

OF THE

FIFTH ANNUAL MEETING

OF THE

OLD DARTMOUTH HISTORICAL SOCIETY

IN THEIR BUILDING

WATER STREET, NEW BEDFORD

MASSACHUSETTS

MARCH 27, 1908

The fifth annual meeting of the Old Dartmouth Historical Society was held March 27 in the building of the organization.

The following officers were elected:

President—Edmund Wood.

Vice Presidents—George H. Tripp, Henry B. Worth.

Treasurer—William A. Mackie.

Secretary—William A. Wing.

Directors for three years—Miss Julia W. Rodman, Rev. William B. Geoghegan, Mr. Job C. Tripp.

President Wood called the meeting to order and spoke as follows: "We have come together tonight," he said, "to hold the fifth annual meeting of the society. It has generally been the order to have full reports from the different working branches of the society, and they will go fully into detail because they would naturally be in the line of a review of the year's work, which would be scarcely fair to the officers.

"I will simply say that the society is going forward and not backward.

The membership has increased; the income has been sufficient; there have been funds earned by the actual work of the members, and by exhibitions; and the society has begun to live up to the privileges of the new home. I think it has begun to find out that its ability to do good work is being enhanced by the opportunities here, and that the members have more successfully applied for contributions, because the public realizes we are in a position to give proper custody to the valuable things they have; so that the museum section is gaining all the time.

"The active work of this branch has been exemplified in the remarkable loan exhibitions held during the year, and I think we have all been impressed with the immense fund of valuable things that come out of the homes of this country at these times. I hope that they will induce people to see how much better their treasures look in suitable surroundings, and that eventually these things will bring up in the custody and perhaps the ownership of the society."

Report of the Directors

By William Arthur Wing

The first year in a new home is one full of interest and teachings—with best of all the knowledge that grew day by day that no better home for this society could be possible. Adaptability in every way for our purposes has been proved again and again and is perhaps best summed up by a visitor's saying: "Of course this building was built for the society!" The secretary has made a study of historical societies and can say that there is probably no society that offers so much to its members—for what they pay—as this society. Yet, with our fine new house and all it has to give its members, come many extra expenses. Some of the ways to help these conditions are by an increase of membership and a prompt payment of dues.

In regard to the dues—they are \$1 a year for annual membership, or the payment of \$25 to become a life member—who is exempt from any more dues. The financial year is from July 1st to July 1st. Upon the payment of the membership dues the member receives the membership card, which is in itself a receipt and contains the date of the expiration. Please keep the cards and pay dues promptly.

On each quarterly-meeting notice is a reminder to pay dues, please heed it, consult your card-receipt, if necessary, see if it has expired, and if so send dues to the secretary.

The building is open Wednesdays and Saturdays, 10 to 1; Tuesdays, Thursdays and Saturdays, 2 to 5.

Admission 25 cents each. Members free. Ten tickets for \$1, on sale in the building.

Bell Telephone—Anyone wishing to

telephone the secretary please do so at the building during above hours.

A beautiful way of aiding our society which is working to be of help in this growing community is by gift, especially memorial gifts or bequests. A way wherein the giver and the one remembered are both honored perpetually.

For death is ever with us and within the last twelve months we have to record the passing away of Juliet A. M. Martin Barney, Mary G. Devoll, Charles Henry Gifford, Elizabeth Cummings Gifford, Elizabeth Crocker Hastings, Sarah Nelson Haskins, Willard Nye, Jr., (a life member), Charles W. Plummer, Emma Cornelia Ricketson, Roland T. G. Russell, William Congdon Taber, Edward N. Tucker, Harriet E. West, Susan Maria Wood.

To those who are with us, and to the future members and others, we urge you to see the many advantages of this society and help us to maintain this ideal of Emerson: "I wish to find in my own town a museum where I can deposit my precious treasure where I and my children can see it from time to time, and where it has its proper place among hundreds of such donations from other citizens who have brought thither whatever articles they have judged to be in their nature rather a public than a private property. A collection of this kind would dignify the town and we should love and respect our neighbors more. Every one of us would gladly contribute his share and the more gladly the more considerable the institution had become."

Respectfully submitted,

William Arthur Wing,

Secretary.

Report of the Treasurer

By William A. Mackie

The treasurer's report was rendered by William A. Mackie, as follows:
Balance, March 26, 1907, \$518.36

Receipts.	
Publications,	\$30.35
Life membership,	225.00
Membership,	143.00
Membership (annual dues,)	769.00
Income N. B. Lyceum fund,	139.50
Income rebate of taxes,	46.99
Subscriptions,	300.00
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	\$2172.20

Payments.	
Museum section,	\$185.15
Salaries,	412.88
Labor,	39.46
Repairs,	173.34
Current expenses,	511.51
N. B. Inst. for Sav. acct life membership,	225.00
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	\$1547.34
Balance, March 26, 1908,	624.86
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	\$2172.20
Additional income from N. B. Lyceum fund not drawn from savings banks, \$118.77.	

Respectfully submitted,
WM. A. MACKIE,
Treasurer.

Report of the Museum Section

By Annie Seabury Wood

The museum section has to report a year of special activity. While we still occupied the rooms on Union street, it was our custom to hold, through the winter, on the first Saturday of every month, an informal tea. When September came last year, a demand came also that the teas be resumed.

A suggestion was made, too, that special loan exhibits be held from time to time, and it occurred to the committee that the two might be combined with good results. So in September a combination series of teas and special exhibitions was inaugurated, and has gone on most successfully from that time. In September the exhibition was of Old Silver; in October of Fans and Tortoise Shell; in November of Textiles; in December of Miniatures, Old Jewelry and Snuff-Boxes; in January of Ivories; and in February of Baskets.

The March tea was omitted, because it would have followed so closely upon Washington's birthday, when a Colonial tea and musical entertainment was given. The patronage of this affair was so unexpectedly large that it threatened at one time to overwhelm the management, but the results financially were most happy, and the committee can only hope that no permanent damage was done to the society's reputation for taking care of its members and doing its best for the community at large.

On the first Saturday of April it is proposed to hold an exhibition of Old Lace, and to follow it up in May with

some exhibition the character of which will be announced later on. The teas then will be discontinued through the summer months.

The money which was cleared from the lecture on Hawaii, given in February, 1907, by Mrs. Todd, has been used during the past year to provide curtains and screens for the building, to make some necessary improvements in and additions to the kitchen department, to repair cases and to frame pictures.

A part of the proceeds of the Washington's birthday entertainment of this year will pay for the platform, which was built in sections and can be stored away, and for new show-cases. The rest will be saved until something is brought to the attention of the committee for which it seems wise to spend it.

The museum has been enriched through the kindness of the late Willard Nye, Jr., by perhaps one of the most interesting and valuable relics in its possession, the model of an English frigate made of beef bones by sailors in Dartmoor prison during the war of 1812.

For this and for many other interesting acquisitions received during the year, some as gifts, some as loans, we desire to thank all contributors. To those, too, who have aided the success of the loan exhibitions by generously placing their treasures at our disposal, we extend our hearty thanks.

Respectfully submitted,
Annie Seabury Wood,
Secretary, Museum Section.

Report of the Historical Research Section

By Henry B. Worth

For the research section, Henry B. Worth presented a paper on "Indian Names of Old Dartmouth." It was as follows:

"In Acushnet, Fairhaven, New Bedford, Dartmouth and Westport were the Algonquin place names that appear in the list appended to this paper. They are to be found in probate and land records previous to 1730. In most cases the earliest form of spelling has been adopted and the list contains approximately all names that have been preserved in any public registry relating to the ancient town.

"The principal task in the investigation is to ascertain the meaning of the names. The subject is so clouded in mystery and so little understood by the average person and yet there exists so much curiosity to learn the significance of Indian names that there have been a great number of attempts to invent derivations, most of which are mere play on words and yet many are accepted as genuine by unsuspecting persons who do not discover the fabrication. One of the Maine lakes has a name of 17 letters which is thus explained: A hunter fired his rifle but the cartridge failed to explode. Then he addressed the animal thus: 'Moose! Look! My gun tick.' Which is the exact pronunciation of the name and is only a pun. Such instances are to be heard everywhere and are amusing if witty and startling.

"The study of Indian names must begin by securing a copy of Trumbull's Dictionary. This scholar died ten years ago and his manuscripts vocabulary compiled during years of patient and persistent labor, was printed by the Ethnological department of the National Government. It was based on the papers, documents and books of the missionaries to the Indians, who reduced any words or sentences to writing, while conducting their labors among the aborigines. But this dictionary is not exhaustive or complete.

"The Algonquin nation was composed of many tribes each of which had its distinct dialect. These differed slightly, one from another although parts of one language. Eliot's Bible which was the largest source of Trumbull's work was translated into the dialect of the Indians west of Boston. The tribes on Buzzards Bay were the Narragansetts and their tongue was somewhat different from the Natick. Consequently many words used in

southern New England cannot be found in this vocabulary and those that are common to both dialects may not be spelled alike. Then the writings that have preserved in any language of the Narragansetts were meagre and fragmentary. So very little of this dialect has been available for purposes of linguistic study.

"Investigators have found that Algonquin names are generally framed according to a very simple combination. The name Massachusetts will furnish a good illustration. "Massa" comes from the word meaning "great," "chu" from the root signifying "mountain," while the termination "setts" is like "set, et and ut," and is a locative and is translated "at" or "at the place of." The whole word means "at the place of the great hill," which was applied to Mt. Walloston. So it will be plain that the name contains three elements:

1—The termination "et," called a locative which is translated "at" or "at the place of."

2—A noun or substantive.

3—A modifier having the force of an adjective.

From this regular combination there is the occasional variation that the first or third element is lacking.

It is a principle of universal application that the name must describe the place or some event that happened there. Two instances will show the application of this rule. In Marion is a river named "Wewantet." It comes from two words: "Wewean" means "exceedingly winding" and "tet" comes from root tuck, meaning "river," "a very winding river." This is an apt description. The word Seconet has been explained, "se" meaning "black," "con" denoting "goose," and "et" meaning "at the place of." The entire word meaning "at the place of the black goose." This derivation has been severely criticized by Trumbull because it contains no description of the place. He might have added that it is not distinctive because the locality is not a special haunt of the wild goose. This casts a doubt on the explanation.

So in the investigation of Indian names a thorough knowledge of the locality, its history and peculiarities should be first acquired. Then with the aid of the dictionary the student will proceed to analyze the name into its component roots. There will usually be no difficulty in recognizing the

locative termination and centering the attention on the remainder of the word.

"It must be kept in mind that the dictionary will be of little use until the name has been divided and its etymology discovered because compounds of noun and adjective are not given in the vocabularies. No such word as "Weweantet" can be found. But when "tet" has been identified with the word tuck, the student may search Trumbull for the rest. He will find Waeenu which means "round about," and then the reduplication of the first syllable signifies "very" or "exceedingly."

"But it is in the division of the word that the trouble arises. If the noun and adjective were given in full and spelled according to Eliot or Roger Williams, it would be very easy to reach the result. But the fates were not so accommodating. The roots were abbreviated by the Red Men in forming the word and the spelling presents continual and serious obstacles. Peter Folger at Nantucket; the Mayhews at the Vineyard and Seth Pope and Benjamin Crane at Dartmouth; who wrote down the names which the Indians spoke, were not men of culture and they spelled as they pleased. For this reason names appear in our records that might puzzle the early missionaries. Then frequently several persons had the opportunity to record the name and there are found different forms of the word widely variant. Generally the earliest form is preferred.

"In these difficult situations there can be no reference to native Indians for assistance. The only tribes in this region any remnant of which is in existence are at Gay Head and Marshpee and for generations these have spoken English. The language that was heard by the Pilgrim and Puritan by which Philip aroused the hatred of the Algonquins; by which Capt. Church, Jonathan Delano and Ralph Earle persuaded and intimidated the Indians of Dartmouth, has for over a century been extinct.

"The analysis of Indian names depends upon the judgment of each student and there is opportunity for the greatest divergence. In one case Trumbull suggests four etymologies and another signal example is the name Manhattan. One authority announced that it meant the "place of the Great Spirit," a second was confident that it signified "the place where we all were drunk," while a third has offered the sensible derivation "the island of hills."

