

abroad and the pulpit was supplied by Reverend Daniel W. Faunce, a former pastor. Returning, Mr. Slocum again took up the work of his pastorate.

On Sunday, June 23, 1901, the Sunday-school celebrated the seventy-fifth anniversary of its organization. The programme was a very interesting one and included letters from former pastors, remarks by former superintendents, and an address by Senator Jacob H. Gallinger.

For over eighty years this church has been a religious home, numbering many of Concord's prominent citizens among its members. It has not been without troubles and trials, but its record is one of vast good accomplished. The present pastor has earnestly sought the return to the mother church of those who went out to form the "Friends Christian Union," and it was through his instrumentality that the church united recently in an invitation asking such reunion. This invitation was immediately accepted by a number of those who had withdrawn, and whether or not eventually accepted by others it has eliminated whatever feeling was engendered by the separation. Mr. Slocum has been successful in restoring his society to a position it long occupied as one of the most influential in the denomination, and reports it free of debt.

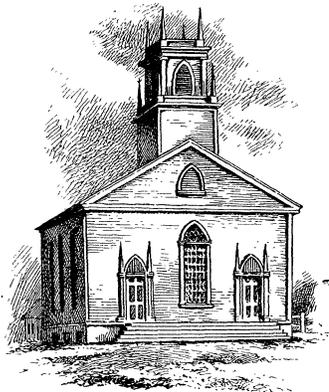
#### THE FIRST METHODIST CHURCH.

Nothing definite is to be found of the early history of Methodism in Concord; but from church records it appears that sermons were occasionally preached here on the east side of the river by itinerant Methodist ministers as early as 1816. The names of such ministers are not given. The "new doctrine" took no hold at that time, and several years elapsed before the town hall or court house was occupied by quarterly meetings. Dr. Bouton says that Philbrick Bradley, who resided on the Mountain in East Concord, was the first man in Concord to open his doors to these meetings. Prior to 1830, Methodist meetings were held mostly in dwellings and schoolhouses. The first class was formed by Reverend Jotham Horton and Ezekiel Stickney, from the Pembroke circuit, in the vicinity of Stickney hill, in 1822. For several years Concord was connected with the Pembroke circuit, and was one of its regular appointments, being supplied with preaching from one quarter to one half the time, and with occasional week-day lectures. March 12, 1825, a legal society was organized, called "The First Methodist Society in Concord." Among its first members were Cotton S. Brown, Stephen Webster, Atkinson Webster, Philbrick Bradley, Timothy Bradley, Benjamin H. Weeks,

John Sherburne, James Goodwin, Richard Flanders, John Johnson, John Clough, David Culver, and Jedediah Abbott.

In 1828 and 1829 Concord was connected with the Bow and Hooksett circuit. During part of the year ending July, 1828, Reverend Nathan Howe and Reverend Silas Green preached here, and Reverend John Robins a part of the succeeding year. In the summer of 1829 the Methodists occupied the town hall on the Sabbath, and the Unitarians the court room in the same building.

July 1, 1830, Concord became a separate station, and Reverend Samuel Kelley was the first stationed minister. At that time the two classes mentioned, situated eight or nine miles apart, numbered not more than twenty-seven members, while only one Methodist family resided in the village, that of Cotton S. Brown. Mr. Kelley served as chaplain of the state prison, for which service he received one dollar a week from the state. His whole compensation for the year was only one hundred and seventy dollars, made up as follows: Chaplain of state prison, fifty-two dollars; chaplain of legislature, thirty dollars; from the people of his parish, eighty-eight dollars. He was then twenty-eight years of age, and had been in the ministry eight years. His Sabbath programme was as follows: 8 o'clock, preaching at the prison; 10:30 o'clock, preaching at the court room; 12 o'clock, Sunday-school; 1 o'clock, preaching again at court house, 3 o'clock, Bible classes at prison; 5 o'clock, preaching at school-house five miles from village; 7 o'clock, prayer meeting at Cotton S. Brown's.



First Methodist Church.

With such a Sunday's labor it is not surprising that he broke down during his second year, which was finished out by supplies of Reverend E. W. Stickney, Reverend S. P. Williams, and Reverend D. J. Robinson, the last of whom became preacher in charge. Mr. Kelley soon after his arrival opened subscriptions to build a church or chapel. January 1, 1831, the present site was bought for two hundred dollars, and during the summer and fall of that year a meeting-house was built at a cost of two thousand five hundred dollars. It was a modest structure forty-two by fifty-four feet, and contained sixty-six pews, with the orchestra or singing-seats between the entrance doors. The sale of pews assisted in meeting the expense of building, though there was left a debt of four hundred dollars which was not discharged for several years. Several outsiders bought pews to help the society, among them being Isaac and Horatio Hill, George Kent, and John George. Governor Hill took four pews. The church

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was dedicated December 1, 1831. The sermon was preached by Reverend George Storrs of Portsmouth, the same minister who was dragged from his knees while making a prayer at an anti-slavery meeting in Sanbornton Bridge (Tilton) a few years later.

