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A history of Littleton, Massachusetts for use in the junior high school.

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Boston University
A HISTORY OF LITTLETON, MASSACHUSETTS FOR USE IN THE
JUNIOR HIGH SCHOOL

Submitted by

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Preface

This is a study of the history of Littleton, Massachusetts from 1630 to 1950. It is intended for use in the junior high school of that community, preferably in the seventh grade.

The curriculum of every school includes history courses which prove to be interesting to some of the pupils and a wearisome task for others. Regardless of the desires of the pupil, he is required to study the history of his nation. In all, a student in our public schools encounters this history at least three times, once in the fifth grade, at a little higher level in grades seven and eight, and once again in high school in order to fulfill the requirements of the State of Massachusetts. Therefore, the disinterested pupil is required to be bored three times by the same subjects.

It is with these pupils in mind that this local history has been written which, it is hoped, will arouse an interest in history itself, create a pride in the community and serve as an aid to illustrate the history of our nation.

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To the disinterested pupil history is something that appears within the covers of a book or in the dusty manuscripts at the library, and has no important significance other than the fact that he must receive a passing grade. He places no value on the lessons which can be learned from his study, or the fact that his forefathers lived under the conditions described. He has an indifferent attitude toward this subject, because it has no direct connection with him or his present environment. Therefore, the words of the textbook are merely words to be read and nothing more.

About the turn of the century, authorities in the field of social studies began to advocate the use of the community resources in the teaching of history and the other subjects in their field. By the use of these resources it was felt that history could be made more vivid and alive, for the local resources would bring the history into the scope of the student's own experiences. A leader in this school of thought was Henry Johnson who consistently emphasizes the fact that, "...any instruction in the social sciences is intelligible only to the extent to which it is brought within the direct experiences of pupils."  

Johnson states that, "...the fundamental condition of making history effective in the classroom is to invest the

past with an air of reality" and goes on to say that, "...the most effective appeal to the sense of reality is, of course, through reality itself." He further states that: "Any local past properly realized not only contributes in a general way to a feeling of reality in dealing with the larger past, but supplies specific elements for reconstructing the larger past."  

Wesley recommends the use of community resources by stating:

"The very nature of the social studies make it almost inevitable that teachers utilize the groups, institutions and areas which are close at hand. Thus availability, suitability and local pride combine to secure a recognized place in the curriculum for local and state materials. Naturally the introduction of these types of materials increases the degree of variation when viewed from the national standpoint. Since, however, many of these materials in one city or state have parallels in others, they may be regarded as following national patterns which vary largely in local details. In other words, the local formula follows the national pattern."

Olsen in the book *School and Community* states, "The class will better understand its own background and take a greater pride in its achievements if it understands how the

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2/loc. cit.
3/Ibid., p. 164.
social, political and economic conditions of the community have developed."

The Department of Education of the State of Massachusetts advocates the use of community resources in a pamphlet published in 1950. It states that:

"...the analysis of every course should reveal learning experiences which make full use of community resources as an essential phase of helping pupils learn how to make the most of their environment. Textbook courses and the use of audio-visual teaching aids aloof from community life are not enough."

It is with these facts in mind that this history has been written. The writer does not feel that a course in local history alone has any real value, but feels that through such a presentation a greater realization of the history of the United States may be obtained.

Johnson says:

"In every community there should be, not merely such casual use of the local past and present as may happen to occur to the teacher, but a systematic search of local resources for points from which the pupil may begin his journeys to the past and to which he may return."


Peterson points out that, "The use of local history as a point of departure for the study of various phases of American history has been too little appreciated by teachers of the social studies." It is intended that this history be used for this point of departure and return. The writer feels that at almost any point in the history a student may leave in order to achieve a better understanding of the entire problem and then return to the local history until he finds another point of departure.

The summaries of the history of the United States are placed at the beginning of each chapter in order to constantly remind both the teacher and the pupil of the true purpose of this history. This move is in keeping with Wesley who says, "....the first step in studying a community is to know the total culture of the country and state." It is realized that these summaries are quite vague in regard to the history of the nation as a whole, but it is the intent of the writer that they be used only as a review before one enters upon a specific phase of the local history and to correlate the history of the community with that of the nation in some small manner.


2/Edgar Bruce Wesley. op. cit., p. 264.
The community involved in this study is a typical New England town approximately thirty-five miles from Boston. From outward appearance, a student would not attempt to connect the history of this town with that of his nation. With the exception of Herbert J. Harwood, who wrote a very comprehensive history in the late 1880's, no resident has attempted to accumulate the facts and arrange them in any type of manuscript.

The writer discovered, as he dealt with the history of this community, that it was rich in material for a local history. Few students of the school realize that their town has lived so much of the history which they are studying. Therefore, in order to supply the classes with available material, this history has been compiled.

At the end of each chapter is found a list of suggested activities which, it is hoped, will help to make the work more meaningful to the students. Since it is realized that individual differences occur, only those with appeal should be carried out. It is also intended that the pupil be allowed to choose activities other than those mentioned. Therefore, the concluding activity merely suggests this and recommends that the teacher's approval be obtained.
CHAPTER I
HISTORY OF NASHOA 1630 - 1676

Overview - Old World Background

As the fifteenth century drew to a close, the Old World found itself embarked upon an age of discovery. The keen interest aroused in Europe in regard to trade with the East had made this age possible.

It is true that Columbus, in his search for a westward route to the East, made the startling discovery that his world possessed a new land which he claimed in the name of his queen, but we can say with considerable justification that, had Columbus failed to find this new land, some other adventurer of the seas would have discovered it within the next fifty years. The voyages of Diaz, Vasco da Gama, and Magellan not only give us a clear picture of their era, but they show us that the vast territory of the American continent could not have been ignored for any great length of time.

After any such discovery, we have the invasion of adventurers who are seeking glory and gold. This type of invasion of the New World can be exemplified by the study of the adventures of Cortes and Pizarro in the
sixteenth century.

The other nations of the world were anxious to share the wealth of the new land. They, too, sent their explorers to claim their share of the New World. By the end of the sixteenth century, France and England had claimed a part of the northern portion of the New World, while Spain was content to rule the central and southern parts. Of the great sea powers of the period, only Portugal, which was busy with its prosperous trade routes to the East, failed to make extensive claims in the western hemisphere.

After the age of initial discovery and adventure had passed, the territory was then opened for settlement. The early adventurer usually brought back to the people of his country sufficient information to arouse interest in some of the discontented groups.

This situation prevailed in the history of the United States. The continent of which the United States is a part was discovered in 1492. Soon it was invaded by adventurers seeking wealth, but by 1607 parts of this New World were being regarded as places for permanent settlement. In 1620, we have the landing of the Pilgrims at Plymouth, and within the decade, we find the settlement of the Massachusetts Bay Colony in the area that is known today as Boston.
Let us take an imaginary trip to America at the time of the landing of the Pilgrims. The land was inhabited by man, the American Indian, but he was not like the white man of the period. The Indian was a child of nature who had neither the education nor the technical knowledge of the whites. He needed the animals of the extensive woodlands to provide his food and clothing, and practiced little agriculture other than planting corn in the clearings. There were no roads, towns, farms, shops, schools nor churches. Therefore, the Indian looked upon the ways of the invading whites with amazement.

The white man, with his concept of towns, roads and extensive farmlands, began to push the Indian further and further back into the country and destroy his natural source of supplies, the woodlands. It was, therefore, natural for the Indian to resent the presence of the whites, and for some of them to uprise against these invaders. Sometimes it was a great Indian leader such as King Philip who sought to drive out the settlers, and at other times it was the work of whites who desired to keep the New World for the profits obtained in furs, who incited the Indian uprisings. From 1620 to the early 1700's the settlers of New England lived in constant fear of Indian raids. Even those Indians friendly to the settlers were distrusted, and
many times the settlers treated these friendly Indians unjustly.

Gradually, however, the settlers overcome the Indians as they had the other obstacles in their fight for settlements. They then proceeded to push the frontier and the Indian back, until today the American frontier is extinct and the American Indian a minority.

Early History of this Area

Settlement of Concord.-- The early settlers of the New World found the religious freedom which they had been seeking; therefore, with the increased persecution of the Puritans in England, it was natural for the tide of immigration to increase rapidly. This increased population forced the people to move inland, or up and down the New England coast. Watertown, Salem, Malden, Roxbury and Concord were soon to become self-governing towns.

Concord was the first inland town to be settled in Massachusetts. The land was purchased in 1625 by a group of settlers headed by Simon Willard, John Jones and Peter Bulkeley. The Indians led by Tahattawan, Squaw Sachem and Nimrod received payment in wampum, beads, blankets, hoes, knives and cloth.
Tahattawan, the Indian chief who signed the deed to the land in the Concorded purchase, made his residence in an area not far from Concord. This place was called Nashoba. Later it was to be given the white man's name of Littleton.

Topography of Nashoba—Nashoba was a hilly upland area nearly 300 feet above sea level and 200 feet above the Merrimac River. It had valleys alternating with each other in agreeable succession. Its soil was very rich and is considered today to be good agricultural soil. Six high ground lakes and ponds are either wholly or partly within the limits of this area.

The forests surrounding Nashoba contained hardwoods such as maple, oak, beech, birch and chestnut, and also evergreen softwood trees such as pine, spruce and hemlock. In these woods lived such animals as rabbits, squirrels, deer, raccoons, foxes, beavers and wolves. The Indian hunted and trapped the animals for their meat, skins, and furs.

The forests aided the early settlers of Littleton by supplying them with lumber with which they built and furnished their homes and also provided them with fuel for cooking and heating. The wood was also fashioned into

1/Known as Tahattawarre, Tahattawants, Attawan, Attawance, Ahatawance and Nattahattawants. Tahattawan Road in Littleton.
working tools and other equipment. However, these forests were also very useful to Indians bent on raiding the settlements of the area.

The New England Indians.-- There were many kinds of Indians just as there are many kinds of white men. Some Indians were good and some were bad, some were energetic and some were lazy, some were warriors and some were artists. There was very little crime among them before the white man came. It was not necessary to have locks and keys to guard against thieves, and, as a rule, the laws of the tribe were carefully obeyed. The greatest punishment an Indian could receive was to lose his citizenship and be banished from his tribe. Indians rarely forgot to repay favors from friends or injuries from enemies. As a rule the women and children were well treated. In many cases the women held a higher place in their families than white women did in some countries of Europe.

Their skin was a dark brown or copper color. The braves had no beards, because they were in the habit of pulling the hairs from their faces by the roots. In the presence of the settlers, the Indians were generally stern, serious and proud, but in the wigwam or by the campfire, they were usually cheerful and sociable. The Indians were generally kind to women and children and rarely harmed them.

For an excellent account of Indian character, habits and beliefs, see Clara Endicott Sears, The Great Powwow, Houghton Mifflin Company, Boston, 1934 p. 20-74.
even during a raid.

The Indian's wigwam was a very crude affair consisting of a framework of branches that were stuck into the ground and covered with bark or skin. Fires were built in the center of the dirt floor, with the smoke escaping through an opening in the top of the wigwam. The Indian made his fire by rapidly rubbing two sticks together. The friction produced a flame that was immediately brought into contact with dry leaves and pieces of wood. Soon they had a good fire. Two low openings were left on opposite sides of the wigwam for doors. Since there was no furniture in the wigwam, the entire belongings of a family could be carried in a canoe or along the trail easily. The Indian was frequently on the move and travelled, whenever he could, by water.

Their weapons were made of stone and wood, while their tools were usually made from clam shells or the bones of animals and wood, fastened together with sinews and thongs made from the skins of animals. The Indian cooked his meat by roasting it over an open fire, or by boiling it in a crude clay pot. The English settlers learned to copy many of the Indian ways. They learned to mix corn and beans to make a delicious Indian dish called succotash, to preserve

1/Clara Endicott Sears, op. cit., p. 29.
their food Indian fashion, and to fertilize their fields with fish when necessary.

Toward the middle of the seventeenth century, a Puritan minister, John Eliot, sought to Christianize the Indians of Massachusetts and thus better their ways of living.

John Eliot.---Eliot was born in 1604 in Nasing, Essex County, England. His parents were very pious and religious in their character and habits. He was educated at the University of Cambridge where he excelled in philology which later fitted him for his labors in connection with the language of the Indians. On leaving college he became a teacher in a school established by Thomas Hooker, one of the founders of the city of Hartford, Connecticut. Eliot desired to become a minister, but since there was no place for Puritan ministers at that time in England, he came to the New World, landing at Boston in 1631. He preached at the First Church in Boston while their settled minister, a Mr. Wilson, was still in England. When Mr. Wilson came to America, Eliot was asked to remain as his assistant. He had, however, promised some friends in England that he would serve as their minister when they came to this country. In 1632 they arrived and settled in

Roxbury where Mr. Eliot became the minister of the First Church.

John Eliot prepared for his work among the Indians for several years prior to 1649. In the early stages of his work he financed himself, but as time went on, the merits of his work were realized, and he received funds from other sources. About 1649 Parliament authorized the soliciting of funds for the furtherance of the work of Christianizing the Indians.

Due to his efforts he became known as "Apostle Eliot." He translated the Lord's Prayer, the Old Testament (published in 1632) and the New Testament (1661) into Indian language. Eliot travelled from what is now Haverhill to Lancaster, out to what is now known as Brookfield and along Cape Cod preaching to the Indians and settling Indian towns. He later became known as the greatest Puritan missionary to the Indians.

Apostle Eliot, in order to teach his converts to cultivate the soil and become industrious, encouraged them to make brooms, baskets, etc. which the white settlers would purchase. He also encouraged them to establish rules of government and behavior. Some of the rules passed and upheld by the Indians dealt with moral points: forbidding drunkenness, lying and promoting peaceful living. Others

1/Littleton Historical Society, op. cit., p. 32.
were designed to promote neatness, order and mutual respect in their daily conduct.

Eliot advised the Indians to live in towns apart from the white people and obtained from the Massachusetts General Court a grant of territory at Natick where his "Praying Indians" founded their first town in 1651. On May 4th, 1654, Eliot petitioned the General Court for several locations for his Indian towns; among these was Nashoba. On May 14th the General Court granted the following petition:

"In ans to the peticon of Mr. Jns. Eliot on behalf of the severall Indians, the Court graunts his request, viz: liberty of the inhabitants of Nashop and to the inhabitants of Ogkoontiquaoenkames (Marlborough) and also the inhabitants of Hasnemesuchoth (Grafton) to erect severall Indjan townes in places propounded, wth convejent acomodacon to each, provided they prejudice not any former graunts; nor shall they dispose of it wth out leave first hand and obtajaned frrom this Court."

John Eliot and the Nashoba Indians. -- In 1646 John Eliot began to preach to the Indians of the Boston area, hoping to convert them to Christianity. He began his work on the outskirts of Boston, preaching once a week at a spot near the Watertown mill. Eliot's first convert was Waban, sachem of Natick. Waban was married to Tassansquaw, the eldest daughter of old Tahattawan. Because of this relationship, Tahattawan heard John Eliot preach.

1/Herbert J. Harwood, An Historical Sketch of Littleton, Published by the author, Littleton, 1890, p. 2.
Tahattawan was not immediately impressed by the teachings of Eliot, but was interested in discarding the wild life of his ancestors and desired to imitate the ways of the new settlers. He was, therefore, eventually won over by Eliot to the doctrines of Christianity.

Although some of the members of the tribe could not see any advantages in following the ways of the new settlers, Tahattawan still convinced most of them. It was through his efforts and the work of John Eliot that Nashoba became the sixth town of "Praying Indians." The population of Nashoba was never great. The town usually contained around fifty or sixty individuals.

A body of twenty nine laws called "Conclusions and Orders" was drawn up for the tribe to follow. Captain Simon Willard of Concord put them in writing at Tahattawan's request. Eliot visited Nashoba as often as possible, and during his absence John Thomas, his Indian minister, was in charge of the town. Peter Bulkeley and Simon Willard also aided the Nashoba Indians.

