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MR. LINCOLN'S

CENTENNIAL ADDRESS,

AT HINGHAM,

SEPTEMBER 28, 1835.

AN

ADDRESS

DELIVERED BEFORE THE

CITIZENS OF THE TOWN OF HINGHAM,

ON THE

TWENTY-EIGHTH OF SEPTEMBER, 1835,

BEING THE

TWO HUNDREDTH ANNIVERSARY

OF THE

SETTLEMENT OF THE TOWN.

BY SOLOMON LINCOLN.

HINGHAM:
JEDIDIAH FARMER.
1835.

Hingham, October 3, 1835.

At a Meeting of the Committee of Arrangements for the Centennial Celebration:

Voted, That the thanks of the Committee be presented to Hon. Solomon Lincoln, for the appropriate Address delivered by him before the Citizens of Hingham, on the 28th September, and that a copy thereof be requested for the press.

Attest: CALEB GILL, Jr. Secretary.

ADDRESS.

We can never entirely divest ourselves of a regard for ancestry. A curiosity to know more of the past is ever impelling the human mind to trace, either by the lights of history, or tradition, the connecting links which bind us to remote generations of men. This curiosity is excited to still greater activity by the influence of strong local attachments. Especially when it unfolds to us those traits of character which are ornamental to human nature, we cherish this appetite for what wears the charm of antiquity, as a guide to valuable instruction and the purest delight.

Respect for the dead—love of noble actions—the tender attachment to the place of our nativity harmonize with our best sensibilities. We love to indulge and cultivate them. We feel that the mind is elevated—the heart is made better, when we can tear ourselves away from the cares and collisions of society, and give ourselves up to those sublimer feelings.

almost of religious veneration, with which we contemplate the men and the institutions of former days.

These are the feelings and sentiments which have drawn us together to day. We have assembled to commemorate the settlement of one of the oldest towns of New England; to review the events of two centuries intimately associated with all that can afford us interest as a community,—and to pour out our prayers and thanksgivings within the walls of the oldest temple, that remains in New England, as a monument of the piety of our fathers.

We stand between the mighty congregations of the past and the future,—so to contemplate—so to study the character of those who have gone before us, as to result in the greatest good to those who are to come after us. We have come to take a survey of the works of industry, the spread of learning, the progress of civilization, the developement of the principles of liberty within the circle where centre our most grateful recollections, our warmest affections, our brightest hopes.

We would transplant ourselves into the midst of a former age, when the fires of persecution blazed in the land of our ancestors, and a stern despotism was exerted to its utmost extent, to crush the spirit of freedom,—and thence following down the current of time, would trace the daring course of the pilgrim band who sought repose from the storm which raged around them, upon these shores—then desolate—solitary—inhospitable.

In the year 1635, the oppressive laws of the

Stuarts, designed to enforce an observance of the unscriptural forms and ceremonies of the established Church, were in full force. Fines and imprisonment were frequently imposed to subdue the spirit and break down the influence of those who dared to think for themselves on the subject of religious rights, duties and privileges. The same noble spirit which led the pioneers in the cause of civil and religious liberty to plant a colony upon the desolate shores of Plymouth, and a more numerous company, to leave all that they loved in their native land, to carry on the great work to which their lives and fortunes were devoted, in Massachusetts, was still spreading with amazing rapidity.

In the course of the fifteen years of trial and suffering which had been borne by the settlers of Plymouth, with so much fortitude and so much confidence in ultimate success, often were the reports of their disasters carried home to their Puritan brethren. So far from discouraging the fearless men who were determined to keep alive the spark of civil and religious liberty, they seem to have inspired a deeper and more earnest devotion to the cause. Even under the influence of the splendid forms and showy observances of the English Church, the lofty spirit of the Puritans could not be attracted to a corrupt hierarchy. Their keen sagacity could not fail to penetrate the veil which covered corruption; and their integrity and independence could not be so warped as to acquiesce in its extravagant demands. The rights of conscience were too clear—too sacred

to be tampered with. Every attempt to destroy, increased their power.

It was amid the prevalence of such views, and while large companies of men of fortune and education, and others engaged in agricultural and the various mechanical pursuits were emigrating to this resting place of freedom, that the father of Peter Hobart, the first pastor of the Church in this place, with his family, came to Charlestown. They arrived in the year 1633. Two years afterwards, that distinguished friend of liberty, Peter Hobart, induced by the solicitation of his friends, and impelled by the "cloud of prelatical impositions and persecutions" which thickened around him, left England with his family and a company of friends, and arrived at Charlestown, in June, upon which event, he recorded in his diary a brief and beautiful expression of his devotion and thanksgiving to God.[1]

Mr. Hobart was a native of Hingham, in the County of Norfolk, England, a town which contained two years since about 1500 inhabitants, less than half the population of our own. He was educated at the University of Cambridge, England, and ordained by the Bishop of Norwich in the year 1627. He afterwards espoused the Puritan cause. He was admitted by the Conformists to possess fine abilities.

1 1635, June 8, I with my wife and four children came safely to New England June ye 8: 1635, forever praysed be the God of Heaven, my God and King."—*Peter Hobart's Diary.*

"1635—Mr. Peter Hobart minister of the Gospel, with his wife and four children came into New England and settled in this town of Hingham."—*Cushing's MSS.*

On his arrival here, he was about thirty years of age, in the full vigor of manhood, possessed of great energy of mind and distinguished for independence of character. Although solicited by several towns to take up his residence among them, as their minister, he declined, preferring with his friends to commence or rather to establish a permanent settlement in this place. As we learn by tradition, he first landed on the North side of the stream which flows into the harbor;[1] and it was upon its banks, under the open canopy of heaven, that the first public religious exercises were performed.

It was on the eighteenth of September, 1635, corresponding to this day, that the Pastor with twenty nine associates drew their House Lots, which extended from the point of land at the head of the harbor, on the North side of the valley, Westerly, to the foot of Baker's Hill.[2]

The infant settlement received considerable accessions of numbers in 1636, 1637 and 1638. In the year 1638, the whole population might have been 300. "All the persons that came from Norfolk in Old England in several years (viz:) beginning to come in the year 1633 until the year and in the year 1639 were 206. The most of them came from Old Hingham, and the rest of them from several other towns thereabout and settled in this town of New Hingham."[3] So we are informed by Daniel Cushing, himself one of the emigrants, and subsequently con-

1 At the junction of Ship with North Street.

2 See Note A. 3 See Note B.

spicuous in our annals, in various public offices, and especially in those of Town Clerk and a Magistrate, in both of which capacities his services were of great benefit to the community in which he lived. Among those who emigrated to this place in the first four years of its settlement, were skilful mechanics, substantial husbandmen, men of education and of considerable property. We recognize among them the ancestors of long lines of civilians, patriots and divines, comprising some of the most illustrious families in New England.

It is upon this day then, two hundred years ago, that we may consider this town to have received its permanent settlement.

Picture to yourselves the condition of this place in the first few years of its settlement. The beautiful slopes of land which now meet the eye in every direction, the islands in the harbor and the valley running through the village, were then covered by a heavy growth of forest trees. Here and there, at convenient distances, the emigrants had erected their log huts with thatched roofs, from which the curling smoke issuing through the thicket, was the only visible sight of the habitations of men. Neighbor sought neighbor through the Indian paths which wound around the margin of the valley, through which a sluggish stream found its way between projecting eminences and sharp head-lands to the basin which the God of Nature seemed to have scooped out for their express accommodation. Around the indentures which a beautiful sheet of water made

upon the swelling eminences and upon the banks of the streams in the West and Eastern sections of the town, lingered in gloom and solitude a remnant of the tribe of Wompatuck, the son of Chickatabut, who occasionally chased their game across the paths of the settlers, and had some glimpses of

"the cloud, ordained to grow"
"And burst upon their hills in woe."

Here rested our Pilgrim fathers! Rested, did I say? True—mind—thought, was free. Conscience had no restraints but truth—liberty no bounds but those prescribed by law. Yet the days were frequently anxious and the nights sleepless. Labor—hard labor was requisite to secure the necessary articles of subsistence. Rules, laws, regulations were to be framed and enforced, to secure the great objects of the perilous enterprize. Learning was not to be overlooked. Religion was to be cherished and sustained in all its freedom and power. This was no place for repose. The paths of the Pilgrims to their daily labor were beset with danger; if they went out to fell the frames of their edifices, the axe was borne in one hand and the musket in the other. If they assembled to perform the solemn services of devotion, it was in a temple fortified against the attacks of the red man, and where the weapons of war were piled around the altars of religion.[1] The speaker who exhorted did

1 In 1645, June 24th, it was voted to erect a palisade around the meeting house to "prevent any danger that may come unto this town by any assault of the Indians."—*Town Records.*

not gaze upon a cheerful and animated throng like this—but the calm, stern resolve was there. The countenances of the care-worn worshippers expressed their high purposes. They were men who had drank too deeply at the inspiring fountains of truth, to quail in a determination to maintain it; and as they bowed in reverence before the altar of God, their lofty spirits kindled into a flame of enthusiasm which carried them triumphantly onward to the accomplishment of their glorious designs.

Among the first objects of our ancestors was the establishment of a Church. Their first meeting house was situated in front of the spot on which the Derby Academy now stands. It was surrounded by a palisade, and surmounted by a belfry with a bell. Around it, upon the declivities of the hill the dead were buried; where, after a repose of nearly two centuries, they were disturbed by the march of improvement. The meeting house is gone —the soil upon which it rested is gone—the worshippers are gone. Not a solitary monument points out the interesting spot where were deposited the remains of the brave, the virtuous, the learned who laid the foundations of our social improvements and religious blessings.[1]

In the year 1638, we find evidence of a military

1 The remains of Rev. Peter Hobart and Rev. John Norton were removed many years since, from the place of their original interment, to the burial ground in the rear of the meeting house of the First Parish, where a simple yet appropriate monument was erected to their memory by their successor, the excellent Gay. The remains of such others as were disinterred on the removal of the Hill, were deposited in the same burial ground by the Selectmen.

organization of the inhabitants. Suitable provision was made for the defence of the settlement.

The local advantages of the town, its proximity to the metropolis of the Colony, and the industry and enterprise of the inhabitants contributed much to their prosperity, until the year 1645, when an unfortunate controversy arose among them respecting military affairs. The cause of the difficulty was the election of a captain of the company of militia. Anthony Eames, who had been Lieutenant, was first chosen, and was presented to be commissioned by the Council. Before this was accomplished, a dissatisfaction arose with Eames, and Bozoan Allen, a man of considerable influence in town affairs, was selected. Eames and Allen had both been deputies in the General Court. A commission was refused to both the candidates. In the mean time the subject was made a question for discussion in the church, but a majority of the inhabitants, and among them their pastor, adhered to Allen. The military company paraded under his command, and, on account of some alleged misrepresentations, Eames was threatened with excommunication from the Church. He made complaint to the magistrates, four of whom met in Boston and issued warrants against five persons whom they supposed to be the principal offenders. Others were afterwards arrested, and on their refusal to give bonds for their appearance at Court, two were committed. The General Court being assembled before the Court of Assistants, Mr. Hobart and his friends, about ninety

in number, presented a petition to the former, setting forth the arrest and commitment of their townsmen, as they alleged, for words spoken concerning the power of the General Court, and their liberties, and the liberties of the Church. The petitioners were required to designate the magistrate or magistrates whom they declared guilty of infractions upon the popular rights. They then charged Deputy Governor Winthrop with exercising too much power.

Upon this allegation, a full hearing was had; and the decision was, that it was not sustained. The petition was voted false and scandalous, by magistrates and deputies; but the latter would not agree to any censure. After much discussion and repeated conferences resulting in no decisive measures, the magistrates proposed to refer the matter to the elders. This course was not assented to by the deputies. They were unwilling, and even voted not to impose any fines upon the petitioners unless the party which adhered to Eames were also fined, a disposition of the matter which would have been quite as equitable, probably, as if one of the parties had alone been adjudged to bear the whole weight of the displeasure of the government—and upon a rule too, which if adopted, in many of the cases of obstinate controversy, would often subserve the ends of justice. The final decision of the magistrates, with the concurrence of the deputies, was to impose fines upon the petitioners, Lieut. Eames to be under admonition, and the Deputy Governor Winthrop to be acquitted of all that was alleged against

him. The Duputy Governor delivered on the occasion of his acquittal, a very impressive speech upon the authority of magistrates and the liberties of the people. If we judge from the historians of the time, Mr. Hobart and a majority of our citizens appear to have carried their liberal principles to such an extent as to have endangered all wholesome authority; but the reluctance of the deputies to impose fines leads us to believe that the point of controversy was not the immediate question which excited it, but the more general principles involved in the discussion of the powers of magistrates in reference to the rights of the people. Upon these important principles, we have no reason to doubt that our Pastor entertained liberal and correct opinions, yet he might have been indiscreet in his endeavours to promote them.

