

HISTORY OF PELHAM, HILLSBOROUGH COUNTY, NEW HAMPSHIRE  
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Philadelphia: J.W. Lewis & Co., 1885, 878 pgs.

PELHAM, N.H.

CHAPTER I

p. 631

## Location--Settlement--Incorporation--Ecclesiastical

PELHAM is situated on the southern border of the State. It is bounded on the north by Windham and Salem, on the east by Methuen and Dracut, on the south by Dracut and Tyngsborough, on the west by Hudson. It is intersected by Beaver River,--named from the beaver, which formerly had large settlements on it. This stream has, as tributaries, numerous trout brooks. There are four ponds of crystal waters and picturesque scenery,--the resort of sportsmen and picnic-parties. The soil is well watered and generally fertile. The surface is diversified. The natural scenery is romantic and beautiful; much of it truly grand.

SETTLEMENT--The exact date of the settlement is not known. Tradition gives it as 1721. Mr. Fox, in the "History of Dunstable," says 1722.

The earliest settlers were Butler, Hamblet, Richardson, Wyman and Jacques, who came from Woburn and vicinity; also Gage, who came from Bradford.

In 1721 or 1722, JOHN BUTLER and DAVID HAMBLET bought land two miles west of the Centre, at what has been known as the John Gage corner, on the Mammoth road. They cleared land, sowed grain and went back to Woburn for the winter, and returned in the spring with their families. Mr. Butler's house is said to have been on the site of the present John Gage house.

About two years previous, and two miles below, where now stands the house of Frederic A. Cutter, Esq., the first settlers of Londonderry built a block-house to establish a line of communication between their settlement and Boston; a few rods below the block-house the Richardsons settled. Jaques settled a little east of the Centre, on what has since been known as the David Atwood place. Exactly where Gage and Wyman settled is mere conjecture. In the following years families came to this region and generally located on the hills. The Baldwins and Barkers settled on Baldwin Hill. There came, probably between 1735 and 1740, four families of Gages from Bradford, who settled on what is now known as Gage Hill. These were Josiah Gage, Daniel Gage, and Amos Gage, sons of Daniel and Martha Gage, of Bradford, and their nephew, James Gage.

About one mile and a half from the Centre, on the road to Lowell, tradition points to the spot where the first sermon was preached,--a high rock on the ledge. A company going to some place above, having their minister with them, encamped here over the Sabbath.

But while there is no evidence of any settlement previous to 1720, extensive grants of land had been made to gentlemen in Boston and vicinity,--one to Mr. Kimble, known as the Kimble Farm, which name is still perpetuated in a brook; another as Mr. Coburn's farm, which lay near Gumpas Pond; and another, a tract of four hundred acres, purchased by Governor Endicott, the deed of which was given in 1664. The present farm of Mr. William W. Butler is a part of the Endicott farm. Mr. Butler has, in a fine state of preservation, a plan of the Endicott farm, surveyed and made by Jonathan Danforth in ~~1774~~.

In the "History of Dunstable," Endicott's grant is described, "as laying in the westerly part of Pelham, about six miles from Pawtucket Falls, and one mile west of Beaver Brook, at a great hill called Masha-Shattuck (Deer Hill), lying between two other great hills and adjoining southerly on a great pond, called Pimmo-Mitti-quonnit (Long Pond.)"

INCORPORATION--The incorporation and settlement of the town was probably very much delayed by the unsettled condition of the line

Gov. John Endicott 1660

Lt. Governor Walter

Barefoote

Henry Kimball by 1673

Same parcel of land

connection:

"April ye 8th, 1753, Admitted to the full communion in this ch'h Elisabeth, wife of James Hobbs, Pastor of the chu'h in this Place."

Mrs. Hobbs was from Hampton. Her maiden-name was Batchelder. There is a tradition that her father was unwilling that she should visit Pelham before her marriage, lest she should shrink from making her home in the wilderness. The contrast between Hampton and Pelham was very great. Mrs. Hobbs endured many privations and hardships. But the young woman of twenty-two, who left her father's house to make a home for the husband of her love in this newly-incorporated town, found it her home for more than sixty years; saw, instead of the wilderness, cultivated fields and happy homes, good roads constructed, two meeting-houses successively built and thriving schools established in the five districts of the town. Mrs. Hobbs is said to have been a model of a housekeeper and to have abounded in ministries among the people. She was sent for in sickness, at births and deaths and she dispensed charities from her own door.

At a town-meeting December 2, 1751, a committee was chosen to buy a tract of land for Mr. Hobbs, so that the young minister and his wife were probably at once established in the parsonage as their home. In less than a year from his ordination there was an appropriation of four hundred pounds to pay the balance of his settlement. Committees were chosen from time to time to treat with him about "stating" it in the necessaries of life, as the prices of these varied. The years passed. The people were subduing their lands, comforts were increasing in their homes, the institutions of the town were assuming form and fixedness. There were births, baptisms, and funerals. The following record is one of interest:

"March ye 28th, 1753, baptized Phylliys, a negro servant of Edward Wyman, junr, and on April ye 1st, 1753, baptized John and Edward, sons of Edward Wyman, jun."

Thirty-seven had come into the church.

There had been the vicissitudes and varying experiences of human life, when, suddenly, the minister, the shepherd of the sheep in the wilderness, was stricken down; for, at a town-meeting held June 5, 1765, "it was voted to hire one month's preaching;" at another meeting, June 21st, "it was voted to bury Mr. Hobbs at the town's charge," and twenty pounds sterling, money of Great Britain, was appropriated "for the funeral expenses and other charges."

William Richardson, Josiah Gage, Robert Evans, Joseph Butler, Daniel Hutchinson, Amos Gage and Benjamin Barker were chosen a committee to "see that the Rev. Mr. Hobbs is decently buried." This committee was also instructed to provide preaching for the remainder of the year, and "not to bring any minister to preach in this town without the approbation of the association we belong to."

Thus the first pastorate of thirteen years and seven months terminated. There can be no question but that this pastorate did much in determining the future character of the town. It was a period when foundations were laid, when tendencies received their direction, when principles were established that were to control the future; and in this plastic period the gospel ministry formed the high-toned character for which the town has always been distinguished.

There is a tradition that Mr. Hobbs was a man of great strength; that once he overtook a man taking home a load of lumber from the saw-mill. One wheel of the loaded cart had accidentally come off. Mr. Hobbs said to the man, "You take the wheel and put it on while I lift the end of the axle-tree," and Mr. Hobbs actually lifted so much of the load as was necessary to replace the wheel. The descendants of Mr. Hobbs have been, and are, among the most respected, influential and useful families of the town, and the first minister lives not only in the continuous ministry, but in a posterity identified with the growth, development, fair fame and sterling character of the town. In October, 1766, the town voted to provide grave-stones for Rev. Mr. Hobbs' grave.

There was no suspension of the gospel ministry. At a town-meeting September 3d, "it was voted to make choice of Mr. Amos Moody, from Newbury, for their minister." Seventy pounds sterling of the currency of Great Britain was voted to Mr. Moody as a settlement, and fifty pounds sterling as his yearly salary.

Mr. Moody was ordained November 20th. The churches that assisted were Methuen, Newton, Nottingham, Kingston and Newbury.

"At a town-meeting October 28, 1765, moderator, "Captain Richardson.

"Voted, at said meeting the ordanition to be on November the 20 next insuing.

"Voted, to Chuse a comitey to take care of the meeting-house the day of the ordanition, to sea that the Doors be sheat while Counsel is redey to raign, namely, Jonathan Stickney, Ebenr Jaques, William Elliot, Uriah Abbot, James Gibson."

About three years from his ordination, Mr. Moody married the widow of his predecessor. For several years his pastorate was harmonious and pleasant. During the hard times of the Revolutionary War his

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salary was in arrears; but this was attended to, and once a consideration was made to him on account of "the sink in money." After fifteen years a dissatisfaction with his ministry began to be expressed. At a town-meeting in September, 1783, a committee was chosen "to confer with Mr. Moody on what method is best to be taken in order to remove the unhappy uneasiness that now subsists between a number of his parishoners concerning his continuing or not continuing as the minister, and make report to the town." At a town-meeting January 25, 1785, this vote was passed,--"The town to release all those that think on conscience they can't attend on his ministry from any tax to him, according to his proposal he made in writing."

June 23, 1786, it was voted, "to request some of the neighboring ministers to give their advice with respect to the difficulties now subsisting in the town between Rev. Mr. Moody and some dissenting inhabitants of the town."

At this meeting permission was granted to form a "Pole Parish." This was a parish of individuals instead of territory.

October 2, 1786, a committee was chosen "to agree with Mr. Moody on what terms he will leave of preaching in said town;" at an adjourned meeting it was voted "not to accept of the proposition of Mr. Moody sent in writing."

March 5, 1787, it was voted that "the selectmen should be impowered to discharge from paying their tax to the Rev. Mr. Moody all those who can make it appear that they are of a different persuasion from the Congregationalists, at or before the first day of May next."

July 5, 1792, it was voted "to pay the sum due to Mr. Moody from the town, agreeable to his answer to a committee sent to him from the old parish to known on what terms he would resign the desk;" it was also voted "to choose a committee of two persons to call upon those persons nominated by a committee of both parishes to apprise the meeting-houses."

Mr. Moody was dismissed by an ecclesiastical council October 24, 1792. His pastorate was twenty-seven years, wanting twenty-six days. He received sixty-one to the membership of the church. He remained in town, a respected and valuable citizen, and co-operated with his successor in his work. He was a delegate to the convention that adopted the Federal Constitution, and was chosen representative a number of times. He died March 22, 1819, aged eighty years. Mrs. Moody died February 21st, preceding her husband one month, aged ninety years. She had been a member of this church nearly sixty-six years.

The town was now without a settled ministry for six years. There were two parishes, but, probably, only one church organization. After the dismissal of Mr. Moody the parishes united. There was still a division in doctrine, and the partisan spirit intensified this. Calls were given to several different men, some of whom afterwards became eminent, of which number was Samuel Worcester, afterwards Dr. Worcester, pastor of the Tabernacle Church, Salem, Mass., one of the secretaries of the American Board of Foreign Missions, whose death occurred while he was on a visit to the missionary stations of Elliot and Brainard. The records of Mr. Worcester's call and the provision made for his settlement and salary would indicate that the people were united in him.

The calls extended to several other gentlemen gave rise to decided opposition and the expression of a bitter partisan spirit.

