

April 19, 1793, to Broome county, Canada East; died there, time not known.

Arthur Livermore came to Chester in 1793, and was appointed a Justice of Superior Court December 21, 1799, which office he held until 1810; Chief Justice, from 1813 to 1816. He afterwards lived in Holderness, and died there.

Daniel French immediately succeeded Judge Livermore; died October 15, 1840. (See the Genealogy.)

Amos Kent came to Chester in 1854; died June 8, 1824. (See the Genealogy.)

Samuel D. Bell came to Chester in 1820; removed to Exeter in 1830. (See the Genealogy.)

David Pillsbury immediately succeeded Samuel D. Bell, and removed to Concord in 1854. (See Graduates in Candia.)

Henry F. French commenced practice in Chester in 1835, and practiced there till 1840. (See the Genealogy.)

John Kelley, son of Simcon Kelley and Elizabeth Knight, born at Plaistow July 22, 1796, graduated at Amherst in 1825; studied law with Stephen Minot, of Haverhill, and E. Moore, of Boston, and was admitted to the Suffolk county bar; practiced law three years; taught at Atkinson six years, and at Adams Female Academy three years; came to Chester in 1842, and removed to Atkinson in 1844, and has been much engaged in surveying and civil engineering.

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## CHAPTER XIII.

### THE ECCLESIASTICAL, RELIGIOUS AND MORAL HISTORY.

#### CONGREGATIONAL PARISH AND CHURCH.

The proceedings of the town and parishes, in relation to building meeting-houses and settling and dismissing ministers, have already been given in the general history of the

town. The grantees and the early settlers were mostly of English descent, and were Congregationalists; but Lt. Thomas Smith, John Smith, the Wilsons, and others who came early, were of Irish descent, and were Presbyterians.

It is true that there was a prejudice of race, and each, of course, like all other sects in all countries, had a strong preference to their own doctrines and modes of worship; but that the Irish were considered intruders, and that that degree of hostility prevailed that is represented in the "History of New Hampshire Churches," I see no evidence. These Irishmen seem to have been just as freely elected to office — and that as soon as they came to town — as others. The Irish being poor and few in number, joined in settling Mr. Hale, and, so far as appears, as promptly paid their taxes as others did. Of course, when their numbers increased, and Mr. Wilson came, they settled and had to pay him, to do which they no doubt had to practice great self-denial, and they did not wish to be taxed to pay another minister. A more noble document, as to its spirit, its language, and its penmanship, was never drawn, than the Presbyterian petition presented to the Governor, Council and Assembly, in 1737 (page 83).

Then, in relation to the Congregationalists, they were the standing order, and, it is said, put Major Tolford and James Campbell to jail. They did no worse than my father did, by the warrant of the Presbyterian parish, as late as 1807, when he took a cow from Samuel Underhill and drove her off and sold her, to pay a minister tax. Mr. Underhill, being a Quaker, refused to pay. The cow brought three dollars more than to pay the tax, and I recollect distinctly "Aunt Sarah" came up Sunday morning through the mud, and left the money, saying that the cow was hers, but the money was not, and she could not sleep with the cursed stuff in the house!

Rev. Moses Hale was ordained October 20, 1731. He is said to have been a native of Boxford, and graduated at Harvard in 1722. Governor Wentworth's home lot lay on the road from the meeting-house to Shackford's Corner,

which Mr. Hale bought May, 1730. By the charter, the first settled minister had a right through the town. The home lot was next to Governor Wentworth's, which Mr. Hale had, and probably built a house where, or near where, the the Bell house now stands. The L part of that house was the Rev. Mr. Flagg's. Mr. Hale sold to Mr. Flagg, March, 1736.

Mr. Hale's health was poor, and it was said that he was deranged, and after some negotiation, he was dismissed August 13, 1734. It does not appear that there was any difficulty excepting Mr. Hale's inability. His wife appears on a deed as Abigail. He removed immediately to Haverhill, and was there in 1756.

The difficulties between the Congregationalists and Presbyterians have been given in the Proprietary History. The meeting that gave Mr. Flagg a call was holden June 23, 1736.

The controversy about taxes, then commencing, would naturally produce some unpleasant feeling, and Mr. Wilson was of a retiring, cautious turn of mind. Mr. Flagg, on the other hand, was very social and genial, and was determined to cultivate harmony and friendship with Mr. Wilson. So one day he walked to Mr. Wilson's and rapped, and Mr. Wilson came to the door. Mr. Flagg introduced himself by saying that he was the minister who had recently come to Chester; that there were no other ministers near, and that it became them to be on terms of friendship and intimacy. The only reply he received was an "Umph!" After talking a few minutes, he bade Mr. Wilson a good-bye, saying he would do himself the pleasure of calling again in a few days. He accordingly called again, but with a like result. The third time, after some hesitation, Mr. Wilson ventured to invite him in, and they ever after lived on terms of intimacy and friendship.

Mr. Flagg was not what would be called at this day a revival preacher, but was suspected of leaning towards Arminianism, preaching good works, which was certainly good so far. He succeeded in keeping the parish united,

and, so far as appears, united in him during a ministry of nearly sixty years; all who were not Presbyterians being taxed, and paying, except some who lived in Hooksett and others in Raymond sometimes having their rates abated.

Nearly everybody at that day went to meeting riding on horseback, or in a sleigh in winter, the horses standing exposed to the weather, and the men, women and children, during two long services and intermission, sitting in a cold house without fire, excepting that the women might have a foot-stove.

The usual preliminary to marriage was the publication of bans by the minister or town clerk; but before the Revolution a license was sometimes procured from the governor, for which it is said two crowns were paid. This mode was very convenient for the purpose of clandestine marriages, though not confined to such. Mr. Parker, in his *History of Londonderry*, p. 76, says: "The ministers of this town opposed the practice." Mr. Flagg approved of it, and of course all of those in the neighborhood wishing to be married under a license resorted to him, and they were therefore called "*Flagg marriages*."

The following is a copy of a license in the hand-writing of Gov. Wentworth:

"Province of } To Either of the Ordained Ministers  
New Hampshire, } of the Gospel, of the Province Aforesaid:

You are hereby Authorized and Impowered to Join together in holy Matrimony, Mr. Robert MacMurphy and Mrs. Jean Shirla, unless Some Lawful Impediment appears to you to the Contrary. Given at Portsmouth the Eleventh Day of February, 1747-8.

B. WENTWORTH."

"Chester.

These may Certify that Mr. Robert MacMurphy And Mrs. Jane Shirley were Lawfully Married This Tenth Day of March, 1747-8, pr

Eben<sup>r</sup> Flagg."

It seems to have been a tolerably prolific marriage, for eight births are recorded on the back of the license; also the death of the wife, Dec. 31, 1804, aged about eighty-four years.

Although most aged people when they see the degeneracy of the present age, look back to the good old times and say "*It was not so when I was young,*" yet there were radical innovators even then, who disturbed the quiet of the conservatives.

There was then very little of the science of music known. The singing was mostly by *rote*, perhaps instinctive, like that of the birds. There were two metrical versions of the Psalms which were used in public and private worship. The English, called Tate and Brady's, containing also the Songs of Moses, Deborah, Solomon, some from Isaiah, Lamentations, &c., which was used by the Congregationalists; and the Scotch version, which was used by the Presbyterians. The Scotch version is probably now used in Scotland, as an edition of the bible printed in Glasgow in 1858 contains it; and Carleton, the correspondent of the "Boston Journal," tells that on the voyage to England, after a religious service on board, a Scotch clergyman's conscience was not satisfied until he had sung one of those Psalms. The following are specimens :

SIXTH PSALM. (*English version.*)

1. Lord, in thy wrath rebuke me not,  
Nor in thy hot wrath chasten me,
2. Lord, pity me, for I am weak ;  
Lord heal me, for my bones vex'd be,
3. Also my soul is vexed sore :  
How long, Lord, wilt thou me forsake ?
4. Return, O Lord, my soul release ;  
O, save me for thy mercy's sake.
5. In death no mem'ry is of thee  
And who shall praise thee in the grave :
6. I faint with groans ; all night my bed  
Swims : I with tears my couch wash'd have,
7. Mine eye with grief is dim and old,  
Because of all mine enemies.
8. But now depart away from me,  
All ye that work iniquities.

Because Jehovah now hath heard  
The voice of these my weeping tears ;

9. The Lord hath heard my humble suit,  
Jehovah will receive my pray'rs.

10. Let all mine enemies be ashamed  
And greatly troubled let them be :  
Yea, let them be returned back,  
And be ashamed suddenly.
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SIXTH PSALM. (*Scotch version.*)

1. Lord, in thy wrath rebuke me not,  
nor in thy hot rage chasten me.
  2. Lord, pity me, for I am weak ;  
heal me, for my bones vexed be.
  3. My soul is also vexed sore ;  
but, Lord, how long stay wilt thou make ?
  4. Return, O Lord, my soul set free ;  
O, save me for thy mercy's sake.
  5. Because those that deceased are,  
of thee shall no remembrance have ;  
And who is he that will to thee  
give praises, lying in the grave ?
  6. I with my groaning weary am,  
I also, all the night, my bed  
Have caused for to swim ; and I  
with tears my couch have watered.
  7. Mine eye, consum'd with grief, grows old  
because of all mine enemies.
  8. Hence from me wicked workers all,  
for God hath heard my weeping cries.
  9. God hath my supplication heard,  
my pray'r received graciously.
  10. Sham'd and sore vex'd be all my foes,  
sham'd and back turned suddenly.
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A PART OF THE SIXTY-FIFTH PSALM. (*English version.*)

1. Silence to thee ; thy praise, O God,  
In Sion : paid shall be
2. The vow to thee, who hearest prayers,  
All flesh shall come to thee.
3. Works of iniquity prevail  
Against me sore do they ;  
But as for our transgres-si-ons,  
Thou shalt them purge away.

4. O blessed is the man of whom  
 Thou thy free choice dost make ;  
 And that he may dwell in thy courts,  
 Him near to thee dost take ;  
 For with the good things of thy house  
 Be satisfy'd shall we ;  
 And with the holy things likewise  
 That in thy temple be.
5. In righteousness thou by the things  
 That dreadfully are done  
 Wilt answer give to us, O God,  
 Of our sal-va-ti-on,  
 On whom the ends of all the earth  
 Do confidently stay ;  
 And likewise they that are remov'd  
 Far off upon the sea.
6. He, girt with might, doth by his strength  
 Fix mountains ; he doth swage
7. The noise of seas, noise of their waves,  
 Also the people's rage.

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A PART OF THE SIXTY-FIFTH PSALM. (*Scotch version.*)

1. Praise waits for thee in Zion, Lord,  
 to thee vows paid shall be.
2. O thou that hearer art of pray'r,  
 all flesh shall come to thee.
3. Iniquities, I must confess,  
 prevail against me do ;  
 But as for our transgres-si-ons,  
 them purge away shalt thou.
4. Blest is the man whom thou dost choose,  
 and mak'st approach to thee,  
 That he within thy courts, O Lord,  
 may still a dweller be ;  
 We surely shall be satisfy'd  
 with thy abundant grace,  
 And with the goodness of thy house,  
 ev'n of thy holy place.
5. O God of our salva-ti-on,  
 Thou in thy righteousness,  
 By fearful works unto our pray'rs  
 thine answer dost express :

Therefore the ends of all the earth,  
and those afar that be  
Upon the sea, their confidence,  
O Lord, will place in thee.