But the popular feeling had become so strong that the authority of the marshal in levying the fines upon the Pastor and his friends was resisted; and Mr. Hobart was upon information, summoned to appear before the Governor and Council. He declined appearing, and by this course compelled the government to arrest him. He protested against this course however, declaring "that he could never know wherefore he was fined except it were for petitioning" and "that if he had broken any wholesome law not repugnant to the laws of England he was ready to submit to censure." He was bound over to the Court of Assistants. He there appeared and again claimed to know what law he had violated.

He was told after much importunity, that "the oath he had taken was a law to him; and besides the law of God which we were to judge by in case of a defect of an express law." Mr. Hobart replied that the law of God admitted various interpretations. He demanded to be tried by a jury. The result of this trial was the imposition of a second fine on Mr. Hobart. On a subsequent occasion, when he attended the General Court with the elders, to give their advice respecting public affairs, he was advised by the Governor to retire, because he had so much opposed authority; and in 1647, when on a visit to Boston, to attend the solemnization of a marriage, the bridegroom being of Hingham, he was invited to preach. The magistrates sent to him to forbear, for this among other reasons—"that his spirit had been discovered to be adverse to our ecclesiastical and civil government, AND HE WAS A BOLD MAN AND WOULD SPEAK HIS MIND."[1]

This controversy was doubtless injurious to the prosperity of the town; but the reputation of the prominent individuals engaged in it does not appear to have suffered. Joshua Hobart, one of the popular leaders, was afterwards elected Speaker of the House of Deputies, and his brother, the Pastor of the Church, was esteemed worthy of a most honorable notice in the Magnalia of Cotton Mather.

The first regular account of the expenditures of the town, which is preserved, is that of the year

[1] Winthrop II. 221 to 236, 255, 278, 305, 313. Also notes to the same by Savage.

1662. The items show an aggregate expense for that year of about thirty-six pounds. The first was to defray the expenses of the Pastor of the Church at the Synod, the next to compensate the Deputies in the General Court, and the next to an individual for "maintaining the drum." In the same account are included expenses on the School House and for the Poor.[1] Upon this first page of the records of our financial affairs, we find evidence of the piety, the regard for learning, to law, to the maintenance of a military force, for which our ancestors were distinguished. Let us be admonished by those decaying memorials, to look well to their example, and in the height of our prosperity not to disregard any of the means by which learning, religion, freedom, truth are to be maintained.

In the year 1675, New England was filled with alarm by the conspiracy of the celebrated Indian Sachem, Philip of Pokanoket. He had laid his plans with all the skill of an accomplished warrior, and he executed them with such fearful velocity, that it was apprehended by the simultaneous attacks which he caused to be made in different places that the whole country would be laid desolate. The smoking ruins of villages exhibited proof that the master spirit of Philip could be satisfied only by a war of extermination. In this town, three forts were erected and garrison houses established. Troops were furnished to make up the levy which the united colonies had agreed on for a prompt and

1 See Note C.

vigorous attempt to repulse their infuriated enemies. The danger was brought home to the very doors of our citizens. One of them was slain in the south part of this town, and five dwelling houses were destroyed by fire. But the skill and bravery of the colonial troops were an over-match even for the gallant Philip; and the noble chieftain fell a victim to the storm which his own unconquerable spirit had kindled. He fell amid the sepulchres of his fathers, in defence of what he considered to be his dearest rights, and as justly entitled to the name of a patriot warrior, as many others whose achievements have inspired the eloquence of the orator, or been celebrated in the songs of the bard.

A short time after the close of Philip's war, the town suffered a severe loss in the death of the venerated Pastor, Hobart. He died January 20, 1678—9. Mr. Hobart was a scholar distinguished for intellectual vigor, glowing zeal, indefatigable industry and various acquirements. Towards the close of life, his mind seemed to rise to higher efforts in the discharge of professional duty; and the discourses which have been preserved bear strong evidence of that boldness of denunciation and closeness of application which attracted the notice and secured the approbation of the most learned theologians, as well as of his own flock.[1]

The successor of Mr. Hobart was the amiable and devout John Norton.[2] He was ordained by Mr. Hobart. It was during the ministry of Mr.

[1] See Note D. [2] See Note E.

Norton, that the increasing population of the town required the erection of a new meeting house. The materials of the old house were used in its erection and it was completed and the services of public worship were performed in it for the first time January 8th, 1681–2.[1] In this house we now are, —the oldest temple for public worship which remains in New England,—the last monument of the plain, unostentatious, yet durable architecture of the Pilgrims. It was here, a century and a half ago, that the mild exhortations of Norton—it was here, that the persuasive reasoning and profound learning of the venerable Gay, were listened to by a crowd of admiring worshippers.

Before the year 1721, a new precinct was formed in Cohasset, and in that year, Rev. Nehemiah Hobart, a grandson of our own Hobart, was settled as pastor of the Church. A third meeting house was erected in the South Parish in 1742, and their first pastor was that eminent divine Dr. Shute. There was no increase of the number of religious Societies until within the present century.[2] Since its commencement four have been formed of different denominations of Christians, which, with two added to the number in Cohasset, make the number of religious societies nine, within the original limits of Hingham.

In running back through the history of this town, we find evidence of the military services of its citizens at a very early date. In the war against the

[1] See Note F. [2] See Note G.

Pequods, in 1637—in Philip's war of 1675—in the expedition to Canada under Sir William Phipps, in 1690, troops were furnished from this town. In the expedition to Canada, Thomas Andrews was a Captain, but he together with most of the soldiers perished either by sickness or in battle. In the war with France, commenced in 1744, some of the citizens of this town were in the expedition to Nova Scotia; and in the wars against the French and Indians at a subsequent period, a large number of troops enlisted and distinguished themselves by their bravery and good conduct. At the dreadful massacre of Fort William Henry, several of our townsmen were present, some of whom fell victims to the barbarity of their foes, while others fortunately escaped to render still more important services to their country in the great contest for Independence.[1]

In tracing down our history to the period approaching the American Revolution, we find, every where, evidence of the most vigilant regard for those high principles of sound morals and pure religion which constituted the strength of the American character. Whatever differences of opinion existed as to the expediency of subsequent measures, it must be conceded, that the labors of a learned clergy had an excellent influence on the public mind to form it for honorable purposes. Gay, Brown and Shute were the pastors of the churches, than whom few could claim to be instructed by more learned, eloquent or popular divines. They lived in the dis-

[1] See Note H.

charge of ministerial duties for periods of uncommon length, and left, we believe, in the virtues of the people, the most beautiful memorials of their worth.

Amid the gloom of long periods of trial, disaster and suffering, to which I have alluded, a brighter light was breaking upon the horizon. The spirit which guided and sustained the Pilgrim, burned fervently in the breast of the Patriot. Come in what form it might, whether of ecclesiastical edicts, or political enactments,—despotism over mind, encroachments upon the rights of property or restrictions upon those of the citizen, were not to be tolerated by those who had been educated in the school of the Puritans.

Your records, Fellow Citizens, bear the most honorable testimony that your fathers were quick to perceive and prompt to resist the first advances of Great Britain towards an infraction upon their rights and privileges. They discussed well—they deliberated well—they acted well. The alarm at Lexington kindled a flame which was seen and felt by a large majority of your citizens. Money, provisions, troops were furnished to the full extent of the requisitions of the government. There was no stint —no close calculation—no pusillanimous delays. At Bunker Hill, in Canada, at Crown Point, Brandywine, Saratoga, Monmouth, Rhode Island, in South Carolina and at the brilliant close of the contest at Yorktown, there were citizens of this town, who discharged their duties to their country as brave men and patriots should discharge them. Several of

them sealed their devotion to liberty with their blood. At Brandywine, the gallant Andrews, after receiving a bullet wound which partially disabled him, pressed forward at the head of his company into the hottest of the fight, until wounded by a cannon shot which terminated his life. His valor, on that occasion, was the subject of admiration; it attracted the notice of the general officers and particularly of La Fayette, who on his visit to this country ten years since, spoke of it with grateful recollection. It was to an accomplished officer of this town, that Washington assigned the merited honor of receiving the submission of the royal army at Yorktown, a suitable recompense for the manner in which he was compelled to surrender to the British forces at Charleston. It was also to another citizen of this town, whose fine talents were in a measure lost to his country by his decease in the meridian of life, was reserved the honor of bearing to this country from our Commissioners in France the definitive treaty of peace in 1783.[1]

We feel as if we were connected with the entire past history of the services and sacrifices of our citizens by the living members of the patriot bands who achieved our independence. I see before me those who devoted the flower of their youth to the great cause of freedom. I see those who periled every thing in battle after battle for your benefit, and who remain the honorable and honored benefactors of their country and of mankind. I see those who

1 John Thaxter, Esq.

in the wilds of Canada, under the burning sun of the South, both upon the ocean and the land, amid victory and defeat, bore up the standard of liberty—and who when thrown into bondage whether in the prisons of England or Nova Scotia, or in that hated receptacle of brave men, the very name of which will be handed down to after times with execration —the Jersey Prison Ship—did not yield in the maintenance of the principles to which they had pledged their lives and fortunes.[1]

A few years, and the remnant of the heroes of the Revolution will be gone from us forever. They linger yet to enjoy the gratitude of a whole republic and to know that there are those among us, *before us*, descendants of our pilgrim fathers, who have been just to their merits, and who amid the clamor of parties, have risen above their debasing influences, and have maintained the cause and spoken of the achievements of the soldier of liberty in the loftiest strains of eloquence.

In the midst of our revolutionary struggle we find our citizens assembling with great deliberation and discussing the proposed Constitution of the State, to which they gave their support, thus justifying the character which they have uniformly maintained of adhering to the principles of well regulated liberty. And in the subsequent events which disturbed the peace of this Commonwealth, when the radical and levelling spirit of Shays and his associates threatened the subversion of all law and authority, the energy

[1] See Note I.

and prudence of Gen. Lincoln with many others of his townsmen, were called in requisition and were successfully exerted in maintaining the laws and securing the safety of the State.

Since these events, of which I have spoken, the condition of the country has generally been such as to contribute to the growth and prosperity of this town. The interruption of a short war was perceptible to a small extent upon its progress in improvement, and we find it at the end of 200 years from its settlement distinguished for its social, literary, religious advantages, and enjoying the rich fruits of the intelligence, enterprize and valor of its founders.

I leave these topics of local interest, blended as they are with the traditions and histories which suggest to the reflecting mind the most delightful associations, to speak of others which the occasion presses upon my attention.

In looking over our annals, and in reflecting upon the position in which we now stand in relation to the whole country, we feel it to be a subject of congratulation that the inhabitants of this town and their descendants have contributed so well to the general stock of wisdom and to the great principles upon which rest the hopes of posterity.

At an early period our Hobart scattered throughout the country a celebrated progeny of divines, several of whom were distinguished for their learning and eloquence. The late eminent Bishop of New York was descended from a brother of our first minister, and was one of the most influential advo-

cates for Episcopacy in the new world; and yet the ancestors of this distinguished divine were among the boldest, most persevering opponents of this Church that existed in New England.

The numerous families of Cushings, wherever found, can trace their origin to this village. The branch which flourished in Scituate was distinguished for its production of eminent men. I believe this family has furnished more judicial officers for the State and Union than any other which exists. They were as distinguished for patriotism as for judicial learning, and some of them stood in the front rank of their countrymen with Washington and Adams, Henry and Jefferson, either in times of awful hazard, or in those of prodigious civil labor which laid the foundations of our country's policy.