Owing to the itinerary system, which was then more marked than now among the Methodists, the church here had in its first fifty years twenty-eight different pastors. Hardly any were here more than two years, and some only one. There is little known of many of these pastorates except the dates of their duration. The immediate successor of Mr. Kelley, in 1832, was Reverend John G. Dow, who also served as chaplain of the state prison that year. The next year he was appointed presiding elder, and Reverend George Storrs was stationed here. Either the church did not flourish or he sifted out the "tares," for there were only seventy members returned in the first year and sixty-five the second, as against one hundred and twenty-six when Mr. Kelley left. Then the record shows the following:

1835. Reverend Samuel Hoyt. Reported one hundred and fourteen members.

1836. Reverend James W. Mowry. Reported one hundred and thirteen members.

1837-'38. Reverend James M. Fuller. Reported at close one hundred and seventy members.

1839-'40. Reverend William H. Hatch. One hundred and sixty-one and one hundred and sixty members, respectively.

1841-'42. Reverend John Jones. Two hundred and forty-six members the first year and three hundred and sixty-four the second. The large increase these years has been ascribed to Second Advent or Millerite excitement, which Mr. Jones turned to account. Perhaps there was more zeal than wisdom in his course, for the next year there was a schism in the church, and there was a large falling off of membership under Reverend Converse L. McCurdy, who reported at the end of 1843 only two hundred and fifty members. In 1844 Reverend Eleazer Smith was stationed here, but his health failed before the close of the year. Recovering, he was appointed chaplain of the state prison, which position he held until 1855.

1845. Reverend Charles C. Burr. Reported one hundred and seventy-eight members.

1846-'47. Reverend Ebenezer Peaslee was stationed here. At the end of the first year he reported two hundred and six members. The second year of his pastorate the Methodist Biblical Institute was established in Concord. At the close of Mr. Peaslee's second year two hundred and thirty-four members were reported. During

1847 Hopkinton mission was connected with Concord, and preaching supplied.

1848-'49. The church was left to be supplied. Hopkinton was disannexed in 1848. In 1849, Reverend Charles Adams, a professor of the Biblical institute, supplied. He reported one hundred and seventy-five members, and nineteen local preachers.

1850-'51. Reverend Frederic A. Hewes. First year reported one hundred and sixty-five members, seventeen probationers, and twenty-one local preachers. Second year, one hundred and sixty-three members, twenty probationers, twenty-eight local preachers.

1852-'53. Reverend Warren F. Evans. First year, one hundred sixty members, seven probationers, twenty-seven local preachers. Second year, one hundred and sixty-six members, sixteen probationers, thirty-nine local preachers.

1854-'55. Reverend Samuel Kelley was again stationed here after an absence of twenty-two years. First year, he reported two hundred and seven members, twenty-six probationers, forty local preachers; second year, one hundred and ninety-six members, fourteen probationers, thirty-four local preachers. About the middle of the second year he accepted an appointment as city missionary at Charlestown, Mass., and Reverend S. M. Vail, professor at the institute, supplied.

1856-'57. Reverend Samuel Beedle. First year two hundred and twenty members, fifty-three probationers, thirty-three local preachers. Second, two hundred and eighty-three members, fifty-eight probationers, and twenty-three local preachers. During his pastorate more complete statistics were prepared, and show one hundred fourteen dollars and sixty-six cents for benevolent contributions, Sunday-school expenses, twenty-five dollars and sixty-two cents, and preacher's salary, five hundred and fifty dollars. The Sunday-school numbered two hundred and forty-five members, and thirty-three officers and teachers. The library had seven hundred volumes.

1858-'59. Reverend Elisha Adams was appointed. The society showed prosperity in the addition to the church building. The first repairs were in 1853, and improvements were then made to the audience room. The cost exceeded one thousand dollars. The next year the house was piped for gas at an expense of one hundred dollars. In 1858 the house was enlarged by an addition to the east end, making room for twenty more pews. This cost one thousand dollars. In 1859 a pipe organ was purchased at a cost of five hundred dollars.

1860. Reverend Orlando H. Jasper was appointed. He reported three hundred and five members, thirty-six probationers, and fifty-five local preachers. The minister's salary was now seven hundred dollars.

1861-'62. Reverend John H. McCarty. The members increased to three hundred and forty and probationers to fifty-nine.