6. Who, being girt with pow'r, sets fast,  
by his great strength the hills.
7. Who noise of seas, noise of their waves,  
and people's tumult stills.

The singing was congregational. The minister read the Psalm, and repeated the first two lines, which the chorister took up and sang. A deacon in a pew directly in front of the pulpit then read a line, in which the whole congregation joined in singing; then another line was read and sung, and so on, through the Psalm. As the reading was done by a deacon, it was sometimes called *deaconing the Psalm*.

In the warning of a meeting of the Presbyterian parish, March 11, 1760, was an article "to see if the parish will raise any money for hiring a man to Rais the Salms in the meeting house."

The practice of the minister's repeating the first two lines continued till quite a recent date—long after the occasion ceased. The same mode was practiced in family devotions. Colonel R. E. Patten, of Candia, tells me that his grandfather, Thomas Patten, continued the practice through his life, having but one tune, and that only the length of one line, and which suited all measures. I have heard my mother tell of stopping, when passing in the evening, to hear John Craige and his housekeeper Ruth Porter and her son Samuel, who performed their devotions in the same way. However unscientific and unharmonious all this might appear to a scientific and practiced ear, it no doubt inspired as true and deep devotion as the great Music Hall organ will in a modern audience.

It was also sometimes practiced at raisings to sing a Psalm after the frame was up; and probably they sometimes sang with the *spirit*, if not with the understanding; and I have heard of some very ludicrous parodies



being made, when a wag was called upon to "deacon the Psalm."

The first meeting-houses were seated with long seats, which were common, each individual sitting where he chose or could get a seat.

In March, 1762, the Presbyterians chose "Hugh Cromby, Cap. James Shirley, Robert Grayms, a Committee to Divide the seats in the old meeting house, or to act therein as they Shall see Propper."

In the warning for March, 1764, the parish are notified to appear and hear the report of the committee.

In a warning for a meeting of the Congregational parish for August 1, 1765, is an article "To see if the parish will vote to Chose a Committee to Seat the meeting house, to prevent Disorder in Said meeting house." Passed in the negative. This was to appropriate particular seats to individuals or families.

In Hampton records, 1650, is a record of the seating the meeting-house. There are seats assigned to Roger Shaw, William Marston, and others; and the women's seats, Roger Shaw for a wife, Goodey Marston, Goodey Dalton, &c.

In the same warning was an article "To see if the parish will vote that those persons that Come nighest the approved Rule of Singing may have the Previlidge of Being Seated to Gether in the Second Long Seat in the men's Galery, for the Benefit of helping Each other in said Rule; and that they may be Seated to gather, to prevent Disorder they Desire to be Seated in said Seat, or Elsewhere, to Gather in Said meeting house."

It was "Voted, that those parsons that Can Sing by Rule Shall Set to Gather in the meeting house in the front Short Seats in the men's Gallery."

Here was an innovation. They had singing-schools, and had learned by rule, and of course had new tunes, and had a choir. How the conservatives bore it is not fully known. But I once heard Deacon Moses Richardson, who was one of the innovators, relate an anecdote upon the subject. Captain Amos Emerson was the chorister, and named the

tune to be sung loud enough to be heard all over the house, so that the congregation knew what to sing. There was one tune which Jethro Colby would not hear, but when he heard it named would leave the house. On one occasion Captain Emerson agreed with the choir to name some other tune and then sing the bad one. So he gave out an agreeable tune in a loud, clear voice, and sung the disagreeable one, Mr. Colby, meanwhile, keeping his seat. Upon returning from meeting, Mr. Colby was inquired of why he did not leave, and replied that that tune was not sung; but was finally convinced by Captain Emerson that it was. He was cured of leaving the house.

About this time the Anti-Pedo-Baptism began to creep in.

In 1768 Moses Marshal and others asked to have the meeting-house doors opened to any Orthodox minister providentially passing, which was negatived.

In 1772 Gideon Rowel and Elijah Heath asked to have their rates abated, on account of professing to be Anti-Pedo-Baptist, which was negatived.

At a parish meeting, October 12, 1770, it was "Voted to have Doct. Watts' Psalms and hymns sung in this congregation in the future."

There seems to have been a compromise between the progressives and the conservatives about deaconing the Psalm; for at a meeting May 6, 1789, there was a committee chosen, consisting of Capt. Emerson, Capt. Towle, Lieut. John Dearborn, Maj. Dearborn and Stephen Morse, to consult with the singers and report. The result was, that in the forenoon the Psalm was to be sung without reading; twice in the afternoon to be read two lines at a time, and once sung without reading. Dea. John Webster and Dea. Joseph Dearborn were chosen to read the Psalm.

"Voted, That the Singers Shall Lead the Singing, and other people Join with them as they think fit; and that the Singers shall appoint a man to pitch the tune among themselves."

We may, perhaps, as well say what is to be said about singing here, as elsewhere.

When Watts' Psalms and Hymns were first introduced by the Presbyterians is not known, but could not have been so early as by the Congregationalists it is certain, for the Rev. Mr. Clark would not have tolerated it. In relation to having a choir there had been some innovation and compromise, as we find, March 8, 1803, that the parish

“Voted, That the Singing be carried on in the Singing Pew the whole of the day.”

About 1806 Samuel Graham carried his bass-viol into the meeting-house thanksgiving day, but no sooner did he begin to sound it, than Dea. William Wilson took his hat and left in hot haste, and Moody Chase followed, who came into my grandfather's after meeting, being nearly ready to burst, and gave vent to the bile.

I find an entry in a diary, Aug. 14, 1814 (which was Sunday), “Jesse J. Underhill carried a Bass Viol into the meeting house.” Dea. Wilson moved to Henniker in 1809, and lived there until perhaps 1822; and meanwhile not only a bass-viol, but a clarionet was used, which he had to bear, enquiring “who blowed that *whistle* up there.”

At a meeting of the Congregational parish, March 23, 1808,

“Voted, To give leave to the Singers to use a Bass viol in the meeting house, and Tenor one.”

Before musical instruments were introduced they had a home-made instrument, a kind of whistle, so constructed as to make it longer or shorter and thus give flatter or sharper sounds, which was used to “pitch the tune.”

There are now no church records to be found earlier than 1819. The Rev. Lauren Armsby, who was formerly pastor and wrote the history of the church in Chester for the “History of the New Hampshire Churches,” says that there was a small book containing little of interest, and that the authority he used in the case of Mr. Bradstreet was mainly an account drawn up by Capt. John Emerson and the records of the Haverhill Association. As I have access to neither, I shall rely on him.

Mr. FLAGG became old and unable to perform the duties of his office. January, 1793, it was voted to hire the Rev. Mr. BRADSTREET to supply the pulpit, and he was ordained Oct. 13, 1793. Mr. Bradstreet was apparently a young man of great promise, and the parish and church were as strong as any in the neighborhood, and the connection promised to be lasting and prosperous. But Mr. Bradstreet's salary depreciated in value, and he, perhaps, might have been unduly avaricious, and was naturally rather lazy, and gradually grew remiss in his pastoral duties and shorter in his sermons, until he went through his exercises in less than half an hour, having no singing, — when it took about twenty minutes to ring and toll him there. When some one complained to him of the shortness of his sermons, he replied that he preached the worth of his money, and if they wished longer sermons they must pay more money.

Of course an alienation grew up between him and the church and parishioners, though it is quite possible that the blame was not all on one side. In 1814, about twenty of the parish removed their taxes to the Presbyterian parish, and many of them attended meeting there. In a communication sent him in 1814, or early in 1815, approved by two-thirds of the male members of the church, they say :

“They saw you initiated into the ministerial offices of the parish, and charged with the pastoral functions of the church in this place; they saw you young, exemplary and assiduous to perform the duties of your charge. With this flattering example they had anticipated that numbers would have been added to their then large and flourishing church and congregation, and that you, Rev'd Sir, would have gone out and in before them; would have solaced and supported the faint-hearted by your conversation and advice; would have tempered and brought down the passions of the stubborn and high-minded; and, in fine, that you would have proved an example for them in private and in public, in person and in family.”

The letter goes on to state that their anticipations had been disappointed. The church had dwindled during Mr. Bradstreet's ministry from thirty male members to eleven.

Mr. Bradstreet declined joining in a mutual council, and an *ex parte* one was called, April 26, 1815. The council did not succeed in healing matters, and were recalled, with two additional churches, Oct. 11. They persuaded the parties to call a mutual council, which convened and sat eight days. The church had previously excommunicated Mr. Bradstreet, which the council condemned; and they recommended that the church rescind their vote of excommunication, and that both parties consent to a separation. Both parties wished to maintain their ground, and the disaffected members carried the matter before the Association with which Mr. Bradstreet was connected. After a severe contest there, the disaffected majority, and Mr. Bradstreet and the adhering minority, backed down somewhat. Mr. Bradstreet asked a dismissal, which was granted and confirmed by a council, Oct. 7, 1817. Thus ended a very unpleasant and unchristian controversy.

Rev. LEONARD JEWET, of Hollis, preached nearly a year and his health failed. In Dec., 1819, a call was extended to the Rev. JOEL R. ARNOLD, and he was ordained March 8, 1820. So much trouble had been experienced with Mr. Bradstreet, the parish made the condition in the contract that either party might end it by giving six months' notice.

Mr. Arnold was a man of strong convictions and he expressed them strongly. Among other things, he saw the terrible evils of intemperance, and had his ideas quickened by a man dying in the road with a jug of rum by his side, sold by a member of his church, and preached against it, before the technical temperance movement came up; which gave offence to some. He was dismissed March 31, 1830.

Feb. 28, 1828, the church resolved,

“That it is the decided opinion of this church that it is inexpedient for professed Christians on any ordinary occasion to call for and drink spirituous liquors or wine at any store or tavern in this town.”

In August, 1830, a call was extended to the Rev. JONATHAN CLEMENT, which was accepted, and he was ordained Oct. 13. He graduated at Middlebury College in 1818.

He was a teacher in the Phillips Academy at Andover ten years, and while there was one of the first signers of the pledge of the first temperance society formed on the principle of total abstinence from ardent spirits. He did not bring the subject into the pulpit until the opponents dared him to do it, saying that he had not done it, and dare not; when he delivered, I think, three discourses, on three successive Sundays, which had a favorable effect not only on temperance, but on religion generally. June 13, 1832, the church "Voted to require from all those who shall hereafter be received to their communion, a pledge to entire abstinence from the use of ardent spirits." There is a pledge of the same date having the names of thirty-three males and fifty-nine females appended to it. The period of Mr. Clement's ministry was the period of protracted meetings and of revivals. He was dismissed Sept. 10, 1845.

