

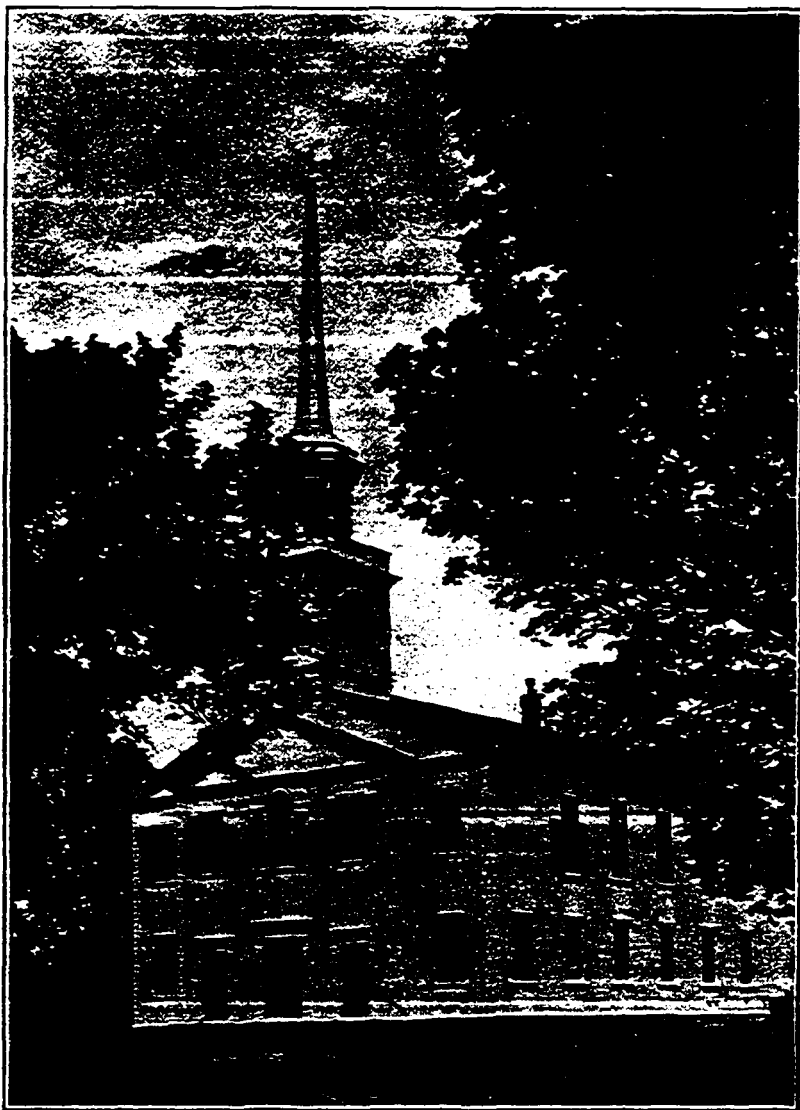
PROCEEDINGS  
OF THE  
250TH ANNIVERSARY  
OF OLD BRIDGEWATER  
AT  
WEST BRIDGEWATER, MASSACHUSETTS

June 13, 1906

---

BRIDGEWATER, MASS. :  
ARTHUR H. WILLIS, PRINTER  
1907





**FIRST CHURCH, IN WEST BRIDGEWATER.**  
Organized 1651.



# INTRODUCTION.

---

The inception of the plan for celebrating the two hundred and fiftieth anniversary of the incorporation of the town of Old Bridgewater was expressed in a resolution adopted by the Old Bridgewater Historical Society on the ninth of May, 1903.

In accordance with a request of the Trustees of this Society, at a meeting held at the Memorial Building, West Bridgewater, on the fourteenth of January, 1905, preliminary measures were taken for a suitable celebration of the anniversary by the appointment of a provisional Anniversary Committee consisting of the following members:—Hon. Benjamin W. Harris, chairman, Joshua E. Crane, Rev. Howard C. Dunham, Samuel P. Gates, George M. Hooper, Simeon C. Keith, Rev. E. B. Maglathlin, Hon. Isaac N. Nutter, and on the twenty-eighth of October, 1905, a committee of five gentlemen, namely:—Hon. James S. Allen, Joshua E. Crane, Henry Gurney, Fred A. Hunting and Rev. E. B. Maglathlin, was appointed by the Society to nominate an Executive Anniversary Committee and other committees and to report the same at a meeting of the Trustees of the Society.

At the annual meeting of the Old Bridgewater Historical Society held on the twelfth of January, 1906, the report of this committee was presented and adopted and the several committees were empowered to enlarge their membership. To these committees were added the Co-operative Committees of the towns of Bridgewater, East Bridgewater and West Bridgewater which were chosen by the several towns at the request of the Society, and subsequently the members of all committees were included in the list of the general Executive Committee of the celebration.

At the annual town meetings of Bridgewater, East Bridgewater and West Bridgewater, in response to a petition of members of the Society residing therein, the sum of one hundred dollars in each town was appropriated for the purposes of the anniversary to be expended by the Historical Society, and to this sum the city of Brockton was invited to contribute a co-operative appropriation to be expended in like manner.

In view of the desire for a general celebration in which all citizens should unite, with larger expenditure than had been primarily planned, the Old Bridgewater Historical Society at its regular meeting on the thirtieth of April, 1906, transferred its responsibilities to the General Executive Committee and efforts were accordingly made to obtain additional contributions to the treasury of the committee.

The town of West Bridgewater unanimously voted to appropriate an additional sum of \$300.00 towards defraying the expenses of the celebration, and to empower the Selectmen to draw orders on the town treasurer for such sums as the Executive Committee should deem necessary, not to exceed the sum of \$400.00, provided that the towns of Bridgewater and East Bridgewater and the City of Brockton each appropriate for that purpose a sum not less than \$400.00.

And it was further provided that if either of the said towns of Bridgewater, East Bridgewater and the City of Brockton appropriate for that purpose a sum less than \$400.00 or fail to make for that purpose any appropriation, that the selectmen shall be authorized to draw on the town treasurer for that purpose sums of money not exceeding the average amounts appropriated by the towns of Bridgewater, East Bridgewater and the City of Brockton.

The City of Brockton failed officially to grant any appropriation for the purposes of the celebration. The town of East Bridgewater at a special town meeting took unfavorable action in relation to an additional appropriation and the town of Bridgewater was accordingly not requested to take the matter into consideration.

Individual subscriptions were accepted to meet the requirements of the General Executive Committee and all arrange-

ments were made for the celebration of the Anniversary in accordance with the original purpose.

All citizens of the original territory of Old Bridgewater were invited to observe the day with patriotic display and decorations, the children of the public schools were invited to participate in the exercises and the co-operation of the committees accomplished the tasks committed to their care with gratifying success.

On the ninth of June, 1906, the following resolution was adopted by the Executive Committee :—

That the chair appoint a committee of three to nominate a committee of five to be chosen and designated a Publication Committee :

That said Publication Committee be authorized to call upon the Secretary of the Executive Committee for any or all documents belonging to said committee in his possession :

That said Publication Committee shall thereafter and as soon as possible prepare a record and historical sketch of the Celebration of the 250th Anniversary of Old Bridgewater, print and publish an edition of the same :

That the said Publication Committee be authorized to draw upon the Treasurer of the Executive Committee for such sums of money as he may have at his disposal for that purpose, provided that the books shall be the property of the Executive Committee to be circulated or distributed as the said Executive Committee by vote shall determine, with the amendment, that the surplus books together with the original papers and documents be deposited with the Old Bridgewater Historical Society as custodian.

Among the invited guests from whom were received letters of regret in acknowledgement of their invitation to be present, were :—Hon. Winthrop Murray Crane, United States Senator from Massachusetts ; Hon. William C. Lovering, member of Congress from Fourteenth District of Massachusetts ; Hon. William S. Greene, member of Congress from Thirteenth District of Massachusetts ; His Excellency Hon. Curtis Guild, Governor of Massachusetts ; Hon. Eben L. Draper, Lieut.-Governor ; Hon. William M. Olin, Secretary of State ; Hon.

Arthur B. Chapin, Treasurer and Receiver General ; Hon. John N. Cole, Speaker of the House of Representatives ; Hon. George H. Garfield, Senator Second Plymouth District ; Hon. Albert Davis, Treasurer of Plymouth County ; Mr. C. B. Tillinghast, State Librarian ; Hon. George A. Hibbard, Postmaster of Boston ; Hon. Charles K. Darling, United States Marshal ; Hon. Fisher Ames, Boston ; Hon. Arthur Lord, President of the Pilgrim Society ; Hon. William W. Crapo, President Old Dartmouth Historical Society ; Capt. George A. Gordon, New England Historic Genealogical Society ; Mr. Frank A. Bates, Secretary Orcutt Family Association ; Hon. John D. Long, Hingham ; Hon. William L. Douglas, Brockton ; Mr. Frank Davis Millet, New York ; Dr. Myles Standish, Boston ; Rev. John P. Forbes, Brooklyn ; Mr. Judson K. Deeming, Dubuque, Iowa ; Dr. Edmund Cone Brush, of the Ohio National Guard, Zanesville, Ohio ; General Oliver O. Howard, by letter of H. S. Howard, private secretary, Burlington, Vt. ; Rev. Thomas D. Howard, Springfield, Mass. ; Rev. George A. Jackson, Librarian General Theological Library ; Mr. Charles A. Elms, Scituate ; Mr. Edward H. Cutter, St. Paul, Minn. ; Hon. Charles G. Nash, Chelesa ; Mr. Frederick T. Stuart, Newton ; Mr. George W. Stetson, Esq., Middleboro ; Mr. George H. Southard, Brooklyn, N. Y.

Letters were received also from Mr. Henry W. Robinson, of Auburndale and Mr. Ezra Kingman, of East Bridgewater, who were active in the celebration of the Two Hundredth Anniversary in 1856.

It was with deep regret that Hon. Benjamin W. Harris who acted as toast master in 1856 was prevented by the infirmities of age from attending the exercises of the day.

An interesting feature of the occasion was the presence of Hon. James S. Allen, Mr. DeWitt C. Packard and Rev. James Reed all of whom participated in the exercises of 1856.

The following are the names of the several committees :—



EXECUTIVE COMMITTEE.

Hon. James S. Allen, Chairman.

Mr. Joshua E. Crane, Secretary.

Mr. Ellis Brett, Treasurer.

Mr. George J. Alcott  
 Mrs. Clara L. Atwood  
 Mr. William Bassett  
 Mrs. Helen G. Bonney  
 Mrs. R. C. Boomer  
 Mr. A. C. Boyden  
 Mr. Otis Cobb  
 Mr. F. Irving Cooper  
 Mr. Davis Copeland  
 Mr. Thomas W. Crocker  
 Mrs. George R. Drake  
 Mr. E. P. Dunbar  
 Rev. H. C. Dunham  
 Mrs. N. F. Dunphe  
 Mr. W. H. Edgerly  
 Mr. H. D. Forbes  
 Mr. F. E. Fuller  
 Mr. F. V. Garey  
 Mr. S. P. Gates  
 Mr. Farnham Gillespie  
 Dr. S. J. Gruver  
 Mrs. Lysander F. Gurney  
 Mr. R. O. Harris  
 Mrs. R. O. Harris  
 Mr. J. B. Hebbard  
 Mrs. Angie W. Holmes  
 Mr. George M. Hooper  
 Mr. Clinton L. Howard  
 Miss Edith F. Howard  
 Mr. Frank L. Howard  
 Mr. Fred A. Hunting  
 Mrs. George O. Jenkins  
 Mr. E. D. Josselyn  
 Mr. Eldon B. Keith

Mr. Edward E. Keith  
 Mr. Edward H. Keith  
 Mr. George E. Keith  
 Mr. Preston B. Keith  
 Mr. Simeon C. Keith  
 Mrs. Simeon C. Keith  
 Mr. Orvis F. Kinney  
 Hon. Nathan W. Littlefield  
 Mr. George F. Logue  
 Mr. E. H. Lothrop  
 Dr. C. E. Lovell  
 Rev. E. B. Maglathlin  
 Mr. Charles F. Mann  
 Hon. I. N. Nutter  
 Hon. W. H. Osborne  
 Mr. H. D. Packard  
 Mr. Moses A. Packard  
 Mrs. F. W. Parke  
 Rev. Albert F. Pierce  
 Mrs. Henry T. Pratt  
 Dr. L. W. Puffer  
 Mr. Walter Rapp  
 Mr. L. W. Richards  
 Mr. B. B. Russell  
 Miss Mary H. Rust  
 Mr. William A. Rust  
 Mrs. Saba K. Sprague  
 Rev. Charles E. Stowe  
 Mr. Frank E. Sweet  
 Miss Sarah E. Wilbar  
 Mr. Howard B. Wilbur  
 Mr. Charles C. Thayer  
 Mr. Arthur H. Willis

TOWN COMMITTEES. (ex officio)  
appointed by the towns.

## Bridgewater

E. D. Josselyn  
H. D. Packard  
William Bassett

## West Bridgewater

O. F. Kinney  
E. H. Lothrop  
G. F. Logue

## East Bridgewater

F. E. Fuller  
L. W. Richards

W. H. Osborne  
R. O. Harris

C. F. Mann

## FINANCE COMMITTEE.

Ellis Brett, Chairman.

F. I. Cooper  
Davis Copeland  
H. D. Forbes  
S. P. Gates  
Preston B. Keith  
George E. Keith

Edward H. Keith  
Hon. N. W. Littlefield  
E. H. Lothrop  
Hon. I. N. Nutter  
Moses A. Packard  
W. A. Rust

## PROGRAMME COMMITTEE.

Rev. E. B. Maglathlin, Chairman.

Mrs. Clara L. Atwood  
Prof. A. C. Boyden  
Mrs. Helen G. Bonney  
J. E. Crane  
Rev. H. C. Dunham  
Miss Edith F. Howard

Mrs. Angie W. Holmes  
Mrs. Simeon C. Keith  
Dr. L. W. Puffer  
Miss Mary H. Rust  
Rev. Charles E. Stowe

## COMMITTEE ON PRINTING.

Dr. L. W. Puffer, Chairman.

J. E. Crane  
F. E. Fuller

Rev. E. B. Maglathlin  
A. H. Willis

## COMMITTEE ON INVITATIONS.

Hon. B. W. Harris, Chairman.

Hon. J. Sidney Allen  
J. E. Crane  
Hon. R. O. Harris  
Fred A. Hunting

Edward E. Keith  
Rev. E. B. Maglathlin  
Dr. L. W. Puffer



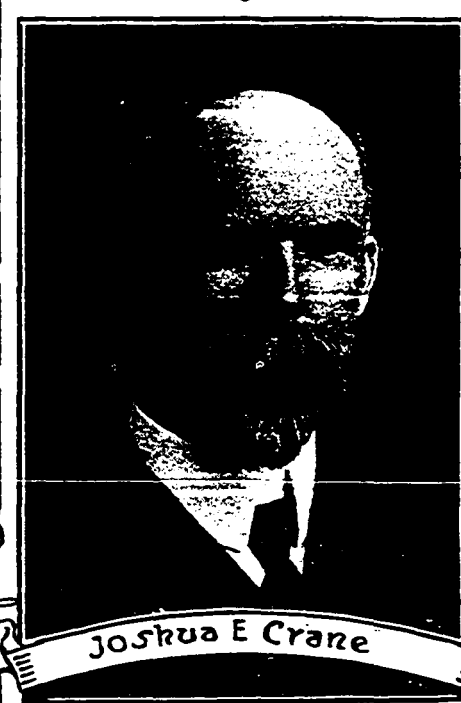
James Sidney Allen



James S. Allen Jr.



Edward Alden



Joshua E. Crane



DINNER COMMITTEE.

E. P. Dunbar, Chairman.

Geo. J. Alcott	Mrs. Clara L. Atwood
F. E. Fuller	Dr. S. J. Grover
E. H. Lothrop	Dr. C. E. Lovell
F. E. Sweet	

MUSIC COMMITTEE.

L. W. Richards, Chairman.

F. V. Garey	J. B. Hebbard
Frank L. Howard	

PROCESSION COMMITTEE.

Dr. A. F. Pierce, Chairman.

S. P. Gates	Eldon B. Keith
G. F. Logue	Hon. W. H. Osborne

RECEPTION COMMITTEE.

Hon. I. N. Nutter, East Bridgewater, Chairman.

Bridgewater	East Bridgewater
H. W. Bragdon	Royal T. Brett
S. P. Gates	F. E. Fuller
Wales Hayward	Arthur Harris
Edward A. Hewett	Fred A. Hunting
E. D. Josselyn	A. H. Latham
R. M. Keith	Prescott H. Pratt
Charles R. Perkins	Dr. A. A. Shirley
Dr. Calvin Pratt	
West Bridgewater	Brockton
George R. Drake	Ebenezer Alden
Curtis Eddy	Davis Copeland
Farnham Gillespie	Edward H. Keith
F. L. Howard	Eldon B. Keith
J. C. Howard	Frank E. Packard
O. F. Kinney	Charles Penny
G. F. Logue	I. N. Reynolds
Howard B. Wilbur	B. B. Russell

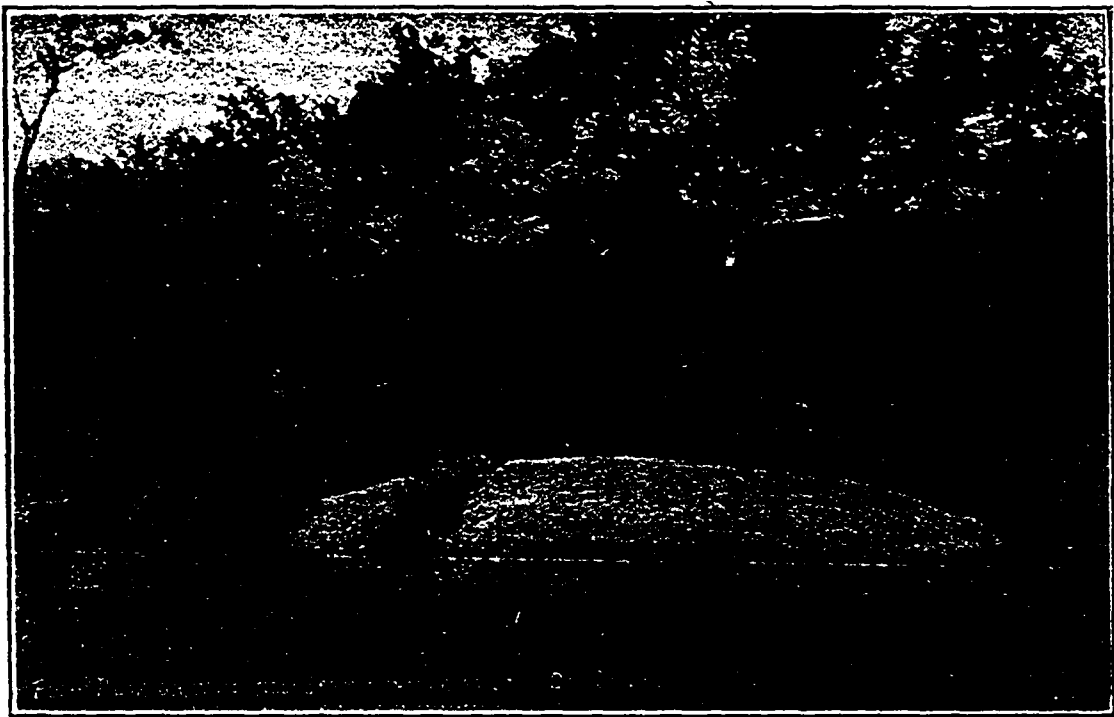
HISTORIC SPOTS.

F. I. Cooper, Chairman.

J. E. Crane	Rev. E. B. Maglathlin
-------------	-----------------------

REV. E. B. MAGLATHLIN, West Bridgewater, *Chairman*  
J. S. ALLEN, JR., Brockton  
HON. ZIBA C. KEITH, Campello  
HON. W. H. OSBORNE, East Bridgewater  
REV. C. E. STOWE, Bridgewater

*Publication Committee*



**PROGRAMME**  
OF THE  
Two Hundred and Fiftieth  
Anniversary  
OF THE  
SETTLEMENT OF THE TOWN  
OF  
OLD BRIDGEWATER, MASS.



HELD AT  
WEST BRIDGEWATER,  
June 13, 1906.





<i>Bridgewater</i>	<i>incorporated</i>	<i>June 3, 1656.</i>	<i>O. S.</i>
<i>South Parish</i>	"	<i>June 1, 1716.</i>	<i>O. S.</i>
<i>East Parish</i>	"	<i>Dec. 14, 1723.</i>	<i>O. S.</i>
<i>North Parish</i>	"	<i>Jan. 3, 1738.</i>	<i>O. S.</i>
<i>Titicut (including part of Middleboro)</i>		<i>Feb. 4, 1743.</i>	<i>O. S.</i>
<i>North Bridgewater</i>	<i>incorporated</i>	<i>June 15, 1821.</i>	
<i>(Became Brockton Mar. 28, 1874.)</i>			
<i>West Bridgewater</i>	<i>incorporated</i>	<i>Feb. 16, 1822.</i>	
<i>East Bridgewater</i>	"	<i>June 14, 1823.</i>	
<i>City of Brockton</i>	"	<i>May 23, 1881.</i>	
<i>The present town of Bridgewater was the old South Parish.</i>			



Memorial Building of the Old Bridgewater Historical Society Dedicated in 1901.

# PROGRAMME.

---

9 A. M. Meeting of Citizens at the Soldiers' Monument,  
West Bridgewater.

*Site of the Second Meeting House of the Original Center.*

Music.

The Martland Band of Brockton.

Singing by the pupils of the Grammar and High Schools of  
Brockton, Bridgewater, East Bridgewater and West  
Bridgewater.

Introduction of Speakers and Special Announcements by Rev. Edward B.  
Maglathlin, Chairman of Programme Committee.

Address of Welcome, Mr. DeWitt Clinton Packard, City  
Clerk of Brockton.

Original Hymn by Mrs. Helen G. Bonney of Whitman.

*Tune "Auld Lang Syne."*

Two hundred fifty years ago	We call to mind each honored name
Our fathers settled here !	That gave the town its worth !
Made Bridgewater a sacred name,	Thank God that to such ancestors,
To her descendants dear.	We owe our favored birth.
Back to the far ancestral days	Their names are linked with noble deeds
Our mem'ry fondly turns ;	They sanctified the past ;
With love of kin, our ancient sires,	A glorious heritage is ours
Each heart with ardor burns.	As long as time shall last.

From North and South, from East and West,

We gather here today ;

With reverent and loyal hearts

Our grateful tribute pay,

The scattered children come to tread

The fields their fathers trod,

To view once more historic spots,

To praise their father's God.

Song, "Now is the Month of Maying," Morley. Bridgewater  
High School, John B. Hebbard, Director,

Song, "O, Who Will O'er the Down!" DePearsall. Glee  
Club of the Brockton High School.

*AMERICA.*

1  
My Country, 'tis of thee,  
Sweet land of liberty,  
Of thee I sing;  
Land where my fathers died;  
Land of the Pilgrim's pride  
From ev'ry mountain side,  
Let freedom ring.

3  
Let music swell the breeze  
And ring among the trees  
Sweet freedom's song;  
Let mortal tongues awake,  
Let all that breathe partake,  
Let rocks their silence break,  
The sound prolong.

2  
My native country! thee,  
Land of the noble free,  
Thy name I love;  
I love thy rocks and rills,  
Thy woods and templed hills,  
My heart with rapture thrills  
Like that above.

4  
Our fathers' God! to thee,  
Author of liberty!  
To thee we sing;  
Long may our land be bright  
With freedom's holy light -  
Protect us by thy might,  
Great God, our King!

Forming of the procession under the direction of the Chief  
Marshal of the day, Ira L. Kingman, City Marshal of  
Brockton.

The line of march includes Central Square, River, Arch and Bryant Streets to  
the old home of William Cullen Bryant, to John Cary monument, thence  
through South and River Streets, to the house of the first minister, Rev.  
James Keith; thence countermarching through River to Howard Street,  
to the site of the first meeting house and burying place, the Memorial  
Building of the Old Bridgewater Historical Society, to Center and Main  
to the Pavilion on Drury field.

Address at the Cary Monument, erected in memory of John  
Cary, the first town officer of Old Bridgewater, by Rev.  
Seth C. Cary, Dorchester.

Address in memory of Minister Keith, by Rev. Sidney Keith  
Bond Perkins.

Address at the Memorial Building, by Joshua E. Crane,  
Bridgewater.

10 A. M. Music, Martland Band of Brockton.  
Call to order.

Address, introducing Hon. Robert Orr Harris, President of the Day.

Hon. James Sidney Allen of Brockton, Chairman of the Executive Committee.

Devotional Service.

Invocation and the reading of the Scriptures, Rev. Edward B. Maglathlin, Minister of the first church of Old Bridgewater, (West Parish.)

Prayer, Rev. C. A. Henderson, Minister of the second church of Old Bridgewater (South Parish.)

President's address, Hon. Robert Orr Harris, of East Bridgewater.

Music by the Band.

Original Hymn, by Miss Mary Hall Leonard, formerly of Bridgewater.

*Tune, Bridgewater.*

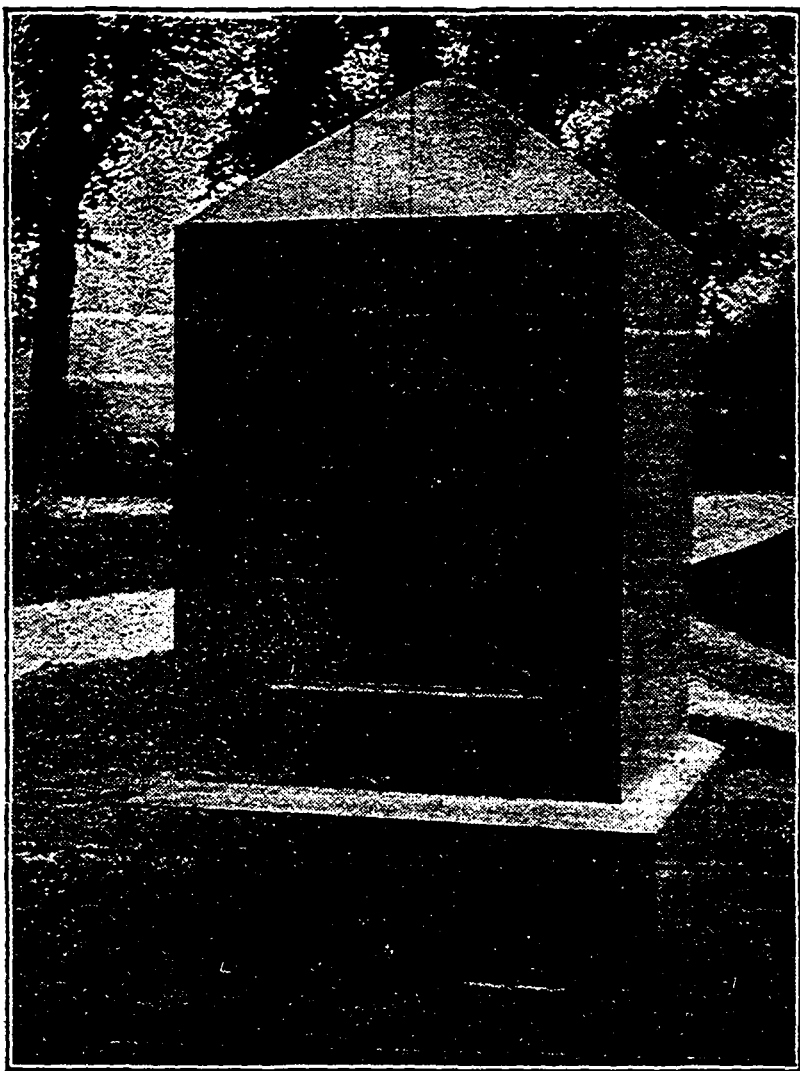
From busy mart and scattered homes,	From fretting cares of strenuous life
Children of old New England sires	To memory's scenes we turn our thought
We gather here with loyal hearts	And ponder what the generous Past
To build anew their altar fires.	Of gentle ministries hath wrought;
Upon this spot where first they dwelt,	While mingling notes the breezes bring
Our songs of gratitude to raise	Of hope and warning, faith and cheer,
And let our reverent souls be filled	And echoes manifold of those
With new resolve for future days	Who lived and loved and labored here.

These fleeting hours we dedicate  
 To memories of an earlier age  
 And may their influence stir our hearts  
 To guard our sacred heritage,  
 And tell the children what it means  
 And bid them still with courage stand  
 To face with wisdom problems new  
 And safe preserve our native land.

Address, Hon. Nathan Whitman Littlefield, of Providence, R. I., formerly of East Bridgewater.

Music, song, "Yachting Glee," Culbertson. Glee Club of the Brockton High School, F. V. Garey, Director.

Music by the band.



Cary Monument. Erected in memory  
of John Cary, the first town offi-  
cer of Bridgewater.

Introduction of Hon. Benjamin W. Harris, President Emeritus of the Old Bridgewater Historical Society, the Toastmaster of the Celebration of 1856, and of Rev. James Reed, of Boston, the Poet of the Celebration of 1856.

Carol of the 15th Century, "Lo! How a Rose 'ere Blooming," Praetorius, by Bridgewater High School.

Address, Dr. Loring W. Puffer, of Brockton, President of the Old Bridgewater Historical Society.

Reading of announcements.

Original hymn, "The Pilgrim Spirit," written by Rev. Charles Edward Stowe, Minister of Central Square Congregational Church, Bridgewater.

