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DEDHAM'S  
ANCIENT LANDMARKS  
AND THEIR  
NATIONAL SIGNIFICANCE.

By

EDWARD HUNTING RUDD.

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*ILLUSTRATED.*

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PUBLISHED BY  
THE DEDHAM TRANSCRIPT PRINTING AND PUBLISHING CO.,  
DEDHAM, MASSACHUSETTS.

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DEDHAM LANDMARKS

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EDWARD HUNTING RUDD.

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*Printed by  
The Dedham Transcript Printing and Publishing Company  
Dedham, Massachusetts.*



Edward Huntington Rudd,

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THE OLD FAIRBANKS HOUSE



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Rudd, Edward Huntting.

Dedham's ancient landmarks and their national significance. By Edward Huntting Rudd ... Dedham, Mass., The Dedham transcript printing and publishing co. [1902]

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1. Dedham, Mass.—Hist.

CHICAGO

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## OUR FATHERS.

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Gone are those great and good  
Who here in peril stood,  
    And raised their hymn.  
Peace to the reverend dead!  
The light that on their head  
The passing years have shed  
    Shall ne'er grow dim.

Ye temples, that to God  
Rise where our fathers trod,  
    Guard well your trust.  
The truth that made them free,  
Their scorn of falsehood's plea,  
Their cherished purity,  
    Their garnered dust.

Thou high and holy One,  
Whose care for sire and son  
    All nature fills!  
While day shall break and close,  
While night her crescent shows,  
O let thy light repose  
    On our free hills.

—JOHN PIERPONT, 1785-1866.

TO MY WIFE AND CHILDREN,  
whose ancestors,  
namely,  
JOHN HUNTING and JOHN DWIGHT,  
were amongst the first settlers of  
DEDHAM,  
active in church and state, both members of the Town's  
historic first School Committee or Feoffees, and both  
sturdy, trusty, serviceable members of Dedham, as one of  
the earliest of  
PURITAN SETTLEMENTS,  
this little book is affectionately and gratefully dedicated  
by the  
Author.

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## THE AUTHOR'S FOREWORD.

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The sturdy, righteous character of our New England ancestry has leavened our National life. How they lived and what they achieved, they wrought into their local history. And local history one day becomes a part of a Nation's history.

New England Towns and Commonwealths have wisely and enduringly preserved by tablet, landmark, or monument, the deeds of their earlier earnest highminded workers, under a beneficent Providence.

The author, now a resident of Dedham, cherishing a debt of gratitude, not only to his family ancestry, who helped to form and maintain the Town and Church, but also to his friends and fellow citizens of to-day, counts it a privilege to have gathered into one volume, historical material scattered through several volumes; moreover here to emphasize the rich Past, permanently preserved by tablet, site or landmark, of which Dedham is the rather unusual and fortunate possessor. What we possess of historic value, and lasting human interest we would pass on to others.

Therefore in the hope that this brochure shall awaken other contributions, touching the history of Dedham, minute or otherwise, the Author sends forth his effort to libraries and historical societies, to form part of their collections according to their judgment, and to such readers, local and general, as may be drawn to its contents.

Gratefully must he acknowledge complete indebtedness to Joseph H. Soliday for his introduction, to J. G. Cupples and R. H. W. Dwight of Boston; and to Don Gleason Hill, John H. Burdakin and Miss Edna F. Calder of the Dedham Historical Society.

He is especially beholden for the hearty and practical co-operation of Robert C. McQuillen of Dedham, without whose publishing instinct, these pages, arranged as now, could hardly have seen light.

EDWARD HUNTING RUDD.

The Burgess Parsonage, First Congregational Church.  
Dedham, Massachusetts, Dec. 4, 1908.

## INTRODUCTION.

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It was particularly fitting that the historical addresses contained in this volume should have been first delivered from the pulpit. Good citizenship has come to be considered an essential part of true religion, and the serious contemplation of the deeds recorded here should tend to awaken new interest and arouse new enthusiasm in the field of civic duty. We are apt to journey far at a considerable expenditure of time and money to visit historic scenes, and give little attention to places of equal interest and significance near at hand.

The preservation and perpetuation of our government and its institutions will be best insured by keeping continually before the minds of the people the wise and unselfish service of those whose efforts made possible the advantages we now enjoy. As the child accepts from his parents the benefit of all their care and sacrifice without any particular feeling of gratitude or appreciation, so a great many of the inhabitants of the State accept and enjoy the advantages of a free government without any adequate conception of the debt they owe to its founders.

It has been said that history must be written over again for the uses of each new generation. In teaching our country's early history to the present and rising generation, surrounded as they are with comforts and advantages of which our forefathers never dreamed, let proper emphasis be placed upon the essential element of self sacrifice, which was the dominating characteristic of those the records of whose deeds have been thought worthy of preservation.

Visitors from other parts of the country comment with enthusiasm upon the wonderful advantages enjoyed by the people of New England in having easy access to so many places of historic interest, and one is led to inquire whether these advantages are of so substantial a character as to have a perceptible influence upon the lives of those who are in a position to enjoy them. If the presence among us of these ancient landmarks is not a continual source of inspiration, and their significance an incentive to greater devotion to duty, we are missing an opportunity which lies at our door.

May the recital of the heroic deeds of the fathers arouse and quicken the interest of all those who have not fully appreciated the rich legacy of former generations, and may they be made to feel the responsibility and the honor of preserving the inheritance intact and passing it along to those who shall come after them. To us much has been given; of us much will be required.

JOSEPH H. SOLIDAY.

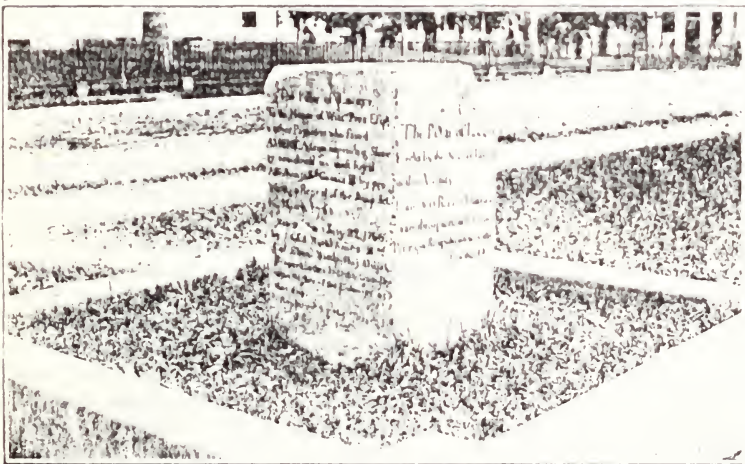
Dedham, Massachusetts.

“The men of Dedham, even the old men, received their minister’s blessing and went forth, in such numbers that scarce one male between sixteen and seventy was left at home.” [i. e. in the year 1775.]—Bancroft’s “United States,” Vol. IV., p. 530.





POWDER ROCK



THE PILLAR OF LIBERTY (SEE PAGE 33)

# Dedham's Ancient Landmarks and their National Significance.

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## Powder Rock and the Permanence of Pilgrim and Puritan Principals.

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Dedham a "Puritan town." Early Leaders. Dedham the "Mother of Towns." Their names. Original petitioners. Early Records quoted. Powder House erected. Pilgrim vs. Puritan. Characteristics.

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"Remove not the Ancient Landmarks which thy Fathers have set."

Dedham is historic ground. She has several landmarks suggestive of important history and with a national significance. As we discover one after another of these historic points, we hope to give ample proof of the influence which Dedham has wielded upon local and even national life. Her contribution to early New England history, while modest, is none the less valuable. The founders of Dedham were many of them from the best Puritan stock. Worthington calls it "a Puritan town of the best type." Comparatively few of the Pilgrim stock were among the early settlers. They were sturdy, intelligent yeomen, of courage, foresight and lofty endeavor. Well did they serve their fellow men, because they loved and feared their God. They builded broad and deep their foundations, because they emphasized character, conscience, duty. Religion was their "chief end." By it they believed they would most "glorify God," and they felt sure they would "enjoy Him forever." And because they thus "made good," the nation has been made better. For nearly three centuries the impact of their life and character in *their descendants* has been unmistakably felt throughout this land. Some of the founders themselves were independently strong, and, for their day, were great men. Of that first group of stalwart men, perhaps John Allin, Eleazer Lusher, Ralph Wheelock and John Dwight loom large and remain conspicuous. But it is through their descendants, as they have represented the many families from the many separate towns once comprised in Dedham, that illustrious sons and daughters have wielded a world wide influence. Names that have adorned the pages of colonial and national history are to be found among their descendants. By slightly adapting those fine lines of the Bishop of Exeter, we get in verse a just characterization of our early heroes:

"They were men!  
 Strong and stalwart men:  
 Men whom highest hope inspired,  
 Men whom purest honor fired,  
 Men who trampled self beneath them,  
 Men who made their country wreath them  
 As her noble sons—worthy of their sires."

Dedham is the "Mother of Towns." At least 15 towns, entire or in part, have been set off from this shire town. These include Norwood, Dover, Medfield, Walpole, Franklin, Wrentham, Needham, Wellesley, Millis, and portions of West Roxbury, Hyde Park, Bellingham, Natick, Sherborn, and recently Westwood.

The original grant of the General Court was made in 1635 to 19 persons, who were petitioners. These include the names of Alleyne, Shaw, Morse, Dalton, Holliman, Kingsbury, Dwight, Coolidge, Everett, Howard, Genere, Phillips, Shepherd, Gaye, Bartlett, Austen, Rogers, Shaw, Bearestow, and three more subsequently added, making 22 in all. A more permanent settlement was effected in 1636-7. No wonder they were sturdy characters, and have descendants who have helped to shape our nation's best life. Their covenant was a most remarkable document, in some ways like in kind to the "Mayflower Compact." We quote the first of its articles:

1. "We whose names are hereunto subscribed do, in the fear and reverence of Almighty God, mutually and severally, promise amongst ourselves and each other to profess and practice one truth according to that most perfect rule, the foundation whereof is everlasting love."

