CHAPTER II

THE FIRST SETTLERS

The Coming of the Whites and the Building of Their Homes. First Industries. Life of the Colonial Period Here.

Of the first white settlers within the limits of the present city it is impossible to speak with certainty. Tradition, however, says there were a few scattered here and there before the outbreak of King Philip's war, and that all fled to safety with the exception of one Lawton, who was killed by the Indians on the same day as the attack on Swansea. The situation with regard to the natives had not been encouraging for frontier settlements, or, at least, for settlements in sections like this at some distance from larger villages, and if there were any whites here at the outbreak of the war, their property was undoubtedly destroyed by the Indians during the conflict.

Matthew Boomer, who is believed to have been the first to come here to dwell, had bought the north half of the fourth lot from Henry Brightman in March, 1676, and soon after, probably not until the end of the war, however, erected a dwelling on the east side of the Main road, opposite Brownell street. Sixteen years later, in 1692, he deeded half of his purchase with buildings thereon, to his son, Matthew, Jr.

John Read, of Newport, was living on the site of St. Joseph's Church, further to the north, in 1686. George Lawton was another early settler, and in 1687 he sold to Samuel Gardner, also of Newport, one-half of the fifth lot, "being the southerly side of the said Lott, where the said George Lawton now dwells," with the house and other buildings. Gardner was town clerk for a number of years, the first whose records are extant, and later purchased Gardner's Neck at South Swansea. Henry Howland, of Duxbury, was on the sixth lot as early as 1683, and four years later, after his death, his sons, Samuel and Nathaniel, divided the lot, with the house. Robert Durfee built on the tenth lot about 1680, and a little north of him various depositions are on file that Hugh Woodberee was living at this time, on the eleventh lot. William Chase, in a deed of 1684, is described as "inhabiting at Freetown neare the Fall River." Here, as in all early deeds, it will be noticed that the name Fall River appears, but refers to the stream rather than to any settlement near it. The Henry Brightman house, possibly the oldest in the city still standing, was on Crescent street, near the present sand bank.

Another early settler, about 1690, was Ralph Earle, of Portsmouth, whose dwelling stood at the northwest corner of what is now North Main and Central streets, but as styled in the earlier days, on the Main road, opposite the cleft rock. This cleft rock, on the northwest corner of Main and Bedford streets, from which an excellent spring issued, later became notable as for a time the boundary between Tiverton and Fall River. It was here that the traveller who was bound for New Bedford or other towns in that direction turned off to the east from the Main road up what is now Bedford street. Both this and the Main street of to-day follow substantially the lines of the old Indian trails. Some slight changes have been made, but in general they run the same as in the days of the Indians. In going up Bedford street, however, the latter turned slightly to the south to bring them to the Narrows by the shortest road. South of the Quequechan, on the "'mill lot," so-called, and below the hill, at the corner of what is now Pond and Anawan streets, was Benjamin Church's house, erected about 1680. Francis Brayton, of Portsmouth, bought land on the lot immediately south February 22, 1701, and soon after erected a dwelling on the Main road, where the Baptist Temple now stands. He was a blacksmith and had a shop near by, while a rival shop was erected later near the site of the city hall.

On the second lot, counting south from the stream, and omitting the mill lot immediately adjoining the river, George Brow-

nell, of Portsmouth, who had bought in 1699, erected a large house on the east side of the road about where Morgan street now is. Deacon Richard Durfee's house, also erected about this time, stood at Cottage street. Benjamin Durfee's, which is still standing, was at Middle, but had to be moved when that thoroughfare was cut through. Others on the Main road were at the northwest corner of Osborn street, the Pearce house opposite Hamlet street, the Bowen place at the corner of Globe, and a Durfee house at the northeast corner of Slade. The Dwelly homestead was on the west side of the road where the Bellevue house now is, the Davis house near Cook pond and the Townsend homestead in the hollow near the hill that bears the name of that family. Beyond this was the Four Rod Way, now known as State avenue, on the dividing line between Rhode Island and Massachusetts.

