

save them. Rev. John Wise drew up a petition which was signed by the men of old Chebacco, whose names were: John Wise, William Cogswell, William Story, Sr., Jonathan Cogswell, Reginald Foster, John Cogswell, Jun., Thomas Chote, John Cogswell, John Burnham, Sr. Thomas Andrews, William Thompson, Joseph Andrews, Tho. Low, Sr. Benjamin Marshall, Isaac Foster, John Andrews, Jr., John Burnham, Jr., William Buslin, William Goodhue, William Andrews, Isaac Perkins, John Andrews, Nathaniel Perkins, John Choate, Sr., Thomas Wilkins, Joseph Proctor, William Cogswell, Samuel Giddings, Thomas Varney, Joseph Eveleth, John Fellows, James White.

It appears that the names of John Andrews and his four sons are all signed to this petition, to their eternal honor and credit.

This document and list of names of those courageous, humane and tolerant men, compares favorably with any which has come down to us from the early colonial period of this country. By their act they opposed the intolerance and superstition of the Puritans of New England, promulgated, represented and controlled by its clergy and magistrates, a class of rulers whose opposition or enmity it was dangerous to encounter. Their acts on that occasion was at the hazard of their lives. Many men and women during that troublesome period lost their lives for as slight causes while attempting to interfere with public affairs. It required stout hearts for our ancestors to sign and present that petition at that particular time, more perilous in some respects than the case of the resistance to the unlawful tax above cited. Human blood was then rated cheap as the penalty for resisting the authority and power controlled and executed by tyrannical rulers. But our grand old ancestor and his neighbors were again fighting a righteous cause, for humanity and against ignorance and superstition. And while their efforts were futile to save the lives of both victims, for John Proctor was hanged, but his wife was spared. The wave of fanaticism receded and that reign of terror passed away—let us hope forever.

In a recent history of Ipswich, Mass. it is asserted: "In 1687 John Andrews met the deserved frown of all good Christians when he acknowledged his part in the indecent dishonor to the Sagamore's bones." The author intimates that this was Lieut. John Andrews, which is probably an error.

In the Ipswich papers by Messrs. Dow and Caldwell, appears this account of the affair:

"MASCONOMIT"

"The last of the Sagamores of the Agawams was buried with Indian honors on Sagamore Hill, now within the limits of Hamilton. About 1688 some young fellows dug up the skull and carried it about the streets. They were brought to justice and some fragments concerning the affair, without dates, from the Court files have been found. Testimony of John Andrews, Jr. The last spring he was at the Sagamore's grave with Robert Cross, Jr., when he was digging of it and that he the said Cross carried the skull upon a pole to a lot where John Giddings was at plow and Confess that at first he digged up some of the upper pt of the Grave, but did not after dig further; they digged it with hoes (hoes.)"