When men were able to fulfil the compact expressed in such a covenant, it is not strange that they could give the name of *Contentment* to their chosen home. This name soon gave place to Dedham, after the English town of the same name, from whence some of the founders emigrated. With these words of introduction we come to the special topic under discussion.

God made Powder Rock, while man sought to erect a powder house in which to store the necessary ammunition for the defence of the early settlers—and from attacks from the Indians. Said house was therefore erected upon Powder Rock.

"On June 27th, 1650, a rate at a penny farthing per pound was made for purchasing ammunition, in accordance with an order of the General Court. The Town Stock is mentioned often in the Records after this date. In September, 1673, the new meeting house was used for storing this material, as the General Court had ordered the town to prepare itself for war with the Indians. The Town Store is referred to on Feb.

28, 1661, but it is not until a century later that a powder house is ordered to be built. It was after the French and Indian War that such action was taken in regard to a building for its storage."

Dedham Historical Register, Vol. 4, No. 3, page 93.

"The early settlers of Massachusetts endured many hardships and suffered privations in establishing their homes and in founding a system of town government. Not only were their immediate difficulties many, but from the outset they were obliged to be in readiness to meet a danger from without. Dedham was exposed to attacks by the Indians, as well as other towns along the frontier, but the village had been located in such a way as to make it easy of defence against Indian hostilities. For the better protection of the people of the Colony, the General Court passed orders on March 22, 1630-31, and April 12, 1631, respectively, as follows:—"Further, it is ordered, that eny towne within this patent shall, before the 5th of April nexte, take espetiall care that eny person within their towne, (except magistrates and ministers), as well serv<sup>ts</sup> as others, furnished with good & sufficient armes allowable by the Capt or other officers, those that want and are of abilitie to buy themselves, others that are vnable to have them prvided by the towne, for the present, & after to receive satisfaceoon for that they disburse when they shall be able." (Mass. Rec. I, 84.)

"It is likewise ordered, that eny man that findes a muskett shall before the 18th day of this month (& soe alwaies after) have ready 1<sup>l</sup> of powder, 20 bullets & 2 fathom of match, under penaltie of x<sup>s</sup> for eny fault." (Page 85.)

Later, at a General Court begun at Boston, on May 16, 1634:—"It was farther ordered that there shal be a watch of two a night kept in eny plantacon till the next Genall Court." (Page 220.) The men who came to Dedham in the following year made no exception to such action of the Court. On May 11, 1637, they made provision for their futuresafety from attack. (See Dedham Records, III., 31.)

In May, 1762, the town voted "to have the powder house builded on a great rock in Aaron Fuller's land near Charles River," and Captain Eliphalet Fales, Daniel Gay and Ebenezer Kingsbury were chosen a committee to build the house. At the meeting in May, 1765, the above named committee, not having complied with the request of the town to build, two more persons were joined, viz. :—Deacon Nathaniel Kingsbury and Captain David Fuller, and instructed to have said *house* erected forthwith, the same house "to be eight feet square on the outside and six feet high under the plates—the materials to be brick and lime mortar." Dr. Nathaniel Ames, in his diary under date of June 7, 1766, records: "Powder house begun in Dedham."

In the report of the Committee on Historic Tablets and Monuments, given by Messrs. Erastus Worthington, Henry O. Hildreth and Don

Gleason Hill, Sept. 21, 1886, we read that this Powder Rock was "a place where several generations of boys and girls have delighted to resort, and whither they turn, after years of absence, to view again the charming landscape."

Originally the Powder House was *not* built in anticipation of the Revolutionary War, although later it served as useful in those days. In 1766 there was little thought of war and less expectation of independence. It was constructed to store the public ammunition in a place both convenient, safe and practical. Soon after the town was settled, its people were constantly in danger from attacks from the Indians, and early they discussed a storage place for the town's ammunition. In the Town Records is the following entry:—"3 of 11 mo. 1652. At a general meeting of the town the selectmen are desired to issue the case, concerning the barrel of powder delivered to Ensign Phillips." And later:—"Assemb. 28.12m<sup>t</sup> 1661. Timothy Dwight is requested to procure a barrill of powder to exchange that barrel that now is in the Town Store." The total expense involved in erecting this historic edifice amounted to £12, 6s. 4p., or about \$61.

Again they tell us that "the Powder House and Rock \* \* is better known to the people of Dedham than any other spot within her borders. It is not the 'stern round tower of other days,' from which bards in classic lands have drawn inspiration; neither has it been the scene of any great historic event. It is a plain building, erected by plain people, for a practical purpose, but little more than a hundred years ago, yet it has come to be regarded as almost a sacred spot, dear alike to the present dwellers in the village and to the sons and daughters of Dedham scattered throughout the length and breadth of the land." Doubtless, in earlier days, if not now, it was a trysting place for hearts that beat in unison. Here perhaps earnest youths and maidens have started another kind of match, which has ignited powder and enkindled a flame which has been seen and felt in brightening some newly established home.

Thus have we reviewed the early conditions of the founders and early settlers of Dedham, and the reasons for some place for storing their ammunition in times of defence from attack by Indians, and to meet whatever contingencies might arise. Nature seemed to have provided just the strategic point in this great rock, and they were quick to avail of it. On it they built their first arsenal. As we have seen, it formed a central figure in their landscape then as it does now.

Across the winding Charles,  
From this sturdy Rock of renown—  
You discern the sloping roofs  
Of yon quaint Old Dedham Town.

But the men of that time were of far more interest and significance than the Rock. The "man behind the gun" even in that early day meant

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far more than the Powder House. The principles for which they stood made possible their resistance against all invaders. Even though self-preservation was for them a necessary law of nature, yet courage, energy, thrift, were ingrained. Their principles were their foundation stones of character. The Rock on which they early builded their Powder House was a fit symbol of their character. Stability and permanence characterized all their best deeds. These were they which came out of great tribulations, and the virile qualities shone bright in their natures. They were intrepid, fearless, undaunted. They were brave and strong and sturdy. But how did they secure and retain these great and permanent qualities of character? Let us not forget who they were and whence they came. I mean not only those of Dedham, but those of Plymouth and the Mayflower, who, when the Colony cut loose from Old England and erected itself into a State, became Men of Massachusetts. Nation makers in very truth. Some of them set sail from Delfthaven in the *Mayflower* and *Speedwell*, while others went in other ships. The Pilgrim was a separatist, while the Puritan was a non-conformist. They remained separate in Massachusetts till 1692. "The Puritan was before the Pilgrim. Not all Puritans were Pilgrims, but all Pilgrims were Puritans," says Dr. Frederick B. Noble in his authoritative volume, "The Pilgrims." Those who had been a part of those troublous times in England, who had stood for liberty and freedom in matters of religion as well as in State, and had moved from Scrooby, England, into Holland—these, in brief, landed at Plymouth, and were the Pilgrims. Of these ex-Gov. John D. Long once said:—"Such men make not only the true Church, but the true State." The influence of the Pilgrims on England before they even left for Holland was a mighty one. So, too, of the Puritan. Byington, in his intensely interesting volume, "The Puritan in England and New England," reminds us that the influences which moulded the Puritan party came not only from England, but from the Dutch Republic and from the other Protestant nations on the Continent. The English historian, Green, makes clear that which explains why these Puritans of Dedham and Mass. Bay Colony were nation builders:—"Puritanism ceased from the long attempt to build up the kingdom of God by force and violence, and fell back on its truer work of building up a kingdom of righteousness in the hearts and consciences of men." Puritanism has made men serious, earnest, sober in life and conduct, firm in their love of Protestantism and of freedom. The history of English progress—and American, also—on its moral and spiritual sides has been the history of Puritanism. "The Puritans have been misunderstood. They deserve neither indiscriminate eulogy nor undeserved censure. They were not religious enthusiasts nor political dreamers. They are to be judged by the standards of thought of their own time." Our honored Governor, Curtis Guild, Jr., has finely said that

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“free government of Plymouth, Dorchester, Massachusetts, Maine, and finally of all in one, blossomed into one free Republic that has become the first great Power in the world.” And every thoughtful student of our early Dedham and Massachusetts history will agree with Davis that “in the cabin of the Mayflower not only was the foundation of republican institutions on this continent laid, but the first New England town meeting was held, (of which we in Dedham are still proud as one of the best legacies from our forbears), and the first elective officer chosen by the will of a majority.”

Thus have we seen whence they came and some of the many things they achieved. Ere we finish let us recall some of their *rock*-foundation principles or declared utterances. Long ago Christianity and the Church was built upon the life and principles of the Man of Men. This nation likewise was founded by men who incarnated those great principles in their own unique way. We are indebted to various authors for these great principles:

1. The Pilgrim had exalted views of God and their faith in Him was profound. God was *bed rock* to all their thinking and a controlling factor in all their actions. God's love in His Fatherhood. Brewster and Robinson equally emphasized this.

2. Theirs was a positive and earnest religion. They longed to enjoy Him whom they believed, hence their journeys from England to Holland, from Holland to America. Godliness was more than gain. They believed, therefore they were men of power. They were men of prayer. Not meaningless or formal, but real and vital. They believed God was interested in every event of their lives. Why not? So do we. Hence there are millions of sturdy new 20th century Puritans and Pilgrims still making this an ever glorious nation, worthy its founders. And every true man to-day is eager to be worthy of these noble men. They honored the Christian Sabbath. That first day on “Clark's Island” has helped to keep for us a “sane and normal” and sensible and tenable Sabbath. Woe to us if we forfeit the best there was in their Sabbath.

3. They loved, lived and honored the old Bible. It had made Cromwell and Cromwell's England. It could well be *the* book on which to found a new nation. This gave them a vitalizing religion.