*Tune, Duke Street.*

1	6
One Life pervades all Nature's frame, In planets, men, and flowers the same. The minds that think, and stars that shine Reveal an innate Power divine.	No lust for power, no greed for gold Could lure to shame those settlers old. The virtues that to them belong Rebuke each age of selfish' wrong.
2	7
Though heedless men in slumber lie, Or hurl defiance 'gainst the sky, His throne is from eternity; He ruleth by a firm decree.	They built on Truth's foundation strong Where right is right, and wrong is [wrong. So freedom, laws, and peace abound Wherever Pilgrim-seed is found.
3	8
Almighty God! from age to age Thy finger turns each opening page, Embraced in Thine eternal plan, We trace the slow advance of man.	And still from age to age endure The fruits of faith and love so pure. Like drops of iron in the blood, They onward flow a precious flood.
4	9
Our Fathers saw Thy beck'ning hand, That bade them to this goodly land, Nor men, nor beasts, nor raging sea, Could daunt those hearts that trusted	And everywhere New England's name Is fragrant with the Pilgrim's fame. A mighty power to guard and save Still issues from each honored grave.
	[Thee.
5	10
They trusted Thee without a fear, Or creep of flesh at danger near, The iron of their rigid creeds They hammered out in noble deeds.	So hushed be all our boasting then, Till we can show more glorious men; Among the sons of mortal man, Who nobler than the Puritan?

Benediction, Rev. Bertram D. Boivin, Minister of the third church of Old Bridgewater (East Parish.)

1 P. M. Invocation, Rev. Alan Hudson, Minister of the fourth church of Old Bridgewater, (North Parish, now Brockton.)

## DINNER.

Offering of thanks, Rev. James J. Farrelly, Minister of the Church of St. Thomas Aquinas, Bridgewater.

Music.

Reading of letters of invited guests by the Secretary of the Executive Committee.

Remarks by the President of the Day, introducing the Toastmaster of the Day Hon. William H. Osborne, East Bridgewater.

## SENTIMENTS.

Our Country.

Our Commonwealth, His Excellency the Governor, Hon. Curtis Guild.

Music.

The two hundred and fiftieth anniversary of the incorporation of Old Bridgewater, Mr. Joshua E. Crane, Bridgewater, Mrs. Lysander F. Gurney, Brockton.

Original hymn, "Old Bridgewater," written by the late Edward Alden—a beloved and revered organizer of the Old Bridgewater Historical Society and publisher of the latest edition of Mitchell's History of Bridgewater.

*Tune, Christmas.*

1  
The Pilgrim band, who hither came  
In the years long, long ago,  
Came not for glory, nor for fame  
As all the world should know.

2  
Their purpose was to find a place  
(And may their tribe increase,)  
Where they and all their worthy race  
Might live and die in peace.

3  
Methinks not all now living here,  
As yet quite understand  
How hard the life, how very drear  
At first was this fair land.

4  
If one will try to estimate  
The work that there was done  
He surely will appreciate  
What here was then begun.

5  
'Twere well to set apart a day  
And gather 'round the spot;  
And songs of praise and honor pay  
That here was cast their lot.



The Clergy, Rev. Howard Cary Dunham, West Bridgewater; Rev. Julian S. Wadsworth, Brockton; Rev. George B. Titus, Brockton.

Education, Mr. Albert G. Boyden, Principal State Normal School, Bridgewater; Barrett B. Russell, Superintendent of the Schools of Brockton.

Music.

Medicine, Dr. Ebenezer Alden Dyer, Whitman.

The Law, Hon. Warren A. Reed, Brockton, James S. Allen Jr., Brockton.

Music.

Our Business Men, Hon. James J. Dowd, City Solicitor of Brockton.

Our Adopted Citizens and their children, Professor F. H. Kirmayer, Bridgewater; Mr. John S. Kent, Brockton.

Duxbury, the Mother Town of Bridgewater, Laurence Bradford, Duxbury; Hon. Clarence A. Chandler, East Bridgewater, Representative of the 8th Plymouth District.

The Purchasers of Old Bridgewater, Rev. Melvin S. Nash, Hanover.

Massasoit and the Indians, Rev. Charles Edward Stowe, Bridgewater.

The County of Plymouth, Hon. Walter H. Faunce, Kingston.

The County of Bristol, Hon. William E. Fuller, Taunton.

Our Only City, His Honor the Mayor, Frederick O. Bradford Brockton; Rev. Albert F. Pierce, Brockton.

Our Neighbors, Hon. Thomas Weston, of Newton, formerly of Middleboro; Rev. Charles E. Beals, of Cambridge, formerly of Stoughton.

The Deborah Sampson Chapter Daughters of the American Revolution, Mrs. George O. Jenkins, Regent, Whitman.



Home of the Rev. James Keith, the first minister  
of Bridgewater, 1662-1719.

The Ousamequin Club of Bridgewater, Mrs. George M. Webber President; East Bridgewater.

The Old Colony Chapter of the Sons of the American Revolution. Pres. Hon. Isaac N. Nutter, East Bridgewater; Past Pres. Rev. L. B. Hatch, Whitman.

Our brethren of Ancient Bridgewater, and of Somersetshire, England.

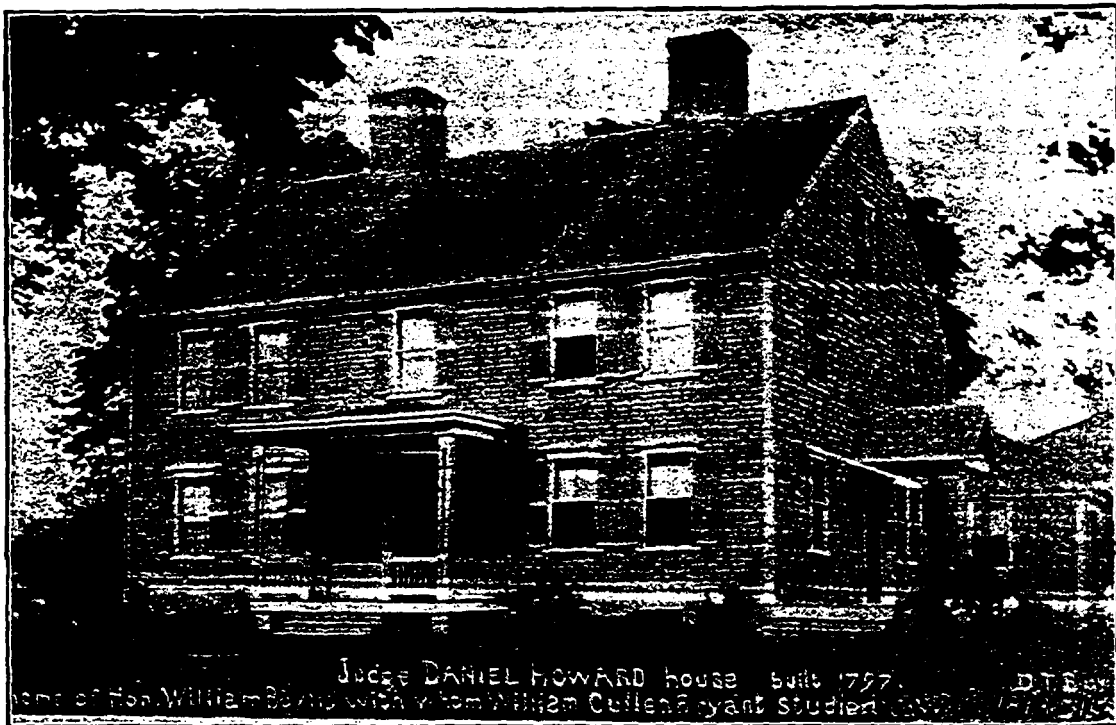
Music by the band.

Doxology.

Benediction, Rev. Francis B. White, Minister of St. Paul's Episcopal Church, Brockton.



*“Let the work of our fathers stand.”*



Judge DANIEL HOWARD house built 1757. D.T.E. 1917  
home of Hon. William Board with whom William Cullen Bryant studied law 1797-1802

# ADDRESSES.

---

## Address of Welcome.

**Mr. DeWitt Clinton Packard, City Clerk of Brockton.**

---

Fellow citizens, and sons and daughters of Old Bridgewater, and it matters not this morning whether you are her sons and daughters by birth or by adoption; she greets, she welcomes you all.

She opens to us today the precious pages of her history and points with just pride to the venerated names of her founders—brave, noble, self-sacrificing men and women, with the stern virtues of their time, who came to this spot 250 years ago, with strong, liberty-loving and God-fearing hearts, and planted the rose of civilization in the wilderness.

Their sublime faith, the unflinching devotion to duty, glorify their humble lives and make forever memorable and sacred to us the scene of their dangers, their struggles and their triumphs.

It is well for us that we have come today with reverent pilgrim feet, to tread a soil so consecrated, and with thankful hearts to realize our rich inheritance in their brave example, a heritage more precious than titles, or wealth, or worldly power; and may the observances of this day quicken in us our love of liberty, of truth and of civic virtue, and may the memories of this occasion long remain with our youth, whom we greet here this morning, to lead them and their posterity, when we shall have passed away, to come like us, to this cradle of the Bridgewater and bring to this spot, with willing and pious hands, the tribute of their devotion to the memory of the old town.

## Address at Cary Monument.

Rev. Seth C. Cary of Dorchester.

---

It is not only an honor but a privilege to stand here at this monument, erected to John Cary, the first official of this ancient town, and speak a word for his descendants. It is an auspicious day—the 250th anniversary of the incorporation of Old Bridge-water, now grown to three towns and a busy, bustling city.

It was hereabouts that John Cary lived and loved and labored. It was here that he exercised the office of the clerk of the corporation of the Duxbury New Plantation, and also performed the duties of constable, which was at that time “second only to that of governor.” He was “the only officer in the town whose duty it was to execute the laws, and his power was almost absolute. He could arrest on suspicion, without precept, a power scarcely allowed at the present day to the chief magistrate of a nation.” It was here that he planned for home and church and state. It was here he lived and died; and his descendants have erected a humble monument, to mark in a general way, and perpetuate a memorial of the virtues of a man, an officer and a citizen.

Now, the spirit that led these men to do these things was not bounded by the thought that it was simply a town they were founding, but rather it was to them a missionary work. It was first the family; then the church; then the school; and then the State.

It is an old saying that New England has gained her wealth by building schoolhouses; and in this presence I humbly beg leave to enlarge that thought a little and say: New England has gained her wealth by building schoolhouses and erecting monuments. But we need a few more. Will you allow me to mention two:

1.—The old Keith house. This house should either be bought or at least suitably marked. Rev. James Keith of Aberdeen, Scotland, preached here for 56 years. The old house is still here and should become a Mecca to all Pilgrims.

2.—The centre of this old town should be marked. It was

the old "wear at Satucket" from which the limits of the town were to be established. They were "seven miles due east ; seven miles due west ; seven miles due north ; seven miles due south." That was old Bridgewater. Mark these by all means. Then give us a map of it, and you will have rendered a good service.

---

## Address in Memory of Minister Keith.

Rev. Sidney Keith Bond Perkins of Raynham.

---

To the children of the Bridgewaters and Brockton :

I hope this will be a happy day for you and one that you will long remember. I am given four minutes to address you in and what shall I say in that time ?

For a purpose I wish to refer to some things that may be you have thought of before. Mr. Daniel Chester French designed and carved from marble a statue to represent America. It consisted of a noble woman. Behind her is standing an Indian ; at her side is an artisan, one skilled in the management of machinery ; on the other side is an eagle—an American eagle, of course.

Now how well this represents the people of the Bridgewaters. The first settlers of Bridgewater were honest, upright men, so that when they came to settle here they bought the land for their ownership of the Indians at a fair price ; and their descendants have had the name of being honest, upright men and well educated. The Bridgewaters among all the towns in the State have had an honorable reputation. They have furnished governors, congressmen and men to fill other high stations, and soldiers at their country's calls. They have manifested ingenuity in iron works and in the perfection of the shoe. So in other branches of industry. They have been a moral people ; in every section they have maintained the public worship of God.

Now, children, you wish to be able to take the places of those who are the good citizens of the towns in which you live. The good men and the good women will pass away, and will their places be well filled? That depends on the course you pursue.

Let me mark it out for you in brief, what is the right course. At home you will be obedient to your parents and kind to each other and truthful. At school you will be industrious and try to learn your lessons. Some will give better recitations than others, but let everyone persevere and each will come out right. In your games be fair.

And now as to your habits. Let all intoxicating drinks alone and the deadly cigarette. I knew of a boy, once a fine scholar, who lost his mind and became an idiot through the use of cigarettes.

And now, finally, read the Bible. Its precepts are true, and the lives of the Christ and of the good men recorded are most worthy of study and imitation.

So will you have happy lives and be prepared to take the places of the fathers and mothers in your turn.

---

## Address, Introducing Hon. Robert Orr Harris, President of the Day.

Hon. James Sidney Allen of Brockton, Chairman of  
Executive Committee.

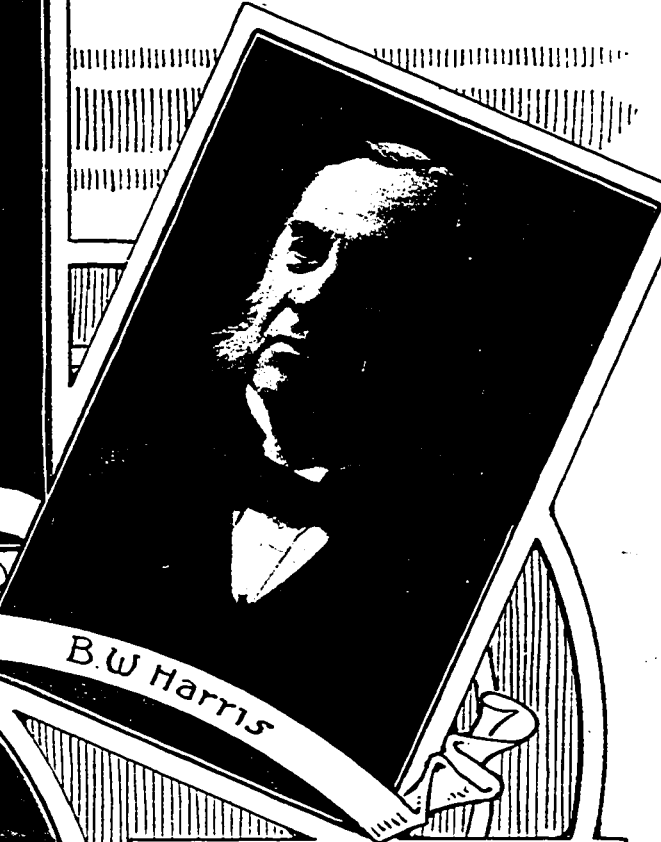
---

Fellow citizens, this assembly has gathered to celebrate the 250th anniversary of the incorporation of Ancient Bridgewater as a township in 1656. It was divided afterwards into separate municipalities: North Bridgewater, 1821; West Bridgewater, 1822; East Bridgewater, 1823, leaving the South to retain the old name. Fifty years ago the people of these towns comprising the greater part of the territory of the original town-





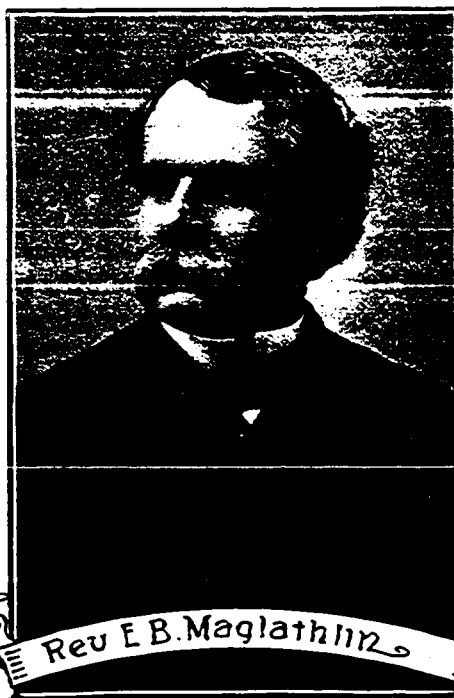
Robert O. Harris



B.W. Harris



Ellis Brett



Rev E.B. Maglathlin



ship, assembled where we are today, in the vicinity of the first settlement, in celebration of the second centennial.

It was a large and enthusiastic gathering promoted by volunteer committees of twelve men from each town. The expenses were met by equal town appropriations voted in legal town meetings. A book was published by that committee recording their work and a verbatim report of the proceedings of the celebration, including many local statistics. The committee printed therein an address to those who may celebrate the third centennial.

Inasmuch as when that time arrives in 1956 every person now living who remembers the former celebration will have passed away, and there are many now present who remember or witnessed that occasion, a strong desire has been expressed to observe this year the quarter millennial, to view some of the ancient landmarks and historic spots associated with the homes of the proprietors of this Duxbury plantation of Bridgewater, so that not only the printed page, but the living voice may perpetuate from one era to another the memories of the past.

Accordingly the Old Bridgewater Historical Society, which was organized in 1895, seeing no movement in this direction, took the initiative and began preparations for the events of this day.

It soon became apparent that a broader basis of action was wise and necessary. Appeals were made to the public, to the towns and city authorities for co-operation and financial aid. The towns voted \$100 each and authorized their selectmen to represent them. Many citizens came forward to join in the preparations, also several ladies, officers and members of Daughters of the American Revolution.

The result has been the formation of a large Executive Committee, not less than seventy members, combining the original committee of the Historical Society, the selectmen, the citizens and ladies of Daughters of the American Revolution, many of whom have met often and worked constantly during recent months in making plans and perfecting arrangements for the occasion.

Ladies and gentlemen, I congratulate you upon the bright

prospects before us on this auspicious morning. And now the high honor devolves on me as chairman of the Executive Committee of Arrangements of introducing as president of the day who will direct the coming exercises, His Honor, Judge Robert Orr Harris of East Bridgewater.



## Address.

**Hon. Robert Orr Harris of East Bridgewater, President  
of the Day.**

---

Mr. Chairman and Members of the Old Bridgewater Historical Society, Citizens of Old Bridgewater: You and your friends from surrounding towns, Middleboro, Abington, Whitman, Stoughton, Easton, some parts of which were once included in the territory of Old Bridgewater, are gathered here today, moved by a common sentiment and bound by a common interest. In celebrating our anniversary we are commemorating things that appeal to all New England hearts. The towns of this county are sisters, and have the family traditions. We celebrate because 250 years ago today this entry was made upon the records of the court at Plymouth: "Ordered, that henceforth Duxburrow New Plantation bee allowed to be a townshipe of yt selfe, destinct from Duxburrow, and to be called by the name of Bridgewater, provided that all publick rates bee borne by them with Duxburrow upon equal proportions."

We are met to celebrate this anniversary of that day; to utter words of praise, for and thanks to the forefathers who had that entry made. It is not for me to enter upon a detailed historical account of them, their struggles, failures and achievements. That will be for others to do. When the loving sons and daughters met fifty years ago today, it was the first Bridgewater birthday party. They had much to talk about, much to take pride in and rejoice over. They gave thanks to the ancestors for their courage, sturdiness and wisdom, but no person whose praises were sung was present to hear the song.

Today we have with us many who were present on that day and who can, for us, link the present with the past.

Their added fifty years of life have been years filled with marvels. No other fifty years of which known record exists have shown such progress in almost every department of life. In every department of endeavor that has for its object the

bettering of material and physical conditions, science has demonstrated that everything obeys some law, which is constant, immutable, to be always relied upon. The scientific man now seeks only to know the law, that he may thereafter follow it. No miracles are looked for, but only knowledge of that long ago established and ordained, to await the finding of the patient searcher.

I have said that our progress had been great in almost all departments of life, and I said "almost" advisedly. That we have progressed in everything that pertains to material comfort is beyond question. That we have advanced in knowledge cannot be doubted for a moment. As our comfort and our knowledge have increased our opportunities for advancement in mental and moral power have increased also. Meeting as we do, to give honor and praise, both to the founders, who have passed to their reward, and those of the later generations, still with us, but whose sun is sinking into the west, is it not well to ask, "What do we really honor in them, and if the forefathers were here today what would they find praiseworthy in us?" What was honorable in the father in the sight of men, must be honorable in the son, and if the son will follow that which causes him to honor his father, he may be sure of honor in his turn. Why, then, do we celebrate this day? Why do we invoke the Divine blessing upon this assembly? Certainly not because fifty-four men decided to live in this particular spot of earth. Certainly not because we, their successors, have become to be quite comfortable here. It cannot be that we are met to congratulate each other on our own achievements. Ah, no! The reason is deeper, broader and more permanent, and has really little to do with merely material things.

The character of the men, the ideas and principles that they stood for and maintained are what we honor. The question that we must ask ourselves is whether we can come to the ancestral home and say that that portion of our heritage is intact and bright.

These forefathers of ours were sturdy citizens of an older country, in which for a thousand years men had wrought and struggled to establish a civilized government, a system of laws,

and a rational religion. All the nations of the earth had contributed men and ideas to the making of the English people. A satisfactory and generally just system of laws for governing the ordinary daily affairs of the people had been worked out. I say worked out, because I mean that it was the result of trial and contest and of experiment to find the law which should be adopted and obeyed. Hard fighters had the English people been, not afraid of contest, if there was no other way to establish the right. Religious intolerance drove them here, but when they came they brought a knowledge of government with them, and deep religious convictions, strengthened by years of adversity and trial. Stern and hard we sometimes call them. Harsh and narrow we call their religious views. Although such statements open a subject for debate, at this time we may agree that both are true. The important thing is, not what their views or faith were, but that they honestly had them, and lived to and by them. Their system of laws we have adopted and continued, and their basic ideas of government are ours. They adapted them here to new conditions, and we do the same from time to time. Their civic character showed itself in their civic laws, and we find in them the spirit of justice. The supreme test of religious conviction is the sacrifice one will make for it. Here we can find reason for honor. Strangers, in a strange land, with every material discomfort and disadvantage before them to be overcome, and every inducement to pursue physical good only, they had the wisdom to see that education and religion must be their foundation stones. The church and the schoolhouse were almost their first care. The very first, after the protection of their lives. Great sacrifices were made to build and maintain both. In the building and maintenance was their character and strong religious faith also built and maintained, almost as much as in their subsequent use. As greed and avarice grow with the pursuit of wealth for wealth's sake, so do the intellectual and moral virtues grow by constant cultivation.

The vital element was the high aim and purpose and the steady courage with which they sought to live up to their standard. Their church and their school were often heavy

financial burdens, but they carried them with pride. They made no appeals to others to give them these things. They were their own, the product of their thought, their faith and toil.

To my mind, the New England school and church, so established and fostered, small and insignificant in size and architecture as they were, compared with the great temples of old religions, whose ruins are still to be seen and wondered at, were still greater monuments to a people's worth than those labored structures. They had found the law; they strove to obey it.

This, then, is our heritage, and it is this that we honor. To you, still with us, who received the traditions, institutions and character of the fathers and have preserved them for us, we also give the meed of thanks.

To those who, though not of our immediate family lives, joined with our fathers and forefathers, wholeheartedly and sincerely, in their work, is also due their share of the thanks and honor.

What are we to take away from this meeting? Are we to go away like the prodigal heir, who, having come into his fortune, pays perfunctory respect to his deceased ancestor and turns away to his pleasures and enjoyment of his wealth? Shall we not rather recognize our privileges and duties and return to our daily occupations with a renewed determination to hold that which we have which is good, and in our day and time to advance and improve?

Difficulties and dangers lie ahead of and around us. Today we are riding on the crest of a wave of material and financial prosperity almost appalling by its size and swift flight. Industries of all kinds have developed to proportions so vast that the ordinary mind cannot grasp them. Fortunes such as the world has never seen have been and are accumulating. Private expenditures of more than princely prodigality are seen on every side. Men speak of millions where our forefathers spoke of pounds and shillings.

All this is well. I have no hatred for or envy of wealth. All generations have sought it; future generations all will.



The manner and purpose of the search makes all the difference. Here, it seems to me, we may well stop and ponder over the question whether we are much, if any, in advance of our forebears; whether with all our wonderful, glorious advances in all other departments we have at all improved upon the standards of moral excellence and civic virtue. They brought here knowledge of a system of organized government, and skillfully adapted that system to meet the new conditions. They retained all that was best in the laws regulating all the ordinary affairs of men, rejecting everything that looked towards sovereignty, hereditary and class privilege, and substituting therefor government by the people, and choice of rulers. Through all the changes of and additions to the laws made by them runs the idea of the common weal. They had a new country to work in. So have we. They were a people who had to abandon their old homes and start anew in order to have opportunity to develop a country in which justice to all should be the rule, and which should have as its foundation morality and education. The country that they and their kinsmen in other places established has grown to a proud position among the nations of the earth and is extending its power for good or evil. Controlling, not only within but outside our borders; compelled, if not seeking, to extend our system of government; holding it up to the world as a system to admire and to follow, we of this day and generation are in a new and strange country. We, too, have an organized government which has to meet and sustain the shock and strain of adaptation to new circumstances and conditions. We approve of and have followed the ideas of the fathers in the management of our own affairs.

In these times we are a bit dazzled and dizzy by the electric lights and the chinking of the gold of a never-sleeping, hustling, driving and noisy prosperity. From a cautiously progressive and prudent people we have changed to one a bit given to over-confidence, a little blatant, and tremendously active in all material lines. Peoples, like individuals, under such conditions, are apt to overlook those things which are of the heart and conscience. With great wealth is apt to come the secret entrance of privilege and selfishness and the exit of due regard

for others. In our new world shall we say, "We will make all new," or shall we say, "As we give honor to the fathers for their virtues which we recognize as enduring qualities, so in our day and time will we follow the old law of justice, of mercy, of kindness and of courage in adversity?"

That the latter will be our final choice I have no doubt. Traits of manliness, honesty and self-control, bred into a people by centuries of trial, are not lost speedily. The loss can only come by the process of decay, as the qualities only came by growth. Growth can be fostered, decay can be prevented, but righteous effort is required in either case.

In closing let me say a word to those who have come to us in later years. You know what we are honoring today. We are not claiming that our ancestors had all the virtue in the world, nor that we, their descendants, have received it from them. We only claim that they had honorable qualities, demonstrated and proved in midst of difficulties. We claim that those same qualities in any men, in any time, will leave enduring impress. The new-comer of today is presently the old resident, and soon the ancestor. Future generations judge him at his real worth. It can do no man harm to think as to what he would like his descendants to think of him. Inscribe your names today upon the rolls now open, of those to whom the future is to give thanks and for whom anniversaries will be held. Consider that we are not bringing flattery to wealth and power, but giving honor to good men, who knew the right and, knowing, dared maintain. The workman's coat has no terrors for us. We ask you not to come with parchments of nobility. We only ask consciences, sound sense, honest hearts and willing hands. With these you shall write your own patents of nobility, to be faithfully registered and preserved. The fathers found the laws. They lived by them, but under difficulties. We, in our day and time, know the laws, and our opportunities are greater. If, later, it can be said of us that we not only made life easier and more comfortable, but also extended the light and blessings of liberty to others, now struggling, we shall have honor, and the fathers still more. Should we fail in this and yield to the beguilement of wealth and avarice, losing sight of the old ideas,

great will be our shame.

In different form, but with equal force, the temptation of the fathers is before us, to pursue only immediate, material good.

The need for the exercise of the old virtues is as great now as it was then. Dangers threaten, but they call not for armies or navies for their overcoming. Study good citizenship, which dares to stand and fight for the right, and will keep us where no foe without can harm us or make us afraid. Honesty, courage and fair-dealing. These make the law. We have not improved upon them. We may extend their application. As under them we have prospered in the past, is it not a sign unto us that under them we shall continue to, and without them shall utterly fail?



## Address.

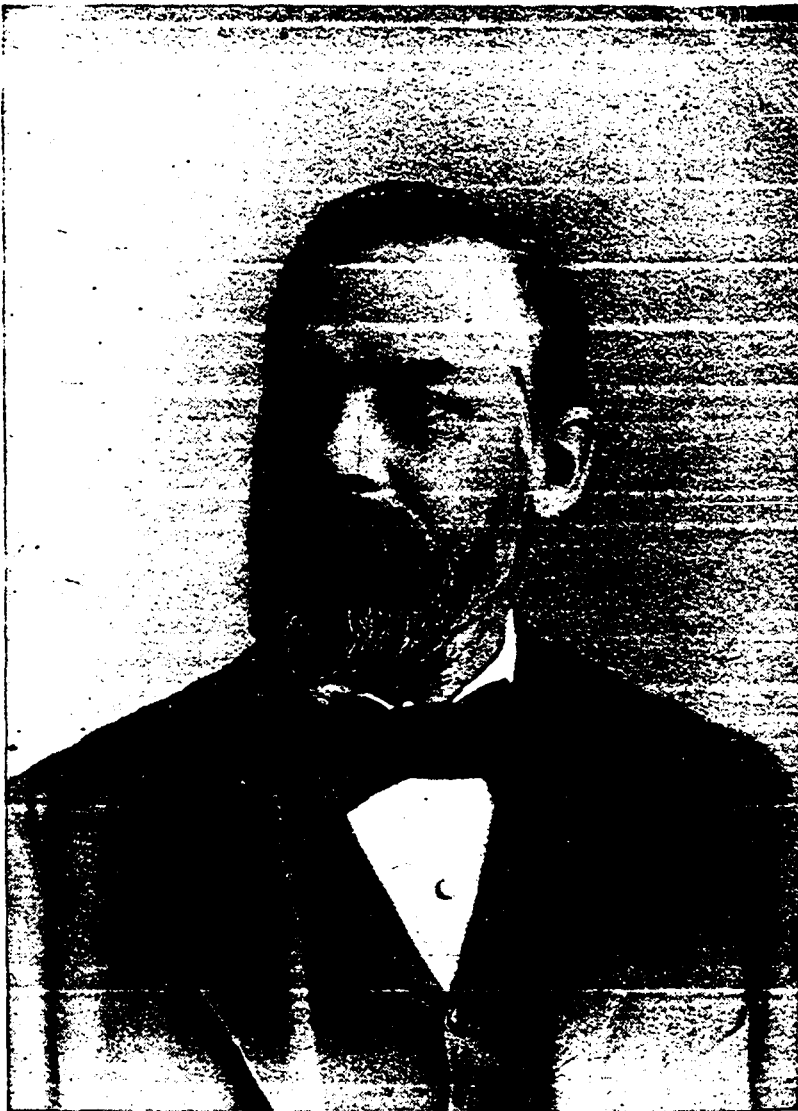
Hon. Nathan Whitman Littlefield, Providence, 'Rhode  
Island, Orator of the Day.

