Where Early Settlers Of Chelmsford Came From

History

Original Petitioners Came From Woburn And Concord

America's existence as a continent was unknown at the time of Christopher Columbus--less than 200 years before Chelmsford was settled. Subsequent explorations revealed huge areas of uninhabited lands, particularly in America and Africa, and the crowded people of Europe saw new hope for life without poverty and with greater freedom than they had even known. The imaginations of the Spanish, Dutch, English, French and other nations were set aflame, and each country made large claims on the suddenly-quadrupled world which lay waiting to be taken. The King of France granted to the Sieur de Monts all the territory from Philadelphia to Montreal, for example, and de Monts with Champlain spent three years mapping and exploring the New England coast. In 1605, Champlain discovered the Merrimack River, only 47 years before the General Court of Massachusetts appointed Simon Willard and Edward Johnson to explore that river to its source.

The continuing development of science, emphasizing experiment and first-hand knowlege of things, was another factor in the colonial background. Instead of passively accepting Aristotle's antiquated observations, men began to look about for themselves. Through telescopes they saw that their world was actually one of several moving in the solar system and not the stationary center of the universe as they had thought. Microscopes revealed completely new worlds of things too tiny to be seen before. Even the familiar objects of everyday experience repaid closer study. Finally man began to study himself and his ideas. He found, for example, that his heart was a pump, pushing blood along a circulatory system, and his arm a lever in a complex muscular system. He even began to wonder about the assumption that kings were Christ's regents on earth who could do no wrong and required their subjects' unquestioning obedience.

A third factor which had much to do with the colonial background was the organization of great joint stock companies by 'merchant adventurers' who, by purchases of stock, furnished financial support for the establishment of colonies on lands granted by the king. This investment was to be paid back in goods from the New World. In the case of the Massachusetts Bay Company, its affairs were to be managed by a governor, deputy governor, and council of assistants elected annually by the company, empowered to make such laws for the settlers as were not contrary to English law. From this source came the skeleton plan for the colony's government, preserved in principle in the constitution and Commonwealth of Massachusetts as well as in the constitution of every other state and of the federal government.

The fourth influence on the early colonial movement was religion. John Wycliffe had translated the New Testament into English (1380) so that its teachings might be available to all. His protests

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History Committee-Front row, left to right, Mrs. Robert W. Barris, Miss Gertrude A. Roberts, Mrs. George A. Parkhurst; standing, left to right, Harold J. Davis, Frederick Burne, chairman Howard D. Smith, Robert W. Barris, Lester W. Ball.

Early Settlers Confronted By Indians

There are elements applicable to our own time in the relationship of the colonists and the Indians which are easily overlooked in the great mass of factual material or blotted out by the strong feeling aroused by the subject.

Before the colonists came, the Indians had been undisputed masters of their lands. Their culture was of the Stone Age; they were barbarians who practised agriculture on a small scale but who still depended on hunting for a large part of their food. Bows and arrows, spears, traps, nets and lines were their weapons; primitive tools made possible the raising of maize, pumpkins, beans, and other native vegetables and tobacco. Horses were unknown; travel was by canoe or on foot. Individually, the Indians were inclined to lack foresight and to be lazy, not especially clean but vain. When occasion demanded they were reserved, dignified, silent; at home they were hospitable, cheerful, fond of jokes and especially affectionate toward children. They were high strung, very suggestible, quick to take offense and to seek revenge. Good and bad spirits could be controlled by prayers, offerings and charms, they believed, and many myths had been developed to explain the origin of the world and their relation to it. They had no conception of right and wrong as we know it, nor any clear idea of future rewards and punishments for earthly conduct. They understood how articles of personal property they possessed could be inherited from others, but since the title to all land lay in the clan or tribe which simply gave individuals the right to use the land, they could not comprehend the sale of land as practised by the colonists.

Because of their strange ways and appearance, the Indians

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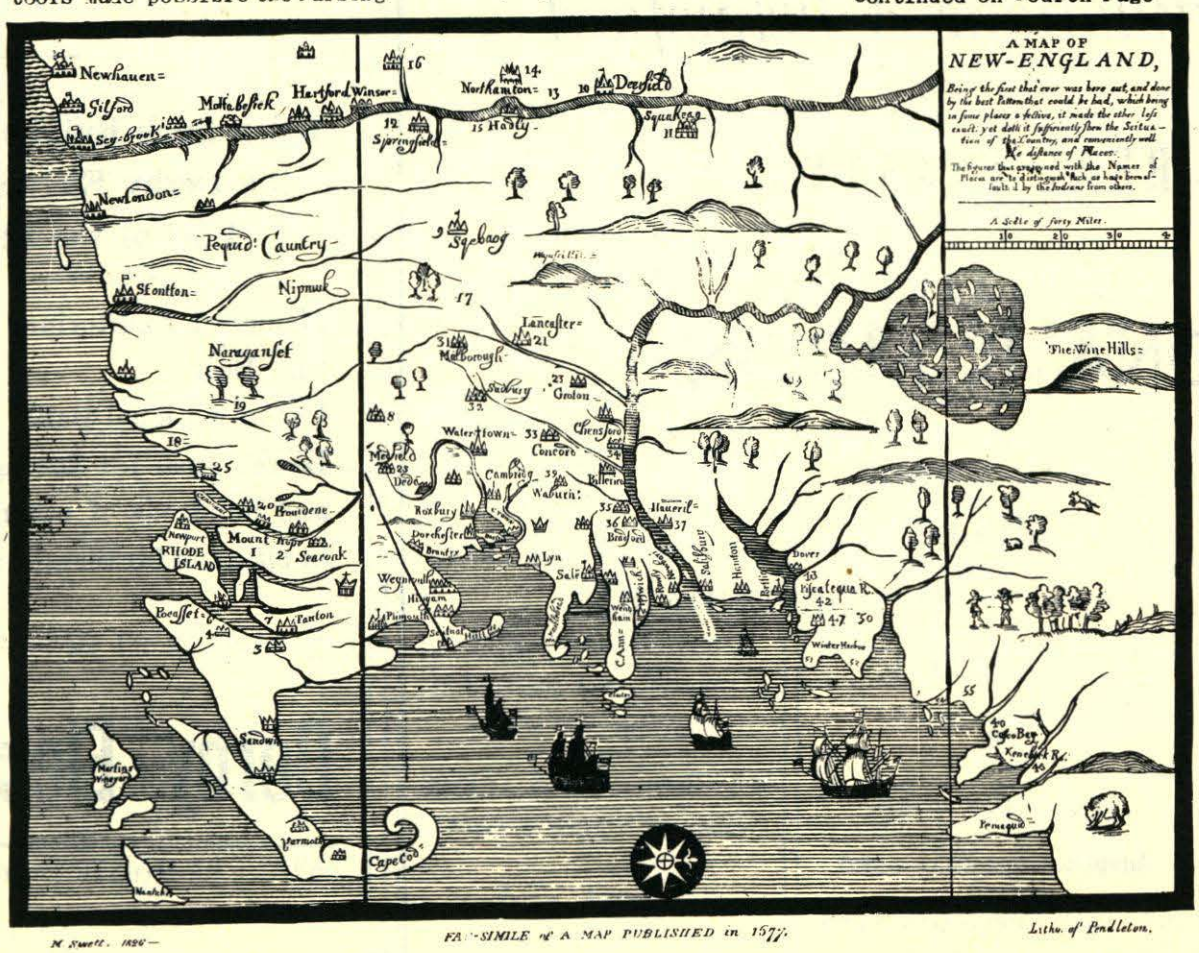

REDUCED COPY OF A MAP MADE TO ACCOMPANY A WORK ON "THE PRESENT STATE OF NEW ENGLAND" BY WILLIAM HUBBARD. 1677. "CHENSFORD" IS AT THE CENTRE OF THE MAP.

The granting of Chelmsford's lands followed customary procedure and need not be reviewed except to say that land titles in colonial days descended from the King to the several colonial governments in the form of royal charters and from these governments for the most part to groups of individuals who became known as the town proprietors; they in turn gave out the land as they considered best to individuals who would come and live in the town and contribute to its welfare. The town grants usually contained 6 square miles, with the understanding that actual occupation and the organization of a church would take place within a stated time. Ordinarily, too the General Court appointed a committee to lay out or establish the tract's boundaries. This was a difficult task and as there was considerable uncertainty about the exact location of other existing boundaries, the new lines frequently conflicted with them. Surveying was less exact than it is today and bounds were set according to such impermanent markers as a stake and stones, a tall tree, etc.

