



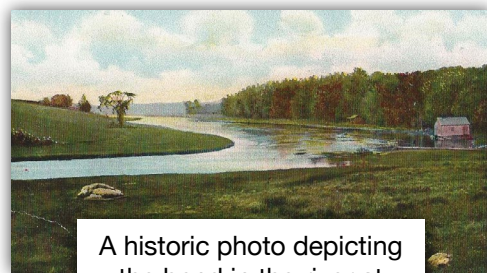
For the latest online news and events, visit norwellhistoricalsociety.org

The Spring at the Bend: Blockhouse Lane Through the Ages

A recent donation of Indigenous artifacts originating from the Blockhouse area of Norwell prompted a renewed investigation by the Society into its staggering history, including its role as an ancient Native American settlement and a thriving shipyard. This article is the first of a two-part series on the Blockhouse area.

by Dan Neumann

Around 1633, when Elder Henry Cobb first knelt to inspect water bubbling from his newly acquired land in Scituate, he may have wondered if it was connected in some way to the North River, situated just 1,000 feet away. He would have known of the brackish water in this part of the tidal river, where it bent sharply around a rocky stretch of shoreline. Was the



A historic photo depicting the bend in the river at Blockhouse Lane.

clear water held in his cupped hands safe to drink? After some hesitant sips, he would have realized it tasted as pure as any well water—maybe better—since it presented itself so effortlessly and generously at his feet. Returning to the same spot over the course of many months and noticing no ebb in its flow, the devoutly Puritan Elder Cobb may have considered it divine providence that this spring continuously gave forth.

Cobb was the first Englishman to own this land, consisting of an 80-acre tract that ran to the North River, where Blockhouse Lane exists in present-day Norwell. He would surely have recognized the spring as a defining feature of the property, though he could not have known the extent to which it had sustained Native American people over thousands of years.

After Cobb, successive landowners over the centuries would discover countless artifacts in this area, including stone points and tools. A particularly large collection was recently donated to the Norwell Historical Society by former Blockhouse Lane resident Nancy (Henderson) Joseph, prompting a renewed investigation into the rich history of the area.

Incredibly, the site's Indigenous history could go back as far as 12,000 years, intersecting with its role in King Philip's War when a protective garrison, or "block house" stood there.

The land later hosted a shipyard, operated for about 150 years by several prominent families and responsible for the construction of over 51 vessels. Central throughout this history is the spring, which has flowed uninterrupted to this very day.

Ancient Native American Settlement

It was a hot August day when I met Alan Giantassio in the unairconditioned upper floor of Norwell's Sparrell building, home to the Archives of the Norwell Historical Society. Unfazed by the heat, Alan's eyes dazzled as he sifted through a large box of plastic bags containing a trove of carefully sorted artifacts. With infectious enthusiasm, he revealed a stone point, matched it to a picture in an archaeological guidebook and pressed it into my hand. "What you are holding could be about 10,000 years old," he said with a proud grin.

“What you are holding could be about 10,000 years old.”

Alan, an amateur archaeologist from the Pembroke Historical Society, has been leading an important effort to classify and catalogue the many artifacts found in the vicinity of Blockhouse Lane.

Alan's work is inspired in part by a paper written in 1949 for the Massachusetts Archaeological Society. In it, author Henry Howe asserted the site once hosted "one of the richest great villages in eastern Massachusetts," extending a quarter mile on each side of today's Union Bridge. Howe referred to the Blockhouse section as "The Henderson

(continued on page 4)

FROM THE ARCHIVES

Treasures known and treasures found in the Norwell Historical Society Archives and in the Jacobs Farmhouse Museum are featured here in each issue.

The Archives recently received a donation of scrapbooks that had belonged to **Thomas Bittenbender** and his wife Leslie. Thomas spent his teenage years in Norwell where he lived on Mount Blue Street. In 1941, before the U.S. entered WWII, Thomas joined the Navy and became a commissioned officer. His veteran's card, which was filed in a shoe box in the Town Hall, is now in the Society Archives (still in the original shoe box!)

Among the items in the donation was a diary kept by Thomas from July 2 through October 15, 1941 when he was aboard the *USS Bear* patrolling the waters of Greenland. **The diary documents the capture of a Nazi ship, the *Buskø***, by the *Bear's* Coast Guard sister ship the *Northland*. The *Buskø* had been used to set up secret weather and radio stations by the Nazis and was the first ship captured by the U.S. in WWII. The *Bear* was then assigned to tow the *Buskø* and its prisoners through the icy waters of the North Atlantic back to Boston.