1863-'65. Reverend Dudley P. Leavitt, who writes in the records at the close of his pastorate that these were the "happiest years of my ministry." The church did show growth and prosperity.

1866. Reverend Sullivan Holman. No material change reported.

1867-'68. Reverend Elisha Adams returned here. Repairs were made to the church, and new furnishings supplied at a cost of four hundred and ninety-one dollars.

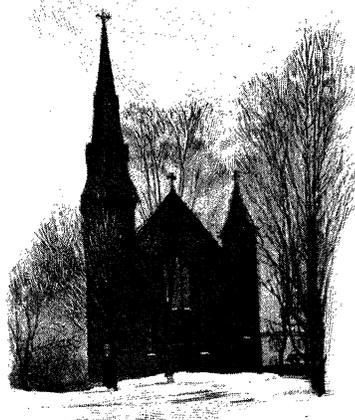
1869-'70. Reverend Edward A. Titus. The best evidence of the church's prosperity was the two increases in the pastor's salary, which rose in the two years from one thousand dollars to one thousand three hundred dollars and one thousand five hundred dollars, respectively.

1871-'73. Reverend Alfred E. Drew. The pastor reported three happy and prosperous years. The membership reached its highest point, four hundred and three, at the close of Mr. Drew's third year.

1874. Reverend Morris W. Prince. The high-water mark of the society under the last pastorate vanished under this, for in October the church was divided, a considerable body of the members going with Mr. Prince to form the Baker Memorial church. Yet the society did not cease activity. The singing-seats and organ were moved from the west to the east end of the audience-room, securing ten new pews. The room was newly frescoed and new windows put in. The cost of these changes and improvements was two thousand six hundred and fifty-eight dollars.

1874-'76. With the division of the church Reverend Leon C. Field was appointed to the pastorate of the old church, and reappointed in 1875 and 1876. Mr. Field was a preacher of rare power, and the church prospered under his ministrations.

1877-'78. Reverend Orange W. Scott. Again the house of worship was changed and improved. The building was raised, and new vestries and new front with tower built. This was accomplished in 1878 at a cost of three thousand seven hundred and fifty dollars, and the next year the front ground and walks were improved. Best of all, the improvements were paid for when completed, largely through the efforts of Dr. Elisha Adams, who assumed all unpaid bills. In July, 1877, was celebrated the forty-seventh



Present Church of First Methodist Society.

anniversary of the organization of the society, a feature of which was the participation therein of the first pastor, Reverend Samuel Kelley.

1879-'80. Reverend Edward C. Bass. A bell was added during this pastorate, and the library room for the Sunday-school was finished.

1881. Reverend Leon C. Field was returned for one year. The membership was now reported as two hundred.

1882-'84. Reverend James H. Haines. The membership grew to two hundred and eighty during these three years. Then followed two pastorates of one year each, filled by Reverend James M. Williams and Reverend Charles S. Nutter, the latter of whom became a presiding elder in the Vermont conference.

Reverend Samuel C. Keeler succeeded with a pastorate of two years, which he relinquished to become presiding elder of the district. He was a strong and earnest man, a leader in the denomination. He was succeeded by Reverend Joseph E. Robins in 1889, who remained for five years, the longest continuous pastorate in the history of the society. He was afterwards presiding elder in the Dover district.

From 1895 to 1898 Reverend Elihu Snow occupied the pulpit by repeated appointments, to be succeeded by Reverend Charles D. Hills, who continued with the society until 1901. Mr. Snow was obliged to give up work for a time on account of ill health. Dr. Hills is one of the strong men of the denomination, quiet and reserved. Under his leadership a considerable reduction was made in the church debt.

The Reverend Joseph Simpson succeeded Dr. Hills, and is the present pastor. Through the efforts of Mrs. Simpson, the pastor's wife, the church debt has been paid, she having secured pledges from members and friends by personal appeals.

Besides the support of preaching, and domestic benevolences not a few, this church has since 1856 contributed to missions, education, the Bible cause, Preachers' aid, Freedman's aid, and other objects, an aggregate of over nine thousand dollars. To this may be added thirty-seven hundred dollars, the centenary thank-offering of 1866, which went to the Conference seminary, Wesleyan university, and other educational institutes. Also five hundred dollars to build a church on the Plains, which passed into the control of the South Congregational church. Yet in all this time there is but one recorded legacy, a small sum of one hundred dollars, the receipt of which, however, is not known to a certainty. The history unwritten and now beyond recall would fill many pages. "The few dates, names, and facts stand for tears and trials, doubts and difficulties,

and also for triumphs of faith, patience, and Christian work." So wrote Reverend E. C. Bass, while pastor of the society in 1880, as he gathered up the fragments of the life of the church and wove them into a connected sketch.