In 1652, a group of Woburn and Concord men asked and received from the General Court permission to explore some land west of the Concord river, presumably with a view to settling there. We know this only because it is mentioned in another (1663) petition; the manuscript or a copy of it has not yet been found. The 1663 petition for a grant of It is signed by 29 men from the two towns--the original 1652 group plus 'several others, that by the providence of God are now joined...with us.' They described themselves as in urgent need of land; 'many of your petitioners are destitute of accommodations, some never having had any, and some others very little... and we cannot subsist, unless we...look out a way (asGod may direct) for our comfortable subsistence....' They asked for a speedy answer from the Court because 'many of the petitioners are in great necessity, having no settled place to abide in; and we in general being desirous to proceed together as one man to carry on that work the Lord shall call us to...'!

Within a few days, the Court granted the request on condition that the petitioners provide elsewhere in town as much tillable land for the Indians as their former 'planting ground' around Robin's Hill contained, and that at least 20 families should be living in the town within two years 'so that they may be in capacity for enjoying all the ordinances of God there....'

It is perhaps difficult to understand why there was so much urgency in the petitioners' request and why, indeed, there was any need at all for a new town at this time. The great tide of Puritan immigration had ended more than 10 years before; there were already some 64 towns in New England--over half of them in Massachusetts Bay. Further expansion would hardly seem to have been necessary, while dangers from Indians and wild

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OLD SUMMIT HOUSE - This restaurant, remembered by old timers, stood on the summit of Robin's Hill until it was destroyed by fire. Older Chelmsfordites may recall climbing the hill for ice cream at the busy spot.

Early Settlers

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against certain religious teachings of the day began the long struggle between a religion appealing to the free intelligence and free conscience, and one based on authority, ceremonial and tradition.

In the early 16th century other translations of the Bible were made, and, as the printing press and paper were coming into general use, an abundance of Bibles appeared and the price of schoolbooks decreased. In this way reading was made easier and intellectual life greatly stimulated and broadened. For those who could not yet read, men went from town to town, expounding Biblical texts and encouraging individual thought. The Bible became the first truly popular literature in England. It 'stirred the hearts of all classes of people, and filled their minds with ideal pictures and their everyday speech with apt and telling phrases.' We cannot imagine today the great uplifting feeling that came to the people of that time as they sought daily instruction and comfort in the Bible and tried to build a happier, more satisfying world upon its precepts, however misapplied or misunderstood.

Of those who sought religious reforms, the Puritans wished to remain within the Church of England, while the Separatists believed that the desired changes could not be achieved except by establishing an entirely new church. In Holland, the Rev. John Robinson's great learning, tolerance and good temper guided and solidified the thinking of many Separatists who fled there to escape persecution. Their desire to establish a Christian state where English speech and tradition could be preserved was strengthened by the successful colonization of Virginia and a government policy favoring emigration, and in 1620, the Plymouth Colony was begun. In 1628, the Puritans had made a settlement at Salem, and within 5 years some 20 villages had been founded along the coast; the Massachusetts Bay Colony was already prosperous and securely established. Large numbers continued to come from England until 1640, when they were occupied at home with events leading to the establishment of the Puritan Commonwealth (1653-58) under Cromwell. With the restoration of the monarchy (1660), Puritanism as a strong colonizing force had disappeared.

These four factors--passion for exploration, stimulus to scientific and intellectual achievement, interest in economic gain and desire for religious freedom all combined to produce an atmosphere in which long-accepted attitudes toward authority and tradition were closely scrutinized and revised if not entirely rejected. Chelmsford shows in its development the working out of these ideas.

The early Chelmsford settlers may not have come directly from England as, for example, those in Boston or Salem did, yet they were connected in the most direct personal way with the whole course of events just reviewed. They were occupying as pioneers and explorers the second inland town to be established in an immense wilderness. They were men of more than average intelligence and education, with able and wise leaders who had learned through unhappy experience the costs of religious non-conformity. In the early years, Chelmsford people were more closely bound to settlers in neighboring and coastal towns than they would ever be again. They spoke the same language; they had been neighbors in England or were actually blood-relatives in many cases. They shared common trials at home, on the voyage, and in this new life. Above all, they shared the same religious ideal: establishment of a Christian state where they might live a godly life according to their understanding of it as guided by the Bible and their own reason.

Dedication of the Revolutionary Boulder at Central Square on June 14, 1899. A gift of the Molly Varnum Chapter, D.A.R.

Original Petitioners

Continued from First Page

animals, ignorance of the unexplored inland territory, difficulties of transportation and communication, and above all, the unusual labor required to gain a living in the wilderness must surely have made leaving the established settlements a very formidable matter.

The early colonists had a natural desire for ample room in their settlements, however. They came from a comparatively crowded country, where landed possessions were the chief basis of wealth and rank. Here was an opportunity to provide their families with future prosperity. A spirit of adventure was abroad, too, and often a spirit of dissension--chiefly on religious matters, which caused new settlements to be made. Families were growing larger and required a larger food supply; in view of crude agricultural methods and doubt as to what crops the soil could best support, intensive cultivation of small areas was impossible and extensive cultivation of ever wider areas was undertaken instead. Financial advantage through trade with the Indians also influenced settlement. Simon Willard, a founder of Concord (1635) was especially interested in the fur trade and knew the surrounding country quite well through his dealings with the Indians. Woburn (or Charlestown Village) was at first (1640) apparently intended to be a sort of annex to Charlestown itself, where men might settle on large farms and from which still more remote land might be easily reached for cultivation.

At the time of the two petitions leading to Chelmsford's settlement, Concord was in the midst of trials which had plagued her almost from the start. The meadows were wet, the soil hard to work. There was sickness and death due to unaccustomed food and hardships. Some settlers sold their lands in disgust and left town; others suffered heavy cattle losses from wolves. In 1644, one of the two Concord ministers, Mr. Jones, led 12 persons to Fairfield Conn., where prospects seemed brighter. The General Court was asked (1645) to reduce Concord's taxes because of 'the poverty and meanness of the place we live in not answering the labour bestowed upon it...' Several petitions were made for more land, and in 1651, a third such request was granted, giving Concord 'the space of four miles, provided that they plant upon the place which they desire before any others do appear.' But before anything definite was done by Concord, 6 square miles, including at least a part of the tract just mentioned, was granted to Chelmsford (1653) and settlement began at once.

Although there had been many difficulties to overcome before Woburn was settled, it was thriving by 1652. It had 60 families instead of about 30 as at its incorporation in 1642, and 74 church members instead of 7. Possibly the settlers were beginning to feel cramped, for they had been granted only 4 square miles, one-fifth of which was unavailable to them, being a separate grant to a Charlestown shipmaster. Another sign of uneasiness over the town's size came in 1664, when Woburn drew the General Court's attention to the fact that it was smaller in point of acreage than any other incorporated town in the vicinity.

It seems safe to say that the Woburn signers of the petitions were, like those from Concord, largely influenced by lack of room at home. The Concord people had been much more outspoken about their land difficulties and this, added to the dramatic qualities in their several petitions for help before the 1653 petition which concerned Chelmsford's grant--qualities which are also present in that petition--would seem to indicate that the 1653 petition was written in Concord. This surmise is strengthened by Dr. Waters' statement that 'The original manuscript of this petition...was found several years ago among the papers left by Lemuel Shattuck, the historian of Concord....'

Indians

Continued from First Page

were treated at first as curiosities, then as inferiors. Despite the great contrast between these people and the colonists who were, culturally speaking, ages in advance of them, it was possible for them to reach a limited understanding of each other. Friendly Indians brought warnings of danger, taught the settlers how to hunt and fish, acted as messengers, scouts, interpreters. Many colonists, too, tried to deal justly and kindly with them. Roger Williams and John Eliot learned their language and translated parts of the Bible for them. Major Thomas Hinchman of Chelmsford, like Major Simon Willard of Concord, exerted great influence over the Indians because of his fairness and generosity. A young Indian girl who had been scalped and left for dead was rescued and taken to Major Hinchman's house (in Middlesex Village) where he cared for her and 'as soon as he conveniently could, sent her to an ancient and skillful woman, living at Woburn...to get her to use her best endeavors to recover the maid; which by the blessing of God she did, though she was two years or more in curing her.'

The English Puritans were particularly interested in Christianizing the Indians and a village of 'praying Indians' was established at Wamesit. The colonies passed laws from time to time about trading with the Indians; they regulated with some success the sale of lands, guns, horses, and liquors to prevent trickery and fraud.