It is wonderful to get **World War II memorabilia** belonging to Norwell soldiers, but to receive a diary describing a storied incident like the capture of the *Buskø* is very special. We thank Roz Blake, Thomas's niece, for donating the collection and for making sure this piece of history will be preserved.

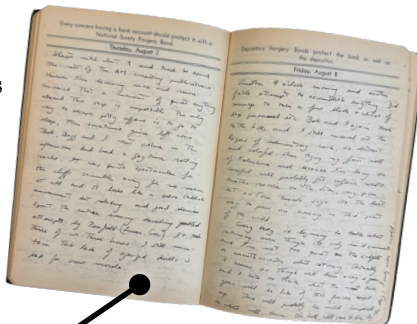


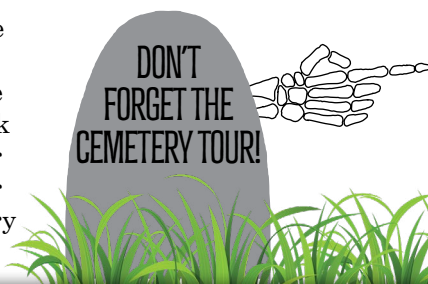
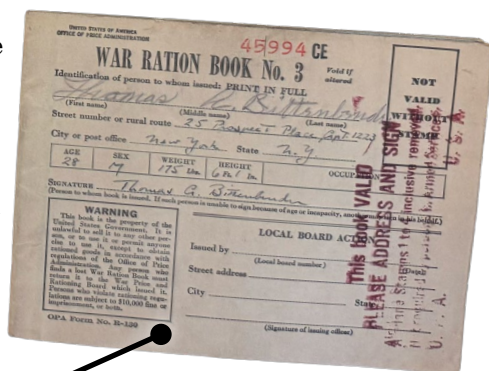
photo courtesy of Vassar College Special Collections

There are SO many milestones to celebrate in 2026 (King Philip's War in 1676, Jacobs Farmhouse in 1726, and America in 1776).

But did you know that in 1926 (100 years ago!), Norwell resident **Florence Cushing** donated \$100,000 to the Town of Norwell? The money was "for building a large edifice to be used either as a town house or primary school to be located with the radius of a half mile from First Parish Church," according to historian Sam Olson.

As a result of Miss Cushing's gift, Cushing Memorial Hall was built and dedicated ten years later in 1936.

At the **Friday, September 18th Book Launch Party**, the Society will honor Florence Cushing and her generous gift that built **Cushing Memorial Hall**.



Officers

Wendy Bawabe, President
Christian Jevne, Secretary
Marybeth Shea, Treasurer

Board of Directors

Pamela Bower-Basso
Chad Forman
Dianne Forman
Rebecca Freed
Daniel Neumann
Stephen O'Neill
Karl Swenson
Janet Watson, Archivist

Administrative Consultant

Rebecca Griffith

Just The Facts

Museum & Research Library

The **Jacobs Farmhouse Museum** is open most months on the first Sunday, at scheduled events, and by appointment. Please contact the Society to schedule a tour.

The Norwell Historical Society **Research Library & Archives Center** on the 3rd floor of the Sparrell School (322 Main Street) is open on Thursday mornings from 10:00 am until noon or by appointment.

Mission Statement

The mission of the Norwell Historical Society is to discover, preserve, and celebrate Norwell history through stewardship, education, and awareness—engaging our community, both present and future, to be vested in its history.

Mailing Address & Phone

The Norwell Historical Society
P.O. Box 693
Norwell, MA 02061
781-561-1161



DISCOVER MORE ONLINE!

Look for the magnifying glasses or the QR codes in this issue to discover more online.

THROWBACK PHOTO OF THE MONTH

This photo appears in
Jon Bond's new book
Postcards of Norwell.
Where is this farm
located today?
(answer below)



What's in a Name: SIMON HILL

Where is Simon Hill?

Simon Hill is accessible from the bottom of Simon Hill Road (off Main Street) and from Bowker Street. Trails on the hill were created by Native Americans and then widened by early settlers, according to Prof. William Gould Vinal.