It was not uncommon to see Indians in the town of Concord on the Sabbath. The Nashoba Indians, some of them dressed entirely in the clothes worn by the English, would

1/Littleton Historical Society, op. cit., p. 27.
file into the meeting house and fill the back bench. They called Peter Bulkeley the "Big Pray."

Most of the people in the colonies had a great deal of respect for the work done by Eliot. Sears states:

"Those high in the Puritan Church of the colonies, as well as Governor Winthrop and others were great believers in the work that Eliot was doing and the success of it. The Indian mind however, rarely grasped the essential elements of the Christian religion."

However, Eliot lived to see his good work destroyed by the King Philip War (1675-1676).

**Nashoba and the King Philip War.**— King Philip, chief of the Wampanoags, saw that the white man had to be driven out if the Indian was to have a home. He tried in vain to sweep out the advance of the white man's civilization and secure the land for his own people. His followers terrorized the people of this area during the years 1675 and 1676.

The Nashoba Indians were caught between the two warring factions. The whites distrusted them because they were followers of the ways of the whites, and because of an incident involving John Sassamon, a "Praying Indian" from Nashoba.

**John Sassamon.**— Sassamon was sent by the English to spy on the Nemasket Indians who lived near what is now

Middleboro, Massachusetts. He learned that Philip and his allies were planning to destroy the English and communicated this fact to the authorities at Plymouth. The English authorities paid no attention to his message however, and he was eventually found dead near Assawomset Pond. The English claimed that he was murdered and hanged three Indians for the crime. This move aroused the dissatisfied Indians of this area, and they swore revenge upon the whites and the "Praying Indians."

**Indians are removed from Nashoba.** -- The English did not help the situation of the Nashoba Indians, for they blamed the "Praying Indians" for every crime committed. Finally, the General Court passed a law stating that no Indian could go more than a mile from the center of his village. If an Indian was found violating this law, he could be shot. This law made it impossible for the Indians to tend their fields, hunt, fish. Therefore, they lived in a very bad way.

Eventually, it was decided that the Indians were to be taken to Concord and placed in the charge of John Hoar. Mr. Hoar was to keep them employed and contented. He probably received as his compensation exemptions from taxes and

1/Clara Endicott Sears, *op. cit.*, p. 121.
impression. Mr. Hoar seems to have had the interest of the Nashoba Indians at heart for he built a stockade in which they could live, using his own funds to finance the building. He also drove his team to Littleton, at the risk of being attacked by hostile Indians, in order that they might save their corn and have food for winter. His entire group consisted of about fifty eight Indians; twelve men and the rest women and children. These Indians were quiet, sober and industrious. However, the people of Concord still were dissatisfied.

When a Captain Mosely of Marlborough appeared in Concord and stated that he would take charge of the Indians, the townspeople offered no resistance. Although Mosely had no official orders from the General Court, he took charge of the Indians despite Mr. Hoar's protest. The soldiers marched the Indians to Deer Island in Boston where they remained throughout the war. Along the route, the Indians were treated harshly and stripped of any wealth they might have had.

King Philip War in general. -- Although the initial fighting occurred around Plymouth, this area received the brunt of the Indian attacks. The settlement at Groton was all but wiped out during one of these raids, and Indian war cries could be constantly heard from Mount Wachusett in

1/Herbert J. Harwood, An Historical Sketch of the Town of Littleton, Published by the Author, Littleton, 1890, p. 3.
Fitchburg. Philip was betrayed and killed in 1676, and the war then quickly drew to a close.

Mary Shepard.-- The account of Mary Shepard's escape from her captors during this war is the story of an unusually courageous girl. On Saturday morning February 12, 1676, Isaac and Jacob Shepard were busy threshing in their barn, located near the present Westford boundary on the Boston Road. Mary, their sister, was stationed on nearby Quabans Hill to watch for Indians. The Indians approaching this area rushed up and caught her unaware. Isaac and Jacob were killed, the house burned and Mary taken captive. It is believed that the leader of these Indians was Netus, an Indian well known for his butchery. We do not know how long Mary was held captive, but tradition says that she escaped the first night. Somehow, she secured a blanket and saddle, and while her captors slept, she stole a horse. Mary is reported to have returned home the next morning. Some historians state that the horse she rode was a mare taken from her farm, and that she brought Mary to where her colt was pastured. Other historians credit Mary with directing the horse to Littleton. Regardless, it took a great deal of courage to make the ride at night. Mary escaped from her captors somewhere beyond Lancaster and therefore had to swim

the horse across the Nashua River in darkness.

**Nashoba Indians fail to return to Littleton.**—When this Indian war was over, only a few of the Nashoba Indians chose to return to their homes in Littleton. The majority of them preferred to settle with the "Praying Indians" of Natick. Some of these Indians had proved to be of great value to the English during the war serving as guides and spies. However, they received little thanks for their efforts.

**The white man settles in Littleton.**—Since the Indians failed to return to Littleton in great numbers, the white settlers who had lived on its outskirts began to take advantage of this area of fertile soil, rich meadows, plentiful woods and good ponds. The Indians who did return were granted a reservation of five hundred acres by the General Court in 1714. This reservation, now known as Newtown, laid in the southeastern corner of Nashoba. It was sold to Elnathan and Ephraim Jones of Concord by an Indian squaw known as Sarah Indian or Sarah Doublet. This sale took place in 1735. Thus we see that the King Philip War greatly contributed to the early settlement of Littleton by the white man.
Summary

From 1620 on increased religious persecution in England sent more and more settlers to the New World. As our population grew, it was necessary to extend our settlements North, South and West. Concord, our first inland town, was purchased from a group of Indians lead by Tahattawan who lived in an area called Nashoba.

The Nashoba Indians were introduced to the Christian religion through the efforts of John Eliot, the "Apostle to the Indians." Eliot published the Bible in the Indian language and settled several Indian towns in Massachusetts. Most of the white people felt that Eliot had done a good job of civilizing the Indians according to the white man's standards. Then, the King Philip War broke out destroying all his good work.

King Philip sought to drive out the whites and secure the land for his own people. During the war all Indians were distrusted. Therefore, the peaceful Nashoba Indians were moved to Concord and then to Boston. This area became the center of the fighting, but with the death of Philip the war quickly drew to a close.

The Littleton Indians proved helpful to the English throughout the war, but received little thanks for their
efforts. When the war ended, the majority of the Nashoba Indians chose to settle with the other "Praying Indians" in Natick. It was therefore natural for the whites to move into the rich farmlands of Nashoba.
Activities

1. **Map.** Make a map showing the trees and animals which could be found in New England at the time of the settlement at Concord, Massachusetts. Be able to tell whether these trees and animals still exist today.

2. **Model.** Make a model of an Indian village and their tools and weapons. In constructing your model it is recommended that you use molding clay, toothpicks and bark from a tree.

3. **Visit.** Make arrangements for the class to visit one or more of the places mentioned below.
   a. Sears Indian Museum, Harvard, Massachusetts
   b. Site of Mary Shepard's capture, Route 2
   c. The old Indian reservation, Fort Pond, Littleton

4. **Committee Work.** Compile a "Who's Who" of people who contributed to the Indian history of the town. This should consist of brief biographical sketches of the individual. Possibly some member of the committee would like to draw portraits of some of these men. These biographies and portraits should be placed in a notebook.

5. **Discussion.** Conduct a panel or class discussion on any of the following topics. Through research at the library become familiar with all aspects of the topic you are to use.

b. The Treatment given the Nashoba Indians during the King Philip War.

c. Why King Philip can be classified among the great patriots who died for an ideal.

6. **Map.** With molding clay make a topographical map of Littleton showing lakes, ponds and elevations. Be able to compare the topography of this area with other areas of the United States.

7. **Drama.** Write and dramatize an event that occurred during this period. The following are possible suggestions.

   a. A visit to Nashoba by John Eliot.

   b. Captain Mosely's arrival in Concord and the march to Deer Island.

   c. The arrival home of Mary Shepard after her capture by Metasu.

8. **Exhibit.** Prepare an exhibition of Indian relics which members of the class may possess.

9. **Research Project.** Write a report on how and where the American Indians are now living.

10. **Poster.** Prepare a poster which might have been shown in England in order to raise funds to support the work of John Eliot.

11. **Pictures.** Draw scenes of life in Nashoba. For example:
a. Indians attending church in Concord.

b. John Hoar and the Indians return to harvest the crops.

12. Book Review. Select a book which tells about the period you are studying. Present either an oral or written review that will interest your classmates in reading your selection. The "Pupil Bibliography" will aid you in your choice of books.

13. There may be other projects you wish to undertake. Make your suggestions to the teacher and receive her approval before you go on.
CHAPTER II
THE REVOLUTIONARY PERIOD 1700-1800

Overview--The Revolutionary Period in America

As the Indian wars moved westward, the New England settlers turned to the task of establishing better homes and communities. When the colonies grew and began to show their value, the English government made more and more demands upon them. It was natural for the settlers to resent the actions of the British and to rise up in arms. The men in the British government had no real concept of the struggle for life in America, for they knew only what was forwarded to them through the slow communication channels of the period. Some members of Parliament sympathized with the colonists, but the vast majority felt that the colonies existed only to benefit the home government.

When the Patriots at Concord and Lexington fired the first shots, the majority of the settlers rose in rebellion. Many of the colonists still placed the King and their homeland above their new homes, but they were a minority and were quickly pushed into the background. The British, underestimating the fighting strength of this band of
untrained patriots, suffered complete defeat at Yorktown in 1781. The colonists won the war largely on their own with the French officially aiding them when victory was in sight.

Our first government, a loose confederation of states, proved to be too weak. Therefore, a strong central government under the Constitution was adopted in 1789. This has been our form of government ever since.

While the leaders of the new nation were struggling to find the right type of central government, the people were busy pushing the American frontier westward. Better homes and churches were built; schools, businesses and industries were established. As the population increased, the townspeople became more benevolent and began to consider those less fortunate than themselves.

Littleton during the Revolutionary Period

The last of the Nashoba Indians.—From 1676 to the incorporation of the Town of Littleton by the General Court in 1714, both the English and the returning Indians lived together in the Nashoba area. Two of the oldest Indian residents were Thomas Doublet and his wife Sarah. It is believed that Sarah was the last of the Nashoba Indians.

Tom Doublet was one of the many "Praying Indians" who served the English during the King Philip's War. Twice he
went into the vicinity of Mount Wachusett to negotiate for the freedom of captive whites. These meetings held a great personal risk for Thomas, for he was a traitor in the eyes of the warriors. It is reported that:

"For all this important service for the state in which Doublet proved himself brave, faithful and discreet, after waiting eight years and petitioning for compensation, the Council voted him the munificent reward of two coats."

It is said that Thomas was always a good and friendly Indian who got along with the white settlers just as long as they did not invade his private fishing hole. The fragments of an Indian pot presented to the Reuben Hoar Library by Mr. Joel Proctor is said to be a pot from the hut of Thomas Doublet.

The Town of Littleton is settled. -- In 1713 twenty-three inhabitants of Concord, Chelmsford, Stow and Nashoba petitioned the General Court for a grant of Nashoba in order to settle a township. A committee from the General Court looked over the proposed area and submitted its report. The House of Representatives then recommended that the area be granted a township. On November 2, 1714 an act incorporating the Town of Littleton was entered into the General Court records.

Nashoba becomes Littleton. — The town was known by its Indian name of Nashoba for the first year, but was changed to Littleton in 1715. It is said that Nashoba means double water or two ponds in the Indian language, and that the area received this name because the Indians had settled in the land between two of the ponds. However, the white settlers decided to name their town in honor of George Lyttleton, a member of the English Parliament, who was one of the Commissioners of the Treasury.

Mr. Lyttleton was so honored by this move that he acknowledged it by sending the town a church bell. But, because of an error in the spelling by substituting "i" for "y" the present was withheld by the person having charge of it. His excuse was that no such town as Lyttleton could be found, and he eventually sold the bell for self-profit. Thus, the town was deprived of a very important historical relic.

The Reverend Benjamin Shattuck. — The first town meeting was held on March 13, 1715, and the most important topic was the problem of securing a minister. The townspeople elected the Reverend Benjamin Shattuck as their first minister in April 1715. It was agreed to grant him a

1 /Littleton Historical Society, op. cit., p. 117.
2 /Herbert J. Harwood, An Historical Sketch of the Town of Littleton, Published by the author, Littleton, 1890, p. 9.
settlement of fifty pounds, and to pay him a yearly salary of fifty-five pounds which was to be increased by twenty shillings a year until a maximum of seventy pounds was reached. The Reverend Shattuck was ordained minister of Littleton on Christmas day 1717 and held this position until 1730 when it was agreed by mutual consent that he be dismissed. However, he remained a resident of this town until his death in 1763.

Early meeting houses in Littleton.— The meeting house was first located on the old common so that the people from the borders of Chelmsford and Concord who had helped to bear the cost of the building might attend church here. The structure was begun about 1717 and completed in 1723. It had entrances on three sides as was the custom in those days with probably square pews around the walls. Pews were usually assigned to families and older people, but some were left unassigned for the townspeople who could not afford family pews. In the non-family pews, the men sat on one side and the women on the other.

In 1730, it was proposed that a new meeting house be built on Ridge Hill at the present site of the Unitarian Church. This structure was started in 1738 and completed.

1/Herbert J. Harwood, op. cit., p. 10.
2/Ibid., p. 10.
in 1742. There was no great change in the interior of the meeting house other than the addition of a gallery.

An interesting figure in the church about this time was the tithing man who walked along the aisles with a long stick. One end was tipped with fox fur with which he tickled the drowsy maidens: the other end was used to punch the ribs of the men who fell asleep.

The early homes. -- The first houses contained only one large room in which all activities of the family were carried on. Additional rooms were added as the needs of the family increased. In some homes a loft overhead was used as sleeping quarters.

In many of the homes the windows were of oil paper, because glass was difficult to obtain. When it could be obtained, windows of small panes were common. The doors were plainly built and secured with wooden bars. The walls were often of three thicknesses: wooden clapboards on the outside, a course of bricks in the middles and plaster on the inner wall. The corner posts and beams across the ceilings were often exposed. The floors were laid with very wide boards made from the big trees of the area.

The furnishings. -- Each man made most of the furniture for his home from wood which was cut from the nearby forests. He made tables, chairs, stools and bedsteads, and in some
cases, he even made the plates, bowls and sink from wood.

The fireplace. -- The fireplace was all important in every home for it was used for all cooking and heating. It was usually very large, often occupying most of one wall of a room. As time went on, the men often built fireplaces in every room. Some were so large that a person could put a chair or two inside next to the fire on a cold night. The men and boys had the task of keeping a supply of wood on hand. It was important to keep the coals glowing throughout the night, for it took time and patience to start a new fire.

Fires were usually started by rubbing flint and steel together. Sometimes, they would borrow live coals from a neighbor. Most of the cooking was done in iron kettles which hung on hooks from swinging cranes. On one side of the fireplace was a brick oven in which bread, beans and pies were baked. A fire was made in this oven long enough to heat the bricks. Then, the ashes were removed and the food was placed in the oven with a long-handled iron shovel. A heavy iron door sealed the heat in the oven, and the food would bake until properly done. Usually, above every fireplace hung a musket and powder horn, ready to be used to protect the family.

Food of the early settlers. -- Almost all of the necessities of life had to be supplied by the settlers them-
selves, for goods from Europe were very expensive. Grains, vegetables and fruits were grown in the short summer season, and cattle, sheep and hogs were raised. The cattle and sheep were always in danger, for wild dogs and wolves roamed the woodlands. Fish and game were abundant, and the men had only to make nets and traps in which to catch them. Some of the food could be stored in pits in the cool cellars, but most of it had to be salted, smoked or pickled in order to preserve it for winter use.

Lighting.—At first, home made candles were used to supply the townspeople with light. Oil lamps were introduced long before man learned about petroleum, and whale oil was used to supply the light. Both the candles and lamps furnished too poor a light to allow one to read or sew. Perhaps the lack of good light was one of the reasons why people went to bed early in the eighteenth century.