We recognize with pride borne upon our annals the name of Otis. The enthusiastic patriot, the brilliant orator who was among the first to warn his countrymen of their danger in the stormy period preceding the Revolution, was a descendant of the associates of Peter Hobart in founding this town. Is it not possible that something of that ardent love of freedom and strong aversion to despotic power which have distinguished the descendants may have been derived from an intelligent and independent ancestry? The Gilmans and Folsoms of New Hampshire, the Strongs of Northampton, the Sprague of Duxbury and Rhode Island, the Lincolns of Worcester and Maine, the Pratts of New York, eminent as civilians, jurists, divines and pat-

riots all can trace their origin to this place. And we can claim the honor, and high honor it is, that here was the birth place of the mother of the illustrious man who was the first to place his bold and manly signature to the Declaration of Independence.[1]

It would be interesting to trace out not only the connecting links which unite us to an ancestry distinguished for the virtues which hallow their memory, but to follow out the developement of their excellent qualities among their numerous descendants. We should furnish by such a labor no barren genealogies. We could claim no alliance it is true with royalty—we desire none. We should not care to plunge into the records of heraldry for the evidence of the noble origin of our fathers. The pages of history, the institutions which their wisdom and piety and valor contributed to establish, give them clearer, more enduring titles to fame. The receding wilderness, the extended villages, the schools of learning, the temples of piety, the institutions of benevolence, all speak their high eulogy. Could we ransack the antiquarian repositories of the old and new world—could we indulge the imagination in its highest flights—could we picture for ourselves the character of such ancestors as we should choose to emblazon on the records of our origin—we could find none shedding more glory upon the names we bear, than that noble race of men, the Puritan Fathers of New England. Braver men can be found no where in the annals of heroism—religion

1 See Note J.

has had no warmer votaries—country no patriots more devoted. Standing amid their sepulchres, may we drink deep of the inspiration of the place—may we resolve to maintain their principles and be just to their fame.

We have reason to rejoice to day, for what our ancestors did for the cause of Education.

In the year 1647, a Colonial Statute was passed relating to education, the preamble to which cannot too often be recited, and with some allowances for religious prejudices, too much admired. It was in these words—"It being one chief project of Satan to keep men from the knowledge of the Scripture, as in former times keeping them in unknown tongues, so in these latter times by pursuading from the use of tongues, that so at least the true sense and meaning of the original might be clouded and corrupted with false glosses of deceivers; to the end that learning may not be buried in the graves of our forefathers, in Church and Commonwealth, the Lord assisting our endeavours:

It is therefore ordered by this Court and authority thereof; that every township within this jurisdiction, after the Lord hath increased them to the number of fifty householders, shall then forthwith appoint one within their towns to teach all such children as shall resort to him to write and read." By the same Statute, towns having one hundred families were required to set up a grammar school.

This Statute was enforced at a very early date in this town. Before Philip's war, a Latin and

Greek School was established, and since that period there have been teachers, educated at some one of the universities, with very slight if any intermission. About seventy of the natives of thistownhave been educated at the Universities; and many of them have acquired reputations in the various professions highly honorable to their character. Few lawyers had, in their day, attained to greater distinction than Pratt and the elder Lincoln; few divines possessed more acuteness or learning than the Hobarts; and the name of Hersey is a conspicuous ornament to the medical profession.

The value which has been set upon learning in this place is illustrated by the great liberality with which provision is made for the support of Free Schools. The beautiful and commodious edifices which meet our eyes in every section of the town, the crowd of youth who resort to them for the purposes of education, and the fruits which we discover around us, are proofs that the seeds of learning have been sown in a productive soil, and show that, in this point at least, we are acting up to the requirements of duty, and that a determined spirit exists that the truth shall not be corrupted with false glosses of deceivers. The characters of Derby—and of the Herseys, who laid here, or at the neighboring university, the foundations for valuable instruction, exhibit in a more striking light individual cases of the generous spirit which the claims of learning have excited in benevolent hearts.

Indeed without learning what would be freedom?

Every American citizen should reflect much upon this question. Let him study well the history not only of particular communities but of the whole country. Learning is essential to freedom. Neither can stand alone. The ancient republics lost their liberty when they extinguished the light of learning. When their orators became flatterers and their poets parasites, liberty degenerated into licentiousness. We must be careful then not to be seduced from the maintenance of those Free Schools in which the fathers of New England formed that stern simplicity and strength of character which constitute the pillars of our social system. With comparatively few advantages for the cultivation of the mind, called continually by professional duties and obligations from the enticements of study into the field of active exertion, in the common business of life, were they not as ripe scholars, as profound theologians, as sagacious statesmen, as those of our own times? Few though they were in number, did they leave upon the age less permanent impressions of their character than the scholars of the present day? Was their morality less pure, were their political opinions less sound, their religion less elevating in its influence than now? Did infidelity take deeper root when the fountains of science were found only here and there sending forth their refreshing streams in the wilderness, than now, when they appear to flow in upon us like the ocean waves? We think not; and we believe we can find the secret of all their success in that pure morality and

that lofty religious principle which were blended with the genial influences of learning, to form the plain, hardy, yet noble simplicity of their republican character. Do we not need this in our own times? Do we not want the stern principles of the Puritans to combine their power with our multiplied literary advantages? We wish to see it imparted to every species of literary effort. We wish our poets to be inspired by it; let it restrain the wandering pen of fiction—let it warm the eloquent appeals of the statesman, and sink deep in the heart and be ever falling from the lips of the divine.

We have reason to day to rejoice for what our ancestors did for the cause of Religion. They always supported a learned ministry; and the unprecedented length of ministerial services of the several pastors, undoubtedly contributed much to impart stability and influence to their religious institutions.

Of all the pastors who have officiated at the various churches in the present town limits, but four have deceased, Hobart, Norton and Gay of the First, and Shute of the Second Parish. The three first mentioned, lived in the ministry in this place, upwards of 150 years—and for the 152 years from the date of the settlement of the town, the church was destitute of a pastor but one year eight months and a few days. The ministry of Mr. Hobart was upwards of 43 years in length, Mr. Norton's about 38 years, and Dr. Gay's nearly 70 years. The successor of Dr. Gay is still living; and it is now nearly half a century since he was ordained pastor

of this church. Dr. Shute was pastor of the Second Church 56 years, and performed his professional duties for the whole of that period except two years. His successor is still living.[1] Whatever differences of opinion may exist now in relation to religious tenets, it must be conceded, I think, that the talents, character and long services of the clergy, have exerted a most salutary influence over the minds of the people.

When a man like Hobart, whose leading trait was that of "a bold man who would speak his mind," and who rejected the authority both of Church and State, when attempted to be exerted to interfere with the popular rights—when a man like him labored for the largest part of half a century to promote the religious welfare of a people, an impression must have been left upon their minds which would not cease to be felt through a long series of years. In the field which had been broken up with so bold a hand, the mild and conciliatory spirit of his successor was calculated to produce the rich fruits of harmony and peace. And then again when the strong intellectual powers and commanding influence of the learned Gay, (whose praise was upon every lip, and whose piety warmed every heart,) were devoted for three score years and ten, in the "steady" promotion of pure morals and a religion which partook neither of rank enthusiasm nor wild superstition, his pursuasive arguments could not fail to scatter blessings innumerable through all classes of

1 See Note K.

society. During a portion of the same period, in which the brilliant light of Gay was seen and felt in all the churches, religion had a zealous, rational and successful support from the strong mind and sound scholarship of Dr. Shute.

Let us be just to the clergymen of former days. They were to us not merely the apostles of heavenly truth, but the eloquent advocates of learning, the friends of good laws, the bold defenders of civil and religious liberty.

In a review of the past, it would be ungrateful to overlook the character, services and sufferings of another class, whose cheerful aid and encouraging voices strengthened the arm and animated the hearts of our ancestors. I mean the mothers of New England. Is it a story of romance that their paternal homes, the scenes of social enjoyment and youthful pleasure—the graves of their fathers could not divert their minds from the perilous undertaking of braving the storm and the billows of the ocean, or from the still more hazardous trials in a gloomy wilderness where the foot steps of civilization, refinement, christianity had never trod—where the wild beast and the untamed savage ranged in unrestricted freedom—and all this in obedience to the dictates of conscience and that attachment to principle which were the moving causes of their anxious pilgrimage? My friends, there is no fiction in this representation —it glows in the liveliest colors of history. When calamity hung over the hopes of your fathers in a heavy cloud, when desolating war carried dismay to

the stoutest hearts, and the smoke of your villages almost darkened the horizon, when the war cry of the savage brought terror to every fireside and crushed the hopes of affection almost to despair, it was then that the boldest spirits were sustained, encouraged by the animating tones of woman's voice and the tender solicitudes of woman's hearts.

Well may we be grateful to day for such examples. Well may we spread our feasts of thanksgiving for such exhibitions of the power of the female mind. We feel that New England derives as much of true glory from the virtues which formed and embellished the minds of her youth—and inspired them with an undying attachment to the blessings of freedom, as to the courage by which her institutions have been defended and those blessings preserved. The stirring associations of this occasion, the events of two hundred years, with all their instructive admonitions, do but deepen the impression that patriotism has no exclusive character ; it is confined to no age or country or sex—and if it shines with peculiar lustre in the lives of the great and the good men who have been prompted by it to manly action, to brilliant achievement, whether in peace or war, it has appeared with attractions none the less lovely as the graceful ornament of the female character.

We are permitted to live at an interesting epoch —at a point of time which must have seemed to our ancestors, far, very far veiled in the mists of futurity. Two Hundred Years ! a period which required of them strong effort of the imagination to embrace in

all its interesting aspects. They could form no accurate conception of the wonderful revolutions which would in this period agitate, improve and embellish society. The visions of hope might occasionally animate them, but the gifts of prophecy were not theirs. When the accomplished Gay, one hundred years ago, within these walls discoursed of the events of the century which had then expired, from the words "For we are strangers before thee and sojourners, as were all our fathers," we can form some feeble idea of the impressive scene. One solitary individual then lived, (himself more than a century old,) of all the race who founded this settlement. He alone was spared to bear testimony of the entire history of his early associates—of their unmeasured sacrifices. He must have seemed like a monarch of the forest, scathed by the lightnings and torn by the rude blasts of heaven, standing in solitary and melancholy grandeur amid the ruins of his affections, and broken hopes.[1]

We have no one to day to tell us of the events of an entire century—to form the connecting link between the present and the past.[2] We have no living records, none but history and tradition. Nor will we shun the impressive thought that of all this throng of youth, who come here to day in all the buoyancy of hope and elasticity of spirit, to do honor to those to whom they are indebted for their great privileges, not one will be spared in the rapid current of time to carry to those who may gather around the

[1] See Note L. [2] See Note M.

altars of religion a century hence, an account of the events of another period of our political existence. Would that we could form some faint conception of the events and the circumstances of those times. Would that we could know something of the miraculous works of science, the fruits of learning, the progress of civilization, which a century is destined to produce. But infinite wisdom has limited our powers and shaped them for wiser ends. It is the Past—the glorious Past which is given to us for instruction and admonition. We can use no magic wand to call up the scenes of futurity. As we glide along the shining stream which bears us onward to one common ocean, and gaze upon the receding lights of other days, we can learn to guide our barks in safety through the rushing tides. Voyagers, as we are, we can follow with ease those who precede us, and in our turn we should aspire, at least, to cheer and guide upon their course those who are hurrying rapidly after us.

What are the duties which the interesting reflections of this day suggest to us? What is the voice of the past—what the demands of the future?

It is in vain that we glory and justly glory in the progressive emancipation of mind from the trammels of superstition, and the degrading state of a blind submission to temporal or spiritual authority, if we cannot make our advantages available in urging onward the great cause of truth and freedom. It is in vain that we are placed upon the proud intellectual eminence of modern times, thrown up by the

accumulated labors of gifted spirits in past ages, if we are not sagacious to perceive, in our elevated position, the wide field for our duties as citizens and patriots. We have a solemn charge to us from the virtuous dead. Their sepulchres are eloquent in admonition and warning. Their history imparts the brightest hopes. Their fame is in our keeping. Their institutions are to be maintained by our patriotism. To make their glory ours, their sacrifices, if need be, must be ours also.

The demands of posterity are pressing upon us. They will claim of us a discharge of the sacred obligations which an ancestry whom we reverence, a country which we honor, impose on us. They will look to this point of time as an era from which to trace far reaching views of the duties of citizens, fresh impulses in all that shall elevate the moral and intellectual nature of man.

We will resolve to day, *here*—in view of the graves of the illustrious dead—around the altar where their prayers ascended in devout aspirations to God—in the midst of the young and the beautiful, who repose their best hopes under the shield of our protection—that we will be true to our high responsibilities—that we will guard well the fame and defend the principles of the Puritan Fathers of our Country.