Stone groupings at the site appear in the form of piles (or cairns), some of which form unusual shapes. Experts have independently confirmed that stone piles of this type are memorials commemorating certain individuals and/or other sacred entities, whose identity is protected by tribal custom. Not a burial ground, but a permanent ceremonial tribute.

Why is it so named?

Simon Hill is named after a Mattakeeset Tribe member called Simon. Settlers and governments gave Native Americans English names to force cultural assimilation, simplify record-keeping, and assert colonial dominance.

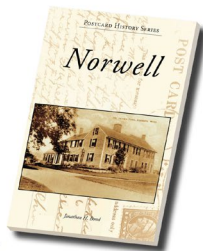
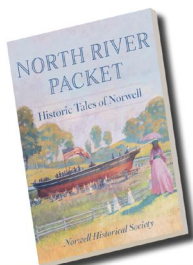
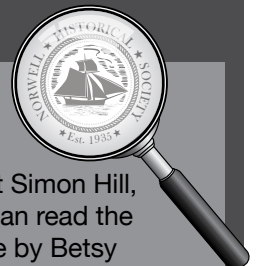
According to Dr. Vinal, Lazarus Bowker, a grandchild of James Bowker (likely the first settler in the Simon Hill area), married and purchased land on Simon Hill in 1768. It is during this same period that Simon is said to have been living on the hill.

Evidently Simon lived on the hill for a good many years as he had been there long enough in 1736 for the place to be called "Simon Hill" in a local deed of James Cushing. Records show that "Simon" (or more than one Indigenous guardian whom the locals referred to as such) had a presence on this hill from the early 1700s until the late 1800s.

Why a guardian?

Simon's presence as guardian and caretaker of the stone monuments is not an isolated instance of an Indigenous person living on or near a sacred site in Plymouth County in the mid-18th century. The Registry of Deeds indicates at least three other cases during this same period where people of Indigenous descent went to live in or near such sites. These sites, like Simon Hill, are typically a half-mile or more into the woods—well away from the general populace.

To learn more about Simon Hill, you can read the article by Betsy Baldwin Brink in the [December 2025 issue](#).



BOOK LAUNCH PARTY!

This Open House is free to attend

FRIDAY, SEPTEMBER 18th

OPEN HOUSE: 5:00–7:00 pm

Cushing Memorial Hall, Norwell Center

- Buy a book (or many!)
- Have your books signed
- Stop in to support the Norwell Historical Society!
- Meet the authors
- Eat, drink, and have fun!

Norwell
Where history lives.

Answer: This photo from the 1930s shows Stoney Brook Farm near today's 1031 Main Street. The house was demolished, but the barn still stands today.

Blockhouse, cont'd.

(continued from page 1)

Site,” named after the family who had lived at 45 Blockhouse Lane for many years.

According to Howe, the area offered many natural advantages for settlement:

- The spring, above all, provided a reliable source of fresh water, even during the iciest winter months.
- The sharp bend in the river may have served as a convenient fording place, connecting the river to known Native American trails running from Pembroke to Hingham.
- Fishing would have been excellent as herring becomes abundant during their spring migration, and predatory striped bass use river bends as ambush points.
- An esker system of narrow sand hills just above the river—left behind by retreating glaciers—provided protection from northerly winds.
- There would have been no shortage of wild game.

Howe made a particularly tantalizing observation:

In no other site in southeast Massachusetts do I know of more examples of imported materials from the south and west than on the Henderson Site.

The abundance of artifacts made from non-local stone led him to speculate that Indigenous people traveled to the area from as far away as Narraganset and Maine. For example, Natives could have canoed the river and pond system starting in Narraganset, and with some portages along the way, made the connection to the Indian Head River, the headwater of the North River.

Therefore, the Henderson Site could have been part of a vibrant seasonal, if not year-round, settlement of people originating from throughout New England.

Further renewing interest in the subject, former Norwell resident Bill Hallaren recently published a comprehensive 787-page study of ancient Native American artifacts from sites

across southeastern Massachusetts, including the area around Blockhouse Lane—the culmination of 50 years of research.

Elder Henry Cobb and John Lothrop

By the 1630s, when Elder Cobb received this grant of land, the Indigenous population in New England had already been decimated by diseases brought from Europe. By then, the area may have been fully reclaimed by vegetation, obscuring any evidence of the ancient settlement.

