringing back his head, which they paraded on a pole as a warning to the other members of the hostile tribe. The Indians held a council of war and danced a war dance, disappearing from view on their way to Mendon, which town they burned as an act of retaliation.

Stanwood Merrill impersonated Zechariah Smith and the Indians were members of the Franklin Red Men.

Third Episode. It is 1720. The Indians are vanquished. Walpole is not yet in existence. The little village is a distant suburb of Dedham. The nearest church is eight miles away—a far walk over winter trails, a long ride.

The action of the episode showed a family on the way to church. The actors were Mabel Morse, Eugene Hartshorn, Roy Ingram, Fred Smith, Nancy Allen, Esther Holbrook, Jean Hendrickson and Cynthia Holbrook.

Fourth Episode. The settlers desired their own house of worship. Years of bickering with Dedham followed. Walpole was at last set apart as a separate town. The birth year was 1724, two centuries ago.

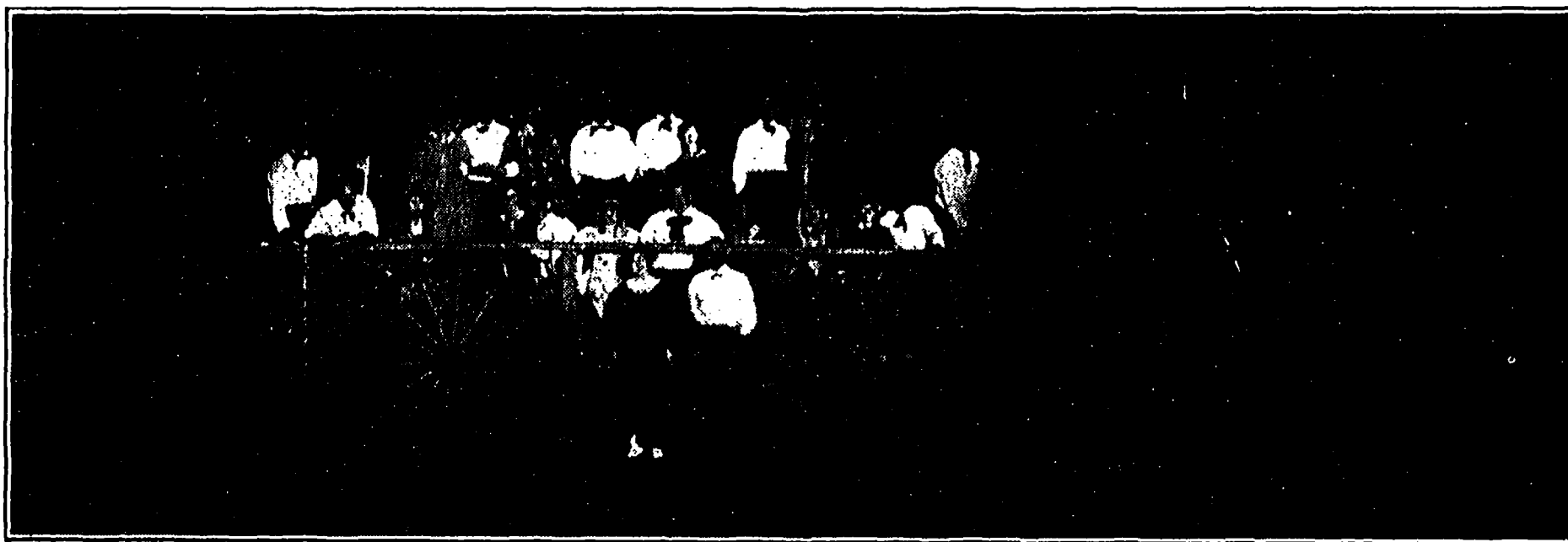
The scene opened with a group of women and children gathered around the plot on which the meeting house is to be built. Two men are consulting plans and staking off the ground. An ox-team arrives with a load of timbers. Prayer is offered and the work of breaking ground and preparing the timbers is begun.

The principal actors were J. Edward Plimpton, Ella N. Plimpton, Frank Fisher, Edith Fisher, Winthrop Yeaton, Georgie Yeaton, Charles Carey, Annie Carey, Porter Boyden, William Roundy, C. W. Bunker, Thomas Bateson, Evelyn Bunker, Sylvia Johnson, Edgar Turner, George Roundy, Barbara Bunker and Doris Bunker.