NOTES.

NOTE A, TO PAGE 7.

The names of those who drew house lots on the 18th of September. 1635, were the following:

1. James Cade (Cady,)
2. Abraham Martin,
3. William Nolton (Knowlton,)
4. John Otis,
5. Thomas Loring,
6. John Strong,
7. David Phippen,
8. Thomas Andrews,
9. Joseph Andrews,
10. William Walton,
11. Richard Betscome (Betsham,)
12. Thomas Wakely,
13. William Arnall (Arnold,)
14. Nicholas Jacob,
15. Edmund Hobart, Jun.
16. John Smart,
17. Edmund Hobart, Sen.
18. Joshua Hobart,
19. Peter Hobart,
20. Nathaniel Peck,
21. Richard Osborn,
22. George Marsh,
23. George Lane,
24. George Ludkin,
25. Nicholas Baker,
26. Nathaniel Baker,
27. Andrew Lane,
28. George Bacon,
29. Thomas Collier,
30. Francis Smith.

Of the above 1. *James Cade* or *Cady*, came from the West of England with three sons. The same name appears in Yarmouth in 1640, and in the same year there appears to have been a person of the same name in Boston.—*Farmer's Register.*

2. *Abraham Martin* removed to Rehoboth. His name is on the list of freemen of that town in 1657. His will was proved Sept. 9, 1669. In it he gave £1 10 to Rev. Peter Hobart. Martin was a weaver.

3. *William Nolton*, (invariably written thus in records of Hingham, but properly Knowlton,) probably removed to Ipswich. His name appears there in 1644.

4. *John Otis*, the ancestor of all of the name of Otis in this country. He came from Barnstable, Devonshire, England. He was a freeman in 1635–6. He died at Weymouth, May 31, 1657, aged 76. His son John removed to Scituate in 1661. In 1678, he removed to Barnstable, but returned to Scituate, and died there in 1683, leaving a son John, at Barnstable, and others at Scituate.

5. *Thomas Loring*, was a freeman in 1635–6. His descendants now reside in Hingham, Hull, Boston, &c. "1661, April, Thomas Loring sometimes a Deacon to the church at Hingham died at Hull."
Hobart's Diary.

6. *John Strong*, a freeman of Massachusetts, in 1636–7, removed to Taunton. He was a freeman on the list of that town in 1643. He removed from Taunton to Northampton as early as 1659. He was undoubtedly the ancestor of the numerous families of that name in the County of Hampshire.

7. *David Phippen's* name appears afterwards in Boston. He was a freeman in 1635–6.

8. *Thomas Andrews.* "Old Thomas Andrews died" in August, 1643.—*Hobart's Diary.*

9. *Joseph Andrews*, son of the preceding, a freeman in 1635–6, was the first constable of Hingham, Town Clerk for many years from 1637, a deputy at the May and September Courts 1636, also, in three Courts of the following year, and again in May, 1638, and was often elected to other municipal offices. He died January 1, 1679–80, aged 83. His will was made September 27, 1679, and proved soon after his decease. In it he mentions his sons Joseph, Ephraim and Thomas. He had also several grand-children bearing his name. His son Capt. Thomas was in the Canada Expedition, 1690. His grandson, Rev. Jedidiah, was a minister in Philadelphia.

10. *William Walton* is supposed by Farmer to be the same who came from Seaton, in Devonshire, England, freeman 1635-6, and a minister of Marblehead nearly thirty years, though not ordained. His name is erroneously called *Waltham* by Mather. He was in Marblehead as early as 1639. A will of William Waltham, of Weymouth, is recorded in the Suffolk Registry, proved Dec. 30, 1641. The testator appoints his father, (perhaps of Marblehead,) Executor. A cove North of Otis Hill bears the name of Walton.

11. *Richard Betscome* or *Betsham*, a freeman in 1636-7. Nothing can be gathered from the records, of his descendants.

12. *Thomas Wakely*, a freeman in 1635-6. One of this name died in Hingham, June 23, 1644, perhaps a son of the above named. Farmer thinks the elder Wakely is the same, who, with his wife, son, daughter in law and two grand-children, was murdered by the Indians at Casco Bay, in 1675. This is probable, as this Wakely was "an old man."

13. *William Arnall* or *Arnold*. Probably one of the founders of the First Baptist Church in Rhode Island.

14. *Nicholas Jacob*, came from Hingham, England, in 1633, resided a short time at Watertown, freeman 1635-6, a deputy in 1648 and 1649, died June 5, 1657. He had sons John and Joseph. His daughter Mary married John Otis, Elizabeth married John Thaxter and Sarah, John Cushing. The descendants of Nicholas Jacob are numerous in Hingham and Scituate.

15. *Edmund Hobart, Jr.* a freeman in 1634, son of Edmund and brother of Rev. Peter Hobart. Edmund, Jr's. sons were Samuel, Daniel, John. He died February 1685-6, aged 82.

16. *John Smart*, probably removed to Exeter, where his name appears in 1647, and in the vicinity of which and in other parts of New Hampshire, the name still exists.—*Farmer.*

17. *Edmund Hobart, Senior*, a freeman in 1633-4, first settled at Charlestown where he was constable in 1634. He removed to Hingham in 1635. He was a deputy in 1639, 1640 and 1642. He died March 8, 1645-6. He was the father of Rev. Peter Hobart, Edmund, Thomas and Joshua.

18. *Joshua Hobart*, son of the preceding, a freeman in 1634, accompanied his father to this country, in 1633. He was frequently one of the selectmen, a captain, a deputy in 1643, re-elected *twenty four times*, Speaker of the House of Deputies in 1674, died July 28, 1682, aged 67. He had sons Joshua and Enoch, (mentioned in his will,) and John, according to the information furnished to Rev. Mr. Schroeder, the Biographer of Bishop Hobart. This John went to the southern part of the continent before Penn's settlement in Pennsylvania; on his return homeward, he married in a Swedish family, where

1682, aged 67. He had sons Joshua and Enoch, (mentioned in his will,) and John, according to the information furnished to Rev. Mr. Schroeder, the Biographer of Bishop Hobart. This John went to the southern part of the continent before Penn's settlement in Pennsylvania; on his return homeward, he married in a Swedish family, where Philadelphia was afterwards built, and he settled on a spot now called Kensington, a northern suburb of that city. His son Enoch Hobart, who died Oct. 27, 1776, was the father of John H. Hobart, D. D. the eminent Bishop of New York, who died at Auburn, Sept. 12, 1830, aged 55.—*Schroeder's Memoir.*

19. *Peter Hobart*, Pastor of the Church. He had a large family. He mentions fourteen children in his will, (made January 16, 1678-9, proved Feb. 26, same year.) Of these *Joshua*, born in England, and graduated at Harvard in 1650, was settled in the ministry at Southold, L. I. where he died in Feb. 1716-17, aged 89. *Jeremiah*, also born in England, was graduated at Harvard in 1650, settled in the ministry at Topsfield, Mass. then at Hempstead, L. I., afterwards at Haddam, Con. where he died "the latter end of February 1716-17," aged 87. *Gershom*, an eccentric clergyman, born in Hingham in Dec. 1645, graduated at Harvard, 1667, settled in the ministry at Groton, Mass. but was dismissed. He died Dec. 19, 1707, aged 62. *Japheth*, born in April, 1647, graduated at Harvard in 1667, was educated a physician, and was lost at sea on a passage to the East Indies. *Nehemiah*, born in November, 1648, graduated at Harvard in 1667, was settled in the ministry at Newton, Mass. Dec. 23, 1674, and died August 25, 1712. Rev. Peter Hobart's grandson Nehemiah was the first minister of Cohasset, Mass. and another grandson Noah was a minister of Fairfield, Conn. Rev. Peter Hobart was made a freeman Sept. 2, 1635.

20. *Nathaniel Peck*, died according to Hobart's Diary, August 4, 1676.

21. *Richard Osborn*, probably left Hingham at a very early date. I can find no account of him.

22. *George Marsh*, a freeman in 1635-6, died July 2, 1647.

23. *George Lane*, died June, 1689.

24. *George Ludkin*, a freeman in 1635-6, removed to Braintree, where he died February 20, 1647-8.

25. *Nicholas Baker*, a freeman in March, 1635-6, a deputy at the May Court, 1636, and again in 1638, lived at the foot of Baker's Hill, which received its name from him or his brother Nathaniel. In 1642, he made application for lands at Seekonk, but he did not remove there. In 1657, he received several grants of land in Hull, among them a "home lot" and resided there. After the death of President Dunster, Pastor of the First Church in Scituate, Mr. Baker was invited to preach there. Mr. Deane says, "where and when he had qualified himself for the ministry we have not learned: but the probability is, that without a regular education, by the force of his own talents, he had acquired a respectable degree of theological knowledge, and by the virtues of his life he had recommended himself to the public." He was ordained in Scituate in 1660. He was instrumental in producing a reconciliation of the two Churches at Scituate, which had held no communion with each other for thirty five years. Cotton Mather gives a favorable notice of him in the Magnalia. Mr. Baker died August 22, 1678, at Scituate, where he left descendants.

26. *Nathaniel Baker*, brother of the preceding, was a large landholder. He died June 3, 1682. In his will executed May 11, 1682, he disposes of his estate chiefly among his grand-children, Joseph Loring and others, children of John Loring. He also makes provision for his wife, his two Indian servants, and he gives 10*s*. a piece to the children of his brother Nicholas, late of Scituate.

27. *Andrew Lane*, was living in Hingham in 1671, and doubtless was the same who died May 1, 1675.

28. *George Bacon*, died in 1642. We have no account of his descendants.

29. *Thomas Collier*, died in Hingham 6 (2) 1646, (6 April, 1646) *Suffolk Records*, but according to *Hobart* 1647, aged 71. His family removed to Hull where Thomas Collier son of our Thomas had grants of land in 1657. Thence descendants moved to Scituate.

30. *Francis Smith*, a freeman in 1637, removed to Taunton. A will of Francis Smith of that place was made 1679, when the testator was 60 years of age. He owned a "share in the iron works." This might have been a son of the Hingham Francis, because if the latter he would have been but 16 years of age when he received grants of land in Hingham.

NOTE B, TO PAGE 7.

In addition to the persons mentioned in the preceding Note, the following persons received grants of land in 1635. House Lots in Broad Cove (Lincoln) Street.

Thomas Chubbuck,
John Tucker,
John Palmer,
Mr. Richard Ibrook,
William Cockerum,
William Cockerill.

A House Lot where the dwelling-house of the late Elisha Cushing stands on the corner of Main and South Streets—Thomas Gill.

In 1635, grants were made of planting lots on Weary-all (Otis) Hill, as follows:

South side of the Hill:

William Knowlton,
John Otis,
John Porter,
Andrew Lane,
Nicholas Jacob,
Jarvice Gould,
Francis Smith,
Benjamin Bozworth,
Nicholas Lobden,
John Smart.

North side of the Hill:

Thomas Johnson,
Daniel Fop,
John Farrow,
Henry Rust,
Thomas Lincoln, (Weaver.)
Jonas Austin,
William Buckland.

In 1635, planting lots were granted at Broad Cove to John Cutler, Henry Tuttil, &c. Also planting lots were granted in the same year to William Hersey, Thomas Hobart and others. These lots were situated to the "westward of Weary-all hill towards the Captain's tent against the sea."

Also lots in Broad Cove Meadows to John Prince and Clement Bates. A House lot on Town Street to Anthony Cooper.

The House lots on the South side of Town (now South) Street, were chiefly granted in 1636. Commencing where the house of Thomas Loring stands, they were as follows:

William Large,
Thomas Lincoln, (Miller.)
John Farrow,
George Russell,
Clement Bates,
Thomas Johnson,
Daniel Fop,
Thomas Lincoln, (Weaver.)
Jarvice Gould,
Ralph Woodward,
Jonas Austin,
John Beal, Sen. 1638.
Thomas Hobart,
Adam Mott,
William Walker,
John Cutler, 1637,
Benjamin Bozworth,
John Winchester,
William Hersey,
William Buckland,
Stephen Gates, 1638.