But in spite of such efforts, and because of the misunderstanding, distrust and hatred which they were designed to prevent, conflict broke out between the colonists and the Indians. In King Philip's War, New England's very existence was threatened. The cost in lives and property was enormous. Sixteen Massachusetts towns were wholly destroyed or abandoned, and the colony's war expenses were equivalent to more than $2,000,000.

Chelmsford was much more fortunate than many towns, however. Neighboring Groton, for example, was destroyed, but even Chelmsford paid heavily in money, supplies and men, and in the less tangible but equally real costs of anxiety, sorrow and fear.

During the famous fight at Brookfield, Worcester county (1675), two Chelmsford men, John Fiske, jr. and James Richardson, had much to do with the final successful outcome as leaders in place of their wounded commander, Capt. Thos. Wheeler of Concord, while Edward Coburn of this town was killed, and John Waldo wounded. At home, the town maintained its defenses by organizing, equipping and drilling the local militia, erecting a watch-house on Robin's Hill, and providing garrison houses in various sections to which the residents were assigned.

Unlike King Philip's War, the four succeeding wars, 1689-1763, were reflections of European rather than American conditions. England and France declared war on each other in 1689, 1702, 1744 and 1754. On this continent, the Indians became allied with the French in furtherance of France's colonial ambitions, and the struggle did not end until 1763, when Canada was given up to England.

The colonists quite certainly did not think of their difficulties with the Indians in terms of 'peaceful co-existence.' A very few might have believed that there was room enough for both groups to live peacefully together if certain conditions could be achieved.

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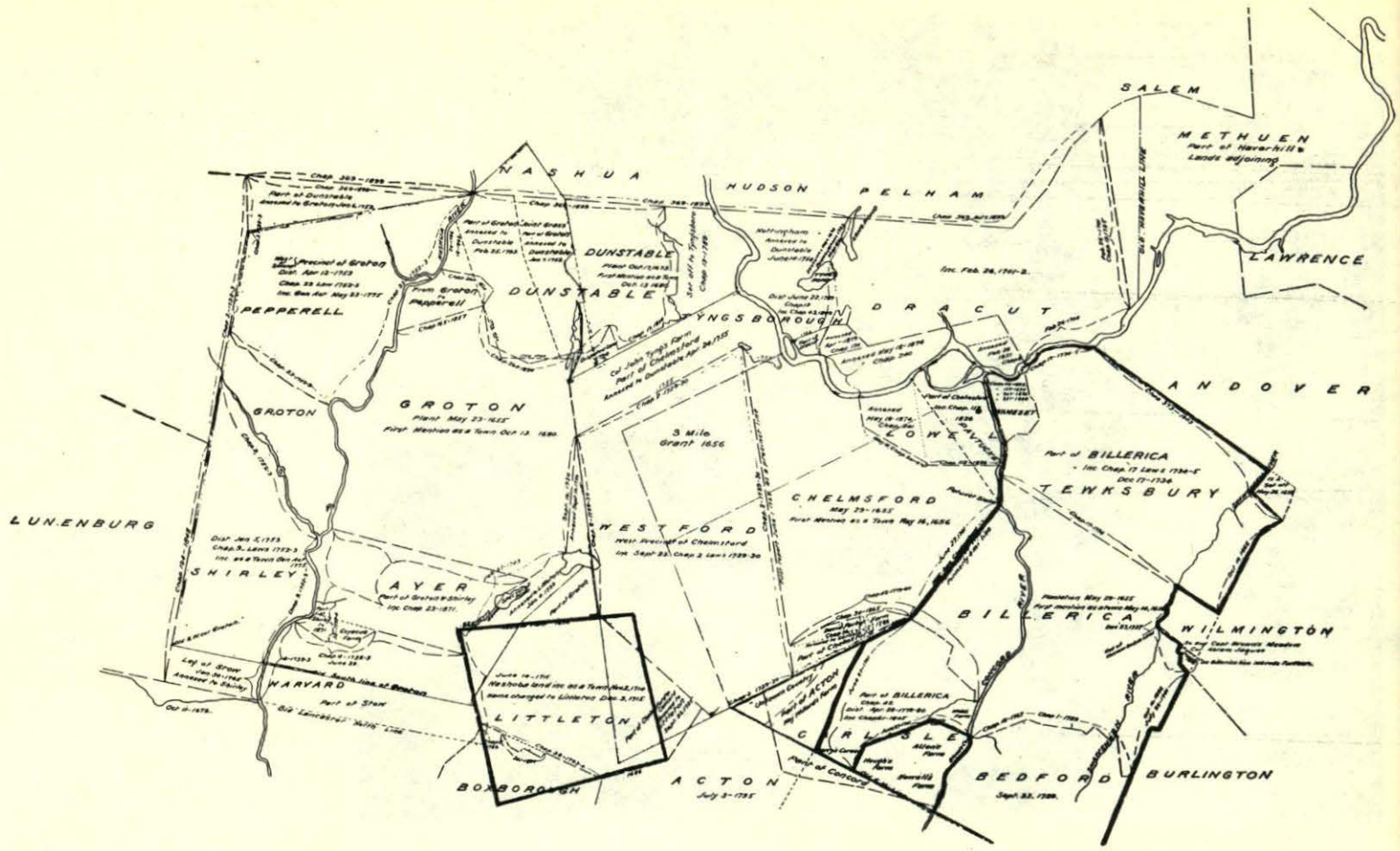


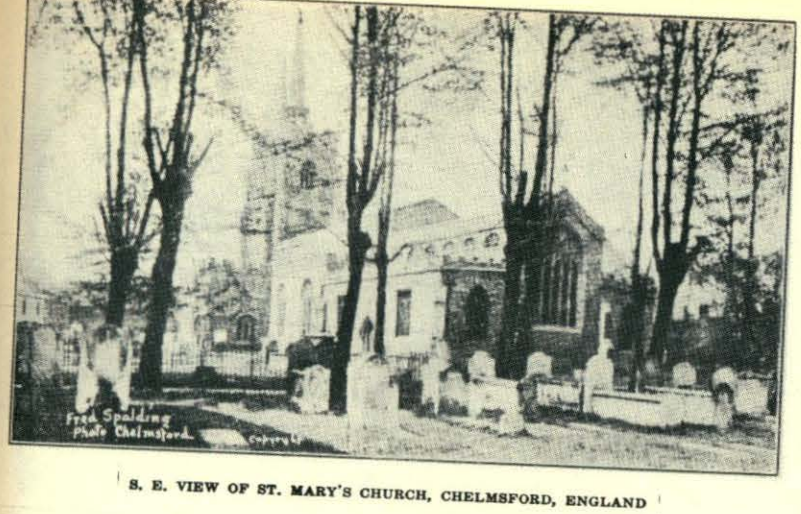
PLAN SHOWING CHANGES IN TOWN LINES. BY HENRY B. WOOD, ASST. ENGINEER.

Acreage Of Chelmsford

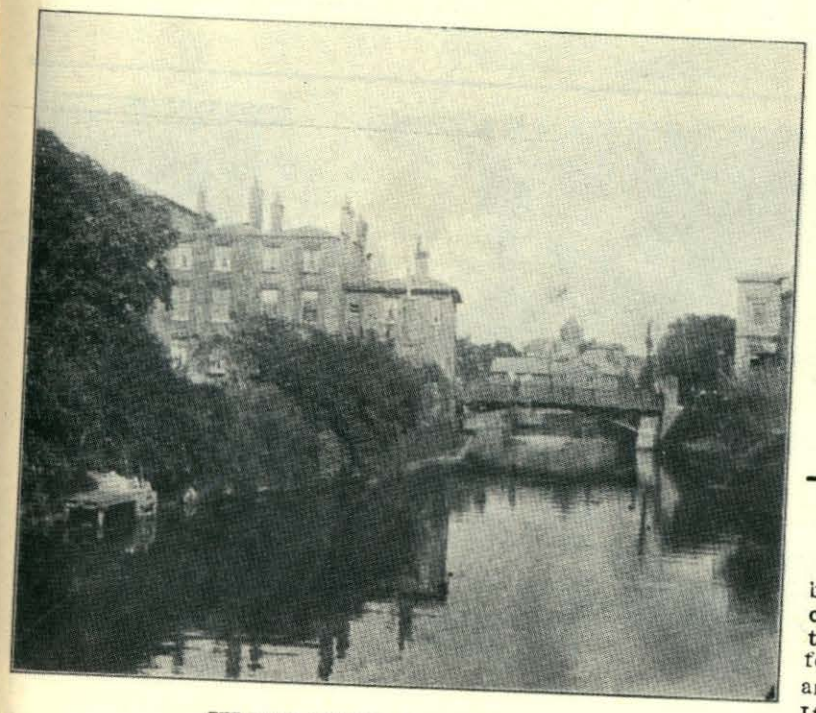
The tract originally asked for was six miles square, which would include 23,040 acres. The additional grant was less than half the original in extent, say 10,000 acres, Westford had been separated from Chelmsford, and since then other parts of the Town, including Lowell and Middlesex Village, have been cut off. In the report of the Valuation Committee of 1850, in the State Library, the acreage is given as 14,301, of which, 323 acres was in roads and 1,563 covered by water. The Assessors' report for 1914 gives the number of acres of land assessed as 13,908. This of course, does not include land owned by the Town--the Town Farm, land on which are located the Town Halls and Schools and Cemeteries, Church property, ponds, Waterways and Roads, commons and public squares.