#### THE SECOND CONGREGATIONAL (UNITARIAN) CHURCH.

The Unitarian society was organized in 1827. The initial step was taken April 4, 1827, when several prominent citizens associated themselves together as "The Second Congregational Society in Concord," agreeably to the laws of the state. August 8, 1827, Richard Bartlett, Moses Eastman, William Kent, Sampson Bullard, Stephen Brown, John Leach, Woodbury Brown, William M. Virgin, Elijah Mansur, Joseph Manahan, Washington Williams, James Wilton, Joseph C. West, Timothy Chandler, Benjamin Grover, and William Francis met at the court room of the old town house and elected Timothy Chandler chairman and William Kent clerk of the society. A committee, consisting of Moses Eastman, Richard Bartlett, and Jacob B. Moore, was chosen to prepare by-laws and regulations for the government of the society. Public notice of the formation of the society was given, and at an adjourned meeting, August 25, the by-laws reported by the committee were adopted. September 4, 1827, Moses Eastman, William Kent, and Stephen Brown were elected a prudential committee, and Jeremiah Pritchard, treasurer.

The organization of this society was the first separation from the parent church of the town, and although the withdrawal was caused by dissent from the doctrines of the church, it will not to-day give offense to call the Unitarian church the first child of the old North church. Nor did the separation occasion in this community the intensity of feeling which in many localities was the result of like withdrawals from Congregational churches.

From the time of the first organization of the society its members had been active to secure Unitarian preaching. Colonel Kent visited Portsmouth and arranged with Rev. Dr. Parker of that place to come to Concord and preach two Sundays during the session of the legislature in June. In those days it was customary for members of the legislature to remain at the capital from the beginning to the close of the session, very few returning to their homes over Sunday. During the legislative session, therefore, there was quite an attendance of the members at the various churches. The use of Representatives' hall was secured by the Unitarians for their first two services, and the first professedly Unitarian sermon heard in Concord was preached by Dr. Parker June 17, 1827. The second service was on the following Sabbath. "The services," says Colonel Kent,

“were highly appreciated, and the audiences very respectable in numbers.”

The new society conferred with Dr. Parker in reference to the work it had in hand. He advised against completing the organization. He thought the society too weak to start, that it was not likely to get sufficient encouragement, and that it would be better to wait before undertaking the burden of maintaining consecutive liberal preaching. Colonel Kent was enthusiastic, however, and inspired his associates with his enthusiasm. He visited Boston and secured the services of several pastors of Unitarian churches in that city and the adjacent towns for a Sunday each; and the court room was secured as a place of meeting. This supply gave to the inhabitants of Concord an opportunity of hearing men who were then eminent in the denomination; and afterwards, in arrangements for the settling of a permanent pastor, of listening to others who became distinguished leaders of the Unitarian faith.

The Rev. Dr. Barrett was the first volunteer from Boston to be heard by our people. He preached here July 8, 1827, and was followed by the Rev. Messrs. Gannett, Pierpont, Tuckerman, Whitman, and Ware. After that Christopher T. Thayer, Ralph Waldo Emerson, and Moses G. Thomas preached, with reference to settlement.

In April, 1828, the society voted to raise three hundred dollars by taxes on its members, for the support of preaching for the ensuing year. In November, however, having decided to extend a call to Mr. Thomas, the society voted unanimously to pay him a salary of six hundred dollars a year for the first five years; and as soon as its means should be sufficiently augmented by the addition of new members, the salary was to be increased to eight hundred dollars. A committee was chosen to communicate to Mr. Thomas the votes of the society; and in reply to their communication, Mr. Thomas, in a letter dated December 26, 1828, accepted the call.

February 25, 1829, was the day fixed for the ordination of Mr. Thomas. This took place in the Old North church, where most of the new congregation were pew-owners, in generous response to a request for its use. On the same day previous to the ordination services, a church organization consisting of eight members was formed. The original church members were William A. Kent, William Kent, Catherine Kent, Mary J. Kent, Moses G. Thomas, Polly Odlin, Timothy Chandler, and Ruth Bartlett. Having secured a settled minister, the next thought of the society was a place of worship. It was a great undertaking for a society so few in numbers, as nearly all were people of limited means. It was estimated that such a structure as they required would cost six thousand dollars, besides

the site. The latter was given by William A. Kent, on condition that a sum sufficient for the erection of a church could be secured. Mr. Kent not only gave the site for the Unitarian church, but also to the town of Concord, land for school buildings, and to the First Baptist society on State street, land for its church. After a thorough canvass, three thousand dollars, just one half the amount needed, was subscribed. It was a liberal subscription for the times; but nothing could be done unless the remainder were in some way obtained. Colonel Kent determined to seek aid outside. He went to Boston and solicited it from wealthy friends of the denomination in that vicinity. In a fortnight he had succeeded in raising the amount required, and the report of his success to the society was an occasion of great congratulation.