Also in 1636, House Lots were granted on the Lower Plain to

Vinton Druce,	Anthony Eames,
Samuel Ward,	Thomas Minard,
Thomas Underwood,	George Strange,
Nicholas Hodsden,	John Parker,
Robert Jones,	John Leavitt,
Thomas Hammond,	Mr. Joseph Hull;
William Sprague,	

Also in the North part of the town to

Richard Langer,	Nicholas Lobden,
Thomas Hett,	Henry Gibbs,
Thomas Lincoln, (Cooper,)	Matthew Keane.

In 1637, House Lots were granted on Bachelor Street, to the persons whose names follow. Bachelor Street was that part of Main Street which extends from South Street to the Plain.

Jonathan Bozworth,	Joseph Phippeny,
Henry Tuttil,	Thomas Barnes,
Thomas Chaffe,	Ralph Smith,
William Ludkin,	Thomas Dimock,
John Tower,	Thomas Clapp ;
Thomas Shave,	

Also on the Plain to William Carsly, and Thomas Underwood;

Also a house lot at Goose Point to Thomas Turner, and other lots to

Josiah Cobbitt,	Aaron Ludkin,
Thomas Nichols,	John Morrick,
Thomas Paynter,	Edmund Pitts.

In 1638, grants of land either for House Lots or other purposes were made to

Thomas Lincoln, Husbandman,	Mr. Henry Smith,
Stephen Lincoln,	Matthew Hawke,
Jeremiah Moore,	Francis James,
Samuel Parker,	Philip James,
Mr. Robert Peck,	James Buck,
Mr. Joseph Peck,	John Foulsham,
John Stodder,	William Ripley,
Edward Gilman,	Thomas Thaxter,
George Knight,	Stephen Paine,
Henry Chamberlin,	Martha Wilder,
Matthew Cushing,	John Benson,
Thomas Cooper,	Bozoan Allen,
John Sutton,	Thomas Jones;
Thomas Lawrence,	

In 1639, to Anthony Hilliard,

" 1646, " Simon Burr,

" 1647, " John Lazell and Michael Pearce,

" 1656, " John Garnett, and Samuel Stowell,

" 1657, " James Whiton, and Onesiphorus Marsh.

It is proper to remark, that many of the grants above mentioned bear different dates in the *Town* and *Proprietors'* Records. I have selected the earliest in each case. In a very few instances, individuals never took possession of the lands granted, or did not reside in Hingham. Some grants were made to individuals before their arrival in this country. The materials are collected for copious notes on the descendants of the persons herein mentioned, but the limits of this pamphlet do not permit their insertion.

Among the papers of Daniel Cushing, mentioned in the text, is the following list of the early settlers of Hingham. It has never been published.

DANIEL CUSHING'S RECORD.

"A list of the names of such persons as came out of the Town of Hingham, and Towns adjacent in the County of Norfolk, in the Kingdom of England, into New England, and settled in Hingham, in New England, most of them as followeth:—

1633. Imprimis in the year of our Lord God 1633, Theophilus Cushing came from Hingham in Norfolk, and lived several years at Mr. Hains's (Hayne's) farm and many years before he dyed he lived at Hingham, in New England, and there he dyed, being about 100 years old, and was blind about 25 years of the said time. 1

1633. Edmond Hobart, senior, came from said Hingham, with his wife and his son Joshua and his daughters Rebekah and Sarah and their servant Henry Gibbs, into New England, and settled first at Charlestown and after, the said Edmond Hobart and his son Joshua and Henry Gibbs settled in this Town of Hingham. 3

Also Ralph Smith came from Old Hingham and lived in this town. 1

1633. Also Nicholas Jacob with his wife and two children, and their cosen Thomas Lincoln, weaver, came from Old Hingham, and settled in this Hingham. 4 1

1633.	Also Edmond Hobart and his wife came from Old Hingham, and settled in this Hingham.	2
1633.	Also Thomas Hobart came from Windham, with his wife and 3 children, and settled in Hingham.	5
1634.	Thomas Chubbuck and his wife came and settled in this Hingham.	2
1635.	Mr. Peter Hobart Minister of the Gospell, with his wife and 4 children, came into New England, and settled in this town of Hingham, and was Pastor of the Church years.	6
1635.	Mr. Anthony Cooper with his wife and 4 sons and 4 daughters and 4 servants, came from Old Hingham, and settled in New Hingham.	14
1635.	John Farrow and his wife and child came from Old Hingham, and settled in New Hingham.	3
1635.	William Large and his wife came and settled at New Hingham.	2
	Also George Ludkin his wife and son.	3
1637.	John Tower and Samuel Lincoln came from Old Hingham, and both settled at New Hingham.	2
	Samuel Lincoln living some time at Salem.	
		49
1638.	Mr. Robert Peck preacher of the Gospell in the Town of Hingham, in the County of Norfolk, in Old England, with his wife and 2 children and two servants came over the sea, and settled in this Town of Hingham, and he was teacher of the Church.	6
1638.	Mr. Joseph Peck and his wife with 3 sons and daughter, and 2 men servants and 3 maid servants came from Old Hingham and settled in New Hingham.	10
1638.	Edward Gillman with his wife 3 sons and two daughters and 3 servants, came and settled in this Town of Hingham.	8
1638.	John Foulsham and his wife and two servants, came from Old Hingham and settled in New Hingham.	4
1638.	Henry Chamberlin shoe maker his wife and his mother and two children, came from Old Hingham and settled at New Hingham.	5
1638.	Steven Gates his wife and 2 children, came from Old Hingham, and settled in New Hingham.	4
		37

1638. George Knights his wife and child came from Barrow, and settled in New Hingham. 3

1638. Thomas Cooper and his wife and two children and two servants and two other persons (viz:) John Tufts and Robert Skouling, came from Old Hingham, and thereabout, and settled in New Hingham. 8

1638. Mathew Cushing and his wife and 4 sons and one daughter, and his wife's sister Frances Ricroft, widow came from Old Hingham and settled at New Hingham. 8

1638. John Beale, shoemaker, with his wife and 5 sons and 3 daughters and 2 servants, came from Old Hingham and settled at New Hingham. 12

1638. Elizabeth Sayer and Mary Sayer came from Old Hingham, and settled in New Hingham. 2

1638. Francis James and his wife and 2 servants (to witt) Thomas Sucklin and Richard Baxter came from Old Hingham and settled in New Hingham. 4

1638. Philip James his wife and 4 children and two servants (viz) William Pitts and Edward Michell came from Old Hingham and settled in New Hingham. Philip James dyed soon after he came. 8

1638. James Buck with his servant John Morfield, came from Old Hingham and settled in New Hingham. 2

1638. Also in the same ship that the above named persons came in, came divers other persons out of several towns near to Old Hingham, (viz:) Steven Paine with his wife and 3 sons 4 servants, came from Great Ellingham and settled in New Hingham. 9

1638. John Sutton and his wife and four children came from Atleburraye, (Attleboro') and settled in New Hingham. 6

1638. Steven Lincoln and his wife and his son Steven, came from Windham, and settled in New Hingham. 3

1638. Samuel Packer and his wife and child came from Windham, and settled in New Hingham. 3

1638. Thomas Lincoln and Jeremiah Moore came from Windham, and settled in New Hingham. 2

1638. Mr. Henry Smith and his wife and 3 sons and two daughters, and three men servants, and 2 maid servants, and Thomas Mayer came from Ha**en Hall in Norfolk, and settled in New Hingham. 13

1638. Mr. Bozone Allen and his wife and two servants came from Lynn, in Norfolk, and settled in New Hingham. 4

Also William Riply and wife and 4 children. 6

1638. Mathew Hawk and his wife, and his servant John Fering, came from Cambridge, in Old England, and settled New Hingham, 3

96

All the persons above named that came over in the year 1638, were 133, came in one ship called the Diligent of Ipswich; the master was John Martin of said Ipswich.

All before named that came before were 42 persons. 133
42

175

All of them settled in this * * Town of Hingham.

1639. Edmond Pitts and his wife and child and his brother Leonard Pitts and Adam Foulsham, came from Old Hingham and settled in New Hingham. 5

Frances Ricroft died in a few weeks after she came; and Mr. Robert Peck his wife his son Joseph and his maid went to England again in the year 1641.

1638. William Riply and his wife and 2 sons and two daughters came from Old Hingham, and settled in New Hingham. 6

1635. John Smart and his wife and 2 sons, came out of Norfolk, in Old England, and settled in New Hingham. 4

1637. Henry Tuttil and his wife, and Isaac Wright, came out of Norfolk, and settled in New Hingham. 3

1637. William Ludkin, the Smith, and his wife came from Norwich, and settled in New Hingham. 2

1637. From * * * in Norfolk came John Cutler, and his wife 7 children one servant. 9 10

19

All the persons that came from Norfolk in Old England in several years (viz:) beginning to come in the year 1633, until the year and in the year 1639, were 206. The most of them came from Old Hingham, and the rest of them from several other towns thereabout and settled in this town of New Hingham."

The above is copied as written by Daniel Cushing, except gross errors in orthography are corrected. Proper names and figures correspond with the original. This curious record is the property of Levi L. Cushing of Boston, a descendant of Daniel Cushing.

NOTE C, TO PAGE 15.

Extract from the account of "disbursements paid out of the Towne rate for the Towne's use" in the year 1662.

To Lieutenant Hudson for Mr. Hubberds expense at the Synod	£02 14 10
To Lieutenant Hudson for our deputyes dyet for two sessions in the yeare 1662	05 10 00
To Joshua Beals for maintenance of the drum	01 00 00
To Steven Lincoln for maintenance of ye drum	00 10 00
To John Stodder and Joseph Church for worke done about the scoole house	01 11 00
To Rich: Wood in part of pay for the worke about ye pulpit	00 05 09
To Goodman Pitts for ringing the bell and sweeping the meeting house	02 00 00
Paid to William Woodcocke for time when he was pressed for a souldier	00 05 00
Paid to Goodm: Sprague for wheat and butter for Goody Keine	00 02 04

NOTE D, TO PAGE 16.

A manuscript volume of sermons, preached by Rev. Peter Hobart, is in the possession of Mr. Fearing Burr. On one page of the volume it is stated that "Matthew Hawke of Hingham was the good man that first did characterize these sermons and afterwards took the trouble to write them out in a plain hand for the benefit of his blessed posterity." Some of them are upon the text Ecclesiastes xi, 9, 10, Rejoice, O young man, in thy youth, &c. Cotton Mather (Magnalia 1. 451) says of Mr. Hobart, "he preached many pungent sermons, on Eccl. xi, 9, 10, and Eccl. xii, 1." The volume owned by Mr. Burr, undoubtedly contains the sermons mentioned by Mather. They are plain and "pungent." In Matthew Hawke's Will, made Sept. 24, 1684, he gives to his son James Hawke "one booke of Mr. Hubbard's sermons." The volume above mentioned contains evidence that it was the property of James Hawke. The hand writing is extremely neat and legible. It is a valuable relic of our first Pastor.

NOTE E, TO PAGE 16.

The only specimen of the productions of Mr. Norton was found recently on examining files of old papers in the possession of Capt. John Fearing. This is contained in three leaves of Manuscript in the beautiful hand writing of Matthew Hawke. It is entitled "Mr. Norton his exposition upon 19 chap. of John: vers: 1: 2." "Then Pilate therefore took Jesus and scourged him. And the soldiers platted a crown of thorns and put it on his head" &c.

NOTE F, TO PAGE 17.

"1681, July 26, 27 and 28. The new meeting house raised which cost the town £430 in money and the old house."

Hobart's Diary.

"168(1)-2, January 8. This Sabbath we first met in the new meeting house.—*Ibid.*

NOTE G, TO PAGE 17.

The religious Societies in Hingham are the following:

First Parish, Congregational
Second do. do.
Third Society do.
} Unitarian.

First Universalist Society.
" Baptist do.
" Methodist do.

IN COHASSET,

First Congregational Parish, Unitarian.
Second Congregational Parish, Calvinistic.
Methodist Society.

☞ All these societies are within the original limits of Hingham. Cohasset was incorporated in 1770.

NOTE H, TO PAGE 18.

MILITARY SERVICES.

In 1637, Hingham furnished six men to assist in the prosecution of the Pequot war.

In 1675, there were soldiers from this town engaged in Philip's war. The precise number cannot be ascertained. The Town Books contain several items of disbursements for soldiers in the years 1675 and 1676.

In 1690, in the expedition to Canada, under the command of Sir William Phipps, there were several persons from this town. Among them

Capt. Thomas Andrews,
Lieut. John Chubbuck,
Jonathan Burr,
Daniel Tower,
Samuel Judkins,
Paul Gilford and
Jonathan May.