The first lots in the Pocasset Purchase, it will be remembered, ran only as far as Plymouth avenue, which had early been laid out at the head of these lots at a distance of one mile from the shore, thus accounting for its bends. On the first lot of the second division, east of this highway, and comprising the Richard Borden and Chace mill districts, no early house was erected. On the second stood and still stands the Snell house, in the hollow of the present Snell street. The third lot was Richard Borden's farm, and the house still stands at the northeast corner of Mott and Warren streets. On the fourth, known as the Grinnell land, was the Aaron Bowen house, on Six Rod Way, which is still standing with an addition. The Wordell house, erected about 1720, stood on Stafford road, about opposite the car barn. The Currys' home was farther down the road, near Jefferson street; the Negus place, dating from about 1789, was on the east side, just north of Tower. Three Cook houses stood beyond this, then the Perry house on the east side, opposite Lawton, and the Thomas Cook place at Sucker Brook. The Stafford land lay beyond this, with a large dwelling, and the Estes house, recently burned, on the present State line. Wherever practicable, each house was built near a spring.*

This list, which to some may be suggestive of Homer's catalogue of the ships, is believed to cover most, if not all, of the older dwellings in the present city. One other, not yet named, deserves mention because of the interest attaching to it on account of the belief in its age, the small cottage at the northeast corner of June and French streets. This was erected about 1750 by Charles Church, who was a Tory in the Revolution. He fled the country and his property was confiscated.

The town of Freetown was incorporated in 1683, but the earliest records known to be in existence are those of 1685. The two missing years were probably entered in the Proprietors' Records, which are lost.

Tiverton, in which was included the part of the city south of the Quequechan, was under a kind of provisional government of the proprietors, to whom various orders of the Plymouth government had given control over local affairs, from the time of its purchase until March 2, 1692, when the Pocasset Purchase and Puncatest were incorporated by the State of Massachusetts as the town of Tiverton. The twenty-seven original freemen include many names still well known and honored in the community. They were Major Church, John Pearce, John Cook, Gersham Woodle, Richard Borden, Christopher Almy, Thomas Cory, Stephen Manchester, Joseph Wanton, Forbes Manchester, Daniel Howland, Edward Gray, Edward Briggs, William Manchester, Amos Sheffield, Daniel Willcox, Edward Colby, Joseph Tabor, David Lake, Thomas Waite, Joseph Tallman, John Briggs, John Cooke, William Almy and John Cook, Jr. In 1698 the names of John Searle, Josiah Stafford, Benjamin Chace, Robert Dennis, Gersham Manchester, William Durfee, Thomas Cook, Jethro Jeffries and Samuel Snell also appear as owners of real estate. The town was formally annexed to Rhode Island on the readjustment of the boundary line and was incorporated in that State. A census taken ten years later gives the population of the town as 1,040, of whom 842 were whites, 99 negroes and 99 Indians.

Statistics of the population of Freetown about this time show that in 1765 there were 1,492 inhabitants; in 1776, 1 901; in 1790, 2,202; and in 1800, 2,535.

The possibilities of the water power of the Quequechan, which was later to have a most important part in developing the city as a center of manufacturing, were early recognized, and in the first division of the Pocasset Purchase, in 1680, the proprietors reserved a tract on the south of the stream,

*The location of these houses is given on the authority of a local antiquarian.

thirty rods wide and including the water power, which was known as the mill lot. This extended from the shore easterly to the vicinity of Twelfth street.

The mill lot, like the land to the south, was divided into thirty shares, of twenty-six and one-half of which Col. Benjamin Church and his brother, Caleb, a millwright, of Watertown, became the owners. John Borden is thought to have held the remaining three and one-half shares. The brothers erected a saw mill prior to 1691, in which year reference is made to it in the deed by which Caleb conveyed his half of the property to Benjamin for £100. By 1703 Benjamin had moved to Fall River and added to his property a grist mill and a fulling mill, both small concerns, standing near Main street and adjoining the dam, which was on the west side of that thoroughfare. The grist mill is believed to have been of the same dimensions as a similar mill erected by Caleb Church for Gabriel Bernon, at Watertown, which was 22x18 feet, with 11 feet stud. The fulling mill cleansed and otherwise prepared the farmers' wool for spinning by the housewives.

By 1714, Benjamin Church, then living at Little Compton, sold his interest to Richard Borden, of Tiverton, and Joseph Borden, of Freetown, sons of John Borden, and the whole control of the water power of the stream passed into the hands of the Borden family, who retained it till the erection of the Troy mill and Fall River Manufactory in 1813. They had, some time before the Revolution, erected another grist mill and a saw mill at the second privilege, as it was called, at the foot of the hill, near where the Anawan mill was later built.