4. They put great stress on righteous character. Their one great word was *character*. Another great modern leader who stands at the head of the nation they founded, even Theodore Roosevelt, emphasizes this same great word character to the contrast of all others.

This made them think of the State as a Divine Institution. And be it said of our Dedham founders, their civic compact, by which they became “freemen,” was kindred in form and expression to that of church membership. “The simple Mayflower document” has become the vital and directing force in this nation from that day to this.

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As we close this first chapter of loyal tribute to the founders of Old Dedham, and of our fair Commonwealth as well, we can see how permanent have become the principles of Pilgrim and Puritan.

"These our sires aimed to be intelligently and consistently moral, clean-living, uprightness, truthfulness, integrity, reaching from heart's-core to finger-tip, loyalty to principle, conscience at the front, dominating conduct. No achievement so great as character. No loss so great as the loss of moral standing. No humiliation equal to a lapse from virtue. Honesty, fair-dealing, (the square deal), sincerity and manly decency were essentials. They would neither equivocate, dissemble nor misrepresent. No lie should blister their tongue. Cheating and defrauding were not essential to accumulation. They evaded no obligations. Their ideals were pure hearts and clean hands."

Surely, then, they are worthy of our respect, admiration, gratitude, that we may more and more avail of their principles for the solution of our problems to-day.





THE NEW REGISTRY OF DEEDS AND "SUFFOLK RESOLVES" TABLET

## CHAPTER II:

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### The Suffolk Resolves and the Cost and Value of National Liberty.

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A fourfold study of the Suffolk Resolves.  
The Resolves condensed and quoted.

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We have thus noted the influence of Pilgrim and Puritan on early Colonial life. Their principles became foundations for subsequent State and National life. The men of Plymouth Colony and Massachusetts Bay Colony had much in common. As the years went on, having mutual interests, they drew closer together. It was a part of their life on a new continent to discuss political and other issues. The famous New England town meeting resulted. In these town meetings both public sentiment and public opinion began to crystalize into greater independence. Its influence as a formative and educative power in the entire history of New England is beyond estimate. Of this fact we shall give further proof later.

The Suffolk Resolves. Let us study them under a fourfold heading:

1. What were they?
2. Where and by whom were they prepared?
3. What was their content?
4. What effect did they have in hastening the Revolutionary War?

First. What were they? The Suffolk Resolves were a series of statements and declarations, followed by a series of nineteen resolutions, which were carefully prepared by representatives from the several towns which comprised the then County of Suffolk. At that date Suffolk County included within its boundaries all the present Norfolk County as well as Suffolk. Not until 1793 was Norfolk County set off from Suffolk County, and Dedham was made the county seat or shire town. Previous to that date Dedham was a part of Suffolk County, therefore had a contributing and representative place in shaping and passing the Suffolk Resolves. Great interest and value would now centre about the old Woodward Tavern if we had been able to have preserved it, as one of our public-spirited citizens, Mr. Charles H. Gifford, has preserved and restored another old tavern and historic home, next the northwest corner of Court and High Streets—the old “Norfolk Inn.”

In a most illuminating and valuable article by Don Gleason Hill, Esq., entitled “The Record of a New England Town (Dedham) from the passage of the Stamp Act to the Declaration of Independence,” which appeared in the National Magazine (a journal devoted to American his-

tory) for June, 1892, pages 160-174, the author points out how carefully the acts and deliverances of Dedham town meetings were kept in those important years of our early Colonial life, and shows how these acts, together with the accurate and trustworthy entries in the diary of Dr. Nathl. Ames, preserve for us much of the detail history which led up to the Suffolk Resolves, which in turn led to the Revolution and the Declaration of Independence. Mr. Hill quotes from Dr. Ames' diary under date of August, 1765:—"Sec<sup>y</sup>. Oliver appointed distributor of stamps for the Province. The country incensed against the stamp distributors and begin to hang them in effigy as well as Judges of Admiralty Courts. Lieut. Gov. (Thos. Hutchinson) suspected of being in favor of the Stamp Act, and has his house destroyed with some others, viz.: Hollowell and Wm. Story."

This quotation from Ames joined with one from the Town Meeting Records, shows again how events in Dedham helped to shape the public sentiment of the colonists hereabout:—"Oct. 21, 1765. A town meeting was called and all the articles in the warrant related to the public affairs of the country." At this meeting a committee of seven was chosen. Dr. Nathaniel Ames was one of this committee. The Representative in the General Court was then Samuel Dexter, Esq. This committee presented a draft which the town accepted. Of this I quote only enough to reveal the tense feeling and awakened opposition of the colonists:

"To Samuel Dexter, Esq.

Sir: The Freeholders and other inhabitants of the town of Dedham, greatly alarmed at the late burdens which the Parliament of Great Britain has laid upon the Colonies, particularly at the tax imposed on us by the Stamp Act, so called, and being desirous by all regular and legal methods to do what lies in our power to prevent the difficulties in which we shall be involved by the operation of the said act, if the same should take place in this province, do now instruct you, that while you appear at and represent this Town in the Great and General Court, you do, by no means, join in any public measures for countenancing and assisting in the execution of the said act. It being the sense of the town that our rights as British subjects, which are founded in those that are common to all mankind are by this act greatly infringed upon, and that our invaluable Charter Rights are also thereby in a great measure violated, and not being sensible that this Province has by any disloyal or unworthy conduct forfeited the privilege it enjoyed, we do therefore, in justice to ourselves and our posterity, direct you that you be not wanting in your endeavor in the General Assembly to have these rights in direct terms asserted and vindicated, which being left on record will be a *testimony for us in future generations, that we did not tamely acquiesce in the loss of our liberty.* (italics ours.) \* \* \* \* As we have an unquestioned

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right to give you the foregoing instructions, so we doubt not you will consider it as your duty to pay all due attention thereto and strictly observe the same."

A second question is of interest, viz. :—Where and by whom were the Suffolk Resolves prepared. Where? We answer that on the land now occupied by the new Registry of Deeds, corner of High and Ames Streets, there stood an old-fashioned two and one-half storied house, with a very large central chimney. In this house once lived Dr. Nathaniel Ames, and it was later occupied by Richard Woodward and known as Woodward's Inn. In this house the committee met, Sept. 6, 1774, and were instructed to prepare the Suffolk Resolves. This is Dedham's contribution to that part of the history of those now famous resolves. Three days later this convention reconvened in Milton and completed the Suffolk Resolves. The two chosen representatives from Dedham who had a seat in the convention which framed these Resolves were Nathaniel Sumner and Richard Woodward, but that noble patriot who fell at Bunker Hill, Joseph Warren, wrote the Resolves. In this same Woodward Tavern Fisher Ames was born. Thus did this old tavern become doubly historic. A good picture of it is to be seen in the Dedham Historical Society rooms. Fisher Ames built the house next this old tavern, and this has been moved to the end of River Place, and is now owned and occupied as a residence by Mr. Frederic J. Stimson, the Author. His brother, Nathaniel Ames, built next to Fisher the house now known as the Dr. Maynard house, one of the remaining fine old specimens of Colonial houses, and which has recently been restored.

Still a third question to answer is:—What is the content of these Suffolk Resolves? Space permits only the essence of them.\* "Whereas the power, but not the justice, the vengeance, but not the wisdom, of Great Britain, which of old persecuted, scourged and exiled our fugitive parents from their native shores, now pursues us, their guiltless children, with unrelenting severity. And whereas, this their savage and uncultivated desert was purchased by the toil and treasure, or acquired by the blood and valor of those our venerable progenitors; to us they bequeathed the dear bought inheritance, to our care and protection they assigned it, and the most sacred obligations are upon us to transmit the glorious purchase, unfettered by power, unclogged with shackles, to our innocent and beloved offspring. On the fortitude, on the wisdom and on the exertions of this important day is suspended the fate of this new world and of unborn millions. If a boundless extent of continent, swarming with millions, will tamely submit to live, move and have their being at the arbitrary will of a licentious minister, they basely yield to voluntary slavery, and future generations shall load their memories

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\*These "Resolves" will be found complete in "Life and Times of Joseph Warren," by Frothingham, page 529; also in "Journals of Continental Congress," vol. 1, page 32.

with incessant execrations. On the other hand, if we arrest the hand which would ransack our pockets, \* \* \* if we successfully resist that unparalleled usurpation of unconstitutional power, \* \* \* whereby the streets of Boston are thronged with military executioners \* \* \* whereby the charter of the Colony, that sacred barrier against the encroachments of tyranny, is mutilated and in effect annihilated. \* \* \* Therefore we have resolved and do resolve:

1. (This resolution declares the kingship of George the Third as entitled to the allegiance of the British realm, and acknowledges their own willing obedience to *all rightful laws*.)
2. Resolves it to be their duty to "defend and preserve those civil and religious rights and liberties for which the fathers fought, bled and died."
3. "That the late acts of the British Parliament \* \* \* are gross infractions of those rights to which we are justly entitled."
4. Resolves that no obedience is due \* \* \* at attempts of a wicked administration to enslave America.
5. "That no regard ought to be paid by the people of this country" to judges, courts, officers," etc., whose tenure of office is unconstitutional.
6. This resolve counsels patience, etc., to debtors and creditors, etc., etc., in lawsuit cases growing out of disobedience to Resolve No. 5.
7. Recommends that "collectors of taxes, constables and all other officers, who have public monies in their hands, retain the same \* \* \* until the civil government of the province is placed upon a constitutional foundation. \* \* \*
8. Recommends that all office holders, unfairly and unjustly appointed, resign before Sept. 20, 1774, and, if unwilling, they be considered "enemies to this country."
9. Resolves that "the fortifications begun and now carrying on upon Boston Neck," and other oppressive acts, are "justly alarming to this country."
10. Relates to unfair religious conditions in Canada.
11. Recommends that the "inhabitants of the towns and districts do acquaint themselves with the art of war as soon as possible," and "do appear under arms at least once every week."
12. That notwithstanding the many insults from Great Britain, "we are determined to act merely on the defensive so long as such conduct may be vindicated by reason and the principles of self-preservation, *but no longer*."
13. Resolved that we resent all unjust arrests.
14. Resolved that until our rights are fully restored, "we withhold all commercial relations with Great Britain, et al."