Work of the settlers.—The early settlers were very hard workers for it took long hours for them to produce all the food, clothing, etc. that they needed.

The women worked extremely hard, for it was their duty to help their husbands as much as possible, as well as to attend to the household chores. They often scrubbed the floors with sand and water. Water had to be obtained from a well or brook, and after it had been used, they had to carry it from
the house in order to dispose of it. Since all cooking was
done in the fireplaces, it was a long and tedious task.

The men were kept occupied in the fields, tending their
animals and hunting and fishing. Logs had to be cut for
building homes and sheds, and wood split for the fireplace.

Trading. -- The early settlers used English money in
order to purchase many of the goods which they desired.
However, they sometimes bartered or exchanged goods. For
example, a certain villager might be more skilled at making
shoes than the others, he might trade shoes for articles
which he lacked. It was often difficult to obtain goods
made in Europe, and many times the villagers lacked the
funds with which to pay for the foreign goods.

Transportation. -- Roads were built by digging two
parallel ditches and leveling the land between them.
However, most of the settlers travelled on horseback along
the old Indian trails. Littleton was not fortunate enough
to have a river near for transportation purposes.

Witchcraft in Littleton. -- In 1720 the three daughters
of Joseph Blanchard; Elizabeth, Joanna and Mary began to
act strangely. Elizabeth, especially, told stories about
dreams, swooned and appeared to be dead. They accused Mrs.
Dudley, wife of the town clerk, of practicing witchcraft,

\[1/\text{Herbert J. Harwood, op. cit., p. 10.}\]
and aroused some feeling amongst the townspeople. Mr.
Shattuck, the town minister, refused to believe the stories.
The Blanchards, however, moved from Littleton to Medford.
Soon afterwards, Mrs. Dudley was stricken, presumably with
a heart attack, and died. Eight years after the original
charge, the Reverend Mr. Turell of Medford received the
girls' confessions. They had begun their accusations as a
prank, but when they had aroused some feeling amongst the
townspeople, they were ashamed to drop their act. Elizabeth
had obtained the idea from stories of witchcraft in Salem,
where near the close of the seventeenth century there had
been much excitement in regard to witchcraft. The people
of Salem accused one another, and a special court was
established to try the accused. Over 100 persons were
accused and twenty were executed before the delusion ended.1/
Thus, Littleton had its taste of New England witchcraft.

Government of Littleton. -- The New England town
meeting with its freedom of discussion and direct vote comes
closer to providing pure democracy than any form of govern-
ment in existence. This type of government has ruled
Littleton since its beginning in 1714. The town is fortunate
that it has not outgrown the town meeting which keeps its
inhabitants interested and desiring to participate in public

1/Winfield S. Nevins, Witchcraft in Salem Village in 1692,
From 1714 on, the men of the village gathered as often as the need arose, and discussed at great length all matters pertaining to their common welfare. Such public affairs as salaries of the ministers and teachers, the erection of town buildings and conservation of fish and game were freely discussed. No one was allowed to settle in the town if he were likely to become a public charge. Fines and sometimes punishments were imposed upon offenders. Only the men who were landholders and church members in good standing could vote.

The men of the town elected their moderator, selectmen, town clerk and representative to the Massachusetts General Court. This later position was always a problem in Littleton, for few men had the time to spend in the legislature. The town was obligated by law to send a representative every few years, and to pay his salary. When the town failed to comply with the law, the General Court would levy a fine. Then they would elect a representative in order to have the fine remitted. Records show that the townspeople disliked the idea of paying their representatives. One year they voted to send someone if he would go for half pay, and another time Captain Isaac Powers was elected.

1/Herbert J. Harwood, op. cit., p. 9.
without opposition when he accepted a salary of twelve pounds.

From the beginning, men from the outskirts of Groton, Concord and Chelmsford were allowed to vote in the Littleton elections. It was hoped that the General Court would allow Littleton to annex their lands. In 1725 the Court did allow Littleton to annex the Concord families, and in 1738 and 1739 the Groton families were granted to Littleton. By these moves the original size of Littleton was greatly expanded.

During the Revolutionary War a man elected to a town office was forced to take an oath of allegiance to the Commonwealth and to denounce the King of England. This oath was administered in Littleton until 1793.

It is interesting to note that prior to 1800, and for a short period after that, one of the customary matters on the agenda pertained to the swine. At every March meeting the townsmen would vote to allow the swine to go at large throughout the ensuing year. Hog reeves whose duty it was to insert a ring in each swine's nose were appointed. The ring curtailed the amount of damage the swine could do to the plants and trees.

Littleton serves the nation.-- Littleton has always been involved in every struggle in behalf of the nation and state. She has been well represented in these conflicts by brave and able men.

The first conflict in which the nation was involved after the establishment of Littleton was the French and Indian War (1748-1763). Captain Charles Bulkeley, a brother of Peter Bulkeley of Concord, commanded a group of men from this area. Charles lived in Littleton as did many under his command. Bulkeley was slain in Canada. John Fox was another army captain from Littleton who served during this war. One Jonathan Lawrence Jr. was captured by Indians and taken to Canada. He later escaped and fought in a company commanded by Captain Leonard Whiting in an expedition for the total reduction of Canada in 1760 and 1761. Whiting was then a resident of Westford, but later moved to Littleton.

Littleton during the Revolution.--Since before the Revolution, Littleton has been a typical New England village with its general store, church and village green. The first tavern was opened in town about 1722 and served as a popular meeting place of the villagers. The town has always been principally a farming town and, almost from the beginning, had a grist mill and a saw mill.

In 1776 Littleton had a population of 918. Its territory had been enlarged by the additions of Concord and Groton residents and by a section of what is now Boxborough. The church was located on the site of the Unitarian Church, and it is reported that the town now had a church bell.

From 1772 to 1775 feeling against the English grew. At first, indignation at the exactions and oppressive acts of the British government was spontaneous and unanimous, but when the Revolution seemed to be the only answer, a difference of opinion evolved until a clear line between the two groups, the Patriots and the Tories, existed.

The Tories.-- The leading Tories of the community were the Reverend Daniel Rogers, his son Jeremiah, Captain Joseph Harwood, and his son Joseph Jr. They were all well educated men who for the most part thought of the futility of the poorly equipped colonists fighting a well equipped England. They soon found that they were a small minority and suffered the consequences of the intense feeling which prevailed against them. The Tories were suddenly dropped from the town offices and, during most of the war, were placed under guard.

Patriots.-- William Henry Prentice, a tavern keeper, seems to have been one of the leading Patriots of the community. We can imagine the local farmers, many of them minute-men, gathered at his tavern every night to discuss the latest news from Boston.

The Rogers Incident.-- During the early stages of the

1/Herbert J. Harwood, op. cit., p. 16.
2/Ibid., p. 13.
war, the Reverend Rogers was put to the test of openly declaring himself. Mr. Rogers had been the town's only minister for over forty years, and it was hard for the townspeople to denounce him as a Tory. However, they were forced to do so. It was customary for the town minister to be the leader in political affairs. The Reverend Mr. Rogers was a firm adherent to the crown, and his son served as commissary to the royal troops that occupied Charlestown. He insisted upon praying for the King of England. The split between the townspeople and their minister came on Thanksgiving Day 1775. A proclamation had been issued to be read in all the churches. When Mr. Rogers finished reading this proclamation, he supplemented "God save the people" with "God save the King." His parishioners rose in rebellion and demanded a retraction, but Mr. Rogers fled to his home. An armed squad went to his house and called upon him to come out and declare his principles. When Mr. Rogers hesitated, for this was far from the way the town minister should be treated, they fired a volley into the door of his house. Mr. Rogers immediately asked to be dismissed. However, when the war in New England had ended, the townspeople forgave him and retained him as their minister. Another minister took his place in the pulpit however. The door for a long

time stood as a silent reminder of Mr. Rogers' trial.

Luther Blanchard.-- The first man to be hit by a British bullet at the North Bridge in Concord was Luther Blanchard a native of Littleton. Luther, born on June 4, 1756, was not yet twenty when he served as fifer for the Acton minutemen. It is reported that he was playing "The White Cockade" as the Acton men marched to meet the British regulars. After the British had fired, Captain Davis inquired whether any of his men had been hit. Luther replied that he had been wounded. After his wounds had been dressed, Luther laid aside his fife for a musket and joined his comrades as they forced the British to retreat to Boston. Luther was quartered in the buildings of Harvard College, and later he fought in the Battle of Bunker Hill. Shortly after this battle, he died from the wounds received at Concord. He was reported dead on the Continental Army Report of September 30, 1775. Towards the end of the war, his body was returned to Littleton, and interned in the old cemetery at the Common.

In 1900, his descendants erected a monument over his grave and the Town of Acton erected a stone in his memory in West Acton. The area of Littleton in which he was born is now part of Boxborough which pays tribute to him by having his picture on its town seal.

John Porter.-- Probably the most distinguished military figure in Littleton during this historical era was Colonel John Porter. As the British regulars were marching from Boston towards Concord on April 19, 1775, Porter was returning from Beverly to Littleton on horseback. In Lexington, Porter secured a gun and some ammunition from a local farmer. He was forced to leave his horse as security however. Porter then joined the Minutemen as they fought the British on their return to Boston. After Concord, he enlisted as an ensign and served throughout the war.

In 1777 while at Ticonderoga, Porter contacted smallpox. His mother sent a man to care for him. The man took his fee, but never went near Porter. Instead, he reported that he had died. Porter lived however, and returned to Littleton at the close of the war. After the Battle of Bennington (1777), he sent home three or four Hessians to work on his farm while he remained at the front. Porter worked his way up in the Continental Army to the rank of a major and served on Lafayette's staff. He was present at the surrender of Cornwallis at Yorktown in 1781. A self-educated man, Porter became a colonel in the militia after the close of the war.

Others serve from Littleton.-- Porter was not the only man from Littleton to receive the call to arms in 1775. On

April 19, 1775, a horseman arrived in Littleton with the message that the British were on their way to Concord. As he rode on to warn the other towns, the residents of Littleton began to take down their guns and prepared to march to Concord. The following men signed for the bullets and tar which they drew from the town stock: Daniel Whitcomb, Thomas Wood, John Green, Nathaniel Whitcomb and Jonathan Warren. Two companies of men from Littleton and the surrounding area, under the command of Lt. Aquila Jewett, immediately left for Concord. A few returned home after the battle at Concord, but most continued on to Cambridge and served at least nineteen days.

A company, largely composed of Littleton men, was formed shortly after the battle of Lexington and Concord under the command of Captain Samuel Gilbert. It also contained men from the surrounding towns of Lancaster, Chelmsford and Dunstable. We can imagine these men in the spring of 1775 holding drills and musters in Littleton. The town probably had a glow of military spirit which has never been equalled. This company became part of Colonel Prescott's regiment and fought at Bunker Hill. There, Littleton lost the following men: Peter Whitcomb, Benjamin Dole, John Lawrence, James Whittemore and Isaac Whitcomb.

1/Herbert J. Harwood, op. cit., p. 16.
During the fighting around Boston, the smoke of the battles could be seen from the surrounding hills of Littleton. On June 18, 1776, the day of the Battle of Bunker Hill, thirty-six men received 279 bullets, twelve horns of powder and ninety-nine flints from the town supply of ammunition.

At the town meeting held on June 17, 1776, the townspeople voted that:

"If the honorable Congress should, for the safety of the colonies, declare them independent from the Kingdom of Great Britain, the inhabitants of Littleton were engaged to support them in the measure."

On October 14, 1776, the town voted to support the proposal for a state constitution for the State of Massachusetts.

In 1776, soldiers were quartered in the meeting house located on Ridge Hill. The building must have had a fireplace, for it is reported that they cooked their own meals.

In March 1777, the town voted a bounty of eighteen pounds to every soldier who had served three years and had helped the town to fill its quota of men. This was voted in addition to the state bounty. It was made retroactive to April 19, 1775 so that each man would receive credit for whatever contribution he had made. As the Continental money fluctuated greatly, a number of bounties were paid in rye and other products which were preferred instead of paper money.

1/Herbert J. Harwood, op. cit., p. 16.
One bounty paid in paper money was as high as 2550 pounds.

During the Revolution, 150 men, 75 percent of the male population of military age, served from Littleton. It can be said with justification that Littleton's contribution to the effort of the colonies to establish their independence was as great as that of any town in the thirteen colonies. It is to be remembered that when the shots were fired that were heard around the world, Littleton men were behind the muskets along with men from Concord, Lexington, Acton, etc.

A monument in Liberty Square in Littleton bears the names of eighteen men who served during the Revolutionary War. It reads:

"In grateful memory of the Revolutionary War Heroes of Littleton. Whose inspiring courage and Bitter sacrifices created a New Country Dedicated to Liberty and Justice."

This monument was the gift in September 1951 of Colonel Edward Fletcher of San Diego, California. Colonel Fletcher's great-great grandfather was Eleazer Fletcher whose name appears with the other heroes from Littleton.

A great number of the Littleton men who served during the Revolutionary War are buried in the Old Cemetery at the Common where Luther Blanchard's body lies.

Post War Littleton.-- As the war ended, the people of Littleton turned to many subjects of importance to the town. In 1782 and 1783, the town suffered a severe drought which kept the people busy attempting to raise enough food to survive. This was probably the darkest period in the history of the town, for faith and spirit is reported to have reached a low ebb in the hard times that followed the war.

In 1788 John Tuttle was appointed the first town constable. The meeting house was rebuilt in 1794. The new meeting house had porches on three sides. Inside, there were square pews with seats that rose when the parishioners stood up. A gallery covered three sides of the interior, and the main floor had three aisles leading to the pews.

In 1798 the town voted to hire a house for the poor. Prior to this time, it was common for the townspeople to carry paupers to other towns, or to warn people who were likely to become public charges to move. In 1825 the town purchased a farm which was maintained until 1919. At the time of the sale of the farm, it was voted to place the money received into a fund for building a school. When the occasion does arrive, Littleton sends its unfortunates to the Westford Town Farm. The town pays Westford for those residents living on its farm.
Summary

When the Indians failed to return after the King Philip War, the white settlers moved into Nashoba. In 1714, a charter was granted by the General Court, and in 1715, the town was named Littleton in honor of George Lyttleton, M. P.

The town's first minister was Benjamin Shattuck who preached at the meeting house located on the Old Common. Later the meeting house was moved to Ridge Hill on the site of the present Unitarian Church.

Due to their way of life, the settlers gathered together to discuss their common problems. From these meetings evolved the town meeting, a form of government that has existed in Littleton to the present time.

When the colonies rebelled against England, Littleton was amongst the leaders. The Tories soon found themselves in the minority and were dismissed from the town offices. Littleton men served at Concord and wherever battles for freedom were fought. The first man wounded at Concord Bridge, Luther Blanchard, was born in Littleton. He and other heroes of this war now lie in the Old Cemetery at the Common.

After the war, Littleton suffered a severe drought which tested its inhabitants ability to overcome such obstacles. The town managed to recover and built a new meeting house and purchased a town farm before the turn of the nineteenth century. It was during this period that Littleton began to appear as it does today.
Activities

1. **Map.** Make a map showing the important cities established in the United States at the time of the settlement of Littleton in 1714.

2. **Models.** Build models of the early homes, public buildings, furniture, household implements and weapons which appeared in Littleton in the 1700's.

3. **Committee Work.** Continue your "Who's Who" in Littleton as suggested in activity #4 at the end of Chapter One. The names of important men of this period who contributed to the growth of the town, state and nation should be added.

4. **Discussion.** Conduct a panel discussion on any of the following topics. Be sure you are familiar with all aspects of the topic discussed.
   a. The treatment of the Reverend Mr. Rogers by the townspeople.
   b. Why some returning soldiers preferred goods to money when paid their bounty.
   c. The treatment given the needy from 1700 to 1850.