John Leach, a member of the society, was employed as master builder, and under his supervision the work of construction was pushed rapidly forward. The corner-stone was laid May 2, 1829, with appropriate exercises, and on November 11, 1829, the church was formally dedicated. On this occasion the introductory prayer was offered by Reverend Ralph Waldo Emerson, whose wife later made a gift to the church of its present communion service.

Major Lewis Downing, Jr., says of the church building: "It was one of the finest specimens of church architecture in the city when it was built, and so continued until it was destroyed. It was built of wood, was seventy-eight and one half feet in length by fifty feet in width, with a tower and belfry surmounted by a cupola in the form of an inverted acorn,—the whole being about seventy-five feet in height. The audience-room contained eighty-two pews. In the east end was a gallery for the orchestra, with eight additional pews. The vestry was in the basement. Here the Sunday-school was held, with William Kent as superintendent, the sessions being at nine o'clock in the morning in summer, and at the noon hour in winter."

The music for a little time after the dedication was furnished by a voluntary choir, accompanied by a bass viol, a bassoon, and occasionally a flute. Lewis Downing, Senior, Woodbridge Odlin, and Stephen Brown were some of the male singers, while the Misses Cady, Martha Hutchins, and Mrs. Buzzell were among the early soprano and alto singers. The Unitarian church had the first organ in Concord. It was played by Mrs. Lodge, a music teacher; and the "blow boy" was Lewis



First Unitarian Church.

Downing, Jr., until recently the patriarch of the church, then in the tenth year of his age,—a service he rendered without money and without price. The musical talent of the church appears to have been ambitious, for about the year 1833, a new organ, larger and finer than the first, was purchased, which was the marvel of people of Concord and the surrounding towns, who came from long distances to hear it played by the organist, Henry E. Moore.

Twice the Unitarian church of this city has been destroyed by fire. To have built three church edifices within a period of a little more than half a century is a task that seldom falls to the lot of a single congregation, yet each time the Unitarian society has risen superior to its misfortunes, and upon the site of the building destroyed a more modern and more commodious structure has been erected. The first building was burned just after being repaired, and its destruction was on this account a heavy blow to the society. It was being fitted up for the use of gas, and the carelessness of a workman in leaving open one of the pipes was the cause of the conflagration, which took place on the evening of November 2, 1854.

If any encouragement was needed to induce the society to rebuild, it came in the kindly feeling and practical sympathy shown by the other religious denominations of the city. The use of their churches a part of the day each Sabbath was in several instances offered to the Unitarians, and accepted. Union services were held,—the members of the Unitarian society, and those of the society whose guests they were, participating,—the clergymen of one society officiating in the morning, and the minister of the other in the afternoon. Soon, through the kindness of the First Baptist society, the use of their chapel was secured for Sunday services during the winter, after which services were held in the large hall in the railway passenger station.

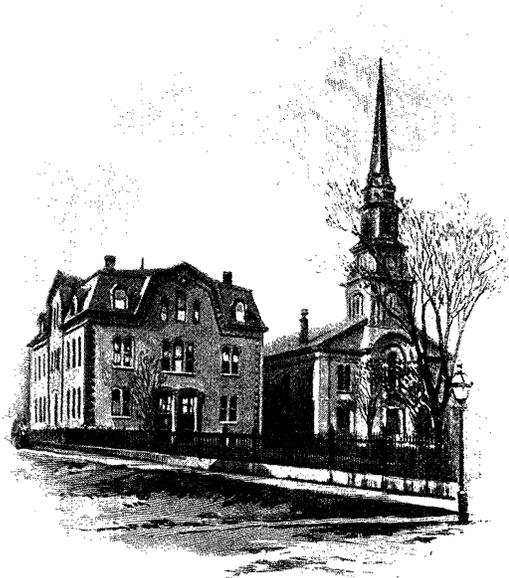
Christian unity must have had, even at this early day, a firm hold upon the people to have permitted such generous acts of Christian fellowship to a society whose belief was looked upon by many as heretical. Nor was this Christian spirit confined to the religious societies. The editor of the *New Hampshire Statesman*, Asa McFarland, himself a somewhat strict Congregationalist, expressed the general sympathy in his newspaper as follows:

“We should be a people unworthy of the Christian name if it could be said of us that we had not profound sympathy for the society whose agreeable place of public worship, with its furniture, its organ and its bell, some of which were procured by the slow processes usual to country towns, has been consumed in an hour. Although other fires have destroyed a far larger amount of property, yet none more sad ever took place in Concord. That the society may soon find

themselves in readiness to go on and replace what is destroyed, is the desire of all in whom is that essential element of Christian character, a catholic spirit, and the kindness which flows therefrom."