Unaware of its past, Cobb probably saw the area as virgin territory where he and his fellow Congregationalists (or Puritans) could make a new start and freely practice their faith.

Cobb was a follower of minister John Lothrop. He had joined Lothrop in a move from Plymouth to Scituate and may have been a member of Lothrop's Congregational church in England.

Cobb was one of Scituate's earliest settlers known as the “Men from Kent.” Historian Samuel Deane described Cobb as “a useful and valuable man.” Holding the titles of Elder and Deacon, Cobb was a highly respected member of the church, also owning land near Scituate Harbor on Kent Street.

In England, John Lothrop had been persecuted for his faith and even jailed. Although he enjoyed far greater religious freedom in America, he eventually became embroiled in a controversy in Scituate involving different views on baptism. The dispute led Lothrop to leave Scituate for Barnstable on Cape Cod, where he established a new church. Cobb, who had followed Lothrop to Scituate, followed him once more to Barnstable in 1640.

“For the sum
of twenty pounds,
one cow, and
two goats...”

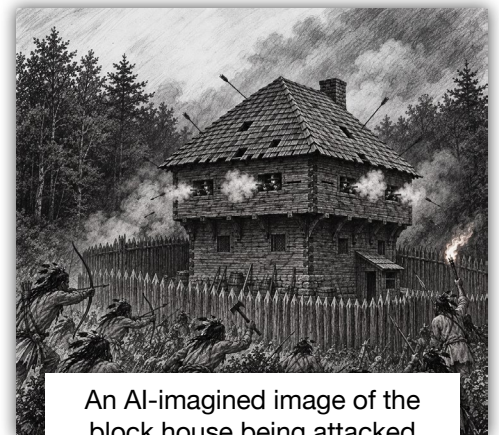
Ephraim Kempton

For the sum of twenty pounds, one cow, and two goats, Manasseth Kempton purchased Henry Cobb's land.

Historian Samuel Deane identifies Ephraim Kempton as the buyer, but the 1640 deed in the Plymouth Colony records names Mannasseth Kempton instead.

Mannaseth and Ephraim may have been brothers who sailed to Plymouth in 1623 aboard the ship *Anne* with their father, Ephraim, Sr. According to Deane, the land later became known as the Ephraim Kempton Estate.

Several accounts identify Ephraim as a gunsmith and, in 1643, he was listed among men required by the Colony Court to bear arms. Ephraim Kempton's occupation provides an intriguing clue about why the block house was built on this land.



An AI-imagined image of the block house being attacked during King Philip's War in 1676.

Block houses were fortified structures meant to provide refuge from an attack. They contained an inventory of essential items including firearms and ammunition.

Although it is uncertain when the block house was built, we do know it was in place when John James, the subsequent owner of the land, resided there.

Since guns were made here for as long as 15 years by Ephraim and his family, the availability of firearms and ammunition may have made this a logical location for the stronghold.

(continued on page 7)

The Tale of Colonel John Jacob

Colonel John Jacob was a character in this summer's original play The Jacob Brothers Discuss the War: July, 1776 in the Jacobs Homestead West Barn. The Colonel will be portrayed in this year's "First Parish Cemetery Comes Alive! Tour." The following is an abbreviated version of John Jacob's script written by Society Board member Karl Swenson.

by Karl Swenson

Well now, some of you look familiar. Have we met before? Perhaps at my family's old barn? If so, the last time you saw me was the summer of 1776. I was 41 years old then, home briefly from the Continental Army to see my wife Hannah and our children. And somehow I found myself standing around my childhood barn with my brothers James and Joshua talking about the war. But—looking at my gravestone here—quite a bit has happened since then.

My name is John Jacob. I was born here in Scituate in 1735, and I was a mason by trade. I was a husband to Hannah, a father of eleven, and a neighbor to many. And for a good portion of my middle years, I was also a soldier.

When the alarm came from Lexington and Concord on April 19, 1775, I entered the service. A month later, on May 19th, I was commissioned a major in General John Thomas's regiment. Thomas was a Marshfield man—a physician before the war and an experienced soldier. And so, at nearly 40 years of age, I exchanged my mason's tools for military duty.