The Rev. LAUREN ARMSBY began to preach Jan., 1846; was settled May 27. He graduated at Amherst in 1842. He was dismissed in 1856, and went West. He was a chaplain in the army, and returned to New Hampshire, and is now, 1868, at Candia.

Rev. H. O. HOWLAND was ordained Aug. 12, 1857. He was dismissed May 21, 1862, and removed to Pennsylvania.

Rev. J. LOGAN TOMLINSON was ordained Oct. 1, 1863.

#### STATISTICS OF THE CONGREGATIONAL PARISH AND CHURCH.

The earliest tax-list on the records is in 1801, when nearly everybody was taxed to either of the parishes, and there are two hundred and forty-three names, and a poll-tax is forty-seven cents. Capt. John Emerson paid the highest, five dollars and seventy-four cents; Benjamin Hills the next, five dollars and twenty-six cents.

In 1810 two hundred and eight persons were taxed, and a poll-tax was sixty-seven cents. The largest, John Bell, ten dollars and sixty cents; Stephen Chase the next, eight dollars and forty-one cents.

In 1820 there were one hundred and eighty-seven persons

taxed, and a poll-tax was one dollar and eight cents. John Bell paid twenty dollars and seventy-nine cents; Daniel French, sixteen dollars and ninety-four cents.

In 1830 one hundred and ninety persons were taxed, and a poll-tax was eighty-four cents. Fifty-one of these paid an additional tax.

In 1840 one hundred and ten persons were taxed, and a poll-tax was ninety-eight cents.

In 1850 eighty-five persons were taxed, and a poll-tax was one dollar and twenty-five cents.

In 1860 forty-seven persons are taxed to the amount of three hundred and seventy-three dollars and forty-two cents. The current expenses were six hundred and thirty-two dollars and fifty-four cents. The rest by subscription or unprovided for.

What was called the "great revival" was in 1741, and in 1742 thirty-eight united with the church. Whole number under Mr. Flagg, two hundred and forty-three to full communion, and two hundred and eighty-seven who owned the covenant. (N. H. Churches.) In December, 1819, the church drew up and signed a covenant, and there are the names of thirty males and fifty females appended to it.

Rev. Joel R. Arnold, born at Westminster, Vt., 1794, was not a graduate. Admissions to the church during his ministry, one hundred and ten.

Rev. Jonathan Clement, born at Danville, Vt., June 21, 1797, graduated at Middlebury, and studied at Andover Theological Seminary. Additions, two hundred and seven. He has been at Woodstock; is now at Norwich, Vt.

Rev. Lauren Armsby, born at Northbridge, Jan. 16, 1817, graduated at Amherst in 1842; studied at Union Theological Seminary one year, and at Andover two years. Additions, sixty-one by profession, thirty by letter.

Rev. Harrison O. Howland, born at West Brookfield, Mass., June 25, 1813, graduated at Amherst in 1841, at Union Theological Seminary in 1844. Additions, twenty-six by profession, thirteen by letter.

The charter of the two parishes has been given, page

92, and I had prepared a complete list of parish officers, but my work proves so voluminous that I reluctantly omit it.

#### THE PRESBYTERIAN PARISH AND CHURCH.

The prominent points of the history of the Presbyterian parish have been given in connection with the history of the town and Congregational parish, and little remains to be done more than to give a brief notice of some of the ministers, and touch upon some few points not before mentioned.

The Rev. JOHN WILSON was ordained over the Presbyterian parish, and a church formed, in 1734, but by what ecclesiastical authority is not known, or of how many members the church was composed, as there are no records extant. Mr. Wilson continued his ministrations until his death, Feb. 1, 1779, and all that is known about his family is given in the genealogical part of this work. He was probably a very good, well-disposed man, and in all the controversies which arose about preaching at the Long Meadows, and dividing the parish, there is no evidence that any fault was found with him. I have heard my father say that his preaching was mostly expository; that he took some portion of scripture (in course, I think), and explained and enforced it. He had either his discourses or skeletons of them, written, and often looked them over after entering the desk, but made no use of notes in preaching.

From the death of Mr. Wilson to the hiring the Rev. David Annan, in 1795, we have no record whatever, except raising money, and choosing committees to supply the desk, but have to rely exclusively upon tradition, and that is very meager, mostly what I have heard my father tell.

The first of the stated supplies, I think, was a Rev. MR. CLARK, who, it is said, had been settled at White River, N. Y., and he supplied several years. He was probably somewhat bigoted in his ideas, and eccentric in his manners, but a very sincere, good man, and faithful to his own con-



victions. There are many anecdotes related of him, some of which I will relate. He was called upon to solemnize a marriage between James Calder and Molly Linn, and on the occasion they had tea, which he refused, saying he would have a bowl of barley broth. It might have been a patriotic motive which influenced him. He believed the old Scotch version of the Psalms to be the only proper matter to sing in religious worship, and held in great abhorrence what he termed "Watts' great bundle of psalms and imitations."

The singing was congregational, and he wished all to join. He said on one occasion, "Sing! sing! all o' ye, and shame the devil; for we read of the devil having a prayer, but never of his having a psalm!" On one occasion he took for his text the death of Joshua, and said that when they buried him, they buried a great deal of religion with him. Some country sleighs passing at the time, he added, "Yes; and they are now carrying all the religion out of the land by sleigh-loads."

The women of the present day cannot rightly claim the invention of all the foolish fashions. Their grandmothers and great-grandmothers had even the "waterfall," though in a little different form. They let the foretop grow long, and combed it forward, and put a cushion called a "roll," on the head, and turned the hair back over it. Good Father Clark held this in utter abomination, it being a device of the great adversary.

Sunday schools did not then exist, but the religious food for children was the Assembly's Catechism, which was the lesson for Sunday evening at home, and Saturday forenoon at school. It might be thought rather dry, if not strong food, for infant minds, though I do not at all regret that I was fed with it.

Well, Parson Clark used to pay his parochial visits, and assemble the young people of the household, and chatechise them. On one occasion he made a visit to the family of Robert Wilson, Esq., who had some half-dozen daughters, and a brother-in-law by the name of Mitchell having about

as many more living in the same house. Now these girls were probably not much better nor much worse than the girls of the present day. They wished to be in the fashion, even if, in the opinion, of the minister, at the expense of serving the devil. Well, Father Clark had them seated around the room, and they, understanding that he was coming, had the rolls out of sight, and their hair combed smoothly down. Mr. Clark commenced by commending their modesty; he had not in a long time seen such a modest company of lasses; they had none of those wicked rolls on their heads. Just at this instant Jonathan Wilson opened the door, and threw a lot of the rolls into Mr. Clark's lap, greatly to his horror, and to the chagrin of the *modest lasses*. What became of Mr. Clark is not known.

The next minister that is known was the Rev. TILLOTSON HOWE. Where he came from, or went to, is not known. ANTHONY SOMERBY STICKNEY was quite active among the Presbyterians, and was collector of taxes, and one of the committee to hire preaching several years, though once there was a protest entered against it, because he was not a member of any church. Mr. Howe was hired, and boarded at Mr. Stickney's, and after a while married Mr. Stickney's daughter.

There was a man by the name of HUTCHINSON who preached awhile, and another by the name of PICKLE, of whom nothing more is known.

There was a Rev. JAMES DAVIS, a revival preacher, who preached a few months, and caused a considerable religious excitement, and, it is was said, several conversions.

The Rev. DAVID ANNAN came from Scotland, and had preached awhile at Peterborough. He came to Chester and preached awhile, and March 14, 1796, a written contract was entered into, engaging him for four years. He proved intemperate, and said and did many foolish, if not wicked things. He said he tried the experiment of praying over one bed of onions and fiddling over another, to see which would do best. The people became dissatisfied, and the Presbytery was about to discipline him, and the

contract was dissolved October 7, 1799. It is said that he returned to Scotland, but some of his sons remained in this country.

The Rev. DAVID MCGREGORE, afterwards of Bedford, supplied the desk for some time.

At a parish meeting, held May 30, 1803, a call was given to the Rev. ZACCHEUS COLBY to settle. (He had been settled in Pembroke, and for his family connections, see the genealogy part of this work).

In order to understand the history of the circumstances attending this call, it will be necessary to refer to the Presbyterian polity. The government of the church lay in a board of ruling elders, called the *Session*, who admitted and disciplined the members, subject to an appeal to the Presbytery. Members were required to bring forward all their children for baptism. These children stood in rather an anomalous position — partly, but not wholly, in the church. It was their duty, however, as soon as they came to years of discretion, to come into full communion with the church. In this way many became united with the church without any pretence of experimental religion, and seldom, if ever, came to the communion, or even to meeting. Then it was the custom for these baptized children, though never having joined in full communion, to bring their children forward for baptism. In some cases (perhaps with those in full communion, as well as those under the half-way covenant, as it was called), the child offered for baptism was born rather prematurely, reckoning from marriage; in which case the parents, standing in the broad aisle, received a severe admonition, and made a very humble and penitent confession. I think that the same practice prevailed in the Congregational churches in respect to baptism, for I see that parents who never belonged to the church had their children baptized.

A committee was chosen to wait on Mr. Colby and receive his answer, who reported with a communication from Mr. Colby which is here given in full :

## MR. COLBY'S COMMUNICATION.

CHESTER, June 11, 1803.

*To the Committee of the Presbyterian Society,—to be communicated:—*

If different Ideas have been taken from my conversation on the Subject of Infant Baptism, it was doubtless owing to my neglecting to give my Ideas in positive terms relative to one part of the subject, which I thought proper to do at that stage of the business before us. Now it appears duty, and I feel happy to give you my sentiments in full and plain. I believe the children of believing Parents or Parent have right to Baptism, whether theirs by birth, or adoption. It ever has, and still does appear to me an error to admit Parents under the vows of the covenant to the Privilege of Baptism for their Children, when at the same time they take themselves off from the communion of Saints at the Lord's Table. Though this has been a custom with many, I do not find any thing in the Bible or in your Constitution to justify it in my view.

If I should be active in the admission of any in this way, while I verily believe it is wrong, to me it would be sin. God would hide his face from me and I should be troubled; nor could you put confidence in a man who would sin against his own understanding. Yet, as I believe this is among those things concerning which every one must be fully persuaded in their own mind, I feel no disposedness to be offended with those Persons, Churches and Ministers who differ from me in Opinion. If, upon exchanges with neighboring Ministers, any of the People that I may have the charge of shall conscientiously think it their duty to offer their Children in Baptism, while they do not see it their duty to approach the Lord's Table, and the minister thinks it his duty to indulge them, I shall not attempt to hurt their minds or lord it over their consciences, but I must be excused from this practice. New additions upon this ground after my settlement in any place must not expect Baptism for their Children by my own hand, until they be willingly moved by the love of Christ to come to his Table and whatsoever he commands. All this is plain in my view.