---

In these fair fields, hard by the places where the first inhabitants of Bridgewater reared their humble dwellings and house of worship, we have met to celebrate the quarter-millennial anniversary of the incorporation of the town. It is an occasion of unmingled joy and of gratitude to the God of our fathers

From out whose hand  
The centuries fall like grains of sand,

that the founding of this town was committed to brave, sagacious, enterprising, liberty-loving, law-abiding and God-fearing men and women ; that the foundations of the municipal fabric which they laid in faith and hope, and cemented with their tears and blood, have endured firm and unshaken even unto the twelfth generation of their children ; that the superstructure of civil and religious institutions commenced by them has been raised and expanded into a vast fabric more fair and imposing than, perhaps, even they with their prophetic vision foresaw ; that civil and religious liberty and the right of local self-government which they established here still remain unimpaired, the richest possession of those who now occupy the land ; that neither the ferocity of Indian foes, nor French and Spanish ambitions, nor the unnatural malice of the rulers of the mother country prevailed against the steadfast courage and patriotism of those early settlers and their descendants in this and other New England towns ; that the sparsely settled town prospered and flourished and has become four populous and prosperous municipalities, and strangers from foreign lands attracted by the bright shining of the torch of liberty first lighted in this land, have flocked to these shores and to this region, <sup>and</sup> that the fierce religious animosities which prevailed throughout Christendom in those early days have been supplanted by mutual respect and charity.



Hon. Nathan W. Littlefield, Orator of the Day.



Two questions naturally rise in the mind on such an occasion : Who were the founders of the town, and what led them to this place ?

The establishment of English colonies on the shores of the new world marked an epoch in the history of civilization. The exodus of the pilgrims from England to Holland and from Holland to Plymouth in America, was not sporadic nor fortuitous. It was a link, and a most important one, in a chain of events reaching far back into the past and marking the progress of humanity in its strivings for intellectual, religious and political freedom.

It is impossible to understand the full significance of the movement which began in England and terminated on these shores, without a survey of the causes which produced and impelled it.

It is doubtful if men who were engaged in the movement comprehended all that it meant to them and to mankind, though they themselves were actuated by no sordid motives but by ambitions as pure and holy as ever stirred in the human breast, and by hopes and purposes far greater than the immediate and tangible result of their enterprise. They dreamed of a state wherein should dwell personal righteousness, as well as personal freedom, of a church purified and freed from the vain superstitions and errors which had gathered about the churches of the old world. But we, standing on the heights to which they aspired, and catching

“The deep pulsations of the world,  
Æonian music measuring out the Steps of  
Time, the Shocks of Chance,  
The blows of Death.”

can perceive that those pilgrims were following the path of destiny, that they were transferring from Europe to America the struggle of the centuries between that theory of government in church and state which holds that the head of each is the source of all authority therein, and that which holds that all government is of the people, for the people, by the people ; in other words, between absolutism and democracy.

A brief survey of the political and ecclesiastical condition of Europe at the end of the 16th and beginning of the 17th

centuries, and of the events which preceded and marked that epoch, will reveal the causes which produced the remarkable band of men and women who pointed out the westward course of liberty as well as of empire in the wilderness. It will afford a dark background against which the shining virtues and characters of the pilgrims stand forth with vividness.

The barbarian hordes which from the north and east swept in successive waves over the Roman empire, gradually dissolved the political bonds which for centuries held together the subject races and tribes of that vast empire in one system of government, at length wrought its downfall.

Under Roman rule national life and spirit were gradually extinguished in the subject provinces. Consequently when that rule was over-thrown confusion worse confounded prevailed. All Europe was divided into a vast number of petty principalities, mutually hostile and belligerent. The church was the only bond which seemed capable of holding human society together. In this chaos of barbarism, ignorance and superstition, the light of civilization was almost extinguished. The art of war alone flourished, all other arts were lost and well-nigh forgotten. The introduction of feudalism completed the work of destroying the rights and liberties of the masses and created a privileged and ruling class.

In England the Norman conquest did two things of great value and importance which greatly mitigated the evils of feudal rule which it introduced. It gradually welded together the warring Teutonic tribes into a nation, and it created in that country, out of the chief men of the Saxons, Angles and Danes, the finest middle class which the world has ever seen. These were the men who opposed their somewhat dull but sturdy and powerful intellects to the haughty, keen aggressive Norman and by patient endurance won for themselves and for their posterity the liberties which England and America now enjoy. It was to this class that the Pilgrim Fathers belonged. There is probably not a name of Norman origin in the list of Mayflower passengers, and not one among the names of the first settlers of Bridgewater.

The diffusion of knowledge which followed the discovery of



the art of printing, about the middle of the 15th century, gave a mighty impulse to the cause of civil and religious freedom. The printing press in the hands of the advocates of liberty proved a powerful engine for promoting the spread of liberal ideas. In the end it triumphed over the rack and scaffold and all the devilish enginery of torture, the sight of which now exhibited in the museums and unused dungeons of Europe fills the soul with horror and pity, not only for the men who suffered by, but also for the men who used, such <sup>m</sup>human instruments of oppression.

Contemporaneous with the discovery of the art of printing happened an event in a distant quarter of the world which indirectly gave the death blow to decaying feudalism in Europe and aroused the nations from drowsy medievalism to the keen, vigorous life of modern times. It added tenfold power to the printing press as a means of human enlightenment. The capture of Constantinople by the Turks in the middle of the fifteenth century drove to western Europe and especially to Italy a multitude of scholars and artists who, congregated in that remote metropolis, the gateway of the east and west, had preserved Greek philosophy, learning and art which had made Rome illustrious but which had been well nigh blotted out by the overwhelming disasters of the early centuries of the Christian era. A great revival of learning at once sprang up. Popes, kings and princes like the Medici at Florence, eagerly welcomed the new movement and lent it their powerful aid, little recking that they were developing forces that would soon shake their thrones and ultimately destroy absolutism in church and state.

The publication at Nuremberg, about the end of the same century, of Copernicus' work, "The Revolution of the Heavenly Bodies," followed by the teaching of Bruno and the discoveries of Gallileo in the same field, completely revolutionized men's ideas of the nature of the universe and greatly enlarged the field of human knowledge. Moreover, the stout and prolonged resistance which the church made to the new astronomy whereby the earth was proved not to be the center of the universe, and to be round and to rotate upon its axis, weakened its hold upon intelligent men and strengthened the spirit of

free inquiry.

The discovery of America by Columbus and the exploration of its coasts by Americus Vespucci, the circumnavigation of the globe by Magellan and the voyages of the Cabots, revealing a new world as a field for exploration and possession, powerfully stimulated human thought and enterprise.

In no part of the world did the great movement for the intellectual emancipation of mankind set in motion and impelled by these epoch-making events, more powerfully affect the political, social and religious life of the people than in England. The new learning introduced into England from Italy by John Colet and others greatly flourished. Oxford became the rival of Padua and Bologna. The cause of liberal learning was warmly espoused and supported by Warham, Archbishop of Canterbury, Primate of England, of whom Greene says, "Few men realized so thoroughly as Warham, the new conception of an intellectual and moral equality before which the old social distinctions of the world were to vanish away."

The expansion and diffusion of knowledge for a few years was rapid and extensive. It is said that during the last thirty years of the fifteenth century ten thousand editions of books and pamphlets were published throughout Europe.

But the fair dawn of this auspicious day was soon overcast with clouds. Others besides Warham were not long in discovering the tendencies of the Renaissance. The spirit of personal independence and the assertion of the right of the individual to exercise his judgment upon questions of church and state which had begun to appear did not long escape the notice of those whose power was dependent upon a totally different conception of the rights of the people. Then began the mighty conflict which for the greater part of two centuries made all Europe an armed camp and drenched the land with rivers of blood. All the resources of powers long entrenched in law and custom were brought to bear to crush the new and, to them, dangerous ideas. To that end massacres, slaughters, proscriptions assassinations, tortures and all the methods which cunning and cruelty could devise were employed. But all in vain.

In vain did Catherine de Medici prevail upon her weak son

to issue the order which has made St. Bartholomew's day a day of horror and execration.

In vain did Charles V and his son, Philip II, of Spain, in a mighty effort to establish the supremacy of absolutism throughout Europe, summon to their cause all their allies and drain their treasury in long wars against Holland and Germany.

In vain did Philip, when baffled and defeated, procure the assassination of William of Nassau, the foremost military commander, and most liberal minded statesman of his day, an earlier Washington, who, like him, was called the father of his country.

In vain did the same monarch for years tax to the utmost resources of his realm in building and equipping the Great Armada and launching it against England, whose aid and support was preserving the existence of the Dutch nation.

But no, not in vain were the death and sufferings of the martyrs of liberty during those weary years of horror; not in vain did William of Nassau cut the dykes and cover his country with a new deluge that he might sail to the relief of Leyden; not in vain was the stubborn and desperate resistance of the Dutch; not in vain did Philip exhaust his resources in his gigantic attempt to crush stout hearted Elizabeth and destroy the liberties of her people.

The cause of humanity hung on the issue of that conflict. The triumph of the champions of liberty was our triumph.

The crippling of the Spanish empire in that conflict presaged its downfall as a world power and cleared the way for English colonists on American shores. It taught England the momentous lesson also that her safety and her empire lay in her navy. The raids of Sir Francis Drake upon the Spanish possessions in America demonstrated the weakness of Spain and the superiority of British ships and seamen. Thenceforth English colonists had less cause to fear the fate of the Huguenot colony in Florida slaughtered by Spaniards.

But although a great contest for liberty had been won, the conflict was by no means ended. The events of the 17th century, though enacted on a smaller stage, were no less important than those preceeding it. No one has described this

conflict more fairly than the late John Fiske, who says : "It is not too much to say that in the 17th century the entire political future of mankind was staked upon the questions which were at issue in England. To keep the sacred flame of liberty alive required such a concurrence of conditions that had our forefathers then succumbed in the strife, it is hard to imagine how or where the failure could have been repaired."

The most important of those conditions as we can now clearly perceive, was the enlistment of the religious sentiments of the people on the side of freedom.

When Henry the VIII threw off all allegiance to the Church of Rome and established the Church of England, he succeeded not by reason of his personal influence which was then not great, but because the English people were ready for the change ; because the doctrines which Wickliffe long before had taught and disseminated throughout England by his lay preachers still lived in the minds of the common people, and because they were unwilling to submit to any rule, civil or ecclesiastical, which would deprive them of their ancient rights and liberties won with infinite effort from successive kings and embodied in Magna Charta and other charters, the parliament and the statutes of *praemunire* which forbade the acknowledgment of any earthly authority to be higher than the English crown.

It was certainly most unfortunate and deplorable that religious strife was added to civil dissensions, but the facts need not be passed over in silence, especially when it is considered that the Catholic colonists of Maryland who also suffered persecution by the Church of England, equalled, if they did not surpass, the Protestants of Plymouth in religious toleration. It was Protestantism mainly adopted by the middle classes which upheld the throne of Henry VIII and Elizabeth against foreign assaults and in the next century overthrew the throne of Charles I and established representative and constitutional government on broad and firm foundations which have never since been shaken.

Of all Protestants the most advanced in their ideas of political and religious liberty were the Separatists, or as they

were called by their enemies, the Brownists, though they themselves earnestly repudiated the name. The spiritual lineage of this folk has been traced back to Wickliffe. His doctrines were carried to their logical conclusions by them. They were the Puritans of the Puritans. Yet when the Church of England in its turn became the opponent of civil and religious freedom, and persecuted even to the death those who advocated the very principles which gave birth to that church, the Puritans within that church stood aloof and saw unmoved Elizabeth and James mercilessly persecute and harry the independents or Separatists and drive them from their homes in England which they loved so well. But that band of pilgrims who came from Scrooby and Gainsborough to Boston in a vain attempt to take ship for Holland, whose leaders were imprisoned in the narrow cells of the gaol beneath the ancient guildhall, at least suggested, if they did not inspire, the Puritan emigration from that city to the Boston of New England about twenty-five years later. All things conspired to compel the exodus of the Pilgrims from England. Cast out from their homeland, they knew that an asylum awaited them across the narrow sea to the south. Already many Englishmen of the same faith had sought refuge in that land of freedom. At least two Separatist congregations had been formed in Amsterdam, one of which was composed of men from the same part of England.

Of their repeated and finally successful attempts to escape from their native country, of their stay in Holland, for a short time in Amsterdam, then for eleven years in Leyden, of their toils and privations, of their industry, integrity and orderly conduct whereby they won the respect of the Hollanders, of the high honor to which some of them like John Robinson and William Brewster attained, of how they dwelt together in harmony and mutual helpfulness, so that strangers of high degree like Edward Winslow and Miles Standish were drawn to them, the limitations of this address do not permit a full recital.

Though they had experienced a hearty welcome and kind treatment by the people of Leyden, yet there were many considerations which impelled them to depart. They were Englishmen and did not like the prospect of being absorbed by

foreign people. The conditions of life there were hard. Their unaccustomed occupations bore hard upon them, especially upon the young who were prematurely aged thereby. Some of the young people were drifting away and enlisting in the Dutch army and navy and others were in danger of being corrupted by the loose manner of their neighbors. The twelve years' truce of Holland with Spain was drawing near its expiration and already Prince Maurice was preparing his armies for a renewal of the conflict. Religious strife, a thing hateful to the Pilgrims, was rife among the Dutch people. The hope of returning to England was blasted by the fatuous policy of King James I, who was striving to turn back the hands of the clock of human progress and restore the unlimited sovereignty of the throne. Moreover a motive far transcending the desire for mere material betterment, inspired them with a high and holy ambition. Bradford in "Showing ye reasons and causes of their removal," says, "Lastly (and what was not least) a great hope and zeal they had of laying some good foundation, or at least to make some way thereunto, for the propagating and advancing ye gospel of ye kingdom of Christ in those remote parts of the world; yea, though they should be but even as stepping-stones unto others for ye performing of so great a work."

Where lay the land in which their great design could be executed? Many and prolonged were the discussions in which that question was agitated.

About fifty years earlier a scheme for deporting Puritan Separatists to Ireland was seriously discussed by the ministry of Queen Elizabeth, as is shown by a state paper dated 1572, brought to light in recent years. That paper states that "they are a great people and daily increasing, consisting of all degrees from the nobility to the least," and that they numbered 3,000, far too low an estimate. But at the time when the emigration from Holland was being planned, it was too late to find a place in Ireland or elsewhere in Europe for planting a colony.

America seemed to invite them with one hand and to repel them with the other. Glowing accounts had been brought to England by Raleigh and others of the immense resources of that country. Guiana he had described as a veritable Eldorado.

But in the south the cruel Spaniard was still predominant and tropical diseases threatened them. The experiences of Gosnold in Buzzards Bay and of Sir John Popham's colony on the Kennebec, had caused New England to be regarded as uninhabitable by Europeans.

The English settlement at Jamestown, in Virginia, was maintaining a precarious existence.

The disastrous attempt of Francis Blackwell, sent out from Amsterdam to plant a colony on Delaware Bay, was fresh in their minds. Bradford says of it, "Heavy news it is, and I would be glad to hear how far it will discourage." Later he writes that instead of causing discouragement it made them resolve to "amend that wherein we had failed." The pronoun "we" shows that the Leyden community was interested in some way in the success of that expedition.

The long and vexatious negotiations which were carried on between their representatives and the ministers of King James regarding their ecclesiastical rights in America taxed their patience to the utmost. Earnestly, but in vain, they pleaded for some guaranty which would protect them in the exercise of that liberty of conscience and form of worship which they, in common with the Reformed churches in Holland, enjoyed. All that they could hope for was that the king, in his desire to gain a permanent foothold in the new world, would conveniently fail to notice things done there which he would not tolerate in England.

Meanwhile the Dutch were making overtures and offering large inducements to them to join their colony at the mouth of the Hudson. On the other hand, the London Adventurers, who, in the language of a later day, financed the expedition, were exacting hard terms and conditions by which they would receive the lion's share of the proceeds of the industry of the colonists.

But they were not cast down by these discouragements. Their pastor, Robinson, wrote these never-to-be forgotten words : "All great and honorable actions are accompanied with great difficulties and must be both enterprised and overcome with answerable courages."

By the discussion of the important and perplexing questions which arose from those circumstances and the decision of them, the Pilgrims were educated and trained for their future life in America. What opportunities were afforded for dissension and division in settling those questions! Yet what patience, forbearance and self-restraint, virtues most necessary in a republic, they practiced!

Every question was decided by the will of the majority.

Thus after many supplications to Almighty God for guidance, they decided that the new colony should be planted on Delaware Bay within the jurisdiction of the Virginia company, and they prepared to depart, but not all, for a sifting of the people already sifted out as the choicest wheat of England, was necessary. It was deemed prudent for a part to go and the rest to remain to receive again those departing if the expedition proved unsuccessful. Only the young and the strongest of the company sailed in the little Speedwell from Delfthaven on the 22d day of July, 1620, to meet the Mayflower at Southampton.

There was another sifting at Plymouth when the Mayflower was about to sail for the third time for these shores, the Speedwell having been abandoned as unseaworthy.

Then after having experienced the dangers and discomforts of the deep, an opportunity was offered to the faint-hearted to return to London. But only eighteen remained and the rest numbering one hundred and two passengers, crowded upon the Mayflower, bade a final farewell to England on September 6.

Thus by heart-breaking delays was their departure deferred until the time when

"Descends on the Atlantic  
The gigantic  
Storm wind of the equinox."

What shall we say of the resolution and fortitude of the men and women who held steadfastly to their purpose in the face of such appalling discouragements and dangers?

The voyage of that frail vessel freighted with the hopes of humanity over the vast and furious ocean, has no parallel in history. When on the 9th of November they sighted land it was the sand hills of Cape Cod which they descried, and not the shores of Delaware Bay.



It was shrewdly suspected by their leaders that the captain of the Mayflower had been bribed by the Dutch to land the company as far away as possible from Manhattan, where they intended to plant a colony. But whether it was the craft of man or the fury of the sea which brought them to these shores, we now know that only in this region could they have found a place prepared for their habitation by the widespread destruction of the native tribes by disease; that only here could they have maintained themselves against the aggression of rival French and Dutch colonies and, above all, that only by settling at Plymouth without the jurisdiction of the Virginia company would they have been left free to work out a scheme of self-government.

The compact signed in the cabin of the Mayflower, justly called the first written constitution, was made necessary by the fact of their landing where they did.

But it was only wise and intelligent and daring men who could thus without premeditation set up a government of their own.

Many adventurous spirits had before them braved the terrors of the sea and the dangers of the wilderness;

“But bolder they who first offcast  
Their moorings to the comfortable past,  
And ventured chartless on the sea  
Of storm engendering liberty.”

There was another sad and terrible sifting of the people during that first winter, when one-half of their number perished.

In imagination picture that scene when, just before the return of the Mayflower, the survivors met in solemn assembly, and the question being put, who desired to return to England, no one responded.

Such were the men who founded Plymouth and also Bridgewater. From time to time their comrades left behind in Leyden came and rejoined them.

Exactly a year after their arrival came the Fortune with thirty-five passengers, two years later the ship Ann and pinnace Little James appeared, bringing one hundred or more recruits, including the wives and children of several of the first settlers. These shared with those who came in the Mayflower the honor of the title of firstcomers or Forefathers.

Among them were several men who proved valuable additions to the colony, and later were among the first settlers of Bridgewater. In 1629 a company of thirty-five from Leyden arrived, and in 1630 another small company.

But with these additions the colony only numbered three hundred souls. Nearly all the first inhabitants of Bridgewater were among these immigrants.

We have seen how these men developed under the hard conditions of their life in England and Holland. What traits of character did they display in the different but equally trying circumstances of their life in Plymouth and Bridgewater?

Their boundless patience and forbearance under the cruel reproaches of the London Adventurers, because they did not when on the verge of starvation make larger returns of merchandise to them, are almost incredible.

Their gentle and pathetic, yet manly, remonstrances against groundless accusations of laziness and dishonesty, fill our hearts with pity and admiration.

Their generosity and magnanimity, shown even to their enemies when stranded on their shores and to those who had no claim upon them, to the extent of improverishing themselves and endangering their own lives, were unlimited.

Their exalted sense of honor and of brotherly love were displayed in assuming and paying the expenses amounting to several thousand dollars of their friends who came to them from Leyden.

Their industry and thrift are proved by the fact that at the end of seven years from their arrival they purchased the interest of their London partners, and by the year 1636, had paid every farthing of the indebtedness thus incurred.

Their scrupulous honesty was shown in meeting obligations contracted without authority, and perhaps dishonestly, by their agents in England.

Their energy and enterprise were displayed in subduing the wilderness around them and especially in establishing fishing stations and trading posts at Cape Ann and the mouth of the Kennebec, and at Windsor on the Connecticut.

Their justice and self-restraint were conspicuous, not only in

the administration of the affairs of the colony, but in their treatment of the native tribes, those capricious, suspicious and fickle children of nature, whose confidence they won.

Their moderation and sound judgment are apparent in their treatment of Roger Williams who, after his departure from them, was ever their firm friend, and by his influence with the Narragansetts saved the colony from destruction, and especially in their treatment of Quakers and persons accused of witchcraft, not one of whom was executed within the limits of the Old Colony.

Where in the world were these illustrious qualities ever more fully or consistently displayed than by those men whose great acts and exalted character we this day celebrate?

There are some who try to disparage the motives and belittle the achievements of the pilgrim fathers.

They assert that they were only common people, rude, illiterate, peasants, who by some good fortune, under wise leadership, builded far better than they knew. But since when was it that ignorance and stupidity produced orderly civil government, enacted wise and salutary laws, and maintained sound domestic and foreign policies? In a sense they were common people, but they were the most uncommon common people of the 17th or any other century.

In the matter of education, however, they easily sustain comparison with the inhabitants of England or any of her colonies. There were among them few illiterates, and the proportion of highly educated men was much larger than it is in the Commonwealth of Massachusetts today or in any other state of the Union. Above all, they had wisdom and sound understanding, which mere learning does not always bestow.

Others have regarded them as a band of zealous, religious sectaries, narrow and bigoted in their views, whose religious doctrines have become obsolete and whose achievements are of little worth. Nothing could be farther from the truth, and he has read history to little purpose, if at all, who has not learned that civil liberty and the right of self-government were inextricably involved in the struggle for religious freedom, in which they were engaged.

John Fiske truly observes: "Much as he (the Puritan) loved self-government he never would have been so swift to detect, and so stubborn to resist, the slightest encroachment on the part of the crown, had not the loss of self-government involved the imminent danger that the ark of the Lord might be abandoned to the worshippers of Dagon."

Hume, who certainly cannot be accused of partiality toward any form of religion, thus writes of England under the Stuarts: "So absolute indeed was the authority of the crown that the precious spark of liberty had been kindled and was preserved by the Puritans alone, and it was to this sect that England owes the whole freedom of their constitution."

Greene, the English historian, says, "From the moment of their establishment the eyes of English Puritans were fixed on the little Puritan colony in North America."

A controversial literature of considerable size sprang up, soon after the founding of the colony, in which Winslow and Bradford and others successfully maintained the cause of the colony against the attacks of its enemies.

Thus and in other ways Englishmen were kept fully informed of the doings of their countrymen in Plymouth. They beheld a company of free men exercising self-government under a constitution of their own making, levying taxes, enacting laws, punishing offenses, even of a capital nature, making treaties with neighboring tribes and colonies, and finally establishing courts and a representative assembly. Plymouth colony had ceased to be an experiment, it was an assured success.

Then followed that remarkable emigration from England which continued from 1630 to 1640, resulting in the settlement of Boston, New Haven and other New England towns.

The effect upon the fortunes of Plymouth colony was great. The existence of the large and vigorous colony on the North insured its safety and greatly promoted its growth and prosperity.

Thus Scituate, the second town of the colony, was peopled by the men of Kent; Taunton, the fourth town, was settled by immigrants from England and Wales who came by way of Boston; Barnstable, the fifth town, was occupied by people who

came from Scituate ; Sandwich and Yarmouth, the sixth and seventh towns, were settled by an overflow of people from Lynn.

Very few of the original inhabitants of Plymouth went to those towns.

Duxbury, the third town to be incorporated, but the second in order of settlement, was peopled wholly by the inhabitants of Plymouth.

Among the first settlers of that town were several of the leading men of Plymouth colony, William Brewster's two sons, Love and Jonathan, Miles Standish, John Alden, Samuel Eaton, Constant Southworth, Samuel Nash, George Soule, William Bassett, Experience Mitchell, Henry Sampson, William Collier and others. William Brewster himself came later.

The lands around Cut or Green river were held by the inhabitants of Duxbury, under grants of the court as a plantation. But after Edward Winslow settled there, a new town was incorporated in 1640, by the name of Rexham, afterwards changed to Marshfield.

When the inhabitants of Duxbury, by the incorporation of Marshfield, were thus deprived of the productive and extensive meadows which gave the name to that town, they felt aggrieved and began to look about for other lands to recompense them for the loss. All the contiguous shore north and south had already been occupied. Only to the west and inland was it possible to extend their possessions. Miles Standish from his favorite seat on the summit of Captain's hill, now crowned by the noble monument to his memory, gazing toward the setting sun, beheld a vast expanse of unbroken primeval forest, stretching as far as the eye could reach in gentle undulations of varied green. Within the sweep of his vision would lie a large part of the territory of the ancient town of Bridgewater. It was an inviting prospect, and the people of Duxbury were not slow to enter in and possess the land which they probably began to do soon after the incorporation of Marshfield.

In 1645 a formal grant was made by the court to the inhabitants of Duxbury of a competent proportion of lands about Satucket toward the west for a plantation for them, and to have

it four miles every way from the place where they shall set up their center. Miles Standish, John Alden, George Soule, Constant Southworth, John Rogers and William Brett were made trustees of the grant for the equal dividing and laying forth the lands to the inhabitants. The inhabitants of Duxbury, who thus became the original proprietors of Bridgewater, were fifty-four in number, to whom were afterwards added their first minister, Rev. James Keith, and Deacon Samuel Edson of Salem. For several years the place remained a part of Duxbury under the names of Satucket and Duxburrow Plantations.

On March 23, 1649, Miles Standish, Samuel Nash and Constant Southworth, in behalf of all the townsmen of Duxbury, purchased from Massasoit, who then called himself Ousamequin, a tract of land usually called "Satucket," extending seven miles east, west, north and south from the weir at Satucket, and the purchase was made and the deed executed on a small rocky hill, since called Sachem's Rock, near the weir. The deed of purchase still exists and may be found in the archives of the Old Bridgewater Historical Society. Though the Satucket weir was thus made the center of purchase, it was not regarded as the center of the town. Immediately after the title was secured, the settlement of the new plantation was begun.

On either side of yonder stream, then called Nunkatest, or Nunkatetest, the first settlers staked out theouselots of six acres each, which had been allotted them, and built their rude dwellings. To protect themselves from Indian attacks, they built their houses, many of which were fortified, close together, and also erected a stockade or garrison, on the south side of the river.

Let us in imagination enter one of those buildings. Walls of rough hewn logs meet the eye and overhead the floor beams are exposed to view. No carpet is there. It may be that a few rugs, made of rags braided by the thrifty housewife, lie here and there on the rough floor. Light is admitted through windows filled with oiled paper. A large fireplace with its swinging crane supporting a huge kettle, furnishes warmth for the household in winter, and suffices for cooking the simple fare



Sachem's Rock where deeds conveying Old Bridgewater were signed by Massasoit under the name of Ousamequin.





of the inmates. In place of a piano stands a spinning wheel and perhaps a hand-loom. Pine knots, or at best candles, supply the little artificial light which is needed for people who usually retire and rise with the birds. A row of shining pewter ware, the pride of the worthy matron of the house, is ranged along the dresser. On a shelf may be seen a well worn Bible and a few other books. Everything betokens the *res angustae domi*, which characterized also the homes of the early settlers of imperial Rome. And from homes like this, wherein dwelt the antique virtues of faith, honesty, purity, love of home and love of country, sprang the imperial nation whose achievements in the arts and sciences, and in the elevation of humanity are eclipsing the glories of even the ancient mistress of the world.

Though only two of the nineteen original proprietors of Bridgewater who removed from Duxbury and settled here were first comers, namely Mitchell and Bassett, yet the sons of Standish and Alden came later, and nearly all the first inhabitants were of the Leyden community. Among the others were John Washburn, John Ames, John Cary, Arthur Harris, John Howard and Solomon Leonard, names which have become illustrious in the history of the town and state.

Other men of like character and purpose joined them, Nicholas Byram, Robert Latham, Thomas Whitman, Samuel Allen, Benjamin Willis, Thomas Hayward, John Fobes, John Kingman and John Shaw.

Bridgewater shares with Duxbury the honor of being the direct offshoot of Plymouth. Other towns, as has been shown, were largely settled from other sources, but Bridgewater is the child, or grandchild, if you will, of Plymouth. Sachem's Rock, whatever its geological formation, is of the same geneological, political and theological stratum as Plymouth Rock.

The colonial records of the year 1656 contain this entry: "Ordered, that Duxburrow New Plantations be allowed to be a township of itself distinct from Duxburrow, and to be called by the name of Bridgewater, provided that all publick rates be borne by them with Duxburrow upon equal proportions."