Another of the early industries within the city limits was the tan yard on French's hill at the present site of the Westport Mfg. Co.'s storehouse. It had been established early in the century by Joseph Read, and was sold in 1801 by the heirs, Joseph, Samuel and George Read, Nathan and Nancy Bowen and Jonathan and Phebe Barnaby, to Enoch French, who carried it on till about 1840 or '50, and who gave his name to the hill. The property when acquired by him comprised one-quarter of an acre of land, with a dwelling house and tan yard, and was sold for $400.

The town also established a salt works by vote of July 7, 1777. It was near the present location of the Mechanics' Mills. Stephen Borden, Jonathan Read and Benjamin Davis were appointed a committee to carry it on. Various saw and grist mills were also built and operated near Assonet, and an iron works, using bog iron ore dug in the town, was established in 1704.

Of the early settlers many came from the island of Rhode Island, some from Plymouth and a few from Boston and Duxbury. They were sturdy, industrious and peaceful citizens, and generally well educated for their time, as one may judge from the small number of legal documents in which recourse for signatures is had to marks. The Quakers predominated, and their teaching was that the rising generation should be well schooled. This sect made its influence felt, too, in the kindly treatment of indenture servants and negro and Indian slaves, of whom nearly every family had its quota and who were largely instrumental in developing the farming lands. The Quaker discipline roundly condemned the slave trade, and recommended kindness. The system was abolished by a legal decision following the adoption of the State Constitution in 1780.

The life of the Colonial period here, like everything old, appears strangely fascinating. It was lacking in many of the conveniences of modern times, the telephone, telegraph and railroad, for example, not to speak of running water and sanitary conveniences in the homes, steam or furnace heat and hundreds of the smaller things that we now think almost indispensable. Yet it was in many ways a life that strongly appeals to the man of our times fagged out by the sick hurry and rush of business cares. The landowner here was practically independent. Abundant fish and game in the woods, and streams nearby, and his own cattle, sheep, swine and poultry, added to the vegetables raised on his land, and a bounteous supply of butter, eggs and milk, enabled him to set a generous table. It was lacking, probably, in some of the delicacies that we provide to-day for our jaded appetites, but withal was of a kind to make one's mouth water when he reads of beef, mutton and turkey, for example, all brought on for the piece de resistance of an everyday meal. The settlers also had fruits in abundance from the orchards which they had carefully planted, and thus, from the point of view of their inner men, were well provided for. Their own corn and wheat were ground into meal and flour almost at their doors, and about all that it was abso-

lutely necessary for them to purchase for their table was tea and coffee, spices, sugar and molasses. Cider they made in generous quantities from their own apples each fall, and supplemented with supplies of New England and Jamaica rum, port wine and gin, which were then kept in nearly every house to be offered to guests. They were used in moderation, however, and intoxication was probably no more prevalent than to-day.

The cattle and sheep did more than provide food, for their hides or skins were tanned by the local tanner, who took his pay in kind, and each man was thus provided with leather, calf-skin and sheep-skin against the occasional visits of the travelling shoemaker, who, when he came, was expected to make shoes enough to last the family till he came again. Most of the other clothing of all members of the family was made of wool from the backs of the sheep kept on the farm, which had been prepared at the fulling mill on the stream, and spun, dyed and woven into cloth by the women of the home. Flax for linen was also raised and used to some extent, but very little for clothing.

A majority of the inhabitants were Quakers, and their garments were of the plain and unostentatious drab advised by the discipline of the meeting. Among the Congregational members of the community, however, there was probably more attention to apparel, for during this period the dandies of the old world flourished in the glories of silks and satins of rich hues, with slashed doublets, knee breeches, silver buckles and powdered hair. These fashions were copied in Boston, Newport and Providence, and doubtless in a smaller measure by the citizens of Freetown whose purse and conscience allowed them to do so. The same was true of the ladies.

The houses of the colonists varied, of course, as do the dwellings of their descendants to-day. Timber was at hand in almost unmeasured quantities and in the erection of dwellings was used with a generosity that would bankrupt the builder of the twentieth century. The dimensions of floor beams, and sills and rafters now cause a smile, but the structures were built to last and have done so in many cases even to this day. The kitchen was usually the main living room and the largest in the house. The bedrooms were almost invariably small. Chimneys were of huge size and built of stone, with cranes for the pots and kettles and a brick oven at the side. The wood fire was built here on andirons set on a massive hearth with a big, green backlog in front. No stoves were used to any extent till the nineteenth century. The furniture was of the kind familiar to all by the specimens that have been handed down as heirlooms, and was made by travelling cabinet-makers. A stock of furniture, including the high-posted bedsteads, dressers and chests, was then as much a part of every bride's outfit as her linen is to-day. Candles, of course, were used for light, and, like the soap and many other household articles, were made in the home.