General Thomas's regiment served at Roxbury, guarding the land approach into Boston. The British occupied the town, and we occupied the countryside around it—watching, digging, drilling, waiting. I served at Camp Roxbury throughout that year. But eventually Gen. George Washington arrived to command the army. By March of 1776, Washington's forces had fortified Dorchester Heights, threatening the British position in Boston. Soon afterward the British evacuated the town.

By the summer of 1776, when some of you last encountered me at the Jacob barn, I was a Lt. Colonel in Colonel John Bailey's 23rd Continental Regiment. I had come home briefly that July as my

wife, Hannah, was expecting another child and there were already plenty of young Jacob children underfoot.

If you wonder what happened after I left the barn that day, I went back to war.

“ Sometimes military success is not the glorious victory people remember afterward; sometimes success is keeping an army together when a plan has failed. ”

In 1777, the Massachusetts House of Representatives appointed me Lt. Colonel of Colonel John Robinson's regiment. Early in 1778, I was placed in command of that regiment, and they made me a colonel.

The regiment became my responsibility. Not simply names on a muster roll, but men with wives, children, farms, and trades—who became sick, deserted, disobeyed orders, and behaved courageously. Men whom I was responsible for commanding.

In the summer of 1778, we were part of the American campaign to drive the British from Newport, Rhode Island. The French had entered the war as our allies, and a French fleet arrived. For a time it seemed possible that American troops and French naval power together

might trap the British at Newport. My regiment went to Aquidneck Island where we prepared fortifications. Men and supplies moved where they were ordered as we prepared for siege. I know something rather curious that you would not expect a dead man to know: an order book from that regiment still exists today—more than 240 years later! In it are names of officers, courts-martial, deserters, military supplies, and orders—much of it is attributed to my own hand! There is something strange in knowing that.

Our grand plan at Newport did not unfold as we hoped. The French fleet departed, but the British remained strong. Our army had to prepare to withdraw. Heavy stores were moved north, artillery was repositioned, defenses were prepared, and eventually the Battle of Rhode Island was fought. We did not capture Newport, but neither were we destroyed. Sometimes military success is not the glorious victory people remember afterward; sometimes success is keeping an army together when a plan has failed.

Hannah and Col. John Jacob's graves at First Parish Cemetery.



In 1780, Plymouth County was ordered to provide men to reinforce the Continental Army, and once again I was appointed colonel. By then I was 45—not a young man—but back to Rhode Island I went. Rhode Island looked different then as the French army had arrived in Newport. Our men helped defend the island while our new French allies occupied the town. My final extended period of service ended in November 1780.

But missing from my tale is the story of my wife, Hannah. Every one of my dates of service also meant that Hannah was here in Scituate alone. Hannah did not wear a uniform, but my service was possible because she remained here. ✍️

William Cushing *and* George Washington Say “No” to Power

September 19, 2026 will mark 230 years since George Washington published his famous “Farewell Address.” The year was 1796, and Washington’s refusal to run for a third term came soon after Old Scituate’s Justice William Cushing said no to becoming Chief Justice of the U.S. Supreme Court.

by Wendy Bawabe

On February 2, 1796, U.S. Supreme Court Justice William Cushing of Scituate wrote a letter to President George Washington. Cushing had recently attended a dinner party where the President turned to him and said “The Chief Justice of the United States will please take his seat on my right.” At the time of the dinner, Cushing was unaware that the U.S. Senate had unanimously confirmed him as Chief Justice that same day.

William Cushing was born in 1732 in today’s Scituate—off of Neal Gate Street at today’s border with Norwell—at the family compound known as “Belle House Neck.”

The Cushings were known as “the family of Judges,” and William continued in that tradition and eventually became Chief Justice of the Massachusetts Supreme Court in 1777. During his twelve year tenure as Chief Justice, Cushing is most recognized for his oversight of the 1783 *Commonwealth v. Jennison* case. In that case, an enslaved man filed a criminal assault charge against his owner who had recaptured him. In his charge to the jury, Cushing stated:

...our Constitution of Government [in the Commonwealth of Massachusetts]... sets out with declaring that all men are born free and equal... and in short is totally repugnant to the idea of being born slaves.