2<sup>d</sup>ly, You wish to know on what ground I consider, and in what light I view those Parents who have had Baptism for their Children, but have not come to the communion with Christ and his People at his Table, and what usage they may expect from me if I should become their Minister. Respecting this I observe, 1<sup>st</sup>, If I receive a church to my Pastoral care, I receive all her real proper members, for there must be no schism in the church. These Persons have been received by the church as real proper members.

of their Christian Body, and that upon their personal request, so are under their watch and care. It would not be right for me to separate them from the Body to which they are joined by Holy Covenant. It would not be regular or Friendly for the Church to cut them off suddenly while they find no more error in them than they knew of at the time when they received them. Therefore their membership must be acknowledged. These Parents by profession are on Gospel ground. They have professed the same Faith in the Father, in the Son, in the Holy Ghost and in the Scriptures that every Christian does. They must not be driven from it, but they must live in it, and let their lives and conversation correspond with it. These Parents have made a solemn and everlasting Covenant before Angels and men, with the Father, Son and Spirit, one God, to be his forever; promised to obey Christ as their King, from which they cannot go back with safety. They must not be driven back by any, but be encouraged by all to observe all Christ's sayings, and to do his Will in all things, that they perish not, nor be found wanting when weighed in the Balance. Those deficiencies which were about them when they came into the Covenant, and have still been with them, must now be made up by stronger and more pure exercises of faith in, and love to Christ, whereby they will feel constrained willingly to follow the Lamb wherever he calls them, and be willing to suffer almost anything rather than take themselves off, or be cut off from the communion of Saints at Christ's Table. With these things in view, I think it will be my duty to Baptize the Children of these Parents until some other fault shall be found in them beside their omitting the Lord's Table, unless it shall appear plain to the Session, that their omission is from wicked inattention to the Scriptures, to their own Holy profession and Covenant, and from want of real love to Christ; but not from pious Fear, i.e., an overbearing sense of the sacredness of the ordinance, and of their own vileness, which may be the case with some old Christians for a time. As these wish to have Baptism again for their Children before their approach to the Table, they must feel their Bonds to walk as circumspectly and live as religiously as though they had come to the Table for years. They must be sober and chaste in conversation, temperate, just, kind, peaceable, attentive to the Scriptures, to all Religious Instruction which falls in their way, and prayerful in their Families and Closet. Then they may expect the same kind, gentle, loving and faithful usage from the Minister and Elders as old communicants receive, with whom they are equal subjects of discipline. Wishing you divine direction and a Blessing on all your pious attempts to promote the cause of Christ among you and build up his church, I subscribe, your affectionate Friend,

ZACHEUS COLBEY.

I may perhaps as well here as elsewhere describe some of the customs of the Presbyterian church differing from others, or from present customs.

I think they held but two sacramental occasions at the Long Meadows (for I must rely mainly on my own recollections) yearly. These were great occasions. They held a fast on Thursday previous, which was kept with great strictness. I recollect that my grandmother would eat nothing before the going down of the sun. They would have two long sermons. In some places they would have sermons Friday and Saturday, though I think not usually at the Long Meadows, within my recollection; although they might have had in earlier times. When Sunday came there was a general rush. In the first place there were the Presbyterians from the lower part of the town, who did not usually attend meeting here on account of the distance,—James Wason, William Bell, Col. White, the Shirleys, Forsaith, Tolford, etc., came up; then many from Londonderry and other places who were communicants; then a great many young people from this and the neighboring towns, moved by much the same impulse which carries multitudes to a Methodist camp-meeting at the present day. They had a plan for preventing any goat from mingling with the sheep, which was practiced some time within my recollection. Each church had a quantity of small pieces of metal stamped with the initials of the church, called tokens, which were distributed by the elders to the communicants. These were a kind of tickets of admission. The first part of the service was called “fencing the Lord’s table.”

I most vividly remember “Father Morrison” (who used to come over when they were destitute of an ordained minister) with his broad Scotch brogue, with his spectacles, when not reading, up on his forehead. He would proceed to enumerate the qualifications and disqualifications of worthily partaking of the ordinance, and invite those qualified and debar those not qualified. They had a long, narrow table, extending from near the pulpit to near the front

door, covered with neat and white linen table-cloths, on which were placed the flagons of wine, and flat, thin cakes of unleavened bread on pewter platters covered also with neat white cloths for the purpose. The elements were both consecrated with one service. The communicants were invited to come forward and fill the table (seats on either side being provided) which was done first by the elderly communicants, the choir meanwhile singing a stanza or two.

A favorite hymn for the occasion was the 13th of B. III, of Watts :

“How sweet and awful is the place  
With Christ within the doors,”

and as the services proceeded, vacating and filling the seats,

“Why was I made to hear thy voice,  
And enter while there's room?”

and —

“Pity the nations, O our God,  
Constrain the earth to come.”

While the elements were being passed along the table by the elders, Father Morrison continued talking, making a most earnest and affectionate exhortation. The table was vacated and filled, the choir meanwhile singing, and it generally took three tables to serve the communicants, during which the same services were repeated. Mr. Morrison would make an exhortation to faithfulness to the communicants, and a very affectionate appeal to the unrepentant. The whole was a very solemn and impressive service, and would last until nearly sunset. The whole was closed by a meeting and thanksgiving sermon on Monday.

Dec. 31, 1822, the Session voted, “That the members of the church all partake at one time, the elderly members at the table as usual, and the remainder in the front body pews, or the adjoining pews.”

It may be proper here to say that there are no Session records extant previous to 1804, those kept previous to that time supposed to have been carried to Henniker by Dea.

Wilson when he moved there about 1809, which is greatly to be regretted, as they would have been at least quite a curiosity. The records which we have contain very little of general interest, being merely a routine of business, admissions of members, and a few cases of discipline.

Mr. Colby was reinstalled Oct. 13, 1803. Some time in the summer of 1808, while reading the hymn after sermon, he had a paralytic shock, so that he could not finish, and which disabled him. In January, 1809, he made a communication to the parish, saying that if he did not recover before March meeting he should resign, and that he would preach one sermon a day, if able, at his own house, which I think he did sometimes, although unable to stand.

They had only temporary supplies, partly from the seminary at Andover, until Nov., 1812, when the Rev. WILLIAM HARLOW was hired, who supplied until 1815. Where he came from is unknown. He was apparently a sincere man, but of moderate abilities. He went to Plymouth county, Mass. They then employed a Mr. Wheeler, Philip Colby, and a Mr. White, as candidates, but neither of them sufficiently united the people to justify his settlement. In the fall of 1816, the Rev. CLEMENT PARKER, then of Cabot, Vt., or vicinity, was procured, and was ordained Feb. 19, 1817.

The first Sunday schools at the Long Meadows were in 1819. They were held at the several school-houses after the meeting. The exercises were reading and recitation of passages of scripture and hymns. Earlier than this, perhaps as early as 1810, the children were required to commit to memory and meet stately on a week day and recite passages to support points of theology. Emerson's Evangelical Primer, and a question book by Rev. Harvey Wilbur, afterwards famous as a lecturer on astronomy, were used as text-books.

Rev. Mr. Parker was dismissed Oct., 1825, and Rev. ABEL MANNING supplied until 1831, when the Rev. BENJAMIN SARGENT was hired, and installed April 19, 1833.

The subject of abolition on Mr. Garrison's principle was first introduced at the monthly concert Jan., 1834, as one



of the proper objects of prayer, which caused a great deal of excitement, as being very improper for the occasion. Mr. Sargent, however, expressed his gratification that it was introduced, said that he had some time felt an interest in the subject, but had not deemed it prudent to introduce it. Mr. Sargent was a man of very sensitive feelings, and he entered very warmly into the abolition movement, which was as warmly opposed in the parish, and in the Conference and Presbytery with which he was connected. It was supposed that upon that subject he was a monomaniac, and that he embraced some very erroneous ideas, but whether any more erroneous than that slavery is a divine institution may be a question.

The Temperance and Abolition movements excited a good deal of interest. The documents are very lengthy, and I will give sufficient abstracts to give a clear idea of their purport. In April, 1835, a preamble and resolutions were unanimously adopted by the Session, and the following pledge: "We hereby promise totally to abstain from the use of ardent spirits as a drink."

"Voted unanimously that all the present members of the church be respectfully invited to sign the foregoing pledge; and all new members be *required* to sign it before admission."

There are seventy-six names appended to the pledge. Jan. 25, 1840, a vote was passed unanimously to strike out the word "required," and insert the words "respectfully invited." The Session at the same time passed a vote reiterating their former convictions on the subject, and disclaiming any power to exonerate any one, but yielded to what appeared to be the honest convictions of some people.

In order for the general reader to understand what is to follow, it seems necessary to explain some points about the Presbyterian church.

In 1794 the General Assembly gave their views of slaveholders as being "sinners of the first rank, and guilty of the highest kind of theft." In 1818, the Assembly gave their views of slaveholding, "that it was a violation of the most

sacred and precious rights of human nature ; utterly inconsistent with the law of God, and irreconcilable with the gospel of Christ.”

Although all avowedly took the Bible for their guide and the Westminster Confession of Faith as an exposition of it, there was nothing like uniformity of belief in matters of speculative theology. Perhaps the most important point of difference, and the source of the others, was, the Old School held that Adam's sin was imputed to all his posterity, and therefore infants were actual sinners ; the New School held something different. It so happened that those portions of the church most tinctured with New School theory were somewhat tinctured with anti-slavery, and other reforms. The Old School element had the ascendancy in 1837. The Assembly, in organizing, excluded the commissioners from three synods in the Western Reserve, who were most contaminated by New School theory and anti-slavery, with the pretext that they came in under an unconstitutional plan of union, passed in 1801.

In their circular letter they say: “One of the most formidable evils of the present crisis is the wide-spread and ever restless spirit of *radicalism*, manifest in both church and state. . . . It has in succession driven to extreme fanaticism the great cause of revivals of religion, temperance, and the rights of man.” There does not appear to have been any action this year on the subject of slavery.

In 1838, I think, though I have not the minutes at hand, the New School had the ascendancy, and the Old School portion seceded, sued for their portion of the funds, and finally recovered. During all these contentions about speculative theology, slavery and slaveholders went entirely unrebuked, but the “Princetown Review,” as well as the religious press, were publishing long and labored articles, proving from the Bible that slavery was right.

The Londonderry Presbytery were in much the same condition as the Assembly. Part were Old School, and part were New ; part were anti-slavery, and part pro-slavery.

The first decision of the lawsuit was in favor of the New

School, and their delegate, the Rev. E. L. Parker, was on his own motion instructed to go into the Assembly which had the decision of the civil court, but before he arrived there, a full bench had reversed the former decision, and he was forced to go into the Old School Assembly, and the connection has remained.

At a meeting of the Session, held January 25, 1840, the following resolution was brought forward and adopted

Resolved, that the following petition be presented by the Session to the Presbytery, at its next meeting, to be holden at Londonderry on the last Wednesday of April next.

*The Session of the Presbyterian Church in Chester to the Londonderry Presbytery:*

*Dear Brethren,*—We would affectionately and respectfully request you to pass a resolution withdrawing all ecclesiastical connection with both bodies claiming to be the General Assembly of the Presbyterian Church in the United States, and to send copies of said resolution to both bodies claiming to be the General Assembly.