The employment of the master and his men was like that of the farmer of the present, the care of his stock and crops and the cutting of wood, to which was added the clearing of new land. His children married young and brought up large families. Ten or twelve boys and girls were the common number in each family, and fifteen, seventeen and even nineteen were not unknown. There was something beside the fertility of the parents in this; labor was scarce and the assistance of the younger generation was needed in developing the country. The marriages, like modern ones, varied considerably in the amount of display and merrymaking. Those among the Friends were quiet and in accordance with their simple customs, while among the people of the world there was likely to be more of festivity. The funerals were often the occasion of extended remarks by the clergy, a custom that survives to-day in rural districts. Nearly every farm had its burying-ground, with usually a corner set aside for the graves of the slaves.

The Sabbath was observed with a greater degree of strictness than to-day, in accordance with the laws made in the State house at Puritan Boston, though not all the mandates of the Solons there assembled were so zealously respected. Among the Congregationalists the Lord's Day was considered to begin at sunset on Saturday and end with the setting of the sun the following day. It was observed by services for worship with sermons of great length. The Friends held the services peculiar to their sect and considered the Sabbath over at the end of the afternoon meeting. There were, however, the meetings on Wednesdays and the monthly, quarterly and yearly gatherings.

The Indian and negro slaves, to whose

kindly treatment reference has been made elsewhere, were often freed by the wills of their masters on certain conditions, like faithfulness to the widow. Provision was often made in these testaments for their sustenance by the bequest of two or three acres of land, with a small house and furniture. In one case, at least, it is ordered that a negro thus freed shall annually pay to the son of the testator a small sum of money in trust, to be used for his care in case of illness. Pews for the blacks were provided in a remote corner of the church, and their graves were also in a corner of their masters' burying-ground.

There were two taverns, one at Brightman street, near Slade's Ferry, kept by the Brightman family, and the other at the corner of North Main and Central streets, run in 1738 by Stephen Borden and a popular place till it gave way to a hotel erected near by in 1803. For evildoers stocks were erected in 1690, from the proceeds of a special assessment on the taxpayers. They stood near the meeting-house, about two miles above Steep Brook, at the present Freetown line, but were seldom used, and appear to have been discontinued about the middle of the century.

Of newspapers there were none here, of course, but in Boston the weekly News-Letter had been established as early as 1704, and had been followed by others, while in Newport the publication of a weekly had been begun in 1732. By 1768 a newspaper was being published twice a week in Boston. The circulation of these papers was small, but it is only fair to assume that some copies occasionally, at least, reached this vicinity and were read. No large collections of books were to be found in any homes, still there were some. The publications of the day most widely read related to theological controversy, for the age was argumentative and the war of words on matters of creed was bitter. Cotton Mather, George Fox and Roger Williams were among the writers of note. There were also the narratives of those who had been captured by Indians, histories of Indian wars and early settlements, and some poetry. The latter, however, makes but sad reading today. It was in the style of the Bay Psalm Book, and later followed the artificial models of the school of Pope, though but clumsily. The romance and the drama were condemned as vanities and but little allowed.

Still, the settlers in this section were far from being extremists. They were at sufficient distance from Boston to escape the Puritan severity, though under its jurisdiction, and never were tempted to burn witches. Besides, many had come from liberal Rhode Island and Plymouth, and, especially in the later days, a very considerable proportion were of the gentle faith of the Friends. They were prosperous and lived comfortably. The hard days of the Revolution made themselves felt, of course, but in the years that followed a great demand for wood sprang up, and many residents who had timber in abundance made themselves independently well off by the sale of it to their less fortunate neighbors at Newport.

Every farmer of importance in these days was a ship carpenter and had his own vessel, usually a sloop of 35 or 40 tons, of the kind which could be built in the woods and transported to the shore, in which he and his family made their trips to Providence, Newport and even to New York. Some members of the family were usually seamen, and a number of them served in the Revolutionary navy. Others entered privateering, and numbers who sailed away in larger ships never returned, and no news of their fate, whether in storm or at the hands of pirates, ever reached their families here.