The September Gale

1815, The 'great blow' or September Gale, which inspired a poem by Oliver Wendell Holmes, occurred on September 18, 1815. The remarkable and destructive gale, experienced through New England upset and moved out of their place, most of the small buildings, and several barns in the Town. A considerable proportion of the fruit and forest trees were broken down, eradicated, or prostrated to the ground. The wood blown down and destroyed in Chelmsford is estimated at 50,000 cords. A very large elm of sixty years growth was blown down.



S. E. VIEW OF ST. MARY'S CHURCH, CHELMSFORD, ENGLAND



THE RIVER CHELMER, CHELMSFORD, ENGLAND

Band Concert at the Center Common about 50 years ago.

Indians

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but in general the colonists' curiosity and missionary zeal turned to contempt and indifference as their own numbers and economic independence grew. It was hardly possible for 'superior' colonists to consider 'beasts' and 'heathen' worthy of sharing anything with them ...if they considered it at all. The whole concept of a 'live-and-let live' existence was foreign to the stern overbearing people whose Puritan convictions had led them from England to Massachusetts where their intolerance forced Anne Hutchinson, Roger Williams, Thomas Hooker and many others to go elsewhere. Even among these 'chosen people', superstition and ignorance were at this time unusually prevalent. As the first generation of colonists died, their moderating influence weakened; the colonial school system was not very efficient or extensive; the power of the church was declining. The roughness of

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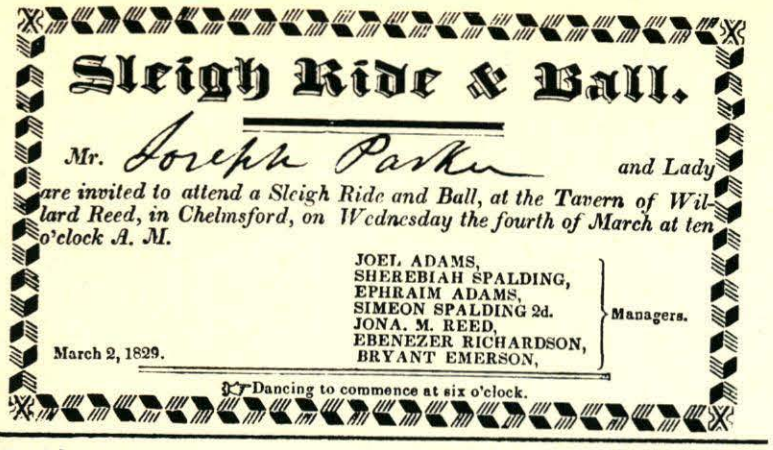

Sleigh Ride & Ball.

Mr. Joseph Parker and Lady

are invited to attend a Sleigh Ride and Ball, at the Tavern of Willard Reed, in Chelmsford, on Wednesday the fourth of March at ten o'clock A. M.

JOEL ADAMS,
SHEREBIAH SPALDING,
EPHRAIM ADAMS,
SIMEON SPALDING 2d.
JONA. M. REED,
EBENEZER RICHARDSON,
BRYANT EMERSON,
} Managers.

March 2, 1829.

☞ Dancing to commence at six o'clock.

Indians

Continued from Fifth Page

pioneer life and the insatiable hunger for land were turning the sons of cultured Englishmen into crude Americans, boisterous and aggresive. There were, to be sure, some concrete 'evidences of good faith' on both sides, but they were comparatively few and not widely known because of poor communication facilities. One of the most hopeful signs was the steadfastness of many of the 'praying Indians' although some of them were duped by their unconverted brothers and nearly all were treated shabbily by nervous colonists who came to suspect any Indian and to wish every one of them dead.

There were bound to be 'border incidents' and 'police actions' where the colonists lived near enough for their livestock to wander over into the Indians' domain or where the Indians charged that their property was taken unlawfully. Raiding parties were common on both sides, undertaken when tempers were high and judgments unsettled. A 'fifth column was frequently busy among the settlers, creating confusion and destruction, as when two squaws, permitted to spend the night in two garrison houses, opened their doors to the enemy. Sabotage occurred in the destruction of haystacks and crops, bridges and mills, military and civilian supplies. The Indians were especially skilful in psychological warfare with their yells and war paint, their manner of suddenly attacking widely-separated places and silently disappearing. At Brookfield their heightened tension by off-key imitations of the psalm-singing soldiers they besieged and by using as a football the head of one of their victims. Trade in strategic materials was extensive in spite of laws which regulated or prohibited it. The colonists could not resist the temptations of 'business as usual' any more than the Indians could resist firewater.

But the colonists apparently never realized that they themselves were largely responsible for the horrors of Indian warfare. Instead, they explained it as an affliction sent by God because the colony "had been somewhat lax in prosecuting Quakers, and because her men had begun to wear periwigs and their women to indulge in 'cutting, curling and immodest laying out theire haire.'" The rationalization in this

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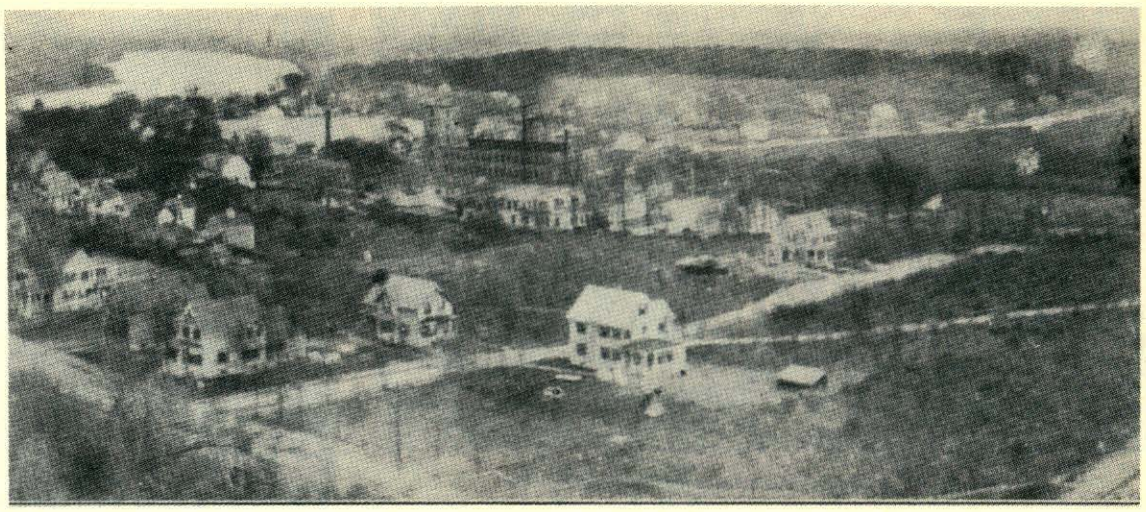


PART OF NORTH CHELMSFORD, FROM THE WATER TOWER, SHOWING MERRIMACK RIVER

View down High Street about 50 years ago, showing the Solomon Parkhurst House.

Old Fashioned Sleigh Ride, 1902.