In July, 1793, Mr. Eli Smith received a call by a majority of seven; but at a meeting a month later the article to make provision for his support was dismissed.

But the scene of the greatest excitement was the attempt of the church to complete a call extended to Mr. John Smith by his ordination. In March, 1796, the town concurred with the church in giving Mr. Smith a call,--forty-two yeas, twenty-nine nays; also voted to give him as a settlement the interest of one thousand dollars annually, and a salary of ninety pounds annually; but at a meeting the 17th of May, "Voted not to compromise matters with Mr. Smith." "Voted that all who are not agreed to settle Mr. Smith shall be free from paying taxes to him." "Voted, that all those who are dissatisfied with Mr. Smith shall have their just proportion of the meeting-house and the money the parsonage land was sold for according to the last year's invoice. "Voted not to choose a committee to join the church committee in appointing a day for the ordination of Mr. John Smith, and providing for the council." At a town-meeting in June, "Voted to enter a protest against the proceedings of the church in ordaining Mr. John Smith." "Voted, to choose a committee of seven persons to lay the proceedings of the town in regard to Mr. John Smith settling in said town as a minister before the council." A protest of sixty-nine persons was entered on the town records "against Mr. Smith's settlement and against ever paying anything for his support."

The council convened, but did not proceed to the ordination of Mr. Smith, and the day was called "Flustering day" by the party zealous for Mr. Smith. Mr. Smith afterwards became professor in

Bangor Theological Seminary. He married Hannah Hardy, of this town, daughter of Adjutant Daniel Hardy, and he subsequently died. Later in life she married General Richardson, of this town, and was esteemed among this population as a Christian lady of a large public spirit and generous charities.

February 15, 1798, a call was given to Mr. John Emerson, with a settlement of the interest of one thousand dollars, and a salary of ninety pounds. But at a meeting, April 23d, "to see, by vote, how great the union among the people for Mr. John Emerson, with respect to his settling with them in the work of the Gospel ministry," seventy-nine voted for Mr. Emerson and twenty against.

At a town-meeting, August 11th, a vote was passed to concur with the church in a call to Mr. John H. Church. "Voted, To give Mr. John H. Church as a settlement, within one year from the time of his ordination, five hundred dollars." "Voted, To give Mr. John H. Church, as salary, three hundred and thirty-three dollars, thirty-three cents and one-third of a cent annually, so long as he shall supply the desk, with this qualification of the last clause (viz), that he relinquish no part of his salary, although he should be sick and unable to supply the desk for six months at any one time; that should he be unable to supply the desk longer than six months at any one time, his salary cease till he does supply the desk."

Mr. Church was ordained October 31, 1798. Rev. Dr. Backus, of Somers, Conn., preached the sermon. The pastorate that had been vacant six years and seven days was filled. The unhappy division and controversy about the ministry ceased. A long and successful pastorate was commenced. An important element in this division was theological. But other elements entered into it, and those were kept active by a partisan spirit, and this was intensified by every disturbing breeze of personal or social feelings; and the one thing that saved the town from a permanent division into religious sects, neither of which would have been able to sustain religious institutions, was the large number of level-headed, far-seeing men, who, comprehending the misfortune of such an issue, steadied and held things until the time of union came. There were such men in each party. The introduction of Mr. Church to the town was in a way to pacify and prepossess in his favor. He was really the candidate of the part the least in sympathy with his theological sentiments. Mr. Church was invited to preach in Pelham at the suggestion of William M. Richardson, afterward chief justice of new Hampshire. Mr. Richardson was his class-mate in college, and knew him to be a fine scholar and of sterling character. Mr. Church was born in Rutland, Mass., March 17, 1772. He graduated at Harvard in 1797. He studied theology with Dr. Backus, of Somers, Conn. He married Thankful Weston, of Rutland, May 7, 1799. She died April 11, 1806, aged thirty-one years. In 1807 he married Hannah Farnham, of Newburyport, Mass, who died July 9, 1837, aged fifty-nine years.

Dr. Church was one of the ablest clergymen of his time. He held important ecclesiastical positions. He was actively engaged in all the missionary, philanthropic and educational works of that time. He was for many years a trustee of Pinkerton Academy, at Derry; of Dartmouth College from 1820 till his death; of Phillips Academy, at Andover, from 1826 till his death. He was an associate of the professors of Andover Theological Seminar. He took a prominent part in all the theological discussions of that period, and was considered high authority. He was argumentative rather than persuasive. His logic was irresistible. He was hyper-calvinistic in doctrine. There grew up under his ministry men and women of strong mind, marked intelligence and character. The financial standing of the town at this time was the best of any in the State. It had more taxable property and a higher rate of assessment, according to the number of its inhabitants, than any other town in the State. The interest the town took in Mr. Church is indicated by a vote passed in 1806, the year that the first Mrs. Church died, "To give Mr. Church two hundred dollars to assist him in defraying his late extra expenses."

Mr. Church has such dignity in his bearing as inspired fear. Children shunned him, were afraid of him; but he was, nevertheless, interested in the young, and all who yielded to that interest found him helpful. He received the degree of A.M. from Dartmouth College in 1813, and D.D. from Williams College in 1823. The town system of settlement and support of the ministry, that existed in New England in its early history, had come to be supplanted by the voluntary system. In the early history of the town there were those who objected to supporting preaching not in accordance with their sectarian preference. As early as 1763 Ebenezer Richardson petitioned the selectmen "that he might not be taxed for the support of the gospel, as he was a Baptist, and in full communion with a Baptist Church in Boston." This number had been increasing during all the years. The fact that this system was in force in Pelham longer than in most of the towns in New Hampshire and Massachusetts indicates the stability of the people. The contact between Dr. Church and the town

was terminated by mutual consent December 17, 1834, having existed thirty-six years, one month and fifteen days, and the town never failed to pay him his salary.

In May, 1832, at a meeting legally called for the formation of a religious society of the Congregational order, such a society was organized under the name of the First Congregational Society in Pelham. Its first legal meeting was held July 4th; but it does not appear to have raised money till after the termination of the contract of the town with Mr. Church.

In the year 1835, on account of failing health, Dr. Church resigned his pastoral charge. On the 30th of September he was dismissed, and the same council ordained Mr. John Keep. The pastorate of Dr. Church was thirty-seven years, wanting one day. He continued to reside in town till his death, June 12, 1840, at the age of sixty-eight. He was buried, as were his two predecessors, in the old burying-ground at the Centre. It is a matter of interest that the first three pastorates should have reached so near the conclusion of the first century of the corporate existence of the town, and the first three ministers, when they rested from their labors, should sleep with their people. During the ministry of Dr. Church one hundred and ninety-nine came into the church.

Mr. Keep was dismissed October 13, 1841,--a pastorate of six years, one month and thirteen days. Forty-three came into the church under his ministry.

It is a matter of interest that from the settlement of Mr. Hobbs to the dismissal of Mr. Keep, a period of ninety years, there had always been a gospel minister in town. Mr. Moody came during the sickness of Mr. Hobbs, and was in town when Mr. Church came.

Rev. Cyrus W. Allen was settled February 1, 1843, and dismissed May 12, 1847.

June 21, 1848, the Rev. Eden B. Foster was settled, and dismissed January 13, 1853. Mr. Foster was a man of rare culture, a most interesting and fervid preacher. It was with great reluctance and sorrow that the church and society relinquished him. Mr. Foster received his doctorate from Williams College. It is a noticeable coincidence that the two Pelham pastors honored with a doctorate should have received them from the same college.

August 30, 1854, Rev. Charles Rockwell was installed as pastor. He was a man of ability, but not adapted to this people, and, by the advice of an ecclesiastical council, was dismissed June 20, 1855.

The brevity of the previous pastorates, and especially the unfortunate experience in the last, created some discouragement and hesitancy about the settlement of another minister. During the next six years the church was served by acting pastors. The Rev. John E. Farwell supplied from November 1855 to March 1858, and the Rev. William F. Herrick from September 1858 to April 1861. October 30, 1861, the present pastor, Rev. Augustus Berry, was settled. As an indication of the spirit of benevolence in the church and congregation, there has been given to missions and other causes of Christian benevolence, in the last twenty-three years, twelve thousand dollars.

Thus has the town, from the date of its incorporation, sustained the gospel ministry. Only sixteen of the one hundred and thirty-four years, since the organization of the church, has it been without a settled pastor, and never without preaching.

DEACONS--To the year 1882, one hundred and thirty years from the election of Deacon Amos Gage, eight different men had held the office of deacon. There has always been a Deacon Gage, a lineal descendant of one or the other of two brothers, Amos and Daniel, that were among the first settlers of the town. Amos Gage and Daniel Hutchinson filled the office till their decease,--Deacon Hutchinson, May 9, 1785, and Deacon Gage, September 8, 1792. Then Abel Gage, a son of Deacon Amos Gage, and Benjamin Barker were elected deacons. They resigned in 1835, and Daniel Gage, a grandson of Daniel Gage, the brother of Amos Gage, and Jeremiah Tyler were elected deacons. In 1853, Deacon Gage died and Deacon Tyler resigned, and Daniel T. Gage, a son of the last Deacon Gage, and Charles Stiles were elected deacons. Deacon Stiles died in May, 1882. He was succeeded by Eliphalet F. Woods, who died in November of this year, and was succeeded in the office by Samuel Kelley.

REFORMED METHODIST AND FREE-WILL BAPTIST CHURCH--Near the commencement of the present century, the Methodists commenced to labor among the inhabitants of the northeast section of the town, called Gage Hill, and the adjacent portion of Salem. Meetings were held in school-houses and private dwellings. Among their preachers was the Rev. Joseph Snelling, who, with his family, resided in that section of the town some years. By the universal estimate, he was an eminently devoted and good man. In his autobiography he speaks of the difficulty he encountered in introducing Methodism into Pelham. His converts were either united with the Congregationalists or went out of town to other denominations. At length he succeeded in forming a small

society of Methodists, and prejudice was so far removed that they built a meeting-house that the Methodists were to occupy a part of the time, and he says "I was invited to preach the dedication sermon, and continued to preach there a part of the time while I lived in Pelham." This house was probably built about 1820. It was small, located near the Salem line, and subsequently remodeled for a dwelling-house, and occupied as a parsonage. It is now owned by the Rev. Tobias Foss. This house was built with the understanding that the different religious sects represented by the proprietors should occupy it their respect shares of the time.