15. That a committee be appointed \* \* \* "to promote arts and manufactures among us." The committee named was Joseph Palmer of Braintree, Ebenezer Dorr of Roxbury, James Boies and Edward Preston of Milton, and Nathaniel Guild of Walpole.

16. Recommends that a "Provincial Congress be called at Concord" the second Tuesday of October next.

17. That we respect the findings of the Continental Congress now sitting in Philadelphia.

18. Recommends that we refrain from all riots, attacks, etc., upon property or person, "but, by a steady, manly, uniform and persevering opposition, convince our enemies that in a contest so important, in a cause so solemn, our conduct shall be such as to merit the approbation of the wise, and the admiration of the brave and free of every age and of every country."

19. This Resolve makes provision, in case of "hostilities" from the enemy, that each town shall communicate officially by "courier" with each next town. (Hence later the famous, now historic, "Paul Revere's Ride.") In addition to the Resolves it was voted "that Dr. Joseph Warren of Boston and fourteen others (including Messrs. Woodward and Sumner of Dedham) be a committee to wait on his Excellency, the Governor, to inform him that this County are alarmed at the fortifications making on Boston Neck, and to remonstrate against the same, and the repeated insults offered by the soldiery to persons passing and re-passing into that town, and to confer with him upon those subjects. Attest—Wm. Thompson, Clerk."

What effect did the Resolves have in hastening the Revolutionary War? A most excellent answer is given this question by Hon. Samuel F. Haven in an address delivered at Dedham in 1836 at the celebration of the 200th anniversary of the incorporation of the town. In speaking of the convention held at Woodward's Tavern, he used this very significant language:—"Those who now or in other times shall examine the journal of the earliest Congress, held at Philadelphia, in search of the first recorded resolutions, to try the issue with Great Britain, if need be, at the point of the sword, will find the doings of this convention entered at length upon its pages, appearing as the medium through which the object of their assembling was first presented to their deliberation and serving as the basis of their subsequent proceedings." Then Mr. Haven adds:—"The house of Richard Woodward most of us remember. In it was born Fisher Ames. Was it also the birthplace of the American Revolution?" The above extract from Mr. Haven's address showed what a critical and vitally important part Dedham had in those stirring events. Her sons helped inspire the Resolves. The convention met at one of her historic homes to discuss the issues, and appointed a committee who, three days later, perfected and passed the Resolves at Milton. To show the importance attached to the old house at Milton as an historic landmark, I here quote the words on its tablet:

"In this mansion

On the ninth day of Sept. 1774, at a meeting of the Delegates of  
Every town and district in the Co. of Suffolk the  
Suffolk Resolves were adopted.

They were reported by Major Gen<sup>l</sup> (Jos.) Warren, who fell in their defence  
in the Battle of Bunker Hill, June 17, 1775.

They were approved by the members of the Continental Congress at  
Carpenter's Hall, Philadelphia, on the 17th of  
September, 1774.

The Resolves to which the immortal patriot here gave utterance,  
the heroic deeds of the eventful day on which he fell led the  
way to American Independence.

Posterity will acknowledge that virtue which preserved them  
free and happy."

The next step in the history of the Resolves is almost epoch making. In the journal of the Continental Congress (page 31), under date of Saturday, Sept. 17, 1774, we find this:—"The Resolutions entered into by the delegates from the several towns and districts in the County of Suffolk, in the Province of the Massachusetts Bay, on Tuesday, the 6th instant," and their address to his Excellency Gov. Gage, dated the 9th instant, and are as follows:—"At a meeting of the delegates of every town and district in the County of Suffolk, on Tuesday, the 6th of Sept., at the house of Mr. Richard Woodward of Dedham, and by adjournment at the house of Mr. (Daniel) Vose of Milton, on Friday, the 9th instant, Joseph Palmer, Esq., being chosen moderator, and Wm. Thompson, Esq., clerk, a committee was chosen to bring in a report to the convention, and the following being several times read, and put paragraph by paragraph, was unanimously voted. Then follow the Resolves, covering several pages, a summary of which has been given. After the Resolves had been presented to the Continental Congress, having been carried thither from Boston by Paul Revere, the Congress sent a strong document "To His Excellency, Thos. Gage, Esq., Capt. Gen<sup>l</sup> and Commander in Chief of His Majesty's Province in Mass. Bay." The Congress taking the foregoing into consideration,

"Resolved unanimously, that this assembly deeply feels the suffering of their countrymen in Mass. Bay, under the operation of the late unjust, cruel and oppressive acts of the British Parliament, that they most thoroughly approve the wisdom and fortitude with which opposition to these wicked ministerial measures has hitherto been conducted, and they earnestly recommend to their brethren a perseverance in the same firm and temperate conduct, as expressed in the resolutions determined upon at a late meeting of the delegates for the County of Suffolk on Tuesday, the 6th instant, trusting that the effect of the united efforts of North America in their behalf will carry such conviction to the British Nation of the unwise, unjust and ruinous policy of the present administration, as quickly to introduce better men and wiser methods."

Evidently, then, the town of Dedham and her representatives had an honorable part in those events which proved so significant in after

years. The unwritten history would doubtless show other men and events of importance and influence. As we pass the new Registry of Deeds we shall always have a deeper sense of gratitude for the loyalty and patriotism and character of those early citizens. We shall find new value to those two bronze tablets and their silent message:

"Here met on Sept. 6, 1774,  
The Convention  
which three days later at Milton  
adopted the Suffolk Resolves.  
They lighted the match that kindled  
the mighty Conflagration of the  
American Revolution."

"Here were the Birthplace and Home of  
Fisher Ames,  
Advocate—Patriot—Statesman  
1758—1808

The cost of the liberty wherewith we were made free was beyond expression. There is no way to estimate the cost of national liberty. Money does not measure it. The sacrifice of human life tells but part of it. The willing contribution of the best intellect, the wisest judgment, the fearless courage, the untiring devotion, the heroic faith, the unselfish gifts, the loyalty to high and holy principles—here is found some of the infinite cost of a nation's liberty. For a hundred and fifty years prior to these Suffolk Resolves the Puritan Fathers and their descendants were laying the foundation for their future liberty. Lord Byron has spoken my thought:

"For Freedom's battle once begun  
Bequeathed by bleeding sire to son,  
Though baffled oft is ever won."

When our sires purchased our liberty they only began to pay the cost. We have been meeting and paying the cost ever since. Continued liberty is costing us eternal vigilance, for that is always part of its price. Thus do we feel with the Poet Milton:

"This is true Liberty where freeborn men,  
Having to advise the public, may speak free;  
Which he who can and will deserves high praise;  
Who neither can nor will may hold his peace.  
What can be juster in a State than this?"

And the value of our nation's liberty is beyond estimate. It is one of our mightiest national assets. Our American institutions are magnificently meeting the test of a free republic. But the permanent success lies wrapped up in that classic utterance inscribed on the Worcester Court House:—"Obedience to Law is Liberty." According as every citizen in our fair land—every man, woman and child—will obey the law



of God and man, then we reach the truest liberty and possess abiding freedom. Then can we sincerely realize the value of the words of Mrs. Julia Ward Howe, in her "Battle Hymn of the Republic" :

"In the beauty of the lilies Christ was born across the sea,  
With a glory in his bosom that transfigures you and me.  
As he died to make men holy, let us die to make men free,  
While God is marching on."

## COLUMBIA.

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Columbia, Columbia, to glory arise,  
The queen of the world, and child of the skies !  
Thy genius commands thee ; with raptures behold,  
While ages on ages thy splendors unfold.  
Thy reign is the last and the noblest of time,  
Most fruitful thy soil, most inviting thy clime ;  
Let the crimes of the east ne'er encrimson thy name,  
Be freedom and science and virtue thy fame.

TIMOTHY DWIGHT, 1752-1817,  
President of Yale College from 1795 to 1817,  
great-great-great-grandson of John Dwight of Dedham.



THIS TABLET IS ERECTED BY THE  
COMMONWEALTH OF MASSACHUSETTS  
TO COMMEMORATE THE ESTABLISHMENT  
BY THE INHABITANTS OF DEDHAM  
IN TOWN MEETING ASSEMBLED  
ON THE FIRST OF JANUARY 1644  
OF A FREE PUBLIC SCHOOL  
TO BE MAINTAINED BY GENERAL TAXATION  
NEAR THIS SPOT STOOD THE  
FIRST SCHOOL HOUSE BUILT BY THE TOWN  
1649

THE SCHOOL BOULDER AND TABLET

## CHAPTER III.

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### The School Boulder and Tablet, and Dedham's Educational Contribution to the Nation,

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Boulder and Tablet. Puritans and Pilgrims. Emphasized Need of Educated Men for Public Life. History of Dedham's First School. Dedham's Claim to the Honor Substantiated.

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"Wisdom is the principal thing; get wisdom. \* \* Exalt her, and she shall promote thee. She shall bring thee to honor." "The fear of the Lord is the beginning of wisdom."—Solomon.

On the Church Green, facing High Street, is a bronze tablet, inserted in a fine boulder, given by Mr. William Farnsworth, and placed there by the Commonwealth, June 17, 1898. The facts brought out by the inscription upon the tablet give to Dedham one of her most signal honors. The inscription reads as follows:

"This Tablet is erected by the  
Commonwealth of Massachusetts  
to commemorate the establishment  
by the inhabitants of Dedham  
in town meeting assembled  
on the first of January 1644  
of a Free Public School  
to be maintained by general taxation.  
Near this spot stood the  
First School House built by the town  
1649

This showed the value and emphasis our early settlers placed upon education. They realized that "a free church in a free state" must have its foundation and permanence in the intelligence of the people. The very atmosphere was congenial to learning. A clear understanding, then, of the educational conditions in various sections of New England will show how natural and logical was the establishing of a free public school system, supported by self-imposed taxation.