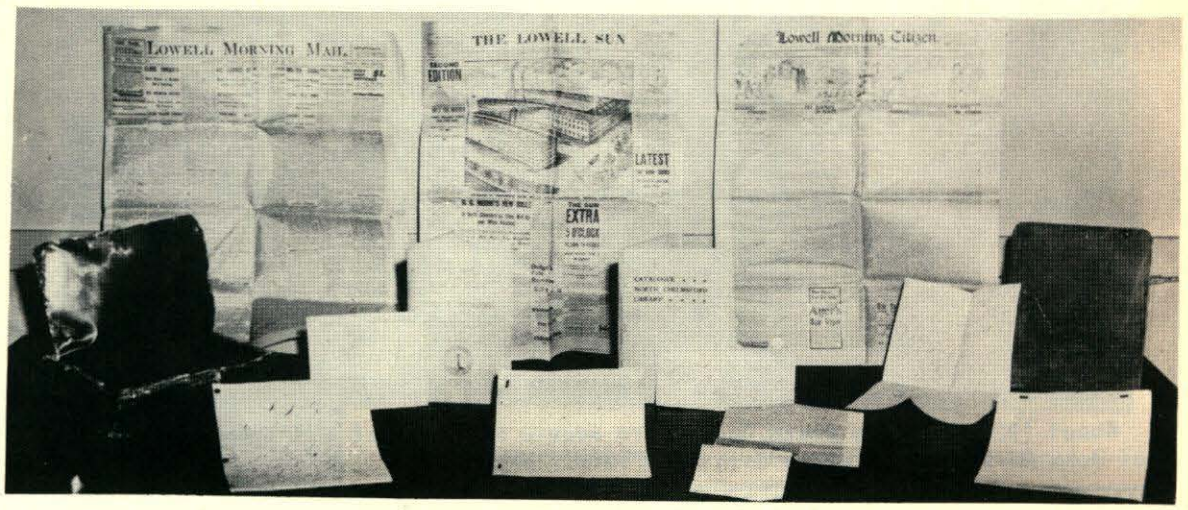
Ben Cole contributed this picture of the old blacksmith shop which was located where Alex's Service Garage now stands on Chelmsford Street. Ben's father owned the blacksmith shop and in the picture are,l to r, a boy whose last name was Paul, Ben Cole, Jockey Jones, and Ben's father.

Indians

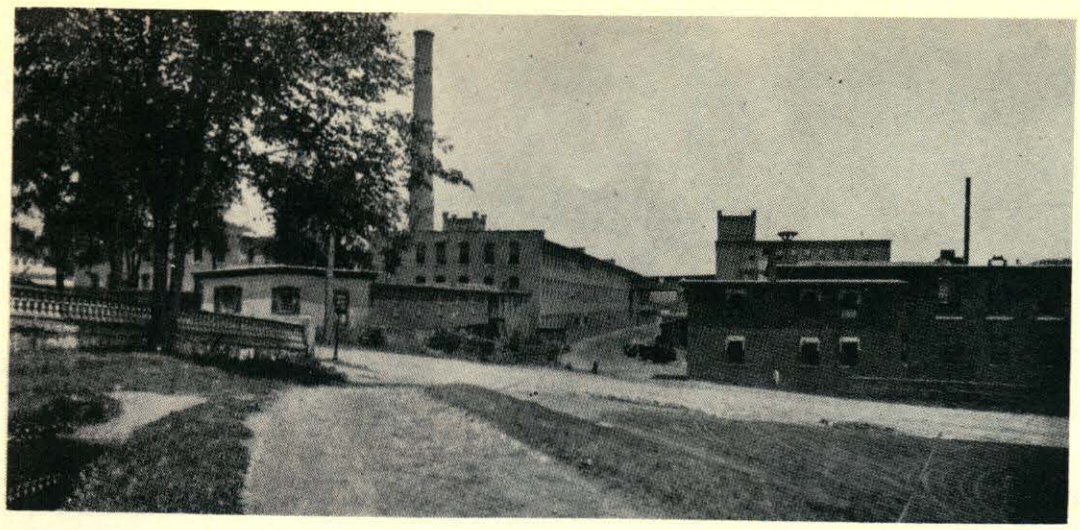
Continued from Sixth Page

most unrealistic attitude also blinded them from seeing that they were steadily pushing the Indians into a position from which, like cornered animals, they would sometime make a supreme effort to escape. When that attempt came, they did not take it too seriously. They made light of many hints that the outbreak was near, their supplies and communication lines were inadequate or failed altogether; they had no unified command, and there were jealous disputes between the colonies as to who would be the commander-in-chief, and between the troops as to their duties and leaders.

So the gulf was not crossed, but the slender threads that did span it showed what could be done--given time, opportunity and willingness. Then, the time was short, the urge for growth too strong, human nature too weak. The Indians were caught in a tide whose danger they finally saw but could not resist, while the colonists were swept on, badly shaken but victorious to face the prospect of still another struggle--the American Revolution.



In razing the old Princeton St. schools in the North section a metal box was unearthed which contained historical items as shown above. A history of St. John's church, a copy of the Lowell Sun showing the new George C. Moore Mills which were being complete (now Southwell Combing Company,)a catalogue of the North Chelmsford Library, Town Report and other items.



Taken about the time of World War I this picture shows the Moore Spinning Mill on the left and the North Chelmsford Machine Shop on the right. Now Southwell Combing Company owns the building on the left and the old machine shop building while George C. Moore Wool Scouring Company owns the building in the right background. In the foreground the Elm Diner now stands.

Horse and Buggy Days, 1902.

About 1920 this was South Chelmsford square with one of the newest model buggys at John B. Emerson's store doing the weekly shopping.

The Square, Chelmsford, Mass.

Central Square looking toward Lowell.

THE WATERING TROUGH

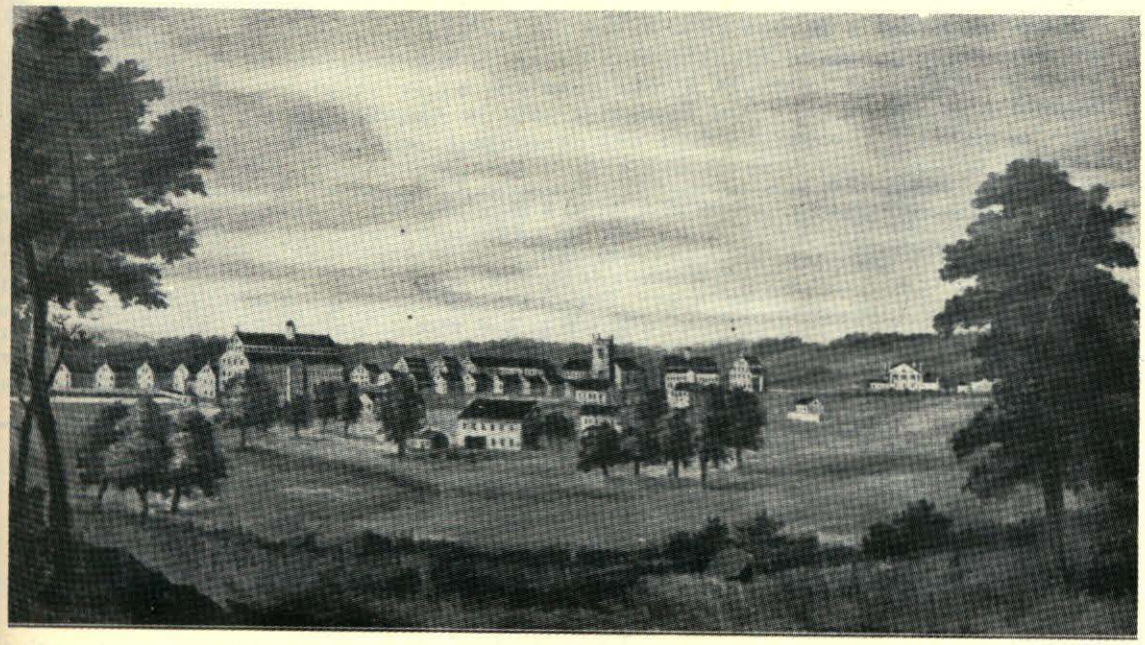
In 1880, N. M. Thresher presented the town with a watering trough, still standing at the upper end of Central Square. Beside it is a drinking fountain; its installation (1914) inspired the following prose poem by a Chelmsford resident.

'Our village fathers furnish us a proof of thoughtful care: they have placed a drinking fountain to bubble in the square. The drinking cup is banished, the 'bubbler' is the best; no chance to swap diseases, for it has stood the test. In former days man quenched his thirst and used the earthen cup, but when the germs and microbes came we had to give it up; for knowing ones have told us, in scientific terms, that every cup was laden with half a million germs. By night and day 'tis flowing, that each may drink his fill, all cooling and refreshing, from the side of Robin's Hill. Farewell to five-cent soda and tempting ginger beer; we'll quaff the sparkling nectar that freely bubbles here.