There was great embarrassment in finishing this house. At length Mr. Robert Bradford took the job and received his pay in pews, so that he came to be the chief proprietor.

There does not seem to have been any church organization until 1842. In this year, after a revival under the labors of Rev. L. Harrington, there was a Reformed Methodist Church, of thirteen members, organized, -- Robert Bradford, Mehitable Bradford, Abner Kittridge, Mary Kittridge, Joseph Gage, Nathan Gage, Mehitable Gage, Simon B. Webster, Relief J. Webster, Olive Gage, Charles Butler, Nathaniel Chase, Sarah Kittridge.

The Rev. Isaac Dunham became their pastor. Under the lead of Mr. Dunham, in 1844, a larger meeting-house was built. After a pastorate of some five years Mr. Dunham was succeeded by Rev. John M. Durgin, a Free-Will Baptist. Mr. Durgin was a man of many fine qualities. There was a rich vein of humor in his make-up. Many of his bright sayings are still quoted. He taught school in connection with his ministry and is pleasantly remembered by his pupils. He was succeeded, in 1858, by Rev. T. P. Moulton. At this time the church was admitted to the Boston Quarterly Meeting of Free-Will Baptist Church of Pelham and Salem. Mr. Moulton was succeeded, in 1856, by Rev. Tobias Foss. He was succeeded, in 1859, by Rev. S.M. Weeks, who left in the spring of 1861. For a few years there was no stated preaching. In 1867, Mr. Foss returned to town, and by his efforts preaching was resumed. In January 1868, Rev. N.C. Lathrop became pastor, and remained until April 1870. In 1872, Rev. Jonathan Woodman became pastor; but the strength of this church and society had been seriously impaired by the formation of churches at Salem Depot and the removal of families influential in the support of public worship. Mr. Woodman rendered most valuable service for a few years; but his age--nearly, eighty--and calls of duty elsewhere led him to resign the charge. There was a fitness that a religious organization that had been productive of so much good should have terminated its mission with the labors of such a noble Christian man as Elder Jonathan Woodman.

EPISCOPAL METHODIST--In 1859-60, there was a deep religious interest in connection with the labors of Rev. Matthew M. Parkhurst, who was boarding in the town for the recuperation of his health. Some of the converts, with others who had a preference for the Methodists, applied to the Conference for a minister, and a church was constituted. The preachers who successively served them were Rev. Albert N. Fisher, Rev. Amos B. Russell, Rev. Charles Newell. Mr. Newell left for another field in the latter part of 1863. The friends did not deem it expedient to have another appointment. The membership of the church was transferred to the church in Methuen, quite a portion of whom have since connected themselves with the Congregational Church by letter.

#### MEETING-HOUSES--

At a town-meeting September 3, 1746, "it was voted to build a meeting-house in the centre of Land in this town, or the most convenient place." October 27th the report of the committee to find the centre was accepted, and the previous vote re-enacted with the specification, "the house to be twenty-eight feet in length and twenty-four feet in width." But the location was not satisfactory, for November 19th it was voted "to choose three good men from out of town to come and state a place for a meeting-house." Captain Henry Baldwin, Ensign William Richardson, Daniel Gage, Amos Richardson and Hezekiah Hamblet were chosen a committee "to carry on the work in building the meeting-house," and the sum of twelve pounds, old tenor, was voted to defray the charge of said house. This house must have been a rude structure. March 6, 1748, "Voted to buy the Nottingham West Meeting-House of Mr. Merrill."

April 10, 1749 a committee was chosen to take down the meeting-house and bring it to Pelham by a work-rate of twenty shillings per day, and any who were delinquent in work were, if warned, to pay twenty shillings, old tenor, for every day of delinquency.

"1120, old tenor, were voted to defray the charges in this business," and the town "Voted, to set the meeting-house 18 rods from where the meeting-house now stands."

But notwithstanding these decisive votes, nothing was done; for, October 2, 1751, it was voted to bring the meeting-house to Pelham

and "set it up." After passing and rescinding several votes, it was finally agreed "to set the house on the two acres of land that Mr. Furgerson had negotiated with the town about." This was probably near where the new meeting-house stands. October 16th it was voted to "board and shingle the meeting-house with convenient speed," and also that any one might furnish material "at reasonable rates," -- indicating that the house was moved and an earnest effort was being made to get it in readiness for worship the coming winter. There was a work-rate of fifteen shillings per day, old tenor.

November 6, 1752, it was voted "to allow pew-grounds in the meeting-house, on the lower floor, round the walls, to thirteen highest payers on the list being inhabitants of the town. They were to build for the town a handsome or decent pulpit, with a canopy over it; also a deacon's seat." The men were to obligate themselves to sit in these pews with their families till they were filled, and if they did not incline to take these pews, then the next highest in their course to take them. It was also voted "to grant four pews more in the two hind seats on the lower floor of said meeting-house, men and women aside, to four men, the highest according to the above said votes;" "provided they will make three doors to said meeting-house, and to hang them with good iron hinges and latches, decently, and be durable doors, made of good boards," and a committee was chosen "to see when the said pulpit and deacon's seat and doors are to be made and completed."

September 27, 1753, the town voted to raise three hundred pounds, old tenor, for the committee to use in finishing the meeting-house; also that they should take the money then in the collector's hands. They were authorized to buy a box of glass "to glaze the meeting-house," and to build the body seats; also "to take out the middle post on the back side of the meeting-house in order to build a handsome pulpit and provide for handsome pillars for said house."

This house was used as the meeting-house till 1785, when the present town-house was built. Everything in its finish must have been very plain. It had no comforts. The seats were hard. There was nothing to soften the light or mitigate the heat of the summer's sun. Nor was there anything to relieve the cheerlessness and cold of winter. And still the whole population came together in winter and summer and remained through the protracted services. There can be no question but this was an influential factor in the formation of the institutions of the town.

The following is copied from the record-books of the builders of the present town-house.

"February 10, 1785

"At a meeting of a Number of the Inhabitants of the Town of Pelham, they Agreed to Build a Meeting-House in Pelham by Proprietors. Voted that the following ARTICALS Should be offered to the inhabitants of the Town of Pelham to see who would sign for building sd House, viz.:

"We, the subscribers, being sensible of the unhappy situation we are in at Present with Regard to a Comfortable and decent Place for Publick worship, and the Meeting-house, in our Opinion, is not worth repairing, we hereby manifest our desire to Build a Meeting-house by subscription, and wish that every man that is a well-wisher to the Cause of Religion and the Credit of the Town should Subscribe what they will give towards Building a New Meeting-house, and, as soon as a Sufficient Sum shall be Subscribed, Call a Proprietors' meeting and Conclude on what Method we will take for BUilding the same."

At a town-meeting, June 7, 1785, it was voted "to give libery to set a meeting-house on the common near the old meeting-house, which meeting-house is not preparing for building by proprietorship." This house was not finished for some years, but was probably soon used for public worship and town-meetings, as, May 27, 1789, it was voted to sell the old meeting-house "at public vendue, in such a way and manner as shall be thought most likely to fetch its full value, in order to pay the town debts with the same," and a committee was appointed for this purpose.

It is a tradition that the year 1785 was remarkable for the depth of snow, and that the timber for the frame of this meeting-house was cut in April, and the snow was so hard that the timber was hauled over stone walls and other kinds of fence. About this time there was a meeting-house built by the "Pole Parish," and situated in front of the David Cutter house. In the town records this is designated as the Little Meeting-House, and the proprietors meeting-house as the Great Meeting-House. Upon the dismissal of Mr. Moody, and the union of the two parishes, the town purchased the meeting-houses.

March 26, 1793, it was "Voted, to sell the Little Meeting-House and the land where it stands." James Gibson, Esq., Joshua Atwood, Josiah Gage, Esq. were chosen a committee to make the sale; but they did not sell it, as, December 22, 1794, it was voted to sell the Little Meeting-House. This house is said to have been moved to the spot where the parsonage now stands, and used for a store, with a



hall over the store. Deacon Jeremiah Tyler owned it many years. He traded in the store. The hall was known as Tyler's Hall, and was used for singing-schools and religious meetings.

January 7, 1793, it was "Voted, That the proprietors of the old meeting-house should receive their full pay when the pews are sold,"--viz, the pews in the new meeting-house. "Voted, To choose a committee of five persons to make a settlement between the parishes,--Messrs. Jacob Butler Jr., Nehemiah Butler, Captain Eliphelet Hardy, Lieutenant Thomas Spofford, Lieutenant John Ferguson." "Voted, To choose a committee to see what method is best to be taken toward finishing the meeting-house, and bring in their report next meeting." The committee were "Dr. Aaron Grosvenor, Lieutenant John Ferguson, James Gibson, Esq." But the finishing of the Great Meeting-House hangs. There are many propositions, but none on which a majority agree. The subject was brought before town-meetings in July 1793 and in August 1794, and in each instance dismissed. But, December 22, 1794, "Voted, to finish the inside of the meeting-house in the manner prescribed by the Committee chosen for that purpose." "Voted to sell the pews in said meeting-house at public vendue." "Voted, To seal the finishing of said meeting-house at public sale." "Voted, That said meeting-house shall be finished by the 1st day of November next." There is a spirit of determination in these votes that assures something will be done. But though the purpose is to have no set-back, the plan is to be changed. January 19, 1795, these votes were reconsidered. Then it was "Voted, That Captain Jesse Smith be a committee with full power to receive money and finish the meeting-house by the 1st day of November next." Also "Voted, That Lieutenant John Ferguson be an assistant committee with Captain Jesse Smith for finishing the meeting-house."

This action was final; Captain Smith and Lieutenant Ferguson were the men to execute it, and the job of ten years' lingering and uncertainty is completed by them in a single season and at the specified time. At this same town-meeting the selectmen ordered the sale of the pews.

December 8th, the account of the committee to finish the meeting-house was received, and they were allowed five shillings per day for their services.

March 7, 1796, "Voted, that the money which was left in finishing the meeting house shall be loaned to keep the meeting-house in repair." "Voted, that Amos Moody, Esq., Captain Asa Richardson, be a committee to take said money and make the best use of it they can for the advantage of the town." But though the house, with its square pews and high galleries, was considered finished, there were improvements proposed from time to time. March 5, 1797, "Voted to purchase a cushion for the pulpit and a curtain for the pulpit windows, to build a cupboard in the lower part of the pulpit, and to lay some gravel by the underpinning of the meeting-house." March, 1803, the town voted not to purchase a bell and build a steeple. July 2, 1804, voted not to build a portico over the front door. September 1805, the town again voted not to build a portico. In October of this year, "Voted, not to build a belfry and steeple to the east end of their meeting-house." These votes indicate that there was a minority of public-spirited, progressive men in the town.