The Session would assign the following reasons for passing such resolution and seceding from the bodies.

1st. The Session can see no possible good resulting from said connection.

2d. The sending up Commissioners involves an expense in time and money, which might be otherwise appropriated in the benevolent operations of the day to produce great good, while it now produces very little, if any.

3d. We cannot conscientiously be associated with the Old School Assembly, because it nourishes the awful sin of slavery in its bosom, enslaving their own brethren, reducing them to chattels, buying and selling them, and depriving them of the word of God; and also because said Assembly has exercised the most arbitrary and unchristian authority, endeavoring to lord it over God's heritage in cutting off three Synods, and passing such resolutions, if carried into operation, would cut off many of our ministers and some of our churches.

We cannot conscientiously be associated with the New School Assembly, because they also tolerate slavery, and also because *if* said Assembly does tolerate such heresies as is said by some that they do, we cannot give them countenance.

We cannot fellowship either Assembly, because they indulge in unwarrantable, unchristian and disgraceful strife,—brother going to law with brother,—and that before unbelievers.

4th. Because secession would tend to restore and keep peace in your own body. Difference of opinion existing among the members of the Presbytery, which Assembly the Presbytery should be connected with, occasions discussions and perplexities which wastes the time of your Sessions, which would all be removed by such a secession as we ask.

This could not be granted, if not for any other reason, because if Londonderry did not belong to the *legal* Presbyterian church, Major Pinkerton's heirs would reclaim their fund.

At a meeting of the Session, February 14th, 1840, the following resolutions were unanimously adopted :

Resolved, That for a man to claim property in man, upon which is founded the system of American slavery, is at all times and under all circumstances a gross usurpation of power, a heinous sin against God, and should be immediately repented of and forsaken.

Resolved, That we will not invite any professed minister of the gospel to officiate as such in God's house, nor any professed Christian to commune with us at the Lord's table, whom we know to be guilty of this sin, but will rather admonish all such of their sin and exhort them to repentance.

Resolved, That we consider all who apologize for slaveholding, or in any way palliate its sinfulness, and thereby soothe the conscience of the slaveholder, and do not as far as in them lies warn the oppressor of his guilt and danger, to be guilty in the sight of God.

Resolved, That we believe it to be agreeable to the spirit of the gospel voluntarily to associate so as unitedly to act against any moral evil, and we believe that the American Anti-Slavery Society is an association whose object is the entire abolition of slavery; and that we cordially approve of its measures.

Resolved, That the clerk be directed to cause these resolutions to be published in the Herald of Freedom, and Christian Panoply, and transmit a copy to the Presbytery at its next meeting.

A very long document dated June 9th, 1841, was presented to the Session, of which on account of its length an

abstract only is inserted. Christian kindness and fraternal affection are expressed. The former expressions of the General Assembly and their present position and practice are recited; and that the church in Chester, being an integral part, was implicated, and that a further connection would be to "consent with thieves, and to be partakers with adulterers." They say that church organizations and creeds are of mere human origin, and tend to divide the world into parties to war with each other; and they profess to fall back on Christ as their ruler and the gospel as their guide, and profess a willingness to suffer any obloquy or other result that might follow. They conclude by asking to be dismissed from the church but not recommended to any other.

The paper contained the following names: Amos Chase, Nathan Plummer, Mehitabel Plummer, Mary C. Plummer, Judith C. Plummer, Alonzo R. Dinsmoor, Louisa R. Dinsmoor, Ruth Chase, Mary Gilbert, William Coult, Laura Coult, Catharine M. Porter, Grace McKinley, Ezekiel Fox, Sarah Fox, James Ray, Lucy Ray, Ann C. Ray, Lucy S. Sargent. (Laura Coult afterwards erased her name.)

The subject was taken up in Session, Aug. 12, 1841, and answered in a kind and fraternal manner. That the Session considered it altogether inconsistent with the principles of the gospel and the rules of other churches to comply, unless it be with a view of joining some other church or forming a new one. Subsequently Benjamin Chase made a communication, which is not on the record, much the same, with the addition of his expressing his conviction that the New Testament taught the doctrine of non-resistance to the extent of not going to law, and instead of asking a dismissal dismissed himself.

At a meeting of the Session, December 17, 1842,

"Voted unanimously, That all such members of this Church as are desirous of uniting to form a new Church in this place, under the name of 'The Second Congregational Church in Chester' have liberty to do so; and when they

have so united in forming such a new church, or shall have united with such church, then their connection with this church shall cease."

October 10, 1840, the parish voted to dissolve the connection between them and the Rev. Benjamin Sargent.

In April, 1841, the Presbytery dissolved the pastoral relation, and at Mr. Sargent's request dissolved his connection with that body. They express great concern for the future happiness of Mr. Sargent and in the welfare of the parish and church.

In September, 1841, Rev. SAMUEL ORDWAY was hired as stated supply and continued until Jan., 1843, when he organized the Second Congregational church in Chester, and the Presbyterian church ceased to have an active existence.

#### STATISTICS OF THE PRESBYTERIAN PARISH AND CHURCH.

The tax-lists and accounts commence at the same time of the Session records in 1804. At that time nearly or quite everybody paid a tax to one of the parishes. A few of the Long Meadows paid to the Congregational parish.

In 1804 there were one hundred and thirty-four persons taxed, of whom William Bell, George Bell, Lt. Jacob Elliott, Lt. Robert Forsaith, Andrew Jack, Wid. Mary Jack, William Mills, Heirs of David Mills, estate of Henry Moore, Robert Mills, Mary Moor, Capt. Simon Merrill, William Shirley, Peter Shirley, Hugh Tolford, James Wason, James Wason 3d, Col. William White, Lt. William Wilson, Samuel Wilson, Edward Wilson, Meribah and Susannah Wadwell and Robert Jack belonged to the lower part of the town. The highest tax was of Dea. E. H. Kelley, \$8.71, the next of Lt. Elliott, \$7.76. A single poll paid 73 cents.

In 1820 one hundred and seventeen were taxed, of whom nine belonged at the lower part of the town. A poll tax was \$1.09.

In 1830 sixty-one were taxed, and a poll tax was \$1.30.

The last tax made was in 1841 when thirty-one were taxed and paid \$160.22, and the residue, about one hundred dollars, raised by subscription.

There is a list of church members in 1802 containing ninety-five names. Hugh Tolford and wife, William Bell and wife, William White and wife, William Mills and wife, Hugh Shirley, Benjamin Melvin, Margaret Moore, and Jean McClellan, belonged to the lower part of the town, and Thomas Anderson, Sen., William Anderson and wife, the wife of Thomas Patten, and Jean, the wife of Joshua Moore of Candia.

There is another list made October 27, 1827, containing the names of seventy residents and five who had removed from town.

Col. William White and wife were all who remained of the old Presbyterians at the lower end of the town.

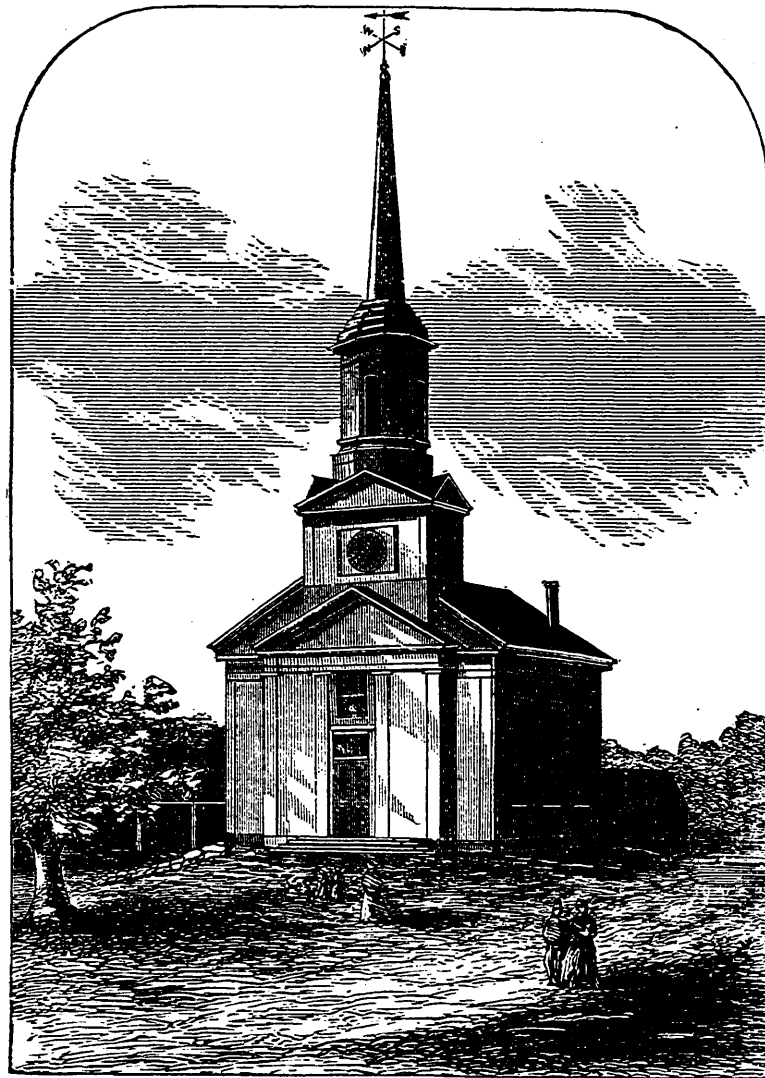
The only means which we have of knowing who the Ruling Elders were, is the titles prefixed to their names when they were elected to some office, which does not date their office. William White, Sen., is styled Deacon in 1732; Matthew Forsaith in 1749; William Leatch in 1752; Matthew Forsaith in 1766; Adam Wilson in 1777; William Tolford in 1780; John Graham, William Wilson and Joseph Blanchard were chosen in 1794 and ordained by Mr. Annan; David Currier and Ezekiel H. Kelley were chosen in 1800; B. Pike Chase and James Wason, Jr., were chosen in 1819; Dr. Nathan Plummer, Jr., and Samuel Dinsmoor were chosen in 1824, and John Folsom, Benjamin Chase and Amos Chase were chosen in 1833.

I had prepared a complete list of the officers of the Presbyterian parish, but my work is so voluminous that I omit it.

#### THE SECOND CONGREGATIONAL CHURCH AND SOCIETY IN CHESTER.

For some reason it was deemed expedient to dissolve the Presbyterian parish and church, and organize a Congregational one. Accordingly, agreeably to an act passed July 3, 1827, "The Second Congregational Society in Chester" was organized June 11, 1842, and a code of by-laws adopted,

one article of which was that all moneys should be raised by voluntary subscription. The condition of membership was signing the by-laws and paying one dollar annually. On the first day of January, 1843, sixteen members of the Presbyterian church adopted articles of faith and a covenant, and were organized into a church by the Rev. SAMUEL ORDWAY, and assumed the name of The Second Congregational Church in Chester. After the town of Auburn was incorporated, in 1845, the name of the society and church was altered to the First in Auburn. There is a list of members of the church up to May 3, 1857, containing eighty-



CONGREGATIONAL CHURCH IN AUBURN.



six names. Rev. Samuel Ordway, who had been stated supply to the Presbyterian parish, continued to labor till the summer of 1846, when the Rev. JAMES HOLMES, a native of Londonderry, a graduate of Dartmouth in 1838, commenced his labors and was installed pastor Dec. 5, 1849, and yet sustains that relation, but has asked a dismission.