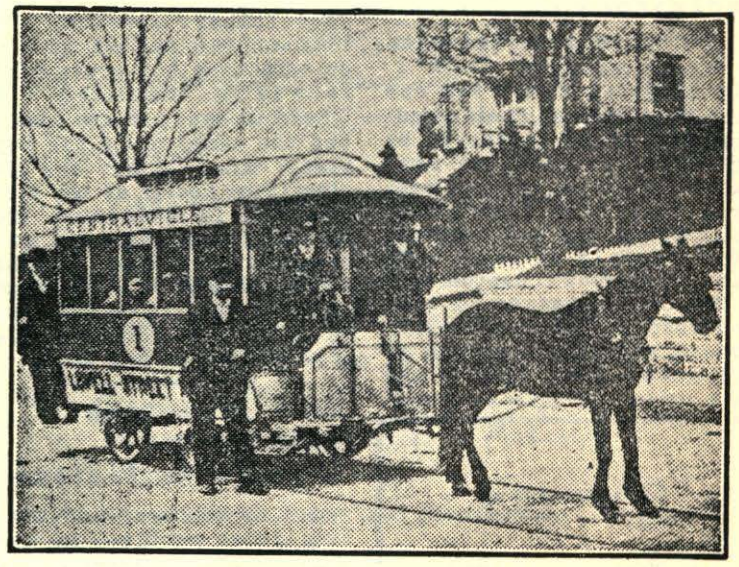
'The horse trough stands beside it, filled with water cool and clear, and the motor cars rush past it, on the wings of gasoline. A thirsty horse approaches, the generous gift to share--there's a blessing on that fountain; one can feel it in the air.

'Here's to the 'bubbler' fountain; may its sources never dry, but still to man benighted a cooling drink supply.'

Central Square in the '90's, looking west and showing Wilson's Hotel Sweetser's Market, horse trough and the hay scales where the bubbler fountain now stands.



EAST CHELMSFORD IN 1825



AN OLD HORSE CAR.

Orthographical Variations

Twenty-three different spellings of the name of the Town have been noticed in the records and documents consulted.

Chelmsford	Chenceford
Chellmsford	Chemsford
Chemlsford	Chelford
Cheemsford	Chilford
Chemsford	Celmsford
Chilmsford	Clemsford
Chimsforde	Chemsfort
Chimsfarde	Chettinford
Chansford	Chalmsforth
Chansforth	Chelmsforth
Chalmsferd	

These variations are found in records relating to the English Town:

Chelmsford	Chelmesforde
Chelmsforde	Chelmysford
Chelmersford	Chelmysforde
Chilmersford	Chelmysfode
Chelmesford	Chainsford

Witchcraft In Chelmsford

The Witchcraft delusion occured during Mr. Clark's ministry and there was one suspected case at Chelmsford. The good sense displayed by Mr. Clark in handling the matter shows him to have been free from that fanaticism which had siezed upon theminds of the people at Salem with such disastrous consequences.

The circumstances in this one case is related thusly; 'There was at Chelmsford an afflicted person, that in her fits cried out against a woman, a neighbor, which Mr. Clarke, minister of the Gospel there, could not believe to be guilty of such a crime, and it happened while that woman milked the cow, the cow struck her with one horn upon her forehead and fetched blood; and while she was thus bleeding a spectre in her likeness appeared to the party afflicted; who, pointing at the spectre, one struck at the plase, and the afflicted said, 'you have made her forehead bleed;' hereupon some went unto the woman and found her forehead bloody and acquainted Mr. Clarke of it; who fortunate went to the woman and asked, 'how her forehead became bloody; and she answered, 'by a blow of a cow-horn,' whereby he was satisfied that it was design of Satan to render an innocent person suspected.'

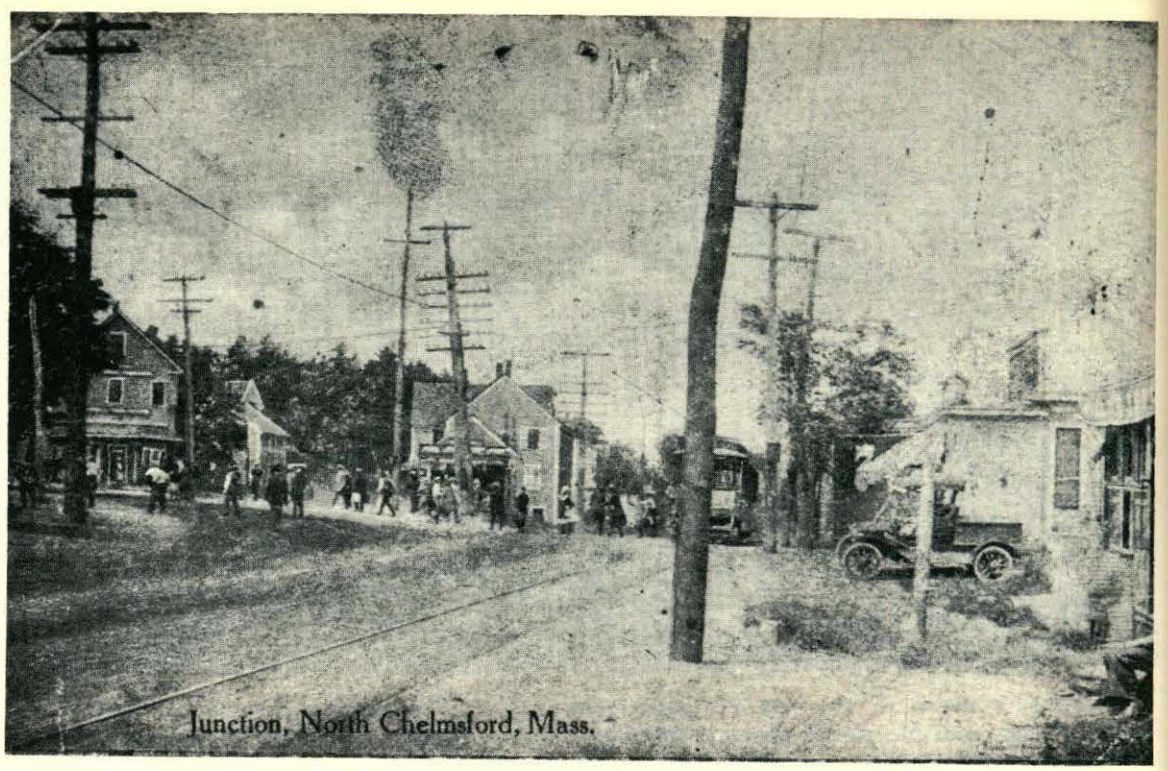
Mr. Clarke passedaway, Dec. 7, 1704 and was buried in 'Forefathers cemetery' Dec. 11th at the age of 52. The epitath upon his grave stone is in Latin: translated;

'Here to the dust are committed the remains of the Rev. Master Thomas Clark, the distinguished pastor of the flock of Christ in Chelmsford, who, in the faith and hope of a blessed resurrection, breathed forth his soul into the bosom of Jesus the 7th of December, in the year of the Lord 1704, and the 52nd of his age.'

Laws Affecting Taverns and Liquors To Indians

Our forefathers had their temperance problems no less than we of the present day. The Colony passed laws forbidding tippling at Inns, and fines were prescribed for drunkenness, and, lest the attractions of the tavern might cause some to neglect their religious duties, it was ordered 'That in all places where week-day lectures are kept, all Taverners, Victuallers, and Ordinaries, that are within one mile of the Meeting-house to which they belong, shall from time to time clear their Houses of all persons able to go to Meeting, during the time of the exercise.' It is to be feared that this provision fell into disuse, for it appears, from the diary of Rev. Ebenezer Bridge, at a later date, that at one time he discontinued the weekly lecture, on account of the bad conduct of those who went to the tavern upon lecture days.

The people in the early days consumed much rum and strong beer, but they soon discovered that such drinks were bad for Indians and sale to them was prohibited. One case of the enforcement of that law appears upon our town records 'the 24 day of March 1678-9 Abraham Parker senior with his tew sonnes Moses and Isack were Acused for seling of strong lickers to seurrall endians contrary to the law established they doe each of them freely Acknolege ther faulte therein and doe here by bind themselves sverly unto the selectmen of Chelmsford never here after to sell any more strong lickers to any Indians.'



Junction, North Chelmsford, Mass.

Vinal Square back in 1914. Mike Kinch operated a lunch cart at the right of this picture, Anderson's Market (now North Chelmsford Market) with its model T Ford delivery truck is where Frost's Drug Store is now located. Marinel's Ice Cream Parlor occupied the triangle at the junction of Dunstable and Tyngsboro Roads. Shepherd's was where the Vinal Square Variety is now. One of the old electric cars has stopped at the right to drop off passengers so that they may catch another electric car going from North Chelmsford to Ayer.