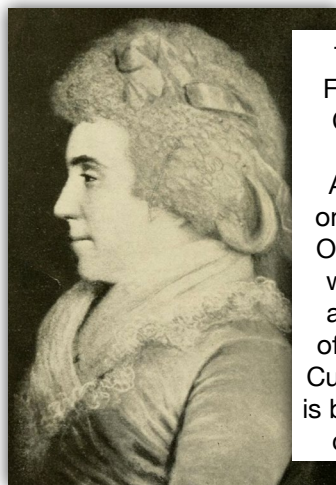
As a result of Cushing’s opinion, legal slavery ended in Massachusetts—not by a legislative decree, but by judicial ruling alone.

Six years later, in September of 1789, President George Washington nominated Cushing for one of the

five Associate Justice positions on the newly-formed U.S. Supreme Court (along with John Jay, who was nominated as the first Chief Justice).

William Cushing and his wife, Hannah Philips Cushing of Connecticut, traveled to Washington to be part of the new government.

Hannah Cushing was unlike most political wives of the 18th century. Because the Cushings had no children, she was able to travel with her husband on his “circuit.” At the time, Supreme Court justices were assigned a “circuit,” and they were required to travel to oversee cases in areas that had no dedicated judges or fixed courthouses. Hannah Cushing was known as a friend of Abigail Adams, a regular correspondent, and an avid reader.



The 2026 First Parish Cemetery Comes Alive! Tour on Saturday, October 24th will feature a portrayal of “Madame Cushing” who is buried in the cemetery.

But *was* William Cushing actually Chief Justice of the U.S. Supreme Court after his surprise nomination, confirmation, and Washington’s public dinnertime declaration? For a brief period, yes. But without an oath of office and an official acceptance, it is uncertain if his position was legally held.

One week later, Cushing wrote to President Washington to decline the nomination. Keenly aware of his limitations—he was 64 years old in 1796 and in the standards of the day he was getting on in years—he made a decision that was best for both him and the newly formed United States. While long-serving as a Justice, Cushing was not particularly influential or outspoken on the Supreme Court. As an Associate Justice, he could quietly serve with minimal effort. Knowing his own abilities, his advancing age, and his health, his response to President Washington stated:

I have been honored with your favor of the 27th ultimo, informing me of my appointment & confirmation as Chief Justice... I am deeply penetrated with this distinguished mark of your confidence and goodness; but such is my infirm & declining state of health, that I find myself under the necessity of praying your permission to decline the office.

ul-ti-mo /'əltəmō/ *adj.* a formal or old-fashioned term that means in or of the month immediately before the present one.

Later that same year—on September 19, 1796—Washington himself also made a difficult decision to *not* serve.

On President’s Day this past February, former President George W. Bush wrote a profile of George Washington—the first in a series of weekly articles honoring each president in celebration of America’s 250th.

In Bush’s profile, he writes:

George Washington’s humility in giving up power willingly remains among the most consequential decisions and important examples in American politics. ...

Our first leader helped define not only the character of the presidency but the character of the country. Washington modeled what it means

(continued on page 7)

DATE _____ NAME _____

MAILING ADDRESS _____

TOWN _____ STATE _____ ZIP _____

EMAIL _____

3-Year Membership (\$35) _____

Life Membership (\$350) _____

Donation (any amount) _____

Please make checks payable to:

Norwell Historical Society and mail to:

NHS, P.O. Box 693, Norwell, MA 02061

INTERESTED IN VOLUNTEERING?

_____ Researching at the Archives _____ Other:

_____ Organizing at the Archives

_____ Farmhouse Tour Guide

_____ Farmhouse Maintenance

_____ Event Planning

_____ Photography/Digitalization



“No,” cont’d.

(continued from page 6)

to put the good of the nation over self-interest and selfish ambition. He embodied integrity and modeled why it's worth aspiring to. And he carried himself with dignity and self-restraint, honoring the office without allowing it to become invested with near-mythical powers.

In 2026, the Norwell Historical Society has celebrated multiple historic milestones:

- The 350th anniversary of the fighting in Old Scituate (Norwell) during King Philip’s War (in 1676)
- The 300th birthday of the Jacobs Farmhouse (built in 1726)
- And America’s 250th (with the Declaration of Independence being signed in 1776)

This September, let us *also* celebrate the 330th anniversary of both Justice William Cushing’s and President Washington’s ability to “say no.” These selfless acts set a precedent for future American leaders. 

Blockhouse, cont’d.