The custom house for this section was established soon after the Revolution, at Dighton, and the records for the period from 1782 on show a large number of the small vessels referred to registered from Freetown. There was, for example, the "Two Brothers," a sloop of 36 tons, square-sterned, with one deck, no gallery and no head, owned by Simeon Borden and commanded by Samuel Borden. She was 48 feet 7 inches in length, with 15 feet 10 inches beam and a depth of 5 feet 8 inches. Others of about the same size were William Reed's "Defiance," Darius Chace's "Wealthy," Godfrey Briggs' "Quickstep," Philip Hathaway's "Polly" and Ebenezer Payne's of the same name, Ephraim Briggs' "King Fisher," Edmund Briggs' "Hard Times," Jonathan Read's "Ranger," Isaac Brightman's "Hannah," Zebulum White's "Lively," John Briggs' "Dolphin," George Brightman's "Rainbow," Luther Winslow's "Mayflower," Noah Chace's "Betsey," Dudley Hathaway's "Randolph," Walter Challoner's "Swallow," Jonathan Bowen's "Mary," Benjamin Bright-

man's "Dolphin," Gilbert Chace's "Chartley Ann," Edmond Valentine's "Arethusa," Nathan Briggs' "Sally," Beriah Allen's "Liberty" and many others. Larger vessels were also built, schooners and then brigs, running to about 125 tons.

The main wharf was where the Rodman wharf of the Staples Coal Company now is, with another at Slade's Ferry, and one at about every farm farther north. Assonet was then the metropolis of the town, with Steep Brook a close rival, which at one time attained the dignity of no less than six grocery stores.

In the Pocasset Purchase, the present Plymouth avenue had been laid out and reserved for a street, but there was no such reservation in the Freemen's Purchase, though the highways were left open by common consent. At the Narrows, where, as the name suggests, the land jutted out, no bridge was erected till the ponds were raised by a dam in 1826, and the shallows were crossed either on stones or by fording at "the wading place," as it was styled. A narrow plank bridge was early erected over the Quequechan, on the main road, but this was occasionally destroyed by water and had to be renewed. There was then a considerable pond to the east of the main road, making north to Bedford street, which was filled in with earth secured by cutting down the hill near Troy street.

The Taunton River was crossed a little north of the present Slade's Ferry bridge. This had been an Indian place for crossing from the earliest days, and it was near by that Weetamoe was drowned during King Philip's war. Gov. Winslow and another, possibly John Hampden, had used this ferry when on their visit to Massasoit in 1623. The Governor relates that he fired his gun as a signal that he wished to pass over, whereupon two Indians came across and took him to the opposite side in a canoe. William Slade, for whom the ferry was named, established it soon after settling in Somerset in 1689. At his death it passed to his eldest son, Jonathan, who at his decease without issue bequeathed it to his nephew, Samuel Slade, and in turn it passed by death to Jonathan, William and William L. Slade. Following rowboats, sailboats were used, with the horses of travellers swimming the stream; then a boat propelled by horses, on which the stages could cross, beginning in 1826, and steamers, the Faith in 1847 and the Weetamoe in 1847, till the opening of the bridge in 1876. The fare was established by statute, and in later times was 25 cents. A competition line was run for a while by the Brightmans, with a landing on this side near the Weetamoe mills, and there was also a ferry at Steep Brook, after the laying out of the Blossom Road by the court June 10, 1773, gave a direct road by this route from Providence to New Bedford.

This last named road had been petitioned for the year before by residents of the section beyond the pond who were unable to reach the town meeting-house by a direct road. The Selectmen approved the petition, but landowners objected and it was necessary to go to the courts. It ran from the old New Bedford road near what is now called Wordell's corner, along the line of the present Blossom road northerly, and then westerly over Wilson road, reaching the Main road at Steep Brook. The New Boston road was laid out February 23, 1790, and ran from Wilson road southerly to the south end of the Freemen's Purchase—near the corner of Bedford and Quarry streets.