Driving sheep in front of the town hall to North Road in the Center.

Laying water pipes, 1913, on High Street, Center Section, when town water system was being installed.

CENTENNIAL CELEBRATION

JULY 4th, 1876, AT CHELMSFORD.

ORDER OF EXERCISES:

1. *Ringing of Bells, Firing of Salute at sunrise, noon and sunset.*

2. *The Schools, Organizations and Citizens generally, will assemble on the Common, at 9 o'clock A. M. The procession will be formed and march to Warren's Grove, at 9 1-2 A. M. Exercises at the Grove will be as follows:*

1. *Game of Base Ball near the grounds.*

2. *Invocation of the Divine Blessing, by Rev. J. J. Twiss, Chaplain of the day.*

3. *Reading of Declaration of Independence.*

4. *Address of Welcome, by the President of the day, Mr. E. K. Parkhurst.*

5. *Historical Address, by H. S. Perham.*

6. *Dinner.*

7. *Responses to Toasts and Sentiments. Singing of National Airs by School Children, and Music by the Band.*

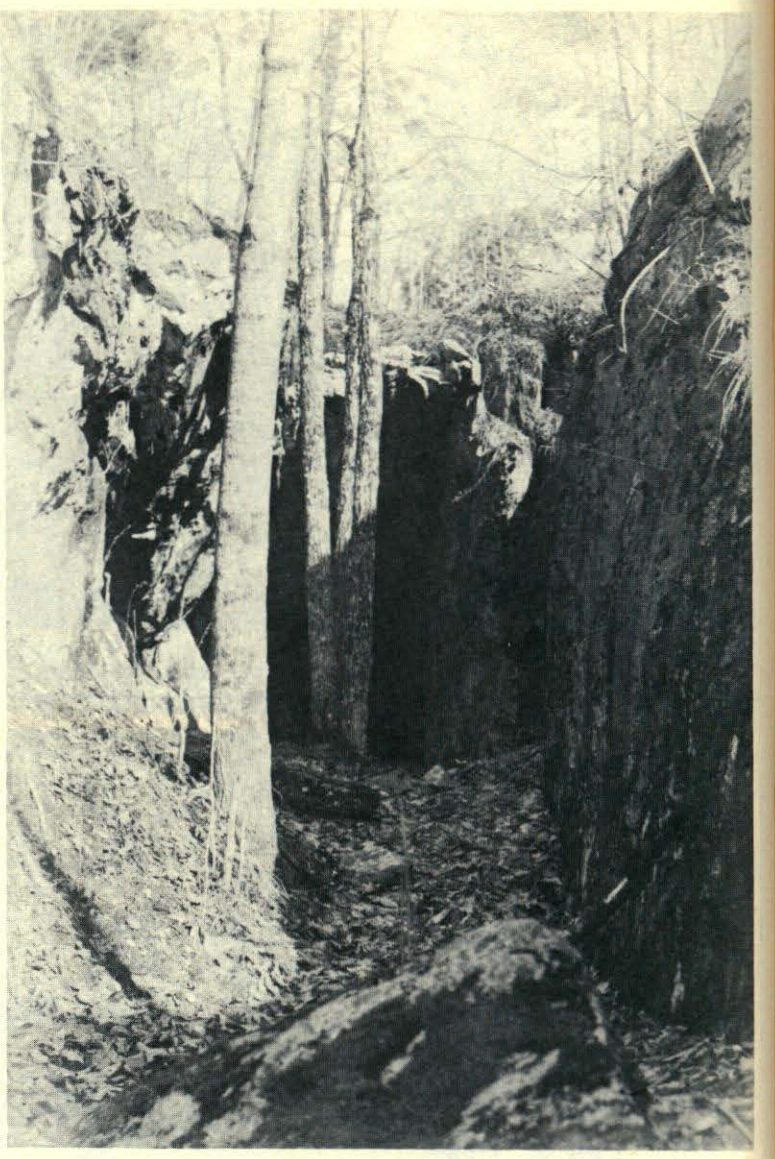
8. *In the evening, the firing of Rockets, and Bonfire on Robbin's Hill.*

J. A. BARTLETT, Marshall.

E. K. PARKHURST, President of the Day.

Historical Society

This photograph taken at the Historical Society's rooms, shows only a few of its many interesting exhibits. The fireplace mantel came from the Capt. Wm. Fletcher house, near Mr. Robert D. Russell's, at the corner of Worthen Street and North Road. The flintlock musket was used by David Osgood at the Battle of Bunker Hill and was formerly carried in Memorial Day parades in town. The sword, at lower right, was taken from a British officer at Ticonderoga by Samuel Parkhurst. The two chairs were once in the Haywood Garrison house, and the pre-Revolutionary powder horn, elaborately decorated, carries the name of Josiah Woodward of Sudbury. The log in the fireplace was taken from the Civil War battlefield at Chicamauga and a piece of metal can be seen embedded in its side. The yard reel (left), mortar and pestle, tea caddy, coffee mill, pewter plate, tinder box, and covered earthenware pot on the mantel all furnish homelike atmosphere as do the various kettles, forks and pots inside the fireplace. The oil painting hanging on the wall depicts the Empress of China, first steamship to sail on the Pacific Ocean. A braided rug and Dutch oven(right) complete the picture.



Lime Quarries off Littleton Road, Center Section.

The Stoddard Tankard, made by T. Millner

EARLY AMERICAN SILVER

(Photos Courtesy of Boston Museum of Fine Arts).

The recent exhibition during the tercentennial celebration of the Fisk caudle cup and the Stoddard tankard provided an unusual opportunity to see these beautiful examples of silversmith work and to consider briefly the relationship of these pieces to early American silver in general.

Robert Sanderson (1608-93) is the first goldsmith in this country whose work is known to us. He came from England in 1634 and continued to practise his trade here, first in Hampton and later (1652) at Boston. He, like most of the early silversmiths, played an important part in the colony's life. He was deacon of the First Church in Boston and a partner of John Hull, the first mint-master; his three sons were also silversmiths.

John Hull (1624-83) who came to America when ten years old is familiar as the coiner of 'pine tree shillings', the dies for which were made by the colony's first iron founder, Joseph Jenks of Lynn, who had his works at Saugus. When John Hull's daughter, Hannah, married Samuel Sewall, her dowry, according to tradition, was set at an amount in pine tree shillings equal to her weight. The dowry promised by her father was £500, so her weight in shillings would have been 125 pounds, which contradicts the old story that she was a very buxom lass whose weight was considered something of a joke.

Hull wrote in his diary of his early life that 'after a little keeping at school I was taken from school to help my father plant corn, which I attended for seven years together; and then, by God's good hand, I fell to learning (by the help of my brother) and to practising the trade of a goldsmith, and, through God's help, obtained that ability in it, as I was to get my living by it.' From this simple beginning, Hull rose to a prominent position. He served as town treasurer, representative from Wenham, treasurer of the Colony, captain of the Artillery Company, and was a member of the First Church and a founder of the Third, or Old South, Church, in 1669.

In 1652, the General Court ordered the establishment of a mint and chose Hull for the work. He, in turn, chose Sanderson for his partner and from that time on, they apparently practised their trades of silversmith together as few pieces are known which bear the mark of only one or the other. In 1659, Hull took Jeremiah Dummer (1645-1718) as an apprentice. 'I received into my house Jeremie Dummer and Samuel Paddy to serve me as apprentices eight years. The Lord make me faithful in discharge of this new trust committed to me,• and let his blessing be to me and them,' his diary records.

Dummer later became a leader in colony affairs as well as a fine silversmith, serving in the Artillery Company, and as selectman, county treasurer, justice of the peace and a judge. He was the father of William Dummer, lieutenant-governor of the colony, and of Jeremiah Dummer, political writer and agent (1710-21) for the Colony in London. He was a deacon of the First Church in Boston and related by marriage to John Coney (1655-1722), another very able silversmith to whom Thomas Millner (c.1690-1745), maker of the Stoddard tankard, may have been apprenticed. Very little is known about Millner and his work is very rare.

Contrary to what might be supposed, there were many articles of silver to be found in the comparatively crude homes of the early Bay colony. They are mentioned frequently in wills and household inventories made during the second quarter of the 17th century, and although some of them had been brought from England, others were made here as the presence of the silversmiths above mentioned indicates. Silver was highly valued, of course, and a surprisingly

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Yew Goblet:

This Goblet, made of 16th century yew, and a copy of ancient goblets seen in museums, has been presented to the Chelmsford Historical Society by Mrs. Alice W. Cater of Billericay, England. It was purchased by her in Chelmsford, England, and brought to the Society by Dr. A. Warren Stearns of Billerica in September, 1954. The goblet is nine inches high and beautifully polished; it makes an interesting and valued addition to the Society's exhibits.