5. **Composition.** Write a composition on one of the above titles. Be sure to give your opinion on the subject.

6. **Letter.** Pretend that you are a soldier serving either during the French and Indian War or the Revolutionary War.
Write a letter to your parents in Littleton describing the conditions under which you live and the area where you are stationed.

7. **Town Meeting.** Prepare a town warrant and conduct a town meeting, or dramatize a meeting that could have been held in the past.

8. **Poster.** Prepare a poster recruiting men for the Continental Army in 1776.

9. **Speech.** As a patriot in Littleton in 1775 prepare and deliver a speech denouncing the practices of the English in regard to the colonies.

10. **Models.** Some of the girls in the class may wish to dress dolls in the styles of the period. Several girls should get together and prepare an exhibition.

11. **Visit.** Make arrangements for the class to visit one or more of the places mentioned below.
   a. Early burial grounds, Route 2
   b. Old Cemetery at the Common
   c. Historical Lexington and Concord, Massachusetts

12. **Cartoon.** Draw a cartoon showing the tithing man performing his duties during a sermon.

13. **Cartoon.** Draw a cartoon describing the actions of the Blanchard sister accusing Mrs. Dudley of witchcraft.
14. Drama. Write and dramatize an event that occurred during this period. The following are possible suggestions.
   a. The donation of a church bell to Littleton.
   b. Luther Blanchard at Concord Bridge.
   c. A meeting of the Patriots at William Prentice’s tavern.
   d. The arrival of the horseman on April 19, 1775.


16. Diary. As a soldier in the Revolutionary War keep a diary citing the most important events in which you have participated. Write several paragraphs using fictitious names, places and dates whenever necessary.

17. Composition. Write a composition comparing your life in Littleton today with that of the children of colonial times. Compare your work, schools, church and entertainments.

18. Cartoon. Draw a cartoon showing the change in our government when the Constitution replaced the Articles of Confederation.

19. Model. Make a model of Littleton prior to the Revolutionary War.

20. Book Review. Select a book which tells about the period you are studying. Present either an oral or written review that will interest your classmates in reading your
21. There may be other projects you may wish to undertake. Make your suggestions to the teacher and receive her approval before you go on.
CHAPTER III
LITTLETON 1800-1900

Overview - The United States in the Nineteenth Century

During the nineteenth century our nation rapidly expanded. The gold rush of 1849 and the silver rush of 1859 helped to settle the West. Texas won its independence from Mexico and later joined the Union. California and the territory that is now New Mexico were purchased from Mexico, Louisiana from France, Florida from Spain and Alaska from Russia. Thirty new states were admitted into the Union in this century.

We fought an undesirable war in 1812 which finally ended in a draw. Americans, for the most part, saw no need for this war, and England was busy defeating Napoleon. Therefore, both sides were happy to end it honorably.

We fought among ourselves from 1861-1865, but here we emerged a stronger nation showing Europe that we intended to remain together. Slavery was abolished as a result of the Civil War, and a step toward greater democracy was achieved.
In 1898, we fought the Spanish-American War in order to aid the suppressed Cubans. The treaty ending this war gave us Puerto Rico, Guam and the Philippines. It was then that the world began to recognize us as a leader.

Inventions of this era played an important role in our progress. It was during this century that Eli Whitney invented his cotton gin, Howe the sewing machine, Fulton the steamboat, Morse the telegraph, Bell the telephone and Edison his many electrical inventions.

This was the era of canal and railroad building. More factories appeared and labor unions were born. Men such as Hawthorne, Lowell, Longfellow, Emerson, Poe and Irving brought forth American literature through their poetry and prose. As the United States of America advanced, so did our cities and towns.

Littleton in the Nineteenth Century

As the world entered the nineteenth century, the people of Littleton were interested in developing their town. More churches were built, schools were planned and the streets were improved.

War of 1812.-- There is no official record of townsmen participating in this war, but it is known that at least three men from Littleton did join the American forces during this war.
Fire Department. -- In the early days the formation of fire companies was not considered necessary, and the people used the famed "bucket brigades" whenever the occasion arose. In each home hung two or more leather buckets ready to be used in the event of a fire. During the fire the men would pass the filled buckets from one to another until they could be used on the flame, and the women would often form a line to return the empty buckets to the water supply. Since the population was sparse and the farms a great distance apart, this method meant total destruction to the building afire. The town, therefore, made many laws which had to be carefully observed. Anyone found violating these laws or responsible for a fire was fined or made to bear the cost of the damage.

It was in this century that hand pumps and hand tubs were introduced. These were at times drawn by the townspeople and at other times by horses. Later, steamers drawn by horses were used. In the early part of the twentieth century motor equipment was introduced. Littleton appropriated $850 for the purchase of a fire truck, the first in town, in 1923. 

During the later nineteenth and early twentieth century, fire fighting equipment was stationed at the Common, at the

1/Town of Littleton, Reports of the Town Officers and Departments, Littleton, Massachusetts, For the Year Ending December 31, 1923, Published by the Town, Littleton, 1924, p. 60.
Depot, in Newtown, and in the north and south sections of town. This was done in order to keep the insurance rate of Littleton as low as possible.

Today, Littleton has an adequate fire department composed of volunteer firemen and headed by and appointed chief.

The railroad comes to Littleton. -- In 1836 the State Legislature passed an act allowing the Charlestown Branch Railroad Company to be formed. It authorized them to build a railroad from Sweatt's Wharf in Charlestown to connect with the Boston and Lowell Railroad near Waltham.

Colonel Faulkner of South Acton came to Littleton in 1840 in order to persuade the townspeople to back an extension of this road to Fitchburg. Only two men, John Goldsmith and Reuben Hoar, purchased shares.

In 1842 an act was passed incorporating the Fitchburg Railroad and authorizing it to build a line from a point on the Charlestown line to Fitchburg. The Fitchburg company quickly bought out the Charlestown company and started building their road. The company was given the right to enter Boston in 1847, and trains began to leave Littleton for Boston later in the same year.

In its beginning the railroad had only a single track with three accommodation trains passing to and from Boston daily. The engines and cars of these trains were much smaller than the ones we have today.

Littleton's first depot was erected near the site of the present depot in 1844 and 1845. The present Boston and Maine Depot was built in 1879. There is no doubt that the railroad served as a boom to Littleton's agricultural population.

The tin peddlars.-- Littleton has never had a great shopping center. In the early nineteenth century there was a store at the Common where the present Conant store is located. This was owned and operated by G. W. Fiske, George Aves and Benjamin Edwards. It was purchased by the Conant brothers in 1868.

The townspeople expected their merchandise to last forever. Farm equipment was not supposed to wear out, and clothing was expected to last indefinitely. In each house near the fireplace hung a rag bag, and the housewives would exchange their rags for brooms, tinware, kettles and spiders which the tin peddlars carried on their trips through Littleton.

Nineteenth century reform movements in Littleton.-- In the first quarter of the nineteenth century, the United States embarked upon an era of reform. These reform movements were

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introduced with the hope of improving conditions of life for all the unfortunates everywhere. As we advanced in the democratic way of thinking, human beings became more and more important to one another. Along with the desire to help others, there grew up a group of "abolitionists" who desired to free all slaves. Slavery was prevalent in the South, but not confined to that area. A number of Northern families owned slaves also. Eight slaves were owned by residents of Littleton at this time.

The abolitionists were not to be denied their wishes however, and as a result, the Civil War was fought. In 1831, William Lloyd Garrison started an abolitionist paper called The Liberator. Soon the orator Wendell Phillips, the minister Theodore Parker, and the poet John Greenleaf Whittier became national leaders in the cause. In Littleton, Otis Manning and Colonel Nahum Harwood, a slaveowner, spoke for the movement. Colonel Harwood was one of the nation's first abolitionists and a co-worker with Garrison and Phillips.

In the later part of the nineteenth century another great reform movement, the Christian Temperance Society, spread across the United States. In 1889, the Women's Christian Temperance Union formed a chapter in Littleton with Miss H. P. Dodge as its president. In their preamble they stated that

they had no desire for a reform of politics such as the women's right to vote, but intended to suppress intemperance and vice by any and all possible means. We find that they had all the teachers and pupils in Littleton sign pledges to abstain from drink and smoke in 1890.

The ministers of the three existing churches led the men's temperance movement. At their meetings the horrors of drink and smoke were explained by offenders, and pledges to abstain were signed by the members. The temperance societies existed in Littleton until the passing of the Eighteenth Amendment to the Constitution by our federal government in 1919.

The Civil War.-- As with the other New England villages, Littleton suffered an appreciable loss in the cause of the Civil War. In all, 117 men served from the town. This was a surplus of eighteen over the established quota for the town. Some of these men, however, did not come from Littleton, but were engaged to fill the quota or to act as substitutes.

A list of the eligible men between the ages of eighteen and forty-five was kept in the Provost-Marshall's office in Concord. If a sufficient number did not respond to the President's call for volunteers, a draft was made. If you did not wish to serve, you could send a substitute in your place. The "draftee" would pay the substitute for this.

1/Herbert J. Harwood, An Historical Sketch of the Town of Littleton, Published by the author, Littleton, 1890, p. 23.
service. Some substitutes received four and five hundred dollars for their services.

An impressive citizens' meeting was held when the first soldiers left the town. The soldiers appeared in their uniforms for the first time, and the prominent citizens made speeches. A soldiers aid society was formed under the presidency of Mrs. S. E. White, and many boxes containing bandages, shirts, socks and other aids were sent to the front. In 1861 Mrs. White wrote a poem which the Illinois regiment adopted as part of its war songs.

The town voted to raise $1000 in taxes and authorized the selectmen to borrow $2000 if needed, in order to pay each soldier belonging to the community ten dollars a month while in the service. They also provided for their families. In 1862 a bounty of $100 was voted to each volunteer who had served three years. A year later this bounty was raised to $125. Throughout the war, the town continued to recruit and pay bounties along with giving every effort to assure a Northern victory. In all Littleton spent, exclusive of state aid, $11,104.33 in the cause of the North.

With the news that the war had ended, there was much rejoicing in Littleton. When the soldiers returned home, they were greeted with a parade and public exercises in their honor. On May 30, 1896 the bronze tablets in the niches of the Reuben
Hoar Library were unveiled in honor of those who had served in the conflict between the states.

Newspapers in Littleton.-- About 1875 Edward R. Frost published the first newspaper in Littleton. It was called the Littleton Amateur and was about 4½ inches square. The name was first changed to the Middlesex Courant and then in 1879 to the Littleton Courant. The size of the paper grew until it was 11½ by 8½ inches. The paper was published every Wednesday, and its subscription rate was fifty cents a year.

Other papers read by the people of Littleton about this time were: The Fitchburg Evening Mail, The Littleton Guiden, Turner's Public Spirit and the Lowell Courier-Citizen.

Today the people of Littleton have no local paper, but the Turner's Public Spirit of Ayer and the Lowell Sun carry a coverage of town events. The Boston papers also are popular with the people of this area.

Great Road.-- As the century drew to a close, the townspeople petitioned for a state highway through Littleton. This issue split the town, for some felt that a state highway should aid the farmers while others desired to have a road that would lead from one city to another, directly. The first group felt that the road should follow the railroad from Acton to

1/Albert F. Conant, op. cit.
Littleton, passing through Littleton along Harwood Avenue and then on to Ayer. The second group wanted the highway to pass through the Common.

After much debate, a state commission decided on the present route. The commission in its findings stated that Great Road was practically a continuation of Massachusetts Avenue in Boston, and that the greater number of travelers would use this route. It predicted that this route would eventually become the important highway that it is today.

Attempts for a street railway.-- At the close of the nineteenth century and at the beginning of the twentieth, several of the leading citizens attempted to obtain a street railway through this town. Prior to 1906, the townspeople who wanted to travel by way of street railway were forced to drive their teams eight miles to Chelmsford Center. From 1900 to 1906 several schemes were proposed in order to give Littleton a street railway. In 1902 the Lowell and Fitchburg Street Railway was granted a franchise to lay tracks through Littleton, and a bond of $1000 was deposited with the selectmen. This money was to be forfeited if the line was not completed in a year. The road was to connect Littleton with Boston by way of Acton, Concord and Lexington. In 1903 the company requested that its check be returned due to the

refusal of Concord and Acton to grant them permission to enter these towns. The nation was also in poor financial condition at this time, therefore, the company had had trouble securing the proper backing. After a great deal of discussion, the town returned the bond.

Representatives of the Fitchburg and Leominister Street Railway Company visited Littleton in 1905 to consider the possibilities of the same project. Once more the people of Littleton felt that they would receive a street car line, but this move was never undertaken. Instead, a line connecting Ayer with Lowell by way of Forge Village was built. The townspeople were forced to drive to the north section of town to a point near the Groton Ridges when they wished to travel by street car. If they wished to stable their horses, they had to travel to Forge Village where a stable was located. Thus, until 1926, when the Boston and Maine Bus Company was granted a franchise through Littleton, the only public transportation directly to and from the town was the railroad. The Boston and Maine Railroad and Bus Company has continued its service in Littleton for the last twenty five years.

The Telephone.-- Albert and Nelson Conant constructed the first telephone line in Littleton in 1881. This was a private line which ran from their store at the Common to their

1/Albert F. Conant, *op. cit.*
store at the depot. The brothers established this line after seeing Alexander Graham Bell's invention at the Philadelphia Centennial Exposition in 1876. The equipment was leased from the Bell Telephone Company for about $150. Phones were located at the stores and at Hartwell's Mill and were open to the public during the store hours. The two doctors in town, Doctor Godfrey and Doctor Phelps, joined the line in 1890. Since the selectmen would not allow poles along the main streets, the Conants had to run their lines across private lots. This line was discontinued in 1893 when the Bell Telephone Company extended its lines to Littleton.

From 1893 to 1904, the selectmen and the telephone company discussed the question of placing the poles along the main streets. In 1904 the town voted to allow the company to erect its poles wherever it desired. Residential phones were not considered at this time for Littleton was too rural. Phones were installed at the Center and at the Common with communication for out-of-town calls only. In 1905 the first pay station was installed in the offices of the selectmen, and a little later a pay phone was placed in the depot.

A group of townspeople led by Frank B. Priest formed the Littleton Telephone Association in 1904. The members of the association maintained their own poles, lines and telephones. The materials were leased from the New England Telephone and Telegraph Company who also provided the switchboard service
at cost to members of the association. From 1904 to 1937 one had to be a member of the association in order to have a phone in his home.

By 1937 the equipment was so much in need of repairs that it would have cost the subscribers an almost prohibited rate of assessment. Therefore, the subscribers accepted the offer of the telephone company to accept the responsibility of service without installation charges to the members of the association. The association therefore voluntarily disbanded. Mr. Frank Priest served as its president during its thirty years of existence.

We still have outdated equipment in our homes today. The residents must crank for an operator as was the practice at the turn of the century. However, it is highly probable that Littleton will receive dial service in the near future.

The Town Seal.-- In 1895 the State of Massachusetts passed a law allowing its towns to adopt a device for a town seal. The town of Littleton developed a seal that is not only good in detail, but also has appeal.

The seal is first emblematic of the principal industries of the town, agriculture and horticulture. The escutcheon contains a plow on a chief azure and three apples on a base argent. Second, this seal commemorates one or two important events in the history of the town. The supporter on the right
is the Reverend John Eliot, the apostle to the Indians. He is shown in a coat and short clothes, his right hand uncovered is reverently pointing upward while his left hand is extending an open Bible to an Indian, the supporter on the left. The Indian is dressed in leggins and beech clothes, carrying arrows in a quiver and a bow in his left hand. The Indian is extending his hand to receive the Bible.

In circumference, on the outer edge you see, "Town of Littleton 1714-1715, Nashoba Plantation 1654." The date 1654 signifies the General Court's grant of the Indian town of Nashoba; 1714 is the date of the incorporation of the town, and 1715 is the year in which the town received its name, Littleton.