In eighteen months, lacking a day, from the time of the fire, the Second Unitarian church was completed and dedicated. Twenty-

three years later the present chapel in the rear of the church was built by the Chapel Fund society, without expense to the pews. On the afternoon of April 25, 1888, the high school building, then as now adjacent to the Unitarian church, caught fire. The flames soon communicated to the church, and in a very brief time, owing to prolonged drought, both the buildings were completely destroyed. The chapel was preserved, and in this the society held its services until the present handsome edifice was completed.



Second Unitarian Church, with High School.

Of the first pastorate, that of Mr. Thomas, there are many pleasant recollections. It was the longest in the history of the society,—from February, 1829, to April, 1844,—and was terminated with deep regret on the part of both pastor and people. Mr. Thomas was of a genial disposition and an untiring worker. He conducted three services every Sabbath, and during the two or three years that he preached "to the spirits in prison," these Sunday services numbered four, beginning with the service at the state prison at nine o'clock in the morning. He also held a social religious meeting one evening during each week. He was methodical in all his work, every hour having its allotted duty. He knew intimately every man, woman, and child of the society. He loved his work, and he was most happily assisted in this by his wife, the daughter of William A. Kent. During his ministry he made frequent exchange of pulpits with the Methodist ministers settled at Concord, and he held pleasant personal relations with the ministers of all denominations. After service elsewhere, he returned to Concord, his first love and his first pastorate, to reside for the few months his life was spared.

Mr. Thomas was succeeded by Reverend William P. Tilden, an aggressive reformer, but of so sweet a life that he got the title of "saint," even while he vexed those who disagreed with him on public questions. His ministry was during the Mexican War, to which, as to all wars, he was firmly opposed. He not only preached against war but against intemperance and slavery, with the result that at the close of his third year his services were not continued. He was never formally installed. In after years, returning to the dedication of the third church of the society, he thus spoke most feelingly and charitably of his ministry here :

"The three years I was with you, from 1844 to 1847, were years of great excitement. The 'devil's trinity,' as we used to call it,—war, intemperance, slavery,—some of us fought against with all the non-resistant fight there was in us. The first two remain, wounded, but still vigorous, while what seemed then the master evil has been swept away forever. But the opposition to any word spoken against the divine institution at this time, on the part of many, was intense. They closed their ears. One Sunday, when I was so unwise as to speak of the iniquity of the Mexican War, one of my influential parishioners rose in his seat, wrapped his martial cloak around him, and walked down the aisle and out of the church, as he had a perfect right to do. . . . On the other hand there were those who were loyal to the true and the right, who held up my hands and encouraged my heart to speak without fear or favor what I believed to be the truth of God. Could your fathers and mothers only have known that in twenty years from that time 'liberty would be proclaimed throughout the land to all the inhabitants thereof,' I think they would have kept me another year. But it was all right, for if I had not gone you would not have had the blessed ministries of Woodbury, Beane, Gilman, and the rest, to lead you on to the higher life."

The Reverend Augustus Woodbury, who succeeded Mr. Tilden, was installed August 1, 1849, and continued as pastor until his resignation, August 1, 1853. This was Mr. Woodbury's first pastorate, and a remarkable coincidence is that his last public act in the ministry was for the same society and in the present church. He had returned to Concord to pass his remaining days in retirement. At a lay service conducted by members of the congregation he was present. The service made a deep impression on him, and at its close he was invited to pronounce the benediction. The fervency of the closing exhortation, taken in connection with his sudden death a few days later, fixed this last public event of his life strongly in the minds of this society.

Mr. Woodbury was deliberate in his delivery, but his sermons

showed thorough preparation. He took a great interest in the society, which he showed in many ways during his absence in other fields, and on his return to Concord in later life. It was an affection which was warmly reciprocated by all members of the society.

Thus far the society had had smooth sailing and a comparatively pleasant course, but an event occurred during the next pastorate which taxed its resources and knit the members more closely together. Reverend Artemus B. Muzzey was called in January, 1854, and installed the following March. In the month of November occurred the fire before referred to, which destroyed the church. To both Mr. and Mrs. Muzzey was due the speedy rebuilding of the temple of worship. They were untiring in their efforts to complete the structure, Mrs. Muzzey giving personal attention and labor to the furnishing of the building. Both the pastor and his wife are held in grateful remembrance, and their three years' stay was fruitful of great benefit to the church.