All of the above named and "two more of the town died of the Small Pox in the expedition and one slain."

Town Records and Hobart's Diary.

In 1754, on the Kennebeck Muster Rolls, Winslow's Regiment Capt. John Lane's Company, I find the names of Elijah Cushing Ephraim Hall and Isaac Larabee of Hingham.

In 1755, a company was recruited in Hingham and vicinity for the Crown Point expedition. A copy of the company roll is subjoined:

ROLL

Of the Company under the command of Capt. Samuel Thaxter, viz:

Samuel Thaxter, Captain.
William Whitmarsh, Lieutenant,
Nathaniel Bayley, Ensign.

Sergeants.
Thomas Gill, Jr.
Benjamin Baxter,
John Pratt, Jr.
Samuel Joy, Clerk.

Corporals.
John King,
Thomas Hollis,
Lot Lincoln,
Hosea Dunbar,

PRIVATES.

Nehemiah Blancher,
Samuel Clay,
Thomas Chubbuck,
Joseph Carrell,
Jeremiah Canterbury, jr.
Jonathan Cobb,
Christopher Capen,
Joseph Dunbar,
Jona. Derby, jr.
Cornelius Duggen,
Seth French,
Jacob Goldthwate,
William Garnett
Thomas Hersey,
Josiah Hayden,
Elisha Hayden,
Caleb Hayden,
Matthias Hartman,
Thomas Hovey,
Nathan Hunt,
Francis Jones,
Joseph Jones,
Barrach Jordan,
Silas Lovell,
Joseph Lyon,
George McLaughlen,

William Magnor,	John Trass,
Richard Newcomb,	William Taunt,
David Powell,	Abel Wilder,
John Sprague,	Jonathan Whiton,
Stephen Salisbury,	Hezekiah White,
James Saunders,	William Wise,
Benjamin Tirrill,	Samuel Trask,
Joseph Truant,	Jacob Thayer,
William Thayer,	

The above is a true roll of my company compleat with arms of their own procuring. SAM'L THAXTER.

Col. Gridley's Regiment of eight companies. Capt. Thaxter marched with 55 men 23d Sept. 1755.

COL. GRIDLEY'S REGIMENT.

Ten Companies. July 26, 1756.

Maj. Samuel Thaxter's Company enlisted

Solomon Lovell, Weymouth, 1st Lieutenant.

Joseph Blake, Boston, 2d do.

Jeremiah Lincoln, Hingham, Ensign.

EXTRACT FROM THE ROLL.

	Age.	*Place of Birth.*	*Residence.*
Thomas Cushing,	34	Hingham.	Weymouth.
Jonathan Smith,	27	"	Hingham.
Caleb Leavitt,	24	"	"
Elijah White,	23	"	"
Joshua Dunbar,	18	"	"
Israel Gilbert,	44	Hull.	"
Thomas Slander,	21	Hingham.	"
Robert Tower,	22	"	"
James Fearing, Jr.	20	"	"
Knight Sprague, Jr.	17	"	"
Daniel Stoddard,	22	"	"
Abel Wilder,	20	"	"
Joseph Loring,	18	"	"
George Low,	20	Guernsey.	"
Zebulon Stoddard,	40	Hingham.	"
Geo. McLaughlen,	19	Ireland.	"

MUSTER ROLL

By Lt. Lovell, sworn to by Maj. Thaxter, Feb. 11, 1757, to obtain the pay of men. From Feb. 18 to Nov. 10, 1756.

Extract of names, &c. of Hingham persons.

Names.	*Remarks.*	*Close of Service.*
Joshua Dunbar,	deceased.	Sep. 6.
James Fearing, Jr.	"	Oct. 20.

Names.	*Remarks.*	*Close of Service.*
George McLaughlen,		Dec. 9.
Israel Gilbert,	deceased.	Sep. 21.
Daniel Stoddard,		Dec. 9.
Knight Sprague, Jr.		Dec. 9.
Zebulon Stodder,		Dec. 9.
Abel Wilder,	deceased.	Oct. 31.
Jeremiah Lincoln, (Ens.)	in captivity.	Sep. 21.
Jonathan Smith, (Corp.)		Dec. 9.
Caleb Leavitt, (Clerk.)		Dec. 9.
Thomas Slander,	killed.	Sep. 19.
William Hodge,		Nov. 11.
Elijah White,	deceased.	Sep. 20.
George Low,		Dec. 9.
Robert Tower,	deceased.	Sep. 18.
Isaac Gross,		June 3.

In the year 1757, several Hingham soldiers were present at the barbarous massacre at Fort William Henry. Among them, were Major Samuel Thaxter, Thomas Gill, Thomas Burr, Elijah Lewis, Knight Sprague, Seth Stowers. They fortunately escaped, and returned home, after suffering almost every privation on their journey.

In 1758, Dr. Gay records the decease of David Waterman, Ezra Garnett, Samuel Tucker and Obadiah Stowell in the * * expedition.

Jeremiah Lincoln, (mentioned in one of the preceding rolls as in captivity,) was taken prisoner when out on a scout, carried to Quebec, where, after spending one winter, he made his escape in the night with four companions, two of whom went back. The others came home through the wilderness, having suffered much for want of food; and they were frequently lost on their perilous journey, so that several days elapsed before they could learn their true situation. They subsisted on roots and the bark of trees.

In 1759, Capt. Jotham Gay commanded a company which was stationed at Halifax, from March 31 to Nov. 1. It contained forty two persons from this town, beside others. Rev. Mr. Brown of Cohasset was Chaplain. Dr. Gay corresponded with him, and in a characteristic letter, under date of June 25, 1759, he writes to Mr. Brown, "I wish you may visit Jotham (Captain) and minister good instruction to him and company, and furnish him with suitable sermons in print, or in your own very legible, if not very intelligible manuscripts, to read to his men, who are without a preacher; in the room of one, constitute Jotham curate."

In 1760, Stephen French, John Stowell, Jr. and Daniel Lincoln died in the army.—*Gay's Record.*

Capt. Joshua Barker, of this town, served as a Lieutenant under Capt. Winslow in the expedition to the West Indies in 1740, and in the different wars of the country, from 1742 to 1758.

NOTE I, TO PAGE 21.

REVOLUTIONARY SERVICES.

I have collected the following minutes of services rendered by citizens of this town, during the war of the Revolution. It undoubtedly exhibits in an imperfect degree the extent of services. The dates when the services commenced are inserted.

In 1775, April 19,	Capt. James Lincoln's company		13	days	service.	
" "	" Enoch Whiton's	do.	3	"		
" "	" Isaiah Cushing's	do.	3	"		
" May 8,	" James Lincoln's Hingham.	do.	8	months	in	

In 1775, April 27. Capt. Jotham Loring and company served in Col. Greaton's Regiment at Roxbury, &c. till June 22, when Lt. Charles Cushing was appointed Captain. The company served till the close of the year. This company generally reenlisted before the close of the year, for a service of one year, commencing Jan. 1, 1776. After the evacuation of Boston, they marched to New York; thence they embarked for Albany, where they arrived April 25th, at Stillwater April 27th, at Fort Edward 29th, and thence by land and water, to Montreal, where they arrived May 21. The disasters and sufferings of the troops in this expedition are matters of history. I am happy to have it in my power to give the names of the officers and most of the men who served in it. They were

1776, January 1.

Charles Cushing, Captain.
Benjamin Beal, Lieutenant.
John Lincoln, Ensign.

Moses Sprague,	Thomas Marsh,
Abijah Whiton,	Joseph Sprague,
Christopher Kilby,	Israel Stowell,

Jonathan Hersey,	Luke Hunt,
Jacob Gardner,	Daniel Sprague,
Hosea Stodder,	Joseph Whiton,
Joshua Ripley,	Abel Whiton,
Luther Gardner,	Thomas Bangs,
Elijah Gardner,	Thomas Chubbuck, Jr.
Noah Hobart,	Othniel Stodder,
Jesse Dunbar,	Joshua Stowell,
Lot Marsh,	Peter Whiton,
Joshua Dunbar,	Joseph Lincoln,
Reuben Stodder, Jr.	Nathaniel Stodder,
David Hersey,	Joseph Hill,
Israel Whiton,	James Hayward, Jr.
William Spooner,	Daniel Cain,
Levi Gardner,	Seth Stowell,
Obadiah Stowell,	Issachar Stowell.

There were five others in this company, from Hingham, who received a bounty from the town, but whose names I cannot ascertain.

Enoch Dunbar was in the Canada Expedition in Capt. Stephens' Company of Artillery.

1776, May. A company of thirty men under the command of Capt. Seth Stowers, served eight months at Nantasket. His Lieutenants were Peter Nichols and Elijah Beal; Sergeants, Elijah Lewis, Joseph Wilder, John Gill, Benjamin Jacob, David Lincoln, Stephen Stoddard.

Aug. 2. The town paid fifteen men for services at Ticonderoga, six months. They were in Capt. Endicott's Company.

Sept. Also twenty three men at New York.

Dec. Also thirty seven men at New York, under Capt. Peter Cushing.

1777. Twenty eight men to the Northern Department, under Capt. Theophilus Wilder, at the surrender of Burgoyne. [This company was increased to fifty two men.]

Capt. Seth Stowers commanded a company in Rhode Island, in Robinson's Regiment. Several Hingham names appear on the roll. Time of service six months.

Thirty three men with Capt. Job Cushing, at New York, &c.

Seventeen men under Capt. Joshua Tower, at Rhode Island.

1778. Seventeen men, for three years.

Eight men at Rhode Island with Lt. John Lincoln.

Nineteen men at Rhode Island, for six weeks.

Thirty four men, with Capt. Elias Whiton, for three months, at Dorchester Heights.

Twenty two men with Capt. Baxter, at Rhode Island for six weeks.

1778. Seven men guards at Cambridge, with Capt. Benjamin Beal, four months.

1779. Lt. John Lincoln commanded a company of men at Rhode Island, in Webb's Regiment, from Sept. 1, 1779 to Jan. 1, 1780, in which were several soldiers from Hingham.

Six men at Rhode Island with Capt. Job Cushing.

Four men guards at Boston.

Fifteen men with Lt. Elijah Beal, at Claverck, New York.

Eighteen men with Capt. Theophilus Wilder, at Hull.

Forty four men with Capt. Peter Cushing, at Hull.

Nineteen men with Capt. Jabez Wilder, at Hull.

Fourteen men with Capt. Ward, at Boston, for three months, to guard stores.

Seven men with Lt. Jacobs, at Rhode Island, for five months.

1780. Thirty eight men with Capt. Theophilus Wilder, three months, at Rhode Island.

Five men, guards, at Boston.

Seven men, for six months, in the Continental Army, viz.

James Bates,	Levi Gardner,
Lot Lincoln,	Ezekiel Cushing,
Jesse Humphrey,	Leavitt Lane.
Daniel Woodward,	

1781. Three men at West Point.

Eleven men at Rhode Island, under Capt. John Lincoln, four months.

1783. Twelve men at Hull.

Twenty five men were paid for three years services. No date.

Twenty four men also were paid for three years services.

The above minutes do not include a large number of services by companies who marched on a sudden alarm, or of many individuals who enlisted for three years or during the war, in the Continental Army in companies not mentioned above. It is impossible to obtain an exact account of such enlistments.

Enoch Dunbar, Amos Dunbar, Daniel Dunbar, Melzar Dunbar, Luther Gardner and Peleg Whiton served seven months in Gazee's Artillery Company, R. I. year not known.

Perez Gardner served, in addition to other enlistments, three years in the Continental Army, Vose's Regiment. With him were John Tower killed at Morrisania on a scout; James Bates and James Hayward, both of whom died at West Point; John Daniels, Abel Cushing and Solomon Loring, also Jack ———, a colored man, killed at New York.

Several citizens of Hingham enlisted in the naval service. The

following persons served on board the brig Hazard, commanded by Simeon Sampson, viz: In 1776 and 1777, Walter Hatch, 2d Lieut. Samuel Lincoln, Peter Wilder, Samuel Stodder, Joseph Lincoln, Corporal of Marines, Stephen Lincoln, Armorer, Jairus Lincoln, Royal Lincoln, Ezekiel Lincoln, Zenas Whiton, Laban Thaxter, Jonathan Cushing, Seamen.