"Occasionally an Indian name has been so changed by use that it seems more like an English word. A good

sample is Horseneck, the modern name of the beach at the south side of Westport. There is nothing in the shape of this peninsula to suggest this designation and this led to the suspicion that possibly it might be an Indian name in disguise. It was discovered that the word "Hassanegk" according to the native pronunciation was almost identical with Horseneck. This word means a "cave cavern, or enclosure with stone covering or sides." Literally it means "a stone house."

"A short distance north of the shore on the west side of the road was a farm which before 1700 contained a tract described as "the old cellar," "the cellar place," and other similar phrases. A cellar was a room dug into the side of a slope, with the back and sides walled up and covered with a roof. The same contrivance is now frequently observed in the barn cellars for cattle. It was a usual style of habitation adopted by the first settlers and was a convenient and serviceable shelter.

"Quite likely the name of this cellar-dwelling, "Hassanegk" became Horse Neck and finally was applied to the beach.

The Nonquitt purchase comprised five farms. The northermost was always known as the "Bareneed" farm and this name was used as early as 1686. Some have supposed that the rocks near the shore at certain height of the sea, resembled the rounded forms of human knees showing above the water. Hence the name. But the records show that the name "Bareneed" was applied to the farm and later to the creek, and only in recent years to the rocks. So the above explanation cannot be safely accepted. Unless some satisfactory derivation can be presented along a different line, it is conjectured that here may be an Indian name in some corrupted form.

"The name "Nonquitt" is hardly the original native word. The tract between the Paskamansett and Apponagansett rivers was called "Nomquid" Neck. The same name applies to Gardners Neck in Swansea. By some inadvertance the name was altered to Nonquitt, about the time that the sea side resort was purchased. The first syllable in the name relates to a word meaning "fish," but the signification of the whole name has not been settled.

"In the early deeds before Dartmouth was incorporated as a town, the land sold was usually described as Cushena, Ponagansett, Coakset and places adjacent. Apparently there were three Indian settlements in this purchase. In later years the prefix 'A' was added to each name. The name

Acushnet is spelled over forty different ways, the earliest in 1639 being found in Bradford's History and is the same as in modern use. This term in all its forms seems to have described land rather than the stream itself. The extent of the village seems to have included Acushnet, Fairhaven and New Bedford. In Roger Williams work on the Narragansetts may be found a word "Aquechinock," which he defines "to swim." So the name Acushnet has been explained as "the swimming place."

"Ponagansett was the section of the purchase comprised within the bounds of modern Dartmouth. The name was applied to the harbor at South Dartmouth. In 1858 in an address before the Old Colony Historical society Dr. P. W. Leland suggested the derivation from the Indian word meaning "Oyster." Later one writer proposes "shell fish" and another "the roasting place." All of these depend on the form being Ap-ponagansett which is similar to the Rhode Island name Apponaug. But the earliest form is that first herein given. While the harbor at South Dartmouth has always been noted for clams, it is no oyster ground and all attempts at oyster culture have failed. The necessary fresh water river does not connect with this bay.

The same name has been found elsewhere and no explanation has been presented which seems satisfactory.

"Acoakset is the region comprised in the town of Westport. The earliest use of the name seems to have applied to the river and was later transferred to the land on both sides. It has been the subject of great diversity of spelling. The earliest was "Accohquesse" or "Acokus," and the form "Acoxet" still exists on the west side of the river. The same name is found in Rhode Island but no explanation of its meaning is proposed. While it is not difficult to give a possible translation of the word none has been discovered that seems to apply to any local situation or feature.

"Paskamansett is the river that rises in the north end of New Bedford in Sassaquin pond passes through Smiths and Russells Mills and joins Buzzards Bay on the west side of Mishaum Point. Until recent years this name applied only to the part below Russell Mills. It closely resembles the name of one of the Elizabeth Islands, Peshchammeset, which is abbreviated to Pasque. The latter name means "broken" or "separated" by force and violence. It probably referred to the fact that by a storm this island was separated from Naushon. In form both names denote land, rather than water, yet in no record does the

Dartmouth name refer to the former. At Russells Mills the river flows through a rocky gorge and in the rainy season exhibits considerable violence and some noise. If the designation of the river relates to this fact it may mean "at the place where it bursts through with violence."

"In an appendix to one of the editions to Winthrop's diary it is stated that the name of the Dartmouth Indian was Nukkeh-kummes. The only record in which this name appears is the report made in 1698 by Rev. Samuel Danforth, the minister of Taunton, in reference to the condition of the Indian churches observed by him in a tour of inspection to southern Massachusetts. In Dartmouth he found two, one at Acushnet, and the other at the place named at the beginning of this paragraph. The meeting at the latter place was attended by 20 families comprising 120 persons, and at Acushnet by 14 families. Both had teachers and the larger maintained a preacher named Williams Simons. There is no record or tradition to fix the location of the Acushnet meeting house, but a few facts have been discovered that may determine the situation of the place of the larger assembly. It is said that the Attendants resided in Cokesit. Assameekg, (probably the same as Hassanegk), and some in Acushnet and Assawamsett. The inference is that this meeting place was nearer the village of Acoxet than Acushnet. In the division of the farm of Peleg Slocum in 1751 the part assigned to his son Holder was a mile south of Russells Mills. One of the landmarks mentioned was the old Indian meeting house and it stood on the east side of the road. This is the only record of any Indian place of meeting in Dartmouth. This location would accommodate residents in Coakset, Horseneck, and Ap-ponagansett. It was on the farm of Peleg Slocum, a zealous member of the society of Friends and probably interested in the Indians. To this should be added the fact that the name probably means "the old house." While these facts do not prove the identity of the location Nukkeh-kummes, yet there is strong probability that it was the same meeting house that stood on the Slocum farm two centuries ago.

LIST OF LOCAL INDIAN NAMES.

Note:—The names marked * are described in the foregoing paper. Where no meaning is given it has not been possible to discover a satisfactory derivation.

*Acushnet.

Assameekg—See Nukkeh-kummes.

*Acoakset.

Copacut—A river in the north part of Dartmouth, a branch of the Noquochoke. It means "a place where the trees grow close together." It is also the name of a hill in the same region.

*Bare-need.

Chepachet—This is a place in Rhode Island, and after 1827 was adopted as the designation of the locality east of Buttonwood Pond and included in the park in New Bedford. Its meaning in Rhode Island would have no local significance here.

Contesawaocset—The name of a small island in the west branch of the Westport river between Adamsville and the harbor. Earliest form, Contesewaxet.

Copatneast—A locality south of Adamsville on the Westport river. It means "thick woods or brush."

Dartmouth East Bounds—In 1672 Robert Hazard of Westport surveyed the east line of Dartmouth and the next year Arthur Hathaway and the Indian chiefs fixed the bounds. The first bound was at the waterside three miles east of the Acushnet river at a place called Wassapacoasett, which means "at the place of the thin rock." Then the line extending seven miles into the woods to the south end of a pond, at a place called Masquampust, which signifies "at the place of the red upright stone." Southeast of this bound is a swamp in a place called "Quanumoacke," which denotes "the land of the tall standing rock." The Rochester line has been changed several times and the location of these bounds has been lost. Possibly the second bound may have been the well-known "Peak Rock," near the north line of Acushnet.

Hobomack—The swamp in New Bedford north of the Acushnet railroad station. The name means "The Devil."

Haricans—On the Dutch maps of 1614 the Indians inhabiting the region from Saconet river to Sandwich are designated by this name. It is some form of the word Narragansett, considerably abbreviated, and soon became obsolete.

*Horseneck.

Mashtuxet—This was the brook that flowed through the farm of Increase Allen into Allen pond in the region near Horseneck. The name means "grass" or "Reed brook." The same word in a slightly altered form at Nantucket is translated by an early authority as "Reed river." These reeds, or "cat o' nine tails," were greatly valued by the Indians for the construction of roofs of houses and for mats. Their grass mats or mattresses were the principal features of furniture.

Masquampust—See Dartmouth East Bounds.

Masquamskiesett—Where Robert and Christopher Gifford owned land on the east side of the Noquochoke river, two miles south of Hix bridge; it means "at the place of the red standing stone."

Mischaum—The long, narrow point on the east side of the mouth of the Pascamansett river in Dartmouth. It belongs to the same root as Shawmut, and means "at the long point."

Nanekumsick, also spelled **Nanekomshk**—Name of a cedar swamp in the north part of Westport.

Nakata—This name was applied to the whole or a part of the point in Fairhaven now called Sconticut. But later it was confined to West Island, and generally spelled **Nakaty**. This word means "wooded point." This meaning when applied to the island is not appropriate; when so first used it was designated as the island **Nacata**, which was probably intended to mean "the island next to the neck."

Naskatucket—The brook in the east part of Fairhaven that flows into Naskatucket bay. The name has been applied in modern times to the region on both sides of the brook.

Nobscot—The name of the ledge in Fairhaven at Fort Phoenix. It means "at the point of the High rock" or "Rocky Point."

*Nonquitt.

Noquochoke—The name of the river which extends northward by the east side of Westport point. The word seems to indicate land rather than water. It is a singular fact that there has been no change in the spelling from the first. It is possible to find a meaning of the word, but there has not been discovered a derivation that describes any local feature.

*Nukkehkummes.

Nutaquanset—The peninsula in the south part of Westport now called Horseneck. At one time the name was used in an abbreviated form, "Quanset." William Wallace Tooker, the present authority on Algonquin place names, is of the opinion that this name means "at the burnt woods," or possibly "the place of fishing by fire-fighting." In some places men burn fires on the shore at night and the light attract fish near the land and they can be easily taken by nets. The name may refer to a similar custom among the Indians.

Onoko—This was the name of a son of Uncas, the famous leader of the Mohegans.

Paquachuck—The name of Westport point. The name means "at the clear or open hill." There is an elevated ridge extending from Central

Village on the centre line of the neck nearly to the end.

*Pascamansett.

Paschetest—A swamp in the north-east corner of Westport.

Peetskeshuet—The region where William Ricketson's farm was located, which is about a mile south of South Westport, on the east side of the Noquochoke river.

*Peronopet — The region about Faunce corner in North Dartmouth. The presence of the letter "r" in the name is a stumbling block. Local names could not properly contain that letter. Before a translation is possible the original form must be ascertained.

Poganset—The body of water west of Central Village called Devolls pond. The name means "at the pond."

Poquanset—The harbor at the end of Westport point. The name means "at the opening."

*Potomska—A neck on the east side of Pascamansett near its mouth. It means "at the Round Rock," and refers to the ledge or boulder at the end of the point near the water.

Quanapog—The name of a pond in Dartmouth near the line of Freetown in which one of the branches of the Noquochoke river has its rise. Although an insignificant body of water, its name clearly means "Long Pond."

Quannachuck—The swamp between Westport Factory and Watuppa pond, extending from Freetown line south of Hemlock station. The name seems to denote "at the long hill," meaning the ridge in which Copacut Hill is a section.

Quannin—John Quana in 1700 lived near the North Dartmouth railroad station. Quannin swamp was named for him. His name signified "a hawk."

Quanompacke—See Dartmouth East Bounds.

Sassaquin—The pond near the north line of New Bedford in which the Pascamansett river has its source; also spelled "Cassacowen."

Sconticut—The neck which forms the south part of Fairhaven. The name may be derived from the word "Squantum," which means "door" or "gateway," and may mean "at the entrance," that is, of the Acushnet river.

Sepontic—The region on the west

side of the Pascamansett river opposite Potomska. The name is also spelled "Spontic."

Shawmut—The section near Turners mills about half a mile east of Faunces corner. In the old layouts it is called Perrys neck. The name above given means "at the neck," and is apt enough, but is of modern application.

Shimsuet—A locality on the east side of the Noquochoke river a mile south of Hix bridge. The Wing farm, which has been in that family for two centuries, in 1707 was described as being "at a place or spring" called Shimsuet.

Wamsutta—The name of a son of Massasoit. The deed from the sachems confirming the grant of the Dartmouth purchase was given by father and son. Wamsutta was a brother of Philip, also known as Metacomet.

Wasamequia—In the sachems' deed to the Dartmouth purchasers, Massasoit was also called Wasamequon, which may mean "one who gives judgment." When Henry H. Crapo established his greenhouses on Crapo street in New Bedford he adopted this name for his place.

Wasontuxsett—The region on the east side of the Noquochoke river, north of Hix bridge, where the late John Allen resided. It was the homestead of Daniel Wilcox, who had extensive dealings with the Indians. The meaning of the name is not clear, but it probably refers to the brook that joins the river north of the Allen house.