Fifth Episode. Nathan Hale (1756–1776), American spy and hero.



LAFAYETTE'S RECEPTION AT THE FULLER TAVERN IN SOUTH WALPOLE (1824). Sixth Episode



A HUSKING BEE (1840). Seventh Episode

APPENDIX

In 1776 he marched with a company of 70 men from Connecticut to Boston, stopping to dine in Walpole on the way. He fought gallantly at Boston and New York and afterwards volunteered to act as a spy. He was captured and hanged. His last words were: "I only regret that I have but one life to lose for my country."

The episode showed Hale and his soldiers, led by a fife and drum band, marching into Walpole, refreshing themselves at Jonathan Hidden's tavern, and then continuing on their way.

The cast was as follows:

Characters in Episode—

Captain, Nathan Hale, Charles George; Sergeant, T. P. Chandler, 2nd; Tavern Keeper, Dennis Higgins; His Wife, Zella Fleming; Their Children, Mildred Hewins, Eva Burt, Albert Blood; Maid Servants, Helen Ellison, Veronica Honahan; Men Servants, Charles Sumner, Harold Willis; Inn Boy, Edward Dionne.

Continental Soldiers—John Bennett, Simon Bennett, Lyman Bowker, Williard Bowker, Thomas Burns, Leonard Bartlett, Ralph Cheever, Thomas Coughlin, Herbert Dix, Emerson Everett, Ambrose Fitzpatrick, Forrest George, Frederick Gilmore, Howard Gould, Clinton Hanscom, Amos Hilton, William Jarvis, David Kelley, Ira Loring, Edward Lamore, Norman Lettney, Robert Murphy, Ellsworth Milliken, Lester Proctor, Charles Penza, James Penza, Stanley Robinson, William Stuart, Anton Survilla, Frank Kovachick, Ronald Urquhart, Hansen Waechter, Timothy Hale, William Maxwell, Charles Novick, William Gaffney, William Higgins, Hubert White.

Sixth Episode. Walpole greets the friend of Washington and of America. It is now 1824 and all is peaceful in Walpole.

The action of the drama shows a crowd gathering around the old tavern. Lieutenant William Bacon starts on horseback toward Providence to meet General Lafayette and escort him to South Walpole. The stage coach arrives and the passengers mingle with the crowd. A runner comes in announcing the approach of Lafayette, who is driven on in a barouche. The old man and his companions go into the tavern and partake of refreshment. They are welcomed and toasted by the other travellers. The stage coach passengers clamber back into their seats and are driven away. Lafayette and his party re-enter the barouche and continue on their journey.

Frank L. Mansur played the role of Lafayette. Lieutenant Bacon was impersonated by Edwin S. Bacon, his great grandson, who wore the hat which his ancestor wore on that notable occasion.

THE STORY OF WALPOLE

Others in the episode were: Lafayette's companion, T. P. Chandler; G. W. Lafayette (son), Jack Tibbetts; Two Footmen; Ladies in Coach, Marion Mansur, Helen Tibbetts, Frances Leard, Frances Davis, Mildred Howard, Ruth Price; Men on Coach, Eugene Hartshorn, William Price, Charles Bean, Merrick Gray, Billy Jackson, Harold Strout; Driver, Walter Allen; Landlord, Bruce Shufelt; Negro, Forrest Swift; Waiter, Francis Gilmore; Boy Runner, Henry Plimpton, Jr.; Crowd, Dorothy Spear, Elizabeth Bullard, Evans Spear, Nanny Bullard, Grace Kennedy, Jessie Barrett, Alice Belling, Ada Barrett, Helen Tibbetts, Ruth Shufelt, Susie Hartshorn, Catherine Bullard, Judy Tibbetts, Tom Fagin, Ruth Hartshorn, Mary Hewins, Betty Mansur, Ruth Price, Alice Mansur, Florence Greene, Squire Munson.

Seventh Episode. The year 1840 was one which brought a bountiful harvest. Husking bees at which the young folks gathered were the order of the day. Farmers worried little about the cost of labor. A well stocked larder, a jug of sweet cider and a big barn floor solved many a labor problem.

The farmer and his wife are standing beside the corn rigs as the scene opens. A hay-cart, loaded with young people, is driven on. They jump out with joyous shouts and are soon busy husking corn. The first red ear is found and the customary ceremony is followed. The work is finished. The floor is cleared. A good, old Portland Fancy is danced and the party breaks up.