The crest of the seal is the state crest of Massachusetts, thus it is indicative of Littleton being a part of the Commonwealth of Massachusetts.

The motto on the seal is, "One God, One Country." This motto was taken from the motto on the coat of arms of the Lyttleton family in England. The Lyttleton motto is in French, "Ung Dieu, Ung Roy" meaning "One God, One King." As you can readily see, this motto is very appropriate to the efforts of John Eliot.

The people of Littleton can be justly proud of this attractive seal which was adopted in 1898, for it is truly their own, being designed by Gertrude F. Sanderson.
The quarantine station.-- When in 1879 the Treasury Department of the United States learned that contagious pleuropneumonia existed in England, the ports along the Atlantic seaboard were closed to English cattle until otherwise ordered. This prohibition against England was revoked in 1879 provided that all cattle entering this country were kept in quarantine for not less than ninety days under customs officers at the expense of the parties interested. The station for the Port of Boston which had been established in Waltham, Massachusetts was moved to Littleton in 1885 and was designated "The Littleton Meat Cattle Quarantine Station."

The Littleton station, consisting of thirty-two acres, was located on leased property along Harwood Avenue. The land was condemned and the property taken from the Harwood Estate by right of eminent domain in 1911. The station was officially closed in 1932, but was re-opened two years later under emergency conditions due to the severe drought in our West.

Summary

As our nation grew, so did our town. Fire equipment evolved from the bucket brigade to the organized fire

department. The railroad extended its lines to Littleton, and thus increased the business of the area. This was the century of reform with Littleton having its "abolitionists" and "temperance" societies as did every community within our nation. When the slavery issue led us into a civil war, Littleton sent 117 men to serve in the conflict between the states.

With the close of the war, Littleton began to introduce new ideas to the townspeople. Towards the close of the century, Great Road became a state highway, the town unsuccessfully attempted to secure a street railway, and the U. S. Quarantine station was moved to town. Albert and Nelson Conant introduced the telephone to the townspeople in 1881. Gertrude F. Sanderson designed the seal for the Town of Littleton in 1898.
Activities

1. Cartoon. Draw a cartoon showing the methods of fighting fires in the 1800's.

2. Poster. Make a poster which would encourage the townspeople to support the building of the Waltham to Fitchburg railroad by purchasing stock in the company.

3. Picture or Cartoon. Draw a picture or a cartoon showing the housewives dealing with a tin peddler.

4. Speech. As an "abolitionist" prepare a speech that might have been delivered at the Common in 1845. Be prepared to deliver this speech to the class.

5. Editorial. As an "abolitionist" write an editorial which may have appeared in the Boston paper and read in Littleton.

6. Pledge. Prepare a pledge which would have been circulated in the 1890's by the Women's Christian Temperance Society.

7. Panel. Conduct a panel discussion on one of the following topics. Through research at the library become familiar with all aspects of the topic you are using.

   a. The Reform Era in Littleton and the United States.
   b. The army "draft" of the Civil War and the army "draft" of today.
   c. The attempts to gain and the benefits of a street railway in Littleton in 1900.
8. Diary. As a soldier from Littleton describe in your diary your adventures at the front. Be sure you write two or three good paragraphs.

9. Letter. Pretend you are writing to your older brother who is serving in the Union forces during the Civil War. Write a letter describing conditions at home, work of the Soldiers Aid Society and "war spirit" in Littleton.

10. Display. Display souvenirs of the Civil War period to the class.


12. Drama. Write and dramatize an event that occurred during this period. The following are possible suggestions.
   a. The first soldiers leaving Littleton in the Civil War.
   b. A town meeting where the problem of the Great Road was discussed.

13. Poem. Write an original poem or song which will express the spirit of the people of Littleton during the Civil War.

14. Cartoon. Draw a cartoon showing the telephone line installed by the Conant Brothers. Possibly you can show how the town reacted to the introduction of this invention.
15. **Composition.** Write a composition telling about the Littleton Telephone Association, and showing how Littleton benefited through the organization of this association.

16. **Family Research.** Inquire whether any one in your family served in the army during the Civil War. If so, gather information about him and report to the class.

17. **Drawing.** Make a copy of the seal of the Town of Littleton as designed by Gertrude F. Sanderson.

18. **Model.** Make a model of the early street railway which the townspeople desired but never obtained.

19. **Map.** Make a map showing the transportation routes and public conveyances available to the people of Littleton in the late 1800's. Be sure to include the Stony Brook Railway.

20. **Book Reports.** It was in this period that America came into its own in the literary field. Report on some of the books that you have read which were written during this period.

21. **Songs.** Several "popular" American songs were written during the period you have just studied. Through research choose the songs still popular today and either present recordings of them or play them for the class.

22. **Book Review.** Select a book which tells about the period you are studying. Present either an oral or written
review that will interest your classmates in reading your selection. The "Pupil Bibliography" will aid you in your choice of books.

23. There may be other projects you wish to undertake. Make your suggestions to the teacher and receive her approval before you go on.
CHAPTER IV
EDUCATION 1725-1950

Overview - Education in the United States

New England made a great contribution to the world when it introduced the idea of public education. The most influential factors in establishing schools were: (1) to keep the learning of Europe alive in the New World, and (2) to teach everyone to read the Bible. Massachusetts in 1647 passed the first law providing for free public education. The early leaders of this state felt that schools must be established, not purely for the benefit of the church, but for the benefit of the children and the Commonwealth. The other New England colonies soon passed similar laws.

As our nation grew, our educational needs developed so that today a high school education is essential. The American public often demands that our schools be modern and prepare our youth as thoroughly as possible. Nowhere in the world is public education so highly regarded as in the United States.
Education in Littleton

In keeping with the laws of the state, the inhabitants of Littleton voted to hire a schoolmaster in March 1725. The early schools were perhaps kept only six or seven weeks, and lessons were held in a private home. The first master was Moses Foster who received seven pounds, four shillings or about thirty-five dollars for his efforts. The following year (1726) a committee was chosen to hire a schoolmaster. This can be considered the first school committee in Littleton.

Until 1796 school was held in the private homes of the townspeople. Some of these people would prepare a room especially for the school. The master would receive a small fee and his room and board. Throughout the year he would move into the various sections of town and teach school for two or three months. It was the custom to employ as teachers Harvard students who were studying for the professions.

The school of this period was much different than ours of today. Sessions were held from early morning until early evening, and school was in session six days a week. The students learned to read and spell in the lower grades; while in the upper grades they were taught writing and arithmetic as well. The children used slates for their written lessons as paper was very expensive. Their books were small in size and meager in content in comparison to the books of today.

In the eighteenth century school was seldom kept in session more than six months during the year due to the fact that the children were needed at home to work. The boys had to cut firewood, do weeding, and many other farm chores; while the girls had to help with the housework, spin and knit. Many of the townspeople thought that higher education was for the boys alone. One Littleton voter stated at a town meeting that "to teach girls the back part of the arithmetic was a misappropriation of public funds."

Four schools were built on the east, west, north and south sides of town in 1796. At this time an attempt was made to locate a school building in the center of town, but this measure was defeated. Finally, in 1822, the Center received its schoolhouse. The location of these buildings was always a disturbing element in the politics of the town, and therefore, the buildings were frequently moved. About 1832 they were rebuilt of brick so that they could not be moved.

In 1867 the Center and Common Schools united to form the Union School, the first graded school in Littleton. Gradually the other district schools were closed and all the pupils were transported to the Union School. By 1885 this school operated on a full year schedule. The Union School was located on the site of the present school building.

\(^1\) Historical Society, Proceedings of the Littleton Historical Society, op. cit., p. 54.
Littleton considered having a high school as early as 1850, but it took over thirty years for this consideration to become a reality. Occasionally a fall term for advanced scholars was held in the school at the Center, and in 1888 a room was built on to the Union School for the high school which at first was held for one term a year. It is interesting to note that a proposed high school building was rejected in 1899 with the following arguments: 1. The town could not afford a ten thousand dollar building. 2. If the school building had pleasant surroundings, it would educate the scholar in extravagant ideas, and he would not know the value of a dollar.

It was then proposed that the town appropriate $375 to move the North school house to a site near the present buildings. This measure was defeated however, and the present high school was erected in 1922.

In 1906 Littleton joined with Westford, Carlisle and Acton in a superintendency union in which it remained until 1926. When this union was dissolved, Littleton joined its present union with Stowe, Carlisle, Harvard and Bolton.

The town voted to build a consolidated school building with the aid of federal government funds in 1936. The town appropriated $75,600 for this building and the Works Progress

1/Town of Littleton, Reports of the Town Officers and Departments, Littleton, Massachusetts For the Year Ending December 31, 1926, Published by the Town, Littleton, 1927, p. 71.
Administration approved a contribution of $46,350. The
gymnasium was made possible through the generosity of
Mr. and Mrs. G. E. Prouty who donated $15,000 for additional
school facilities and accommodations. The town accepted
their gift and made provisions for the extra cost in its
budget. The cornerstone was laid and the building
dedicated in 1938.

Our school population has grown to the degree that in
1950 plans were made for an addition to the elementary end
of the building. This six room addition is to be completed
in 1952. If our school population continues to grow, it
will not be long before plans for a new high school will
have to be made.

At present our school has a 4-4-4 system in regard to
administration with principals for each of the four grades.
Our school policies are under the control of the school
committee which is elected by the residents of the town.
In 1943 the membership of the school committee was increased
from three to five. The committee, along with the other
school committees of the union, employs a Superintendent of
Schools who sees that its wishes are carried out.
Other Educational Facilities in Littleton

Due to the faith of one of its citizens in his fellow man and the generosity of an appreciative family, Littleton today possesses a very fine library. The story of the present library will come later, but first, let us trace the history of libraries in Littleton.

Early libraries.-- In 1827 one of the first libraries in the State of Massachusetts was established in Littleton, probably by an association of the townspeople. It consisted of a small collection of books, about three or four shelves, with more than half of them being on theology. It is known that Josephus' History of the Jews, several of Scott's novels and other standard works were among the collection. One of the members of the association would be placed in charge of the books, and he would keep them in his home. These books were frequently moved from one house to another, but they could be obtained by any citizen desiring them. This collection was sold at auction in 1834 or 1835.

At the time one library was being dismantled, another was started. The second library was known as the Littleton Town Library and was placed in the home of the townclerk, Deacon James Kimball. These books were sold at auction in 1847.

1/Herbert J. Harwood, An Historical Sketch of the Town of Littleton, Published by the author, Littleton, 1890, p. 24.
About this time (1847), a small collection of agricultural books was kept in the Centre Store, but this was more of a lending library than a public library. This collection moved first to the Centre School, then to the town hall and was eventually turned over to the Reuben Hoar Library.

The Reuben Hoar Library.-- A gentleman who desired to remain unknown contacted Deacon George W. Tuttle in 1884, and stated that he desired the Deacon's assistance in founding a free public library in Littleton. The gentleman said that he was willing to donate $10,000 for this library if certain conditions were met. Mr. Tuttle immediately contacted several prominent citizens to aid in this project.

About this time, Deacon Tuttle became seriously ill and died. However, he passed the name of the anonymous donor to his son-in-law before his death.

At a citizens' meeting, held on March 23, 1885, the donor's terms were announced. The conditions stipulated were as follows:

"(1) The Town of Littleton was to appropriate $10,000. (2) The citizens were to raise $2500 by subscription. (3) The donor would contribute $10,000 providing that the building was known as the Reuben Hoar Library. Half of the donated money was to be immediately invested in books. The other half was to be kept as a fund, and the interest was to be spent yearly in books to augment the library. (4) None of the donated money was to be expended on the building, 

and the town was to assume all attending expenses and insurance on the books. (6) The library and its funds were to be in charge of seven trustees,—the ministers of the Unitarian, Orthodox and Baptist Churches, a layman from each church and one selectman."

A town meeting was held in June 1885 to see if the town would accept the terms and appropriate the money. Although most of the $2500 to be raised by subscription had been pledged, there was considerable bickering before the terms were accepted. The townspeople voted to build a combined town hall-library with the $10,000 that was appropriated.

It took two years to construct the building due to financial difficulties on the part of the contractor. However, on July 28, 1887 the building was dedicated. The building was located approximately on the site of the present town hall.

At the dedication a letter sent by the founder explaining the reason for his gift was read. He wrote:

"About fifty years ago a resident of Littleton, (Reuben Houghton, owner of the Centre Store) became involved and was obliged to fail in business.

Reuben Hoar being his largest creditor was made assignee. After looking over the assets and finding that if sufficient time was given they might realize just about enough money to pay all the debts in full, Mr. Hoar said to the man, 'I will make you my agent; go on collect and distribute until you have paid all their just due, and if there is nothing left I will furnish you with the capital to start again.'
During the next two years the business was managed with the most rigid economy, during which time Mr. Hoar proved wise counsel and generous in help. When the estate had been settled leaving a sufficient surplus to pay Mr. Hoar his legal and proper commission as assignee, he refused all compensation.

It is from careful use of that small residue by two generations that the means have been acquired with which to found this Library in honor of Reuben Hoar.

By the Donor

This letter by William S. Houghton to the people of the Town of Littleton tells the reason for the gift, but the story behind it remains incomplete. Reuben Houghton, after being cleared of financial difficulties with the aid of Reuben Hoar, moved to Boston where he became a successful merchant. His son, William, the donor of the library, became very successful in the boot and shoe industry with the firm of Houghton and Coolidge of Boston. William had heard his father attribute his success in life to the kindness and wise guidance of Reuben Hoar, and he felt that he would like to present this gift in gratitude for the services rendered to his family. On the day of the dedication Mr. Houghton's name was known, but none of the speakers mentioned the family name in order to oblige him.

With 2200 volumes purchased, classified and arranged, the library was officially opened to the public a few days after the dedication. Miss Sarah White became the first librarian, holding that position for twenty years.

The Houghton family's generosity did not stop with the donation of the Reuben Hoar Library however. On May 9, 1894, Elizaberkth G. and Clement Houghton, the children of William Stevens Houghton and the grandchildren of Reuben Houghton, proposed that a library building be built by them. It was to be known as the Houghton Memorial Building, or by some other appropriate name, and its proposed location was the spot of the present site of our library. They also stipulated the following conditions:

"(1) The Reuben Hoar Library would be housed in the building. (2) The building would always be used as a public library. (3) The Town of Littleton would assume the taxes, insurance and maintenance of the building."

The town voted to accept this offer, and the ground for the new building was broken in September 1894. Clement Houghton stated that his father, William, had intended to build a library building for the town, but had died before he could begin this project. Therefore, the children decided to fulfill his wishes as a memorial to him.

\footnote{In Letters, Articles and Notes on the Reuben Hoar Library, Vol. II, Collection of the Reuben Hoar Library, Littleton, Massachusetts.}
This building, a one and one-half story structure of Romanesque and colonial style was dedicated on December 4, 1895. The total cost of the structure was $25,000. The Reuben Hoar Library when moved from the Town Hall-Library consisted of about 7000 volumes. The library today contains about 19,000 volumes.

Many residents and former residents have been generous in respect to donations to the library. The oil portrait of George W. Sanderson, (who aided Mr. Clement Houghton in his gift of the building) was donated by his family. Samuel Smith's heirs gave many of his valuable possessions to the library. The antique clock which dates back to 1813 was purchased by subscription in 1896. In 1907 Nahum Harwood and John Murray Sprague each made a bequest of $1000 to the library. In 1926 Bradford Sampson left $5000 for the purchase of books.

In the middle of the nineteenth century, Dr. George Shattuck of Boston, a descendant of the first minister in Littleton, offered to Dante a library if the town would construct a fireproof building. This offer was rejected. Therefore, in 1854 he presented the town with five shares in the Boston Athenaeum Library. This gift enabled the townspeople to call on the great resources of the Boston library. However, these shares were little used, and so
the town voted to sell four of the shares and place the money in a library fund in 1907. The sale netted this fund $2000. One share which has a special privilege grant has been retained by the library. This grant allows Littleton the same privileges as when it held the five shares.