The Rhode Island boundary question, which was not to be definitely settled till it had been passed on by the Supreme Court of the United States many years later, came up several times prior to 1800. It went back to the original charter of the colony of Plymouth, granted in 1629, by which the western limits of the Plymouth government were placed as the middle of the waters of the "Narragansett River." The charter granted to Rhode Island in 1663 extended her eastern boundary three miles east and northeast of the bay into Plymouth territory. The latter objected, and on appeal to the King her claim was sustained by a royal commission. Tiverton and Little Compton were then a part of Plymouth and became a section of Massachusetts on the consolidation of the two governments. The boundary between Freetown and Tiverton was at the Quequechan River—the cleft rock, to be exact.

In 1740 Rhode Island applied to the King for a re-examination of her eastern boundary, and George II., in pursuance of his policy to lessen the power of Massachusetts, appointed a commission which established the line in 1741, confirmed by the King May 28, 1746, by which Tiverton and Little Compton and three other towns were added

to Rhode Island. To define the new boundary the colonies were to appoint surveyors to establish the bounds. The line between Freetown and Tiverton, by the decision of the commission, was to run from a point on the shore 440 rods south of the Quequechan. Rhode Island at once appointed men to run the line, but instead of measuring 440 rods south in a straight line, they followed the windings of the shore around the print works point and Crab Pond, starting the line from a point near the foot of Division street, whence it ran northeasterly through the large buttonwood tree on South Main street, a little south of Spring, long a landmark here, and crossing Pleasant street near the Merchants mill. The line was run by Rhode Island men alone and was accepted by Massachusetts as correct until 1791, when this State appointed commissioners to examine and found that her territory had been considerably infringed upon. No agreement could be reached with Rhode Island, however, and the matter lay over till it was brought up again in 1844 and the line eventually fixed in its present location in 1862.

Lands for the few Indians who remained in this section were early set aside, for a brief period after 1704, on Stafford road, just south of the present State line, and later east of the Watuppa ponds, where the Indian reservation still is. In the earliest days the number of Indians on these tracts was considerable, but by intermarriage with other races and removal it has dwindled till now the reservation is occupied by but a single family, and that has probably but a slight strain of Indian blood.

The Stafford road lands first set apart were formerly the property of Daniel Wilcox, but he, having been convicted of "high misdemeanors," had been arrested in 1681 and fined £150. He escaped into Rhode Island, but in 1701 he proposed to convey to the province for the satisfaction of the fine, which was still unpaid, 160 acres of land on Stafford road. The offer was accepted and the estate became State property. Three years later, in February, 1704, the Indians residing in the southern part of Bristol County petitioned the Governor for the assignment to them as persons who had been very serviceable to the Crown in the recent wars with the Indians, of a tract of land for a plantation, "where they may settle together in an Orderly way and have the benefit of the ministry & settling a school for instructing of their children." The petition was granted and the Wilcox land given them during the government's pleasure.

In 1707 another petition was allowed for the exchange of this land for 160 acres east of the pond belonging to Col. Benjamin Church, the present reservation. In Church's deed exchanging the property, which bears the date of April 4, 1709, the new reservation is described as "lyeing more commodious for the Indian settlemt & more Remote from the English." The land is transferred to the province with the condition "But allways to be Continued & used for a plantation & settlement for the Indian Natives . . . Divers of whom have been very serviceable in the present & former Wars and some of them brought up in English families." A curious provision for rent appears in the words "to be holden of her Majesties Government of ye sd Province by the sd Indians & their heires forever yielding to the Governr of the sd Province for the time being upon ye tenth day of December, yearly, One quarter of good venison in Lieu of all Rents & services, not to be Assigned or Alienated but continued an Indian Plantation forever."

The land was divided among the various families and by "the honorable board of London commissioners for propagating ye Christian knowledge among the natives," a schoolhouse was erected in 1772, as appears by the petition for the laying out of Blossom road in that year. Sabbath services were also held here. The land was resurveyed and again divided, in 1764, this time among twenty-eight families. But nine of the 160 acres were then under cultivation In 1818, by order of the General Court, all Indians were placed under the guardianship of the State and all land reserved for them except what was cultivated was made common.

A State commissioner's report in 1862 showed 78 descendants of Indians in this section, only 21 of whom were on the reservation. Little land was cultivated, and they were found to be indolent, negligent and of low moral condition. The children then attended the public schools. Some of the names were Peter Washunk, Sarah Titticut, Sarah Quam, Hope Penny, Mercy Hope, Isaac Church, Hannah Mouse, Benjamin Squannamay. There was also an Indian doctor named Perry.