Wassapacoasett — See Dartmouth East Bounds.

Watuppa—The great ponds between Westport and Fall River. Dr. Leland in 1858 suggested as a meaning "clear water." The name seems to signify "they draw water."

Wesquamquesset—The creek in Fairhaven a short distance east of the new tack works. It is also spelled "Wisquincussett," and the stream is known as "Crooked or Skipping creek," and the former is the meaning of the name.

Winsagansett—The creek on the west side of Sconticut neck a mile north of the point. The name signifies "to pour out quickly."

Report of the Publication Section

By William Arthur Wing

"The first settlers, having obtained their splendid acres, built their homes upon them and reared their young and passed the possession on with a proud heart. Through centuries the homes enriched themselves—their acres had borne harvests—their trees had grown and spread huge branches—full lives had been lived within the embrace of the walls. (The land itself perhaps would have shown another face if it had not been trodden by so many springing feet, if so many harvests had not waved above it, if so many eyes had not looked upon and loved it). There must be stories enough of men and women who have lived in this place—of what they had done—(of how they had loved)—of what they had counted for in their country's wars and peacemakings, great functions and law-building. To be able to look back through centuries and know of one's blood that sometimes had been shed in the doing of great deeds, must be a thing to remember."

These words help express some of the aims of the Publication Section and what they wish to perpetuate by their quarterly periodicals. That this accomplishment is at least well started is shown by the Library of Harvard University and the Public Library of Boston, many other libraries of societies of high standing having requested our publications for their use.

We have so far 20 publications containing some information unobtainable elsewhere. They have the following subject matter:

No. 1—(a) Gosnold and his Colony at Cuttyhunk, by Annie Russell Wall; (b) The Modern Settlement of Cuttyhunk, by Elizabeth Watson; (c) The Gosnold Memorial Shaft and Sociology and the Geology of Cuttyhunk, by Walton Ricketson.

No. 2—(a) Dartmouth Traditions, by Hon. William W. Crapo; (b) Landmarks of Russells Mills, by Myra B. Howland; (c) Traditions of Padanaram, by L. A. Littlefield; (d) The Salt Industry of Padanaram, by Ellis L. Howland.

No. 3—(a) Peleg Slocum of Dartmouth and His Wife, Mary Holder, by William Arthur Wing; (b) Ten Ancient Homes, by Henry B. Worth; (c) The King Philip War in Dartmouth, by Captain Thomas R. Rodman.

No. 4—The Gosnold Memorial.

No. 5—Proceedings of the First Annual Meeting.

No. 6—(a) Fifty Years on the Fairhaven School Board, by Job C. Tripp; (b) The Town of Fairhaven in Four Wars, by George H. Tripp.

No. 7—(a) Past Industries of the Upper Acushnet River, by Mrs. Daniel T. Devoll; (b) Old Acushnet, by Mrs. Clement N. Swift; Resolutions on the Death of Hon. Charles S. Randall.

No. 8—(a) Benjamin Crane and the Old Dartmouth Surveys, by Alexander McL. Goodspeed; (b) Friends Here and Hereaway, by Mary Jane Howland Taber.

No. 9—Proceedings of the Second Annual Meeting.

No. 10—(a) Historical Associations in North Dartmouth, by Edward T. Tucker; (b) Historical Glimpses of Dartmouth Schools, by Job S. Gidley; (c) Pilgrimages of the Old South Historical Society.

No. 11—(a) A Day in Dartmouth, England, by A. H. Swift; (b) Dedication of the Fearing Memorial, Fairhaven.

No. 12—Friends Here and Hereaway (continued), by Mary Jane Howland Taber.

No. 13—Proceedings of the Third Annual Meeting; Memoir of Thomas R. Rodman, by Henry H. Crapo.

No. 14—(a) Fitting Out a Whaler, by L. A. Littlefield; (b) Captain Seth Pope, by James L. Gillingham.

No. 15—Story of Water street, by Elmore P. Haskins.

No. 16—(a) Introductory Address, Hon. William W. Crapo; (b) Reminiscences of New Bedford, by Rev. Alexander McKenzie, D. D.; (c) Old Dartmouth at Home.

No. 17—Proceedings of the Fourth Annual Meeting.

No. 18—(a) Persons and Places of the Past, by Edmund Taber; (b) The Family of George Allen the Immigrant, and Its Connection with the Settlement of Old Dartmouth, by Walter Spooner Allen.

No. 19—Some of the Streets of the Town of New Bedford, by Elmore P. Haskins; List of Streets accepted by the Town of New Bedford before 1847.

No. 20—Proceedings of the Fifth Annual Meeting.

To those who have messages from the past of Old Dartmouth, either in the form of old manuscript or folklore, we ask that you give them to us in papers read at our quarterly meetings and later for our publications.

Preservation of the "precious records of our past has become almost universally recognized as a pressing duty. If we are not to be entirely neglectful of the interests of the future." To those who wish a collection of local history really far-reaching and unique that all may see and know for all time.

in its scope, we urge the purchase and preservation of our publications, for "only the key of yesterday unlocks tomorrow."

Respectfully submitted,
William Arthur Wing,
Chairman.

Report of the Photograph Section

By William Arthur Wing

"Once upon a time"—the Belle of Old Dartmouth was Rebecca Russell. She was good as she was beautiful and her father (who was called the "duke") was rich and kind, so when she married the man of her choice, Daniel Ricketson, Sr., her father built for her a house of the trees that grew upon the lot—which stood by his way-to-the-river from his home on the hill (For her father, the "duke," owned much of the land on which the centre of New Bedford now stands). This house of Daniel Ricketson, Sr., and his bride, Rebecca Russell, stands on the southwest corner of present Union street and Acushnet avenue.

One of the children of this couple was Joseph Ricketson, Sr., (who married Anna Thornton). He was the cashier of the Bedford Commercial Bank, on the site of this building.

These were ancestors of our honored historian, Daniel Ricketson, and our active and valued member, Walton Ricketson.

A sister of this Daniel Ricketson, Sr., (who married Rebecca Russell) married Abraham Smith, the second postmaster and a prominent and honored citizen of the village of Bedford. They were the parents of the "best behaved, best looking and biggest family" in town, 19 in all. With such a household no wonder their daugh-

ter Rebecca Ricketson Smith, stayed much with her uncle, Daniel Ricketson, Sr., and his wife Rebecca, whose name she bore.

Across the street was stopping young Richard Williams, a handsome stranger (later to become a leading citizen). "Mind," said his hostess, "Richard Williams, thee does not look across the way at neighbor Ricketson's—a pretty Quakeress, their niece, is there."

Later on Richard Williams and the "pretty Quakeress" were married—just 100 years ago. I leave you to judge whether he looked or no.

"I tell this tale as 'twere told to me" by a descendant, (Miss Rebecca Williams Hawes), who has given our photograph-room pictures of those who lived this story. There you may see them, Rebecca Russell, the old-time-belle; Richard Williams, the lover-of-long-ago. The "pretty Quakeress," Rebecca Ricketson Smith-Williams.

To those who have such pictures of the past, we ask that you let them come to us—that the photograph section of this society may tell upon its walls the stories of Old Dartmouth.

Respectfully submitted,
William Arthur Wing,
Chairman.

Miscellaneous Business

President Wood announced: "There is one other matter of considerable importance to come up at this time—in some ways it may be regarded as a report from the museum section. Some months ago, several of the indefatigable workers among the ladies began to urge upon the retired president that we should be enriched by a portrait which he should give of himself, painted as we have seen him during the years he has served us so acceptably as president. There are portraits of him extant, but none which we should enjoy so much as a modern one. They importuned him successfully, and he yielded—as most men do. The result has been that a portrait has been painted during the last few months, by Jean Paul Selinger, who has been given many sittings. Two or three days ago, the portrait was brought down to our rooms, and modestly hung. It was Mr. Crapo's desire that there should be no celebration of the gift, but the museum section really believed that while they were foregoing any celebration, they ought not to be deprived of a real unveiling. They voted today to accept the portrait, and we ought to do the same, but not until we have seen the portrait."

The American flag which covered the picture, at the rear of the platform was drawn aside, and following the applause, Mr. Wood spoke as follows:

"It is indeed fortunate that the presentation of this portrait has afforded an opportunity for all of us to express by our words, by our action, and by our enthusiasm, the esteem, the honor and the affection that we have for Mr. Crapo—the well loved first president of this society. It is our aim and our ambition to have upon our walls the portraits of all the leading personages whose abilities and wisely directed activities have made the eventful history of this locality. These portraits exist now in the numerous homes of their descendants in this community, but gradually they will emerge and assume their proper places on these congenial walls.

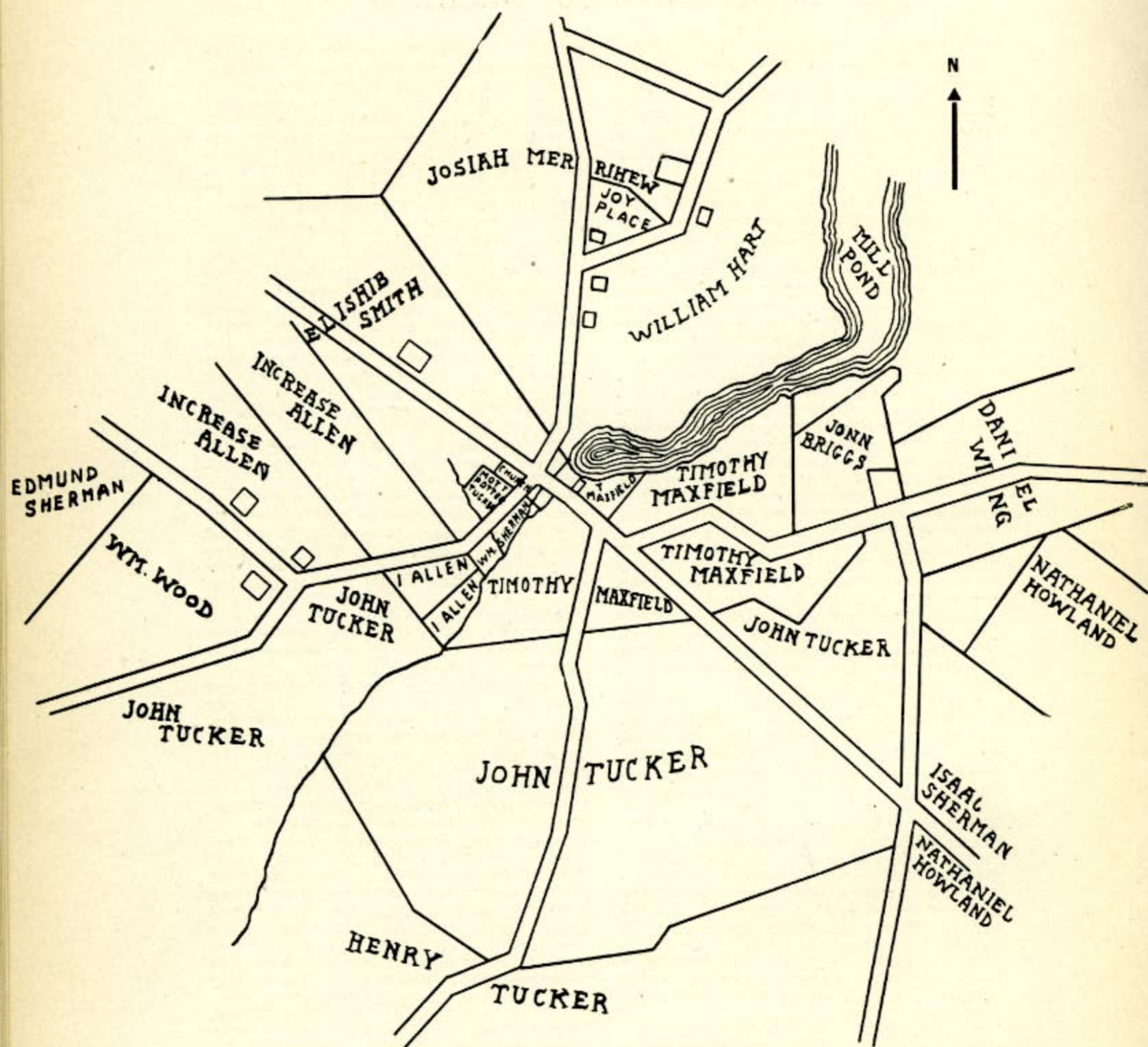
"It is eminently fitting that we should place among these portraits—

now during his still active life among us—the likeness of that son of Old Dartmouth, who has so many times at historical celebrations been the master of ceremonies—to introduce the past to the present, who has always championed among us the ancient virtues and recited the devotion and the steadfastness of the men and the women of the older time.