In 1778, William Tidmarsh was Captain's Clerk on board the Hazard, then commanded by John Foster Williams. In 1779, Asahel Stodder was a seaman on board the Hazard. Samuel Stodder served in her four cruises and was in the Penobscot Expedition.

In 1780, Samuel Stodder and Bela Lincoln served on board the Protector. Seth Stowell was Quarter Master and Luther Lincoln, Boy. They were in the celebrated battle with the British Frigate Admiral Duff, which lasted nearly three hours, in which the latter blew up.

Jonathan Cushing was a prisoner in the Jersey Prison Ship; also at Halifax with Joseph Lincoln, in 1778. They were taken on board a prize to the brig Hazard.

Samuel Stodder was taken in the Protector and confined in Prison in England till exchanged.

Hosea Whiton died in the Canada Expedition; Francis Gardner died in the Jersey Prison Ship; Jesse Gardner, Isaac Wilder and Jacob Sprague died in Halifax prison.

Joshua Ripley was killed at the taking of Burgoyne, and Nehemiah Ripley never returned from the same expedition, and was supposed to have been killed.

PENSIONERS,

Under the Act of March 18, 1818.

Hingham Persons.

Robert Corthell,	died May 22, 1833.
Abel Cushing.	
Lemuel Dill, (Hull.)	
Melzar Dunbar,	died Sept. 13, 1829.
Perez Gardner,	
Peter Hersey,	
Caleb Lincoln,	died June 26, 1829.
Jairus Lincoln,	" Aug. 12, 1827.
Marsh Lewis,	" Feb. 5, 1832.
Solomon Loring,	" 1835.
Israel Stowell,	
Israel Whiton,	
William Daniel,	" Aug. 23, 1826.

Under the Act of June 7, 1832.

Benjamin Barnes,	died Dec. 30, 1833.
Canterbury Barnes,	" April 29, 1833.
Levi Burr,	
Cushing Burr,	
Jonathan Cushing,	
Ezekiel Cushing,	
Sherebiah Corthell,	
Enoch Dunbar,	
David Gardner,	
Ezekiel Hersey,	
John Hersey,	
Noah Hobart,	
Edmund Hobart,	
Jedidiah Joy,	
Leavitt Lane,	
Royal Lincoln,	
Lot Marsh,	
David Sprague,	died Aug. 7, 1832.
Stephen Stoddard,	" Oct. 6, 1835.
Samuel Stodder,	
Ebed Stodder,	
Bela Tower,	
Gridley Thaxter,	
Joseph Wilder.	

NOTE J, TO PAGE 24.

Mary Hawke, daughter of James Hawke, a grandson of Matthew Hawke, one of the early settlers of Hingham, was born October 13, 1711. She was married to Samuel Thaxter (H. C. 1714) March 5, 1730. Mr. Thaxter died Dec. 4, 1732. She was married to Rev. John Hancock, of Braintree, by Dr. Gay, December 12, 1733.

"John Hancock, the son of the Revd. Mr. John Hancock and Mary his wife was born 12th of January 1736-7."—*Braintree Records.*

NOTE K, TO PAGE 29.

While these sheets were passing through the press, Rev. Nicholas Bowes Whitney, the successor of Dr. Shute, died Nov. 26, 1835,

aged 64. Mr. Whitney was a native of Shirley, a graduate of Harvard in 1793; and he was ordained Pastor of the Second Congregational Parish in Hingham, January 1, 1800. His pastoral relations were amicably dissolved April 15, 1833. The length of his ministry was upwards of thirty-three years.

NOTE L, TO PAGE 32.

The individual alluded to in the text, was Danniel Stodder. His decease is noted in the Town Records, as follows:

"Mr. Daniel Stodder, born in England, died March the 9th, 1736-7, in the one hundredth and fourth year of his age." He was the oldest person who ever lived in Hingham.

NOTE M, TO PAGE 32.

The oldest person now living in Hingham is Mr. Ebed Hersey. He was born Feb. 21, 1739 (O. S.) about three years after the decease of Mr. Stodder, above named.

In March, 1835, the number of legal voters in Hingham, was 673. It may gratify the curiosity of posterity to know what names were most prevalent at that time. There were on the list of voters, of the name of Hersey 39—Cushing 37—Sprague 35—Lincoln 30—Whiton 30—Stodder 24—Gardner 22—Wilder 21—Fearing 16—Barnes 13—Burr 13—Loring 13—Hobart 11—Humphrey 11—Leavitt 11—Lane 11—Jacob 9—Tower 9—Gill 8—Hudson 8—Marsh 8—Thaxter 8—Beal 7—Dunbar 7—Thayer 7—Corthell 6—French 6—Thomas 6—Brown 5—Burrill 5—Churchill 5—Ripley 5—Cain 4—Stephenson 4—Shute 4.—There were three voters of each of the names of Bailey, Basset, Bates, Davis, Damon, Ford, Howard, Harden, Hunt, Nye, Our, Remington, Studley, Stowell, Siders, and Waters—two each of the names of Andrews, Blossom, Baker, Burbank, Cooper, Corbett, Easterbrook, Eldridge, Gay, Higgins, Harris, Horn, Haskell, Jones, Kingman, Kennerson, Loud, Litchfield, Lewis, Marble, Norton, Nichols, Nickerson, Newcomb, Pratt, Perry, Palmer, Souther, Seymour, Tilden, Trowbridge, Torrey, Tuttle, Wild; and there were one hundred voters of as many other different sir-names.

APPENDIX.

CELEBRATION AT HINGHAM,

September 28, 1835.

A meeting of the citizens of Hingham was held at the Union Hotel on the 6th of July, 1835, agreeably to previous notice, to take into consideration the expediency of celebrating the two hundredth anniversary of the settlement of the town. Of that meeting, Jotham Lincoln, was chosen Chairman, and James Loring Baker, Secretary.

It was voted to appoint a Committee to take the subject into consideration, and report at an adjourned meeting of the citizens. This Committee consisted of the following persons:

John Kingman,
Henry Cushing,
Jairus Lincoln,
David Fearing,
John Kuhn Corbett,
Caleb Sumner Hunt,
Edward Wilder,
Marshal Lincoln,
Increase Sumner Smith,
David Whiton and
Charles Whiting Seymour.

At an adjourned meeting of the citizens, held at the Union Hotel, on the 10th of July, the Chairman being absent, Increase Sumner Smith was chosen to preside. The Committee appointed at the previous meeting presented a report by their Secretary, Jairus Lincoln, recommending a public celebration of the two hundredth anniversary

of the settlement of the town, and proposing the manner in which it should be carried into effect. This report was accepted, and a Committee of Arrangements appointed, which, as finally organized, consisted of the following persons:

Jairus Lincoln, Chairman,
Caleb Gill, Jr. Secretary,

Nathaniel Whittemore,	Martin Fearing,
Rufus Lane,	John Leavitt, Jr.
Zadock Hersey,	Edward Wilder,
Barnabas Lincoln,	Laban Cushing,
Nathaniel Richards,	James William Sivret.

Upon this Committee devolved the duty of making all the arrangements for an appropriate observance of the anniversary. They fixed upon the Twenty-Eighth day of September as the proper day for the celebration, considering the eighteenth day of September 1635, as the day when a permanent settlement of the town was made; and making the correction for New Style, the anniversary would fall, in 1835, on the twenty-eighth of September.

On that day, agreeably to previous directions, the bells of the various meeting-houses were rung at sunrise. At ten o'clock a procession was formed at the Union Hotel, under the direction of Charles Lane, as Chief Marshal, assisted by Marshals,

John Kingman,	Norton Quincy Thaxter,
Caleb Sumner Hunt,	Enoch Whiting,
Francis Anglin Ford,	John Waters, Jr.
Isaac Hersey, Jr.	Roswell Trowbridge,
Caleb Beal Marsh,	David Cushing,
Seth Lincoln Hobart,	Bela Whiton,
David Andrews Hersey,	Samuel Sprague, Jr.
James Stephenson, Jr.	Thomas Hobart,
Leavitt Lane, Jr.	Theophilus Cushing, 2d,
Lincoln Jacob,	Eleazer Ewer,
William Whiton,	Quincy Hersey,
Leonard Cushing,	John Puffer.
Caleb Hersey,	

The procession moved under the escort of the Hingham Rifle Company, commanded by John Kuhn Corbett, and the Washington Guards, commanded by Edward Cazneau, with a band of Music, to the head of Lincoln-street, where the scholars of the Academies and Public Schools were arranged in lines. The number of scholars was upwards of five hundred. The procession passed through the lines, and thence to the Meeting House of the First Parish, the scholars then forming a part of the procession.

The services then took place at the Meeting House. They were

commenced by an Anthem by the Choir, under the direction of Luther Stephenson.

The following Ode, composed for the occasion, by Increase Sumner Smith, was read by Rev. Albert Adams Folsom, Pastor of the Universalist Society, and sung by Mr. Coburn of Dorchester:

The change of earth, the change of earth!
A theme to thrill each patriot breast,
While musing proud upon the birth
Of *civil freedom* in the west;
Cast back your thoughts o'er time's swift flight,
And call earth's changes up to light.

When proud Sesostris' conquering car,
Rolled forth to spread destruction wide,
And savage hordes in fear afar,
Crouched low beneath the monarch's pride;
What nation on the foodful earth,
Could boast of *civil freedom's* birth?

The tide of time, the tide of time!
In silent flow it swept along,
Till Greece, "fair Greece," that glorious clime,
Sent forth her heroes and her song;
Yet still the Greek became a slave,
E'en on the conquered Persian's grave.

The tide of Time is rolling on,
The glories of fair Greece are fled;
Her heroes and her bards are gone,
Their ashes mingled with the dead;
The Roman sceptre sways o'er earth;—
Where look for *civil freedom's* birth?

Swell high the strain of grateful song!
A wandering bark* has caught my eye;
Her lonely course she sweeps along,
Beneath stern winter's stormy sky;
What brings she o'er the wintry deep?
What embryo nations in her sleep?

Swell high the strain of grateful song!
A few short years have sped their flight,

* The May-Flower.

A HOBART joins the exile throng,
Stern patron of the people's right;
Where ceased he and his flock to roam?
Oh *here*, 't was *here*, they found their home.

And *here*, yes, *here we* find *our* home,
Descendants of the sainted dead;
Where'er o'er earth our feet may roam,
No holier spot they e'er shall tread;
For, standing on our fathers' graves,
We *feel* that we shall ne'er be slaves.

Swell high the strain of grateful song!
Our fathers fled the tyrant's rod,
And hither wander, throng on throng,
As conscience wills to worship God;—
Oh dreamed they then, those exiles bold,
Of aught our eyes this day behold?

Look forth along our rock-bound coast,
Look forward to the far "far west;"—
Say, may we not earth's changes boast?
Thrills not the scene each patriot breast?
Then swell again *the change of earth;*
This, this the land of freedom's birth.

A Prayer was then offered by Rev. Joseph Richardson, Pastor of the First Parish.

The following Hymn, composed for the occasion, by Luther Barker Lincoln, was read by Rev. Apollos Hale, Minister of the Methodist Society, and sung by the Choir, in the tune of Old Hundred:

ALL HALLOWED POWER! before whose throne
Thy supplicating children bend,
Inspire our hearts with holy love,
To every breast thine unction send.

BENIGNANT POWER! whene'er we turn
To scenes of long departed days,
'Sweet memory' swells the starting tear,
And tunes the thankful lips to praise.

SUSTAINING POWER! beneath whose smile
Two hundred years have passed away,
O, what a tribute should we bring,
On this peculiar, happy day!

Protecting Power! beneath whose care
Our fathers felt that they were blest,
Beneath whose tender Providence
Their consecrated ashes rest,

Thou Guardian Power! the offspring too
Of those fond cherished Sires would bear
To Heaven their grateful sacrifice,
And seek a Father's blessing there.

Almighty Power! and when in dust
This venerated house shall lie,
O may our souls have found a home.
—A fair and beauteous home—on high.

The foregoing Address was then delivered by Solomon Lincoln.

After the Address a Prayer was offered by Rev. Charles Brooks, Pastor of the Third Congregational Society.

An Anthem was then sung by the Choir; and the services were closed with a Benediction by Rev. Albert Adams Folsom.