(continued from page 4)

King Philip’s War

In the spring of 1676, King Philip’s War came to Scituate. Philip, also called Metacom, was the son of the famous Wampanoag sachem, Massasoit. By this time, the somewhat agreeable relationship between the colonists and Native Americans—defined by the first Thanksgiving attended by Massasoit himself—had soured. Philip and his allies went to war against the English colonists, in a brutal conflict that raged throughout New England.

The block house in Old Scituate was one of four garrison houses situated across town at this time. Although they did offer a measure of protection, the area proved highly vulnerable to the extensive series of hit and run strikes that occurred on May 20, 1676. Homes were isolated geographically, and Scituate had already sent much of its militia to Rhode Island and southeastern Massachusetts to fight earlier in the war. When the attack came, Scituate was stretched too thin.

In a recent newsletter article, Norwell historian Stephen O’Neill retraced the movements of the Native raiding party leading up to the attack on the block house (and beyond):

- The attack began with the burning of a mill on the Third Herring Brook near Church Hill.

- The raiders then turned north, traveling parallel to today’s River Street, avoiding homes closer to the North River.

- Reaching the vicinity of today’s Norwell Center, they attacked the block house but failed to take it.

John James, who lived near the block house, was wounded and, according to some accounts, died a few weeks later.

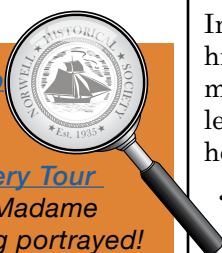
Referring to the destruction throughout Scituate, O’Neill observes, “Thirteen houses and barns destroyed was a major blow to the town.” A report of Scituate victims lists seven names of men who were wounded, six women made widows, and others who lost valuables. It is unknown how many Natives were involved in the attack or how many may have been killed.

John James—who evidently died from his wounds in the block house attack—had become a father just four months earlier. His only child, John Jr., survived the turmoil, preserving a family line that would remain in the vicinity of the block house for nearly two centuries. His descendants would enter the shipbuilding trade and establish what became known as the Block House Shipyard. They would also serve as church deacons and soldiers in the Revolutionary War.

...the story will continue in the December newsletter. 



Sign up for the 2026 Cemetery Tour
to see Madame Cushing portrayed!





Norwell Historical Society
P.O. Box 693
Norwell, Massachusetts 02061
NORWELLHISTORICALSOCIETY.ORG

Non-Profit Org.
US Postage
PAID
Norwell, MA
Permit No. 10

RETURN SERVICE REQUESTED

Fall 2026



2026 Upcoming Events

A YEAR OF CELEBRATION



For an up-to-date listing of events with detailed descriptions, see the website ["Events"](#) page or use this QR code



BOOK LAUNCH PARTY FOR POSTCARDS OF NORWELL + NORTH RIVER PACKET

5:00 to 7:00 pm at the Cushing Center in Norwell Center

Friday, Sept. 18th

The Norwell Historical Society has published two new books for 2026. Stop by to buy your copy (or copies!), to have the authors sign your books, and to enjoy free food and drinks. **(Free)**

NATIVE HISTORY IN NORWELL PRESENTATION + ANNUAL MEETING

6:00 to 7:30 pm at the Norwell Public Library, 64 South Street, Norwell

Wednesday, Sept. 30th

Join the Historical Society for its (brief!) Annual Meeting followed by Native historian Darius Coombs, who will relate the 12,000 year history of the Indigenous tribes who lived in what we today call Norwell. [Registration on the NPL website is required.](#) **(Free, but registration is required as space is limited)**

FIRST SUNDAYS OPEN MUSEUM DAY

3:00 to 5:00 pm at the Jacobs Farmhouse, 4 Jacobs Lane, Norwell

Sunday, Oct. 4th + Sunday, Nov. 1st

Come for a tour of the Jacobs Farmhouse Museum every first Sunday of the month. **(Free)**

FIRST PARISH CEMETERY COMES ALIVE! ...REVOLUTION EDITION

Saturday, Oct. 24th | noon to 3:00 pm at First Parish Cemetery

The 7th annual re-enactment tour will feature portrayals of historic individuals who are related to the American Revolution and buried at First Parish Cemetery. From soldiers to stone carvers to midwives, the town of Old Scituate contributed much to the patriot cause! **(This event is free, but a \$15 suggested donation per non-member adult will help cover event costs.)**



REGISTRATION
REQUIRED
(SCAN THE CODE)