In presenting the growth and development of the town, it is necessary to thus sketch the history of the meeting-house; for it was about the meeting-house that the New England town grew, and the history of a New England town cannot be written without the recognition of this central fact

There are in the records a few plain, homely things that are very suggestive. They have a sweet touch of nature and charm by their simple beauty. In the study of the history of the town, the first meeting-house, the meeting-house bought of Mr. Merrill, the house moved from Nottingham West, the old meeting-house, must be kept continually in view. Everything associated with that house reveals some feature in the life and character of the early inhabitants. Little incidents connected with it mirror those plain and frugal homes. In some thought for it, some provision for its care, the subtle, golden chain of faith is traced, that steadied their lives heavenward. In such items as the following there is a resurrection of the past, and scenes of one hundred and forty years ago appear vivid and fresh as the life of this day:

"March ye 1, 1756, voted Jabesh Gage, L10, old tenor, for boarding workman at the meeting-house." "Voted, Amos Richardson 01-15-0, old tenor, for sweeping the meeting-house." "Chose Joseph Butler, Levi Hildrith, John Butler, James Gilmore and Amos Gage for seating the meeting-house." "Voted, to leave it to the committee to dignify the seats as they see fit."

For seventy-five years the people worshiped without fires in their meeting-houses. The worship of the winter season might have been as pure as the most perfect crystal, but an absence of warmth is suggested. If there was beauty in it, this must have existed in the

spiritual light reflected from frosty forms. To modern conception, there is a touch of the comic in the audience muffled, their heads drawn with the mufflers. Pulpit oratory was certainly at a disadvantage. Stoves were put into the Great Meeting-House about 1820. But this was not done without opposition. The Great Meeting-House was used by the church and the First Congregational Society until 1842. During the last ten years the society had made several propositions to the town for the purpose of securing some exclusive rights in the house. One was the outright purchase; another was to finish the upper part for worship, which should be the property of the society, and the lower part for a town hall, which should be the town's. But the town was unwilling to entertain any of these propositions. Accordingly, at a meeting of the First Congregational Society in the hall of Jeremiah Tyler, February 9, 1842 "to see if the society will procure a suitable piece of land on which to build a house for public worship, it was voted to procure such a piece, and at the same meeting General Samuel M. Richardson, proposed, on certain conditions, to give the society such a piece, which gift, subject to the conditions, was accepted by the society."

At a meeting held February 24th, "it was voted that the erection of the meeting-house be commenced as soon as practicable in the ensuing spring, and David Cutter, Moody Hobbs, Joshua Atwood, David Butler and Amos Batchelder were chosen a building committee." At a meeting held October 17, "Jeremiah Tyler, Enoch Marsh and John M. Tyler were chosen a committee of arrangements for the dedication of the new meeting-house." The dedication was ninety-one years from the time that the old meeting-house was first used for public worship.

#### THE PARSONAGE--

At a meeting of the First Congregational Society, September 4, 1861, it was voted to "accept the Tyler store lot, so called, purchased by individuals for a parsonage-house of said society." It was voted to proceed at once to build, and Colonel Enoch Marsh, Abel Gage, Esq., F.A. Cuter, Eliphelet F. Woods were chosen a building committee. The work was commenced at once, and under the enthusiastic lead of Colonel Marsh, who devoted his time and energies to the enterprise, it was substantially completed that autumn and occupied by the present pastor the next April. Richard B. Hillman was the builder.

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#### CHAPTER II

##### Education--Men of Note--Physicians--Music

EDUCATION--The town records show no public action upon the subject of education till fifteen years after the incorporation. But from this time there was a graduate and substantial growth of the educational sentiment. The school and school-house gave rise to violent controversies. There were seasons of intense excitement. At times there was the reckless spirit that would destroy all rather than not carry its point; then better counsels would prevail, harmony would be restored, by-gones would be forgotten and it would be united in the good caused.

March 9, 1761, "Voted, the non-resident money for a school." At the March meeting of the next year there was no appropriation for schools, but at a meeting, April--

"1st, Voted not to build any school-houses.

"2nd, Voted four month's schooling, to begin in September next ensuing, and so on till the four months expired.

"3d, Voted to raise the sum of L25 as school rates, to support the above said school.

March 7, 1763, "Voted, two hundred pound, old tenor, for a school this present year. Said school is to be in four parts of said town, and each part to have their portion of said money to be divided by the selectmen."

March 5, 1764, "Voted two hundred pounds, old tenor, for a school for this present year, to be provided by the selectmen, as they shall think proper."

March 11, 1765, "Voted not to raise any money for a school this present year." For the next ten years an average of fifteen pounds was appropriated annually for schools.

March 4, 1776, "Voted, twenty Pounds Lawful money, for Schooling this Present year." "A Committee Chosen to Place the schools and to Provide Masters and Mistresses--Dr. John Mussey, Ebenezar Parmer, Esq., Jesse Wilson, Amos Gage Jr., Phillip Richardson Jr., -- Voted that Every Quarter of the town should have the use of their own money, and that Each Quarter should Enjoy the Priviledge of their own and not Send from one to another, and that when the School was Provided they that would not Send SHould Go without the Benefit of The School."

During the next fifteen years, which included the hard times of the Revolutionary War, the town failed only once to make appropriations for the schools. After 1790 the matter of an appropriation was no longer optional as the towns were required by legislative enactment to raise a specified sum....

March 7, 1796, Voted to chuse a Committee-viz., Captain John Ferguson, Captain Thomas Spofford, Lieutenant Ezra R. Marsh, James Gibson, Esq., David Gage--to Class the Inhabitants of sd Town for keeping Schools agreeable to a former vote of sd TOWN, which was to be five classes.

March 6, 1797, "Voted to except the report of the committee to class the town with five classes."

The number of families in each class was as follows: Southwest Class, 34; Northwest Class, 30; Middle Class, 31; Northeast Class, 31; Southeast Class, 26 [signed by David Gage, Thomas Spofford and Ezra R. Marsh, Committee].

The town was fortunate in the outset in an economical classification. There were few classes. The number of families in each class was nearly the same. Hence an equal division of the school money was the fair thing. This classification has remained substantially the same to the present time, and the money has, with few exceptions, been equally divided among the five classes.

The spirit of a people is often shown by a movement that is a failure. Minorities of even but one in a cause that looks to enlargement and progress give a people character. They are the little leaven that will some time be the majority. The article in the warrant of 1789, "to see if the town will vote to have a grammar school kept in said town," though dismissed, asserted literary tastes, intellectual life and aspirations among the people. The town may not have furnished as many for the profession as some others; but there are few towns that, according to their population, could show as large a number of men and women of good home-bred sense, of refined taste, of such general information, of such correct methods in business, and who expressed themselves with more understanding and grace.

About the commencement of the century, Mr. Daniel Hardy, a graduate of Dartmouth College and an accomplished scholar, taught an academy for several years at the Centre, in the building since known as the Cottage, and occupied by the Misses Hastings for many years. Mr. Hardy and his school had a healthy influence upon the intellectual life of the people. Here many young men and women received instruction that qualified them to be efficient teachers in the common schools.

During the ministry of Dr. Church, there was a literary association that owned quite an extensive library of solid reading, comprising history, essay and poetry, but no fiction as such; this was extensively and faithfully read.

During the first sixty years of the century the town lyceum was an institution, furnishing not only the sociability and wholesome diversion that a people need, but also intellectual nurture and culture in speaking and writing.

The following is a list, perhaps imperfect, of educated men that the town has raised:

GRADUATES OF DARTMOUTH COLLEGE. Daniel Hardy, 1789; Aaron Hardy, 1794; Caleb Butler, 1800; Reuben Dimond Mussey, 1803; Isaac Butler, entered but died in the course; Stephen L. Bradstreet, 1819; Barnabas G. Tenney, 1819; Calvin Butler, 1834; Nathaniel Abbot Keyes, 1835; Charles Burnham, 1836; Benjamin Butler, 1842; Joseph H. Tyler, 1851; Eliphalet Butler Gage, 1858 at the Scientific School, John Edward Marsh, 1858, at the Scientific School, Nathaniel Parker Gage, 1862.

GRADUATES OF HARVARD. William M. Richardson, 1797; Josiah Butler, 1803; John Cutter Gage, 1856; Frederic W. Batchelder, 1860.

Four of these graduates became clergymen, seven lawyers. Reuben Dimond Mussey became eminent in medicine, and had a reputation that was European as well as American. William M. Richardson represented the State in Congress, and also became chief justice of the Supreme Court of New Hampshire. Josiah Butler represented New Hampshire two terms in Congress. Others became teachers and business men.

PROFESSIONAL MEN, NOT GRADUATES. Elijah Butler, born April 13, 1765; studied medicine and practiced many years in Weare. Milton Grosvenor studied medicine. Nehemiah Butler, a lawyer and judge of probate for Merrimack County. John Quincy Adams Griffin, at his death, in early manhood, had attained distinction at the bar. Benjamin Russell Cutter, at his death seventeen years the principal of the Washington Grammar School, Chicago. William H. Gage studied medicine, and at this death had been many years assistant physician at the asylum, Taunton, Mass.

Of gentlemen of the last generation noted as common-school teachers were Moody Hobbs and Abel Gage, both self-made men and popular

teachers, with a life-long interest in education. Mr. Hobbs became a public man, and was associated with the distinguished men of the State. He was greatly interested in agriculture. He was the magistrate of the town and the civil engineer of this and neighboring towns. Mr. Gage led a quiet life on his farm, enjoyed his library and took an intelligent and devoted interest in all the philanthropic and missionary enterprises of the age.

FEMALE TEACHERS-- Miss Hannah Cutter, educated under Miss Grant at Ipswich, Mass., was instrumental in founding a female seminary at Princeville, Ill. Miss Mary C. Richardson, educated at Bradford Academy, Massachusetts, holding for many years a responsible position in that institution; a lady of superior intellectual powers and a popular teacher. Miss Mary T. Gage, educated at the Abbot Female Seminary, Andover, Mass., a teacher for many years. Her culture was marked. Her life was an ornament of the social state. Miss Helen Cutter, a popular teacher for many years at Arlington, Mass. Miss Emma D. Coburn, for a score of years holding important positions as teacher in Western cities.