The Puritan came from the best life of England. In most cases they were men and women of education and culture. They were not isolated individuals. They belonged to the great Puritan party in England. During the first half of the seventeenth century they had largely moulded English public opinion. They were graduates of the English universities, especially Oxford and Cambridge. In addition, the rank and file were familiar with the best history, literature and theology. By ability and training they were equipped to become leaders in education in the New

World and to become "founders of states." And while the men of Plymouth Colony were not so largely representative of university life, yet their leaders were men of broad and deep education:—"Governor Carver; Governor Bradford, the historian of the Colony, and for thirty years its enterprising and sagacious Chief Magistrate; Governor Winslow, descended from an ancient English family, a gentleman of consummate address, a born diplomatist; Elder Brewster, a scholar and courtier in early life, and later the influential Ruling Elder of the Church."<sup>1</sup>

When in 1644 the inhabitants of Dedham, assembled in town meeting, voted to maintain the first public school by taxation, there were over eighty ministers in New England, most of them graduates of Oxford or Cambridge. And these ministers in those early days largely shaped the educational life of the community. At least they worked closely with the teachers, and in the homes of the parish were a quiet moulding influence and power. Equally true was this in Connecticut and other sections of New England. The founding of those modest colleges of learning which have since become the strength and glory of New England—Harvard and Yale and Dartmouth, Williams and Amherst and Brown and Wesleyan and Trinity and Middlebury, and for women, Wellesley and Smith and Holyoke, and many a smaller but valuable school—these all attest the wisdom and foresight of the early settlers and their descendants. Thomas Hooker whom Cotton Mather called "the incomparable Hooker," as the leader of the Connecticut Colony, was a man in whom, says Byington, "learning and wisdom were tempered with zeal and holiness." The Mathers—Richard, Samuel, Increase and Cotton, the last three graduates of Harvard—were among "the most learned men of their time."

These are facts which easily explain why the early settlers of Dedham wanted their children to have an education. It was in the very air of each New England settlement. Dedham had her average proportion of intelligent leaders. From the descendants of the forty-two of her early settlers at the town meeting in 1644 came at least five college presidents, namely:—The two Dwights of Yale, the two Wheelocks of Dartmouth, and Everett of Harvard. These colleges alone have had a mighty formative influence upon the best life and progress of America. And who can tell what influence the leaders in Dedham, as they came from Watertown and elsewhere, may have had upon John Harvard, as he gave his library and became the founder of Harvard College in 1636, the same year Dedham was founded?

But we also have definite facts which reveal Dedham's honorable place of leadership in educational matters in those days. For these the writer is indebted to Rev. Carlos Slafter, Don Gleason Hill and Hon. Winslow Warren. Many of these facts also appear in the third volume

<sup>1</sup> Byington's "The Puritan in England and New England," p. 91.

of the printed records of the town of Dedham, (pages 104-5.) On the second day of January, 1642-3, fifty-one persons were present at a general meeting of the town, in which the allotment of land was considered, and in the record of its proceedings is the following statement :

“It was with an *unanimous consent* concluded that some portion of land in this extended division should be set apart for public use, ‘for the Towne, the Church and a free schoole, viz. 40 acres at the leaste or 60 acres at the most.’” These faithful town fathers were one in accord on this important point, that they wanted their children educated. Out of their slender means they later voted to tax themselves to show their earnest sincerity in this matter. Fortunately the Records have preserved for us their names.

“1644. At a meeting the first day of the eleventh month, assembled those whose names are underwritten with other the Inhabitants of this town: Mr Jn<sup>o</sup> Allen past<sup>r</sup>, John Hunting Eld<sup>r</sup>, Hen Chickering, Thos Wiight, Jno Thurston, Anthony Fisher, Jos. Fisher, Dan Fisher, Jno Luson, Mr Ralph Wheelocke, Jno Gaye, William Bullard, John Bullard, Rob<sup>t</sup> Crossman, Hen Wilson, Jno Newton, Edw Colver, Hen Smith, Nath Colborne, Nath Aldus, Hen Phillips, Sam<sup>l</sup> Morse, Dan Morse, Jno. Morse, Jos. Kingsbury, Jno Dwite, Lamb. Genery, Edw. Kemp, Edw. Richards, Thos. Leader, Geo. Bearstowe, Jonath Fairbanks, Mich. Powell, Mich. Metcalf Juno<sup>r</sup>, Jno Metcalf, Jno. Frarey, Eli. Lusher, Robt. Hinsdell, Pet. Woodward, Jno. Guyle, Rich. Evered, Robt Gowinge &c.”

“The said Inhabitants, taking into consideration the great nesecitie of providing some means for the education of the youth in o<sup>r</sup> s<sup>d</sup> Towne, did with an unanimous consent declare by voate their willingness to promote that worke, promising to put too their hands to provide maintenance for a Free Schoole in our said Towne. And farther did resolve and consent, testifying it by voate, to raysse the summe of Twenty pounds p anum. towards the maintaining or a Schoole M<sup>r</sup> to keep a free schoole in our said Town.

“And also resolve and consent to betrust the s<sup>d</sup> 20 £ per anum & certain lands in o<sup>r</sup> Town, formerly set apart for publique use, into the hand of Feofees to be presently chosen by themselves, to employ the s<sup>d</sup> 20 £, and the land afores<sup>d</sup>, to be improved for the use of the said Schoole: that as the profits shall arise from the said land, every man may be proportionately abated of his some of the s<sup>d</sup> 20 £ aforesaid freely to be given to the use aforesaid. And y<sup>t</sup> y<sup>e</sup> said Feofees shall have power to make a Rate for the necessary charg of improving the s<sup>d</sup> land; they giving account thereof to the Towne, or to those whom they should depute. John Hunting Eld<sup>r</sup> Eliazer Lusher, Francis Chickering, John Dwite & Michael Powell, are chosen Feofees and betruisted in behalf of the school as aforesaid.” “The school thus established,” says Slafter,



THE AVERY OAK

## CHAPTER IV.

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### The Avery Oak. Symbol of the Vigor and Virtue of Colonial Character.

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Dedham a popular town. Its claims. Blending of old and new. The Avery Oak Tree. The Historical Society and its Founders. The Pillar of Liberty.

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Dedham is justly called a beautiful town. It is one of the most popular of the suburbs of Boston. So near by is it to the "Hub" that business men in large numbers select it for their home. As the County Seat of Norfolk County, with its exceptional stately Court House and equally distinguished Registry of Deeds, it draws men of prominence and strength from all over the Commonwealth. It has the flavor and atmosphere of the old—even the ancient—together with a certain indefinable home-likeness, which at once attracts people who love "old-fashioned home life," plus all that modern comfort can furnish. The Boston city line touches Dedham at the West Roxbury section, and the broad meadows of the Charles River in a sense isolate from adjacent communities lying Bostonward. The fine roads, traversing a well wooded and undulating, rolling country, make it a Mecca for those who live near to nature's heart, and count walking, driving and riding their common and healthful pleasures. Through the public spirit of people of wealth, two fine polo fields are opened to the public, spring and autumn, with a Country Club of rarely fine situation, commanding a sweep of country view which is unusual. A well equipped tennis club, and canoeing on the Charles River give added variety. Its well-patronized Public Library and valuable Historical Society give added pleasure and profit to its literary and history loving citizens, while the churches of Christ maintain all the best life of present day needs, inspired by long years of honorable history. A rather remarkable climate makes the town one of unusual health and vigor to its citizens.

There is also a local pride in the worthy history of the town, in its men and women of quiet prominence and substantial worth. The public policies of the "Town Fathers" have been wise and generous toward the future growth and present day needs and comfort of its citizens. Its substantial yearly growth attests the validity of its claims to an unusually satisfying place in which to make one's home. Its schools are noted throughout the State, and even country; hence parents select it for their children, and its older residents rejoice that they have had its



benign benefits these many years. A fine old New England town. May its best and finest traditions and ideals be cherished and maintained alike by old and new residents.

The magnificent old trees lining her streets and adorning the yards and estates of her citizens greatly add to her beauty and attractiveness. Fine old elms predominate. These have been preserved because the town has made careful provision through annual appropriations for the efficient Tree Warden and his corps of workers, fighting insects and wisely spraying and pruning. Trees, judiciously planted in early days with a view to symmetry and grace in landscape effects, as well as their shade values, have long been an asset of many New England towns. The winding Charles River—named for Charles I. of England—flowing picturesquely through the town, back of or facing some of our most beautiful residences, shows how wise and far sighted were the early settlers in selecting so attractive a spot for a town. They were not wholly engrossed by the practical, but had an eye to the artistic and natural scenery as well.

Among the old and beautiful trees of Dedham the Avery Oak is perhaps more noted than any other tree or trees. There is no *great* event associated with it, and yet our citizens have always cherished it for its great size, its age, its relation to one of Dedham's old families. In Mann's Annals of Dedham (compiled in 1847, page 125), we find one of the few references to the Avery Oak:—"East Street has retained this name since the origin of the town. It is a continuation of High Street from Dwight's Bridge, (now the Railroad Bridge, near the site of the old John Dwight homestead), on the east side of Little River. Some of the first houses erected by the settlers were located on this street. The original home lots, mostly of twelve acres each, were laid out on the north side of the street, abutting upon the little meadows toward the west, and extending back to the waste or unappropriated lands, each having a highway, four rods wide, running through the westerly end of the same. An ancient oak yet stands in front of the Deacon Avery house on this street. The tree is much older than the town, and measures sixteen (16) feet in circumference near the bottom of the trunk. Its top has been much twisted and torn by the storms of centuries, but the tree is still cherished as a proud specimen of stately growth of its old companions of the forest. Seventy dollars was offered for it, to be used for timber in building the frigate Constitution, but rejected by the owner. Several new and tasteful dwelling houses have recently (1847) been erected on this street, and others are in progress." (Tradition says that the tree was not sold because Mrs. Avery pleaded for its continuance as a tree). It will be located to-day (1908) as adjoining the front yard of No. 444 East Street. It is still a magnificent oak, stately and symmetrical, and gives promise, if cared for, of many decades, if not centuries.