The Presbyterian parish deeded the society their property, consisting of the meeting-house and lot, and the parsonage. The parsonage was sold for six hundred dollars, and widow Elizabeth Bebee made the society residuary legatee, from which they received five hundred and forty-five dollars and twenty-nine cents.

A new house of worship, with a vestry in the basement, was erected in 1847, and dedicated in Feb., 1848, costing about twenty-six hundred dollars. Miles Burnham gave the land, and David Hall, of Roxbury, Mass., gave a bell. The old Presbyterian house was sold and taken down.

#### HISTORY OF THE BAPTIST CHURCH.

Although there were individuals who were Baptists in Chester, and might have been occasional preaching, there was no organized church until 1819, when a church was organized by the Rev. WILLIAM TAYLOR, of Concord, consisting of sixteen members, of whom Capt. Pearson Richardson, Walter Morse, Jacob Green, and Timothy Smith of Sandown, were prominent. Col. Stephen Clay and Josiah Chase united afterwards, and were active members. Walter Morse and Josiah Chase were the deacons. They worshiped in Capt. Richardson's hall until 1823, when a meeting-house was built on the west side of the Haverhill road, on home lot No. 13, which cost about two thousand two hundred dollars.

They had for preachers, besides Mr. Taylor, Rev. Josiah Davis of Methuen, and the Rev. Duncan Dunbar, a Scotchman, afterwards of New York city. Gibbon Williams was installed; Geo. Kallock and John Upton were ordained

pastors. A difficulty arose about a preacher, a part of the society believing him to be corrupt and a part adhering to him, which for a time disorganized the church and society, and they had no preaching, and their early records were lost, and the meeting-house went to decay.

At a meeting of the Portsmouth Association, held at Newton, 1845, a committee, consisting of brethren Ayers of Dover, Gilbert of Northwood, Wheeler of Plaistow, and Swain of Brentwood, were appointed to visit the church in Chester and attempt to settle their difficulties. The committee met the church Jan. 13, 1846, and recommended to disband the existing church and organize a new one, which was accordingly done, and a church of fifteen members was formed, and William Bell chosen deacon and clerk. There are the names of sixty-three members on the records, and James D. Bell and Silas F. Leonard are the present deacons. The society had failed to hold their annual meeting, and April 9, 1859, a meeting of the corporation was held by a warrant of a justice of the peace. At subsequent meetings in 1860, a constitution and by-laws were adopted, to which twenty-two names are appended. It was also voted to sell the old house and land, which was done; the house for one hundred and ninety-seven dollars, and the land for twenty-six dollars. A small piece of land was purchased of Alfred S. Dearborn, near the town-house, and where Wilkes West's shop stood, for one hundred and seventy-five dollars, and a contract was made with Hiram S. Pollard to build a house for twelve hundred dollars, which was dedicated August 29, 1861. Preaching has since been had by various individuals, as stated supplies most of the time, paid for by voluntary subscription.

#### METHODIST EPISCOPAL CHURCH.

Methodism did not probably make much progress in Chester before 1800.

In 1802 the Congregational parish voted to give in Levi Hoit's tax, and not tax him in future, provided he should pay for the support of the ministry in Poplin.

In March, 1805, William Wilson, 4th, John Locke, and Widow Mary Moore, presented certificates that they belonged to the Methodist society in Poplin, signed by David Batchelder, deacon.

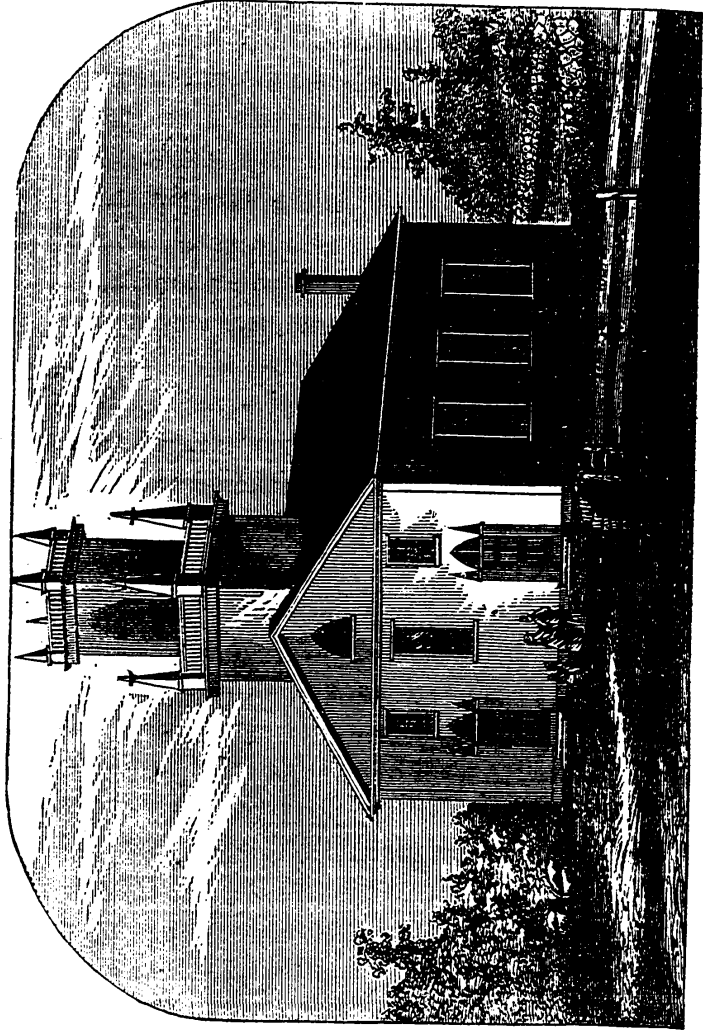
About 1807, John Clark came to Chester from Sandown. He purchased the farm of Deacon Adam and William Wilson. He was a Methodist, and he procured the Rev. GEORGE PICKERING, a gentleman of Southern birth,—a man of education, tall, and of gentlemanly appearance,—who preached in Mr. Clark's house the first Methodist sermon preached at Long Meadows, probably about 1809. Mr. Pickering afterwards preached in the Long Meadow meeting-house. Mr. Clark named his oldest son for him.

Mr. Clark being a man of energy and means, occasionally procured other preachers, among whom were Rev. JOHN BROADHEAD (who was once a member of Congress), CASS, NEWHALL, and others, who preached in Mr. Clark's house, the Kent house and barn, the Herrick house, and school-house, which then stood near the pond shore.

When a new school-house was built, in 1827, at the site of the present one, near the bridge across the Blanchard mill-pond, the question arose whether that should be used by the Methodists. The Rev. Mr. Manning was then preaching to the Presbyterians, and had a strong antipathy to the Methodists, and said that if they were permitted to preach in it, he never would. The district, however, voted that it should be open for religious and moral meetings, and Mr. Manning was as good as his word, and refused to preach in it.

There was a class formed early, and quarterly meetings held. In September, 1826, there is an entry in a diary, "Quarterly meeting at the Kent place." The old school-house would not be sufficiently capacious for such an occasion, as people came from Hooksett, Candia and Chester to those meetings.

In 1836 a meeting-house was built. A subscription was started, and fifteen hundred and seventy-five dollars subscribed, including four hundred by Mr. Clark. Mr. Clark



METHODIST EPISCOPAL CHURCH IN AUBURN.

took a contract to furnish a site and build a house for two thousand dollars, and whatever it cost more than others paid, he gave.

December 4th, 1836, B. B. Hall was clapboarding the extreme top of the eastern gable, standing on a saw-horse which tipped over and precipitated him to the ground, by which he was badly injured, but survived.

The house was dedicated July 20, 1827.

Rev. Mr. FALES was stationed here in 1838, and afterwards Messrs. QUIMBY, STEARNS and SMITH, and protracted meetings were held, and accessions made. But a difficulty arose between some of the members, and they became disorganized, and for a season meetings were not held, and the old records are lost.

Since 1843 the desk has been mostly supplied by students from the Biblical Institute at Concord. In 1858 and 1859 the Rev. JOSEPH SCOTT, who had completed his studies, supplied, and was a man of talent, radical in his ideas, inflexible and persevering in his purpose, taking a high stand on the temperance and anti-slavery movements, and was active in getting up and sustaining the Band of Hope. He joined the New England Conference.

There were twenty-seven church-members in 1859. In 1861 there were eighty-four scholars in the Sabbath school. In 1865 there were forty-one names on the list of members.

The succeeding ministers have been, Messrs. MARSH, 1860; SPENCER, 1861; DEFORREST, 1862; H. B. COPP, from the Conference, 1863; R. J. DONALSON, 1864; A. FOLSOM, from the Conference, 1866.

#### THE METHODIST EPISCOPAL CHURCH IN CHESTER.

There was a church organized in 1851, by Rev. ELISHA ADAMS, the Presiding Elder for Dover District, and Rev. JAMES M. YOUNG, a member of the New Hampshire Conference, supplying. The same summer a church edifice was erected near the south line of No. 36, 2d P., 2d D., on the road from Chester to Candia. It was built under the

direction of Joseph Smith, Amos Southwick, Samuel M. Edwards, John Maynard, Isaac L. Seavey and Simon Haselton, and dedicated in October. It cost about one thousand dollars.

The following are the names of the preachers who have ministered to the church and society :

James M. Young, two and one half years ; Charles U. Dunning, two years ; George M. Hamlin, of the Biblical Institute, one year ; Jesse Brown, two years ; Henry Nutter, of the New Hampshire Conference, one year ; C. Henry Newell, of the Biblical Institute, two years ; Edwin S. Chase, one year ; Charles W. Harkins, one year ; Joseph T. Hand, one year ; John Keogan, one year ; True Whittier, one year ; Ezekiel Stickney, local preacher, one year ; Abraham Folsom, of the New Hampshire Conference.

The average membership since 1854, has been about sixty.

#### THE TEMPERANCE MOVEMENT.

Drunkenness, or intoxication from the use of intoxicating liquors, has prevailed since the days of Noah, and has been condemned by all good men. From the earliest time in the history of New England there has been legislation to regulate the sale of liquors to prevent drunkenness.

By an act of the General Assembly of New Hampshire, passed 5th of George II., all taverners, innholders and retailers are required to procure a license. Taverners and innholders were required to pay an excise of eight pence per gallon on all wine, rum, and other spirits, and retailers to pay six pence per gallon.

By an act 4th of George II., nobody was allowed to sit tippling more than two hours, nor after ten o'clock at night ; and no taverner was allowed to trust more than five shillings, or retailer more than twenty shillings.