"And we can be so sure that his living and cheerful society on the wall yonder will be acceptable to those old worthies who have gathered around him. He ought to be popular with them. He has always been fair to the past. The two great historical addresses on which his fame as a historian safely rests, are remarkable for the thoroughness of research, the accuracy of the facts, and the justness of the judgments of men and motives.

"It will be a source of great satisfaction to all of us to have this portrait on our walls at the same time that we have so frequently and regularly the living presence of the subject of the portrait,—and in behalf of the society I accept it. May we have both the subject and the portrait for many years yet."

Another gift to the society was a model of a British Frigate, made from beef bones by a sailor confined in Dartmoor prison, in 1812. It was bequeathed to the society by Willard Nye, Jr., who considered it the most valuable of his possessions. In announcing the receipt of the gift, from Miss Helen Freeman, executrix of Mr. Nye's will, President Wood stated that Mr. Nye once told him that many years ago, Professor Spencer Baird of the Smithsonian Institution at Washington, after seeing his collection of curios, remarked that of all the things, he would rather have that model for the national museum than anything else. Mr. Nye had made the statement that that was where the model would go, but the organization of the local society led him to change his decision. "This society has changed the destiny of a good many things," said President Wood, "and it will change the destiny of a good many more."



MAP OF SMITH MILLS

Smith Mills

By Henry B. Worth

During the progress of the King Philip war the government at Plymouth issued an order that the inhabitants of Dartmouth should rebuild and resettle their habitations in a more compact form, at least in each village, so that they could the better defend themselves from the attacks of the Indians and attend the public worship of God. Such was the rule observed elsewhere in the colonies and there is no reason to suppose that the people on Buzzards bay desired to follow any policy differing from the usual custom. But they were confronted by a geographical condition not existing in any other town, and this was recognized in the order. Here there could not be a centre where there was established the town house, church and schoolhouse, training field and the village store. Hence, in the order, was the suggestion that the compact form be observed "in each village." This doubtless refers to the fact that when the region was granted to the purchasers and for years later in the deeds relating to the same it was described as "Cushena, Ponagansett and Coakset and places adjacent." Among the Indians there was some sort of division thus designated. Probably when the town of Dartmouth was divided Coakset and Cushena were respectively named Westport and New Bedford, while Dartmouth followed Ponagansett.

How zealously the inhabitants may have attempted to follow the advice of their superiors at Plymouth in securing three compact villages, does not appear because there was never any semblance of that result. The farms had to follow the line of fertile land and so became scattered. In the numerous necks and points extending into the bay were fine lands for agricultural use and why should the residents go to the interior to some central place in order to form a compact

village? Such an unreasonable requirement would have been attended with serious inconvenience. Suppose Central Village, Smith Mills and Acushnet had been selected as the central locations, where the dwellings of the people should be clustered. Keeping in mind that there were fine farms at Westport Point, Russells Mills, Smiths Neck, South Dartmouth, Sconticut Neck and at other distant spots and that the inhabitants used oxen instead of horses, then after the farmer had finished a long day's work on his farm he would be obliged to travel over a rough and ragged road to his home distant from one to six miles. Such an intolerable condition could never be secured. So not only was there never a central settlement in the large town of Dartmouth, but even in the three separate sections there was and could be no such centre. Consequently the homesteads were scattered over the town wherever there was land suitable for cultivation. They were more or less indefinitely arranged in a dozen groups. The village green with the church, the schoolhouse, town house and store so common in the colony never existed in Dartmouth. The bays and rivers defied the orders, rules and customs that prevailed in so many New England towns.

From this came some important results. The absence of the central town church allowed the Friends to gain a foothold and later there came the great controversy between the province of Massachusetts and the Dartmouth Quakers, an episode entitled to much greater prominence than it has received. The absence of the village schoolhouse kept the town in a turmoil for over a century how and where to educate the children. Religion and education proceeded on novel lines in Buzzards bay.

These chapters of town history furnish interesting reading. Then the

village store was lacking. There is no way to determine where the inhabitants went to purchase commodities which they could not provide for themselves. In the early days of Dartmouth, the town of Newport was within easy reach by vessels and may have been their market. But while the people could exist in the several villages in most matters independently of each other, there was one institution to which they were attached which required them to assemble at one place, and that was their town meeting. Somewhere the voters must go to transact public business. Where they went before the King Philip war there is no way to determine. They had been a town eleven years and presumably must have held public meetings. In the absence of any record in relation to this subject it may be surmised that they met in dwelling houses. After the Indian war and after several of the interior localities were occupied, it became imperative to fix upon some spot for a town meeting house. The only guide in the selection was to conform to public convenience.

The town meeting in May, 1686, voted that town meetings be held "near the mills and that Seth Pope and Thomas Taber contract for a town house 24 feet by 16 and the same was to have two windows." Five years before the town voted that three notices of town meetings should be posted, one at William Spooner's house, which was at Acushnet; one at Richard Sisson's, which was at the Head of Westport, and the third "at the mills." Here is the same phrase, understood by the town but not definite to those hearing it two centuries and a quarter afterward. In July, 1686, at another town meeting, it was voted that "the town house should be covered with long shingles inclosed with planks and clapboards, to be benched around to have a table suitable to the length of the house and two light windows," but no description of the location is added.

Shortly after 1676 Henry Taber and George Babcock agreed with the proprietors to build a mill and to receive

as compensation certain land. The records were burned in 1725 and the details of the agreement are lost. The town's books contain no further information. But the real estate records furnish some facts that fortunately determine the location. It clearly appears that the only mill in which George Babcock was concerned was at Smith Mills village. The expression "at the mills," used in 1681 and 1686 must have referred to the mill of Babcock or some predecessor now not ascertainable. But there is more convincing evidence. In the layouts of land are numerous mentions of the town house and its location is clearly described as early as 1711 and there is no evidence that in the years after 1686 there had been any change. The location was on the north side of the Hathaway road a few yards west of the head of the Slocum road. Here the land was formally dedicated by the proprietors in 1711 for a town house and in 1770, twenty years after the town house had been moved down to the head of Apponegansett, the land "where the town house stood" was laid out to John Maxfield.

The indefinite phrase "at the mills," used in 1681 and 1686, apparently well understood by the inhabitants, leads to the inference that this village had already become an important locality. Beside being visited by the public on account of its industries, a glance at the map will show that no more central spot could be selected for a town house. On the thoroughfare which crossed Dartmouth in the line between Plymouth and Newport, it was remarkably close to the middle of the town. At the date of the selection it was also the practical centre of the town's population. So far as public convenience was concerned, it answered the requirements as well as any place. Here the town house stood until in 1739 Captain Samuel Willis, George Lawton and John Howland were appointed to build a new house on the same lot, thirty feet square, or more than twice the size of the first building. In 1751 this was removed

to the hill west of the head of Aponegansett. So for over half a century following the King Philip war among the villages in Dartmouth the most important was Smith Mills. It could not boast a town common or training green nor a church or school house. But in these respects it stood no different from the others. But it possessed two excellent substitutes. It had the town house and according to the records the first mills established in the town. Similar enterprises were started in many sections, but in none other at as early a date. For over two centuries and a quarter this water power has been continuously used, which has been true nowhere else in the town.

The title "at the mills" used in 1681 designated the chief industry of the village and indicated that there was more than one mill. The loss of the proprietors' records has obliterated all information by whom the mills were conducted before 1686. At that time George Babcock was the miller and became the owner of the water power. The property was inherited by his son Return. While Henry Tucker was one who was to build the new mill in 1686 he received a grant of land in another section and the records do not show that he had any interest in the mills. In 1702 Return Babcock conveyed by mortgage all his estate at the mills and in 1706 it came into the possession of Elishib Smith and after him the mills passed to his descendants and remained in that family nearly a century. Hence the name "Smith Mills" was appropriate.

For over a century the river or mill pond has crossed the road at two points. The west is the line of the original stream, while the east is a second outlet of the pond and was formerly called a "waste way" or the "grist mill flume."

This presents the question what mills were operated in this village and where they stood. The designating phrase, "at the mills," used in 1681, suggests more than one, but the records give no other information. When

Return Babcock mortgaged the whole of his real estate in this locality in 1702 he included "an old grist mill and a fulling mill." The latter was a mill for weaving cloth. The property was acquired by Elishib Smith in 1706 and when Crane surveyed the section in 1710 a saw mill stood on the west side of the west stream and on the south side of the road in about the same position as at present. The indications are that it has stood on the same lot continuously since it was built by Smith.

The last mention of the "fulling mill" is in 1775 in a deed from Joseph Smith to son Elishib and the indication is that it stood on the land on the north side of the road and probably between the two outlets of the pond.

As early as 1775 Joseph Smith had a grist mill on the north side of the road, near the pond and on the east side of the east stream, on the same lot afterward occupied by the Stephen Howland and A. P. Barker store building. In 1792 in a deed from E. Smith to Benjamin Cummings the privilege of rebuilding the grist mill is reserved which indicates that some disaster had occurred or that an old structure had worn out. The next year in a deed of the lot next east it is called "Benjamin Cummings saw mill lot." In 1801 it is described as having thereon "an oil mill" and in 1823 it was sold with "oil mill and blacksmith shop." The records after this date mention no mill in connection with this lot.

In 1806 the partnership composed of of Benjamin Cummings, Isaac Howland, Jr., Gideon Howland and Abijah Packard, a millwright, owned the lot on which the saw mill now stands and other land on the north side of the road. North of the saw mill they built a cotton factory near the spot now occupied by the building used as a store and postoffice; and it is reputed to have been started in operation soon after the war of 1812. In the deed from Packard and the Howlands in 1823 the cotton factory is mentioned and an "old corn and oil mill." The location of the latter is not described

but it may have been the mill on the north side of the road.

After the Cummings had purchased the interests of the Howlands and Packard, they built the present stone grist mill. In the deed from Isaac Howland, Jr., Gideon Howland, Jr., and A. Packard to W. Cummings in 1813 of an interest in this property mention was made of "the oil mill" and "new corn mill" which were on the lot on the north side of the road and on the east side of the "waste way or flume." At that time no cotton factory was mentioned. In 1823 when the Howlands and Packard sold their interests to the Cummings, beside the land, the deed covered the cotton factory, corn and oil mill, saw mill, four houses, two stores, and the blacksmith shop. The Cummings used the cotton mill for years after 1823 and the building was taken down in 1874 by the Hawes.

The roads near the Smiths Mills village are ancient ways, probably in the beginning Indian trails. The earliest documentary evidence relating to these ways is found in the history of the King Philip's war by Capt. Benjamin Church. With his forces he started to assist the people in Russells garrison. This defense was a stockade with a house in the centre, located on the east shore of Apponegansett harbor about half a mile north of the South Dartmouth library. This event occurred during the last week in July, 1676. At night-fall on a certain day Church camped in the thick woods near Bliss's Corner on the road between New Bedford and South Dartmouth. The next morning Church learned that Philip, with a large company of Indians, had camped in the vicinity and had then proceeded north. Church started in pursuit. At least three of Church's men had horses. His account says, "After travelling three miles we came into the Country road where the tracks parted. One steered toward the west end of the Great Cedar swamp and the other to the east end." He divided his men into two companies and the Englishmen took the east side road and the

Indian allies the west, with very successful results.

This paragraph proves the existence at that time of three if not four modern ways all of which were undoubtedly lines of travel established by the Indians. The Country road is the same known later as the Kings or Queens highway or Rhode Island way. From the head of the Acushnet river over Tarkiln hill and along the Hathaway road it passed through Smiths Mills and then south and west to the Head of Westport and so to Howlands Ferry, now known as Stone Bridge. The road on the west side of the swamp is the same that now extends from Smiths Mills to Faunce Corner and thence to Freetown. From the head of the Acushnet river the trail led north along the present Freetown road and joined the other at or near Braleys railroad station. It is evident to any person familiar with the roads in Smith Mills that Church must have entered the village on the Tucker road and the only question is whether he travelled from the garrison north and then west to the Tucker road, or took the Slocum road part of the way north. Probably both were in existence at that date as the Indians seem to have established ways into each of the necks projecting into Buzzards bay. The direct course would be to take the Slocum road until a connecting path was reached and then the Tucker road the rest of the distance. These roads were not laid out by the town authorities until thirty years later.