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It is surely appropriate here that we should remember that the Avery Oak took its name from one of Dedham's early illustrious citizens, Dr. William Avery. He lived in Barkham, Berkshire, England. In 1650 he came to Dedham from Boston with his wife, Margaret, and three children. His descendants intermarried with some of Dedham's oldest and best families, as the "Avery Family Book" attests.† In 1669 he was a Deputy to the General Court. He received the title of Doctor and practised medicine. In 1680 he moved to Boston, and that year made a noble and generous gift to Dedham in what is now called the "Avery School."

1734 Avery School 1895  
Named in memory of William Avery  
of Dedham. Prominent in the affairs  
of the town in 1680 gave  
£60 toward the support of a Latin School.

Thus the town retains not only the old oak, but, through the public spirited generosity of the late Henry Orin Hildreth, the Historical Society has a chair made from some limbs which blew down. Mr. Hildreth, who came to Dedham in 1852, became editor of the Dedham Gazette. He became one of the incorporators of the Dedham Public Library, March 24, 1871, and was a most active promoter of the Dedham Historical Society, which has done so much for the preservation of so much of value to this ancient town. Would that some public spirited citizen would further endow it, for enlargement both of its building and its efficiency. The first meeting of our Historical Society was held on Feb. 1, 1859, and Mr. Hildreth was chosen Secretary from that date to 1875, when he was elected President, which office he held until 1888, thus 29 years an officer. During 1888, at the time of the opening of the new Public Library building, he gave the new President's chair and table, made from the old Avery Oak and Avery House. (See Volume IV., Dedham Register, April, 1893, page 89.) In 1886 the Avery Oak was presented to the Dedham Historical Society by Joseph W. Clark, and it is still cared for and owned by that Society. The chair made from limbs which were pruned was made after the model of the chair of John Eliot. The desk was made from the timbers of the Avery house when it was torn down, Mr. Hildreth personally overseeing the work, and presenting chair and desk to the Society. Another citizen of Dedham who was greatly interested in the Historical Society was Mr. Calvin Guild, born in Dedham, May 22, 1808. "He was a great reader, and was deeply interested in historical matters. It was his keen interest in the study of local history that led to the formation of the Dedham Historical Society. The meeting, already mentioned, to consider the new enterprise, was held in Mr. Guild's office, that of the Dedham Institution for Savings, and he was chosen Secretary and Treasurer at the

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† "Avery Family Genealogy," pages 17-19.

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first regular meeting, on March 10, 1859, which positions he held until 1867, Mr. H. O. Hildreth being Corresponding Secretary. He was greatly interested in the success of the Society, and by his courtesy the meetings were held in the same room until June 21, 1866. Later the Society held its meetings in the Court House building. For 38 years Mr. Guild served the First Congregational Church as a faithful Deacon and one of its beloved and honored members." Dedham Register, July, 1897, page 67.

Not our Avery Oak, but another tree associates itself historically with one great event in making our nation free and independent.

When the Suffolk Resolves had already played their part in making more effective the action of the Continental Congress at Philadelphia, then it was determined that George Washington should take command of the American forces. This he did in Cambridge, July 3, 1775, under the now historic Elm tree, which is marked by a tablet. The tree is in front of the Shepard Memorial Congregational Church, and stands in the middle of the road, and is over 300 years old. During another visit to Massachusetts Washington passed through Dedham, and doubtless learned of her contribution to the events of those days. It is not without significance just here that in almost all the nations of Europe the people planted trees as symbols of freedom. They were called "Trees of Liberty." This was done in this country during the Revolutionary War. The Jacobins in Paris are said to have planted the first Tree of Liberty in 1790, and the custom spread through the whole of France. During the Reign of Terror thousands lost their lives under the pretext of having injured a Tree of Liberty. In Paris, on the occasion of erecting a Tree of Liberty, a priest was frequently conveyed to the spot for the purpose of consecrating it. The Abby Gregoire has written a learned and interesting treatise on this subject. See Brewer's Hand Book.

The Avery Oak carried with it the thought, and to our forbears was doubtless the symbol, of liberty, freedom and substantial worth and sturdy manhood. It was chosen as the centre piece for the official Seal of the town of Dedham. And the history of the town shows she has remained true to these early oak tree qualities. The sturdy Avery Oak was and is still the symbol of the vigor and virtue of colonial character. The oak was deeply rooted in God's earth. So these oaken fibred colonists sent their roots deep down into the foundation character of God. Into His Love and Justice, into His Sovereign Character as Ruler of the World. This made mighty men of valor and vigor and virtue. Both oak and colonists grew sturdier and tougher as they weathered each New England winter, and grew firmly and quietly and graciously as they rejoiced in the beauty and wholesomeness of the New England spring and rich golden autumn. There was a graciousness with their dignity, a kindness and a kingliness of heart beneath their sturdy, rigid exteriors, a gentleness and fineness which always accompanies true

souled manhood and resolute womanhood, an unmistakable grace and inbred culture, born of humility and innate refinement. These qualities many of the Puritans and their descendants possessed.

Again the oak symbolizes the broad and free institutions of our land. These have been made possible because of that inborn spirit of freedom and liberty which was so dear to the hearts of the colonists. Before the Suffolk Resolves we find influences at work in Dedham which found expression among other things in the erection by the "Sons of Liberty" of the Pillar of Liberty, a part of which still stands in the northeast corner of the Church green, and which was once surmounted by a shaft on which was a bust of William Pitt. The inscription upon this stone was and is as follows\* :

The Pillar of Liberty  
erected by the Sons of Liberty  
in this vicinity  
Laus Deo Regi, et Immunitatū  
Autoribus q. maxime Patrono  
Pitt. qui Reipub. rvisum evulsit.  
Faucibus Orci.

Inscription of 1766 (westerly face)

The Pillar of Liberty  
To the honor of Willm Pitt Esqr  
& other Patriots who saved  
America from impending slave  
ry & confirmed our most loyal  
affection to Kg George III. by pro  
curing a Repeal of the Stamp Act.  
18th March 1766

Inscription of 1766 (Northerly face)

Erected here July 22, 1765,  
by Doctr Nathl Ames 2nd  
Col Ebenr Battle, Major Abijah  
Draper & other Patriots friendly  
to the Rights of the Colonists at that Day.  
Replaced by the Citizens July 4, 1828.

This stone was first  
placed near this spot  
July 22, 1766. It supported  
a wooden column surmounted  
by a bust of William Pitt.  
Both column and bust  
disappeared about the close  
of the last century. This stone was  
removed from the opposite corner in 1866.

Inscription on the tablet of 1866. (Easterly face.)

The sentiment on this stone is unique in its expression, but this was ten years before the Declaration of Independence. "The Patriots evidently hoped that in the repeal of the Stamp Act all their trials were ended, and that Great Britain's oppressive policy would be reversed." But the "Sons of Liberty" had accomplished more than they knew. The "fibre and stuff" of which they were made was symbolized in the old Avery Oak.

\* Proceedings 250th Anniversary of the Town, page 175.



THE OLD FAIRBANKS HOUSE

## CHAPTER V.

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The Fayerbankes House and the Nation's Debt  
to the Early New England Home.

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The New England Home. Brief description of the Fairbank's House. The Family in England and its descendants in America. The influence of America's homes upon National life.

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Home is an international fact, although some languages have no word for "home." It stands for most that is gracious and sacred. It is the centre from which radiates the world's best life. It is the bulwark of national power and glory. Keep the home pure and godly and strong, and you have kept the nation. There has always been a peculiar flavor and significance to the phrase, "The New England Home." The simple memory of it brings new courage. It calls forth pride and gratitude for sturdy forbears. It strengthens a quickened conscience. It awakens a sense of nobility born of character. The New England home is still a force to be counted on and a power to be reckoned with. Despite changed conditions, with the native stock lessened, it is in no sense depleted. There are still fine old New England homes, from which sons and daughters, of equally sturdy and christian ideals as their fathers, are going forth, and the stranger within our gates, whom we call the foreigner, shall feel the impact of our lives if we are true and faithful, and thus we may help make of them worthy New Englanders. Whatever of strong, true character our forefathers brought to their age we must bring to ours. As *we* live so shall others be influenced by *our* home life. As others live so shall we feel the influence of their lives. "Each for all, and all for each," says Edward Everett Hale.

In the unique and picturesque Fairbanks House Dedham has one of the oldest houses in New England. It is at least 244 years old, and perhaps many years older. The descendants claim 1636 as date of erection of the house. Owing to the family pride and devotion of the Descendants of Jonathan Fairbanks, who now have an incorporated national organization, the old house has been kept in a fine state of preservation. Situated in one of the most beautiful sections of Dedham, it is still a mecca for visitors, who rejoice to study so attractive and picturesque an old homestead. Located at the corner of "The Willows Road" and East Street, under broad spreading elm trees, overlooking a beautiful meadow toward the west, this relic of ye ancient days well deserves the enthusiastic words which visitors from far and wide bestow

upon it. Seldom is it that the descendants of any family in America have occupied the same house for two and one-half centuries. Yet "the sturdy race of Fairbanks through eight generations have been born, have lived and died in this quaint old house." Its primitive simplicity enables us to picture more clearly than by any other house hereabouts how our forefathers lived. Some of you may recall its description in a chapter in Jones' "Old Colonial Homes." The gray shingled walls, tinted by the brush of Father Time with the natural stain of rain drops; the moss grown shingles on the roof, in varying shades of sage and mauve; the purple shadows on the tree trunks and on the weatherbeaten clapboards, make up a composition of form and color which is hard to equal.