Of young ladies in the present employed in the common schools of this and adjoining towns, two may be named for their long and valuable services,--Miss Susan M. Smith, great-granddaughter of James Gibson, and Miss M. Amanda Cloyd.

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SOME MEN OF NOTE

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DEACON AMOS GAGE, born in 1717. Probably came to this town in 1739 or 1740, from Bradford, Mass. Prominent in the church, in civil and military affairs. Died in 1792.

DEACON BARNABAS GIBSON, born near the cost of Ireland after his parents sailed for this county. His father's name was James. Among the old papers of the family is a receipt for the passage-money of the family, dated "Portrush, August 26, 1738."

JAMES GIBSON, brother of Barnabas, for a series of years a man of great prominence in the affairs of the town.

JESSE GIBSON, a son of James, a life-long resident of the town, often elected to town offices, for a long series of years justice of the peace, a man of unquestioned integrity. He accumulated a large property. Died in 1876, aged eighty-nine, wanting a few days.

CAPTAIN HENRY BALDWIN, at whose house the first town-meeting was held, died in 1754.

DR. JOHN MUSSEY, father of Reuben Dimond Mussey, often chosen to offices of importance in town.

JAMES AND SAMUEL HOBBS, grandsons of the first minister, stirring men and often called to positions of public responsibility.

GENERAL SAMUEL M. RICHARDSON, a true gentleman, a distinguished citizen, a member of a family that not only adorned New Hampshire, but Massachusetts. He left a legacy to the First Congregational Society, and also to the town for remodeling the old meeting-house into a town hall.

DAVID CUTTER, for many years postmaster and a justice of the peace. He was very exact in the transaction of all business, exemplary and strictly law-abiding, a pillar in the moral and religious institutions of the town. He died in 1863, aged nearly eighty-two years, and left two thousand dollars to the First Congregational Society.

GENERAL JOSHUA ATWOOD, a generous and public-spirited citizen, was widely known in his horticultural and nursery business. He died in 1870, aged sixty-seven years.

COLONEL ENOCH MARSH, who still survives, near his ninetieth year, in a "green old age," a gentleman of the truest type. He never sought or held office; but to the support of the religious institutions of the town and causes of Christian philanthropy he had given his time, his strength and his property.

MISSES ELIZA and CAROLINE HASTINGS came from Boston to Pelham in 1835, to live on the small property they acquired by years of teaching, an employment that they engaged in when financial reverses came upon their father's business. They were ladies of true culture and a noble Christian spirit. They rented the building once occupied by Mr. Hardy for a school, and afterwards it was known as the Cottage. They employed their time in the care of the their cultured natures and

deeds of charity. They loved to walk the different streets of the town and make informal calls in all the homes. Families in all parts of the town were wont to have them as their guests. They made for themselves a large place in the esteem and affection of the people. They were a great acquisition to society. Their influence was salutary. Miss Eliza died September 10, 1853, aged seventy-one. The shock was great to Miss Caroline. She endured it with Christian fortitude, and died April 26, 1872, aged eighty-nine. Their graves are with the people of their adoption.

PHYSICIANS--The earliest were Dr. Amos Richardson; then Dr. John Mussey, Dr. Aaron Grosvenor, Dr. William Gage, Dr. Benjamin R. Skelton, Dr. Benjamin F. Simpson, Dr. Edwin Grosvenor, Dr. Lucius Grosvenor, Dr. Amos Batchelder.

Dr. Batchelder commenced practice in town in 1837. He has been a studious man and kept himself abreast of the times in his profession. He has also been a careful observer and extensive reader in natural history and general science, and he has a cabinet of six thousand specimens of his own collection.

MUSIC--The Pelham people have always been musical. The Gages, Butlers, Cutters, Gibsons, Atwoods and Wilsons were musical families. Of those who led the singing in the past and sometimes taught singing-schools were Deacon Amos Gage, Deacon Abel Gage, General Samuel R. Richardson, David Cutter, Jonathan B. Greeley, Abel Gage Jr., Jesse Wilson, Colonel Enoch Marsh, Frederic A. Spofford and, later, William Chase. In the years 1798 and 1805 there were articles in the warrant for the annual town-meeting to see if the town would appropriate money for a singing-school. In neither instance was the appropriation made; but in 1803 the town "voted to purchase a bass viol for the use of the singers; also that Deacon Abel Gage, Samuel M. Richardson and Doc(t) William Gage be a committee to purchase sd viol."

In 1859 an unusually fine-toned pipe-organ was purchased for the church. Since then Mr. Alonzo D. Greeley, an amateur in music, has played the organ, led the singing and devoted much time and expense to the culture of music in the town. When the organ was procured there were but two or three pianos in town; now there are a dozen, and parlor organs in almost every house. Two of the school-houses have musical instruments.

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### CHAPTER III

Civil Government--Military--Growth, Development and Change--  
Personal Reminiscences

CIVIL GOVERNMENT--The town from the first took a thoughtful interest in the constitutions of both the State and national governments.

At a town-meeting April 13, 1778, "Mr. James Barnard was then chosen as a member of that Convention that is to meet at Concord on June the tenth next, in order to form a Plan of Government for the People of this State for their future good and happiness."

"Voted to chuse a Committee of Eleven men to Give Instruction to said Barnard Concerning the plan of Government, which are as follows: Messrs. Major. Daniel Coburn, Esq., Gage, Doc John Mussey, Esq. Gibson, Dea Barnabas Gibson, Dea. Amos Gage, Thomas Spofford, Nehemiah Butler, Capt. Jesse Wilson, Capt. Asa Richardson, Peirce Gage."

The plan that was submitted to the people by the convention of June 1781, was considered in the town-meeting held in December, and "Voted to chuse a committee to Take into consideration the plan of Government, and make remarks on it and lay them Before the town."

"Chose the Committee (viz.), Dea. Barnabas Gibson, Aaron Wyman, Jacob Butler, Jun., David Butler, Abel Gage, Joshua Atwood, Caleb Butler, Doct John Mussey, Josiah Gage Esq., and Mark Gould." This plan was discussed on the report of the committee, by articles, at a town-meeting January 21, 1782, and substantially rejected by Pelham, as it was by the State. The convention submitted another plan in August 1782. At a town meeting December 2d this was referred to a committee,--Dr. John Mussey, Nathaniel Abbot, James Gibson Esq., Josiah Gage, Esq., Jesse Smith, Abiel Barker, Jacob Butler Jr., Dea. Barnabas Gibson and David Butler. The meeting then adjourned till the 17th. "The town being Mette, according to the above adjournment, Voted not to accept of the Plan of Government as it now stands, by 60 Votes. Voted to accept the Plan of Government with the Amendments made by the Committee, by 52 Votes; 7 Persons Voted against it."

This plan was also rejected by the State. The convention met in June, 1783, and submitted another plan to the people. At a meeting held August 18, "Voted, to choose a committee of Nine Persons to take under Consideration the Alteration of the Eight Articles of the

Confederation. Com., Mr. David Butler, Mr. Uriah Abbott, James Gibson, Esq., Mr. Joshua Atwood, Deakn Barnabas Gibson, Josiah Gage, Esq., Mr. John Ferguson, Doctr John Mussey, Mr. Aaron Wyman. Voted for the aforesd Committee to take under Consideration the Address from Convention."

"The Moderator Adjourned sd Meeting Three Weeks."

"Met According to the Above Adjournment."

"Voted, to receive a Verbal Report of sd Committee that is to alter the Eight Artical of Confederation, (viz.) that is the Proportion among the United States Shall be Laid by the Number of Souls. Voted, to Recieve a Verbil Report of the afore sd Commitee, that is not to alter the Executive Department."

This plan was adopted by the State and ratified by the convention October 31st.

These quaint records show how carefully the underlying principles of both the national confederation and the State Constitution were examined by the citizens of Pelham.

## TOWN CLERKS

1746-47, Eleazar Whiting; 1748-49, Henry Baldwin, Jr.; 1750-52, Amos Gage; 1753, David Jones; 1754-57, Amos Gage; 1758, Levi Hildreth; 1759-72, Amos Gage; 1773-74, Josiah Gage Jr., 1775-82 Daniel Barker; 1783-90, John Ferguson; 1791-96, Benjamin Barker Jr; 1797-99, Aaron Hardy; 1799-1802, Benjamin Barker, 1803-4 Peter Paterson; 1805-19, William Hardy (2d); 1820-23, William Atwood; 1824-26, William Hardy; 1827-31, James Hobbs; 1832, Reuben B. Gibson; 1833-37, Jeremiah Tyler; 1838-39, Charles Spofford; 1840-41, Moody Hobbs; 1843, Charles Spofford; 1844-45 Frederick A. Spofford; 1845, David Spofford; 1846-65 John Woodbury; 1865, Amos Batchelder; 1866-67, Joshua Atwood Jr.; 1868-77 Amos Batchelder; 1878-82, Charles W. Hobbs; 1883-85, Daniel P. Atwood.

## DELEGATES TO THE SEVERAL CONSTITUTIONAL CONVENTIONS--

1778, James Barnard; 1781, Jacob Butler Jr.; 1791 James Gibson; 1851, Joshua Atwood; 1876, F.M. Woodbury.