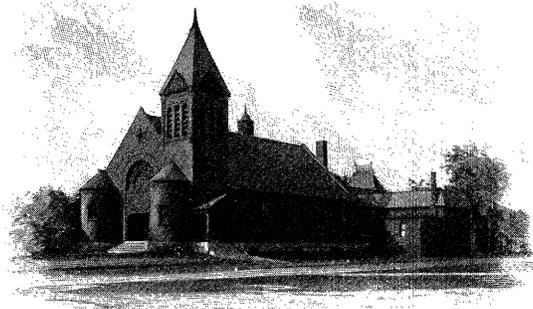
With the departure of Mr. Muzzey a call was extended to Reverend Cyrus Farrington, who was ordained in December, 1857, and continued his pastorate until January, 1861. It was during his ministry that the parsonage was purchased, and he was the first minister to occupy it. It continued to be the residence of the pastor until 1875, when it was sold, and the funds invested for the benefit of the society. The resignation of Mr. Farrington compelled the society to make efforts to secure another minister, and for a year and six months Reverend Liberty Billings occupied the pulpit without formal settlement. In December, 1863, Reverend T. J. Mumford received an invitation to take charge of the society, which he declined. February 7, 1864, Reverend Junius L. Hatch was invited to become the pastor, and accepting, was installed in the June following. Mr. Hatch's pastorate was short and uneventful, and in January, 1866, Reverend Joseph F. Lovering was called and installed on February 27 following. Mr. Lovering's ministry lasted for nine years. He was an eloquent pulpit orator, and the vesper services of his time were largely attended. He resigned April 1, 1875, and was succeeded by Reverend William G. Todd, who entered upon his duties without any formal introduction early in the year 1876, and after remaining one year resigned.

From March, 1877, to November, that year, three ministers were called,—Reverend R. F. Stebbins, Reverend T. F. McDaniel, and Reverend Samuel C. Beane,—the last of whom accepted and was installed January 9, 1878. During Mr. Beane's pastorate the Chapel Fund society was formed, it being the successor of the Parsonage Fund society under a new name. This society obtained leave, April

1, 1879, to build a chapel in the rear of the church and connecting with it. This building has been used for the regular meetings of the Sunday-school and for the social entertainments of the society, and after the second fire was used as a place of worship until the present church was built. Mr. Beane, after a successful pastorate of seven years, resigned to accept a call elsewhere.

He was succeeded by Reverend John Bradley Gilman in March, 1886. Mr. Gilman also counted Concord as his first pastorate. Again the society was visited by fire and had to incur additional obligations in order to rebuild. The result of its resolution and work is the present handsome church erected on the old site. A considerable debt was incurred by the society in rebuilding, which has since been nearly liquidated. Mr. Gilman continued as pastor for six years and until after the society was well settled in its new house of worship, when he was called to Springfield, Mass., where he now is the pastor of a large and flourishing society. In addition to his accomplishments as a preacher and pastor, Mr. Gilman has attained distinction in the literary world as a writer, and some of his books have had quite a popular sale.

Mr. Gilman was succeeded by Reverend Frank L. Phalen, who was called September 27, 1892, and installed December 19, 1892.



Third Unitarian Church

During his pastorate the society worked harmoniously and effectively. Mr. Phalen was a popular minister with his own parishioners, and well liked by the community at large. After seven years of co-operation with the society he was called to Worcester, Mass., and to the great regret of his people accepted the call. During his ministry occurred the Spanish War,

and he was elected to the chaplaincy of the regiment sent by New Hampshire in response to the call of the president for volunteers. He was granted leave of absence during the war, but illness compelled him to resign from the army. He returned to his church, and continued his labors until the time of his resignation, in August, 1899.

The society having continued without a pastor for more than a year, a call was extended, November 20, 1900, to Reverend Louis H. Buckshorn, of Westford, Mass., who accepted, and began his labors

Sunday, December 2, 1900. His installation occurred January 16, 1901.

In closing the history of this church too much cannot be said of the generosity and sacrifice of its early members. Colonel Kent and Lewis Downing are names that will ever stand out prominently upon its records. To the liberality and perseverance of the former is due the founding of the society and erection of its first house of worship, while to the generous bequests of the latter is due the permanence of the society amid losses and trials that might well have discouraged any congregation. By the will of Mr. Downing the society shares equally with his children in the income of the estate, and at their decease receives a large addition to its revenue and becomes the custodian of his entire estate, the income to be devoted to the spread of the Unitarian gospel.