While the Chase road is not mentioned by implication in the Church history, there is reason to suppose that it also was an Indian path on the west side of the Pascamansett river and the layout in 1717 was merely a location on the old lines. To take private land for a new road and build the same with bridges and across swamps would entail heavy expense which a town like Dartmouth, before 1700, could not afford, and there is no evidence that they undertook any such public improvement. There is, therefore, a strong presumption that they adopted the paths that had been es-

established by the Indians. These would be convenient for the Redmen and have proved abundantly so for the English. Comparatively few of the Dartmouth roads have been changed since 1700 and the few that have been built across new country have been so expensive that it negatives any theory that the settlers engaged in such public enterprises. The paths established by the Indians were simple, direct, and convenient and were the result of actual experiment and use. Several rivers and arms of the sea deeply indented the region and this necessitated an east and west line of travel which would pass as near the shore as possible and not require bridges. Hence it would cross at the spots usually called the head, where there was a fording place, consequently this main thoroughfare would connect the heads of the Acushnet and Pascamansett at Smiths Mills, and the Cookset. In its course this main path would avoid swamps, ponds, high hills and other natural obstacles that would interfere with convenient travel. Although perhaps circuitous, it would be level and dry and the easiest on the average to use.

But this chief cross-country trail lay generally about four miles distant from the shore of the bay and the territory between was divided with numerous necks and points that will be apparent by a glance at a map. Based on the same method of selection, there extended from the principal line subordinate trails into these necks and points. Hence County street to Clarks Neck; Acushnet road into Sconticut Neck; the Slocum road into South Dartmouth; the Tucker road into Smiths Neck; the Chase road into Russells Mills and "Barnes his Joy" (Barney's Joy); and others in the same way further west. These were wisely adopted by the English because they had been proved by use to be the most convenient and cost nothing to build.

In the vicinity of Smiths Mills two of the modern roads are county highways. The road extending directly west toward Westport Factory was

built in 1877. The road connecting with Kempton street in New Bedford was laid out in 1797. In the early days of the settlement at Smiths Mills, to reach the section now called New Bedford, it was necessary to travel northeast to the head of the Acushnet and then south towards Clarks Neck. In 1787 Kempton street and Rockdale avenue, then called the Noel Taber road, were opened and then for ten years the usual road between these places was Kempton street, Rockdale avenue and the Hathaway road. This was some improvement over the old way, but in 1797 the direct line was established.

The pioneer settlers in the region around Smiths Mills were the family of Henry Tucker. An inhabitant of Milton in Massachusetts bay, he was in the midst of a community bitterly hostile to him and to all members of the Society of Friends. The only course open to him was to remove to some other place. Rhode Island was tolerant but it was crowded, so in 1670 he purchased land in Dartmouth. The history of the Tucker family would be the chronicle of the Dartmouth Society of Friends. For that period they were thrifty, industrious and worthy. Their lands were compactly situated between the Slocum road and the Pascamansett river and except some small tracts set off to Timothy Maxfield in the village they owned from the Country road south of the Allen street extension. Altogether they must have owned over eight hundred acres of land, thus ranking with the Wards, and Slocums and Allens as the owners of the most extensive farms in the town. Their ownership included also shore, swamp and woodland in abundance.

It is clear that Henry Tucker lived at Smith Mills in 1684 when he and George Babcock had a grant of land for building the mill. He purchased land of William Allen in 1670, but there is no way to determine when he came to Dartmouth. In 1671 he was elected surveyor of highways and was a resident then. He and his sons were selected to fill town offices con-

tinuously after that date. The Tucker family always took the lead in the local affairs of the Society of Friends. When a history of this religious body is written it will be largely concerned with this family. The name has been appropriately applied to the road that crossed their farms.

The location of the house of Henry Tucker cannot be fixed with certainty, but the houses of the sons can be shown even at the present day. In 1710 their lands were divided into three farms of irregular outline. The northernmost was owned by John, the centre by Henry and the south by Absolam Tucker. On each farm was a dwelling house the site of which can be located. John Tucker's house was on the west side of the road and the land was owned, in 1906, by the late Jesse Tucker and is now occupied by Job. S. Gidley. There are on the premises two houses. That nearest the road was probably built in 1720. A tradition exists that it was an annex to an older house built wholly or in part of stone which has been demolished many years. The tradition also asserts that the old section was the home of Henry Tucker, built after the King Philip war. The present house remained in the ownership of the Tuckers until the death of Jesse Tucker and the owners since 1670 have always been found in the Society of Friends. On the east side of the road at the point some distance back from the highway stands a ruin, used lately as a farm building. It was the house that belonged to the middle farm and was built about the same date as the other. It remained in the Tucker family until the heirs of Benjamin Tucker in 1832 sold it to David C. Ryder and it has since been known as the Ryder farm.

The Absolam Tucker house stood on the northeast corner of the Tucker road and the extension of Allen street from New Bedford, but about one-eighth of a mile back from each road. The farm was recently owned by Mrs. Sarah Sisson Clark. There was a house here before 1722 and then an addition was made to the east end.

In 1792 the old part was taken down and the 1722 addition was much enlarged and this is the present house.

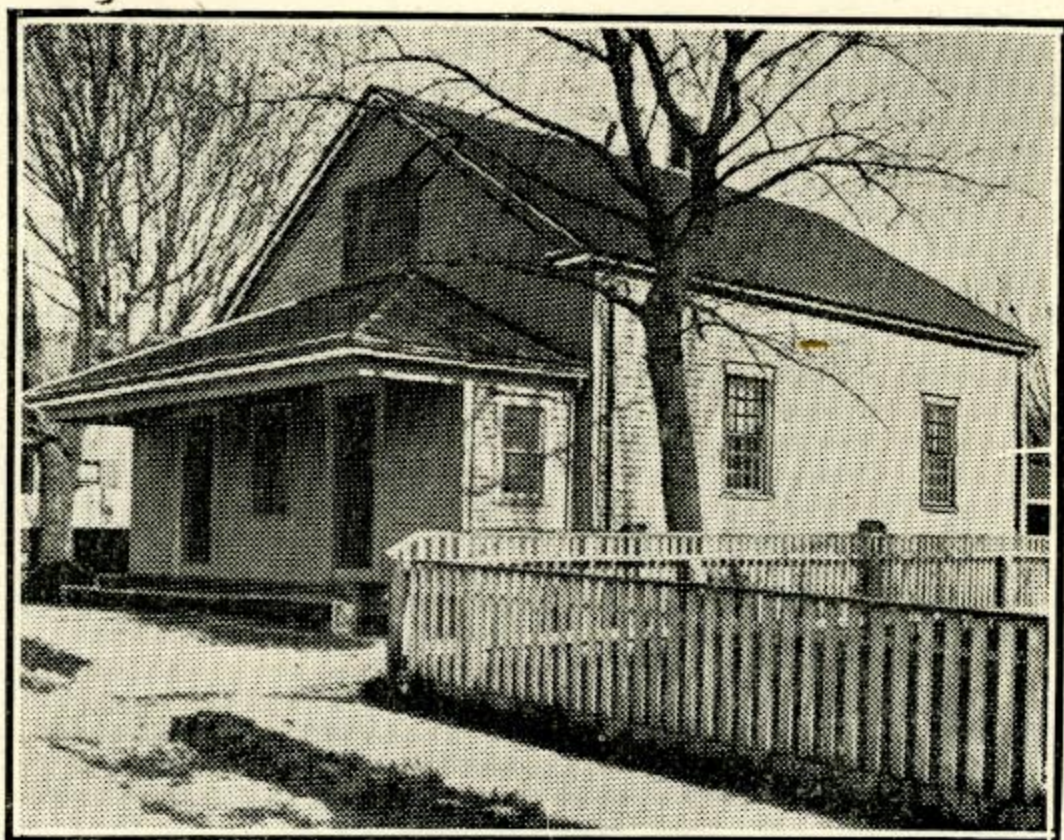
At the north end of the Tucker lands are some localities of considerable interest. A triangular farm owned by the Country club of New Bedford is bounded by three roads: The Hathaway on the north, the Slocum on the east, and on the south the way from Smiths Mills to New Bedford.

The west end was set off about 1711 to Timothy Maxfield and was devised to his son John in 1773; in 1803 heirs John Maxfield to Jonathan and Mary Wood 1829, Abijah Packard 1832, Henry S. Packard 1847, assignees of Packard to John Cummings; 1881, heirs Elizabeth S. Cummings to Thomas F. Caswell; 1894, C. A. Brownell; 1896, D. A. Roy, trustee; 1902, Oliver Prescott; 1902, the Country club of New Bedford.

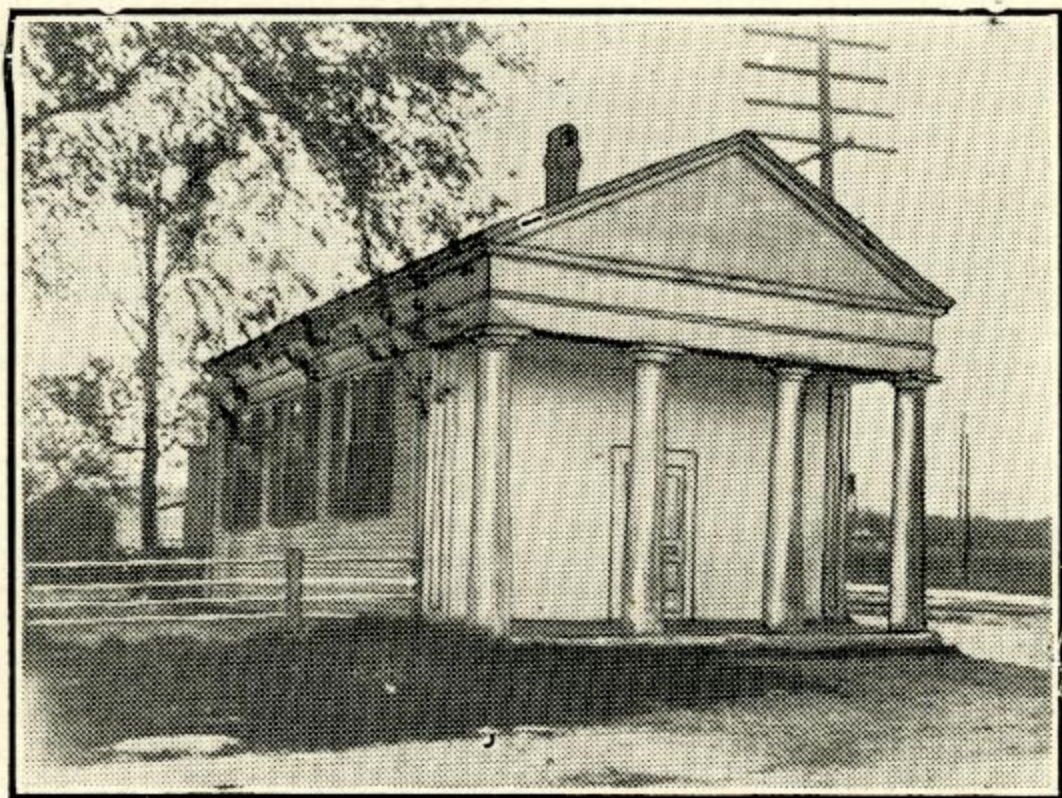
The stone wall across the club grounds marks the division line. The east part of the farm was originally in the Henry Tucker territory and passed to his descendants, John and Benjamin Tucker in 1832. The Tucker heirs conveyed to David C. Ryder. Then followed a number of transfers of different tracts to several persons, but finally these were purchased by John Cummings and the title then descended in the same way as the west part.

At the southwest corner of Slocum and New Bedford roads is the property known as the Saratoga house. This was owned by David C. Ryder under the same title as the land on the north side of the road. 1840 Ichabod Clapp; 1840 John Tucker; 1856 Henry B. Gifford; 1856 Calvin K. Turner; 1856 John Watson and Robert S. Smith; 1864 Smith called it Saratoga house and sold it to Edmund Rice, who transferred it to Eunice Ashley; 1870 Daniel Greene; 1881 Clark Greene.