The farmerettes and farmers who participated were:

Cora E. Welsh, Grace Williams, Maria P. Morrison, Catharine E. Stone, Kathryn Langen, Alice Snyder, Julia Engel, Nellie Fallon, Esther Griffin, Marjery Gainley, Gertrude Fahrenholt, Chas. Kemp, Ralph Taylor, Frederick Quimby, E. T. Cobb, Geo. Fahrenholt, Willis H. Hoyt, Roy Argood, Roland Bullard, Ira Jonah and Harold White.

Eighth Episode. In 1865 the boys of '61 were welcomed home by the dames and lasses of the old-home town.

Clad in Union Blue the soldiers marched on the scene and were royally welcomed by their sweethearts and mothers who were awaiting them. Their return was celebrated by dancing an old-fashioned Virginia Reel to the sweet strains of "The Turkey in the Straw."

Prominent among the personnel in this episode were:

Dancers—Richard Glass, Henry Spear, Kenneth Bonney, King Paterson, Elman Smith, Albert Boyden, Franklin Miliken, Edward Manning, Barbara Morse, Ruth Hill, Alethea Hill, Olive Ferguson, Ruth Howard, Muriel Dole, Elizabeth Morse, Marjorie Elkerton.



RETURN OF THE BOYS OF '61 (1865). Eighth Episode



TORCHLIGHT PARADE—CLEVELAND-BLAINE CAMPAIGN (1890). Ninth Episode

APPENDIX

Onlookers—Grace Percy, Effie Ames, Ada Jonah, Freda Walker, Helen Walker, Doris Battles, Muriel Jonah, Shirley Battles, Esther Walker, Arlene Corey, Jennie MacLennan, T. P. Chandler, Thos. Gove, Chester Gove, Ira Jonah, Margaret MacLennan.

Ninth Episode. The war scars have healed. Decades before the radio appealed to the ear, the torchlight parade enthralled the eye. There were fire and color in an election then.

In this episode was shown a realistic picture of a night during the Cleveland-Blaine campaign. The stump speaker was there and the boisterous audience and the boys in their picturesque garb carrying the torchlights, but the great attraction of the act was the funny appearance of the female sympathizers with their balloon sleeves, wasp waists and bustles. The cast was the one used in the fifth episode with one or two additions.

Tenth Episode. The hamlet of 1724 has grown into a busy town. In the old days there were those who loved it enough to fight for it. Once again Walpole played her part in a war, the greatest of all wars since history began.

This episode was the most beautiful of all. It showed a group of Red Cross nurses at the close of the World War and the return of Walpole's soldiers. It was a fitting climax of the day's work.

The members of Thomas H. Crowley Post, American Legion, represented the returning soldiers and the following women and girls were the Red Cross nurses:

Daisy Boyden, Marion Harper, Ethel Page, Mildred Dolan, Mary Whitcomb, Alice Young, Mildred MacCarthy, Florence Brumitt, Rachel Lewis, Mildred Gay, Bessie Morris, Margery Andrews, Ella Hartshorn, Erline Everett, Lillian Allen, Helen Tibbetts, Rose Battles, Evelyn Bunker, Kathleen Bonney, Frances Davis, Mary Lewis, Abbie Barry, Margaret Fitzpatrick, Mary Coyne, Margaret Goodfellow, Eva Thomas, Bessie Thomas, Irene Hannaford, Margaret Farrell, Elizabeth Hilton, Annie Meyers, Mary Thomas, Frances Huff, Gertrude Giles, Helene Buker, Eleanor Goddard, Ida Caldwell, Ethel Caldwell, Jessie Bentley, Susie Hartshorn, Margaret Hartshorn, Alice Gray, Lucy Sumner, Hazel Pembleton, Sarah Chandler, Bessie Connell and Pearl Shirley.

THE STORY OF WALPOLE

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R. M. Stowell, Secretary	J. S. Leach
Miss Mary L. Delaney, Corresponding Sec'y	J. H. Smith
S. E. Bentley	J. B. Rooney

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M. J. Hawkins	B. D. Rogers

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James B. Lewis
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Walter V. Giles	LeRoy F. Spear
Edward Murphy	W. E. Yeaton
Alexander J. Pierce	William Jarvis

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