The name of Bridgewater had begun to be used some time before the town was incorporated. There is no evidence that

any of the inhabitants came from the English Bridgewater, but they had close business relations with New England Taunton, and it is quite probable that the proximity of that town suggested the idea of taking the name of the town which lies adjacent to the English town which bears that name. The fortunate selection of a name so honorable in English history, so euphonious, suggestive of rippling brooks and gently flowing rivers, reconciles us to the loss of its Indian name, Satucket.

The town as originally constituted, comprised a broad domain of about ninety-six square miles, which included the whole of what is now the town of Whitman, a large part of the towns of Abington and Rockland, and the greater part of the town of Hanson, which was formerly a part of Pembroke.

By the incorporation of Abington and Hanson the area was reduced to about seventy-two square miles, extending from the colony line on the north to the Titicut river on the south, and from Taunton (now Easton and Raynham) on the west to Hanson on the east, a territory greater than many of the European principalities of that time, and nine times as large as the present domain of the Prince of Monaco.

It was a goodly heritage into which they had come, with possibilities of comfort and even wealth for its fortunate possessors. Along the numerous streams by which it is traversed were many good mill sites. Great meadows afforded abundant pasturage and hay for their cattle. The ponds and streams abounded in fish and fur-bearing animals and water fowl in their season. Game large and small frequented the vast forest. Gigantic pine, oak, maple and other valuable trees flourished all about their habitations. These trees later furnished the stout keels, ribs, and sides of many good ships built at Duxbury, Kingston and Plymouth, and even at Titicut in Bridgewater, where ships of 150 tons were built and floated down on the spring freshets. Some persons now living remember to have seen timber gotten out for that purpose.

But if these sources of livelihood and comfort excited their hopes and filled them with joyful anticipations, there was a darker side to the picture. Within the forest skulked the dusky savage, capricious, treacherous and fierce, and dangerous

wild beasts lurked there, threatening their cattle and even their lives. One of the earliest entries in the town records is this: "It is agreed that there shall be five wolf traps made." The only roads then existing were Indian paths or trails, one of which may still perhaps be traced near Sachem's Rock. For lack of roads, carts and carriages appear not to have been used. Among Miles Standish's effects, who died in 1666, were five horses and colts, two saddles and a pillion, but no cart or carriage.

Under such circumstances the people were of necessity, as well as by temper and disposition, alert, active, resolute, laborious and self reliant. The town records show the several divisions of land which were made between the original proprietors and those who purchased from them. From these records the names of the land owners who were principal men of the town are known.

One of the first cares of the original settlers was the erection of a church. For several years they had no settled minister, the candidate whom they employed apparently not meeting their requirements. In 1661 they voted to build a house for a minister who should settle among them, and to give him also an entire right in the township.

On February 16, 1664, Rev. James Keith, of Aberdeen, Scotland, was settled as their first minister and liberal provision was made for his support. The house which they built on the double house-lot granted to him, still stands, a lasting monument to the piety and liberality of the people.

Until the year 1716 all the inhabitants of the town worshipped at the first church. Then a second precinct or parish was incorporated, but by the act the whole town was obliged to an honorable maintenance of Rev. Mr. Keith if he should become incapacitated from performing the duties of his office. The town was thus divided into the north and south precinct or parish. Rev. Mr. Keith preached the sermon of the dedication of the new church June 17, 1717. In 1723, the east parish and in 1730, the north parish was incorporated. These parishes were created for ecclesiastical purposes only and the town continued undivided till 1821 when North Bridgewater

was set off and incorporated, and later on in 1881 was incorporated as the city of Brockton.

West Bridgewater was set off and incorporated in 1822, and East Bridgewater in 1823, leaving Bridgewater to bear the name and continue the existence of the ancient town.

Thus for nearly two centuries the ancient town maintained its political existence before the requirements of increasing population made division desirable. Even then many of the inhabitants earnestly opposed the breaking of the bonds which bound the parishes into a municipal unit and were grieved that the identity of the old town should be destroyed.

The act by which the town of Bridgewater was incorporated is itself notable, not because it differs materially from other similar acts of the court, but for its brevity and for what it assumes. Thirteen words suffice to create the town, - viz : "Ordered, that henceforth Duxbury New Plantation be allowed to be a township of itself." No attempt is made to define or limit the powers and duties of the town. The act contains no condition or proviso other than that "all public rates be borne by them with Duxburrow upon equal terms." It assumes not that the powers and duties of town were unlimited, but that they were well known to the incorporators and were a part of the unwritten law of the land. It made the town an independent, self-governing body in all local concerns, in fact an *imperium in imperio*—a republic. In creating this and other towns the forefathers restored the ancient town of the Anglo-Saxons which by aggression of Norman kings and lords and their successors in England had been robbed of its political rights, and in many cases reduced to a mere ville or appanage of some manor house, and enlarged its rights and functions.

The New England town meeting was a revival of the folk-mote or March meeting of the Teutonic tribes. To New England therefore justly belongs the imperishable renown of originating and leading the movement for the creation of republican institutions, which in due time overwhelmed the monarchical and aristocratic tendencies of the southern colonies and determined the form and character of our state and national governments.

Distinguished thus in its origin, how has the town of Bridgewater and its succeeding municipalities fulfilled the promise of its early days? Has it been true to the principles and examples of its founders? Has it performed in peace and in war the proper functions of a town so formed and so empowered?

As regards its growth and material prosperity it is only necessary to look around for an answer. Every vestige of primeval forest traversed by Indian trails has long since disappeared. A thriving village with substantial, commodious houses covers the site of the rude dwellings of the pioneers of the town. Broad, well constructed highways, at all times the evidence of a high degree of civilization, traverse the county in every direction, facilitating social intercourse and the prosecution of business. Steam and electric cars and the dashing, jaunty automobile whose signals reach our ears, have consigned the saddle and the stage coach to the rubbish heap except for purposes of pleasure. The mail car, the telegraph and telephone have superseded swift messengers on foot or horseback, the mail carriers of that early time.

The population within the original boundaries of the town, has multiplied and increased more than fifteen hundred fold, the number of pupils attending the public schools in Brockton today is greater than the entire population of the four Bridgewaters in 1837. Four populous towns, not to mention a large part of Abington and part of Rockland, and one city of nearly 50,000 inhabitants, have grown up within the borders of the town as incorporated.

The arts of peace have flourished here. Agriculture, the first and most necessary of human occupations, favored by a soil for the greater part fertile and easily cultivated, prospered, and the town early became famous for its agricultural productions.

The numerous water privileges furnished by the various streams which permeate the town, invited manufacturing enterprises and the inhabitants quickly availed themselves of the opportunities thus afforded. Grist mills, and saw mills, the prime necessities of the pioneers, were early built. Deacon

Samuel Edson, the miller, who was given a proprietary share in the township presumably to induce him to locate here, owned and probably built the first mill in the town near this place.

The discovery of iron ore in enormous quantities in the form of bog iron found at the bottom of ponds and swamps in the Old Colony, gave rise to iron industries which soon became important. The Leonards of Taunton and Bridgewater were the pioneers in this branch of the business.

Though Bridgewater seems to have been second in time to Taunton in establishing iron manufactories, it can justly claim to have surpassed all other New England towns in inventive genius applied to its development. Hon. Hugh Orr, Scotchman, who had learned the gunsmith's trade in his native country, came to Bridgewater in 1740, and erected a mill and set up a trip-hammer on the Matfield river near the village of East Bridgewater, using for that purpose the timbers of the first meeting house built at East Bridgewater. Firearms were there made by him. There also machinery for carding and spinning cotton was manufactured. Cannon and firearms made there and at the Bridgewater Iron Works and the North Furnace were supplied to the American armies of the French and Indian war and the Revolution. In the war of the Rebellion the Bridgewater Iron Works furnished many cannon to the United States, one of which of enormous size was exhibited at the fair of the Plymouth County Agricultural Society and afterwards mounted before Fort Sumter at Charleston, S. C., and aided in reducing the place. Mitchell says, "It may therefore with truth be perhaps said that the first firearms, the first solid cannon cast and the first cotton thread ever spun in America were made in Bridgewater." The first machine for cutting and heading nails at one operation was probably invented and made by Samuel Rogers of East Bridgewater.

Gins for cleaning cotton were also first made at the factory near the Satucket weir. Mitchell justly remarks, "Few places, therefore, have done more towards the introduction and promotion of the mechanic arts than Bridgewater." But the great industry of Bridgewater and its succeeding municipalities is the manufacture of shoes. Beginning in a small way about 100

years ago, it increased with great rapidity until it became the leading industry of the four towns. By the invention of wonderful machines which now turn out shoes with astonishing rapidity and almost without human aid, the business has been entirely revolutionized. The cobbler's bench of early time and the little shoe shop which succeeded it have disappeared.

North Bridgewater, now Brockton, early took a leading part in this business, and when the introduction of complicated machinery, necessitating a constant supply of highly skilled and intelligent labor, rendered the concentration of plants very desirable, if not indispensable, that town which seems to have inherited its full share of the enterprise and business ability of the forefathers of Bridgewater, attracted to itself nearly all the shoe business of the surrounding towns. The resulting growth has been marvelous. Factories by the score, some of vast proportions, furnish employment to thousands of workmen. Shoes of every kind and description are produced by the million. The output has increased from 142,610 cases in 1876, to 692,183 in 1905, with a valuation of \$38,070,065.

Among the names of the most successful manufacturers may be found some of the first settlers of Bridgewater, such as Keith, Packard, Southworth, Howard, Bryant, Brett, Leach, Kingman, Cary, Alden, Dunbar and Whitman. While others like the Hon. W. L. Douglas, late governor of Massachusetts, have upheld the best traditions of the town for business sagacity and enterprise.

Nor has this splendid success been attended by the sacrifice of principle and humanity on the part of employers, nor of the moral and physical well-being of employees. It is well within the bounds of moderation to say that there is no great manufacturing center in the country where a higher degree of intelligence and comfort prevails among the people in general and none where wiser, more generous, and public-spirited employers can be found. Magnificent public buildings and palatial private residences evidence the wealth which has resulted from this industry.

In educational matters Bridgewater has had an honorable record. Instruction during the early years of the settlement

was probably given in private schools. But later, when population and wealth had increased, public schools were established and were liberally supported. The people were also interested in the higher learning. Rev. Mr. Keith and Elder Brett raised £12 by subscription towards the support of Harvard College, then in its infancy.

In 1799 Bridgewater Academy was incorporated and for many years until its recent absorption into the Bridgewater High School, furnished excellent instruction in the higher branches, training and preparing many young men for college.

In 1838, one hundred and thirty-one Bridgewater men had graduated from Harvard, Yale, Brown, Dartmouth and Nassau (now Princeton,) nearly one-half of whom became ministers. It is probable that twice that number have since then secured a college education. Eight of the thirty-two graduates from the east parish during that period bore the name of Whitman. It appears that one-quarter of the graduates of the class of 1785 at Harvard were from Bridgewater.

The splendid common school systems of the four municipalities which celebrate this day, supervised by experts in the science of pedagogy, comprising schools of every grade from the Kindergarten to the High School, presided over by teachers specially trained for their work, and housed for the most part in modern buildings equipped with all known appliances and aids for imparting knowledge, with free transportation for pupils residing at a distance, and supplemented by the Bridgewater Normal School and Howard Collegiate Institute, are all the legitimate and natural outgrowth of the foresight and wisdom of our progenitors in planting and nourishing the tree of knowledge in the wilderness two centuries and a half ago.

Religion and education in those enlightened communities have always gone hand-in-hand. Let it never be forgotten by us or by those who succeed us on the stage of life, that here at least religion has never been opposed to knowledge, that it was because of their religious principles that our forefathers established free public schools and other institutions of learning. A free, self-governing church demanded an educated, intelligent membership and ministry, and made schools and colleges



necessary.

The broad rock on the bank of yonder river, which at first served as a pulpit for the infant church, is emblematical of the breadth and simplicity of their faith and worship, the strength and firmness of their religious convictions, and the steadfastness and immovability of their Christian character. Their first pastor near the end of his long pastorate bore this testimony to the character of the town: "The New England Bridgewater has been a town favored of God." "It was planted a noble vine." "The planters of it were a set of people who made religion their main interest and it became their glory." Increase and Cotton Mather called it a "most praying and a most pious town."

The young men were conspicuous in public worship. In the town records for 1674 appears this entry: "The young men were allowed to build galleries to the meeting house, and to have the front seats to themselves."

A long line of able and accomplished ministers succeeded Mr. Keith, among them were Rev. John Reed, S. T. D., of the first parish; Rev. John Shaw, S. T. D., of the south parish; Rev. James Flint, D. D., and Rev. Baalis Sanford of the east parish; Rev. John Porter and Rev. Paul Couch of the north parish.

Forty-two churches, representing all the leading denominations of Christian faith and worship, now minister to the spiritual needs of the people in the field where one sufficed for sixty years.

Never was the religious life of these communities more active and vigorous than it is today. The declaration of holy writ that "Righteousness exalteth a people," is illustrated in these towns.

The cause of temperance, earnestly advocated by the first pastor and supported by his people, has always been and now is effectively maintained here.

In 1671 the town appointed a committee to inquire who drank strong drink in ordinaries. A great temperance revival took place in these towns in the early part of the last century when illicit liquor selling was extirpated.

The city of Brockton has an enviable record on this

question. Not a liquor saloon exists within its borders.

The citizens of these municipalities have at all times maintained good government within their respective jurisdictions.

No riots or violent disturbances have ever brought disgrace upon them.

In business, professional and public life the men of Bridgewater and their descendants have won high distinction.

From Thomas Alger descended the distinguished divine and author, Rev. William R. Alger.

From John Ames descended the Ames of Easton, of whom Oliver and Oakes built the first transcontinental railroad, the Union Pacific, of which Oliver was president for several years until his death.

Oakes Ames was a member of Congress and Oliver Ames, 2d, was twice Governor of Massachusetts. Fisher Ames, the great orator and publicist, was of the same stock.

From Rev. John Angier descended Oakes Angier, Esq., of West Bridgewater, the brilliant barrister, whose great career was cut short by an untimely ~~early~~ death.

From Ichabod Bryant descended William Cullen Bryant, poet and journalist.

From John Cary descended on the mother's side Marcus Morton, of Taunton, member of Congress, Governor of Massachusetts and Justice of the Supreme Court, and his son, Marcus Morton, 2d, for many years Justice and Chief Justice of the same Court.

From John Fobes or Forbes descended Hon. Charles E. Forbes, Justice of the Supreme Court of Massachusetts.

From Arthur Harris descended Hon. Benjamin W. Harris of East Bridgewater, member of Congress and Judge of Probate, and his son, Hon. Robert Orr Harris, Justice of the Superior Court of Massachusetts.

From Thomas Hayward descended Hon. Thomas Hayward, Jr., a Judge of the Court of Common Pleas, and Governor's Assistant.

From John Howard descended Benjamin B. Howard of West Bridgewater and New Bedford, noted for his business ability, who built and endowed Howard Collegiate Institute,

and Francis E. Howard, his son, the generous patron of the Old Bridgewater Historical Society.

From Rev. James Keith descended Ziba C. Keith, first Mayor of Brockton, George E. Keith, the shoe manufacturer, and many other men eminent in business and in the professions through the country.

From John Kingman descended Hosea Kingman, Esq., the accomplished and learned lawyer.

From Experience Mitchell descended many men conspicuous for their ability and services in the civil and military affairs of the town and state, among whom was the able and learned Hon. Nahum Mitchell of East Bridgewater, historian of Bridgewater, member of Congress and for many years Judge and Chief Justice of the Court of Common Pleas of Massachusetts, and Edward C. Mitchell, of Leland University, New Orleans, La.

From Samuel Reed descended Rev. John Reed, D. D., of West Bridgewater, and his son, John Reed, Esq., of Yarmouth and West Bridgewater, for many years member of Congress.

From Rev. Zedekiah Sanger, D. D., who came from Duxbury and was installed as assistant to Rev. John Shaw at South Bridgewater in 1781, descended Hon. George P. Sanger, Judge of the Court of Common Pleas.

From John Shaw descended that great jurist, Lemuel Shaw, for many years Chief Justice of the Supreme Judicial Court of Massachusetts.

From John Washburn descended Emory Washburn of the highest eminence as a jurist and author of legal and historical works, Professor of Law in Harvard Law School, Judge of the Court of Common Pleas and Governor of Massachusetts; William B. Washburn, United States Senator and Governor of Massachusetts; Elihu B. Washburn, member of Congress, Secretary of State and for seven years United States Minister to France; Cadwalader C. Washburn, member of Congress and Governor of Wisconsin, and Charles Ames Washburn, journalist and author and United States Minister to Paraguay. Three brothers of this family were serving in Congress at the same time.

From Thomas Whitman descended the brothers Kiborn and Benjamin Whitman, born in Bridgewater, lawyers and public men of conspicuous ability, of whom Kiborn was Judge of the Court of Common Pleas when Nahum Mitchell was Chief Justice; Ezekiel Whitman of East Bridgewater, member of Congress and for many years Chief Justice of the Court of Common Pleas and of the Supreme Court of Maine; Dr. Marcus Whitman, the missionary who saved the vast territory of Oregon to the United States, and a host of men eminent in the professional, educational and business life of the state and nation.

Others like Hon. William Baylies of West Bridgewater, Hon. Aaron Hobart of East Bridgewater, and Hon. Artemus Hale of Bridgewater, have represented the district in Congress, and Hon. William L. Douglas of Brockton has occupied the Governor's chair.

This list by no means exhausts the roll of Bridgewater's worthy and illustrious sons and their descendants. To mention all by name only would require a celebration of a week's duration.

If Bridgewater has not furnished a president to the nation it has not been for lack of presidential timber, as the names already mentioned abundantly show.

In war as in peace, Bridgewater has fully and honorably discharged its duty to the state.

In the early Indian wars Bridgewater men were conspicuous for address and gallantry.

They assisted in the destruction of the Pequot stronghold in Connecticut, by which that fierce and dangerous tribe was annihilated. They were with Capt. Church in the Great Swamp fight at Kingston, R. I., when King Philip's power was broken.

In the French and Indian wars, which caused greater loss of life and property in the New England towns than any other conflict, they were in most of the important engagements.

They took part in the expedition to Crown Point and in the reduction of Louisburg.

Bridgewater men fought at Concord and Lexington and Bunker Hill at the opening of the Revolutionary war, and in the

battles at Stillwater, which ended in the surrender of Burgoyne and decided the result of the war, and in many other battles of that war.

In the Civil war Bridgewater poured out her blood and treasure for the preservation of the union. In every campaign of that war and in many a desperate conflict her men followed the glorious flag of liberty and union to its ultimate triumph.

East Bridgewater alone furnished 257 men in the Revolutionary war, and 377 in the War of the Rebellion.

The other Bridgewaters undoubtedly furnished proportionate numbers.

Thus briefly have we sketched the origin, settlement and growth of the town of Bridgewater, the character and achievements of its inhabitants, and the notable events of its history.

It is well to recount and praise the mighty deeds and excellent virtues of our forefathers, but it is far better to imitate them.

Never was courage, honesty and unselfish devotion to the common weal more needed in this county than today.

Prosperity has relaxed the moral fibre of the American people. Appalling revelations of dishonesty and corruption permeating the political and business world have alarmed and disheartened true lovers of their country.

There is but one remedy for the gigantic evils which have insidiously fastened themselves upon the vitals of the nation, and that is a speedy return to the principles and practices of the fathers.

Such a return has already begun under the leadership of the great patriot and statesman who now fills and magnifies the office of President of the United States. God grant that there may be no halting on his part nor on the part of the American people, until the ancient standards of public and private life and conduct shall have been restored, and the nation once more stands among the nations of the earth as pre-eminent in righteousness as it is in intellectual and material greatness.

## Address.

**Dr. Loring W. Puffer, of Brockton, President of the Old Bridgewater Historical Society.**

---

The incorporation of the Old Bridgewater Historical Society took place in 1895. Five years later the Society, having received a gift of land from Francis E. Howard, a building was erected upon it in 1900, on Howard Street, West Bridgewater. The Building Committee was chosen by the Society from the Society and consisted of the Hon. Benjamin W. Harris, Loring W. Puffer, Francis E. Howard, Charles R. Packard, Henry Gurney, Simeon C. Keith, Ziba C. Keith, Joshua E. Crane and Samuel P. Gates.

Dr. Loring W. Puffer was afterwards appointed to act as agent of the committee, and had general supervision of the work.

The entire cost of the building was about \$8,000. The architects were Cooper & Bailey of Boston, and the contractors Crowell & Briggs of Brockton.

While all of the men in that number were noble and useful, no one was more loved and respected than Henry Gurney of East Bridgewater, now living in another world. Every moment of his life he was thinking and acting for the best interests of the Society, both by his counsel and by money, and I wish here and now to pay my tribute to his steadfast honor in all acts relative to me, or the Society until the time of his death. Sainted man! The last work of his life was to sign a paper asking that the town in which he was born would contribute to the printing of the old records, and the celebration of the 250th anniversary which we are doing now.

There was but one name mentioned when we selected a President—the name of Benjamin W. Harris, who as most of you know was the unanimous choice of the Society.

A few words about his ancestors. In the year 1740 Hugh Orr of Scotland, a thrifty Scot, moved by a common impulse among the people at that time, came to Bridgewater. It was a

marvellous change from the banks and braes of Bonny Doon, and a country hundreds of years old, to a wilderness in America. Providence had ordained that he was to be the man whose fertile brain and cunning hand was to fashion the bayonet, the musket, and the cannon, that later were to wake the echoes at Charlestown, Dorchester Heights and elsewhere. Selecting a wife at Quincy, Massachusetts, the home of two future presidents, he obeyed the law to replenish the earth, and ten children came to help found Bridgewater.

Arthur Harris came over one hundred years before Orr, in 1640, and his virile family intermarried with other families of Bridgewater and elsewhere, including the names of Winslow, Howard, Latham, Orr and Snell, with at least twenty-five names of Pilgrims and forefathers.

Judge Benjamin Winslow Harris of East Bridgewater, was born in 1823. His ancestry embraces from thirty to forty families of that noble band called the Plymouth Colony. He was made District Attorney in 1858, and served for seven years in Plymouth and Norfolk Counties; in 1872 he was elected to Congress, where he remained ten years. His special work was mostly in the interest of the Navy, and he justly received the title of "Father of the Navy." His work since has been law practice and Judge of Probate for Plymouth County.

Elevated to many noted positions by the common people, and by appointments by the Presidents of the United States, he has served the people here and elsewhere with honesty, discretion, fidelity and zeal. The slurs of the envious, as well as the plaudits of the public, have never disturbed his serenity of mind, and he still lives an example to be copied by those who believe in God, liberty and education, and a kind but just and effectual enforcement of law.

He began his service to the state and nation a poor man in worldly goods and he is not a millionaire today. He is an example spoken of in the Bible of a man who said "Give me neither poverty or riches;" and does he not just fit into the niche described by a poet of Bridgewater, (Jedidiah Southworth) who was a Captain in the Revolution, in a little poem when speaking of the great Samuel Adams,

“Such is the man, my Muse would fain describe,  
Attached to virtue, never grasped a bride,  
Meekness and wisdom, are in him combined,  
Uncommon talents occupy his mind;  
Excelled by few, if any, in the States,  
Loves freedom yet, and tyranny he hates.”

Inheriting, as he did, the blood of honorable Hugh Orr, one of the many of his great ancestors, he has performed a service to the County, State and Nation, achieved by few, and his ermine has never been tarnished. Long may he live to be a comfort to his family and satisfaction to his numerous friends as they review his well spent life in the service of the public.

Today we are to speak of the past that suggests the duties of the future, that are rarely considered, except on commemorative occasions, and I speak from my heart without personality.

The poet says, “Nature unadorned is adorned the most,” but Nature is naked, and like man needs some clothing, and training, and this applies to trees—the glory of the world.

Where the first church and graveyard was and now is, but used as a road today in West Bridgewater, the surroundings are nearly the same as one hundred years ago. Nature should be assisted and trained. Nature’s pruning seems destruction. Witness San Francisco! Ill-constructed buildings everywhere in the world, timbers too small, not properly fastened, too much sand in mortar, in short, greed and sin, go hand-in-hand working destruction to life and property to make money. On the other hand the cement of brotherly love binds and holds a community together like honest well laid cement in a building, for then both stand.

Men may be led, but they can never be driven. The building of our Historical Society lies in the most fertile and beautiful part of ancient Bridgewater. Unsightly fences, here and elsewhere, trees out of place, unnecessary elevations in streets, and in short all those objects that render a landscape disorderly should be changed, even though it should render the property more valuable, and hence lift the taxes a peg. The man that does as his grandfather did, by burning bushes and wood to remove rocks, works at an expense of time and money,



and can now use dynamite, for the men that today use ancient modes, cumber the earth.

In this brief consideration of life in the new world since 1620, and locally that portion of it mainly bounded by the Old Colony lines, it is not expected or desired in the duties of this day that more than a single glance can be given to the few subjects touched upon by me.

Just exactly why the Plymouth Colony was planted in 1620 at Plymouth has been answered by historians, judges, and the clergy. Planted in weakness, it has been raised in power until in a life of nearly three hundred years, it faces the world today impregnable. The living principles enunciated and lived were obedience to the law, compulsory education, and belief in Him, "who plants his footsteps on the sea and rides upon the storm." The compact in the Mayflower was the rule and guidance of their simple life, as they faced unshrinkingly the first winter, the king of terrors.

It is two hundred and sixty years since the town of Duxbury in Massachusetts was granted the plantation, afterwards known as Bridgewater. This act was by the Old Colony Court at Plymouth in 1645. Other grants were made later. The Old Colony Court acts were undoubtedly permissive, that is, suggesting the trade afterwards made with the Indians, represented by their Chief Ousamequin, who gave a deed of Bridgewater lands to three prominent men of the Old Colony, Captain Miles Standish, Deputy-Governor Constant Southworth and Samuel Nash.

That was the beginning of the settlement of this ancient town. The details of this exceedingly interesting and important transaction can be found in the only history of Bridgewater now in print, and published by the Honorable Nahum Mitchell in 1840, sixty-six years ago.

This story of the settlement of Plymouth County and its environs has been told many times, and it never loses its interest in the retelling, for the calm, heroic struggle of the Pilgrims in poverty, exposure and death for a principle, furnishes a scene nowhere else to be found in the history of the world. The compact on the Mayflower seemed divinely

inspired, containing all the germs of wisdom as applied to other governments, as at present organized on this earth today, or in the past history of other nations, savage or civilized.

From the time the Colony was established at Plymouth, and other sections of the Old Colony, life was mostly to be found in log houses, with rare specimens of what is now known as the Colonial style. This variety of building or occasionally others, increased until about the year 1880 with the varying fortunes of the people. Some houses of brick, to be sure, were to be found in the larger towns and cities, but were comparatively few, while today a few houses can be found constructed of three inch upright plank, and dating back close to 1700. The method of building was a safeguard against the arrows and bullets of the Indians. Cooking by and in the fireplaces, and in brick ovens then embraced all the methods known. Today, complex chemical compositions with numberless names, cover our dining tables.

The lapse of fifty years since the 200th centennial celebration of the settlement of Bridgewater, has launched the Nation into period of rapid changes. Never before, probably, in recorded history has such startling knowledge been daily flashed over the world.

In all domains of science, proliferation on proliferation, excites our wonder, and sometimes compels our appreciation. The various constructive marvels of our time that enter into our lives seem never ending, and suggests a great unfolding of divine purpose in the various professional and business fields, where the people are employed.

Archaeological discoveries in the past fifty years have modified to some extent the belief of the people as to the age of the world, as well as their conceptions of that Being we call God. Fifty or seventy-five years has evidently changed creeds somewhat, and the people at large, believing that man has a religious duty, approve of the changes. It is a question much discussed whether the vast number of so-called religious beliefs, with costly buildings, is not somewhat of a hindrance, when we consider the people to whom technique is of more consequence than love, honesty and wisdom. And would not larger societies,

and more able men here and elsewhere directly stimulate larger audiences with greater use to them?

A question second to no other in importance to us as a Nation, is the problem, what are we to do with our boys? Fifty and more years ago, all boys were taught to do something useful with their hands. They served no regular apprenticeship in the family, but daily learned by observation, expectation or request the simple daily life and the use of common tools. Every man of average character or note had a garden and raised vegetables, which meant money for the family. Who has a garden today? There is a bond between the earth and man, older I believe than civilization, and intelligent and active delvers in the soil, professional or the laborer, nightly sleep the sweet sleep of the just.

Generally the boys of today know little of gardens. I am told, and I believe, that the judges in the highest courts in the State consider the problem of, "What to do with the boys," the most serious of all they face today. Less than a decade makes thousands of voters every year. The Nation is to be gauged by the training of the boys. Many boys cannot be governed by their parents, should not the parents be held responsible for the acts of children between ten and eighteen? And should not the father be held responsible if he cannot control them, and is not reiterated probation in most cases a mistake? Arbitration is as old as the Bible, but should not justice to the people as to sentences as well as probation, have a proper place in our Courts? We have today in the Old Colony, representatives of most of the nations of the earth. They are giving us object lessons in economical life of which we never dreamed. With all the valuable denizens landing on our shores we receive too the scum of the world of the genus homo.

The doctrines of Plymouth Rock and the acts of all that has made us a nation are by too many derided and ignored. And yet our Judges are the most honorable men of any holding public positions. The attendance at our churches, as compared with fifty years ago, is humiliating to the lover of law and order, and these unpleasant facts cannot have escaped the observation of any individual of mature years.

Standing here, a descendent of both Pilgrims and Puritans, an active life of nearly four score years gives me, I think, a right to call attention to changes wrought in seventy-five years of unheard of development, in all conjectural and other lines.