Many others have donated money, portraits and historical objects to the library. Through the various library funds many new books are added to the shelves each year.

_Lyceum._-- All learning does not take place in the school room. We learn while at home, at work, at play and at social gatherings. It was therefore with good judgement that the leading citizens of the town chose the Lyceum as a means of dispensing worthwhile entertainment along educational lines.

The word lyceum is derived from the Greek word Lykeion which was given to an outdoor grove and gymnasium in ancient Athens. Aristotle taught at this great gymnasium for it was a school for higher education preparatory to the work at the university. Later, this word was applied to associations for literary and educational improvement. Today, in the United States and Canada, this later meaning has pretty nearly supplanted its more primitive significations.

At the turn of the nineteenth century, one Josiah Hosbrook of Connecticut travelled throughout Massachusetts delivering lectures on Geology and Minerology. In his
lectures he urged the people of the cities and towns to form Lyceums as a means of popular education. As a result of his lectures, a Lyceum was formed in Worcester County in 1826. This was the first Lyceum in the United States. Others soon followed with Littleton being one of the earliest organizations. By 1834 there were over 3000 Lyceums in the various cities and towns throughout the nation.

The Littleton Lyceum. -- The people of Littleton were fortunate in having the Reverend Mr. White as their minister at this time, for he, with the aid of the other leading men of the community, was very instrumental in forming the local Lyceum. Mr. White is today considered the father of the local Lyceum. He served as its president during the first twenty-three years of its existence.

The Littleton Lyceum was organized at a meeting held in the Center School on December 21, 1829. There were many preliminary meetings before the society began to function. At these meetings a constitution was adopted, and the first officers were elected. Mr. White was elected president, the Reverend Amasa Sanderson, first vice-president, Jonathan Hartwell, second vice-president and Colonel Nahum Harwood, treasurer.

1/Herbert J. Harwood, An Historical Sketch of the Town of Littleton, Published by the author, 1890, p. 24.
The object of the Lyceum is probably best stated in the preamble of its constitution. It states,

"We, the subscribers, feeling desirous of affording every possible facility for the improvement of our schools, feeling that importance of personal cultivation and the general diffusion of useful knowledge, and believing these objects can be best accomplished by united and continued efforts, agree to form a society, under the name of the Littleton Lyceum."

On January 5, 1830 the first public program was presented, which consisted of parsing, criticism and readings from the *North American Review*. Since the first public meeting, such famous figures as Ralph Waldo Emerson, Oliver Wendell Holmes and Doctor Endicott Peabody have visited Littleton and presented programs at the Lyceum. Its programs have changed with the times, so that today a more worthwhile entertainment is presented, omitting debates and discussions on politics, etc. of the previous decades.

The Lyceum is a non-profit organization having no permanent fund. All money has been raised either by popular subscription or through the sale of admission tickets. Now and then some spirit minded citizens have donated sums of money to the Lyceum. When this has happened, offerings of the Lyceum have been presented to the public at no charge. At no time has the admission fee

been excessive. It has always kept its admission prices well within the reach of each citizen of this community. When it has had surplus funds, the Lyceum committee has used this money to purchase equipment of an educational value to the community.

The citizens of this community may look with pride at the record of the Lyceum. It is the only one in our nation which has carried on since its beginning without an interruption. It continues to be the means of bringing the best of talent to the citizens of Littleton at extremely low prices.

Summary

When the first schools were established in 1725, classes were conducted in private homes. As the years passed, school houses were built in the various sections of town. These buildings were consolidated as our means of transportation improved. Today all the schools of Littleton are located in the same building.

Due to the generosity of the Houghton family, Littleton first received the Reuben Hoar Library and then, in 1895, the Houghton Memorial Building. Many townspeople and former townspeople have been generous in their donations and bequests to the local library.
The Littleton Lyceum was established in 1829 under the leadership of the Reverend William White. It has presented a program every season for the last 123 years. No other Lyceum in our nation can claim this distinction.
Activities

1. **Composition:** Write a composition comparing the life of a student in the colonial schools with your life today.

2. **Cartoon:** Perhaps you would like to make a cartoon showing the struggle of the townspeople to locate the schools on a satisfactory site to all.

3. **Panel Discussion:** Three or four members of the class might like to form a panel to discuss the merits of the arguments which defeated the proposed high school in 1899.

4. **Time chart.** Make a time chart showing the growth in the school enrollment in Littleton in the last fifty years. You may be interested in making a similar chart showing the national growth in order to compare Littleton with the nation.

5. **Composition.** Write a composition discussing the benefits derived from the state and community control of our schools. If you feel that federal control would be more beneficial state your beliefs.

6. **Chart.** Make a chart showing the names of the members of your school committee, your superintendent, and your principals. Be able to tell how each obtained his position.
7. **Time Chart.** Make a time chart showing the various libraries in Littleton.

8. **Cartoon.** Draw a cartoon strip showing how the gift of the Reuben Hoar Library came about.

9. **Picture.** Draw a picture of the dedication of the Houghton Memorial Building.

10. **Visit.** Make a visit to the Reuben Hoar Library and become familiar with the entire building. Perhaps you would like to draw a diagram of the interior of the building.

11. **Research.** Inquire about the Boston Athenaeum Library and the benefits allowed Littleton at this library. Prepare to present your findings to the class. Mrs. Drury, librarian at the Reuben Hoar Library, will be glad to assist you.

12. **Visit.** Attend a program presented by the Littleton Lyceum and report to the class. Compare the program you attended with programs of the past.

13. **Chart.** Prepare a chart showing the important people who have lectured at the Lyceum. *The Proceedings of the Littleton Historical Society*, volume one, will aid you in this project.

14. There may be other projects you wish to undertake. Make your suggestions to the teacher and receive her approval before you go on.
Overview - Religion in the United States

Many of the early settlers of the New World had come to America to escape the religious persecution of Europe. After finding religious freedom for themselves, they sought to deny it to others. Many of the new colonies required religious tests in order to vote, taxes to support the state church, and compulsory church attendance for their inhabitants. However, there were always some of the settlers who preferred other forms of worship, and as their numbers increased, the state governments were forced to tolerate them.

Maryland, a colony founded for persecuted Catholics, and Pennsylvania were the first to grant religious freedom, but they granted it only to Christians. Rhode Island, founded in 1636 by Roger Williams, was the first colony to have religious liberties.

When the American Revolution drew to a close, it also ended the era of state churches in America. With the
adoption of the Bill of Rights in 1791, religious freedom was enhanced, for Amendment I forbids our federal government from passing laws restricting religious liberties.

Today we point out with pride the religious freedoms that exist in the United States, and the fact that we have a large degree of separation between the church and the state.

The early church in Littleton.-- The Reverend John Eliot was the first man to enter Littleton and provide its inhabitants with religious instruction. At that time, as you know, the area was known as Nashoba, and its inhabitants were the Nashoba Indians. Eliot's work resulted in settling the restlessness and the disposition to resist authority on the part of the Indians. Many of them joined the church at Concord as a result of his efforts.

One of the main reasons for the incorporation of the Town of Littleton in 1714 was the desire of its inhabitants to establish a church. This church was completed in 1717, and the Reverend Benjamin Shattuck was the first minister of the town. This was the only church in Littleton for almost one hundred years.

Early services.-- The observance of the Sabbath began on Saturday afternoon, and no work was done during that afternoon and the following day. Since the church had no
bell, the inhabitants were probably summoned by the rolling of a drum or the call of a trumpet. There was no heat in the town church until 1818 when two stoves were installed.

All inhabitants were obliged to attend church unless they were severely ill. The church conducted morning and afternoon services which lasted from about six to eight hours. In the morning the Bible was read and explained, and psalms were sung. The sermon was delivered in the afternoon, and services were closed with prayers. These sermons were usually two or three hours long. About 1878, one service was introduced in the churches of the town.

One hour was taken off at noon so that the congregation might eat. During this time, the people visited one another to exchange news, and the men tended to their horses. Sunday school was conducted for the children at this time.

The Protestant Churches

In keeping with the custom of their time, the early settlers had no separation between town and church affairs. This condition existed in Littleton for over 100 years. The local meeting house served as both the town hall and

Bennett Sanderson, "Centennial of Orthodox Congregational Church, May 14, 1940", Unpublished paper, Littleton, 1940.
the church, and the minister was expected to be a leader in politics as well as religion.

A change took place in American philosophy following the Revolutionary War, and the town governments began to separate from the church. This separation took place officially in Littleton on April 5, 1835.

The Baptist Society.-- The first religious group to break away from the established church was the Baptist about 1818. In that year, the town minister granted three or four families permission to hold meetings on the Sabbath but not during the week. This small group from Littleton joined a similar group from Westford and erected a stone altar on Nashoba Hill where their meetings were held until the early spring of 1819. Here, they prayed for the revival of religion in both towns. They gained about forty converts in Littleton and a similar number in Westford. Students from Andover Academy aided them in their efforts to establish their religion.

Mr. Benjamin Willard of Harvard began preaching in Littleton and the surrounding towns in 1819. The townspeople voted to allow this society to use the meeting house and the West School for their gatherings.

1/Herbert J. Harwood, An Historical Sketch of the Town of Littleton, Published by the Author, Littleton, 1890, p. 19.
On March 7, 1822, when it was felt that there was a sufficient number of Baptists in Littleton to establish a church, this group withdrew from the Harvard Church.

The town minister, Mr. Foster, had strenuously objected to the establishment of the Baptist Church, for he believed that he was, and should be, the only minister of the town. In spite of his efforts, the church was established, but it did not become orthodox until after his death in 1827.

The Reverend Amasa Sanderson was ordained as their minister in 1823. It was largely through his efforts that Baptist churches were established in Groton and South Groton. He also played a very important role in the establishment of the Littleton Lyceum.

The first church was built about one and one-half miles west of the present building. It was a brick structure without a steeple or stained glass windows to identify it as a church. Inside, it is reported, there was a gallery around three sides, and mention has been made of a huge pulpit with a sounding board above. This church was destroyed by fire in 1840, and during the next year, a wooden structure was built at the Common.

E Crouse, (Chairman) Historical Sketch of the First Baptist Church, Littleton, Massachusetts, 125th Anniversary, 1822-1947, Published by the Society, Littleton, 1947, p. 2.
The church was remodelled in 1870, and a vestry was added. The building was again remodelled in 1902-1903 in order to give it its present day appearance. Services were conducted in the North School while this work was being done. It was during this second remodelling period that Mr. William Flagg of New York, son of Abel Flagg of Littleton, donated the clock which is in the tower. The interior of the church was repainted, and the gallery closed in 1943.

It is of interest to note that the parsonage was secured in 1861, and the church incorporated in 1904.

The church has many important organizations within itself. The Sunday School was organized in 1823, and the Christian Endeavor Society was formed about the same time. No date can be found for its organization, but it is known to be one of the earliest of the Baptist Societies. In 1836, the "Female Benevolent Society" was formed. This became the "Sunshine Club" about twenty-five years ago. The "Women's Missionary Society" was organized in 1879.

The church has never been large, but it has played a very important role in community affairs. There were 151 church members in 1947 when it celebrated its 125th anniversary.
The Congregational Church.-- There were many people in the town about 1830-1840 who differed in opinion with Mr. Foster, the town minister. A great deal of religious discussion took place during this period. As a result, another group, the Congregationalists, separated from the town church. Those who remained with the town church were later known as the Unitarians. Mr. White, Mr. Foster's successor, attempted to keep one church, but his efforts were in vain.

Despite these breaks, it is reported that feelings between the churches were quite cordial. When the Congregationalists ordained their first minister, Mr. James Bryant, the ceremony took place in the Unitarian Church with both the Unitarian and Baptist choirs participating.

The Ecclesiastical Council for the Congregational Church was organized on March 23, 1840. Three men were instrumental in organizing the church. They were: Otis Manning, James Kimball and Thomas Tuttle. All three served as deacons in this church, and Deacon Kimball gave the society the land for the first church.

The first church service was held on March 23, 1840 in Deacon Kimball's home (now Mr. Hager's farm), and the Baptist choir furnished the music. Services were later

1/Bennett Sanderson, op. cit.
conducted over a store near our present library, until the church was dedicated on July 1, 1841.

The original church was located on the site of the present structure, but it was much smaller and nearer the road. The early members bought their pews and purchased their horsesheds through an auction.

Improvements were made gradually on this building. In 1865 a room was built in the cellar in order to install two heaters. The first organ was purchased in 1882. Mr. Augustus P. Hager donated in 1899 additional land on which to move the church. A year later the church was moved forty feet from the road, and the last additions to the horsesheds were made. During this year the old organ was sold and a new one secured. The organ was pumped by hand by one of the members until 1905 when a mechanical blower was installed. In 1907 gas lighting was introduced, and was replaced by electricity in 1921. The most recent major improvements were made in 1949 when the kitchen was enlarged and modernized, and the vestry was repainted.

This church was one of the first to have a woman minister ordained in the Congregationalist Society in New England. In 1894 the Reverend Amelia A. Frost was elected pastor succeeding her husband who was elected pastor of a nearby community. She remained pastor of
the church in Littleton for six and one-half years, but was forced to resign when her husband accepted a church in Rutland, Massachusetts. There is a great deal of evidence to show that she was a very effective leader, for during her pastorate, her 150 followers contributed $1,800 for benevolent purposes, and in 1900 the entire church was rebuilt. Mrs. Frost died in 1915 at her home in Andover, Massachusetts.

There are many important organizations within the church which render services to its members and others. The Sunday School was established from the very beginning in 1841, and in 1844 a sewing circle was started under the leadership of Mrs. Bryant, the minister's wife. About 1902 this circle was converted into the "United Workers" by the Reverend and Mrs. Havens. The "United Workers" were divided into three groups: (1) The "Congregational Church Club" for social activities. (2) The "American Club" for home missions. (3) The "Outlook Club" for foreign missions. The first is still in existence and is now aided by the "Social Circle," an assembly of women, who organized in 1915. The latter two have again been combined into the "United Workers Mission Study Group."

Other important organizations are the "Christian Endeavor Society" organized in 1895, and the three young people's societies: (1) The "Theta Chi Beta" formed in 1922 for the young married members. (2) The "Chi Alpha" formed in 1924 for the members of high school age. (3) The "Anchor Club" organized in 1938 for the younger high school members.

The church has increased from thirty-two members in 1840 to approximately 141 active members in 1940. The parsonage on King Street was purchased in 1872, and in 1935 the church was incorporated.

The Unitarian Church.-- As mentioned previously, the townspeople who remained loyal to Mr. Foster and Mr. White during the 1830's and 1840's remained together to form the Unitarian Church. Thus, we see that this church evolved from the town church and can trace its history back to 1717 when the community was settled.

The town meeting house, as you can recall, was moved to Ridge Hill, the site of the present Unitarian Church, in 1742. This church was rebuilt in 1794 and again in 1841. This building contains timbers of the early meeting house. Throughout the years various repairs have been made on the building and gave it its present appearance.
The societies within the church rank with the oldest in the town. Sunday School was established in 1828 and the "Ladies Charitable Society," known since 1912 as the "Women's Alliance," was formed in 1830. The year 1882 found the "Back Log Club" being organized and two years later the "Argo Club" was formed for the young people.

The church celebrated its 200th Anniversary in 1914 in conjunction with the 200th Anniversary of the founding of Littleton. Today the Unitarian Church has approximately 160 active members.

Missionaries.-- Mention must be made of the various pastors and townspeople who have left Littleton to spread christianity throughout the world.

The outstanding individual undoubtedly was James Churchill Bryant, the first Congregationalists minister in Littleton. Mr. Bryant was educated at Amherst and Andover Theological School prior to accepting his first pastorate in Littleton. He remained as the local pastor for five and one-half years, and upon leaving Littleton, he entered into missionary work. In 1846 he left Boston for Port Natal in South Africa where he began his work among the Zulu tribes. 

1/Clerks' Records of the Unitarian Church, Littleton, Massachusetts.