By an act passed in 1715, no apprentice or negro was allowed to have any kind of drink without special allowance of his master ; nor any other person after ten o'clock at night, nor to sit more than two hours, nor to drink to

drunkenness, or other than strangers to remain in any tavern on the Lord's day. Tything-men were to be chosen to "inspect licensed houses, and inform against offenders, and had power to bring them before the next Justice of the Peace, without making information," and all persons were required to assist them. The number of taverns or ale-houses in the several towns was limited to, Portsmouth, six; Hampton, three; Dover, three; Exeter, two; New Castle, two; Kingston, one, and Newington, one.

By an act passed February, 1758, it is provided that nobody should be licensed in Londonderry without being recommended by the selectmen, and not more than three taverners and three retailers. In 1761 the selectmen of Londonderry petitioned the General Assembly, representing that they had not so many taverners and retailers as the public good required; and an act was passed that the Session might license so many proper persons, well qualified, as will be for the advantage of the public, and no more. A stringent license-law was passed in 1791.

At a meeting of the Haverhill Association, held at the house of Rev. Nathan Bradstreet, in Chester, on the second Tuesday of June (the 10th), 1812, action was taken with a view to discountenance the improper use of ardent spirits; and it was voted "that no brother shall be deemed wanting in generosity or hospitality if he neglects to provide ardent spirits for his brethren, when they meet at his house." Rev. Messrs. Smith and Church were also appointed a committee to confer with the Londonderry Presbytery on the subject, and to obtain their coöperation with them in measures calculated to prevent the intemperate use of ardent spirits.

The following preämbles and rules of conduct were unanimously adopted at the same time and place.

The Haverhill Association being deeply impressed with the numerous evils which grow out of the excessive use of spirituous liquors, and feeling themselves to be under sacred obligations to be patterns of sobriety, and to avoid every appearance of evil, do agree to adopt the following general rules of conduct:

1. This association agree that they will consider the exhibition of spiritous liquors in their meetings as no part of brotherly entertainment; and they agree in common cases of health to wholly refrain in their use.

2. The members of this Association, being acquainted with each other's determination, do decide that a brother of this body shall not be deemed deficient in the rites of hospitality, who omits in ordinary cases to set spiritous liquors before us in our common intercourse, but shall be considered as acting a decorous, brotherly and Christian part.

3. This Association do agree that they will, in their parochial visits, in their social interviews and circles, in their attendance on funeral and marriage solemnities, do all they deem consistent with Christian prudence to discountenance and suppress the common use of ardent spirits.

4. This Association, feeling a deep and tender concern for the temporal and eternal welfare of the people under their parochial care, beg leave to solicit their particular attention to this important subject. They unitedly and earnestly recommend, that they would refrain from the use of ardent spirits in their friendly social intercourse; and in particular on funeral occasions, when God is calling us to solemn thoughtfulness, that everything might be avoided which tends to weaken the impression and render us less mindful of our latter end. [Congregational Quarterly, April, 1864, p. 171.]

There was a Moral Reform Society formed in Chester, December 29, 1814, for the purpose of restraining profanity, Sabbath-breaking and intemperance. The members were pledged not to drink too much.

These movements were good in themselves; they were setting the face Zion-ward, but being merely local and on a low standard they did not get the community far that way. I do not know what the Haverhill Association, or any other, did at their private meetings, but I think that long after this it was a custom, if not an indispensable one, to have ardent spirits at ecclesiastical councils and ordinations, and I know that it was at funerals and at weddings.

It is pertinent as a matter of history to describe the drinking usages of the times, and I will not go back of my own recollection. Chester was a farming town, and a large ma-



majority of the people did not use ardent or distilled liquor constantly every day, though carpenters, masons and other mechanics expected to be furnished with it. The land surveyor could not run a straight line without it, and every farmer used it during his haying and reaping. On all public occasions, such as military trainings, raisings, and haulings, it was universally furnished. A guest was not cordially treated who had not the decanter placed before him. To get absolutely drunk was disgraceful, but not to get rather "tight." At the Long Meadows it was a custom for a portion of the men, especially in cold weather, Sunday noon to go to Captain Wason's bar-room and warm the outer man by a good fire, and many of them the inner man with a glass of liquor. I recollect one good deacon who would begin to cough as though there was something in his throat, and put one hand on his breast, observing that he did not feel very well, and reach out the tumbler for a glass of liquor. He apparently had much the same feeling when asked to make a prayer at an evening meeting. He did not feel well and would rather join with somebody else.

The minister did not live near the meeting-house, and when a neighboring minister preached he, and some of the deacons to keep him company, went into what was called the session room and had a decanter of liquor placed before them.

At Chester a considerable portion of the congregation resorted to Captain Richardson's tavern, and he stood during the intermission in his bar to serve customers. The same was true at Derry at Dr. Isaac Thom's store, and I saw the same operation at Windham as late as 1832.

Then cider was a common drink at the table and in the field. When a lad, if a neighbor happened in on an errand, I had to draw a mug of cider to treat him with; and had to put up half a gallon or a gallon, according to the number of hands, to carry into the field morning and noon. The liquor itself, though drunk alone, was supposed to be beneficial at all seasons and in all temperatures; but certain mixtures and preparations were invented to adapt it to the temperature of the occasion.

To clear the cobwebs from the throat in the morning and give an appetite for breakfast in summer, green tansy or wormwood was pounded, and the juice squeezed into the liquor. *Flip* was a favorite drink for cold weather. To make it, a "*loggerhead*" was needed, which was a piece of iron about six inches long and an inch square, with a shank or handle about three-eighths thick and two feet long. This was put into the fire and heated red-hot. A quart mug or pewter quart three-fourths full of malt or hop beer sweetened, and the hot loggerhead thrust in to heat it and make it foam, when half a pint of rum was poured in, and a mug of flip was produced, which was drunk quickly while foaming. In taverns of good business one or more loggerheads were continually in the fire in winter. Take half a pint of rum, and add lemon juice to sour and sugar to sweeten, and water sufficient, and you had a mug or bowl of punch, good to cool you in hot weather. The rum sweetened and hot water added made *sling*. Another mixture was *toddy*. The rum was put into a glass tumbler and a quantity of loaf sugar added. They had an instrument called a *toddy-stick*. It was seven or eight inches long and about an inch in diameter at the lower end, with which they crushed the sugar and stirred it up, and water was added and a little nutmeg grated in. The ringing noise of the toddy stick against the sides of the tumbler was very musical in the ears of the drinker. It was sometimes poured into a bowl and the bowl filled with milk, which was *milk-toddy*. Still another mixture was *egg-nogg*. One or more eggs were put into a bowl with sugar. To beat up and thoroughly mix the eggs and sugar, they used a piece of wood about eight inches long, three-quarters of an inch in diameter, with a transverse piece two or three inches long inserted in the lower end. This was taken between the palms of the two hands, by rubbing which, gave a revolving motion. The half pint of rum and milk being added and mixed, made a bowl of *egg-nogg*.

During the war of 1812 spirits were very dear, and distilleries were erected and potatoes were distilled; and po-

tato whisky was produced, which was a very nauseous article, but was drank with avidity by confirmed toppers, and more or less by all. The great wonder is, that all were not drunkards. I do not suppose that the people of the Long Meadows were very much worse than other people.

The store-keepers had license to retail spirituous liquors, but not in less quantities than one pint, and that not to be drank on the premises; but all the traders in town, I think, excepting John Bell, did sell by the glass. Capt. Benj. Fitts did a large business at shoeing oxen, and it was a custom for every owner of the oxen shod to go to Sweetser's store and get a pint of New England rum, which made the shop the resort of loafers.

At a town meeting held April 28, 1817, the selectmen were instructed to prosecute all persons who should violate the law relating to retailers.

At the June session of the Governor and Council in 1817, Samuel D. Wason, who had commanded the militia company at the Long Meadows, was promoted to the office of major. He called out the company to fill the vacancy and treated the company and spectators to as much punch as they would drink. Among the spectators were some of the most respectable men of the parish, including church members and deacons. They did not keep the pledge of the Moral Reform Society, but many of them were a good deal intoxicated. The next Sunday the Rev. Clement Parker delivered a discourse advocating total abstinence instead of moderate drinking, maintaining that ardent spirit was entirely useless; that a man could do more work without it than with it. This is the first discourse, so far as I know or believe, ever delivered taking so high a ground. It caused a great deal of talk. One old man asked for its publication, saying that he wished the world to know how great a fool Mr. Parker was. Young men said that it was the greatest folly to suppose that a man could work at haying and harvesting without rum, and that so long as they were able to purchase a gallon of rum they would have it. It is possible that Mr. Parker's practice

was not always as good as his preaching, but the writer was a convert, and has never tasted ardent spirit since. There were two other young men who soon after abandoned its use, David Currier and Pike Chase; and there is one man in town over seventy years of age (Amherst Coult) who never drank any.

Since the foregoing was written a book has come to hand entitled "History of Temperance in Saratoga County," which gives an account of forming a temperance society there on the principle of total abstinence, in 1808, which, though not relating to the history of Chester, may be interesting to preserve. The prime mover was Dr. Billy J. Clarke, who was born at Northampton, Mass., Jan. 4, 1778, and removed with his father, first to Williamstown, Mass., then to Pownal, Vt., where his father kept a store, and Billy was a clerk, dealing out liquors, against which his moral sense revolted, and he studied medicine, and commenced practice in Moreau, Saratoga county, N. Y. At the winter term of the Court of Common Pleas, at Ballstown, in 1808, he attempted to organize a County Temperance Society, but it was regarded by both bar and bench as visionary and impracticable. But on a stormy night in March, 1808, after a day of toil, visiting his patients, and wet and muddy, he entered the parsonage and accosted its occupant, Rev. Lebbeus Armstrong, and said, "Sir! We shall become a community of drunkards unless something is done speedily to arrest the progress of intemperance." Dr. Clarke personally solicited a meeting of his neighbors, which was convened at Mawney's tavern, April 13, 1808, at which time it was resolved to form a temperance society, and "that the members of this meeting wholly abstain from all spirituous liquors." There are thirteen names recorded as members. The book gives a biographical notice of Dr. Billy J. Clarke, Rev. Lebbeus Armstrong, Hon. Gardner Stow, and James Mott, the only survivors of the original members when the book was printed, in 1855.

But liquor continued to be drunk to great excess. About the first of December, 1821, a new store was opened, and

by way of dedication, the owner treated free of charge, all who called on a certain day. One individual imbibed rather freely, and bought a jugful to carry home, but he never arrived there, having been found dead in the road the next morning. At the funeral it was thought that some of the family were not as sober as they should be. This aroused the Rev. Mr. Arnold to preach and talk against intemperance. Things however went on in the old track. In 1826, Dr. Lyman Beecher preached his six sermons against intemperance, which were printed and widely distributed.