The Nation faces today as never before, a condition that forces pessimism to the front as a cardinal principle. The Yellow Peril is not our worst peril. Witness the general disregard of not only all of our ancient, but the commonest modern laws. And the sentences for violation of all laws are so cumbered with conditions, that one is reminded of the opinion of a citizen who once declared, "That he was in favor of the Maine law, but agin' its enforcement." Witness a recent case before a Court in New England that everybody knows all about where the public, after a verdict by all Courts high and low, for fame or greed, tries to settle that case by petition.

The real patriot in the United States today views with alarm the modern tendency of towns and cities to pile up debts for future generations to pay, and mostly contracted by men not owning real property, and who, forgetting the injunction that "the diligent hand maketh rich," still further depletes his own treasury by idleness every morning of the two best hours for work in the whole day.

What means the universal vote of the labor element all over the United States against the right arm of this Government—the Army and Navy? Is treason stronger in this Nation today than patriotism? Let us thank God that we have an honest, fearless man in the President's chair at Washington, and that Theodore Roosevelt is that man.

Why then, if the labor element is loyal today, do they oppose the enlistment of their members in the various State's militia?

Temples and monuments will crumble, but the art preservative will live forever. History to the world is what the soul is to the body. It matters not what the vehicle is that conveys the idea, for it is the thing that lives. Hence, the work and life of historical societies is a preservation of history. The record may be on stone, metal or paper, yet the illumination of the divine purpose is there. The temple erected to the living

God—the temples set up to commemorate other gods, or to gratify the vanity of mortal man, have their uses, but the work of historical societies is above all others in importance, duty, scope and enjoyment.

The indifference of the world today to all things but commercialism in our lives, calls for consideration. Eating, drinking and sleeping should be supplemented by thinking and resolve.

Thus life goes on with more or less success to the end when death calls, and what has that man or woman, person or thing have left but their record? The undertaker furnishes costly, perishable flowers—buries the body—possibly erects a monument, and live historical societies gather up the records of his life.

Today I do not remember an event that has ever impressed me more than a single sentence uttered by ex-President Grover Cleveland during the heat of a political campaign. A young man with warm blood, he had been accused of indiscretions in youth, and his political manager had asked him, "What shall I say?" Without a moment of delay, he thundered back, for he was an honest patriot, this sentence that echoed and re-echoed all over the United States, "Tell the truth."

Does not today the representatives of Divinity, Law, Medicine, and other professions, in short the great National body politic, need to study that sentence? Is not that slogan good enough to use? Man-traps have been set for hundreds of years, and the newspapers furnish evidence that they are yet in use.

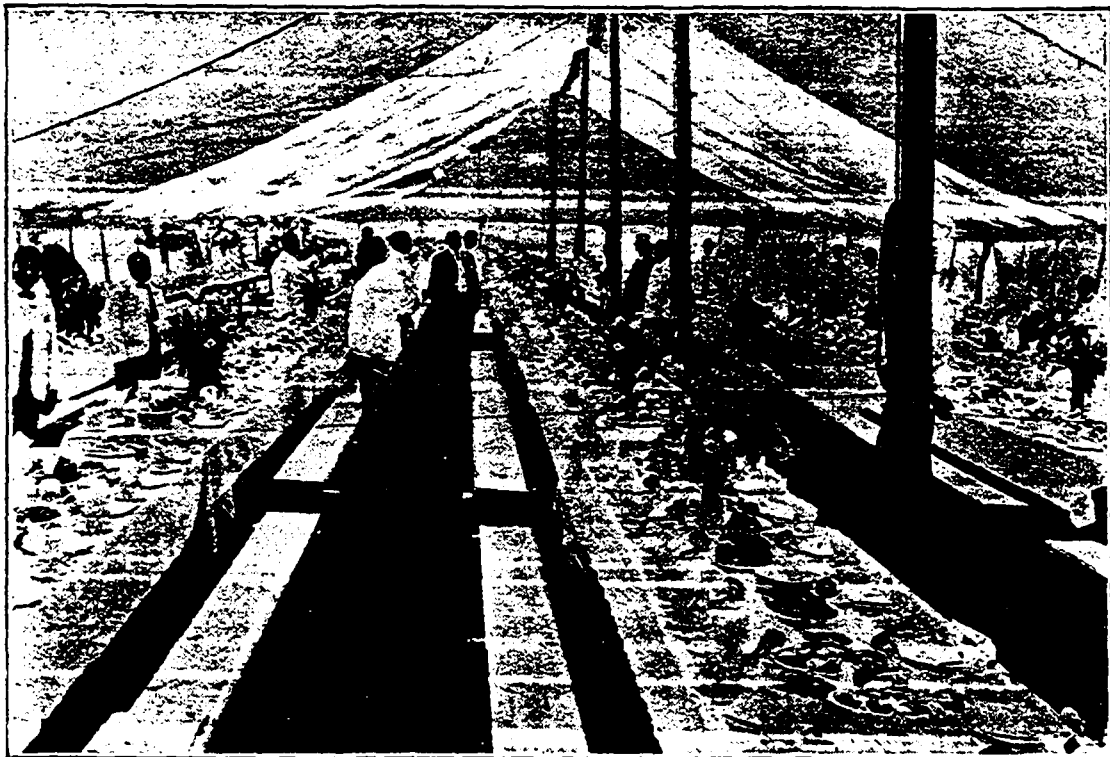
Among the many noted persons whose names I have seen recorded in Old Colony records as eminent, or men that did things, none stand out in history to me more prominently than two that accident has thrown in my way, and representing as they did good blood and education.

The first on the list is Shepard Fiske, who came to the North Parish in Bridgewater in 1724, from Braintree. He then twenty-one years old, a graduate of Harvard, a physician, trader, civil engineer, and an all-round man for development. For more than fifty years he largely shaped the life of Bridgewater. He died in 1779 and is buried one-fourth of a mile from this

spot. He was patriotic, had many general useful attainments, professional and mechanical that have never yet been excelled by any in this vicinity. He was a physician, teacher, lawyer, farmer, a true laborer in the Lord's vineyard. He died poor, and noble Williams Latham one hundred years after erected a monument to his memory.

William Baylies is the second man on this list, born in 1776, he settled as a lawyer in Bridgewater. He was undoubtedly one of the greatest men that ever lived in New England, for he was a contemporary, an associate, and a peer of Daniel Webster.

A paper may be read possibly in the future about this, one of the greatest men intellectually that ever lived in New England.



Tables Set for Dinner in the Tent.



Farnham Gillespie



Howard Wilbur



E.P. Dunbar



C.C. Thayer



Sidney K.B. Perkins





## Letters of Regret Received From Invited Guests.

---

The committee in charge received many interesting and cordial letters, quotations from which follow :

Bridgewater, England.

I beg to offer to you and your communities embraced in the centers originally called Bridgewater, Massachusetts, and now consisting of Bridgewater, etc., my personal hearty congratulations on your forthcoming celebration of the 250th anniversary of the settlement, etc., and to inclose herewith, for your kind acceptance, a lithograph print of mine of Bridgewater (formerly written Bridgewater,) England.

Very obediently,

FRED E. COLES, Mayor.

Town Clerk's Office, Bridgewater, England.

Dear Sir :—

Your letter of May 12th addressed to His Worship the Mayor of Bridgewater was cordially received and read with great interest at the Meeting of the Town Council of this Ancient Borough on Thursday last.

The time between now and the celebration of the 250th Anniversary of the Settlement of the Communities embraced in the territory originally called Bridgewater in Massachusetts, and now consisting of Bridgewater, East Bridgewater, West Bridgewater and Brockton (City), is too limited to admit of Representatives from my Council attending such celebration, but I am desirous to thank you for the kind expressions of good-will contained in your letter, and to tender to your Executive Committee and all concerned the most fraternal greetings of the Mayor, Aldermen and Burgesses of the Borough of Bridgewater, with the earnest hope that this 250th Anniversary will be a complete success and tend to the future welfare and prosperity of the territory.

Anticipating that a few photos of some of the old landmarks and relics of this our ancient Town might be of interest to your community, they have been despatched and I trust they will safely arrive.

With every good wish believe me,

Yours faithfully,

W. W. GABER.

JOSHUA E. CRANE, ESQ. :

Dear Sir—I am directed by His Excellency, Governor Guild, to acknowledge the formal invitation of your committee to him to attend the 250th anniversary of the settlement of Old Bridgewater, on June 13, and to say that he regrets exceedingly that his official duties will prevent his attendance.

He suggests that your committee communicate with His Honor the Lieutenant-Governor, Eben S. Draper, Hopedale, Massachusetts, and ask if it will not be possible for him to attend to represent the Commonwealth.

Respectfully yours,

CHARLES T. GETTEMY,

Secretary to the Governor.

House of Representatives, Washington, D. C., June 2, 1906.  
MY DEAR MR. CRANE :—

On my return to my desk after two days' absence in New York I find your very kind invitation to attend the celebration of the 250th anniversary of the settlement of Old Bridgewater on June 13. I regret most sincerely that a previous and very urgent engagement here, at that time, prevents me from accepting. This is all the more regrettable because I should enjoy the occasion, and especially the opportunity to respond to the sentiment : "The Government of the United States." I thank you and the Executive Committee for the honor you have done me by thus inviting me. Believe me.

Yours very faithfully,

WILLIAM C. LOVERING.

Boston, Mass., June 6, 1906.

JOSHUA E. CRANE, ESQ. :

Dear Sir—I regret very much that I cannot accept the kind invitation to the 250th anniversary of Old Bridgewater, but the graduation time of my boy at the Middlesex school prevents my acceptance. With most interesting memories of the old town and its associations I send my cordial good wishes for the occasion.

Respectfully,

JOHN D. LONG.

Boston, May 28, 1906.

My Dear Sir:—

I am in receipt of your letter of the 25th asking me on behalf of the Executive Committee to be present and speak at the celebration of the 250th anniversary of the settlement of Old Bridgewater, June 13.

I desire to thank the committee for their kind invitation, but shall be obliged to decline for the reason that the day of the celebration comes in the week directly following the summer session in Boston of the American Medical Association, June 5 to 8, and as I shall practically be away from my office all of that week I shall be extraordinarily busy the week following. Otherwise I should be very glad to accept the invitation, as it would give me much pleasure to attend.

Yours very truly,

MYLES STANDISH.

Easton, June 10, 1906.

Dear Sir:—

Your invitation to our Board to attend the 250th anniversary of Old Bridgewater received today, and owing to an important meeting of our Board for that day will be obliged to decline your invitation. Thanking you for same, we are,

Yours truly,

EVERETT E. POOLE, Chairman.

Brooklyn, N. Y., June 11, 1906.

MY DEAR MR. CRANE :—

I beg to acknowledge with sincere appreciation the kind invitation to be present at the 250th celebration of the settlement of Old Bridgewater the day after tomorrow. You may be sure that were it not for many duties and engagements which demand my time and strength, I should be present to join with the descendants of the founders of the town, and many hundreds more beside, in celebrating the history and traditions of Bridgewater. Anyone who has in blood and bone an infusion of life-giving power from that good Old Colony stock must always thrill with pride and pleasure when its virtues are celebrated.

Regretting exceedingly that I cannot come to the anniversary on Wednesday, and with every good wish for the complete success of the occasion, I remain,

Yours cordially,

REV. JOHN P. FORBES.

Plymouth, June 11, 1906.

Dear Sir :—

The Board of Selectmen thank you for the kind invitation to the celebration of the 250th anniversary of the settlement of Old Bridgewater, and regret the probable inability of any member of the Board to attend.

Yours respectfully,

F. N. BARTLETT, Chairman.

Swampscott, Mass.

DEAR MR. CRANE :—

With sincere regrets I thank you for the kind invitation. So illustrious a history Bridgewater is privileged to have, and judging from the programme the celebration can but be a grand success. The mere fact of the choice of orator for the day is sufficient to insure it. With most earnest wishes for the same, I am,

Cordially yours,

ANNIE H. ALDEN.

New York, June 4, 1906.

Dear Sir :—

I beg to acknowledge with thanks the receipt of your favor of May 29. I regret, however, to say that it will be impossible for me to attend the celebration of the 250th anniversary of the settlement of Bridgewater on the 13th inst. because I have made a number of arrangements which it is now impossible for me to break. If I had known of the affair sooner I think I could have arranged to have been present. You will understand, I know, the disappointment I feel at my inability to join my fellow-townsmen on this interesting occasion.

Yours very truly,

F. D. MILLET.

Scituate, June 10, 1906.

L. W. PUFFER, ESQ. :

Dear Sir—I thank you for your kind invitation in memory of my esteemed friend, the late Henry Gurney, to be present at the 250th anniversary of the settlement of Old Bridgewater. I remain,

Yours very respectfully,

CHAS. OTIS ELLMS.

Boston, June 11, 1906.

DEAR MR. CRANE :—

Your kind invitation to the 250th anniversary of Old Bridgewater was only received this evening, too late for me to make any arrangements to be present, as my engagements are generally filled for at least a week in advance. I shall be in Cape Cod on that time. I have been much interested in your town, as my forbears lived and died there, as evidenced by deed and probate registry over which I have spent much time. I am sorry that I cannot come, but it is impossible to change my dates now. With best wishes for a pleasant and successful meeting, I am,

Yours very truly,

FRANK A. BATES,

Sec'y. Orcutt Family Association.

Boston, June 10, 1906.

Dear Sir :—

Let me thank you cordially for your invitation to be present at the 250th anniversary of the Old Bridgewater. Having acquainted myself somewhat with your history for the first two hundred years, and your contributions to the life of the nation during that period, especially through your old-time clergymen, it would be a pleasure to be present. It will, however, be impossible for me to attend.

I am pleased to see that in connection with your response to the third toast, or after it, you make use of the hymn of our late mutual friend, Mr. Edward Alden, who so sincerely and devotedly loved Old Bridgewater.

Very truly yours,

GEORGE A. JACKSON.



Dr C.E. Lovell



W.H. Osborne



Ziba C. Keith



E. Alden Dyer M.D.





## Remarks.

---

By Hon. William H. Osborne, East Bridgewater, Toast-master of the Day.

Mr. President, Ladies and Gentlemen—The part that has been assigned to me on this occasion is that of offering certain sentiments, which together with the responses, are intended to emphasize in a concise manner certain salient features in the town's history. It is not my province to make a speech, but I cannot neglect the opportunity afforded me by the courtesy of the Executive Committee, to add my testimony attesting the great importance of this historic day.

Any one having even the smallest pride of ancestry, or veneration for his nativity, cannot possibly be indifferent to such an event as this.

It is not alone the fact that the day marks the lapse of two hundred and fifty years since the ancient town had its birth that makes this occurrence of such peculiar significance, but also the succession, during this period, of the many great events in the history of the country and the history of the world.

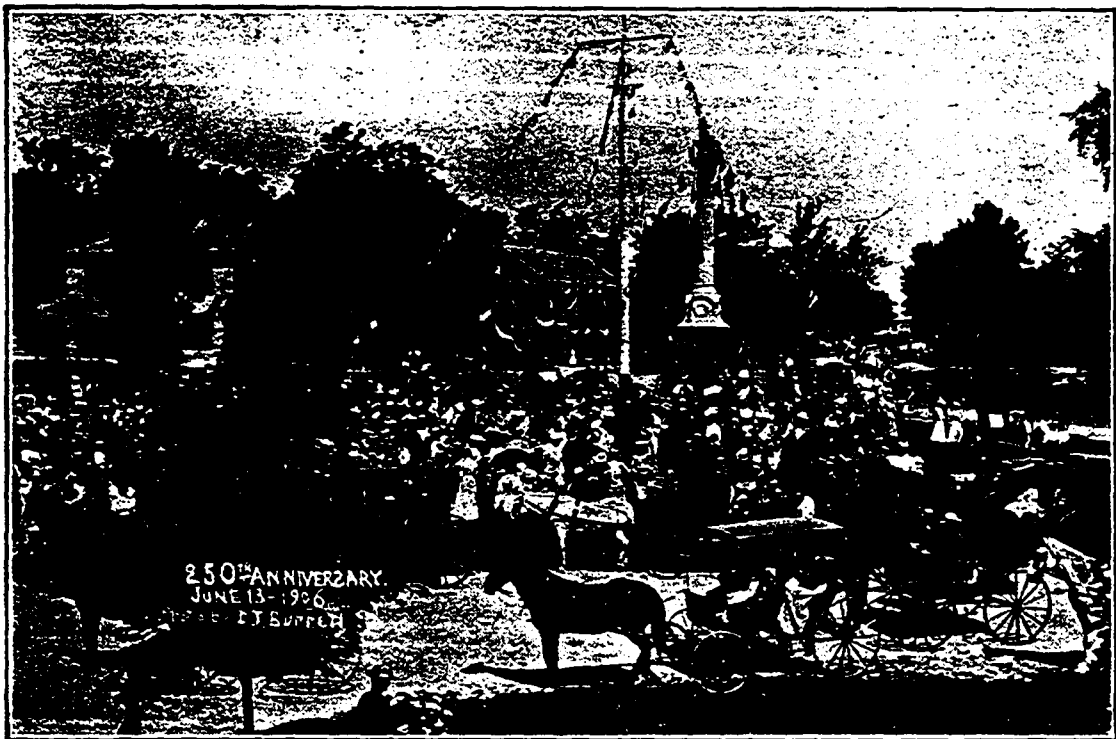
Bridgewater has lived to see the nation emerge from the condition of colonies under the British crown, to that of the most powerful and enlightened republic in the world, and the blood and the substance of its people were freely expended in that great conflict that made the republic possible.

The heroes of Bridgewater, who fell while following the nation's flag in the bloody encounters of the late Civil War, are numbered among the 400,000 victims of that struggle that saw the union of the states restored, and wiped from the escutcheon of the nation the stain of human slavery.

It is only becoming that we should pause for a moment in these festal exercises and remember the debt of gratitude we owe those brave men, who gave to their country and our country, in the hour of its greatest peril, "the last full measure of devotion."

We have long since linked their names with the heroes of the Revolution, and on the recurrence of Memorial Day we decorate with equal honors the graves of each.

Let us hope, Mr. President, that when the 300th anniversary of the birth of the town shall be celebrated, those who engage in it will have no occasion to take note of wars, national or otherwise, but only the blessed triumphs of blessed peace.



Scene in the Square.

## Toasts.

---

### **The Two Hundred and Fiftieth Anniversary of the Incorporation of Old Bridgewater.**

The ancient town of Bridgewater, once the hunting ground of a feeble tribe of native Indians, is now the happy and prosperous home of more than 50,000 people, whose combined estates are officially estimated at \$40,000,000. Out of her original territory have been carved from time to time the whole or a part of at least three distinct populous and wealthy municipalities of our County of Plymouth.

In every great national crisis, both civic and military, she has borne her full part. By the fame of her soldiers, her scholars, her merchants and artisans, she has added lustre to the history of the Commonwealth. Her sons and daughters are now assembled on this her natal day, to do honor to her fame and renew the ties of kindred and of home.

### **Responded to by Joshua E. Crane of Bridgewater.**

Mr. President, in rising to respond to this sentiment of commemoration, I desire to express my thanks to the committee in recognition of the honor which they have conferred upon me in inviting me to speak for every citizen, and every lover of Old Bridgewater, and for the several communities embraced within its territorial limits.

The 250th anniversary of the incorporation of Old Bridgewater is heralded in honor of the founding of one of the great townships of the colony of Plymouth, which long maintained an exalted place in the annals of the commonwealth, and bequeathed its name to four of its prosperous parishes.

Like other towns of New England endowed with ancient names of the mother country, we are able to rejoice in the name of Bridgewater, given by its founders in recognition of their love for their native land, and with that of Taunton, our neighboring city, in the County of Bristol, forming an impressive and pleasing memorial of its settlement and its social recognition of Somersetshire.

Mentioned as early as the days of William the Conqueror as the "Bridge of Walter," and possessed of a castle of importance at the beginning of the 13th century, it became a noted stronghold of the Royalists in the days of the commonwealth,

but doomed to fall before the parliamentary force of Sir Thomas Fairfax and Oliver Cromwell in 1645. In this eventful period and in the very year of its conquest the grant of the Plymouth Colony to the men of Duxbury prepared the way for the beginnings of the new English Bridgewater, which is declared in the Bridgewater Monitor by Increase and Cotton Mather, "has been a town favored of God. Yea, some favors of Heaven unto it have indeed been distinguishing. It was planted a noble vine, and may no more of the text from whence this phrase is borrowed ever be applied unto it. The first planters of it were a set of people who made religion their main interest, and it became their glory."

We rejoice in the possession of such a record of godly and heroic ancestors, whose consecrated hearts and sinewy strength in the fervor of a primitive age gave marked vitality to their lofty purposes and achievements for the maintenance of spiritual liberty in the colony, and defended its welfare with indomitable courage and constancy through the memorable struggles of a later century.

We rejoice today in the privilege of commemorating the fame of all whose names are emblazoned on our escutcheon, and we glory in the spirit of achievement which adorns the record of their lives.

The several independent communities bearing the name of Bridgewater and the city of Brockton, with the remarkable changes of the years, are not the towns of fifty years ago. Those living today need to be reminded of the struggles and the deeds of former generations which have been suffered and accomplished in their behalf. The memory of the fathers should be cherished in the hearts of the children, and should be revered in every school and at every fireside. "Let Thy work, O Lord, appear to Thy servants and Thy glory to their offspring" May the beauty of the Lord our God be upon us, and the work of our hands, establish Thou it, that we in turn may preserve unimpaired the dignity and honor of our inheritance, and transmit to our posterity the record of our citizenship, characterized by the spirit of loyalty to the ideals of the founders of the colony for social and moral advancement and

for the firmer establishment of the vital principles of Christian fellowship and brotherhood throughout our state and country.

---

**Responded to by Mrs. Lysander F. Gurney of Brockton.**

The history of a town is nothing less than a collective history of the people and localities comprising that town, and in response to the toast, "The celebration of the 250th anniversary of the incorporation of the town of Old Bridgewater," I have been invited to give my paper. A brief history of the early settlers, the habits, customs, educational ideas, religion, etc., of our ancestors, who bred and nurtured the patriotism of the Revolutionary War, as well as the staunch and heroic principles illustrated in their lives, although a theme with which we are all familiar, yet reiteration fixes in the mind, and a repetition of some of the facts may not be without profit and interest.

Old Bridgewater in Somersetshire, England, whence comes our name, Bridgewater, is a prosperous town of about 15,000 inhabitants, situated on both sides of the Parnel river. The town is compactly built like most old English towns, as they were walled around for safety in turbulent times, and so were necessarily crowded together. The river flows through the center of the town, across which are a railroad and highway bridge, uniting its two sections. The principal church is the ancient Episcopal one of St. Mary's, the established church of England.

English Taunton is a large town about ten miles southwest of Bridgewater, and these names, with many others, were lovingly transplanted by our ancestors, that their homes in this country might remind them of their old homes in the motherland.

The shares of the original proprietors numbered fifty-four, to which two more were added, one to the Rev. James Keith and one to Deacon Samuel Edson. Of these it may be of interest that fifteen, including the two named, were lineal ancestors of the writer. Of these fifty-six purchasers, not more than one-third actually removed from Old Duxbury and became

permanent settlers, and of these eighteen, eleven were my lineal ancestors, and I probably speak for others here today, when we claim to be called descendants of the old families of Bridgewater.

Each settler had at first a grant of six acres on the town river, and these lots were taken up at what is now West Bridgewater, and there the first houses were built and improvements made. The lots were contiguous and the settlement compact, with a view to mutual protection and defence against the Indians.

The outermost mile around the outside of the purchase was laid out in 1683, into four great divisions, one on each side of the settlement, called the East, West, North, South precincts.

For twelve years after the landing of the Pilgrims in 1620, Plymouth was the only town in the colony. A few small settlements gradually grew up along the coast, among them Duxbury, which was incorporated in 1632.

To the east of Narragansett Bay, Taunton was settled in 1637, but the higher land between Plymouth and Taunton remained the forest home of the Indians, whose chief was Massasoit, later known as Ousamequin, the hospitable savage, who had befriended the first settlers on the coast.

In 1645 Miles Standish, with others, received permission to buy of the Indians in the wilderness about sixty square miles as compensation for land taken from Duxbury when Marshfield was made a town, and in 1649 a deed was signed by Massasoit, on Sachem's Rock, in the eastern part of the purchase, the price paid being seven coats, nine hatchets, eight hoes, twenty knives, four moose skins and ten and one-half yards of cotton.

The deed was signed on the part of the colonists by Miles Standish, Samuel Nash and Constant Southworth.

This tract was first called Duxbury New Plantation, but in 1656 it was incorporated as the town of Bridgewater, and was the first town settled away from the coast within the Old Colony limits.

In this year, 1856, John Cary was chosen constable—the first officer chosen in the town. In May of the next year the officers elected were John Willis, deputy ; Arthur Harris and

John Howard, surveyors of highways; John Cary, clerk. The office of constable was of high reputation, and as in old Saxon times, so now, it was intended that only those should fill it who were honest and able men, both in body and estate, and not of the meaner sort.

For nearly one hundred and sixty years town meetings were held in what is now West Bridgewater, the old center of the town, and for more than fifty years all attended church in the same place, until the town was divided into parishes, and churches were built in the different precincts.

In 1675, at the time of King Philip's War, there were only sixty-four men over nineteen years of age in the settlement. In 1775 there was a population of 880. The first meeting house built in the West precinct in 1661 was near the site of the Historical building, and the first minister was Rev. James Keith, who remained over the parish until his death in 1719 aged seventy-six years. The second was built in 1764, where the Soldiers' monument now stands. The first meeting houses in the other precincts were built in 1716, 1721 and 1737, the ministers serving a life time. Those were long pastorates compared with those of the present day, and an ordination was a rare occurrence, so much so that it attracted people for miles around, a procession with fife and drum being features of the occasion.

It is a significant fact that the first settlers organized a church before they formed civil government. This shows the spirit in which our New England civilization was founded. In 1646 the Massachusetts colony re-enacted the English law compelling church attendance, and required a fine of five shillings for absence from church on the Lord's day, Thanksgiving or Fast day, without good cause. Therefore everybody attended church and it was not uncommon for the people to go ten or fifteen miles to meeting.

The court order was that "every soldier, bring his arms fixed to meeting with six charges of powder and shot, and if any neglect or refuse to perform, he shall be fined two shillings to be gathered by the constables."

It is Sunday morning in Old Bridgewater, along the green

lanes and field paths come the settlers in family groups. Young men are carrying their best coats on their arms, and young women their best shoes in their hands, to be put on before entering the meeting house. Some are on horseback, the wife on the pillion behind the husband and the youngest child in front, while the Squire, His Majesty's "justice of the peace," comes in a dusty chaise, for no man except the minister is considered his peer.

They enter by the great door, which is covered with announcements to the public. Opposite the door is the pulpit, high and formidable. There is a window behind it, a sounding board above it, and a steep staircase leading up into it. When the minister has entered and shut the door he is entirely lost to sight. At the foot of the pulpit facing the congregation are seated the deacons. The pews are square, topped by balustrades, and when the congregation is seated a few heads only are visible. The first prayer is thirty minutes long, all standing, a psalm is then announced, the deacon standing on the pulpit stairs, lines off the hymn, the congregation joining in the singing of it, until all the verses have been sung off. The congregation rises for the next prayer. This has a systematic beginning, middle and ending, taking in most of the ancient prophets as well as the king and all high officials, but the long drawn end is finally reached, and the congregation again settles into the seats. The tall brass-bound hour glass is turned and the minister will preach until the sands have run through it, and it may be necessary to turn it for another run before he reaches twelfthly of his discourse, and when the last amen is reached we can sympathize with the young people when a rush is made for the door and a hurried escape into the open air.

The credit of originating free schools is due to our Pilgrim fathers. At the time they landed on these shores two ideas pervaded their minds, viz. : freedom in religion, and the education of the young. From earliest times the policy was to develop the minds of the people, and to implant the principles of duty. The schools at first were held in the dwellings of the settlers, each section of the precinct having the service of the master two or three months in the year.



The schoolmaster boarded "round the rick," as it was called. He was paid his salary sometimes in money and often in merchandise. There was no standard to test his skill as a teacher, but generally the one whose price was the lowest was necessarily esteemed the most skillful, but in spite of all this, our ancestors grew up, with an educated common-sense, and with principles of the right sort.

The first houses were built of logs, but after the introduction of saw mills came the one-story frame house, then the two-story houses, slanting to one in the rear, with large cellar for the storage of the products of the farm.

The windows were of mica or diamond shaped glass, set in tin or lead. It is said that after a site for a home had been selected, a flat stone was chosen for the hearth, a chimney erected and the house built around it so that the hearth stone was literally the center of the home. The chimneys were built of stone often occupying the entire side of the house. Fireplaces were so big that the children could sit inside them beside the roaring fires and see the stars shining in the heavens above. A pole and later an iron crane, on which kettles were suspended, was used in the fireplaces for culinary purposes; pitch pine knots for lighting, splinters for candles, and the tinder box for matches. The breakfast was usually of bean or pea porridge, with rye or Indian meal bread; dinner of boiled salt meat or pork, with vegetables, and baked or boiled puddings, made of Indian meal. The dishes were first wooden, then pewter and later came crockery and earthenware. Rising and retiring early were universal, and the boys and girls were early taught to work, to make the most of life and to apply it to some useful purpose, none being allowed to waste it in idleness or dissipation.

I will mention a few distinguished sons of Old Bridgewater (not exhaustive by any means.) First comes one with a national reputation, William Cullen Bryant, the poet, whose great grandfather, Ichabod Bryant, and his wife Ruth, came to West Bridgewater in 1745. Later he removed to North Bridgewater, where his son Philip married Silence Howard; their son Peter was a physician, who settled in Cumington, and married a

daughter of Ebenezer Snell, and their son was William Cullen Bryant, of whom the Bridgewaters are justly proud.