2/Bennett Sanderson, op. cit.
His work there proved as important as that of the Apostle Eliot in Littleton. Before his death in 1850, he had written a grammar, and translated parts of the Bible into the Zulu language. Mr. Bryant was buried near his mission in South Africa.

Others connected with Littleton who have contributed to the mission field were: Caroline Sewall in China, Corina Shattuck in Turkey and Charles Hinton in Burma.

The Catholic Church

The early Catholic families of the community were obliged to travel to St. Mary's Church in Ayer in order to attend services. As their number increased, they were granted the use of the town hall for their services.

St. Anne's Parish. -- In 1914 a mission church was erected and the Reverend Thomas McGinn of Ayer was designated its pastor. On Sundays either the pastor or the curate from Ayer would conduct one Mass in Littleton. The increase in the number of Catholics, both in the community and among the summer residents caused the church officials to appoint the Reverend Joseph Dunn pastor in Littleton in November 1945.
The Reverend Charles E. Sheridan replaced Father Dunn in January 1946, and a rectory was purchased on King Street in 1947. The interior of the church was decorated in 1949, and plans are being made to renovate the basement.

Attention must be called to the rapid growth of the church population since the close of World War II. In 1946 the church membership was 313 individuals. Today it has increased to over 1000 individuals.

Other Denominations in Littleton

The Millerites or Unionists.-- In 1840 the members of the Baptist Church invited the Reverend William Miller to lecture on the second coming of Christ. As a result of his stirring talk, "Millerism" prevailed very strongly among the members of the church. "Millerism" is the term given to the beliefs of the Reverend Miller and his followers, who believed that God would appear on the earth, and the world would end about 1843. They went as far as setting a specific time for this event to take place.

This belief also had a great following of people in the surrounding towns. The Reverend Miller urged his followers to donate generously to the cause, and many

1/Information regarding St. Anne's Parish received in personal interview with the Reverend Father Sheridan, Pastor of St. Anne's Parish.

2/Herbert J. Harwood, op. cit., p. 20.
of them contributed jewelry, money, keep-sakes and family heir-looms while under the influence of the meetings. With this money, they built buildings in Groton, from which they intended to depart from the earth on the great day. They also had a camp ground on the south side of the Harvard Road where they held their meetings. This ground was a very attractive place. It had a huge wooden pulpit made of rough boards with pictures hung on it symbolizing the Second Advent Prophecies. In the background were tents. This camp could hold hundreds of people.

As the time approached for the appearance of God, the Millerites could be seen dressed in their best attire, carrying laundry baskets filled with their valuables, heading for the buildings in Groton. The converts refused to harvest their crops and gave away their cattle and household equipment.

The Millerites huddled in Groton and waited for the appearance of God. The predicted time came and went, and finally the people surrendered to the fact that God would not appear. They then returned to their homes and their church, poorer but a great deal wiser. Many of the residents of this area felt that the Reverend Mr. Miller was a very sincere man despite the failure of his predictions.
The Universalists. -- About 1830 the Universalists Society appeared in Littleton. They held their meetings in the Old Center School and in Chamerlain's Hall (above the Center Store). In 1846 they bought the meeting house which the Unionist (Millerites) had built a few years previous. The meeting house was burned in 1847 after which the Universalists dispersed.

Conclusion. -- Littleton, as most cities and towns in the United States, has residents of all religious denominations. Many prefer other churches than the four presently established in the town. Some residents travel to Ayer to the Christian Science, Federated or Episcopal Churches located there.

The people of Littleton have been fortunate in finding clergymen who are deeply interested in town affairs as well as religion. They have contributed much to the educational and social activities of the town with little thought in regard to specific denominations. They have always worked together when called upon to help make possible better living together in the American way in Littleton.

Summary

The Revolutionary War found a separation taking place between the churches and the local governments. The separation in Littleton took place in 1835. Once the
church was independent, its members began to have different religious opinions. Those who did not agree with the majority usually left and formed their own church.

The first to leave the established church in Littleton were the Baptists who established their own church in 1823. Seventeen years later the town church members again had a difference of opinion. This resulted in the formation of the Unitarian and Congregational Churches. The group which remained with the town church became known as the Unitarians. The mission work of these churches has always been important. The most famous missionary connected with Littleton is James C. Bryant, the first pastor of the Congregational Church, who did important work among the Zulu tribes of South Africa.

The Catholic Church is the most recent religious building in the town, being erected in 1914. It was a mission church of Ayer until 1945 when a local pastor was appointed.

Other denominations have attempted to establish churches in town. "Millerism" prevailed during the 1840's when the town was excited by the predictions of the Reverend William Miller. The Universalist Society attempted to establish a church in Littleton from 1830 to 1847 but declined after their church was destroyed by fire in 1847.
People of many denominations have settled in Littleton. Some travel elsewhere in order to attend the church of choice. Regardless of their religious beliefs, both the clergymen and the congregations have put aside their differences in order to make Littleton a better community in which to live.
Activities

1. **Map.** Make a map of the original thirteen colonies showing those colonies founded for religious reasons.

2. **Debate.** As townspeople in the 1830's-1840's prepare a debate on the problem, "Should the town of Littleton accept more than one denominational church within its boundaries?"

3. **Time chart.** Prepare a time chart showing the various religions which have existed in Littleton.

4. **Composition.** Write a composition justifying the separation between the church and the state.

5. **Cartoon.** Draw a cartoon showing the Millerites preparing for the coming of Christ.

6. **Drawing.** Sketch or paint the camp grounds of the Millerites as you think it looked in 1842.

7. **There may be other projects you wish to undertake.** Make your suggestions to the teacher and receive her approval before you go on.
CHAPTER VI
LITTLETON 1900-1950

Overview - Events of the Twentieth Century

The twentieth century has been very eventful in the history of our nation. During the first fifty years a great canal was built, two major wars fought and a nationwide depression was experienced. Yet, an extension of democracy had been achieved, for laws were passed granting women suffrage, the direct election of senators and greater privileges to the minorities here in the United States.

From 1904 to 1914, the eyes of the world watched us build the Panama Canal after the French had failed. At home our government was busy destroying undesirable business monopolies. When Europe went to war in 1914, we attempted to remain neutral, but 1917 found American soldiers fighting in France on the side of the Allies. We emerged victorious in the conflict with the Central Powers, but probably lessened our chance of preserving the peace when we failed to join the League of Nations.
We enjoyed a period of post war prosperity from 1918 to 1929 with the majority of the people believing that it would never end. However, in 1929 the end came, and the United States found itself in a serious depression. We elected an administration which has remained in power until today, and which made every effort to relieve the depression in the thirties. The Federal Emergency Relief Administration and the Works Progress Administration with their associated agencies came into existence as a means of relieving the unemployment problem. When America began to prepare for World War II, the depression era slowly disappeared.

In World War II the United States once more sought to "make the world safe for democracy." Thousands of Americans served throughout the world, and thousands failed to return home. As the war ended, we joined the United Nations in order to give it that strength which the League of Nations lacked.

Today we are leading the nations of the free world in their struggle with Communism, while we enjoy another period of post-war prosperity at home.
Littleton

Through the late years of the nineteenth century and the beginning of the twentieth century, a gradual introduction of improvements in all phases of home and town life took place. Sidewalks were built at the Common and Center, water pipes were laid, electricity introduced and better roads were constructed.

The automobile.—The state was granted the right to continue its highway along Great Road, a gravel road was constructed from the depot to the Common and macadam was used to cover King Street during this period. All of this work was done to accommodate those who had adopted the new means of transportation—the automobile.

At first the people of Littleton, like most of the population of the United States, considered the automobile to be a fad. They greeted the young motorists with the popular cry of the time, “Get a horse,” and the local newspapers made references to the wise old horse, laughing at the disabled autos along the streets of the community. The poor condition of King Street was reported due to the digging out of swamped automobiles.

\[1\]Littleton Library, "Scrapbook collection of items pertaining to the Town of Littleton, Massachusetts," Vol. 1900-1905.
The automobile was not to be denied however, as proven by its use today. The first automobile to be owned by a resident of Littleton appeared in 1904, and was the proud possession of Doctor Godfrey. In 1909, the assessors reported that ten residents owned autos. Two or three of these cars could be hired whenever the townspeople desired to ride in the new vehicles.

During this period the authorities received several complaints against reckless and drunken drivers. The famed American author, Winston Churchill, received a summons to appear in court in 1905 for motoring through Littleton at the excessive speed of twenty miles per hour.

The Littleton Improvement Society.-- About 1904 a group of the townspeople joined together to form the Littleton Improvement Society. Each of the members of this society voluntarily contributed a day or part of a day each week to beautify the community. Lots were graded, trees planted, and lamp posts painted. Awards were given to residents who kept fine lawns, and the townspeople were made conscious of their duties in regard to rubbish, etc. This society existed for more than a decade and was responsible for a number of improvements in town.

An unusual problem.--The large number of hoboes and tramps who appeared in Littleton in the early 1900's presented the town with what it considered a grave problem.
The papers reported that the early tramps had "marked" the easy-going townspeople and were sending their acquaintances to them. Some of the residents began to refuse them handouts, but many gave through fear. When refused aid, many of the tramps became insolent, and others were accused of stealing. In 1905 the selectmen were advised by the state overseers of the poor to discourage this army of travelling gentry. They, in turn, asked that the people refuse all help and oblige the wanderers to work for their nights lodgings and food. If a tramp became insolent, the people were to report him to the authorities, and he would be arrested and severely punished. This move seemed to have settled the question. Since the tramps disliked work, they crossed Littleton off as an "easy mark."

Greater democracy in Littleton.-- Democracy was really practiced in Littleton during the early portion of the twentieth century. In 1908 the selectmen voted to meet on the first Monday of every month in order to discuss town politics with any citizen who desired to be heard. The Australian Ballot was adopted as the official ballot in all town elections in 1910. In the late 1920's Edith Nourse Rogers, United States congresswoman representing this district, journeyed to Littleton to talk over political problems with her constituents.

1/Ibid.
Social activities.-- Littleton offered its residents more entertainment than it does today. However, it must be remembered that the townspeople lacked the means of travel which now have and were forced to seek their entertainment at home. Band concerts, horrible parades, bicycle races, mid-summer fetes and firework displays were common. Horse races were held at the trotting park on Russell Street, and baseball predominated during the summer months. Traveling shows such as the "Kickapoo Indian Vaudeville Act" frequently appeared in the town. The residents were adequately cared for as far as entertainment was concerned throughout the year.

Business during the early twentieth century.--
Littleton was a very busy community during the first quarter of the century. Primarily an agricultural community, Littleton shipped orchard and garden goods to Boston for further distribution. Littleton was credited with shipping more apples than any other community in Massachusetts in 1905. Many of these apples were sent to England to John Mills, a distributor in London, Liverpool and Glasgow (Scotland). Potatoes was another important item on the agricultural shipping list.

1/ Ibid.
Industrially, Littleton had a barrel making plant, suspender and webbing factory, lactate factory and several ice houses.

Conant-Houghton Company.-- The oldest industry in town is the Conant and Houghton Webbing factory which has been an integral part of the town for over seventy years. The factory, started by Daniel G. Houghton and Waldo E. Conant, was first used for the dried apple industry. The first building was situated directly across from the present buildings on Great Road. Later the factory was used for making both dried apples and vinegar. The old building was destroyed by fire in 1892, and the present building was erected. This structure has been enlarged four times in order to allow for expansion of the elastic webbing industry which was then introduced. The Conant-Houghton Company is well known in the industry, for there are less than one hundred factories of this type in the entire United States. The company sells to all the well known corporations in our nation. In 1927 the Conant-Houghton Company was merged with a factory in Lowell. However, the Littleton management has remained in the hands of members of the Conant family. During the Second World War, they made the elastic webbing used in the gasmasks and MI (rifle) eye shield for the allied soldiers. For their

efficiency in production during the national emergency, the factory received several "E's" (citations for efficiency) from our federal government.

This company is now known as the United Elastic Company. It maintains offices in New York City with its factories being located in Easthampton, Lowell and Littleton, Massachusetts.

_Water Department._ -- The town began to lay pipelines in order to supply its residents with water in 1912. Prior to this time, a number of windmills which were used to pump water into the homes could be seen in Littleton. Hand pumps and buckets were also in common use.

The original equipment consisted of a pumping station located off Whitcomb Avenue, a 280,000 gallon pipestand for water storage on Oak Hill and nine driven wells. Ten additional wells were driven in 1925. Today electrical power is used to pump the water. The original equipment, a 200 gallon pump and a two cycle gasoline engine, were replaced in 1945. In 1950 an additional standpipe was erected in the Long Lake section of town.

1/Information on Water Department and Electric Light Company obtained in personal interview with Mr. Alexander MacDonald, Superintendent of Water Department, Manager of Electric Company from 1920-1950.
Today approximately 80 percent of the town is supplied with water. Only on the outskirts are hand pumps still in use, and the town is gradually extending its pipelines to meet these residents.

**Electric Light Company.** -- Prior to 1913, the majority of the homes in Littleton were lighted by oil lamps. A few of the residents used gasoline lamps to supply light. Although the nation as a whole was using gas for lighting, Littleton was not serviced by a gas company until the early 1930's when the Boston Consolidated Gas Company extended its lines into the town.

The town voted in 1912 to authorize the newly elected light commission to execute a contract with a nearby company in order that Littleton might be supplied with electricity. This commission reached an agreement with the Lowell Electric Company which has continued to supply Littleton with the necessary power.

The company is a municipal company, owned and operated by the town. Therefore, it supplies the community with electricity at a very low rate. The town elects three commissioners who in turn appoint a manager to conduct the business. The first manager was J. Harold Remick who served until 1920 when Alexander MacDonald was appointed.
In order to build a plant the town appropriated $8,767.16 from taxes and floated a $15,000 bond issue. The company has shown a profit since it was established and has repaid the entire sum of money borrowed. In addition, it has returned to the town approximately $45,000 which it would have had to pay in taxes had it not been a municipal company. This return to the town treasurer has helped to keep the local tax rate low.

At first, only the center of town was supplied with electricity, but it was gradually extended throughout the community. Only sixteen miles were covered in 1920 as compared to the sixty miles of today. (This second figure includes Boxborough which was given service in the 1920's.) The lines were attached to the poles of the New England Telephone and Telegraph Company whenever possible, and the two companies are now jointly responsible for the maintenance of the poles.

At present the office is located at the pumping station off Whitcomb Avenue with its substation behind the Town Hall. When present plans are completed, a new substation will be built on Hartwell Avenue, and the old station will be abandoned.

Municipal light companies are not common in the United States. Less than fifty exist in Massachusetts at the present time.
The electric company and the water department are under the supervision and direction of the same elected commissioners and their appointed manager, but each is treated as a separate department with the manager of the electric company known as the Superintendent of the Water Department.

**World War I.** — While Littleton was busy introducing water and electricity to its residents, the United States became involved in the World War. As in all our national emergencies, the men of the community answered the call to arms. A total of eighty-two men served in our armed forces, but this was not the only effort on the part of the residents of the town. They had their "Heatless Mondays," "Wheatless Tuesdays," "Meatless Thursdays" and "Gasless Sundays" along with the rest of the nation. "Liberty Bonds" were purchased, and spending was cut to avoid inflation.

Littleton, being located seven miles from Fort Devens, (then known as Camp Devens), did more for the war effort than many of the communities of the nation. The women prepared meals for the men at the post, and dances were held for their entertainment. Money was donated for the camp library fund by many citizens of the community.

At home and at social meetings, the women of the community made bandages, sweaters, helmet liners, socks, etc. for the Red Cross, Special Aid Society for American Preparedness and the Littleton Branch of War Relief Workers. Much of the material produced was forwarded to the men at the front.

When Marshal Joffre and other war mission leaders visited Boston in May 1917, the school children of that city waved banners in their honor. Six hundred of the banners were made by members of the Special Aid Society and the high school pupils of Littleton.