This house was built by David C. Ryder. The farm between the Saratoga house property and the Tucker road, known as the Ryder Farm, was owned by David C. Ryder by the deed of 1832. Shortly after he became financially embarrassed and the farm



FRIENDS' MEETING HOUSE AT SMITH MILLS



BAPTIST CHURCH AT SMITH MILLS

was taken by executives of different creditors and was purchased in 1835 by James Ryder. In 1877 Louise Ryder and Cecile C. Ricketson sold it to Barton Ricketson, Jr., and he in 1889 conveyed the same to James T. Wilbur.

While much of the land owned by Henry Tucker has been sold and is no longer owned by any of that name, two farms are still in the possession of his descendants, one being owned by Job S. Gidley and the other by Jesse R. Tucker, and both between the Tucker road and the river.

The inhabitants of Smiths Mills, who were largely Quakers, attended the meeting house north of Russells Mills. The first building at Smiths Mills was built on the west side of the Faunce Corner road, half a mile north of the village, and was known as the New Town Meeting house. The land was purchased in 1754 from Josiah Merrihew. Probably not far from 1827 this building was discontinued and taken down. The land is still used by the Dartmouth meeting as a burial ground. The reason for selecting the location at this point may have been to accommodate members who lived further north. Later it was probably found that most of the attendants lived in the village and so in 1827 a lot was purchased from Isaac S. Maxfield situated on the west side of the Tucker road fifteen rods south of the main highway and a meeting house erected thereon. In 1889 this was sold to Charles A. Cornell and a dwelling now stands on the land.

In 1845 the separation occurred in all the New England meetings caused by the withdrawal of the Wilburite Friends. In Dartmouth the Tuckers were the leaders of the seceding party. It then became necessary for them to provide a separate meeting house and burial ground at Smiths Mills. Perry Gifford owned the land on the south side of the main road a few yards west of the Tucker road and in 1850 Benjamin Tucker purchased this for the Wilbur meeting and they built thereon the meeting house that is still occupied by the

same organization. They bought from Benjamin Tucker land for a burial ground on the east side of the Chase road near the beginning of the way to the Head of Westport, a part of the original Tucker farm.

At the present time (1908) the Gurney branch of the Society of Friends has no meeting house at Smiths Mills. The attendants at the Wilbur meeting are chiefly the family of Job S. Gidley and some of their relatives who are the descendants of Henry Tucker.

The village church is the small building with Greek portico at the Four Corners. This was organized between 1830 and 1840 by the Cummings family and their neighbors, and the land donated by John Cummings. It belongs to the sect known as Christian Baptists, but later called Christians.

There must have been some provision for educating the young of this locality. It being a Quaker community, there is a presumption that schools of some sort were provided. But no record exists that there was any town school. In 1728 the town meeting seems to have had much to do with the school question. The law required one schoolmaster to each town, but in a town of so many scattered communities the way and manner in which his time should be divided must have occasioned some disagreement. So during some years the town had three schoolmasters, but this cost considerable and did not eliminate entirely the vexatious problems. During this year one of the votes was that William Palmer, the schoolmaster, should board five weeks with Josiah Merrihew. This result was accomplished by the influence of Merrihew and William Hart, two residents of the Smiths Mills region. If this action of the town was what occurred later, then it appears that this village had the town schoolmaster five weeks in a year.

Adam Mott and his son Thomas were village blacksmiths for nearly a century. Being members of the Society of Friends, they were industrious and frugal and accumulated con-

siderable property. Adam Mott appeared in this vicinity in 1717 and purchased from Timothy Maxfield a lot of land on the east side of the road and south of the saw mill and here stood his shop. The next year he bought from Elishib Smith an acre of land on the opposite side of the road where Edward Tucker's house stood in 1907 and here he built a house. In 1730 he obtained the land south of his blacksmith shop lot as far south as the Friends burial ground. In 1731 he purchased from George Smith the farm on the north side of the road to the Head of Westport, and this became his homestead. In later years it was owned by Joseph Gifford and Luthan Potter. At the death of Adam Mott his property passed to his son Thomas and the latter continued the blacksmith shop. The latter died in 1818 and his estate was devised to a nephew Thomas Mott, who was a resident of New York state, and he sold all the Mott real estate at Smiths Mills to Joseph Gifford and it was later transferred as will hereafter appear.

The first appearance of the Packard family in Dartmouth was in 1789 when Matthew Kingman of Bridgewater and Capt. Joel Packard of Dartmouth purchased of Giles Russell one-half of the forge and iron works at Russells Mills.

In 1806 a partnership was formed between Benjamin Cummings, Isaac Howland, Gideon Howland and Abijah Packard, a millwright. They purchased all the mill property at Smiths Mills and Packard was the miller. In 1823 the others sold their interests to the Cummings.

The property afterward largely came into the possession of Henry S. and Charles F. Packard and in 1847 they failed and the different pieces of real estate were purchased by the three Cummings brothers. In 1792 Eliphalet Packard of Middleboro purchased land at Dartmouth and later Gamaliel Packard the father of Abijah Packard owned a farm on the Faunce Corner road. At the time of their business

reverses the Packards removed from Smiths Mills.

In the early history of the town Philip Cummings owned a large farm around Cedar Dell pond. This was sold by him and the family moved from the town. In 1777 there were in Dartmouth David, John and Benjamin Cummings, who were interested in a farm near Hixville. The others sold to Benjamin and do not further appear in the affairs of this region. These men seem to have belonged in Swansea and Benjamin was a mariner. In 1795 he owned the house in Acushnet, east of the bridge, and on the north side of the road where in recent years George T. Russell lived. This he owned only a year and in 1798 he purchased one-third of the grist mill at Smiths Mills which in 1788 Joseph Smith sold to Allen Russell. In 1802 he purchased land at Russells Mills and in 1803 he acquired from Thomas Mott the farm on the southwest corner of the Chase and Westport roads and this was his homestead. He had four children, one daughter, Hetty, and three sons, Benjamin, John and William. William and his sister never married and resided in their father's house until 1848, when he purchased the house and lot of the Packards in the village and this became his dwelling. Benjamin Cummings married Cynthia Smith, who lived at Russells Mills, and she was the owner of the mill property that was conducted by him, which was southeast of the hill. John lived in Smiths Mills in the house opposite to the stone grist mill which he built, and east of it was the general country grocery store that he owned and conducted.

During the active years of their career these men owned four mills at Smiths Mills beside two stores and a great part of the improved real estate of that locality. In an old paper dated November, 1821, William Cummings & Co. advertise for a man to run their cotton mill. From 1806 to 1823 they had associated with them Abijah Packard, a miller, and Isaac Howland and Gideon Howland of New

Bedford. They were men of great energy and business skill and pursued their business in every channel of activity. While they had their property separate from each other, yet all their different enterprises were operated in co-operation, so that Smiths Mills with four mills and two stores under practically one management became an important centre of trade. People from New Bedford found an advantage in buying at the Cummings store. Under such conditions these men were prosperous and accumulated fortunes large for those days. Benjamin, who died in 1863, left \$145,000. William, who died in 1872, left \$300,000.

Two of their investments in real estate in New Bedford are still held in the family. In 1841 the local banks held the Charles Russell brick block on the northwest corner of Union and Water streets and this was sold to the Cummings. In 1851 they bought the land on the south side of William street, between Purchase and Pleasant streets, and erected the Cummings block.

In 1874 the three brothers and the sister had died and then all the real estate at Smiths Mills was sold and the name associated with that village for seventy-five years disappeared from its rolls.

On the west side of the river the roads intersect, forming four corners. In tracing the titles of the various lands this will be a convenient starting point. The vacant lot on the northeast corner belonged to the set-off made probably in 1680, when the mills were ordered built, and George Babcock and Henry Tucker engaged to perform the work. The land laid out to Babcock included this lot, and in 1706, by a mortgage from Return Babcock, a son of George, it came into the possession of Elishib Smith. At his death in 1765 it passed by his will to his son, Joseph, from whom it was inherited by his son, Elishib. The subsequent transfers were: 1793, Elishib Smith to Benjamin Cummings; 1802, Jacob Anthony; 1806, B. Cum-

tings, Abijah Packard, Isaac and Gideon Howland, Jr. This lot was bounded east by mill privilege of Gifford and Tucker, who operated the saw mill. Between 1823 and 1829 the other owners sold to the Cummings, and it became the property of John Cummings; and then Elizabeth S. Cummings, until in 1874 she sold the same to Phebe W. Seabury, wife of Warren.

Next north of this is part of the property that was set off to Elishib Smith, and then passed to his son, Joseph; 1776, John Allen; 1777, Barnabas Mosher; 1795, Jacob Anthony; 1806, Benjamin Cummings; 1835, John Cummings to Gamaliel Packard; by inheritance to Morris P. Howland; 1866, John B. Gifford and John C. Russell.

The estate next north was laid out to William Hart, who owned between the river and the road, from this point north of the Fall River Branch railroad. Hart died in 1735, devising this land to his son, Archippas; 1739, Henry Tucker; 1746, Barnabas Mosher, who built the north end of the present house; 1753, William Mosher, who built the south half of the house; 1828, Hannah Mosher to Captain William Tucker; 1895, Hope Kirby to George F. Weeden; 1900, Andrew H. King.

William Hart was one of the wealthy men of his town, having personal property of £230 and real estate £1,600. In the inventory of his estate were mentioned books, side saddle and pillion, three candlesticks, five porringers, 12 pewter spoons, nine pewter plates and three platters. In 1658 Richard Hart was an inhabitant of Portsmouth, and may have been an ancestor of William, who came to Dartmouth in 1703. His later homestead house built in 1725 is still standing on the west side of the Faunce Corner road, north of the railroad location, and is known as the Harry Morse place. The house owned by William Tucker and for many years closely associated with his name, is a fine example of village Colonial architecture, in which comfort, convenience

and durability contribute to attractiveness with no ornamentation of exterior.

Next north of the homestead of William Tucker is that owned in recent years by John W. Barker. Like all those tracts on the east side of this road the land was laid out to William Hart, and in 1804 was sold by William Hart, a descendant, to John Tucker; 1814, Benjamin Tucker; 1830, John Barker and Isaac Barker; then by inheritance to John W. Barker, a son of Isaac. Isaac Barker and his son, John W., occupied for many years a stall in the New Bedford market. Isaac began in the old market on Second street, where the police station now is, and when that was superseded by the new town hall and market in 1840 he moved there, and his son continued as long as the building was occupied for that purpose.

The farm next north was originally part of the William Hart land, and descended to Luke Hart; 1799, Luke Hart sold to John Briggs; 1799, Briggs to Davenport Sherman; 1828, Abijah Packard to Ezekiel Chase, Jr., and by inheritance to Ira Chase. This house is nearly opposite the new town burial ground.

Next north the land was owned originally by William Hart and passed to his descendants: 1808, William Hart, Jr., to William Hart, 22 acres; 1808, William Hart to William H. Potter, this and the 40 acres north of it. Potter probably built the house. It was inherited by William and Benjamin Potter, and in 1854, William Potter conveyed it to Philip S. Pool. In 1866 the heirs of Pool sold it to Luthan T. Davis.

At the northwest of the Four Corners the land was inclosed in the George Babcock layout. At his death the farm was inherited by his son, Return, who sold it to Elishib Smith in 1706. This farm included a large tract extending west nearly to the top of the Chase hill; its south line being between the old Head of Westport road and the modern way to Fall River. At the death of Elishib

Smith in 1765 the entire farm was devised to his son Joseph; 1767, Joseph Smith to Benjamin Allen; 1824, Benjamin Allen, Jr., to Anna Allen, his niece; 1861, Hillary Sandford to Tabitha Cornell; 1861, Isaac M. Miller; 1874, Simeon Hawes, the part north of the road. In 1908 it is owned by the heirs of Sylvanus T. Hawes. The latter enlarged the house which had already been the subject of several additions. The old part comprising one room and the chamber over it was built by Elishib Smith between 1730 and 1740. There is no way to decide where the Babcock house stood, but possibly near that built by Smith. The land owned by Elishib Smith at Smiths Mills comprised nearly three hundred acres.