Of governors we have three descendants of John Washburn (an original proprietor,) who have been governors of three different states, also Gov. Marcus Morton and others, besides many lieutenant-governors. Many clergymen have called Bridgewater their native town. Among those best known to us are Rev. Jonas Perkins, Rev. David Brigham, Rev. Thomas, Rev. Bailes Sanford Crafts, Rev. Abel Packard, Rev. Ebenezer Gay and many others. It is recorded that between the years of 1745 and 1838 one hundred and thirty-six young men from Bridgewater graduated from the different colleges, of whom fifty-one were clergymen. Of senators there is a long list, which includes among many others Hon. B. W. Harris, his son, Hon. Robert, Hon. and Judge J. R. Perkins, Hon. and Judge Marcus Morton, Hon. Jesse Perkins, Hon. Eliot Whitman and Hon. Oliver Ames, besides Hon. Nahum Mitchell, and Bradford Kingman, our historians, of whom we are indebted for Mitchell's history of Bridgewater and Kingman's history of North Bridgewater, besides other contributions. The military record is interesting. We find in the Revolutionary War Major Eliphalet Cary, Maj. James Allen, Col. Edward Mitchell, Col. Abram Washburn, Col. Simeon Cary, Gen. Sylvanus Lazell, Capt. Ezra Kingman, Israel Keith, Adj.-Gen. of Massachusetts, and scores of others. I would like to see compiled a full list of the prominent and influential descendants of the old settlers of Bridgewater.

In these days of the bustling present, when the old is fast vanishing before the new, and when much of the history and romance of the past is being covered beneath modern changes and improvements, such a day as this we are celebrating, brings back the descendants of the old settlers to their native heath, and giving pause in their busy life, takes them back to the simple and unpretentious past with its homely belongings, that they may recognize once again, the spirit of self-sacrifice and self-denial, underlying the characters of those who have made of us a great nation.

---

### The Clergy.

---

The Cause of Religion was the early, as it has been the later care, of the people of this ancient town. The distinguished divines : The two Angiers of the East ; Keith, Perkins and Reed of the West ; Allen, Shaw and Sanger of the South ; Porter, Meach and Huntington of the North, who were the earliest ministers of God in their respective parishes, cast their lot with the poor people of their communities, receiving only the most meagre compensation for their pious services. They have been succeeded by a long line of distinguished and earnest preachers, who have advanced the cause of piety as much by the purity of their lives as by their words of exhortation.

**Responded to by Rev. Howard Cary Dunham of West  
Bridgewater.**

Mr. President :—The sentiment just read suggests a similar one made nearly two hundred years ago : “The New English Bridgewater has been a town favored of God ; yea, and some favors of heaven unto it have indeed been distinguishing.” So wrote those famous old Puritan divines Increase and Cotton Mather, in their preface to “Bridgewater’s Monitor,” a sermon by the Rev. James Keith, and we who have gathered here today to thank God for those favors, echo and re-echo their lofty sentiments.

Among those “distinguishing” favors from on High none will gainsay that some of the most splendid have been the character and service of the clergy. Here in the First Parish of the ancient town is one of the most remarkable and magnificent records to be found anywhere in all history. The first three ministers settled here served the astonishingly long period of over one hundred and sixty-eight years.

Each was a man of lofty commanding character.

Each was earnestly devoted to the service of God.

Each was highly respected and beloved.

Each was a college graduate.

Each began and continued his ministry here.

Each died here in harness at a ripe old age.

The first served some fifty-six years.

The second nearly sixty-two years.

And the third over fifty years, nearly ten of which he was entirely blind.

James Keith, Daniel Perkins and John Reed form a golden trio of historic names which no lover of Old Bridgewater will ever let die.

Picture to the mind's eye the striking scene at the very beginning of the history, when that young Scotch student, a lad fresh from Aberdeen, barely twenty years of age, came up this river, and on yon famous rock by the river's bank preached to these people in the wilderness from the text, "Behold, I cannot speak, for I am a child," (Jeremiah i, 6.) And yet this James Keith did speak so well and ably, and continued so to speak in behalf of God, justice, mercy and temperance, that they kept him here till that tongue could speak no more, and he left a name and reputation that would do honor to any minister that ever lived.

The Rev. Daniel Perkins, the second minister of this parish, who lived to be 86 years of age, was likewise a man cast in the grand, heroic, Puritan mold.

The news of the fall of Louisburg reached here late one night. Those who heard it deemed it their duty to inform Minister Perkins at once, and arrange for a religious service of thanksgiving. The doughty Daniel told them that if they could furnish him that night with tallow dips he would have the sermon ready by next morning. A splendid great hall honors his memory at Harvard University.

Of the third minister of this parish, the Rev. John Reed, you all know something. A broad-minded man of all-round ability, the honored member of Congress from this district, the friend of Washington, at whose Sunday table he was wont to be asked by that great man to invoke the divine blessing, the courageous minister who, for years, read service, prayer book in hand, though totally blind. My venerable mother sat under his preaching for years and remembers when he was led into church for the first time after losing his sight. At this dinner fifty years ago, the Hon. William Baylies, Dr. Reed's friend and parishioner, paid to his memory a beautiful and touching tribute, while one of the most marked passages of the youthful poet of

that day alluded to his honored grandfather as having gone to those happy realms

Where the blind receive their sight.

In addition to the remarkable clergy of the First Parish, each of the other parishes, which were in time set off, was blessed with a worthy ministry. The Rev. John Shaw, the second minister of the Second or South Parish, a Harvard graduate, and a much respected and beloved man, preached for them nearly sixty years. His grandson, the Hon. John A. Shaw, presided here fifty years ago.

Rev. John Angier, the first minister of the Third or East Parish, another Harvard graduate, gave them a devoted service of sixty-two and one-half years.

Rev. John Porter, the first minister of the Fourth or North Parish, preached more than sixty-one years. Bridgewater has indeed been blessed in her clergy. They have been, as a rule, noble, enlightened and progressive men. Experience soon taught them, and through them our fathers here in Bridgewater, that—

Through the ages one increasing purpose runs,  
And the thoughts of men are broadened with the process of the sons.

And now for long years there has been welcomed and respected in the territory of Old Bridgewater the ministers and people of every religious creed and belief, provided only that their faith was honest and reverent, and their lives true and faithful.

There is one religious feature that is unique in the territory of Old Bridgewater, and unlike any other town in the world, unless it be the city of London. Of this I will speak briefly and then leave the rest of this great subject to my distinguished colleagues.

The territory purchased from Massasoit on Sachem's Rock has had six societies of the Church of the New Jerusalem, commonly known as Swedenborgian, four of which are now in active and successful service. The question is often asked. "How came this about?" It is to be directly accounted for by a famous heresy trial which was held on the hill at Abington in 1820, where an able, respected and beloved clergyman, the Rev. Holland Weeks, was dismissed from the Congregational church

for holding the views taught by Emanuel Swedenborg. The interest aroused by that trial, and the high character of the man tried, led many earnest minds in all this section to investigate for themselves the teachings of Swedenborg, with the result which you all know.

Permit me to say that I remember well the celebration of fifty years ago, and many of those who participated therein. Also that I count it a rare pleasure that while last year it was given me to have to do with the erection here of a monument to John Cary, an ancestor of mine, who was the first officer of Old Bridgewater, it has been given me today to speak of the ancient clergy, and so of another ancestor, the Rev. James Keith, the first minister.

---

**Responded to by Rev. Julian S. Wadsworth of Brockton.**

We are today with becoming humility in the presence of our ecclesiastical forefathers. Whatever has been gained in our descent from them, as clergymen, we have lost somewhat.

Those were the days when the people gave deference to the minister. His voice was heard with authority not only in the meeting house, but in the town meeting as well. As we have heard today, a very large part of the foundations of our town was laid by the venerable James Keith, the scholarly Zedekiah Sanger and the beloved John Porter. Nor was it thought that they were "meddling" with things which did not belong to them. We as clergymen today are happy in living here where they were so highly revered. A faint trace of the prestige which they enjoyed is still discerned here in New England. As was remarked by a Westerner, "The minister in New England is as good as anybody, while in other parts of the country anybody is as good as the minister." This accounts for so many western ministers liking to come to New England.

But truly, it must have been with a consciousness of their power that the ministers felt the support of the town meeting. In the matter of salary, it was then a vote of the town, and not dependent upon the voluntary contribution of a few. Think of

the settlement which the town made with its first minister. "A double houselot, including twelve acres of land, with a good house built on it. A whole share in the original proprietorship of the land of the town with forty pounds as annual salary and other provisions."

About twenty years later the salary was increased to fifty pounds with thirty cords of wood added. The town as such was generous in those days. Thoreau speaks of spending some time in Bridgewater, and in his reminiscences of Cape Cod, speaks of one town which voted in 1662 to set apart for the support of the ministry a portion of every whale which should be cast upon the shore. There was sage propriety in thus leaving the support of the ministers to Providence, since God was the sole ruler of the storms, and they were His servants, surely He would provide for His own. But think of the ministers, notwithstanding this generous vote of the town, sitting on the cliffs, during the storm, watching the shore anxiously for these providential perquisites. Then, too, the town in those days of the "Old Lights" aided the ministers further by enforcing with law their teachings of orthodoxy.

In 1665 a law was passed inflicting corporal punishment on "all persons residing in the towns of this government who deny Scripture." Think of the confidence with which a minister of those days might speak, knowing that his hearers would be whipped until they were constrained to confess that they believed his interpretation of the Bible.

The town also aided in keeping up the attendance at church. A law was passed that "all persons who stood outside the meeting house during the time of service should sit in the stocks." Think of what an assistance this must have been in keeping the pews filled, since the minister had only to make his sermon less uncomfortable to the one sitting in the meeting house on Sunday to sitting in the public stocks on the morrow. The clergyman's nightmare of empty pews need never have troubled our forefathers in the ministry.

True, sometimes it happened that his authority was questioned. This was in the time of the waning of the "Old Lights" and the coming of the "New." The New England

Chronicler in 1723 gives an account of a disorder in the church in South Braintree, in which Rev. Mr. Miles suspended eight of his members because they insisted upon singing by note and not by rote as had been ordered by the council. But the embarrassment of this minister, who had presumed upon his authority, was great when these suspended members were reinstated and it was voted "that the congregation hereafter would sing by note and by rote alternately, for the satisfaction of both parties."

Think of one of us attempting to suspend a member because he will persist in singing in the meeting by note, or with any other new style of inflection of the voice. Yes, we have lost in the descent some of the ecclesiastic authority which inherited in our forefathers. The gains have been more than the losses. The onerous support which the town is giving today to the moral teaching of the clergy is far better than that which any statute would give. As the people of God today are upholding the hands of the clergy, we may be assured that the Amaleks of sin will not prevail against the forces of righteousness. Never in the story of our land has the church of the living God been more firmly held in the intelligent and loving hearts of the people than it is at the present time. Personally I would rather be a minister of the gospel in Old North Bridgewater, in this year of grace 1906, than be an angel.

---

**Responded to by Rev. George B. Titus of Brockton.**

Two hundred and fifty years ago two words were emphasized as they are not today ; these two words are *Distance* and *Difference*.

Men spoke of the distances between countries, cities and localities as being thousands, hundreds or scores of miles : today these distances are measured by ticks of the clock—New York we find to be so many minutes from London or other foreign center. Chicago is no longer "away out West," but we take down the receiver of our telephone and in answer to the "Hello!" of somebody we find that city at our elbow. We whisper our



message of business, friendship or love, as the case may be, to one who is in a far away place and the answer is immediate.

The treaty of Ghent was signed December 24, 1824, but so far away then was Belgium that no word of the peace treaty came to this country until very late in the following month; thus it came that the battle of New Orleans was fought twenty-two days after peace was declared.

The difference between then and now is fitly illustrated by the fact that two weeks ago my daughter wrote a message to me in her home in Johannesburg, South Africa, in the forenoon, and I read it just after noon of the same day, in Brockton.

I sat in the cars one Monday morning, bought the morning paper and read a sermon that was preached in London the day before—it had been preached, reported, despatched, printed, read in America and forgotten, probably, all within twenty-four hours. To the question “Where is my Neighbor?” We answer, *he is everywhere, and everywhere is here.*

Distance now has not the meaning that it had when Bridgewater was a baby and when sailing vessels and stage coaches were the swiftest conveyances of commerce and communication.

But if distances have been robbed of their terror, differences have been deprived very largely of their sting.

Two hundred and fifty years ago the clergy and the church seemed to think that Theology was far more important than Christianity.

Great thorny hedges of Calvinism and Arminianism separated men, but did not hinder the interchange of fiery missiles between the enclosures.

To differ with the Puritan power meant persecution, prison and even, in some instances, death. Religious liberty was long in reaching these regions; toleration even was tardy in coming. But when toleration came it opened the way for liberty, the liberty that leaves every man free to think and to worship as he will, or to leave worship altogether alone.

Were some of the old clergy of North Bridgewater permitted to come back and study the present condition of religious and irreligious bodies in this region, and were they to report their observations and opinions, I am sure the report would be

very interesting reading.

But while they might be expected to note some differences as to faith and practice in the churches, I am sure they would be obliged to mention this, that their successors are magnifying points of agreement.

We do not agree as to some doctrines and teachings but we will not quarrel about them, and we will have fellowship on some ground of Christian doctrines and on the broad platforms of *human brotherhood*.

Ten thousand charities bind Christians together in fellowship and in a worship that glorifies God while they feed the hungry, clothe the naked and give shelter to the homeless.

We may differ as to great doctrines and little dogmas, but we heartily agree in work for young and providing homes for old people and hospitals and sanitariums for sick people.

Truth never changes, but men change in their understanding of it and consequently in their attitude towards it and appreciation of it.

The old clergy of early days stood for the church and the school house, all honor to them; their successors are loyal to both and to the Book of Books, the Bible. But they have changed their creeds and their Hymn Books. They still love doctrine, but they preach duty; they may have lost the art and power of excommunication, but they know how to say "Whosoever will."

Looking to the past they exclaim "Blessed are the dead who died in the Lord," but facing the future they pray, "*Let there be light.*"

---

**Education.**

---

The Cause of Free Education in the Bridgewaters has always been liberally supported by their people. In common with the rest of the country they have discarded the crude methods of instruction of the past and adopted those of a progressive age.

**Responded to by Albert G. Boyden, Principal of State Normal School, Bridgewater.**

Mr. Chairman :—Education, the theme upon which you ask me to speak, is the broadest of all subjects. It includes the unfolding and perfecting of the life of the individual, the family, the community, the State, the nation, the race. There is time on this occasion to offer only a few seed thoughts without elaboration.

A laboring man was asked, "When is a man educated?" He replied, "A man is educated when he knows how to get on to his job." To know the aim of life and how to compass it is the essential thing in education.

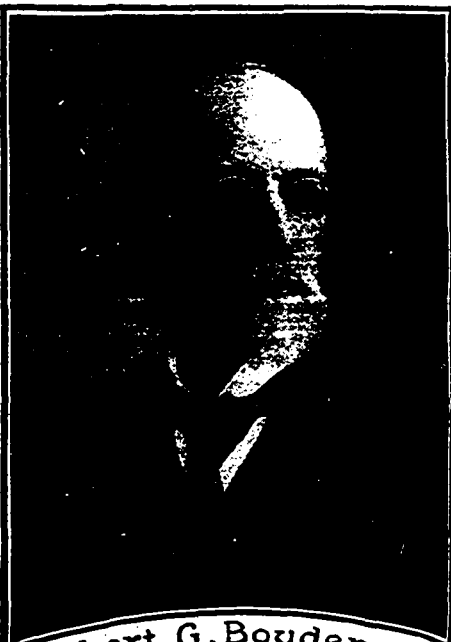
It is pertinent to ask, what is every man's job in life and how shall he get onto it? Living is the one great business of every human being in every vocation and in every condition. Getting a living is only one element of living. Living is the conscious exertion and control of all our powers, to the full measure of our ability, under the laws of our being. Obedience to the laws of our being brings perfection of character ; disobedience to these laws brings degradation of the soul. Every law of God finds its reason in the highest well-being of man. Every man's power to serve himself, his fellows, and his Creator is conditional upon his power of Self-control, upon his ability to know and use the truth concerning himself and his environment.

Education as an end is the state in which the person wills to make the best use of himself. Education as a means is the influence which the educator exerts upon the child to bring him up into the state in which he will make the best use of all his power, physical and rational. Education in the widest meaning

includes all the influences which act upon a person to determine his character. It includes all his environment, natural, human, and divine. Nature educates the child, his fellowmen educate him, God educates him. Education begins with the life and continues through life. The child depends upon his parent and teacher until he becomes master of himself and directs his own education. We are all pupils in the great world school. We are educated by living.

The individual must be educated as a whole. He is so constituted that he must think, feel, choose and act. Thinking, feeling, choosing and acting are co-existent co-operative elements in all our mental activity. They cannot be separated in education. The whole boy lives at home, goes to school, goes into his games, and the whole man goes into all his individual, social, political, business and religious life. If a man has any religion it pervades his whole life. We educate, or fail to educate, the whole man. Training in the acquisition of knowledge, which is often considered the whole of education, is only a part of education. The feelings are to be disciplined, the passions are to be restrained; true and worthy motives are to be inspired; profound religious feeling is to be instilled; and pure morality inculcated under all circumstances. The sound body, the vigorous intellect, the refined taste, the regnant conscience, and the robust will make the educated man.

Every person is not only an individual, but a fractional part of that larger being which we call society. He is a part of the family, the community, the State, the nation, and the race, and his education is a matter of both individual and public interest. The life of today involves the life of the past. The individual man is the product of the lives that have flowed together into his being from the generations of his ancestors. The education of our fathers has given us our family homes, our schools, our churches, our institutions, our Bridgewaters, our State, with our Governor "who knows how to get onto his job," our nation with our Washington, our Lincoln, our Grant, our Roosevelt, and our place as a world power in the human race. Let it be our constant endeavor to cherish and perpetuate all the blessings of this rich inheritance.



Albert G. Boyden



A.C. Boyden



B.B. Russell



Rev. C.E. Stowe



---

**Responded to by Barrett B. Russell, Superintendent of  
Schools of Brockton.**

It is good for us to be here. It is well to note the recurrence of these anniversaries, for each celebration becomes a milestone in history. And it is well on these occasions to note something of the privations, of the earnestness, of the goodness, and of the farsightedness of the early settlers.

When we reflect upon it, what an undertaking it was to subdue the forest and plant the village; to accept the varied material that has come to this shore and this town of Bridgewater and carve out of it three towns and a city. What a task has been accomplished since the first primitive school was started to develop from it the school system of today!

One of the earliest efforts of the settlers of the commonwealth was to make such provision that "learning may not be buried in ye grave of ye fathers," and as early as 1642, only twenty-two years after the landing at Plymouth and fourteen years after the settlement at Salem, Massachusetts Bay Colony passed its first law in regard to public education, which required that every person should give to his children and apprentices, "so much learning as would enable them to read perfectly the English tongue;" and in 1647 a law was passed requiring townships of fifty householders "to appoint one within their town to teach all children as shall resort to him to write and read." The wages were paid either by the parents or master, or by the inhabitants in general.

These laws were the foundation of the public school system of today and were a great step in advance of the rest of the world, and two hundred years later, in 1847, Lord McCaulay, then in the height of his fame, said in a speech in parliament, "Illustrious forever in the history were the founders of the Commonwealth of Massachusetts. \* \* \* They could see nothing servile or degrading in the principle that the state should take upon itself the charge of the education of the people."

Dedham was the first town, so far as known, to establish and maintain a school by general tax. This it did in 1644. The Old Colony was not far behind, for Mansfield, a town

organized in 1642, took measures August 19, 1645, to employ a teacher, and although not made a free school by taxation, as was the case in Dedham, it was nevertheless a free school by contribution.

This spirit probably pervaded the other towns in the vicinity, and when Bridgewater was set off from Duxbury in 1656 it undoubtedly brought that spirit with it. It will be interesting to go somewhat into detail about the history of education—the first school—the first teacher—and I will trust that before the next celebration the history of education of Old Bridgewater may be written.

There was another clause in that ancient law of 1647 and that was, that when a town had increased to one hundred families, they should “set up a grammar schoole, the master thereof being able to instruct youth as farr as they may be fitted for the university,” which was no less than Harvard College, which was established in 1636. The object of this law was not primarily to benefit the individual child, but for the benefit of the commonwealth; and the claim that every child has a natural right to an education at the hands of the commonwealth, or the town, is erroneous. On the contrary, every person who receives an education is under obligation to the town—an obligation which can be dissolved only by being a good and useful citizen.

This law of 1647 became inoperative on account of the sparsely settled condition of the towns. Just think of a High School being established for the benefit of the inhabitants of the ancient town of Bridgewater, with no steam cars, no street cars, no streets, no roads—not even cart paths in many sections and think of the miles of travel from the north limit of Brockton to the south limit of Bridgewater. So this law became inoperative and later came the era of the academy, the first of which was the Dummer Academy at Newbury in 1761. The old town of Bridgewater was not without its efforts in this direction, and the Bridgewater Academy was established in 1799 and received from the commonwealth a grant of a half a township of land in the Province of Maine which was sold for \$5,000. East Bridgewater opened its academy in 1819. The Adelpian of North Bridgewater was established in 1844 and the North



### Bridgewater Academy in 1855.

These academies throughout the commonwealth did a great work, but with the increase of population and the division of the towns, and the growth of the sentiment that education was for the benefit of the community, and that the individual should not be at the expense of it, but that the town should support the schools, a new idea came up. This was the idea of a High School—the revival of the sentiment of 1647 when towns were required to fit children for the university.

But before this the idea of Normal Schools had arisen and Bridgewater, offering greater inducements than other parts of the county secured, by the aid of its citizens, a school in 1840. This shows that this old town took great interest, not alone in education, but in the public schools. Later Howard Seminary of this immediate town came into existence and is doing most excellent work.

It is very evident that the native born residents, both men and women, of this ancient town, are and always have been well educated. I can say this without hesitation because I was not born here, but because of a long residence in this town of more than thirty years and an extensive acquaintance with its citizens and its institutions of learning. And I think I may say that the great mass of its citizens are more highly educated than they are in any foreign country, and in most parts of this commonwealth similarly situated, because of its schools and the interest the citizens take in education. On the city seal of the North Precinct are three well chosen words, "education, industry, progress." They have a significance.

---

### Medicine.

---

Our surgeons and physicians have proved an honor to their profession, and a blessing to the afflicted.

**Responded to by Dr. Ebenezer Alden Dyer, of Whitman.**

Last week Boston was gay with bunting in honor of medicine, and badges of Hygeia were conspicuous throughout

the city. Thousands of physicians had gathered from all parts of our country to attend the 57th annual session of the American Medical Association. Among the decorations was this sentiment: "The physician of today is the unordained minister of the gospel. It is his mission to uplift humanity and restore the crippled hands to the sanctity of usefulness."

On this commemorative occasion time will not permit to pay due tribute to those members of the medical profession whose lives were spent in ministrations of helpfulness to this community, the State and the nation. In the history of Old Bridgewater Dr. Samuel Alden was the first physician given biographical mention, and for fifty years his life and services were devoted to the people of this vicinity.

In the celebration of 1856 Dr. Ebenezer Alden, whose name I bear, was one of the speakers; fifty years later by some strange coincidence I am asked today to respond to the same sentiment that ennobled their lives. How true those immortal lines so dear to the heart of Abraham Lincoln:

"For we are the same our fathers have been.  
We see the same sights our fathers have seen.  
We drink the same stream and view the same sun,  
And run the same course our fathers have run."

Would that their mantles might fall on worthier shoulders! We know not what hardships those early pioneers experienced on their missions of cheer and healing in a new and scattered community.

Today there is hardly a hamlet in Massachusetts so small but that a physician is there willing and anxious to relieve suffering humanity of its ills and bills. Today so numerous and common have doctors become that oftentimes it is thought unnecessary to pay them.

It was in the Old World that a tourist in a remote place asked a native if there was a doctor anywhere about, and when told there was not, in amazement he asked "and what do you do when taken suddenly sick?" "Oh," he replied, "we just die a natural death."

The advances that have been made in medicine in two hundred and fifty years seem almost incredible, and so skillful have surgeons become in certain operation that you almost

wonder whether certain organs and parts of the body are really superfluous or to test the skill of the operator. The following epitaph is a testimonial to surgical thoroughness: "To our beloved father, who has gone to join his appendix, his tonsils, his kidney, an arm, a leg and such other parts of his anatomy as his devoted surgeon found he must dispense with. He is at rest with the majority."

It is with great pride that we linger long over the names of that little handful of men that bought their rights on Sachem Rock and gave us brithright in an honored ancestry on historic ground. Little thought that struggling band of Pilgrims that they had found in Plymouth Rock the corner stone of a mighty nation; that such feeble beginnings, nurtured in weakness by abiding faith, should bear the glorious fruition of our civil and religious freedom. Our heritage today oceans cannot bound, and far isles of the sea float the flag of our freedom.

#### AMERICA.

I love the land that gave me birth,  
Where Pilgrim faith a refuge found,  
Where Puritan of sterling worth  
A nation built on Freedom's ground.  
Where'er I be, be thou my star!  
My home, thy name, America.

I love the flag of Freedom's home  
Flung over land from sea to sea,  
Where exiles from all nations come  
To reap the fruits of liberty.  
Your portals flung wide open are  
A home for all, America.

I love the names that made thee great,  
Vast nation of the western world;  
Whom millions learn to venerate  
Where'er thy flag shall be unfurl'd.  
Time cannot dim, no stain shall mar  
Thy heroes' fame, America.

The God of nations loves our land  
Where Justice rules in equity;  
America will always stand  
For Union, Peace and Liberty  
Till lands and seas and islands far  
Shall be like thee, America.

### The Law.

---

Bridgewater Men—by birth and adoption—have from an early period in its history adorned the profession of law and graced some of the highest judicial offices under the government of Massachusetts.

**Responded to by Hon. Warren A. Reed of Brockton.**

The compact made in the cabin of the Mayflower, in the harbor of Provincetown, in 1620, was prophetic of the declaration of independence in 1776—one hundred and fifty years later. The declaration of independence was latent and involved in the compact, but one hundred and fifty years of development in such New England commonwealths as the ancient town of Bridgewater were necessary before the full fruition of the hope for civil and religious liberty.

The compact began: "We, loyal subjects of our dread sovereign lord, King James, by the grace of God, king of England." In one hundred and fifty years these old New England towns had substituted one word therefor—"The People." They had learned to stand alone. They had solved the problem of human freedom, and of the ability of the people to govern themselves.

The world had dreamed of freedom before, but it had been only a dream. In that short period of one hundred and fifty years our forefathers reached out and caught the spirit of liberty, and made it dwell among men.

Even today, we, their sons, are only beginning to perceive, and but dimly, the stupendous fact. Now and again we catch a glimpse of what liberty is to mean to the world. We are beginning to see that this mighty nation is already shaping the destiny of other peoples; but it will not be for our eyes to see the real meaning of the fact that freedom was born in these New England towns.

Civil and religious liberty—the moment it was true for this ancient town in 1776, it was potentially true for all nations and all times.

The declaration of independence was a prime cause of the French Revolution and finally, after one hundred years, the

French Republic. If the ancient town of Bridgewater and her sisters had not solved the problem, you would not hear now the demand for freedom of the 140,000,000 of the Russian people. That period of one hundred and fifty years in the experience of these old New England towns, in my opinion, is the most important in the political history of the world. That is the real reason why we meet today. As we return to our daily tasks, let us ponder upon this mighty truths—that this ground is sacred to the liberty of man.

In that formative and preparatory period between 1620 and 1776, we scrutinize with greatest interest even the common history of the people. Everything which contributed, even in a small degree, becomes valuable, because it bore a part in that most important era.

Undoubtedly the deep religious sentiment of the people was the controlling factor in enabling them to work out the problem, but next to that, the wise judges and upright lawyers must have had a great influence in moulding the temper of the people.

During all her history, ancient Bridgewater has been fortunate in numbering among her sons and her sons' sons, children by birth, adoption, or descendants from them, a very large number of men bred to the law, many of them college graduates, who have exerted great influence upon her life.

Among those who were descendants of ancient Bridgewater, but who have been gathered to their fathers, is a considerable list of judges.

Nahum Willis and Howard Cary, both born in Bridgewater, Judges of the Court of Sessions in 1807.

Gov. Marcus Morton, Judge of the Supreme Judicial Court.

Gov. Emery Washburn.

Chief Justice Lemuel Shaw, Massachusetts' great Chief Justice.

Ezekiel Whitman, Chief Justice of the Supreme Court of Maine.

Charles E. Forbes, Judge of the Supreme Judicial Court.

George P. Sanger, Judge of the Court of Common Pleas.

From the list of those who spent their lives among the

people of the ancient town, and did their share in forming the sentiment which made Bridgewater what it was, I can refer specifically to but few, as their lives are portrayed in the history of our county.

Kilborn Whitman—Born at Bridgewater 1765. Graduated at Harvard in 1785. Died in 1835. Was County Prosecuting Attorney for a period of twenty-one years, from 1811 to 1832. To his ample knowledge of the law he added a keen insight of the characters of men, their tangles, their tastes, their sympathies, their temperament and prejudices.

Nahum Mitchell—Born at Bridgewater in 1769. Graduated at Harvard College 1789. Representative to the General Court for nine years. Member of the eighth Congress of the United States. Senator from Plymouth County in 1813, and member of the Executive Council from 1814 to 1820. Chief Justice of the Circuit Court of Common Pleas of this State. State treasurer for five years. He was a man of great industry, quickness of perception, and caution, and united to a discriminating judgment and attentiveness and precision of the mathematician. He did well whatever he undertook and was distinguished at the bar for his sound learning and fair and honorable practice. To his position as leader of the bar, he added that of a patient antiquarian and thoughtful historian.