## DELEGATE TO THE CONVENTION FOR THE ADOPTION OF THE FEDERAL CONSTITUTION-- 1788, Rev. Amos Moody

## REPRESENTATIVES--

1775, Aaron Wyman; 1776-78 James Gibson; 1779-81 David Butler; 1782, James Gibson; 1783-85, Jacob Butler Jr; 1786, James Gibson; 1787-88, Jacob Butler; 1789, voted not to send; 1790, James Gibson; 1791, voted not to send; 1792, James Gibson; 1793-96, Rev. Amos Moody; 1797, Nehemiah Butler; 1798, Rev. Amos Moody; 1799-1802, Jame Gibson; 1803-6, Rev. Amos Moody; 1807, James Gibson; 1808-9 Josiah Butler; 1810-11, James Gibson; 1812-20 Maj. Samuel M. Richardson; 1821, Maj. William Hardy; 1822, Nehemiah Butler; 1823-25 Capt. James Hobbs; 1826-27, Samuel M. Richardson; 1828, James Hobbs; 1829, Nehemiah Butler; 1830-31, Samuel M. Richardson; 1832-34, Jesse Gibson, Esq.; 1835, Samuel M. Richardson; 1836, David Hamblet; 1837, James Hobbs, Esq.; 1838-41, Jesse Gibson; 1842-45, Joshua Atwood; 1846-47, Gilbert Coburn; 1848-49, Joshua Atwood; 1850, Jesse Gibson; 1851, Darius Stickney; 1852 Joshua Atwood; 1853-54, John Richardson; 1855-56, Joshua Atwood; 1857-58, John Woodbury; 1859-60 Amos Batchelder; 1861-62, Daniel Marshall; 1863-64, Warren Sherburne; 1865, Kimball Gibson; 1866, George H. Currier; 1867-68, Eliphelet F. Wood; 1869-70, William G. Butler; 1871-72, Nathan Gage; 1873-74, George F. Currier; 1875-76, John Woodbury; 1877-78, Nathan Gage; 1879, Daniel N. Atwood; 1881, Luther C. Richardson; 1883, George S. Butler; 1885, Richard B. Hillman.

MILITARY RECORD--The citizens of Pelham have always been patriotic. They have enlisted in all the wars of our country and shed their blood on nearly every battle-field. Amos Gage, an early settlers of the town, one of the original members of the church and the first deacon, was a captain in the French and Indian War, and lost a son, aged twenty years, in that war.

In the old records of the town the following is found:

"In the year 1755 Begune the Bloody war Btween England and france, and the whole County of Canada was surrendered to his Majesty, George, in the year 1760.

"the account of the number of men that was lost belonging to Pelham that died a Broad:

"Jonathan Wright, Edward Wyman, Ezra Littlehail, Simon Beard, Lieut. Thomas Gage, Joseph Gage, Simon Wyman, Daniel Gage, John Weber."

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REVOLUTIONARY WAR

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In the American Revolution, no one of the colonies exhibited a more resolute and determined spirit of resistance to the oppression of Great Britain than New Hampshire, and in no town of the State was this spirit more pronounced than in Pelham.

At a town-meeting April 1, 1777, "Voted, twenty pounds lawful money per man that shall enlist for three years into the Continental army."

April 7th, "Voted, to annex Ten Pounds Lawful money to the above Twenty pounds, to Each Soldier who shall enlist into the Continental army for the Term of three years."

June 4th, "Voted, that Each man who has served as a Soldier in Defence of the United States of America, shall be allowed sixteen shillings and Eight Pence per month." "Those Persons who were in the service two months at Winterhill, Being Present, agreed to take but twelve Shillings per month."

At a town-meeting February 2, 1778, "Voted, that Lt. John Bradford, Mr. Aaron Wyman, Capt. Asa Richardson be a Committee to Provide for the Soldiers' Families." At this meeting the vote was re-considered, "allowing each soldier sixteen shillings and eight pence per month for what he hath done in the service more than his proportion," and a committee chosen to bring in under oath "how much shall be allowed to those who have served as soldiers in the several Campaigns that have been in the Present War." This committee brought in at a subsequent meeting that the year's men should be allowed nine pounds and sixteen pence per man.

At this meeting "Voted, to choose a Committee to Instruct the Representative Concerning the Confederation lately Published by the Continental Congress," which would indicate that the men of Pelham had a nice perception of equity and justice and saw distinctly a wrong that had convulsed the nation and drenched it in blood.

"At a meeting of the Freeholders and other inhabitants of the town of Pelham, on Monday, the Ninth day of February, 1778, the following Instructions were reported by us, the Subscribers, a Committee appointed for that purpose, which were accepted by said town:

"To James Gibson, Esq., Representative of the Town of Pelham (to the Provincial Congress at Exeter):

"Gentleman:--You being chosen by the Voice of the town of Pelham to Represent them in the Great and General Court, and as it must be agreeable to you to know the minds of your Constituents in all important matters, we think fit to give you the following instructions with regard to the articles of confederation; you are directed to move for, and Exert yourself to get, an alteration of a part of the fifth Paragraph in the ninth article, where they mention proportion in the Number of land forces by the white Inhabitants in Each State, which we conceive to be unequal; our reason is because of the vast Disproportionate Number of Black Inhabitants in this and some of the Southern States; in them the husbandry Labor is chiefly done by black men, when we in this State have but few Labourers of that Colour, and whether these Blacks be continued slaves or not, many of them make good Soldiers in the field of Battle; therefore, making the Proportion of soldiers by the white Inhabitants only, Leaves their fields full of Labourers, when ours are empty. You are also Directed to move for and urge the calling a full and free representation of all the People in this State to meet in Convention, at such time and place as shall be appointed by the general assembly, for the sole purpose of framing and laying a permanent plan or system for the future government of this State. These matters, with all others that may come before the General Court, we leave to your firmness and prudence, and trust your Exertions in the common cause will be such as Shall Recommend you to all Lovers of freedom and Liberty (and what is more) gain you the approbation of God and your own conscience."

[signed]

"Maj. Daniel Coburn, Josiah Gage, Esq., Dea. Barnabas Gibson, Capt. Asa Richardson, Dr. John Mussey, Lt. Robert Nevins Jr., Lt. Joshua Swan, Jacob Butler Junior."

The records of the town during the years of the Revolutionary War indicate a whole-hearted loyalty to the cause and faithfulness to the soldiers. Some of these simple records are a beautiful revelation of the character of the men and spirit of those times.

March 2, 1778, "Voted, to pay Samuel Davis four Dollars in the Lieu of a Counterfeit Bill which he received of the town for his services in the war."

"Voted, to Pay Asa Knowlton Fifty Dollars for his service three years in the war."

At a town-meeting April 13, 1778, "Voted, to hire one man to go into the Continental service for nine months, to make up the town's proportion of the three years' men. Voted, that Engrs. Nathan Butler should hire the man and the town to pay the man that sd Butler should hire."

At a town meeting February 13, 1781, "Voted, to choose a committee of three men to hire soldiers for three years to go to war, (vis):

Asa Richardson, Amos Gage, Lt. Nevins."

At a meeting March 13th of this year, the committee to average the expense of the war made their report, which was accepted,--

"Voted, that corn should Be the spesha to settle this Everage upon, or money to the value.

"Voted, to allow those men that went to Winter-hill for Eight months, two Bushels of corn Per month, or the value in money.

"Voted, to allow the year's men five Bushels of corn Per month, or the value in money.

"Voted, to allow those that went to Portsmouth one month, one Bushel of corn Per month, or the value in money.

"Voted, to allow the five months' men that went to Ticonderoga, two Bushels of corn Per month, or the value in money.

"Voted, to allow three months' men that went to York, one Bushel of corn, or the value in money.

"Voted, to allow the two months' men that went to York, one Bushel of corn, or the value in money.

"Voted, to allow the two months' men that went to Bennington, four Bushels of corn Per month, or the value in money.

"Voted, to allow the year's men Raised in 1779, three Bushesl of corn, or the Value in money.

"Voted, to allow the six months' men that went to Rhode Island, Two Bushels of corn Per month, or the value in money.

"Voted, to allow the two months' men that went to Portsmouth, one Bushel of corn per month, or the value of money.

"Voted, to allow the six months' men that went to York, four Bushels of corn Per month, or the value in money.

"Voted, to allow the three months' men Raised in the year 1780, four BUshels of corn Per month, or the value in money.

"Voted, to allow those Persons that went Volunteers, that have Done more than their Proportion in the time of war, have liberty to Depose of it as they Pleas.

"Voted, to allow Lt. Hanly for six months' time that he had Done in the war.

"Voted, to allow Lt. Hardy two Bushels of corn Per month, or the value in money."

At a town-meeting July 9th of the same year, "Voted, that those Persons that has Paid their Beefrate shall take it Back again out of the Constables' Hands."

At a town-meeting on February 4, 1782, "Voted, that the corn that was voted to settle the sd average should be set a half a Dollar Per Bushel.

The town sent eighty-six true men to the war; the following are their names:--

Joshua Atwood, Uriah Abbot, Abijah Austin, Isaac Barker, Benjamin Barker, Deacon Daniel Barker, Joseph Bailey, Simon Beard, Daniel Butler, Nathan Butler, Jacob Butler, Lieutenant JohN Bradford, Merrill Coburn, Asa Coburn, Benjamin Coburn, Edward Coburn, Seth Cutter, Samuel Davis, James Farmer, James Ferguson, John Ferguson, Michael Fitzgerald, John Foster, David, Abner and Daniel Gage, of the same family; Captain Jonathan Gage, Asa, Abel and Amos Gage, of the same family; Daniel Gage, Richard Gage, Deacon Amos Gage, Josiah Gage, Benjamin Gage, Deacon Barnabas Gibson, James Gibson, Phinehas Goodhue, William Gordon, Alexander Graham, Josiah Gutterson, Jonathan Griffin, Phineas Hamblet, Reuben Hamblet, Nathaniel Haseltine, Major Thomas Hardy, Simon Hardy, Noah Hardy, Jedediah Hardy, William hardy, Cyrus Hardy, James Hardy, James Hobbs, Enoch Howard, Samuel Howard, John Hoyt, William Johnson, Phinehas Kimball, Ziba Kimball, Benjamin Kimball, John Kimball, Thomas Knowlton, Asa Knowlton, Amos Kemp, Jacob Marsh, Noah Marsh, John Marsh, Dudley Marsh, Zebulon May, John Mills, Jonathan Morgan, Lieutenant Robert Nevens [Nevins], Ebenezer Palmer, Daniel Richardson, Ezekiel Richardson, Thomas Richardson, Thomas Spofford, Edward Tenny, Jonathan Tenny, Thomas Thistle, Nathan Whitim, Captain Jesse Wilson, John Williams, Joseph Wright, John Wyman.

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CIVIL WAR  
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The same spirit of patriotism and alacrity in meeting the calls of country was exhibited in the War of the Rebellion [Civil War]. Partisan spirit was intense. The differences of opinion about the causes of the war were pronounced; but when the flag was fired upon at Sumter, these were all sunk in one united devotion to the integrity of our government, and the dominant sentiment was most forcibly voiced in a toast of a distinguished citizen on the 4th of July, 1861: "Union first, compromise afterwards."

The following is the list of the soldiers from Pelham:

Benjamin F. Bean, Joseph W. Bright, Willis G. Burnham, Edwin S.