Next north of the farm of Elishib Smith was the farm conveyed by John Fish in 1703 to Josiah Merrihew. In those days the road direct to Hix Meeting House had not been opened. This farm extended on the west line of the Faunce Corner way a short distance north of the Quaker burial ground. It comprised over one hundred acres. The dwelling house stood at the junction of the two roads. The house lot known as the Joy place, 1778, was sold by the Merrihews to William Hart; 1797, George Almy; 1803, Lemuel Mosher; 1807, Abraham Joy, and then to Ruth Joy; 1903, D. and H. Potter, heirs of Ruth Joy, to Mary B. Grow, who took down the old house and built a new one. A part of the Merrihew farm further north, in 1754, was sold by Josiah Merrihew to the Dartmouth Monthly Meeting of Friends.

The line between the Smith and Merrihew farms can be ascertained by the tract of land that descended by the following title. It lay on the north edge of the Smith farm: 1776, Joseph Smith to William Hart; 1809, Chadwick Gifford; 1820, Joseph Davis; 1834, William Gray; 1837, Samuel P. Allen; 1840, Isaac S. Maxfield; 1859, part of the Maxfield land was conveyed to Sarah Collins and by her executors in 1876 to David Sherman. Hence the north line of the Smith

farm was the north line of the Sherman house lot.

Starting again at the southwest of the Four Corners on which stands a small Christian Baptist meeting house, the land was owned by Cummings and descended to Elizabeth Cummings. The meeting house was built in 1835 to 1840 by village contributions, but no deed was ever given to the land. It still remains in the Cummings heirs. The land west of the meeting house, owned by ——— Cummings, lay on both sides of the new road to Fall River, and in 1874 was sold by Mrs. Cummings to Leander Thomas. The estate next south of the meeting house was the homestead of the late Edward Tucker. This was originally part of the Elishib Smith farm, and in 1717 was sold to Adam Mott, who built thereon a house. In 1773 Thomas Mott to John Smith; 1801, Jacob Anthony; then by intermediate deeds to the Packards, and 1847 to Luthan Potter; 1867, Edward Tucker. This was on the south side of the Elishib Smith farm. Next south was a tract owned by Increase Allen and given to his three daughters. It extended to the road to Head of Westport and along the west line of the same nearly to the foot of the hill. The farm at the corner of the roads was conveyed to Jacob Mott, the son of Adam, and he sold it, 1750, to Barnabas Mosher; 1808, Barnabas Mosher to Thomas Mott; 1815, Benjamin Cummings.

The farm next west was purchased from Peleg Smith in 1729 by Adam Mott, and was transferred as follows: 1819, Thomas Mott to Joseph Gifford; 1856, heirs of Gifford to Luthan Potter; 1868, Edward Tucker.

At the southwest corner of the Chase and Westport road is a farm that was laid out to William Wood; 1795, he sold it to Barnabas Mosher; 1802, Thomas Mott; 1803, sold to Benjamin Cummings. This was the homestead of the latter and after him of his unmarried children, William and Hetty.

Starting again at the southeast of the Four Corners on which is the

stone building occupied by W. W. Thacher. This was originally laid out for the mill and included land on both sides of the river, but the saw mill has always stood between the road and the river. This land was probably set off to George Babcock and then was inherited by Return Babcock, who mortgaged it, and the title passed to Elishib Smith. In 1768, the mill was purchased by Joseph Tucker from Joseph Smith, and an interest was sold to Abraham and David Maxfield. In 1803 the property was acquired by Benjamin Cummings, and he formed an association with Isaac and Gideon Howland of New Bedford and Abijah Packard, a mill wright, and conveyed to them an interest in the mill. It was during their ownership, somewhere about 1814, that a cotton factory was built near the spot occupied by the store. In 1823 the Howlands sold out their interests at Smiths Mills to Packard, who at the same time purchased the Cummings share. In 1848, the Packards had failed and their assignees conveyed the property to William Cummings; 1874, Elizabeth S. Cummings, sold to Arthur T. Wilbur, Simeon Hawes and Jonathan C. Hawes. In a division the Hawes family took the land west of the river with the saw mill.

The lot next south of the saw mill land was first owned by William Sherman; 1715, Timothy Maxfield; 1717, Adam Mott, who built thereon a blacksmith shop; 1773, Thomas Mott sold to John Smith; 1801, Jacob Anthony and then to Benjamin Cummings.

Next south was a tract of 25 acres between the river and the road and extending as far south as the Friends' burial ground. This was purchased in 1730 from Peleg Smith by Adam Mott, and in 1819 was conveyed by Thomas Mott to Joseph Gifford, and the same year sold to Selina Maxfield. In 1847 it was conveyed by Philip Sanford to William P. Peck.

The burial lot next south was a part of the extensive domain owned by Henry Tucker. A descendant named

Benjamin Tucker in 1860 conveyed this plot to the Wilbur branch of the society of Friends for a cemetery.

Beginning at the northeast of the Four Corners, which has already been traced from Babcock to Phebe W. Seabury, we come next east to the west outlet of the Mill pond. The land between the two streams belonged to the Elishib Smith land, and in 1795 was transferred by Joseph Smith to his son, Elishib. The latter in 1793 sold it to Thomas Smith. In 1775 there was a house and fulling mill thereon. In 1797 it was purchased by Jacob Anthony, and during his ownership he maintained a merchant's shop and had a liquor license, sold groceries and other commodities. In 1806 this property was purchased by the associates that owned so much in the centre of the village, Benjamin Cummings, Abijah Packard, a miller, and Isaac and Gideon Howland of New Bedford. Cummings probably continued the store, as he had a liquor license thereafter for years. In 1823 he bought out the others interests in this lot. The large house now on the lot was built between 1830 and 1840 by John Cummings. Elizabeth Cummings sold the property in 1874 to Phebe W. Seabury, wife of Warren. The small house on the east edge of the lot near the road may have been the dwelling owned and occupied by the Smiths before 1797. At the northeast corner of this lot was a grist mill, mentioned in the deed to Anthony. The east outlet of the pond in the old deeds is called the Grist Mill flume or waste way.

Next east was the lot on which for many years stood a store with colonade, first known as the Stephen Howland and A. P. Barker store. The land was originally owned by Elishib Smith, and it descended to his heirs; 1792, Elishib Smith to Benjamin Cummings, who in 1803 bought the interest of Daniel Howland. The lot had on it then "an oil mill." In 1793 it is described in a deed of the lot next east as being "Benjamin Cummings' saw mill lot." In 1823 Cummings deeded to Abijah Packard, this

lot "with house, barn, oil mill, and blacksmith shop."

In 1847 the Packards had failed and the property was sold to Stephen Howland, and he later sold it to William Cummings; in 1873, Adeliza Seabury.

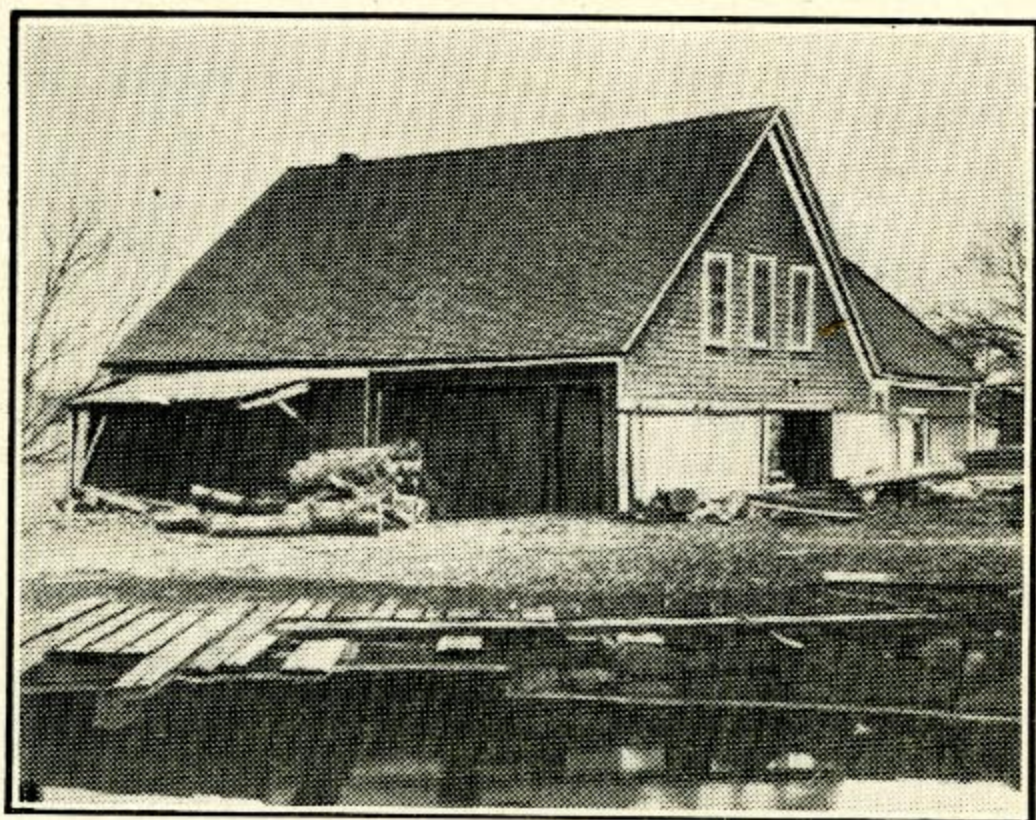
Next east, extending along the north side of the road as far as the head of the Slocum road, lay the farm acquired partly by layout and partly by purchase by Timothy Maxfield, the first by that name to reside in Dartmouth. He died in 1773 and by will gave to his son, Timothy, that portion of his farm on the north side of the road, and to his son, John, the land on south side. The road by the Saratoga House was not opened until 1797. John Maxfield had a liquor license just before the Revolutionary war.

Next east of the store lot was a tract that extended to the old schoolhouse lot, a distance of 450 feet, which in 1829 was conveyed by Jonathan Wood and wife to Abijah Packard. It was conveyed to Henry S. Packard in 1832 and became his homestead. When the Packards failed in 1847 this property was sold to William Cummings and became his homestead. In 1873 it was transferred by Benjamin T. Cummings to Adeliza Seabury, wife of Cornelius. In 1894 Henry C. Seabury conveyed a lot next west of the schoolhouse to Nancy G. Ryder.

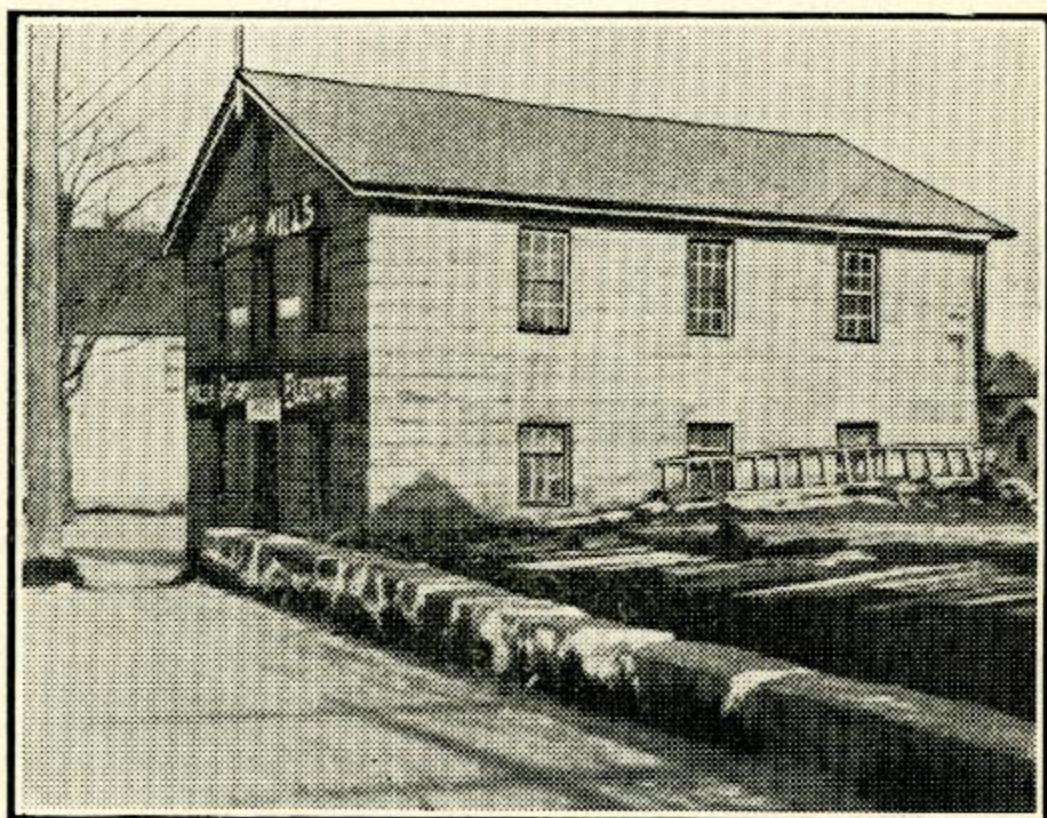
The purchase of the schoolhouse lot was made by school district No. 14 in 1843, from Seth Maxfield.