At the close of the services, a procession was again formed of the subscribers to a Dinner and their guests, and was escorted to a Pavilion adjacent to Old Colony House, erected for the occasion, where upwards of four hundred persons partook of a Dinner. The Pavilion was decorated with flags, flowers and inscriptions. At the head of the table, were suspended the names of Peter Hobart, John Norton and Ebenezer Gay, the first Clergymen of the town. At the tables Ebenezer Gay presided, assisted by the following Vice Presidents:

Jedidiah Lincoln,
Seth Cushing,
James Stephenson,
David Whiton,
Jotham Lincoln,
Joseph Cushing,
Edward Thaxter,
Marshal Lincoln,
Thomas Loring,
Caleb Bailey,
Henry Cushing.

A blessing was asked at the table, by Rev. Martin Moore, of Cohasset, and after the removal of the cloth, thanks were returned by Rev. Dr. Henry Ware, Jr. of Cambridge.

The following Hymn, composed for the occasion by Dr. Ware, Jr. was sung by the whole company standing, in the tune of St. Martins:

We praise the Lord, who o'er the sea
Our exiled fathers led,
And on them in the wilderness
His light and glory shed.

In want and fear for many a year,
They spread their scanty board;
Yet loud and strong their grateful song
The Giver's hand adored.

Two hundred years have passed away;
The desert frowns no more;
And glory, such as Judah knew,
Crowns hill side, vale, and shore,
Then louder still, o'er plain and hill,
Send forth the shout of praise,
And bid it run from sire to son,
Through all succeeding days.

After the singing of the Hymn, Jairus Lincoln announced several sentiments prepared by the Committee of Arrangements, which were received with much gratification, and interspersed with music and songs adapted or composed for the occasion. Among them were songs composed by Luther Barker Lincoln and Melzar Gardner.

On the announcement of sentiments alluding to the guests, several of them addressed the company—among others Samuel Turrell Armstrong, acting Governor of the Commonwealth, John Quincy Adams, Peleg Sprague, William Barron Calhoun and John Davis, Judge of the District Court. Beside these there were among the guests, Henry Alexander Scammel Dearborn, Adjutant General of the Commonwealth, Robert Charles Winthrop, Aid to Lt. Gov. Armstrong, John Angier Shaw, Senator from Plymouth District, and several Clergymen. A great number of sentiments were also given by the officers of the day, and individuals composing the company; and the whole was a rich intellectual entertainment highly gratifying to the taste and feelings of all who participated in it.

One of the most interesting parts of the celebration of the day, was conducted by the Ladies. At a preliminary meeting arrangements had been made for a collation for the entertainment of their friends and strangers at Willard Hall. The Hall was decorated for the occasion with evergreens and flowers arranged with great taste and beauty, and with the portraits of several of the former most distinguished inhabitants of the town. Among them were those of Rev. Dr. Gay, Gen. Benjamin Lincoln, Col. Nathan Rice, Madam Derby, the founder of the Derby Academy, Dr. Ezekiel Hersey and John Thaxter, Esq. bearer of the treaty of peace from the American Commissioners in France in 1783. The tables were loaded with a profusion of delicacies of which several hundred partook. The Committee who made the arrangements for this interesting festival were.

Miss Eliza Thaxter,
" Margaret Cushing,
" Mary Tidmarsh,
" Lydia Barnes,
" Susan Lincoln,
" Adeline Lincoln,
Mrs. Increase Sumner Smith,
" Caleb Beal Marsh,
Miss Meriel Hobart Lincoln,
" Mary Ripley Whiton,
" Eunice Whiting Ripley,
" Joann Kettell Hersey.

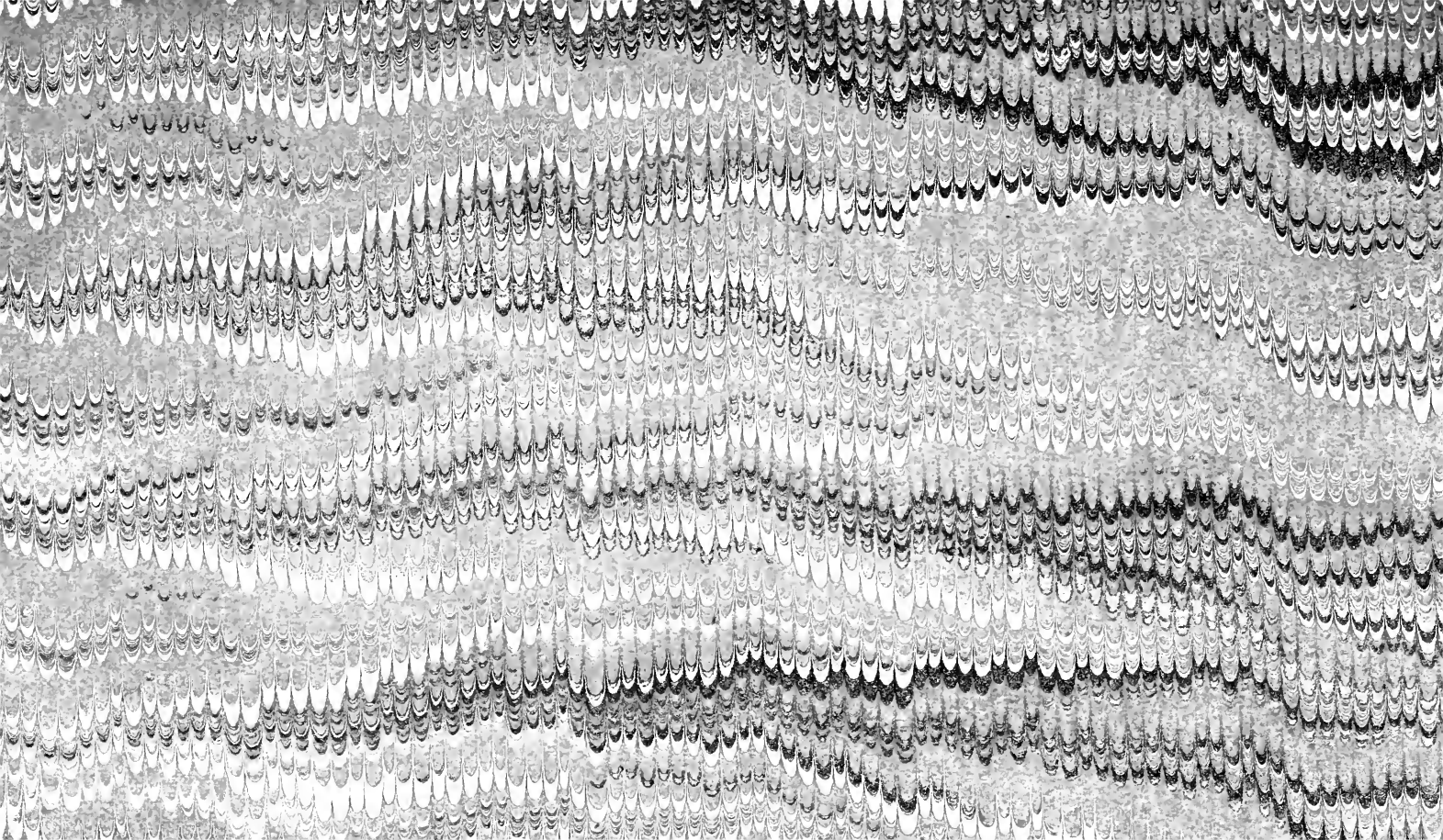
Mrs. Ebenezer Gay presided at the tables, assisted by the following ladies as Vice Presidents:

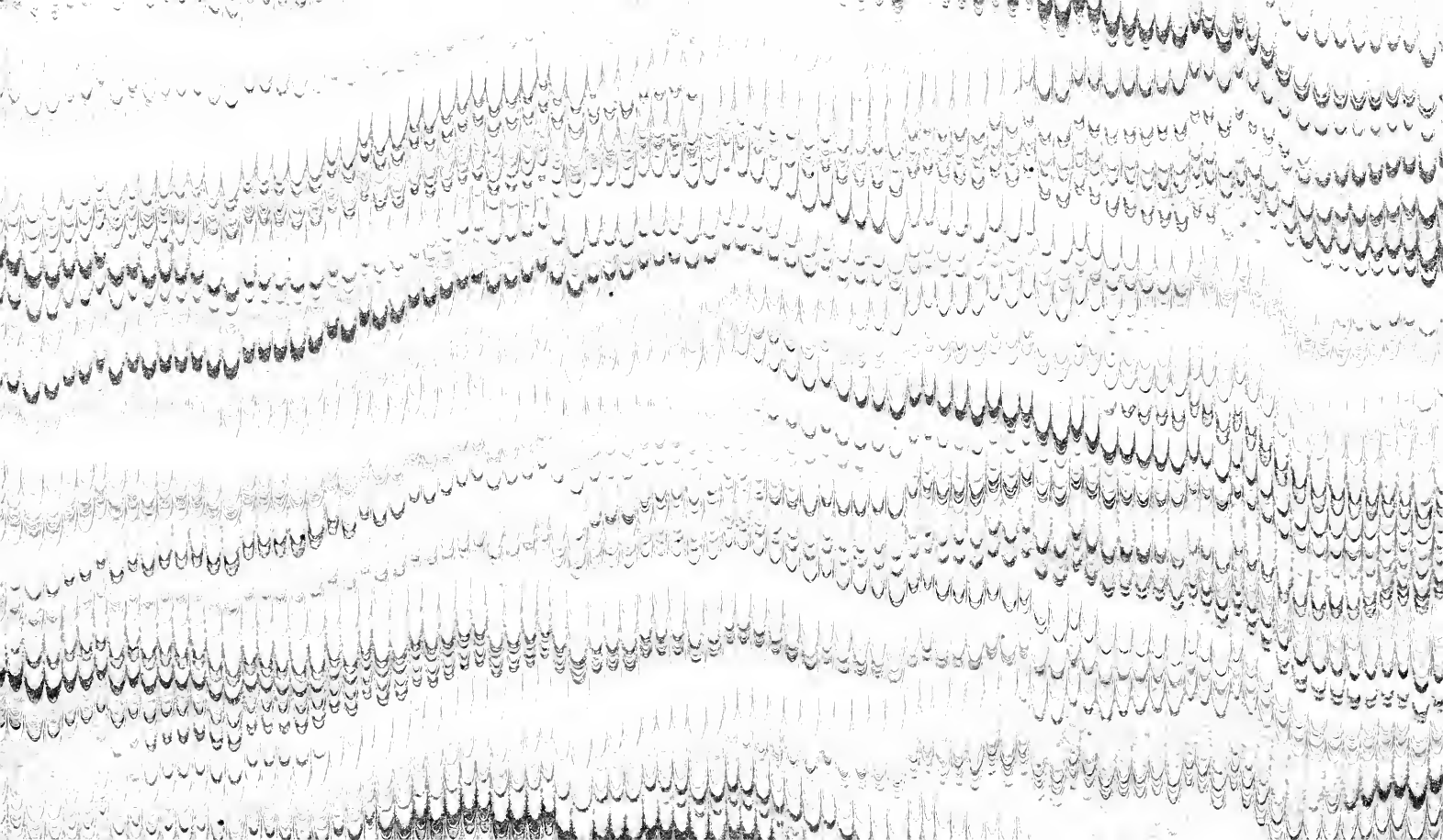
Mrs. Marshal Lincoln,
" Edward Thaxter,
" Nathaniel Whittemore,
" Dixon Lewis Gill,
Mrs. Sally Locke,
Miss Elizabeth Cushing,
" Mary Beal,
" Mehitable Lincoln.

During the afternoon the ladies were visited by a large number of gentlemen and by the guests of the company at the Pavilion. Sentiments were given, and one was reciprocated with the gentlemen. There were also several Hymns and Songs composed for the occasion which were sung with fine effect. Among those who composed them were Mrs. Edward Thaxter, Miss Mary Willard, Miss Martha Ann Gibbs Lincoln, Increase Sumner Smith, and James Humphrey Wilder. At evening the company left the Hall, and attended a Concert given by the Pupils of the New England Institution for the Blind, in the Meeting House of the Third Society.

During the day the Scholars of Willard Academy partook of a collation prepared for them and their friends in a room beautifully decorated for the purpose. And the Misses of the Public Schools and of Derby Academy also partook of a collation in the Hall of that Institution.

It has been deemed proper to prepare the foregoing brief sketch of the manner in which this interesting Anniversary was observed, for the gratification of those who will celebrate its occurrence in succeeding centuries.





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