Burnham, Frank E. Butler, Charles W. Butler, William W. Butler, James Carey, Kimball J. Chaplin, Benjamin Chase, Isaac H. Daniels, Edward Dow, Alonzo Ellenwood, Frank M. Ellenwood, Josiah E. Everett, Daniel B. Fox, George H. Gage, William H. Gage, Ezekiel C. Gage, Warren W. Herbert, Horace W. Humphrey, Charles W. Hobbs, George C. Jackman, George B. Johnson, M. Charles Kent, Joseph F. Lamson, David Lee, Sidney J. Lyon, David A. McCoy, James E. McCoy, Orton Moore, Charles L. Moreland, George Marsh, Edward Moran, Michael Murray, Alexander Peaslee, Charles W. Philbrick, Russell O. Richardson, Silas Richardson, Charles W. Sleeper, Alfred E. Smith, Neil Southerland, Orlando W. Spalding, Thomas S. Spear, William B. Thom, Videll L. Thom, Isaiah Titcomb, William H. Titcomb, Frank E. Titcomb, Charles P. Titcomb, Michael Tulley, Andrew C. Upham, Lyman O. Webster, Mark H. Webster, Charles Wheeler, George W. Wilkins, Gilman H. Woodbury, John M. Woods.

GROWTH, DEVELOPMENT AND CHANGE--For several years after the incorporation of the town there were deer wardens, surveyors of brick and leather, collars of staves and fish wardens. Tythingmen were chosen until the year 1838.

In 1764, "Voted to Reserve all the timber and wood now Growing and standing in the highways in this town for the use and benefit of the Repairing the highways in said town."

In 1792 it was voted to work out part of the highway money in the winter.

In 1796 it was voted that sheep shall not go at large from May until October.

In 1798 the town voted to clear the brooks so that the fish might have a "clear passage." The same year there was an article in the warrant to see if the town will vote to raise money to purchase ammunition, and also provide a place to keep a stock. This was defeated; but in 1809 it was voted to leave it with the selectmen to provide a magazine.

In 1800 the town voted "to pay the expenses of the soldiers on muster-day."

The intensity of the ecclesiastical feeling is indicated by another vote of this same year, which was "not to pay Joshua Atwood the expense of the dinner for the council about Mr. Smith."

In 1807 the town voted not to buy a hearse; but in 1815 voted one hundred and fifty dollars for a hearse. For some years after, the body of this was put on runners for winter use, and a new hearse was built by Mr. Asa Davis Butler. In 1865 a new hearse was purchased for six hundred dollars; Major John Woodbury and Mr. Alfred S. Smith were the agents that made the purchase. In 1882 a winter hearse was purchased at an expense of two hundred dollars.

In the earlier days the farmers went with their oxen teams to Haverhill, Old Salem and Boston to market. Until within the last twenty-five years the ox performed all the labor of the farm. A yoke of oxen and a horse hauled the wood to market. Now, labor of all kinds is performed by horses. Twenty-five years ago there were but two or three covered carriages in town. Now, every farmer has one. In the same period there has been either a rebuilding or remodeling of nearly every dwelling-house and barn in town, and machinery has come to facilitate all the labor of the farm. In the earlier days of the town the water of nearly every brook in town was utilized for a saw-mill. Now, very often, steam mills are set up in the wood lot, and the lumber of a number of acres sawed in a few weeks. The first century of the town's history was distinguished by the construction of roads. In 1825-26 two routes of public travel from Lowell, north and northeast, were improved-- the present Mammoth and Central roads,--the one constituting a public thoroughfare to Concord, the other to Dover and Portsmouth. Lines of stages went over each of these roads. At a later date the stage over the Central road was called the "Chicken Line," from the amount of poultry expressed over it. On the Mammoth were some famous hostelrys, notably the one at North Pelham, kept, for a time, by the late Jesse Gibson, Esq. It was a satisfaction for Mr. and Mrs. Gibson, in their old age, to tell how President Jackson, Levi Woodbury, Isaac Hill and Daniel Webster has received the hospitalities of their house.

The Centre had two public inns and was the resort of the neighboring towns for the recreation of election-days. The speed of horses would be tried on the plain, and the strength of parties tested in wrestling matches. It also furnished favorable grounds for the autumn musters.

On the place formerly owned by Samuel Hobbs and later by his son, Moody Hobbs, there is a stone known as the "lifting stone." The early proprietor of the place is said to have tested the strength of his help by this.

That the Indians once had their home here is evident from Indian names. Golden Brook, is so called from an Indian who lived by it. The site of his wigwam is still to be seen, a little to the southeast

of the Moody Hobbs place.

Mr. William W. Butler has an interesting collection of Indian relics that he has gathered from his farm. Dr. Batchelder has a large number and variety in his cabinet. Gumpas Pond and Hill, as well as Jeremie's Hill, perpetually remind of the original inhabitants of this town.

The first settlers not only endured the privations and hardships incident to the making their in the wilderness but perils from wild beasts. The wife of Lieutenant Tho. Gage, who was lost in the French and Indian War, had been to visit a neighbor on the other side of Beaver Brook from the Centre. On returning to her home, on Baldwin Hill--there was no habitation on the way--she was suddenly startled by hearing footsteps behind her, which she discovered to be a bear, and with difficulty kept him at bay until she reached her home. Mrs. Gage was a woman of great energy. She went to Boston on horseback, and carried thread and yarn of her own manufacture, and bought nails to build a house, which is said to be the house on the place owned at present by Mr. Underwood.

Jonathan, her son, a captain in the Revolutionary War, was the first male child born after the incorporation of the town. Mrs. Gage's life had severe experiences. Besides the loss of her husband in the French and Indian War, her son, John Gage, a young man with a family, perished in the snow, January 26, 1765, aged twenty-seven. He had been, with his grist on his back down in Dracut, (to what, in these later years, has been known as Lawson's) to mill. He had returned nearly to his home, when he was found the next morning.

In the door-yard of the place where the late Major Daniel Atwood lived, a bear was shot by Simon Beard, the knob of his fire-shovel serving instead of a bullet.

There is a story of an attack upon the cattle of Butler and Hamblet by wolves. The cattle of both families ranged the woods west of their settlement, in the direction of Gumpas Pond. One Sabbath a loud bellowing was heard; a young man from each of the families seized his gun and started in the direction of the pond. Upon entering the forest they met the cattle coming in great haste, the cows ahead in single file, then the young cattle in the same order, some with their heads scratched and bloody. Following these was a cow, also scratched and bloody, with a young calf before her; behind her four oxen abreast, with bloody heads, and in the rear of the oxen three angry, growling wolves. The young men discharged their guns and the wolves fled.

The old town records are exceedingly interesting and suggestive. Such are the following:

"May the 27, 1760

"This Day Hugh Tallent Left the mark of all his creators, which is a hole throu the Right Ear."

"April ye 5, 1777

"This Day the Revd Mr. Amos Moody Left the Mark of all his Creatures, which is a Swallow's tale on the End of Both Ears."

So too is the following which is very frequent in the records of the first fifty years:

"John Webber and his wife and family, Late of methuen, was warned out of Sd town by Benjamin Barker, one of the constables for the present year."

So too the following, several of which appear in the records of each year, from 1790, for twenty-five years:

"Pelham, Sept. the 8th, 1800.

"To all whom it may concern, the Subscribers recommend Moses Whiting, of Pelham, Living a few rods east of the meeting-house in Sd town, on the road leading from Nottingham West to Haverhill, as being well Qualified for retailing foreign distilled spirits and wines. Approved by us..

"William Wyman, Benja. Hamblet, Selectmen of Pelham; Benja. Barker, Town Clerk."

March, 1752, the town "Voted to William Elliott four shillings a Dinner for Mr. Hobbs, upon the Sabbath." At the same meeting, "Voted to Henry Baldwin, Esq. thirteen pounds, old tenor, for finding Licker for the ordation" (ordination).

1790, "Voted, to rectify the pound, but not to appoint a person to take care of it."

1791, the pound was moved into Mr. Ferguson's field, the back side of the meeting-house.

QUAINT PERSONS--The town probably has had the usual proportion of such. Tradition brings several anecdotes of Preceptor Hardy. He was

very scholarly but possessed of little practical knowledge. He could not harness or care for his horse. He had but small estimate of the value of money. His father, Adjutant Hardy, had a nice pair of velvet breeches. On going for them, they could not be found. The great query with the family was, What had become of them? when Daniel remarked that a man had come along begging for a pair, and he had given him those.

There is an authentic story of a good man who lived on Baldwin's Hill, who was so scrupulous in the observance of Fast Day that he gave his cattle nothing to eat till night, and, on calling into a neighbor's on his return from the religious services of the day, remarked, "that nothing had passed his lips that day but tobacco, and nothing would till sundown."

THE FAITHLESS LOVER--In the long ago a school mistress on Baldwin's Hill used to knit going to and returning from her dinner, nearly a mile distant, for a young man in college, who failed to make real the expectations he had aroused.

The provincial records of New Hampshire contain a few interesting census items of Pelham.

"1773. Unmarried men from 16 to 60 .....	49
Married men from 16 to 60.....	95
Boys, 16 years and under.....	198
Men, 60 years and upwards.....	21
Females, unmarried.....	193
Females, married.....	114
Widows.....	12
Men slaves.....	1
Female slaves.....	1
TOTAL.....	684

"Josiah Gage, Moses Eaton, Selectmen."

"To the Honorable Committee of Safety for the Province of New Hampshire:

"Gentlemen--In Compliance to a Resolve of Congress at Exeter, we have taken an exact account of Every Soul belonging to the Town of Pelham,--viz--

"Males under 16 is .....	206
From 16 to 50 is.....	112
Males above 50 is.....	40
Males in the army is .....	29
Females is.....	362
TOTAL.....	749

"N.B.--The Quantity of Powder taken, by estimation as near as possible, is 28 lbs.

Guns fit for use.....	110
Guns wanting is.....	40

"The above account taken by us this 12th day of Septr, 1775  
"James Gibson, Amos Gage, P. Richardson Jr., Selectmen of Pelham"

"Pelham Septr ye 12th, 1775

"This day Personally and Severally Appeared before me, the Subscriber, the above named Selectmen and made oath to the contents of the above Number of Souls taken by them to be a true account.

"Daniel Barker, Town Clerk."