We remember him as the historian of Bridgewater as well as Chief Justice. His "History of Bridgewater" will always endure as a monument to his memory. It was a work of vast labor, and was accomplished with great care, judgment and accuracy.

He filled a large place in the life of the people. He was easily the leader in the public affairs of his time, and helped to mould the spirit of independence and upright living for which his fellow-townsmen were noted.

William Baylies—Born in 1776. Graduated at Brown University in 1795 with highest honors. Settled in West Bridgewater in 1799. Represented West Bridgewater in the House of Representatives in 1808 to 1820 and 1831, and in the Senate in 1825; member of Congress in 1813 and 1831. For fifty years a leader of the bar in eastern Massachusetts. A

consummate and forensic lawyer, who is said to have had greater influence with juries than any other man of his time in Massachusetts. He was well balanced and combined to a remarkable degree the ability to handle facts with clearness of thought, power of analysis, and that perfection of judgment which we are accustomed to call common sense. He had a sound mind in a sound body, and was able by the happy union to accomplish an immense amount of work in a long life at the bar. He possessed to a remarkable degree the confidence of the community and was a natural leader among his fellows.

Hon. Aaron Hobart—Born in 1787. Graduated at Brown University in 1805. Died 1858 in East Bridgewater, where he lived most of his life. He was a man of fine legal training, great force of character and sound judgment. He early took a leading position at the Plymouth bar and very soon became prominently identified with the political interests of Plymouth County. He was Judge of Probate for Plymouth County and held the office for a long period.

Eliab Whitman—Born in East Bridgewater in 1788. Graduated from Brown University in 1817. Died 1861. Representative to the General Court in 1840 and 1841. He was a man of severe integrity. He was not an advocate, rarely engaged in trials, but his integrity, punctuality, diligence and carefulness brought him a considerable office practice. For many years he was the only lawyer in North Bridgewater.

Williams Latham—Born in East Bridgewater in 1803. Graduated at Brown University in 1827. Died 1883. In equity and real estate cases he had a large practice, and his professional life was one of untiring industry and faithfulness to his clients, among whom he was noted for his fairness and integrity. He was for many years active as a trustee and in the settlement of estates. He never aspired to be an orator or to argue cases at the bar, yet few lawyers more fully informed themselves so much in detail concerning all possible ramifications of the law and the facts. He was a peacemaker, not a stirrer of strife. He abhorred shams and appeared wholly without guile. Of the strictest integrity, he had those qualities which attract men and always win appreciation and confidence.

He was much interested in antiquarian research, genealogical and Indian history.

Ellis Ames—Born in 1809. Was a student in the office of William Baylies. Practiced law in West Bridgewater for a number of years, and represented that town in the Legislature from 1833 to 1836.

Some of us remember his tall, gaunt figure—his massive head covered with a profusion of long, curly hair, his piercing eye and rugged and honest demeanor.

His life seemed to be a protest against shams and hypocrisy. He was an equity lawyer of the first class, while he took highest rank as a historian, a genealogist and antiquarian. He died in 1884.

William Cullen Bryant—Another of the students of William Baylies and his life-long friend was William Cullen Bryant.

Bryant was a descendant of North Bridgewater, where his father and grandfather were born. He lived in North Bridgewater while he studied law at Bridgewater with William Baylies, and was admitted to the bar of Plymouth County in 1815.

In the following lines he gives us a glimpse of his life in the office of William Baylies, where he scrawled strange words with a barbarous pen :

“O’er Coke’s black letter page,  
Trimming the lamp at eve, ’tis mine to pore,  
Well pleased to see the venerable sage  
Unlock his treasured wealth of legal lore ;  
And I that loved to trace the woods before,  
And climb the hills a playmate of the breeze,  
Have vowed to tune the rural lay no more,  
Have bid my useless classics sleep at ease,  
And left the race of bards to scribble, starve and freeze.”

---

Responded to by James S. Allen, Jr., of Brockton.

Mr. President, Mr. Toastmaster, Ladies and Gentlemen :—  
After you have listened to the eloquent words of the three honored Judges of Courts of this Commonwealth, all residents of Old Bridgewater, who have already addressed you, it seems



presumptuous in me, a mere three-year-old on the legal track, to make any further response to this toast.

Yet, though a novice in this capacity of a representative of the bar, I do not feel a stranger here. Both my paternal and maternal ancestors settled in Bridgewater before 1700 and we have been here ever since. So may I venture to speak today as a representative of the young blood of the old stock, of the youth of this old town, who are today taking the first steps along the path so nobly blazed by those who have gone before.

With what veneration do we recall the names of those who in this town have honored the noble calling of the law. Foremost, perhaps, should be named Nahum Mitchell of East Bridgewater. Born in 1769. Graduated from Harvard in 1789, for more than a decade a Representative and a Senator in the General Court, a member of the Governor's Council, State Treasurer, member of Congress, Justice and Chief Justice of the Circuit Court of Common Pleas. Scholar, musician, historian, lawyer, judge and statesman; for more than fifty years he was the most prominent man in Plymouth County.

Bartholomew Brown succeeded to his practice. A graduate of Harvard, he, too, was not only a successful lawyer, but a man of wide interests and broad culture as well. He was one of the first members of the Handel and Haydn Society of Boston, and was for a time its president.

He was succeeded in 1826 by Welcome Young, who was born in 1792 and graduated from Brown in 1814. For a generation he had a large practice, though not fond of litigation, and it was in partnership with him that our beloved nestor, Judge Benjamin W. Harris, began his legal career in this town.

Aaron Hobart was another of the most eminent lawyers of East Bridgewater. Born in 1787, graduating from Brown in 1805, he was elected to Congress at the age of thirty-three. He was a member of that body during the fiery debates leading up to the Missouri Compromise. Later in life he was Judge of Probate for this County.

In West Bridgewater the most famous name is that of William Baylies. Born in 1776, graduated from Brown in 1795, a member of Congress in 1813 to 1817; and 1831-1835

he was for fifty years the leader of the Plymouth County bar.

Other prominent West Bridgewater lawyers were Oakes Angier, John Reed, son of the minister of the same name, who moved to the Cape, and from there was elected Lieutenant-Governor, and member of Congress; William Cullen Bryant, who studied law with William Baylies and was admitted to the Plymouth County bar, but who soon followed the call of the muse to more congenial tasks.

In Bridgewater there was Williams Latham, whom many here remember. Born in East Bridgewater but practicing in Bridgewater, he was for over half a century eminent as a lawyer, historian, lover of nature, and public-spirited citizen. He too was college bred.

There was Eliah Whitman of North Bridgewater and Jonas R. Perkins, whom so many of you knew. There was Kilborn Whitman, born in Bridgewater, educated for the ministry, later admitted to the bar; for twenty-one years Prosecuting Attorney for this County; and Ezekiel Whitman, who moved to Maine and became Chief Justice of its Supreme Court; Hosea Kingman, so recently deceased, we must also mention, though he belongs to our own day. Surely the traditions established by these men can never fail to inspire the lawyers of these towns.

But what can I say of the lawyer of today? The day of the country lawyer has passed. More and more is law business centering in the large cities; thither the lawyers are drawn by its larger opportunities; and they, in turn, draw even the country practice after them.

Prior to 1855, when the population of the three towns now bearing the name of Bridgewater was 8,000, about 2,500 less than today, each of these three towns had, at least most of the time, one or more lawyers of first class ability and usually with college training. Today I know of but one lawyer whose principal office is in any of these towns. Brockton, on the other hand, with its population of about 48,000, has forty-three lawyers. Of these, however, only eight are college graduates. And I am not now reckoning the increasing number of lawyers who reside in these towns but practice in Boston.

The rapid means of travel has so enlarged the lawyer's field

of work that it usually covers several counties, and he may conduct cases before the courts of all the counties in the State as easily as formerly, perhaps, in his own shire town. No less has the rapidity with which he can work been increased by the telephone and the typewriter.

The nature of his practice itself has changed. Questions growing out of our complex business and mercantile life are claiming first attention. The court dockets are crowded with suits against the big corporations for accidents arising from the use of modern machinery and of our railroads and electric cars. The most lucrative field of practice is possibly that of organizing and directing the huge industrial corporations which characterize our day. More and more is the lawyer becoming the expert business man.

Whether Old Bridgewater shall continue to bring forth lawyers equal in character, ability and training, to the famous men of the past, Mr. President, will, I believe, depend largely upon the development of the business life of this community—upon whether the opportunities offered here shall be sufficient to keep the youth at home. But whether here or in some other section of our beloved country I doubt not that from the descendants of the Old Bridgewater families there will arise in the future, as in the past, lawyers, jurists and statesmen, who shall be leaders in preserving and developing the sacred institutions bequeathed to us by our fathers.

Mr. President, I seem to hear the voice of past ages challenging us, and asking if the blood of the Puritans is today as virile and true as in the past, and naming as their champion, that scion of Old Bridgewater stock present on the anniversary occasion fifty years ago, that greatest of Massachusetts' Chief Justices, that jurist with but two or three peers in American history, whose name will be known and revered throughout the English-speaking world so long as the system of common law prevails—Lemuel Shaw.

That challenge I take up and repeat to coming ages as I name for our champion that man of this generation, recently deceased, sprung from the stock of Bridgewater's first settlers, that greatest of American diplomats who has safely guided our

nation in its awakening to a conscious participation in world politics, who has brought peace and mercy to oppressed races, and who has set for the world the example of applying between the nations of the earth the same principles of honesty, justice and righteousness which he had learned from his Puritan forefathers—our late Secretary of State, John Hay.

---

#### **Our Business Men.**

---

Our Merchants and Manufacturers have kept abreast with the progress of the age, and by their skill and foresight have enriched themselves and their several communities.

**Responded to by Hon. James J. Dowd, City Solicitor of  
Brockton.**

I was surprised at being requested to respond to this toast, because lawyers, not being directly concerned in the production and distribution of commodities, are not generally included in the term business-men. Still, as a lawyer, I think that I can appreciate as keenly as can anybody the debt which we owe to our business men. Installed on a barren soil, the agricultural resources of Bridgewater were soon exhausted, and with the advent of steam power, and the consequent competition with the agricultural products of the West and South, the old town should have languished in poverty were it not that its bold, sturdy manhood forsook the soil and entered the marts of trade. The spirit of independence and enterprise which animated the colonists has always actuated their descendants and nowhere in this broad land have the business men been more persistent and successful or have accomplished more for their communities than they have in the old town of Bridgewater.

In the early sixties the iron industry was started here, and grew so rapidly and extended so largely that in a short time the Bridgewater Iron Works became known the country over as the

largest and most successful plant of its kind in the country. Here were accomplished mechanical feats that were never accomplished before, and during the rebellion much of the machinery which propelled our navy came from here, while the anchors which enabled that same navy to ride the storm were forged at the Bridgewater Iron Works.

It is no discredit to our business men that this industry languished, for the crumbling walls and empty stacks all over New England amply attest the impotence of business men to stem the tide of destruction which has befallen it.

But it is in the shoe industry our business men have excelled most. Forty years ago the pride of every well dressed man was a pair of long legged calf boots, and, while up in Worcester County manufacturers were making boots and brogans, Bridgewater was experimenting with shoes and by perseverance and skill she finally drove boots and brogans out of the market and replaced them with her shapely and durable shoes. While Bridgewater is recognized as the cradle of the shoe industry, Brockton, which is within the confines of the old town, is given the distinction of being the largest producer of men's fine shoes in the country. Brockton manufacturers and Brockton shoes are known all over the country. Fantastic names have been given to the products of the different factories and these names have become the household words in every home in the land. The aid of the printer has been invoked and his plant subsidized at fabulous figures and the result is that the faces and products of our business men are familiar to the inhabitants of every State in the Union. The prosperity of our business men has brought prosperity to us all, and there is no like community in the world where the people are better housed, better clothed, better shod and better conditioned than are the people who live within the confines of the old town of Bridgewater.

Our merchants, to be sure, have served us honestly and faithfully, but they add nothing to our wealth. It is to our manufacturers that we must continue to look for our prosperity. They have not failed us in the past and they will not in the future.

We should honor them for what they have done and co-operate with them in the future, to the end that we may in the future attain to greater success than we have in the past and bring greater glory to the old town of Bridgewater.

---

#### **Our Adopted Citizens and Their Children.**

---

Our Adopted Fellow Citizens and Their Children—Their love for the country of their adoption has been attested by their blood upon the battle-fields of the Republic—and they have earned their full title to American citizenship.

**Responded to by Prof. F. H. Kirmayer, of Bridgewater.**

#### **THE GERMAN-AMERICAN.**

The number of Germans and their descendants according to reliable statistics is now a little over thirteen millions. The population of the United States without the island possession was in 1900 seventy-six millions. Therefore the Germans have quite a respectable representation here.

The Germans are much devoted to agriculture, horticulture and wine growing, and so we find that the German immigrant goes to those States where farming is extensively carried on, as Pennsylvania, Ohio, Indiana, Illinois and the States of the Middle West, while the mechanics and trades people and those of the learned professions settle in the cities preferably north of the 37th Parallel.

That the Germans are good and thrifty farmers can be verified by any one visiting their farms from the Atlantic to the Pacific. The skill of their mechanics may be seen in any large shop where fine workmanship is required; their high standing in statesmanship, in the army, in philosophy, in education shows itself in men like Schurz, Sigel, Muensterberg, Hanus, not to mention many who are distinguished merchants and bankers.

When we examine the social life of the Germans we find that he likes, wherever he may be, his *Gemuethlichkeit*, that is he

and his friends go on an evening to the Gasthaus, Biergarten or Weinstube to read and discuss the news of the day and pass an hour or two in agreeable conversation. Here he expresses his opinion freely and openly showing his love of justice and truth, his love of the Vaterland and his hatred of all trickery and fraud. To this same manner of living he clings here as he did at home giving, to his adopted country undying love and support.

Before all things the German has respect for authority. This is infused into him in the home, in the school, in the church, in his military service, from which none is exempt except he be physically defective, or a criminal, or an idiot. This military service which is by some people considered a hardship for the German boys, is the best drill any young man can have for his after life. Here he learns and must practice prompt obedience, regularity, cleanliness, good bearing of the body, regular exercise of body and mind and respect for his superiors.

In regard to the religious life of the Germans much might be said, but this being a subject many do not like to discuss, although it is of vital consequence, it may be briefly stated that the drift of the Protestants is towards discrediting the Bible, that many pastors deny the divinity of Christ, that others turn to Sociology in their sermons and so lead their hearers gradually into Socialism which naturally tends to anarchy, while the Catholics stand firm by their old faith and try to stem the tide of the Freigeist. How much of these tendencies the immigrant brings to these shores a careful observer may readily detect.

Should we wish to know what political preferences the Germans here have, we would find that the German immigrant is a Democrat almost invariably, carried away by the name Democrat, which means in Germany as it ought to mean everywhere, a man who believes that the people should rule and not kings, emperors, bosses, etc. After he has been here for a while he may and quite often does change to become a Republican, Independent or Prohibitionist.

**Responded to by Mr. John S. Kent of Brockton.**

IRISH-AMERICAN.

Mr. President, Ladies and Gentlemen :—As a descendant of an Irish-American, I am proud to respond to the sentiment you have proposed. There is nothing in their record of citizenship for which we must apologize, and there is much to say in praise of the part they have played in the settlement, development and progress of the nation to which they have sworn allegiance.

From all the countries of the earth have been gathered together here on this Western Continent, the oppressed, the lovers of liberty, the seekers after truth, and, in one composite body politic, has been formed the American nation.

We are a nation of immigrants, and, comparatively speaking, but a few years separate the coming of those of our ancestors who landed at Plymouth from the Mayflower and our more recent additions to citizenship who landed at East Boston from a Cunarder.

From the time of the coming of the first great immigrant—Columbus—down to the present day, there has been no trouble in assimilating the peoples of all lands who have come with an honest purpose of remaining here and assuming the duties and responsibilities of citizens, and sharing in the rights and privileges guaranteed them by the Constitution.

We need not fear for our Republic while we admit to these shores those home-seekers who come with clean hearts and clean minds, even though their national characteristics do not win our approval and their forms of religious worship may differ from ours. We have nothing to fear from the man with a religion ; the danger lies in the man without one. An educational test will throw no safeguard around our people or our institutions. The Anarchist and agitator and criminal are not ignorant not illiterate.

The title—"Irish-American"—is applied to a native of Ireland when he becomes a naturalized American citizen ; when he throws off forever the claims of a government, under which his people have for centuries been oppressed, and is born anew



in a land of hope, and opportunity and freedom. He is an American from choice, fully sensible of the privileges he enjoys, jealous of his rights, and willing to defend the flag and what it stands for with his life if need be.

He came to America to escape the tyranny of an unjust government at home, to better his condition in life and to worship God in accordance with the teachings of a religion that is a part of his life itself.

The same causes that led the Pilgrims to flee to Holland and afterwards to Plymouth led the sons and daughters of the Emerald Isle to leave home and friends and native land, and, with nothing but honest hearts and willing hands and a faith sublime in its steadfastness and trust, to build here their homes and their altars and to become an important factor in establishing on this continent a nation which has become the leader of all the nations of the world.

It is recorded that the first ship-load of Irish immigrants reached America in 1630. More than five millions have landed here since.

At the end of the Revolution, nearly one-fourth of Washington's Army was Irish. In every war since—whether on land or sea—the Irish-American has done his full share in upholding the principles of our government, establishing the blessings of freedom and insuring the preservation of the Union.

The first Irish settlers in the Old Colony were not received with open arms by the descendants of the Pilgrims. They, who had suffered so much for the sake of religious freedom, were not ready to grant the boon to others. Almost the first laws made provided that Catholics, Quakers and Baptists should not be allowed in the Plymouth settlement.

Unyielding, stern, relentless were these Pilgrim Fathers. Their rules of faith were hard and unlovely as the rock-bound coast on which they landed. They taught not mercy and forgiveness, but justice and exactness of the law. They never lied in bargain nor in promise; they were no hypocrites; they looked men in the face, clear-eyed, and showed in every act the courage born of firm conviction. They had no place for other creeds, and did not hesitate to tell them so.

Small wonder then that the Plymouth Colony during the first two hundred years after its settlement saw little of the Irish Catholics, and that those who came to America settled in the Colonies of Maryland, Virginia and other localities showing a more tolerant spirit.

The history of the town of Bridgewater, like all the Old Colony towns, was largely a history of the Congregational Churches and the setting apart of the North Parish, as North Bridgewater was called, was for the greater convenience of the people attending church.

In like manner, the history of the Irish in this section is so interwoven with the history of the Catholic Church that it matters little which story is told.

Over ninety per cent. of all the Irish immigrants were Catholic, and Catholics of no other nationality had settled here, so that in those early days the words Irish and Catholic became synonymous.

Previous to 1840, there were very few Irish settlers in the Old Colony, and in 1856, when the first Catholic Church was built in North Bridgewater, there were less than five hundred Catholics in all the Bridgewaters.

They were then the hewers of wood and the drawers of water, the farm hands and servants of the people among whom they came to live. They dug the ditches, they labored on the roads, they built the first railroads, they were among the first shoemakers and worked early and late in the little shops and laid the foundation for present great industry.

They proved themselves honest, industrious, loyal, God-fearing men and women, and they won the hearts of the people they had come among.

The barriers of prejudice and narrowness were removed; the eyes of their neighbors were opened.

The fires of passions, kindled by know-nothingism in 1855, died out in the Civil War of 1861, when the Irish-American again proved his patriotism, just as A.-P.-A.-ism in the closing years of the last century was buried in an ignominious grave when the Catholic soldiers and sailors did their full share in forever ending the mis-rule of Spain upon the Western Hemisphere.

We will never repudiate our debt to those noble men and women, who left family and friends in the old world and bravely went forth to win their way in this land of promise and enjoy the priceless blessings of liberty.

Eight hundred years of oppression in their own land had not crushed their spirit nor soured their temper. They began at the bottom and laid for their children a foundation for the future built upon industry, frugality and integrity.

Here they could rise to the full stature of men, with no tyrannical government to crush them.

Their thirst for education could be satisfied. Here thrift and economy could win a reward, and their homes would not be held at the mercy of rent-grasping landlords backed by merciless laws.

The legacy that the Irish-American has left to his posterity is a clear title to the word American, without qualification nor limitation, earned by his record of patriotism, proven by his unswerving devotion to our government and the principles for which it stands, and confirmed by the sacrifices he has made on the altar of freedom.

We, who were born on this soil, need no hyphenated title to signify our degree of citizenship. We are Americans by birth and by every inspiration that seals our patriotism; second to none in our love for this land, its institutions and its traditions.

---

**Duxbury, the Mother Town of Bridgewater.**

---

The Town of Duxbury—the Mother Town of Old Bridgewater—we reverence her memory, and welcome her children to the festivities of this day.

**Responded to by Laurence Bradford of Duxbury.**

Mr. Chairman, Ladies and Gentlemen :—When coming here I was in doubt, whether in my brief remarks, I would

speaking of the renown of our locality in patriotism, or in liberal religious thought, subjects concerning which, I am somewhat versed. Had the former theme been chosen I need not have looked farther for the beginning of my illustrations, than to our toast-master, who is a wounded medal of honor veteran.

Duxbury is my ancestral, while Bridgewater was my youthful home. My father was pastor of what I thought till today was the first church of the town,—that in Old Bridgewater, so-called, whose spire to my childish eyes seemed to reach the skies. My father's pastorate was before the fifties, and when the Anti-slavery feeling ran high, and he taking that side was forced out of his place,—but I lived to see the statue of the leader of that cause, set up in the city amid acclamations, where before he had been mobbed in its streets.

All bitterness, with me, has passed away :—that was buried on the Southern battlefields, where the Republic was again made one. Pastor and parishioner have long since passed away, I believe, to those happy hunting grounds that are reserved for the blessed, and antagonistic though they were in life, in death are not divided.

The Church, I mean the Colonial one, as our talk today is of the historical, has always stood for liberal ideas, and for charity of belief and manners, ever from that time, when the old Governor invited the Catholic priest to dine with him, and it being Friday, respected the religion of his guest by having fish, then by following the injunction of St. Paul who admonished us to "be courteous."

Other localities have gone beyond us in material prosperity, and we have been twitted,—that our ancient renown was the only thing of which we could boast. The causes for success are often beyond the ken of human knowledge. I have lived in Western places, where the gifts of nature were more bountiful, many times over than with us, and yet they had a much less prosperity than ours ; and we must not forget what the good book says,—that we do not live by bread alone, and throughout the land the churches of our bretheren daily pray that they may be like unto this.

But in the qualities first mentioned, we are not denied an

excellence, that is honored in every clime and in every age ; so let us in the words of Whittier :

Hold to our ancient heritage,  
But let the free thought of the age,  
Its strength and beauty add  
To the stern faith the fathers had.

---

**Massasoit and the Indians.**

Massasoit—the unfailing friend of the Pilgrim Fathers. He was the owner of the Bridgewater lands, and for a nominal consideration conveyed them to the men of Duxbury.

We know not his resting place, but the descendants of the Pilgrims, long since erected in their hearts, a monument to his memory.

**Responded to by Rev. Charles Edward Stowe of  
Bridgewater.**

It is evident that the Pilgrims desired to deal fairly with the Indians, as is abundantly proved by the fact that all the laws passed by the General Court for the regulation of the sale of lands on the part of the Indians were for the protection of the latter. No land could be purchased from them without permission, and careful investigation.

One of the first acts of the Pilgrims on landing was to appropriate to their own use certain stores of Indian corn and beans, but with the firm determination to pay for the same when opportunity should offer which, as Bradford adds, was in about six months.

March 16, 1621, an Indian named Samoset who had learned to speak English brokenly came into the settlement crying “Welcome Englishmen, welcome Englishmen.” He informed them that the place where they had settled was known as Patuxet, and that all the inhabitants had been swept away by the plague, and that not man, woman or child remained to lay claim to it.

Shortly afterwards he returned accompanied by another Indian named Squanto who had been kidnapped and taken to England by an adventurer named Hunt in 1614, and after many adventures had found his way back to New England. He said that the great king of the country, Massasoit, was near at hand and would like to treat with the governor.

Shortly after this Massasiot appeared on the top of a neighboring hill with about fifty followers. Edward Winslow was sent to meet him bearing presents and after some parleying he was held as a hostage in the hands of Massasoit's brother while the latter came into the settlement with about twenty of his followers all unarmed. A league of friendship was entered into which was faithfully kept for nearly fifty years. July 2 of the same year Hopkins and Winslow made a visit to Massasoit and were received by him with all the rude hospitalities of the savage, to whom they presented a red coat, which greatly delighted him as also his braves. Winslow and Hopkins shared the same bed with the barbarous monarch and his wife that night and were greatly discomforted by the fact that several of the chief men of his court turned in with them before morning making the miseries of the night greater than all they had encountered on their journey.

Two years afterwards Winslow was sent on another expedition to Massasoit on the occasion of the severe illness of the latter. Winslow's medical skill and careful nursing restored him to comparative health.

It was fortunate that the Pilgrims secured the friendship of Massasoit, as he exercised authority over all the territory comprised between Narragansett and Massachusetts Bays. Nine sachems were by him more or less unwillingly compelled to maintain peace with the whites.

The troubles that led to King Philip's war were due to the impossibility of making the savage Indian understand the tenure in land by fee simple after the English fashion. It was in vain to explain it to him, he simply could not take it in. He had no conception of the fact that he was parting with his lands and thought that he was simply giving to the whites such privileges as he himself enjoyed and hoped to continue to enjoy in way of

hunting, fishing and rude agriculture. When he found himself being shut out from his own lands, as he thought, he was angry, and feeling that he had been deeply wronged committed acts of revenge that roused that awful Anglo-Saxon fury that exterminated him.

But for nearly fifty years it was the potent and beneficent influence of Massasoit that postponed the inevitable final catastrophe.

The most careful estimate of the number of Indians inhabiting the territory now covered by all the New England States previous to the landing of the Pilgrims at Plymouth is only about fifty thousand. This was before a devastating plague had swept many of them away. This was no true occupation of a country now supporting many millions.

From Bradford's journal we learn that the Pilgrims regarded these savages as treacherous, cruel and blood-thirsty. In spite of this all their dealings with them show a strict regard for the very highest ethical standard.

---

### The County of Plymouth.

---

The County of Plymouth—With the exception of Jamestown, the scene of the oldest successful English settlement in America. Her early settlers dealt justly with the native Indians, and she has ever been the abode of an industrious and law-abiding people.

**Responded to by Hon. Walter H. Faunce, of Kingston.**

To treat of the history of Plymouth County in the five minutes allowed by our toastmaster would require a greater speed than that of an automobile, the driver of which is expecting each instant to be held up by an officer with watch in hand, and know he deserves to be arrested. And more especially if we are to include even a slight account of the magnanimous and just conduct vouchsafed to a race now almost extinct.

Plymouth County is the oldest of triplets born on the second day of June, 1685, and if its life were to be measured by some modern sentiments it would have long since passed its usefulness, having been in existence nearly three and one-half times the sixty years limit.

As her soil and climate give the fruit and vegetables a peculiar character of richness and flavor so do they impart to the people a peculiar character. And when we speak of the County we must include its people.

And it is with pleasure that we can look back upon a long line of able men and women that originated in this County, able and scholarly tho' the years of school life were few and the system of uniformity and grades were unknown. There was a certain elasticity and freedom in the method of teaching which tended to cultivate self-reliance and personal effort, and to encourage individuality of thought and action and that individuality has been stamped upon the records of the County, the State and Nation. They had a wealth of health which a king cannot buy nor even the manager or vice-president of a modern trust company.

The County has furnished a major general for the army, a commodore and two admirals for the navy, governors for this and other States, congressmen of marked ability, a statesman of world wide notoriety and judges for our courts, all of that peculiar richness of character. A notable instance is that of the family of Israel Washburn, a descendant of John Washburn, the first Secretary of the Council of Plymouth, whose seven sons furnished governors for three States, a member of congress for four States and two United States ministers to foreign countries.

The great West is teeming with the descendants of men and women who emigrated from this County and who are helping to develop the enormous resources of a land practically unknown in 1685, and our "far flung" sea coast line from Hull to Mattapoisett is dotted over with the houses of those descendants who seek new inspiration each year from the spot where landed their ancestors from the Mayflower, the Ann, the Fortune and other vessels of later date.



In all these two hundred and twenty-one years, not enumerating the present incumbents of office—there have been but seventeen sheriffs, eleven judges of probate, thirteen registers of probate, eight registers of deeds, twelve clerks of the courts and six county treasurers, and during all that time there has been no charge of dishonesty, graft or bribery.

What better evidence can there be that this County has ever been the abode of an "industrious and law abiding people." Let us be as careful in our future official duties as have been our predecessors, that we may not be disturbed by the echoes of the present day distrust, nor be obliged to use the language of our present speaker of the house of representatives when he says, "I do not need to tell you that some of our representatives are not probably to be fully trusted," but rather quote his other words and say "the citizenship of the County is neither dishonest nor impure, but as lofty in its aims as your high hills, as pure in its desires as the mountain streams."

---

#### The County of Bristol.

---

The County of Bristol—It shares with us the history and traditions of the Old Colony, and we welcome today its distinguished representative.

#### Responded to by Hon. William E. Fuller of Taunton.

Mr. Toastmaster, Ladies and Gentlemen:—It is my pleasant duty to bring to old mother Bridgewater and her prosperous progeny the greetings of Bristol County. I felicitate you upon her good old age—her excellent health—her youthful looks—her respectable family.

I speak at a disadvantage. If I were representing Taunton I could put on airs of your big brother and say we are older than you. We celebrated our quarter millennial seventeen years ago.