The balance of the Maxfield land to the east and northeast along the Hathaway road was divided and sold in small parcels. Somewhere on the north side of this road was the dwelling house of the first Timothy Maxfield, but the record fails to indicate the spot. He was the ancestor of all the Maxfields of Dartmouth.

Beginning at the south end of the Four Corners at the store, next east across the river is now a stone mill built by the Cummings about 1848. The land between the two mill pond outlets was a part of the Babcock-Smith ownership. 1777 Elishib Smith sold some to John Maxfield; 1803, John



THE SAW MILL AT SMITH MILLS



THE GRIST MILL AT SMITH MILLS

Chase; 1804, Benjamin Cummings with house; 1874, Mrs. Elizabeth Cummings to Arthur T. Wilbur, Simeon and Jonathan C. Hawes; in the division this part went to Wilbur and he sold the same to Christopher White; 1880, Robert F. Seabury.

On the east side of the east outlet of the pond is a double house that for years was the village tavern. The land was a part of a set off to Timothy Maxfield; 1818, Hillet Gifford; 1821, B. Cummings; W. Cummings, Abigail Packard, Isaac and Gideon Howland; 1830, Jonathan Collins; 1836, Samuel P. Owen; 1852, Eleazer Phillips; 1852, Samuel Hudson; 1854, John Cummings; 1895, Sylvanus T. Hawes. The present house was built in 1820 by Gifford. From 1831 it was used as a tavern.

Next east is a small lot that was bought in 1855 by Philip O. Pool and at his death descended to his heirs, one whom was the wife of H. W. Whalton.

Next east is a narrow lot on which is a large house located well back from the road. It was originally owned by Timothy Maxfield; 1842, by David G. Wilson; 1844, Allen S. Simmons; 1845, Washington B. Tripp; 1862, Clarissa M. Ayers.

Next east is a lot on which stands the Wilbur Friends meeting house. In 1845 Simmons sold to Perry Gifford; 1848, Benjamin Tucker; 1850, overseers of Friends meeting. The Tucker family at Smiths Mills adopted the Wilbur side of the 1845 controversy and since that date have comprised the greater part of the membership.

At the corner of the Tucker road the owners have been: 1842, David G. Wilson; then J. and B. Cummings; 1845, Amos Cornell; 1848, Otis Snow; 1872, heirs of Wm. Cummings to David M. and Eunice B. Miller.

Next south on the Tucker road in 1844 Simmons sold to Philip O. Poole; 1861, Abiatha P. Haskins; 1873, Phebe H. Vickery.

Next south of this was a lot purchased by the Dartmouth Friends in 1827 from Isaac A. Maxfield, and here

was built a meeting house. In 1889 the lot was sold to Charles A. Cornell.

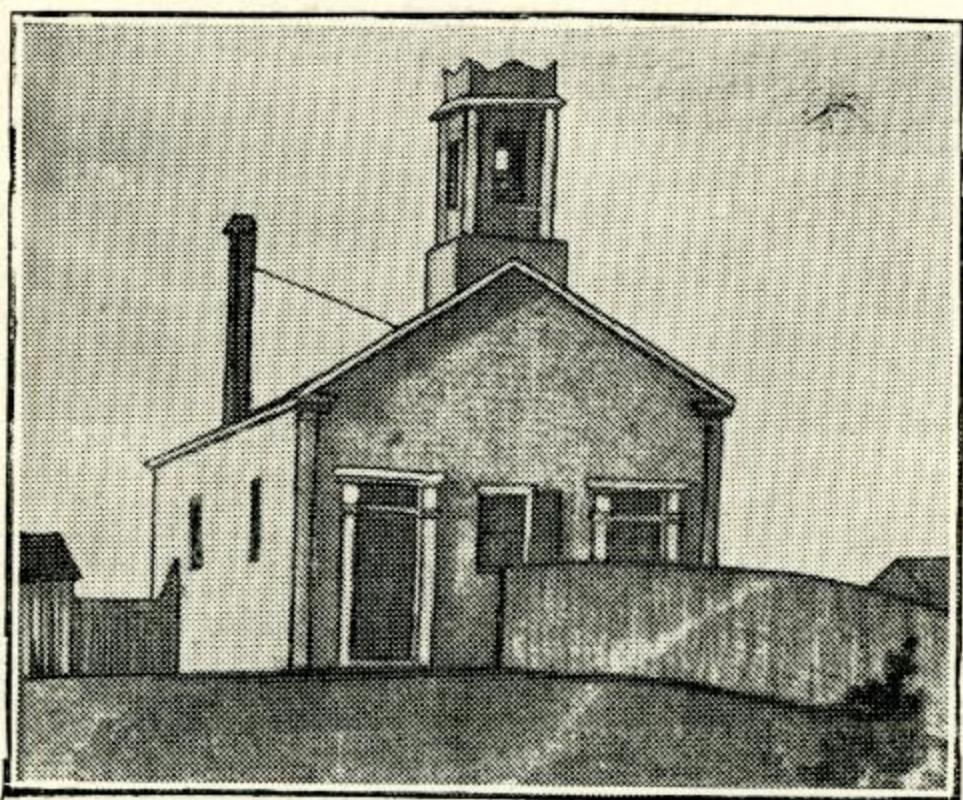
The property next south extended from the Tucker road to the river and was part of the Maxfield land: 1839, it was sold by Isaac S. Maxfield to Abraham Tucker; 1881, Charles Tucker and others to Simeon Hawes and others; 1893, Sylvanus T. Hawes sold the south end on the road for a school house.

South of the school house lot is an estate known as the Eddy place. It was on the south edge of the Timothy Maxfield layout and next came the farm of Henry Tucker; in 1827 the other Maxfield heirs sold to Isaac C. Maxfield; 1845, Elihu Kirby; 1850, George M. Eddy; 1874, Elizabeth H. Eddy to Isaac S. Brownell and Charles H. Jenney; 1875, Asa Thompson; 1888, John T. Wilbur; 1893, Benjamin J. Potter; 1906, Ephraim C. Palmer. It comprised 10 acres and extended from road to the river.

On the southeast corner of the New Bedford and Tucker roads was the east part of the layout to Timothy Maxfield, and extended to a point near the foot of the hill. It was purchased from the Maxfield heirs by Dr. Simon P. Winslow, a famous country physician, well known in that vicinity. At his decease before 1853 a division of this land was made and the south end on the Tucker road went to his son, Giles Winslow, and the balance fronting on the New Bedford road went to a daughter, Sarah L. Cleaveland.

The lot at the corner of the roads was sold in 1854 to Ruth L. Nye and by her in 1866 to William Barker, Jr. The land to the eastward was sold by Mrs. Cleaveland to John W. Barker in 1853 and the same year to William C. Vickery.

Dr. Winslow's house stood on the east side of the Tucker road on land which he purchased in 1819 from John Chase which was the south part of the Maxfield land. The rest of the land out to the New Bedford road Dr. Winslow purchased in 1829. In the New Bedford Mercury of August, 1823, appears the statement that the house of



OLD SCHOOL HOUSE AT SMITH MILLS



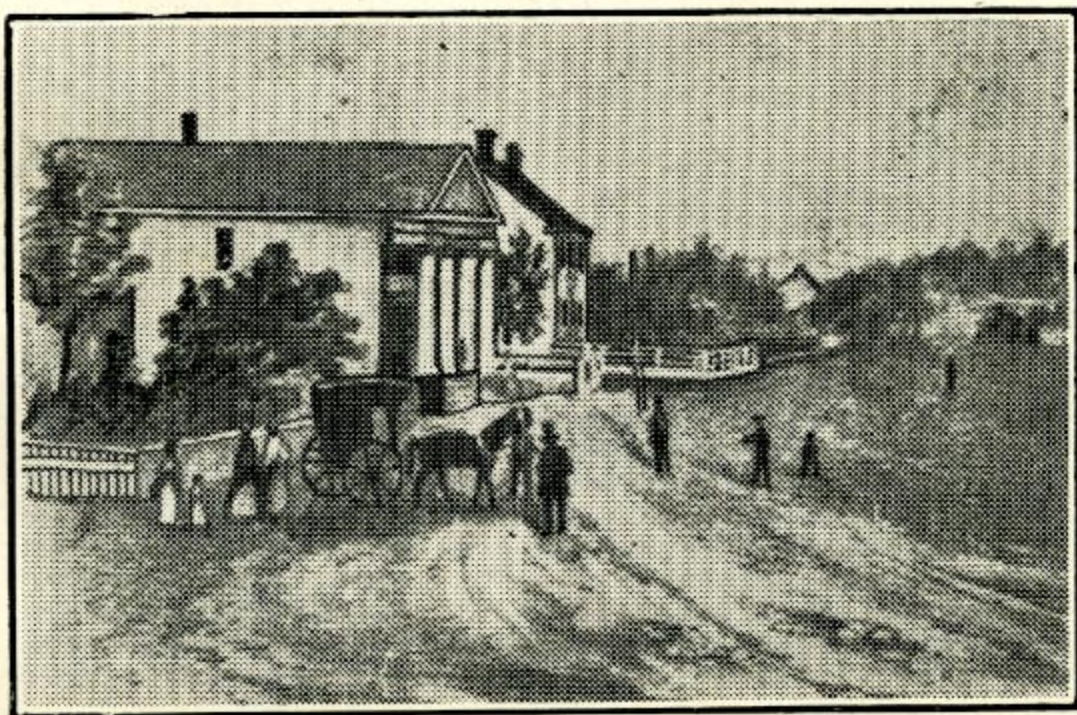
HOUSE AT SMITH MILLS, FORMERLY THE TAVERN

Dr. O. P. Winslow at Smiths Mills was struck by lightning and his wife was killed.

When King Philip passed through the locality that we now call Smiths Mills in June 1676 a few hours in advance of Capt. Benjamin Church there was not in existence a single English habitation. A few weeks later the war ended by the death of Philip in the swamp at Bristol. Soon after the scattered inhabitants returned, the only one in this region whose name is recorded being Henry Tucker. The proprietors before 1680 passed a vote entering into a contract with Tucker and a millwright named George Babcock to build a mill. It is not known whether the proprietors named the location or left the selection to the builders. But Smiths Mills was the situation and the mills were running in 1681. On his return to his farm it is said that Henry Tucker built a stone house which stood next to the old house owned by Job S. Gidley. He proposed to have a structure that would defy the firebrand of the savage. While descendants still own that portion of his farm near the spot, a different experience has come to other contemporaries who with him established this flourishing village. The Babcock who came to build and operate the mills soon after 1700 had moved away from the town. John Fish whose large farm was on the northwest sold the south part to his son-in-law Merrihew and the north portion to John Kirby, and these and later owners named Mosher are no longer known in the vicinity. On both sides of the road north to

Quanapog lay the fertile farms of William Hart and his descendants which they owned and occupied for over a century. About 1800 they transferred what lands they still held and removed to New Bedford. The Smiths held successful control of the affairs of the village during the same period and they departed to other towns. Under the skill and able management of the Cummings, the village reached its highest point of development after the year of 1812. But the names of Cummings and Packard no longer appear among the inhabitants. The Maxfields who lived east of the river are not enrolled among the residents.

It cannot be said that time has dealt kindly with Smiths Mills. Depending entirely for its growth and importance upon the value and attractiveness of its water power, when this single advantage came into competition with steam, it was inevitable that the little water mills would have to yield and the business of the village would disappear. For years the Cummings brothers owned and operated the mills and stores and each line of business assisted all the others and the most successful cooperation was maintained. It was in 1874 that the Cummings interests here were sold and since that date the stores and mills have been conducted separately by different owners. Probably under the changed conditions no man, however skilful, could ever attract again the business that Benjamin Cummings developed in 1806 to 1820. Hereafter Smiths Mills must be a village of homes, a suburb of New Bedford.



THE CUMMINGS STORE AND HOUSE AT SMITH MILLS