In October 1918, an epidemic of influenza struck Camp Devens and this area suffered severely. The people of Littleton were forced to cancel all public meetings including church services.

At the close of the war, the townspeople contributed a sizable sum of money for the support of the French war orphans.

The town voted in 1930 to erect a monument to the memory of those who served in the armed forces during this great conflict. This memorial was placed in the park between Shattuck and King Streets. On one side of the eight ton monument is the town seal and on the other three

1/ Ibid.
sides are the names of the eighty-two men who served from Littleton. Guns were placed in Hartwell Park as an American Legion World War I memorial in 1932.

The 1930's.-- After the industrial boom which existed in the United States from the beginning of World War I until 1929, the nation suffered a serious depression which affected every community. Although Littleton is primarily a residential area, many of its citizens depend upon the industries of the nearby cities and towns for employment. When factory work became impossible to find, and many of the allied positions closed, the people of Littleton were affected as much as any of the people in the United States. In 1933 the town voted a ten percent cut in appropriations, wages and salaries of its employees.

The people of the nation had elected a government that was in touch with all the current problems. This government attempted to relieve this drastic depression through several federal agencies. These agencies were as active in Littleton as in the other parts of the country.

The Federal Emergency Relief Administration was created by our federal government in 1933, and its administrator in Littleton was Walter Titcomb. Under this program free art

classes were given, bad trees cut down (property owners gave their permission to have these trees removed from their land), and the wood was given to the welfare committee in the town for distribution to the needy. A sewing unit was established which made clothes to be distributed to the needy. The Town Hall, Reuben Hoar Library and Union School were painted and many barns were sprayed. Project workers laid drainpipes and installed catch basins along the town roads. The Littleton Quarantine station on Harwood Avenue was re-opened for cattle from the drought area of the West. This cattle was slaughtered and the meat distributed to families throughout New England.

The Civil Works Administration was established in October 1933 as a branch of the FERA. This agency was set up as a temporary expedient and was discontinued the following spring. It did, however, give work to many who might have spent the winter on relief. In Littleton the old cemetery at the Common was restored, and a ladies sewing project was established. Under this agency, men were employed to count the automobiles that passed through the Common.

In 1935 the FERA gave way to the Works Progress Administrator with Henry Bond as the local administrator. Much of the work done by the FERA was continued, but many
of the unnecessary jobs were eliminated. Public lawns and parks were raked and cared for, and the surrounding woods were cleaned, thus helping to prevent forest fires. A school for children of pre-school age was held on Fridays and Saturdays. A branch of this program was the National Youth Administration which paid high school students for non-instructional assistance to the teachers and janitors. Several of the Littleton High School students were employed under this act. After the hurricane of 1938, the WPA granted $2800 to employ men to clear the brush and fallen trees in the community.

Under the Public Works Administration (FWA), the grammar school and gymnasium were built. This administration provided for the erection of public buildings by private contractors. Financial assistance was given the town by the federal government.

Many of the men and women employed on these projects were from Littleton, but in some cases surplus workers from other towns were used. These federal agencies began to give way to private enterprise when war conditions demanded the production of larger quantities of army equipment. By 1940 the FERA and the WPA with their branch organizations had disappeared.
Prohibition in Littleton.-- Littleton in the early portion of the 1900's had continually voted no when the question of the sale of intoxicating beverages had appeared on the ballot. In 1920 our nation passed the Eighteenth Amendment which made illegal the sale of these beverages in the United States. The majority of the people in this community undoubtedly felt that this was a desirable move. However, nation-wide it proved to be undesirable for it bred a quantity of "bootleggers" and other undesirable citizens. In 1933 this amendment was repealed by the Twenty-first Amendment. The forerunner to this repeal was the "Beer Act" passed early in 1933. After the passing of this act the Town of Littleton granted four licenses to sell "new beer." When the complete repeal of prohibition came, and the licenses expired, the town voted against continuing the sale of these beverages. Since 1934 the sale of intoxicating beverages has frequently been entered upon the ballot. Every time the citizens of Littleton have voted it down by a large majority.

Sunday law is abolished.-- The town discarded a puritan law in 1934 when it voted 294 to 198 to accept the General Laws which permitted certain sports and games on the Lord's day (Sunday).

The hurricanes.-- Littleton, along with most of the cities and towns of the Eastern coastline, was in the path of a severe hurricane in 1938. Chimneys were blown down, trees uprooted, small buildings blown to pieces, and the steeple of the Congregational Church damaged. The apple crops of the area were completely destroyed at a tremendous financial loss to the orchardists.

A second hurricane appeared in 1944, but damage was slight compared to 1938. However, the local orchard owners once more suffered heavy crop losses.

World War II.-- Again in 1941 the people of Littleton were called upon to aid our nation in war. As in the past, the community responded to this call one hundred percent. While approximately 190 men and women left to aid the direct efforts of our armed forces, the men and women at home accepted gas and sugar rationing, sewed and made objects needed by our men in our armed forces.

Since it was believed that the war might come to America, blackouts were practiced, airplane observers trained and an air raid siren purchased and installed at the pumping station. A town defense committee was set up under the direction of Harry L. Peavey. In 1942 the town voted $4400 for the equipment and expenses of the program.1/

1/Town of Littleton, Reports of the Town Officers and Departments, Littleton, Massachusetts For Year Ending December 31, 1942, Published by the Town, Littleton, 1943, p. 15.
A State Guard Company was formed under the command of Henry Bond who also served as its recruiting officer. The purpose of this company was to protect the state in the event that we were invaded. Many of the men of the community who could not serve our regular armed forces served in this company. The State Guard held weekly drills in the school gymnasium.

Under the auspices of the Red Cross, sewing meetings were held, first aid instruction given, and blood and money were donated to help the war effort. The manual training classes of the school made objects for the soldiers, their hospitals, air raid shelters, etc. Money was raised to aid the United Service Organization (USO), and many government bonds were purchased to help finance the war.

With most of the men away, German war prisoners could be seen in Littleton helping to harvest the 1944 and 1945 crops.

War industries in Littleton.— The two chief war industries were the United Elastic Company and the McElroy Manufacturing Corporation. They both received government "E's" for efficiency and production. The McElroy Corporation was awarded the Marconi Memorial Award in 1944 for


2/Ibid.
manufacturing more wireless telegraph assemblies for the United Nations forces than any other company in the world. This plant was established during the early phases of the war, and is located in the Newtown section of town near Fort Pond.

The Town Hall fire.-- In March 1943, while Littleton was engaged in war activity, fire swept through the Town Hall completely destroying its interior. The town records were saved, but many of the local organizations that met in the building lost their records. Only the bell tower of this building, originally built by the Houghtons and the town as a combined library and town hall, remained standing. The present Town Hall fire station was erected upon the site of the old building in 1949.

Littleton Today

Population increase.-- With the end of World War II, the residents of Littleton turned to the problems at home and have since been busy improving their community. The population has increased approximately fifty percent in the last decade, for the trend has been for people to move from the congested districts of the cities to the rural areas. Littleton has been particularly affected by this trend for, with its open spaces for gardens, playgrounds and buildings,
it has been selected by many people as a suitable area in which to build homes. Since 1946 many one-family houses with four or five rooms have been erected. Littleton is slowly changing from a rural to a strictly residential area. The low tax rate and assessment, its nearness to Boston and Fort Devens and its natural beauty have had a great influence upon this migration into Littleton.

Health.--Littleton has never been large enough to support a hospital. Therefore, when, in the late 1920's, a community hospital was proposed in Ayer, the townspeople gave this project their complete support. At its dedication in 1929, Nahum H. Whitcomb spoke on behalf of the people of Littleton. The residents of this town have donated generously to all of the fund raising hospital drives, and the local physicians serve on its staff. Townspeople use the Groton, Lowell and Concord Hospitals as well as the one in Ayer whenever hospitalization is necessary.

Littleton elects a Board of Health comprised of three members who serve for a term of three years with one of its members term expiring every year. These officials employ a physician and a nurse to care for the townspeople and the schools. In addition, Littleton is affiliated with the Nashoba Associated Boards of Health whose offices are in Ayer.

Information pertaining to Health Department and its affiliations obtained in personal interview with Mrs. Clarissa McCarthy, Town Nurse.
The Nashoba Associated Board of Health carries out for the towns of this area the same functions as those of a city health department. They issue licenses to sell milk, food, etc. and sample milk and water. They inspect the eating establishments, overnight camps, and bathing beaches of the area. In addition, clinics are conducted at the Center in order to assure better health for the citizens of the surrounding towns. The Nashoba Board of Health comprises fourteen towns which contribute yearly to its support. Littleton joined this unit in 1949.

**Employment opportunities in Littleton.**-- As previously mentioned, Littleton is primarily an agricultural community with apples as the principal product. During the season, the local orchard owners employ many of the local residents to pick, pack and transport their crops. Most of the apples picked in Littleton are sent to the Nashoba Apple Packing Plants in Ayer for grading, packing and storage. These plants employ many residents during the apple season. However, the demand for labor in the apple industry is seasonal, therefore, most of our citizens do this work to supplement their regular incomes.

The two outstanding industries of Littleton are the United Elastic Company and the McElroy Manufacturing Corporation. These plants, as previously mentioned, have
won nation-wide recognition. In addition, Littleton is the home of Cobb's Pedigreed Chicks Incorporation, a name known throughout the nation's chicken industry. The products of the New England Vinegar Works are sold throughout our nation. The San-Vel Construction Company, Conant Iron Works and Herpy's Dairy are known regionally and locally. Locally, there are restaurants and diners, plumbing and heating establishments, oil, grain and ice companies, florists, wood products and sign shops, food stores and gas stations and garages which help to keep many of the residents of the community gainfully employed.

Looking forward.-- Since Littleton was founded by the white man, its problems have been many with several still unsolved. It could become a greater industrial town if it desired, however, the trend seems to be towards making Littleton a residential area. As its population grows, its problems have grown. Adequate schools medical facilities, fire and police protection, etc. must be provided for this influx of population. For the future we see no great change in the outward appearance of Littleton. It will still remain a typical New England town with its Common, church steeples and historical tradition.
Summary

Although we had two world wars and a severe depression during the first fifty years of this century, our nation and community has made great progress. The introduction of the automobile greatly changed our way of life. The many social activities sponsored by the town have slowly disappeared for modern transportation has enabled the townspeople to seek their entertainment elsewhere.

Electricity and town water have been installed throughout the town. In 1938 and 1944 New England suffered hurricanes which severely damaged the local apple crops. During the two wars, the townspeople served at home and abroad, directly and indirectly, in order to assure our nation of final victory. Although it is considered a residential or rural community, Littleton has within its boundaries several businesses which offer employment opportunities to its citizens.
Activities

1. **News Report.** As a reporter for the "Littleton Courant" write an article on the building of the Panama Canal, Trust-busting, or some other national event which would interest the people of Littleton. Pretend that you are in Panama, Washington, etc., at the time that the event takes place.

2. **Cartoon.** Draw a cartoon which might have appeared in a newspaper or magazine from 1905-1910 showing that the automobile could never replace the horse.

3. **Letter.** As a citizen of the town of Littleton write a letter to the selectmen demanding that they use every means possible to prevent cars from travelling through town at an excess speed.

4. **Models.** Make models of the early automobiles which travelled through Littleton during the early 1900's. Perhaps several boys would like to make an exhibition of the cars.

5. **Interview.** Interview a former member of the Littleton Improvement Society. Report your findings to the class. Be able to state whether there is a need for the Society today.
6. Editorial. Write an editorial for the "Littleton Courant" demanding that the townspeople take action against the hoboes appearing in town.

7. Drama. Write and present to the class a scene showing either (a) a citizen meeting with the selectmen or (b) a visit with Edith Nourse Rogers.

8. Visit. Make arrangements for the class or a group to visit the pumping station off Whitcomb Avenue. Take notes and be prepared to write a summary of your visit.

9. Composition. Write a composition comparing the type of entertainment offered in Littleton in 1905 with that of today.

10. Show. Some students might wish to present a scene showing a visit to Littleton by the Kickapoo Indians.

11. Visit. Make arrangements for a visit to the Conant-Houghton Plant. Before you make this visit, plan to ask specific questions while there, and report your findings to the class.

12. Discussion. Discuss the depression in the 1930's in Littleton and the United States. Were the relief agencies of the FEWA and WPA an aid to the people? Justify the employment of men to count cars which passed through the Common.
13. **Composition.** Compare the contributions of your town with that of the nation in (a) World War I and (b) World War II.

14. **Letter.** Write to your older brother who is serving his country in World War II. Tell him what the town, school, organizations, etc. are doing to promote a victory.

15. **Visit.** Make arrangements to visit the Nashoba Health Center, and interview one of the health officers. Attempt to compare the health of Littleton with that of the surrounding towns. Have some of the many functions of the association explained.

16. **Book Review.** Select a book which tells about the period you are studying. Present either an oral or written review that will interest your classmates in reading your selection. The "Pupil Bibliography" will aid you in your choice of books.

17. There may be other projects you wish to do. Consult the teacher and receive her approval before you go on.
CHAPTER VII

LITTLETON
A PART OF MASSACHUSETTS, NEW ENGLAND
AND THE UNITED STATES

In the early days each family had a vegetable and fruit cellar, a smoke house and a storage closet stocked with pickled and salted foods. There was little that a family needed that was not secured on their own farm, for then, all farms provided meat, vegetables, dairy products, grain and materials for making clothes. Near the close of the nineteenth century there came a change, for farm goods could be purchased in the markets, and a greater percentage of our population began to work in the factories which had evolved. The factory worker had little time for gardens or to prepare foods for the winter, and so he began to depend upon the rural communities such as Littleton for his food supply.

While Lowell, Waltham, Worcester and Fitchburg developed into industrial communities, Littleton and her fellow rural areas were busy expanding to meet their demands for farm products. Although Littleton has depended upon the cities of the nation for its industrial
needs, they have depended upon her for their agricultural products. Milk and garden products are sent regularly to Boston to be distributed throughout the Massachusetts area, while apples grown in Littleton are sent throughout the United States.

Summer finds Long Lake a haven for the weary worker from the industrial areas of Massachusetts. Cottages are built and rented by those who find Littleton an ideal vacation spot. Tourists can be seen stopping in Littleton while enjoying their journeys through New England. Many pause to enjoy the beauty of this New England community and to visit its historical monuments.

Located near Fort Devens, Littleton has played an important role in our national affairs. It has served as an area for housing the families of the many men in uniform stationed at the fort. Its fields have at times been used for war games, and over its roads have passed many army convoys travelling between Boston and Ayer.

Whenever necessary, Littleton has given its sons and daughters to our armed forces and has sent many of its children throughout the nation to help develop the expanding American frontier. Whenever called upon, it has increased its farm production to meet the needs of our nation and the world. Littleton and communities similar to it are necessary to our state, region and nation if this nation is to continue to be a world leader.
Activities

1. **Exhibit.** Collect old books, pictures, etc., which members of the class may possess and exhibit them. Be prepared to explain their place in the history of your town and nation.

2. **Graph.** Construct a graph showing the vote in Littleton with that of the nation in national elections.

3. **Map.** Make an agricultural map of Littleton. Make a map of the nation, and be able to compare the two.

4. **Exhibit.** Prepare an exhibition of the agricultural and industrial products of Littleton.

5. **Research.** Compile stories of people, places, and events not mentioned in this history of Littleton.

6. **Chart.** Make a chart showing your representatives in our national government, state government and local government.

7. **Map.** Make a map showing transportation routes through Littleton, connecting with important routes of our nation.

8. **Map.** Make a map showing areas where Littleton men served in World War I and II.

9. **Model.** Make a model of Littleton showing how you think it will look in twenty-five years.
10. **Map.** Construct a map of Littleton showing its important historical buildings, churches, events, etc. Make this map similar to tourist maps you have seen.

11. **Exhibit.** At the completion of the course prepare an exhibition of the best projects. Invite your fellow pupils and their parents to view your exhibition.
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