But Bristol County is your junior by twenty-nine years. You set up house keeping in your own home in 1656. Bristol

County did not get into business on its own account till 1685. This is your festival and if there is any justification for Bristol County sharing it with you, it lies in the fact that for sixty-five years the Bridgewater and all the towns in Bristol County were members of the same household. We are swarms from the same Plymouth hive.

Till 1685 the General Court of Plymouth Colony exercised the exclusive powers of government, legislative, executive and judicial, and the public records were kept at Plymouth. In that year, for the more convenient administration of justice, it divided its territory into three judicial districts, respectively named the County of Plymouth, the County of Barnstable, the County of Bristol. It established a county court in each County with full jurisdiction in all matters of law, equity, probate and admiralty.

It is significant of what the fathers thought of a too easy separation of husband and wife that they retained exclusive jurisdiction of divorce in the General Court at Plymouth. That act of legislation was important and enduring. How great was its benefit to Bristol County we may appreciate, remembering how different then were the facilities for travel and communication from those of today. No railways, no frequent mails, no electric wires, but most happily for them no automobiles. A long wearisome day's journey lay between the nearest town in Bristol County and the courts and records at Plymouth. Think what it would be at this day to travel fifty-two miles over a sandy road, to record a deed, to register a will, to testify as a witness or serve as a juror.

Parson Emery in one of his books narrates an amusing incident of those times. The local magistrate of the town was empowered to try persons accused of some minor offences. A dweller in Taunton became the victim of his justice. He was convicted of disturbing the peace and dignity of the town and sentenced to receive a certain number of stripes at the public whipping post. The punishment had to be officially administered at Plymouth. The culprit accepted the inevitable, and starting on foot and alone early the next morning and carrying with him the sentence of the magistrate, he arrived at Plymouth

by the middle of the day, received the punishment that fitted the crime, and returned to Taunton the same night bringing the certificate of execution with him.

Soon after the establishment of the counties the colonial governments were abolished, and when the new charters were issued all the territory of the Plymouth Colony was made a part of His Majesty's Province of the Massachusetts Bay. A hundred years later, through another transformation that followed the revolution, we emerged into the Commonwealth of Massachusetts. But the counties with their boundary lines and jurisdictional objects as established by the General Court of Plymouth Colony survived all these mutations of the Superior Government, and remain without important changes to the present day.

---

#### Our Only City.

---

The City of Brockton—formerly the North Parish of Ancient Bridgewater, now one of the most prosperous municipalities of the Commonwealth.

**Responded to by His Honor the Mayor, Frederick O. Bradford of Brockton.**

The rise and progress of the only city in Plymouth County seems remarkable when we consider its lack of natural advantages, and we cannot fail to recognize the indomitable pluck and perseverance with which its citizens met the task set before them ; that they have succeeded in building a city beautiful and creditable to themselves, to the County and to the State shows the stamina of which they are made and reflects credit upon them and their ancestry.

Early in the history of Bridgewater, the North Parish showed an independent spirit and a desire to set up a government of its own, that it might work out its own destiny. As was but natural, parental authority was against any such move,

believing that it would be better that all should remain under one town government. After repeated attempts to be set apart by herself, permission was obtained from the legislature and in 1821 a town form of government was organized. Her growth was slow for many years and she struggled on much the same as any town in the Old Colony, her inhabitants carrying on diverse manufacturing interests and following agricultural pursuits.

From the year 1870, when her population had reached 8,007, and valuation \$3,443,780, she began to make rapid progress, so that in the year 1880 she decided to cast off the town form of government and applied to the legislature for a charter as a city. At this time the population was 13,602; valuation \$6,252,413. From that time to the present she has made still greater progress, as the following statistics show :

YEAR.	POPULATION.	VALUATION.
1890	27,294	\$17,477,846.50
1900	40,063	27,868,799.20
1905	47,794	32,095,279.70
1906*	50,000	34,000,000.00

\*Estimated.

While these figures show the marvelous growth and expansion of our city, it also speaks volumes for the business ability of the manufacturer and skill of our shoeworkers, which has made it possible to rise to the leading place in the shoe industry, and for the past year to show the largest percentage of increase of factory product of any city or town in the commonwealth, and next to the largest increase in population of any city in the State.

The executive of the city who is held responsible for the business and good conduct of its citizens, fully appreciates the benefits of arbitration as applied in our city in relation to labor controversies that are bound to arise in a manufacturing city; through its workings strikes and lockouts are relegated to the rear, and our citizens are enabled to pursue their usual vocations pending the final settlement of any controversy that may arise, the manufacturer is enabled to supply his customers' orders on time, better feeling prevails and more harmony exists in the

community. We are deeply indebted to that distinguished gentleman of our city, the Hon. William L. Douglas, ex-Governor of the Commonwealth, and father of the arbitration law of Massachusetts, for his labors in behalf of this measure, and for the solution of one of the very important phases of the industrial situation as it exists today. As her industrial and financial progress has been marvelous, so have her political views and ideas been such as to draw the attention of those outside of her borders. Notwithstanding these diverse views as expressed by her voters, she stands the peer of any municipality in the land for honesty in her public officials and in the administration of her public affairs and devotion of her citizens to the interests of Brockton and to the development of her greater possibilities. Composed largely of men of optimistic views, she has steadily progressed towards a larger and broader condition, getting knowledge by the experiences of the past; satisfied with the present, she looks to the future with confidence and with a heart full of faith in the destiny of the Greater Brockton.

---

#### Our Neighboring Towns.

---

Our Neighboring Towns—Some of them are a part of our original territory, and all of them look with friendly interest upon our growth and prosperity.

**Responded to by Rev. Charles E. Beals of Cambridge,  
formerly of Stoughton.**

If I am to speak of the Stoughton of two hundred and fifty years ago my task is an easy one. A prize was once offered for the best essay on "A Scientific Description of the Varieties of Snakes in Ireland." The prize paper was brief; it read thus: "There are no snakes in Ireland." There was no Stoughton until seventy years after Bridgewater was incorporated.

On the 22d of December, 1726, a part of Dorchester was set off as Stoughton. The new town was named in honor of Lieutenant-Governor William Stoughton, who in his famous election sermon of 1668, in describing the makers of New England, uttered these memorable words: "God sifted a whole nation that he might send choice wheat into the wilderness."

Stoughton has been generous with its territory. In 1733, in 1737, and again in 1780, portions were annexed to Dedham. In 1765 a part was established as Stoughtonham which afterwards became the town of Sharon and a part of Foxboro. To Sharon it again ceded land in 1792 and also in 1864, and in 1793 contributed more territory to Foxboro. Canton was carved in 1797. In 1798, a part of Stoughton was annexed to Bridgewater. In 1888, East Stoughton was established as Avon.

The Stoughton of today has several things to link it directly with the past. Indian Lane is inhabited by a group of people in whose veins flows some of the blood of the old Ponkapoag tribe of Indians, among whom the Apostle Eliot labored.

The York neighborhood, lying on the border between Stoughton and Canton, and including York pond, was settled by families from York, Maine, whose homes had been sacked and burned by the Indians. Among these refugees was John Wentworth, the son of Elder William Wentworth, the progenitor of the Wentworths of America.

The Old Stoughton Musical Society enjoys the distinction of being the oldest musical organization in the country. For this reason, and by its rendering of the old-time music, it attracted not a little attention at the Chicago World's Fair. The town seal bears a harp in honor of this society.

The Stoughton Grenadiers constitute a unique, semi-military, social organization, tracing their history back to the early days when they were a military body. Every year they hold a field-day, drilling on the old church green. On one occasion, decades ago, when the troopers were tired from much marching, their ingenious commander hit upon an original method of resting them. Forming them in single file he marched them round and round in a circle, with the colors and officers inside, closing

the circle towards the centre, until the men marched breast to back, locking step. Then, halting them, he gave the command, "Company, Rest!" at which command, according to his instructions, the men all sat down in each other's laps. This manœuvre is perpetuated to the present day, to the great amusement to the spectators.

Stoughton has contributed its quota to the educational, political and industrial life of the nation. Edward L. and Henry L. Pierce were sons of Col. Jesse Pierce of Stoughton. Dr. Elmer H. Capen, the revered president of Tufts College, was also a Stoughton boy. Mrs. Alice Gray Teele, for many years a successful and beloved teacher in the Cambridge public schools, and now the executive head of that great philanthropic institution which is not a charity, the Franklin Square House, of Boston, was also Stoughton-born and bred. Scores of others might be named if time permitted.

The same blood flows in the families of Bridgewater and Stoughton, just as the Taunton river, which rises in Stoughton, flows through Bridgewater. For example, the distinguished president of the Old Bridgewater Historial Society, Dr. Loring W. Puffer, is, I believe a Stoughtonian by birth, and a descendant of Lieut. John Puffer, who settled in Stoughton, dying there in 1750. We have also given you Philip Reynolds, Mace Gay, Mrs. A. T. Jones, and many others. I happen to be familiar with my own, patronymic, having been at work, at odd moments, for more ten years, compiling a Beal genealogy. Deacon Joseph Beals, the "Mountain Miller" of Plainfield, Massachusetts, and Rev. Oliver Beale, who, it is said on good authority, did more than any other man to plant Methodism in Maine, were both born in Bridgewater, and were collaterally related to the Stoughton families of that name. They are fair samples of the choice spirited, sturdy, fearless men in the ranks of the common people, who, with strong common sense, unswerving integrity, and loyal devotion to their best ideals, have helped to make our national life strong and enduring.

In Revolutionary days—"the times that tried men's souls"—Bridgewater and Stoughton vied with each other in pouring out their best blood in the cause of liberty. Among Stoughton's

most distinguished soldiers were Col. Benjamin Gill, who commanded a regiment at the surrender of Burgoyne, and Gen. Richard Gridley, who was with Wolfe at Quebec, and who planned the artillery defences of Bunker Hill. Both of these war captains lived in that part of Stoughton which is now Canton.

So, too, during the great Civil War, the men of Stoughton marched shoulder to shoulder with the men of Bridgewater, sharing hardships and braving death together, in Fletcher Webster's 12th Mass. Infantry, or, perchance, in the Old Bridgewater Dragoons, which entered the U. S. cavalry service.

Thus did our fathers dare and do, facing and solving the problems of their day with fortitude and self sacrifice. Worthy sires were they indeed. And if we, their sons, are to be worthy of such sires, we, too, must meet the problems of our day with a like spirit. Our ancestors were pioneers. They did pioneer work, and pioneer work always is hard work, and sometimes is dangerous work. They did their work faithfully and well. In some respects since the future grows out of the present just as the present grew out of the past, the work committed to us is likewise pioneer work, though in a form different from theirs. We are entering a new and distinct epoch in world history. As Americans we are about to tread where no nation yet has trodden. We are confronted with conditions which compel us to readjust and reorganize our business activities, rewrite our laws, and recast our institutions.

I have implicit faith that the God of our fathers will be our God, guiding us in the evolution of new and more equitable and more satisfactory relations between man and man, and between class and class, until America's great president's noble ideals shall be realized—"A square deal for all," and "all up together." I have faith, too, in the American people, that they will neither flinch nor fail, but, animated by the memory of their redoubtable forefathers, go forward, and ever forward, at whatever cost to themselves, until they shall consummate that democracy which was initiated by a God-fearing, liberty-loving ancestry in tears and blood.



---

**The Deborah Sampson Chapter, Daughters of the American Revolution  
and the Old Colony Chapter, Sons of the American Revolution.**

---

"The Deborah Sampson Chapter, Daughters of the American Revolution" and the "Old Colony Chapter, Sons of the American Revolution."—Two kindred organizations that have done much to perpetuate the memories of that brave and patriotic period in our national life, and save from oblivion the names and the deeds of its actors.

**Responded to by Mrs. G. O. Jenkins, Regent, of Whitman.**

After listening to the eloquence of the distinguished orators who have preceded me, eminent expounders of the law, educators, physicians, ministers of the gospel, and clear-headed men of business, one might say with the psalmist, with slight variation, 'What is woman that thou callest upon her, and the daughter of woman that thou art mindful of her.' But if to any organization of women should be accorded the honor of appearing upon this program, it is eminently fitting that Deborah Sampson chapter should be so favored. For who in this assembly does not know the story of our own Jeanne d'Arc of modern history; how in the neighboring town of Middleboro, going out from her humble home to the friendly seclusion of the nearby grove, she patiently and persistently plied her needle through all her leisure hours, making a suit of men's attire. Her labor accomplished, clad in her unfamiliar garb, she walked most of the way, by night to avoid discovery, to Boston. Thence she proceeded to Worcester, where she enlisted in the Continental army. For 18 months she marched and bravely fought side by side and shoulder to shoulder with her companions-in-arms, enduring privation, suffering and toil, fording treacherous rivers and exposed to wintry blasts, fired with love of country, of liberty, of independence. Deborah Sampson chapter, D. A. R., for what does it stand?

It stands for the perpetuation of the memory of those who fought for and achieved American independence. It stands for the preservation of documents and relics of historic value. It stands for unswerving loyalty to these principles who have made our nation second to none. Two weeks ago it was my

privilege to attend the Memorial day exercises in one of the public schools in my own town. As I listened to the program, replete with patriotic sentiments, closing with the recitation in concert by the scholars of Lincoln's address at Gettysburg, and as shading their bright young eyes they reverently saluted the flag draped above the platform, unbidden tears welled in my eyes. And I thought what a glorious opportunity is open for the D. A. R. to place before these young minds lofty ideals of patriotic service, to train them and especially the little strangers who are coming to our shores in so great numbers with foreign language, foreign customs, foreign morals, so to teach them that they may grow up to be useful, loyal, law-abiding citizens of this glorious country of ours. May Deborah Sampson chapter, D. A. R., ever prove faithful to her trust.

---

**Responded to by Hon. I. N. Nutter of East Bridgewater.**

I am pleased to respond in behalf of Old Colony Chapter, Sons of the American Revolution. The history of Old Bridgewater would be incomplete without recounting the part taken by her sons in that great contest, which secured for the American people civil liberty, and the right of self-government. Patriots from Old Bridgewater took part in nearly every conflict from Bunker Hill to Yorktown, and many of her soldiers laid down their lives on the altar of liberty.

Descendants of the settlers of Bridgewater were among the first to join the continental army after the conflict commenced at Lexington and Concord, and the old town continued to furnish its quota until the close of the contest in 1782. After the surrender of Cornwallis at Yorkton a squad of men under charge of Lieut. Clift of Bridgewater were detailed to remove the massive chain stretched across the Hudson River at West Point, to prevent the vessels of the British fleet from ascending the river.

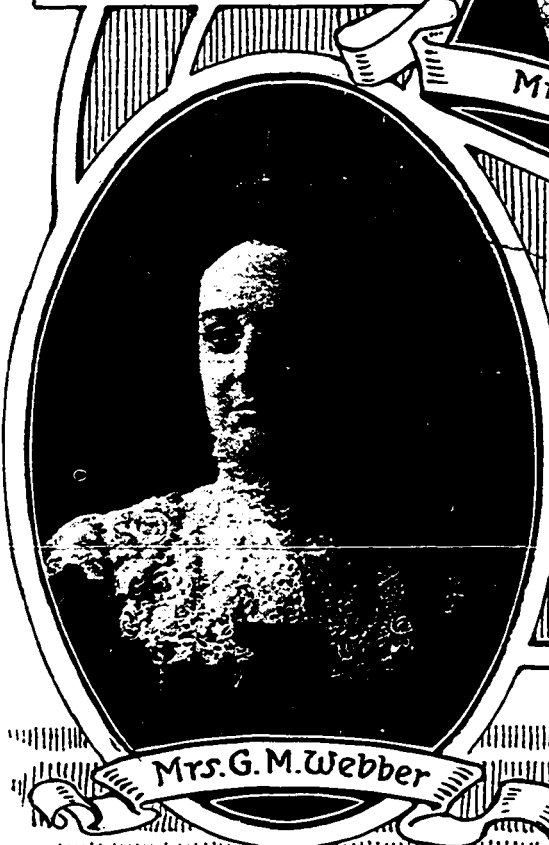
The descendants of these soldiers and patriots are earnestly striving to emulate their example and hand down to future generations a record of their noble deeds. In behalf of Old



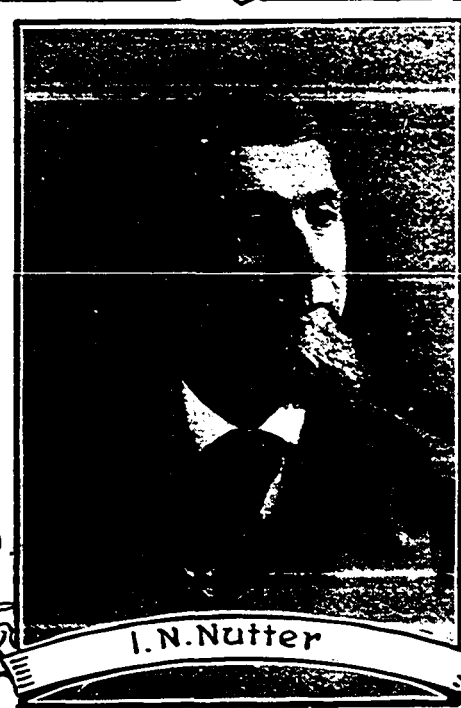
Mrs G.O. Jenkins



Mrs L.P. Gurney



Mrs. G. M. Webber



I.N. Nutter



Colony Chapter, I congratulate the committee in charge of this celebration upon the great success which has attended their efforts.

---

**Responded to by Dr. C. E. Lovell of Whitman.**

I congratulate myself upon the opportunity which this occasion affords, of attending a celebration upon such a spot as this. There is power in historic association. We celebrate today an event, separated from us by two hundred and fifty years. I am glad the ancestors of so many good people came over in the Mayflower. I am sometimes disposed to think she must have made a good many trips, but I am pleased that they are so numerous. Nothing prevents my having had an ancestor on the Mayflower but my veracity. The Mayflower continues sailing, transformed into a Brockton canal boat, a dude train, or even an electric baggage car. She is landing many pilgrims in many portions of our country. Wherever men and women have gone with the spirit of the brave settlers of this town to found new communities there has been a new landing of the Mayflower. So long as the spirit of her passengers abides in her sons, so long as the sons of the Revolutionary sires keep alive the flame those patriots kindled, our land is safe. We have come here today that by another spark this sacred flame within us may burn with a brighter glow. With confidence in law, in education, in liberty and morality, we dedicate ourselves anew to these principles.

**The Ousamequin Club of Bridgewater.**

---

It seeks to perpetuate an historic name, and disseminate learning among the people.

**Responded to by Mrs. George M. Webber, President, of  
East Bridgewater.**

The Ousamequin Club, being a Woman's Club, would belie the reputation of their sex, were they not pleased with this opportunity to say a few words about their work on this occasion.

It seemed to us very appropriate to name our Club for the great Indian Chieftain, and we trust this day's exercises may sufficiently acquaint the people of this community with the significance of the name, so we may not be so often asked the question—did you name your Club for the old fire engine Ousamequin, which I believe was the first engine to exist in Bridgewater?

The object of the Ousamequin Club is culture:— the broad intellectual culture, illuminating the mind to behold new possibilities in science, literature, music and art; to realize the relation of art to life; of beauty to education.

It includes the social culture for philanthropic work, for the improvement of our homes, our town streets, manners and morals.

The culture that seeing the new social conditions brought about by the industrial revolutions, seeks to understand these problems. The culture that seeing moral inertia lie at the foundation of nearly all the monstrous abuses of our day, seeks to add our indignation, to the general wrath which Club women have poured out in such generous measure, as to contribute in no small degree to the moral upheaval now in order.

And yet, while men who stand at the head of great public movements acknowledge the help women's clubs have been in the practical work of the various social organizations, there came to us not long ago the message "that women's clubs were a menace to the integrity of the home."

Thus spake Mr. Grover Cleveland. Does he not know "the heart of the American woman always rings true when the home is touched upon.?"

There are Women's Clubs existing purely for social purposes, like many Men's Clubs. Mr. Cleveland may have been thinking of these when he heedlessly spoke in this way, he surely knew not the "Ousamequin."

Our Club has two hundred members the majority of whom are mothers or home makers. We not only try to improve our own home life but that of others ; as for example, we have had a course of lectures on practical domestic affairs such as home sanitation, diet and health, food and household values, which the women of the towns were invited to attend, and to profit thereby.

We have had an Arts and Crafts exhibit considered the best held in the State. We organized a few years ago a Stamp Saving Station, whereby the children of Bridgewater are encouraged to shun the fascinations of chewing gum and pink sticks, saving their pennies for something really worth while. It is a pleasure to note how many hundreds of dollars have been saved in this way by the children.

Industrial classes have been formed whereby the children of the town may be provided with home work for the winter.

It is women from our Club who organized and so successfully conduct the Visiting Nurse Association.

Not least, of all the Ousamequin Club has been the means of bringing the Bridgewaters in closer touch with one another.

The women of the towns are in thorough sympathy, eager to work together for the betterment of all.

So may the Ousamequin Club grow and prosper, may it live to tell of much more accomplished for the good of the Bridgewaters at the next anniversary celebration, for "The divinity that dwelleth in these things groweth not old."

## Comments of the Press.

---

### From the Brockton Times.

With a pride fully justified by the glorious records of the past, with a harmony which will always be one of the happy memories of the event, with a spirit of brotherhood like that of one great family, the descendants of Old Bridgewater's pioneers yesterday celebrated the 250th anniversary of the settlement of the ancient community. Not only did those who boast a direct descent from those staunch Pilgrims who tamed the wilderness join in this reverent ceremony, but also those who are adopted members of the great Bridgewater family. The latter, bearing the blood of other settlers, many of them recent arrivals from foreign lands, were just as true and sincere in the part they played. Boundary lines were for the time being wiped out of existence, and Bridgewater, East Bridgewater, West Bridgewater, and North Bridgewater, the latter now Brockton, joined in the observance. Though held for convenience and for historical association in the town of West Bridgewater, the birthday party was a union effort successful in every way. It occupied the entire day, and will always be remembered by those present as a feast of eloquence, a beautiful display of patriotic sentiment.

The celebration owed its origin to the Old Bridgewater Historical Society, which public-spiritedly invited the co-operation of all. In making up the program the general committee in charge selected not only those who reside in this section and have attained public notice by success in many lines, but also those who have gone to other parts of New England, but have not forgotten their ancestry. The public showed its sympathy with the celebration by throwing to the breeze the stars and stripes, while hundreds laid aside their daily tasks, lined the route of the parade, and listened to the literary exercises.

The celebration took this order: A gathering of citizens at the soldiers' monument in West Bridgewater at nine, brief exercises there, parade, stopping for brief periods at the Cary monument, old Keith house and Memorial hall for simple



recognition of these spots, arrival at Drury field, conclusion of the morning literary exercises, dinner at noon, the afternoon given up to further literary exercises on Drury field.

The procession was formed with City Marshal Ira Kingman of Brockton as chief marshal. A squad of Brockton police followed, led by Lieut. C. H. Chase. The squad included Officers Walker, Lays, Jacobs, Swain, Higgins, Packer, Rowley and H. Allen. The police were followed by the Martland band and a vast concourse of people on foot, in carriages and automobiles.

The line of march extended down River Street, past gaily decorated houses to the Cary monument, where Rev. E. B. Maglathlin introduced Rev. Howard Cary Dunham, a lineal descendant of the original John Cary, and the man who was largely instrumental in the erection of the monument last year. Rev. Mr. Dunham substituted for Rev. Seth C. Cary of Boston, who was to deliver the address, but who was unable to be present.

The procession then wended its way along Bryant and Arch Streets to the old Keith homestead. This house was presented to Rev. James Keith, the first minister of Bridgewater, in 1659, by his parishioners. The vast crowd assembled in the yard and street in front of the house, had the pleasure of listening to an interesting address by a direct descendant of the first minister, Rev. Sydney K. B. Perkins of Raynham. The venerable minister was vociferously cheered at the close of his address.

The procession moved forward once again, going to the head of Bryant Street, countermarching in front of the residence of E. P. Dunbar, Chairman of the Dinner Committee. The Memorial Building on Howard Street, the home of the Old Bridgewater Historical Society, was the next and last stopping place, before proceeding to the dining tents on Drury field. An address was delivered at this point by Joshua E. Crane of Bridgewater, Corresponding Secretary of the Old Bridgewater Historical Society, and Secretary of the Executive Committee. The handsome building was tastefully decorated, and was the occasion of many admiring remarks from the visitors.

From the Memorial Building the procession marched up Center Street to Howard Seminary, up Main Street to the Drury field.

The line of march was one continued ovation for those in the procession. The houses and places of business were handsomely decorated, two decorators being busily engaged for the past few days.

Royally the program was carried out and all contributing to the success of the interesting observance may well feel proud over the record of the day.

The celebration honored the debt of memory of all contributing to its success. It passes into history to testify to the appreciation of the people of this time for the traditions of the past, and when another half century has run its course, bringing around the tercentenary of Old Bridgewater, the story of yesterday's celebration will be rehearsed, as showing the regard of the present generation for the milestone just passed on the journey of time. Such celebrations are valuable for the renewed interest they create in the history of the section, and the emphasis they give to the duty of remembrance.

---

### **From the Brockton Enterprise.**

From 1656 to 1906—250 years. It is a long time, but time cannot efface from the tablets of memory great events. It was in 1656 that a sturdy band of Pilgrims was allowed to have a portion of the old Duxbury township set apart as a separate township, and settled the ancient town of Bridgewater from which has sprung all the towns bearing that name, and the city of Brockton, formerly North Bridgewater. The early struggles, suffering and achievement of that band of pioneers remain in the memory of their descendants, and in commemoration of their action in founding the new township fitting ceremonies and exercises were held yesterday at West Bridgewater, where was built the first meeting house in the new settlement.

All roads led to West Bridgewater throughout the day, and

it is estimated that between 5000 to 6000 persons took part in the celebration. They began to arrive early in the morning from the surrounding towns by electric cars, carriages and automobiles, and the spirit of the occasion made itself manifest in many ways. The townspeople gave a cordial welcome to the visitors, and the houses and buildings were in gala attire with decorations of red, white and blue.

Within the confines of West Bridgewater has grown and flourished one of the most noted churches in Massachusetts—the First Congregational (Unitarian,) and whose 250th anniversary antedated that of the town itself by five years.

William Cullen Bryant, the famous poet, wrote his immortal “Thanatopsis” here, and the place was the scene of the early industrial activities of the noted Ames family, one of whose members, Oliver Ames, was governor of Massachusetts.

The town itself is one of the most attractive in the commonwealth. It is mainly an agricultural community, possessing many large and fertile farms. The Taunton river winds through it picturesquely, affording splendid facilities for canoeing and boating.

The fine highways of the town are largely elm-shaded, and one cannot walk through any of them for many rods without passing some ancient building or other historic landmark.

The place, moreover, has some prestige as an educational centre, being the seat of Howard Seminary, whose handsome brick building, surrounded by the most attractive of grounds stands on a slightly elevation not far from the Central Square.

The latest addition to West Bridgewater’s monuments is the one to the memory of John Cary, the first Town Clerk, standing at the corner of South and Bryant Streets, and dedicated a few years ago.

The fine Memorial Building on Howard Street makes a striking contrast to the historic buildings that stand so near it. The structure is a one-story affair, of brick with marble trimmings, and of a colonial style architecture. The main building is forty by fifty feet and contains two alcoves, named respectively for the Keith and Howard families.

It was erected by the Old Bridgewater Historical Society

"In memory of the original proprietors and settlers," and was dedicated in June, 1901.

On the first floor there is a large assembly hall and on the four walls are a number of memorial tablets, the inscriptions of which practically epitomize the early history of the place.

---

### **From the Bridgewater Advertiser.**

How to fittingly celebrate the 250th anniversary of the settlement of Old Bridgewater has been the subject of much discussion by the members and committees of the Old Bridgewater Historical Society for a number of months past. The various committees appointed by the society have all been working hard to bring about an observance of the day which will properly celebrate the occasion. The results of their labors were manifest in the interesting program which took place to day in the old town of West Bridgewater.

Throughout the town the houses were profusely decorated with flags and bunting, while the big tents where the dinner was served, were items of interest to a large number. In the surrounding towns of Bridgewater and East Bridgewater the church bells were rung at seven o'clock, flags were flying, and houses showed a display of bunting. The schools in the different towns were closed and the pupils of the high school were on the program to sing during the anniversary.

---

### **From the Bridgewater Independent.**

The day long anticipated and not soon to be forgotten by those privileged to share in its exercises has become a matter of history. It is hard to see how anything more could have been done to add finish to the program that attended the observance of the 250th anniversary of the incorporation of the Old Town of Bridgewater at West Bridgewater, Wednesday. The

weather, the speaking, dinner, the other exercises and the attendance all rejoiced those who had labored long and earnestly to make the affair worthy of the occasion. Everywhere there was a hearty response on the part of the citizens to suggestions from the committee and the citizens of all the towns and the city would have been glad to do much more if those in charge had so asked.

The 250th anniversary of the Old Town of Bridgewater is an event of the past but its influence will be felt far into the future. It was notable for several things, the businesslike manner in which the program was carried out, the enthusiasm of the people and the interest evinced by both residents and non-residents of the town. The effect of the celebration must be of great benefit to the town and those contributing to it may feel that they have been a real help.

While the celebration is a thing of the past the people must see to it that the good things said and the prophecies made as to the future shall come true ; that the high position maintained by Bridgewater along educational, religious and social lines shall be upheld and to that added an industrial endeavor that shall be one of the features of the day of the celebration fifty years hence. The efforts of the past should be incentive to work for the future. Just so far as the present is an improvement over the days gone by, just so far must the improvements of fifty years from now be over the present. The mistakes of the past cannot be remedied but the lessons can be taken to heart and the actions of the future based upon those same lessons.