The house is low and nestles among the tall and stately elms. Facing southerly, the house stands on one of the best corner lots in the town of little less than one acre. We find the house in three sections—a main part and two wings, the entire length of which is 75 feet. The main or middle part has a pitch roof extending down over the lean-to at the back to within a few feet of the ground. Both wings are gambrel roofed. An Indian arrow, once shot into the roof, long remained there, but has since been replaced by a "modern one."

"Standing in front of the front door, we count eight windows, of which no two are alike in size. Being irregularly placed, as well, the effect is peculiar. Contrary to the usual custom, we do not find the chimney and the front door exactly in the centre. Thus one of the main rooms is larger than the other. The old well, where formerly the well sweep hung, is just in front of the door. In addition to the main chimney, we notice a small one in the eastern wing. The western wing never had a chimney. Although connected with the main part by a door, it stands as a separate house, being built up against the older structure, as may be seen by the examination of the cellar. This *wing* is about 175 years old now. The doorways throughout the house are so low that a person of medium height can scarcely pass through without bending the head. The lower front entry measures 8 feet in width and 3 1-2 feet in depth. From the diminutive hall five doors open,—the front outside door, those opening into the rooms on either side, a door to the foot of the stairway to the floor above, and another to the cellar. The back wall of the upper stairway is formed by the wall of the chimney, as is usual in houses of this period, and the bricks have never been covered. This is unique and exceptional, if not the only case. As you go into the kitchen you pass, figuratively speaking, from the end of the nineteenth century to the middle of the seventeenth century. No room in the house looks as old as the kitchen. It is 16 feet square, and is only lighted by two long, narrow windows on the front. Overhead the rafters are exposed."

By whom was this interesting old house built? Jonathan Fairbanks, the ancestor of the family in America who bear that name, came from Somerby, in the Vicarage of Halifax, Yorkshire, England, in 1633.\* The family was an old one even then, as is evidenced by the many fine old relics of china and furniture brought with him to this country. This founder of the family first came to Boston in 1633. For three years he remained there, and then came to Dedham and built this old house. Just what year it is not easy to determine, but probably not long after settling here, and, as we have said, not later than 1644. Some of the family descendants have even claimed 1638 as the date of building. The windows and furnishings came from England. The frame was of solid oak, and built with a thoroughness which is seldom known to-day.

This old house once seemed doomed to destruction, but on April 3, 1867, Mrs. H. V. Titus of Boston made an appeal in the columns of the Boston Evening Transcript for funds, and the public helped to buy the house, so it could pass into the organization of descendants. These descendants are so loyal, so well organized and so devoted to the best traditions and history of the old family that their annual fore-gathering each August brings their distinguished members from all sections of our land. In August, 1907, Vice President of the United States, Charles Warren Fairbanks, gave dignity and grace to the occasion, 'Many of this family hold positions of honor, service and prominence throughout the country,—Prof. Henry Fairbanks of St. Johnsbury, Vt., one of Vermont's foremost citizens and noble christian philanthropist; Hon. Wilson Henry Fairbanks of Warren, Mass., Commissioner to the Louisiana Exhibition from Massachusetts; Hon. Rufus G. Fairbanks, Treasurer of the "Fairbanks Family in America"; Councillor Christopher Fairbanks, of England, and Hon. J. Wilder Fairbank, President, Lecturer and Editor, of Boston.

Hon. Francis T. Wing, Ex-Justice of the U. S. Court, Ohio; Hon. Josiah Quincy, Ex-Mayor of Boston; Hon. A. H. Lowe, Ex-Member of the Governor's Council, Mass.; Hon. Andrew S. Draper, N. Y. State Superintendent of Instruction; Dr. Albert Shaw, Editor Reviews of Reviews, N. Y.; President W. E. Huntington, L. L. D., Boston University; Countess Margharita De Chraporitsky, St. Petersburg, Russia; The Marchioness of Donegal, Belfast, Ireland.

What is the nation's debt to the New England home? What were some of the stones they built into their foundations?

1. Obedience to *authority*. Those early parents accepted the responsibility of parenthood. The children were taught obedience because of the reverence and respect they felt for those who had the right to exercise authority over them. Occasionally there was evidence that fear was the governing motive for obedience, but more often veneration,

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\* Fairbanks Genealogy, page 870.



respect—yes, pure and genuine love—was the true and worth while source. They had breathed that atmosphere of obedience to a constituted authority before they came to America's shores, and had in a sense recoiled from it, and yet when right and justice and affection became the inspiring motives, there was no trouble in securing obedience.

2. Yet another foundation stone of strength to the nation, which was builded firm and even and plumb into the early New England Dedham home was a high sense of *duty*. Conscience and duty were great words then, and they are coming back to this age with a revived force and meaning and value. Indeed, if there is any one single fact more than another full of hope and promise in American life to-day it is the new emphasis on duty. Not a cruel or relentless master, whose demands must be met, but a warm, resolute insistence on the categorical ought—a sense of the high and holy value of a righteous imperative summoning irresistibly and gladly to the doing of a definite task gladly and well. Not turning aside for so-called pleasure, because the highest pleasure emanates from work well done. James Russell Lowell has given significance to this thought in his fine lines:

"The high, stern-featured beauty  
Of plain devotedness to *duty*,  
Steadfast and still, nor paid with mortal praise,  
But finding amplest recompense  
For life's ungarlanded expense  
In work done squarely and unwasted days."

It is the just and persistent emphasis upon these two great words, and the ideas and ideals which are developed by them—these two great words, *obedience* and *duty*, to which a third may be added, *conscience*—which have made our strong and honored President, Theodore Roosevelt, such a power for righteousness, not only in our own land, but among the nations of the earth. It was the success which our Dedham and New England forbears made of the facts resulting from a right interpretation and application of those words which has made it possible for the men of to-day to insist on the efficient use of them in all worth while works of life. And this is the call and demand for men in public life to-day. Men who honor and preserve and illustrate in their own lives the highest ideals of the American Christian home.

2. Another evident and logical source of strength to the early New England home was that it had its roots in the Church of Christ. The worship of God was essential to the development of character and to the finest fealty as citizens. The whole household was expected to find its source of strength in God—and God revealed Himself not only to those sturdy believers in their home, but likewise through the church. Their children grew up, as a rule, in a sane, healthy, clean atmosphere. The State became strong because the Church had its place of primacy in the program of honorable and useful citizenship. There were then, as

now, strong virile men in civic and commercial life, who did not closely identify themselves with organized religious life, but they were the exception. They ought always to be the exception, not the rule.

In the history of this and every Christian nation, whenever and wherever men and families have not only supported the Church, but whose lives have been rendered clean and honest and gentle and strong by the healthy allegiance to the vital teachings of Christianity, there has been permanent progress. There great family types and honored names have been writ large and perpetuated long. Thoughtful men to-day—many of them, at least—are coming to realize that the “modern sports,” are a poor substitute for the uplifting teachings and practice, on God’s own Sabbath Day, of the Church of Christ. It is essential to well rounded manhood and womanhood. And nowhere in God’s word—which is a “lamp unto our feet and a light unto our path”—is there warrant for substituting “sports and pleasures” for the heart worship of the living God in the Church of Christ, or at home if impossible to be in Church. “Them that honor me I will honor,” saith the Lord. And are not men coming to realize that there is no warrant, either in the Bible or from history, for believing that the two may both be carried on by the same person successfully to the best interests of a high Christian civilization on the Sabbath? This is a broad question, and many earnest men and women are trying to solve it fairly and faithfully. It is worthy of honest thought. Dedham has always maintained a Christian Sabbath. Let us guard well our heritage.

Through all differences of opinion men must be tolerant, charitable, friendly, but willing to practice and advance such conduct as shall square itself with God’s word and man’s truest need. Not because of expediency, but principle. Are not men coming to believe that that was tenable ground taken in Isaiah, 58: 13-14, by a man who was not only a prophet but a statesman, one of the world’s foremost citizens? His magnificently high and fair position, if taken universally to-day, would lift the individual, the State and the nation into a mightier place of both happiness and power than any thus far reached.

And a final source of power in the early New England home was chivalry and love. It is still the basis of abiding homes. But a revival of it is needed. Not back to Nature, but back to a more natural and wholesome home life. With love and mutual confidence more in the ascendant, with a happy and cheery religion, based on God’s fullest and all-sufficient revelation of Himself to men, enthroned in every home. With work and duty as each one’s high privilege; with clean and wholesome pleasure and recreation as necessary to soundness of body, mind and spirit; with fun and frolic, laughter and clean amusement and games; with books and music and art as essential companions; with tireless and willing service for one’s fellow-men, “each for all, and all for each”; with willing yielding of selfish wishes where such conflict with

the happiness of any—this would give new power and efficiency to the State and Nation. And it is because there are so many such homes among us that life is sweet and useful. The Fayerbanks Home, unique and picturesque as a relic, would be a poor substitute to the stately and beautiful homes of to-day. Surely these are great and glorious days and homes in which to live and “serve well our day and generation.”



THE FIRST CONGREGATIONAL CHURCH

## CHAPTER VI.

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### The Church of Christ as the Perennial Source of National Strength and Progress.

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Dedham's Early Christian Settlers. Whence Came They? The Spread of the N. E. Church Type. Early History. The Church Message to the Life of To-day.

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Dedham's early settlers were sturdy Christian men and women. The Church of Christ meant everything to them. For its highest teachings they had suffered and sacrificed. The mighty principles which were taught and wrought in and through the church epitomized much of the history of early New England. The church was the centre of their lives. For liberty and freedom of worship had they come to these shores. Here lies the glory of their mission. What the Church of God stood for, they stood for. With them the compact or solemn covenant before God and men was equally essential in Church and State. As Dr. Bacon says:— "Our fathers formed a *Church* by the simple method of a covenant; it was natural that they should use the same methods in forming a *State*."