"Pelham, May 27th, 1786

"The following is a True List of the Number of Inhabitants of the Town of Pelham:

Number of mals.....	205
Number of femals.....	206
Number of children.....	464
TOTAL.....	875

"Daniel Richardson, James Ferguson, Selectmen for Pelham.

In 1769 the highway list [on a paper owned by Mr. Warren Shelburne] mentions James Sherburne, surveyor of highways for the Town of Pelham and describes his work. It was signed by Samuel Butler and Barnabas Gibson, Selectmen. Subscribers to this paper include James Sherburne, Thomas Jewell, Benoni Jewell, Mark Gould, Lot Spaulding, Joseph Wright, Joshua Hamblet, Capt. William Richardson, Asa M. Richardson, Ebenezar Parmer, William Wyman, Simeon Beard and Eleazar Whiting.

Mr. William W. Butler had in his possession a deed of his farm, given in 1732, and the property has since been in possession of the Butler family. The mills at North Pelham, owned by the estate of Asa Davis Butler, have been the property of that family since 1737. They have an old deed of that date, given by John and Samuel to Joseph Butler, so that it has really been the property of the Butler

family from an earlier date.

The farm in the west part of the town owned by Mr. Warren Sherburne has been, with the exception of a single year, in the Sherburne name since 1751, and Mr. Sherburne has a deed of that date.

The farm of Jesse Wilson has been the property of the Wilson family from about the time of the incorporation of the town, and Captain Wilson has in his possession a deed thus ancient.

There are number of ancient houses in town. The one on the Hadley farm has a tablet in it, placed there by Mrs. Belinda Butler Hadley, certifying that the house was erected in 1776, and was the home of Daniel Butler and Molly Tenney, his wife, and that thirteen children were born to them there.

The house where Dr. Reuben Dimond Mussey was born (June 23, 1780) is still standing on the place owned by Mr. Daniel Pearsons. Dr. Mussey was wont to yearly visit it.

Just below where Dr. Mussey lived, on the place now owed by Mr. Underwood, there was an extensive tannery, where a dozen hands were employed. Captain Jonathan Gage carried on the business.

Cooperage was quite an industry of the town. There was also the manufacture of pearlash.

Hats were manufactured in town. Deacon Charles Stiles had a shop at his place on the Mammoth road and worked at the business till 1870. Jesse Gibson, Esq. carried on the harness business at North Pelham.

At two different times there has been a cotton-factory at Butler's Mills, which has had the misfortune to be burnt. The last one was burnt in 1871.

A short distance below Butler's Mills there was a carding-mill, which, in later years, was altered into a woolen factory. A few years since this was burnt and has not since been rebuilt.

Running across the easterly part of the town is a ledge of granite. The working of this ledge has been an important industry. The stone to build the dam at Lawrence was hauled from Gage Hill, in the northeast part of the town, and that to build the reservoir at Lowell, in the south part of the town. Just on the border of the town, near Mr. Abraham Tallent's there was a brick-yard.

The cobbler with his kit of tools and the tailoress with her goose, going from house to house and tarrying while they prepared shoes and garments for the family, were institutions of the past.

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#### BIOGRAPHICAL SKETCHES

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#### REV. AUGUSTUS BERRY

Rev. Augustus Berry was born in Concord [NH] on what is known as Dimond Hill, October 7, 1824. His parents were Washington Berry and Maria Dale Berry. His father was a native of Middleton, Mass., which was the home of his ancestors. His mother, of Salem, Mass., which was the home of her ancestors. His father returned to his native place in 1828, and moved to Henniker, a farm in the southwest part of the town, known as the Judge Wallace place, in 1833. This was the home of his parents for more than thirty years. The associations of his boyhood, youth and early manhood are at Henniker. In boyhood he had a passionate love of books, and read much though laboring hard on the farm. Once having severely wounded one of his limbs, the thought quickly flashed through his mind, as an ample compensation for all confinement and suffering, "now I shall have time to read."

He was very desirous to get an education. He walked, several terms, three miles to the village to attend the academy. If he went to college he must depend mainly upon himself for the means. He resolved to try. At an early age he commenced to teach in the district school. He taught a number of months at Amherst and made there many valuable friendships. His studies, preparatory for college, were pursued mainly at Francestown Academy. He graduated at Amherst College in the class of 1851, with a high rank in scholarship. During his college course he taught four successful fall terms in the old academy in Henniker. On graduating he accepted the charge of the academy at Limerick, Me., and the school soon had an unprecedented patronage. At the end of the second year he left in the face of an urgent invitation to remain. In the spring of 1854 he accepted the charge of the academy at Lyndon, Vt., and remained till the summer of 1855, when he became principal of Appleton Academy, at Mont Vernon, where he remained five years, and left to enter the ministry. He was a popular and successful teacher. More than a thousand different pupils have been under his instruction, a large number of whom have filled and are filling important positions in society. A brief quotation from a private letter of a pupil who has attained a high position in the Judiciary of the State of New York, will indicate something of the character of his teaching. He says, "I have learned to value the effort you always seemed to make to distinguish between individual

minds and to seek to meet their special aptitudes. To my mind this is the secret of all valuable instruction in school or elsewhere. I can say with confidence that under your instruction more than anywhere else I received that training and discipline in habits of thought which have been useful to me in all my pursuits."

In 1857 he received a license to preach, and frequently supplied the pulpit in Mont Vernon and neighboring towns. In the autumn of 1860 he went to Andover and remained during the seminary year, and attended the lectures in the middle and senior classes. In October 1861, he was settled over the church in Pelham, where he is still pastor. As a writer he is distinguished for perspicuity and purity of style. His productions are characterized by a fullness of thought. A ministerial brother, pastor of an important city church, and whose reputation as scholar, critic and preacher is acknowledged, gives t the following estimate of him: "He is held in peculiar esteem by those who have become familiar with his mental qualities and habits. There is unflinching freshness in his thinking, because he holds his mind unvaryingly open to the acquisition of new truth. With a sound scholarship and broad reading he holds the field of knowledge a broad one and still open for conquest. He evinces a remarkable spirit of candor in dealing with the living issues of the day, and with a commendable modesty in the estimate put upon his own attainments, shows a power of penetration and sound judgment not often surpassed. The fairness and kindness of his consideration for others is rewarded by a universal regard on the part of his brethren in the ministry."

He was married to Miss Dora Richardson Snow, of Peterborough, November 24, 1853. She died March 15, 1873. January 30, 1877, he married Miss Mary Currier Richardson, of Pelham.

Apart from the specific duties of his pastorate, he has maintained a living interest in the cause of education, and kept himself familiar with the new methods of instruction and the educational thought of the present time. The subject of agriculture, both practical and scientific, engaged his attention, and he makes the social problems of the age his study.

Of a retiring disposition, he has never sought place or position. With a passionate love of nature, and courting the retirement that a country life furnished for study, he has had no other ambition than to faithfully serve in the gospel ministry an intelligent, agricultural population, who have ever been very charitable towards him and considerate of him.

#### JOHN WOODBURY

The Woodbury family is of English descent, members of which emigrated to America as early as the year 1626, and many of them have since been prominent in law, politics, &c. John Woodbury, of Somersetshire, England, who was among the first settlers of Salem, Mass., has numerous descendants in New England. He was a man of considerable ability; was admitted freeman in 1630 and was a representative to the general court in 1635 and 1838. A namesake, John Woodbury, of Salem, had a son, Isaiah Woodbury, who married Lois, daughter of Captain Israel Woodbury, another branch of the Woodbury family of Salem.

John Woodbury, son of Isaiah and Lois (Woodbury) Woodbury, was born in Cornish, N.H. March 25, 1819. His father dying when he was but eight months old, under the pressure of limited circumstances, John was obliged, while but a mere lad, to labor; and, at the age of six years, his mother removing to Salem, N.H., he went to live with an uncle in Haverhill, Mass., with whom he remained five years, working on the farm; from there he removed to Salem, and was with another uncle for four years. During this time his advantages for education were limited to the district schools of the towns where he resided. When he was fifteen he went to Methuen, Mass., to learn the shoemaker's trade, which he mastered thoroughly in all its details. Here he remained for about two years, then came to Pelham, where he worked at his trade one year, and continued at shoemaking and farming for a year or more in Salem and Pelham.

At this time, having saved some money and feeling the need of education, he attended the New Hampton Academy for the summer term. In the fall of 1838 he was employed in the famous Saxonville Mills, where he continued three years. Returning to Pelham he established himself as a butcher in the east part of the town, and after being there a year and a half, he came to Pelham Centre and carried on butchering for four years. In 1847 he commenced trade as a merchant in Pelham and continued merchandising for over thirty years, when he retired from business life and devoted himself to agricultural pursuits, more from a desire to be active and to be engaged in work than from an expectation of gain.

Mr. Woodbury married, December 26, 1843, Betsy A., a daughter of Captain Samuel Hobbs, a life-long resident of Pelham. They have had four children,--John Otis (who died December 11, 1871), Alice A.,

Mrs. Ezekiel C. Gage (she has one child, Frank P.), Frank M. (the present postmaster, and who succeeded his father in business), Eliza H., Mrs. William H. Peabody (she has two children, Harry O. and Frederick H.).

Mr. Woodbury has been largely identified with the affairs of the town of his adoption; has frequently been called upon to discharge important local trusts, which have been uniformly done to the satisfaction of his constituents. He was town clerk twenty years consecutively; treasurer for fourteen years; selectman for six years; was moderator, eleven, and postmaster for many years. In his political belief he is a Democrat, and as such represented Pelham in 1857, 1858, 1875 and 1876. He is a prominent Freemason and a member of Pilgrim Commandery of Lowell, Mass. He has taken much interest in the military organizations of the State and he has held important official positions--Adjutant and major in the Eighth Regiment Militia and was member of the General Joshua Atwood's staff and Inspector in the Third Brigade, New Hampshire Militia.

Mr. Woodbury is liberal in religion, not a member of any church, and believes as long as a man acts according to his convictions and does his duty faithfully in the station to which he is called or circumstances have placed him, that the particular denomination is of little worth, but that we shall be judged by deeds and not creed. He occupies a high position in the esteem of the worthy citizens of Pelham. He is modest and unpretentious, social, genial, hospitable, upright and honorable, and possessed of great sympathy and kindness of heart. A good citizen and an honest man, he has always acted up to the Scriptural command, "owe no man anything," and by his own unaided exertions, perseverance and ability, has acquired a comfortable existence.

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