Nearly if not the first organized movement on the principle of total abstinence was at Andover, Mass. The Rev. Jonathan Clement, afterwards of Chester, who was then a teacher in the academy there, was one of the first to sign the pledge. The first organized action in Chester was in 1829. Dr. Justin Edwards, one of the formers of the first society, came to Chester and spoke on the subject. A call was issued for a meeting to consider the subject. One deacon refused to sign the call on the ground that a little did him good, and he did not wish to deny himself of a good thing because others abused it. He, however, afterwards signed the pledge and became a warm advocate of the cause. He said that he found all of the drunkards in town hanging to his skirts. The meeting was held and a society formed, pledging its members to total abstinence from all distilled liquors. I have not been able to find the records of that society. But meetings were held and the pledge was circulated, and the community were aroused as never before on the subject. Among other things enquiries were addressed to the retailers as to the quantity they sold, and the result was that about ten thousand gallons of New England rum were retailed in Chester that year, at a cost of at least four thousand dollars, besides the West India rum, gin, &c.

In April, 1835, the Session of the Presbyterian church passed a preâmble and resolution, adopting a pledge to abstain from ardent spirits as a drink, and requesting the present members of the church to sign it, and requiring its

signature by all candidates for admission. (See History of the Presbyterian Church, in this work.)

There was an idea prevalent that the whole evil lay in distilled liquors, and that it was best rather to encourage the use of fermented liquors as a remedy, rather than a part of the disease. But the idea was soon found to be fallacious, and the most active friends of the movement changed their base, and adopted a pledge of abstinence from all intoxicating liquors. A society was formed and a constitution adopted on that basis at Chester, Feb. 13, 1838, called the "Chester Washington Total Abstinence Society." There are the names of ninety-one males and one hundred and seventy-four females attached to the pledge.

March 17, 1858, another society, called the "Chester Total Abstinence Society," was formed, and the pledge circulated by a committee of females, and the names of two hundred and twenty-nine males and two hundred and fifty-six females are attached to the pledge.

In April, 1849, the "Auburn Total Abstinence Society" was formed. The pledge was afterwards circulated by a committee of females, and the names of eighty-one males and one hundred and one females are attached to it. These female committees were nets which caught quite a number who did not stay caught.

In the winter of 1858 and '59, Auburn was canvassed by Rev. James Holmes and Rev. Joseph Scott, meetings held in the different school-houses, and names of children up to sixteen years of age obtained to a pledge to abstain from all intoxicating liquors, tobacco, and the use of profane language. Jan. 18, 1859, they were organized into the "Auburn Band of Hope." There are the names of one hundred and fifty-eight males and one hundred and thirty-seven females attached to the pledge.

#### THE ANTI-SLAVERY MOVEMENT.

In order to duly appreciate the formation of an anti-slavery society it will be necessary, for the benefit of those not acquainted with the history of the time, to relate some

facts showing the state of public opinion on the subject at the time. Very nearly everybody, South as well as North, had professed to believe slavery to be a great evil, some time and in some way to come to an end. Benjamin Lundy had advocated gradual emancipation without making any disturbance. But when Mr. Garrison started the "Liberator," January 1st, 1831, advocating immediate and unconditional emancipation, without compensation or expatriation, it produced a great excitement through the whole country. The excitement was at its height in 1835. The American people have never been so well united on any question as that abolition must be put down. The most eminent saints and the most eminent sinners were for once united. The jarring sectarians for the time forgot the other heresies in view of the greater one that the negro was a man within the meaning of the golden rule. Ecclesiastical bodies passed resolutions denouncing abolition, and religious newspapers and theological quarterlies published long and labored articles defending slavery from the Bible. The most conflicting and contradictory reasons were brought against emancipation. In one breath the negroes were a lazy and indolent race, and if free would either live by theft or starve; in the next they would all come North and would come into competition with white laborers and wages would be down to the starving point. One moment God himself had made such a line of demarcation between the races that civilization or education or religion itself could not remove it—that they could never dwell together in peace; and the next moment that if emancipated universal amalgamation of the races would ensue.

October 20th, 1835, the Rockingham Western Conference met at Candia, and Stephen Chase was a delegate and on the business committee, and brought forward a resolution saying that it was the duty of Christians to examine every moral question and engage in every right one. It was admitted, with the supposition that it meant temperance merely; but when it was found to mean abolition also, it threw the Conference into a great excitement. One mem-

ber, generally very quiet, said that if this question was to be mooted in the Conference he would leave it. The minister of Candia (who was one of the business committee and had consented to the introduction of the resolution) severely rebuked Mr. Chase in private, saying, "You knew I did not want my people to hear one word on the subject."

Members of the Londonderry Presbytery argued by the hour in favor of taking evidence to convict a minister of saying something derogatory to the doctrine of a particular election, because it was against the "standards of our church," and then opposed the passage of a very weak milk-and-water anti-slavery resolution, because it was derogatory not to the "standards" alone, but to the church itself. The resolution, however, passed, and the editor of the "New Hampshire Observer," the Congregational paper, refused to publish it. At the meeting of the General Association at Plymouth in 1835, a request was made that they hear George Thompson of England, on Anti-Slavery. The motion was negatived by Dr. Church saying, "We won't hear one word on the subject."

Mr. Thompson went to Concord and took lodgings with George Kent, and was there mobbed. The "Observer" apologized for the mob, saying that they only wanted a little sport. The "Statesman" said that it was as harmless as a military muster. The "Patriot" contradicted both, saying that it was the determination of the people of Concord that the Abolitionists should not be heard there.

The politicians were equally devoted to stopping the heresy as the ministers,—the heresy that a negro is a man within the meaning of the Declaration of Independence. In Concord they held a great meeting, and Isaac Hill, the very soul of Democracy in New Hampshire, and Deacon Samuel Fletcher, a leading Whig, stood shoulder to shoulder and made speeches.

In Portsmouth they also held a meeting, at which Abner



Greenleaf, the quintessence of Democracy, and a leading Whig, Mr. Hackett, I think, valiantly faced the enemy.

August 21, 1835, there was an "immense gathering" at Faneuil Hall, in Boston, and great speeches made to put down the heresy. This resulted in a great mob, October 21, 1835, of five thousand gentlemen of property and standing to quell a meeting of the Female Anti-slavery Society, composed of thirty or forty inoffensive women! Like meetings were held in all the principal cities and villages.

The abolition heresy did not take much root in Chester until 1834. About the first of January of that year a copy of the declaration of the convention which formed the American Anti-slavery Society strayed into town. Mr. Henry Abbot, who owned the Dinsmore saw-mill, had the "Liberator" that year, and the leaven spread. Early in 1835, the "Herald of Freedom" was started in Concord, and some half-a-dozen copies were taken in town.

September 12th, 1835, a meeting was called at the Presbyterian meeting-house to discuss the subject of slavery. The Rev. Mr. Clement had a special invitation to attend. But a few weeks before he had preached at Haverhill, and the Rev. Samuel J. May preached to the Unitarians and was to deliver a lecture in the Christian Union Chapel in the evening; Mr. Clement went to the meeting, but it was entirely broken up by the mob outside throwing stones and gravel against the windows, breaking the glass. A loaded cannon was being drawn to the spot, to add to the noise of the mob, if nothing more, and it was understood to have been the intention to have removed the stairs leading into the chapel, so that those inside rushing out should be plunged headlong some eight feet. Mr. Clement deemed discretion the better part of valor, and declined. Rev. Mr. Sargent had agreed with the Rev. Mr. Peckham for an exchange to have him speak at the meeting, but he deemed it prudent to stay at home. The meeting, however, was held, and a society formed.

A preâmbule and constitution drawn up by Stephen Chase were adopted. The following are the leading articles :

“ Believing that slaveholding is a sin against God, as well as a violation of the dearest rights of man, and that its *continuance* involves the dissolution of the Union, the insurrection of slaves, and curse of God upon our country; and feeling it our duty unitedly to remonstrate against it, we have formed ourselves into a society, to be governed by the following constitution.”

“ Art. 2. The object of this society shall be to enlighten the public mind on the subject of slavery, and if possible to persuade the slaveholder to emancipate his slaves.

“ Art. 3. This society will never advise or countenance a resort to force, but will use for the accomplishment of its object those means, and those only, which are sanctioned by the Constitution and Laws of our country.”

One would hardly, at first sight, see in the above either treason or infidelity, but it was held to contain both. The constitution was signed by those present, and officers elected : B. Pike Chase, president; Isaac Hall, vice-president; Amos Chase, secretary; Benjamin Chase, treasurer. The constitution was afterwards circulated through the town, and there are now the names of fifty-one males and sixty-one females attached to it. Little more was done by the society than electing officers and sending delegates to the various conventions. The following extracts from the Treasurer's report show about what was done.

“ Early in the season of 1835 your Treasurer, on his private account, ordered a few publications of the A. A. S. S., for distribution, and in the summer extended the number to six *Emancipators*, sixteen *Human Rights*, forty *Anti-Slavery Records*, and forty-eight *Slave's Friends*. The publications were distributed in this town, and more or less in the following towns : Candia, Raymond, Poplin, Brentwood, Exeter, Plaistow, Haverhill, Hampstead, Hooksett, Manchester and Goffstown. Several individuals contributed towards the expense of the publications.”

The “ *Emancipator* ” was a large-sized paper; the “ *Human Rights*,” a half-sheet paper; the “ *Anti-Slavery Record*,” a large tract; “ *The Slave's Friend*,” a small one for children, printed monthly.

"In March, 1836, four individuals, members of this society, namely, John Clark, Amos Chase, Benja. Chase, and Stephen Chase, engaged to sustain one twenty-fifth part of the "Herald of Freedom," which was issued at a very low price to subscribers, and distributed gratuitously to some extent, and upon the settlement of the accounts were assessed in the sum of fifty dollars, or twelve dollars and twenty-five cents each, which has been paid.

"In January, 1837, when the Rev. Mr. Root lectured in this place, a collection was taken up in behalf of the A. A. S. S., amounting to ten dollars and seventy-five cents, which was paid over to Mr. Root. Two other individuals gave him one dollar each.

"One hundred of the A. S. Almanack for 1838 has been purchased by Mr. Wm. B. Paine, which are in a course of distribution."

July 4th, 1837, the Rev. T. H. Miller, of Portsmouth, delivered an address on slavery in the Baptist meeting-house.

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## CHAPTER XIV.

### THE MILITARY HISTORY OF CHESTER.

The first military law passed in New Hampshire was in 1718. All the means of knowing about the military organization in Chester is the titles prefixed to the names of the inhabitants. The first found on our records was in 1731. Samuel Ingalls has the title of captain; Ebenezer Dearborn of lieutenant; and Jacob Sargent of ensign; which is probably nearly as early as there was any military organization. Thomas Smith is lieutenant in 1732; John Tolford is captain, and Thomas Wells lieutenant, in 1744; Abel Morse is captain in 1746, and Thomas Wells in 1748; Thomas Craige is lieutenant, James Varnum is ensign, and Robert Calfe sergeant, in 1749; Enoch Colby is also ensign, and Eben Dearborn, Jr., sergeant, in 1749; Silvanus Smith lieutenant, in 1752; Samuel Robie in 1753;