In the Dedham Church Records, page 1, we read:—"Being co'e together by divine p'vidence from se'rall pts of England: few of them known to one another before, it was thought meete and agreed upon—that all ye inhabitants y<sup>t</sup> affected church communion or pleased to come, should meet every 5<sup>th</sup> day of ye week at severall houses, in order lovingly to discourse & consult together such questions as should further tend to establish a peaceable and comfortable civill society and prepare for communion in a church society."

This was in 1637. On the 18th of November, 1638, the church was organized. Its work goes on to-day.

“ Oh, God, beneath Thy guiding hand,  
Our exiled Fathers crossed the sea;  
And when they trod the wintry strand,  
With prayer and psalm they worshipped Thee.

Laws, freedom, truth and faith in God,  
Came with those exiles o'er the sea;  
And where their pilgrim feet have trod,  
The God they trusted guards their graves.

And here Thy name, Oh, God of love,  
Their children's children shall adore,  
Till these eternal hills remove,  
And spring adorns the earth no more.”

Even in their quiet, undaunted determination to establish a free church in a free land, the Pilgrim and Puritan colonists builded better than they knew. To them the church was something altogether supernatural. Its nature and object was toward the highest possible attainment of religious life and experience. They carefully scanned each applicant for membership. They pondered long in "prayer and heart-searching" when they were to select and elect a church officer.

Emerson calls these Puritan worshippers "the idealists of England, the most religious in a religious era." Byington, in "The Puritan in England and New England," page 92, reminds us that the Puritan came to found a New England because the Old England seemed to have lost its liberties, and to lie helpless at the feet of Charles I. They came here as the representatives of the Puritan party—a party which included at that time a majority of the English people. It does not appear from their history that religious motives had less influence with the Puritans than with the Pilgrims. But the Puritans had in addition to their religious interests certain political plans which they never lost sight of. There were great statesmen among them as well as great theologians. That portion of this party which settled Massachusetts was in sympathy with the Puritan leaders in England. Dr. Edwin D. Mead, a former editor of the *New England Magazine*, whose painstaking research in England has contributed so richly to our knowledge regarding the homes and persons of those who settled New England, points out to us the interesting fact that the best blood and stock of England and New England came from East Anglia and Lincolnshire. To this section of England had also come the best blood of Holland, and brought with them the textile industries and a stiffer Protestantism. Some of England's greatest families came from that section. Hence we are justified in realizing anew that when the God of Nations would establish a new nation in which the free and untrammelled Church of Christ was to be the leader and place her stamp and influence upon all the institutions of a Free Republic, she must have the best of human hearts and minds and souls with which to lay her foundations and erect her superstructure.

The Dedham Church, with her two hundred and seventy years of splendid history, has made, through her ministers, her officers and her Christian families, an unusual contribution to the strength and stability of American life. The New Englander, whose faith in God and loyalty to the Church has pushed on westward, carried with him to many a new community the finest possible contribution to home and civic and church life.

The planting and developing of the Western Reserve section of Ohio was in and of itself—even if there were no other—a sufficient evidence of the power and permanency of the Church of our New England Fathers, in making new Christian communities, in founding schools and

colleges. Portions of the West are by ideal, by tradition, by achievement, more distinctly New England than almost any part of the original territory. This is equally true of other sections of the West and South.

A careful study of the history and facts shows that the influence and power of the Church of God in early New England was one of her greatest contributions to the strength and permanency of our national institutions. And why was this? In part because the Puritans demanded such heart searching, such evidential piety, such purity of motive and life, such consistency of conduct, in those whom they would receive into the Church, that its early membership were literally "picked men and women." They sifted the chaff from the wheat. They seemed to realize that they were sowing for large and perfect harvests, so they planted selected seed and "chose perfect kernels of living faith and piety." The Church therefore stood for something. It is a part of our Puritan inheritance that "the Church is something altogether supernatural and different, not only in object, but in nature, from anything else on this earth." "Moreover, the Puritan was not merely creating a Church,—he was also shaping a civilization. We see, as it was not possible to have *foreseen*, what momentous issues waited upon his steps. It was for him to give such an energy to the tide of civilization that it should carry us, as it has, through the absorption of alien civilization and barbarisms from every corner of the globe; that it should carry us through—if we are carried through—the assimilation of solid masses of Africans, whole tribes of Indian savagery, and ship loads of Mongolian vice. A stream that is to wash through and fertilize such wastes must come from a height. The Puritan met this need, and he met it through his church. He aimed to make his church an aristocracy of life and character, and he turned the church to practical account by putting into its hands the public care of the community."

It is not difficult to trace, then, the rich heritage which is ours to-day. If we are holding our law makers responsible to the highest sacred demands of the people who are their constituency, it is in part because in early days those law makers were church members, and the Church put its stamp and mark upon them. If to-day our magistrates are required to be men of unimpeachable Christian integrity, it is because the early New England Church did the same and passed on its responsibility to their rightful successors.

At the 250th anniversary of the gathering of the Church in Dedham, held Nov. 19, 1888, Rev. Joseph B. Seabury and Rev. Seth C. Beach delivered historical sermons. An extract from the latter has already been given. Rev. Mr. Seabury pointed out (page 15 of the published proceedings) that "As the winter of 1637-8 abated, two questions came before our fathers:—'Shall we build a house of worship? Shall we organize a Church?'" Then the Dedham fathers decided that in forming both Church and State a Covenant was needed, for religious

worship cannot be divorced from a sense of civil accountability. The Covenant under which they formed their Church has already been quoted. "No sooner had the people covenanted together to form a bond of self-government than they sought for some shelter under which they might gather for the praise of Almighty God." In February, 1638, a committee was chosen to frame a meeting house, "to be in length 36 feet and 20 in breadth, and between the upper and the nether sill in the sides to be 12 feet." The early founders of the Dedham Church—eight in number—were "John Allin, Ralph Wheelock, Edward Allin, John Luson, Eleazur Lusher, John Frayry, John Huntting and Robert Hindsdall. Of this number, John Huntting (the direct ancestor of the writer) was chosen and ordained its first officer as Elder, and they then ordained John Allin as Pastor. Since those days of simple and humble beginnings a long line of godly men have ministered to the Church of Christ in Dedham, carrying out the best traditions of the early founders. But since those early days the Church has been given a larger broader meaning. Her mission to the local community and to the world has been given a far grander scope, and the work she is doing touches every department of life.

In his comprehensive and searching book, "The Church and Modern Life," Dr. Washington Gladden gives a strong summary of what the modern successful Church ought to achieve. He says:—"If by means of its ministrations, the community about the Church is steadily becoming more Christian; if kindness, sympathy, justice, good-will, are increasing in their power over the lives of men; if business methods are becoming less rapacious; if employers and employed are more and more inclined to be friends rather than foes; if politicians are growing conscientious and unselfish; if enemies of society are in retreat before the forces of decency and order; if amusements are becoming purer and more rational; if polite society is getting to be simpler in its tastes and less ostentatious in its manners and less extravagant in its expenditures; if poverty and crime are diminishing; if parents are becoming more wise and firm in the administration of their sacred trust, and children more loyal and affectionate to their parents,—if such fruits as these are visible on every side, then there is reason to believe that the Church knows its business and is prosecuting it with efficiency. If none of these effects are seen in the life of the community, the evidence is clear that the Church is neglecting its business, and that failure must be written across its record."

Manifestly, then, there are certain requirements which the Church must continue to measure up to if it is to maintain its high standard and be worthy of its glorious past and avail of its magnificent present and rich future. The Church through her membership, must incarnate more of the life, the teachings and the Spirit of the Christ, then she must continue to give herself to the entire life of the community. That



is the message of all the great leaders in the Church of every denomination. And there has never been a time in all the history of the Church when she has done this so earnestly, so intelligently, so tirelessly, so patiently and so genuinely, as to-day. Speaking generally, most, if not all, of the great movements for the betterment of humanity find their initiative and support in the Church of Christ, or they can, directly or indirectly, be traced there. If in some cases they are not, it is because the Church has been recreant to her privilege and duty.

It is likewise cause for optimism and gratitude alike that so many men of affairs—leaders in commercial, professional and social life—are counting it their glad and bounden duty to invest their very best of time and talent and money in solving the problems of community, national and international life, through the agency of the Church. We do not forget that this requires sublime courage, a dedication of spirit and personality like that of the Master of Men, even the great Head of the Church. It means that we must countenance no unworthy class distinctions; that we must not overlook dishonest or immoral conditions; that we must persistently guard against the spirit of selfish and formal worldliness in the Church; that we must tirelessly fight against the indifferentism which so saps the life of the Church. This is the Church's attitude toward the negatives of life. And she will with corresponding energy and wisdom give herself to the positive, practical problems which increasingly tax the resources of men. Our task is world wide. It is a sublime task. It has engaged the Infinite Godhead. Angels become its heavenly agencies. Redeemed manhood, womanhood, childhood, are engaged joyously in co-operating with God and angels in bringing in the kingdom of righteousness. If there is an "unsanctified materialism," let it give place to a purified, essentially true Christianity. Give the Church the hearty service and loyal support she deserves. We are here to help set Christendom in order,—its cities, towns, villages, its laws, its literature, its science, its industries, its whole complex social life. Ours is the task only because God has committed it to us.

At the head and leadership of these weak, though earnest, human forces is Jesus Christ the Divine, the Son of God. His shall be the final victory. At last He shall present to His Father and our Father a Church without spot or wrinkle. Therefore let us avail of those great words of St. Paul, (Phil. 2: 5-11):

"Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation and took upon Him the form of a servant and was made in the likeness of men; and being found in fashion as a man, he humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every

knee should bow, of things in heaven and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

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