Early American Silver

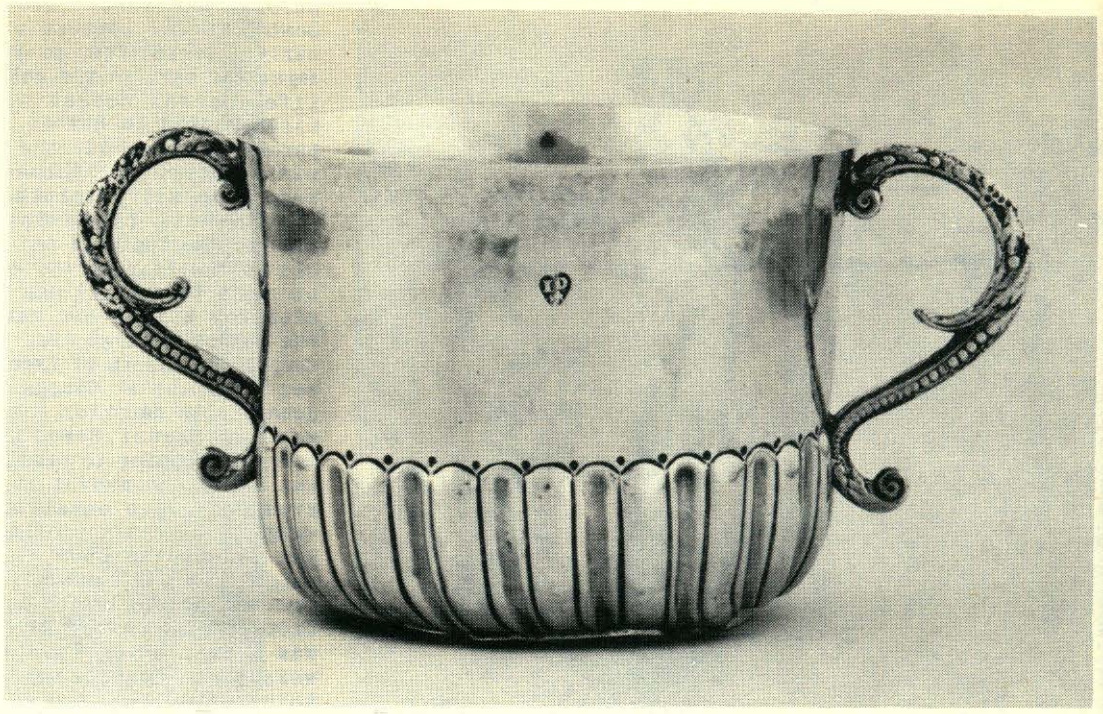
Continued from Thirteenth Page

large variety of such articles existed, among them caudle cups and tankards, chocolate pots, coffee pots, plates, a very few candlesticks, chafing dishes or braziers ('kitchen utensils for warming victuals'), dram cups or wine tasters ('shallow bowls with two twisted rope handles'), porringers, and what we now think of as chalices for ecclesiastical use but which were then a common type of drinking vessel or footed cup.

Governor John Winthrop presented a standing cup of this type, made in London 1610-11, to the First Church of Boston, of which he had been a founder in 1630. On it is engraved the inscription, 'The gift of Governor Jno Winthrop to ye i^{t} Church in Boston.' Like Winthrop, many other individuals gave their much-prized silver to churches. John Fisk, Jr. and the Rev. Samson Stoddard in Chelmsford were among these. Mr. Henry Perham, in writing a part of the town's history, stated that the Fisk caudle cup was the legacy of the Rev. John Fisk and made by John Dixwell, Jr. of Boston. He interpreted the initials 'I.F. L.C.C.' on it as 'John Fisk's Legacy, Chelmsford Church.' Dr. Waters later made a limited correction of this statement, saying, 'This cup, according to the mark, was made by Jeremiah Dummer, Boston, 1645-1718.' A further correction is necessary, however, for not only could John Dixwell (1680-1725) not have made this cup on which his known mark (ID in an oval) is not found, but the donor of the cup was Mr. Fisk's son, John, and his wife, Lydia, for whom the three initials stand in the characteristic triangular formation which was commonly used at the time following English custom in marking silver. Where the piece was owned jointly by husband and wife, the first letter of the surname (F) was placed above the first letter of the Christian names of husband and wife (I and L.) The other letters, C.C., were later additions and most probably stood for Chelmsford Church.

The gourd-shaped, two handled bowls called caudle cups were of purely English origin and can be traced back to the reign of Henry VIII. They reached great popularity during the reign of Charles II (1660-85) and, with tankards, were considered the most indispensable possessions of every English household. Toward the end of Charles' reign, a straight-sided cup appeared with a spirally fluted surbase, a style followed until the time of Queen Anne (1702-14). The Chelmsford cup is of this type with 'an upright body, curved at the lip, the upper part being plain and the lower part spirally fluted; it has a short plain base, and two solid cast scrolled foliated and beaded handles.'

The Stoddard tankard is inscribed: 'The Gift/ of/ The late Revd./ Mr. Samson Stoddard/ to the/ Church of Christ/ In/ Chelmsford/ Anno 1740.' It has 'a plain body, a moulded base, a flat-topped cover serrated in front, and a thumbpiece formed of a mask between two dolphins. The handle has a V-shaped support, with a notched end [or turned rat-tail drop]. A cherub's face, cast and chased, is on the handle-end, the lower part being broken off; the part of the body where the lower part of the handle is joined has been repaired.'



The Fisk Caudle Cup, made by J. Dummer

This tankard is mentioned in Mr. Stoddard's will (dated 1738, proved 1740) as follows: 'It is my will and desire that my least Silver Tankard be given to the Church of Chelmsford to be used constantly at the Communion Table.' His entire estate was valued at about £1740, which included the following plate valued at some £226: 2 tankards, 3 porringers, 1 sugar box, 1 bowl, 1 server, 3 cups, 3 spoon bowls, 3 spoon handles, and 9 spoons.

Both these pieces have been on loan to the Boston Museum of Fine Arts since June 27, 1910, as part of the American silver collection. In 1906, when the Museum held its first exhibition of American silver, the cup and tankard were shown. Great interest was aroused by the exhibition and a noted English authority, E. Alfred Jones of London, who had already written on English and Continental silver, then came to Boston where, in 1911, as a result of subsequent interest and research, a second and larger exhibition was held. The descriptions of the two pieces are quoted from Mr. Jones' book on The Old Silver of American Churches, and the photographs were furnished by courtesy of the Museum of Fine Arts through the kindness of Kathryn C. Buhler, Assistant Curator of the Department of Decorative Arts of Europe and America.

The catalogue of the 1906 exhibition in Boston pays tri-

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Mr. Robert Dustin Russell, 26 Worthen Street, Center, is shown with a large brass kettle owned by his great-great-great-great grandmother, Hannah Dustin of Haverhill, an early American heroine. In March, 1697, just a week after her child was born, Mrs. Dustin, the baby and several others were captured by the Iroquois Indians and forced to travel about 150 miles north to Penacook, N.H. There, with the help of a young boy, Mrs. Dustin one night scalped her 10 sleeping Indian captors, and then floated down the Merrimack River in an Indian canoe with the small group she rescued. At Capt. Tyng's house, Tyngsboro, now owned by the Marist Brothers, they were provided with food and a guide back to Haverhill, where Mrs. Dustin died about 1730. This kettle, with its riveted copper bottom, has been handed down from generation to generation in the Dustin family and will eventually become a part of the collected relics of the Dustin Family Association.

Early American Silver

Continued from Fourteenth Page

bute to the ability and craftsmanship of the early American silversmiths as follows:

The silver is of the period when the ancient goemetrical shapes held sway among craftsmen: when purity of form, sense of proportion and perfection of line were preferred to elaborateness of design: when dignity and solidity were considered superior to bulk, and when the beautiful white metal was allowed to take its colors from its surroundings rather than be made the medium for the display of skill by workers in metal. The early American silver ...is thoroughly characteristic of the taste and life of the period in America. Simple in design and substantial in weight, it reflects the clasic mental attitude of the people.

These Indian relics were a part of those displayed at Chelmsford's 250th anniversary celebration. They represent the very large number of Indian weapons and implements of all kinds found here on Robin's Hill, around Heart Pond, at the Carolina Plain and elsewhere.

A Map of Lowell When It Was Part of Chelmsford