At the installation of Reverend Frank L. Phalen, a former pastor of this society, over the Church of the Unity at Worcester, Mass., United States Senator George F. Hoar took occasion in his address to the people to make mention of the number of that congregation who had been called to positions of public trust. Distinguished as that church has been in this regard, it can claim no pre-eminence over the Second Congregational society of this city. In the history of the latter it has furnished to the nation, one secretary of the navy, one foreign minister, two United States senators, and two naval officers of the port of Boston; to the state, two governors, three judges of the supreme court, one of whom became chief justice, one state treasurer of thirty years' service, two secretaries of state, the first state superintendent of public instruction, one bank commissioner, three law reporters of the supreme court, and two public printers; and to the city a large number of competent officials. To these could be added others like Parker Pillsbury, who, though holding no official position, made life better for his fellows because of his living.

#### NOTES.

*Discipline* in church of the juvenile part of the congregation did not wholly disappear until well into the nineteenth century. On the records of the Unitarian society for the year 1837 is found the following: "Voted that R. N. Sherburne be requested to take a seat in the gallery a few Sabbaths and apply a corrective to the boys."

*May Festival.* This annual festival was started about 1860, by the ladies of the Unitarian society, and has been a social feature of Concord ever since. The entertainment has varied with its recurrence, but it has always embraced something of interest for the children and of which they were a part. The May-pole dance partici-

pated in by the young folks of the city regardless of denomination is typical of these children's entertainments. At present the festival combines a fair and entertainment, concluding with dancing in the evening. In the year 1866 a May breakfast was given in Eagle hall,—with the kitchen in Angelos hall,—which closed at noon, followed in the afternoon and evening by the usual festivities. The next year there was a May breakfast and a May dinner, followed by a costume party in the evening. So long has this May day festival been held by the Unitarian society that other societies now recognize a kind of prescriptive right the Unitarians have to this day.

#### THE WEST CONCORD CONGREGATIONAL CHURCH.

In 1831 it was apparent that the pastoral labors of the minister of the Old North church had become too extensive for him to perform and that the Old North meeting-house was not convenient for the Congregationalists residing in West Concord to attend. A meeting was held in the old schoolhouse at West Concord November 8 of that year to take action for the formation of another Congregational society. This meeting was called to order by Captain Samuel Knowlton. Captain Henry Rolfe was elected moderator, and Deacon Ira Rowell, clerk. The population of the West parish at this time was not far from seven hundred. Less than two hundred attended services. Of the one hundred and seventeen families about sixty-three were Congregationalists. As a result of this meeting a society was organized January 11, 1832, under the name of the "West Congregational Society in Concord," consisting of fifty-seven members. Seven days later Isaac Dow, Samuel Knowlton, and Samuel Dimond were appointed a committee to purchase a site for the church edifice and to contract for its erection. August 16, 1832, the frame was raised, and five months later, January 15, 1833, the completed edifice was dedicated. The building was sixty-three feet long and forty-six feet wide, with a projection in front twenty-five feet long and three feet wide. The cost of the building was about two thousand dollars. To raise this sum the amount was divided into shares of thirty dollars each and offered for sale. Afterwards the pews were appraised at an average of thirty-four dollars each and sold at auction. The building stood on land which is now the property of Major Abijah Hollis, near his residence. In the latter part of March, 1833, a meeting of the members of the First church residing in the West Parish was held in the new house of worship. At this meeting a committee, consisting of Deacon Abiel Rolfe, Deacon Ira Rowell, Isaac Dow, 1st, Henry Rolfe, and John Jarvis, was chosen to draft a petition and present it to the church of which they were members for letters of dismissal and

recommendation as suitable persons to be organized into a new church ; to draft articles of faith and covenant, and to name the churches which should compose the council of organization. To this committee Reverend Asa P. Tenney was afterward added. This petition was signed by twenty-seven males and sixty-two females and duly presented to the First church. Their request was granted by a unanimous vote, but with feelings of deep regret. In April following a meeting of those about to be organized into a church was held. Isaac Dow, 1st, was chosen moderator, and John Jarvis, scribe. At this meeting it was unanimously voted to extend a call to Reverend Asa P. Tenney to become pastor. A week later the society concurred in this call, and on the same day Mr. Tenney returned an affirmative answer. The same month a council convened at the tavern of Orlando Brown and organized with the choice of Reverend Abraham Burnham for moderator, Reverend Jubilee Wellman, scribe, and Reverend Jacob Scales, assistant scribe, when adjournment was made to the meeting-house. Here it was voted by the council to proceed to the installation services. On the following morning the church was organized, and in the afternoon Mr. Tenney was installed as pastor. Prior to the calling of Mr. Tenney the pulpit had been supplied chiefly by the venerable Rev. Dr. Walter Harris of Dunbarton.

The ministry of Mr. Tenney was a long and a successful one. Beginning with the organization of the church, it was terminated only by his death. He was an intensely practical man, and under his long ministrations the church was greatly blessed. Converted at the age of seventeen while apprenticed to a blacksmith in Haverhill, N. H., he soon turned his attention to study for the ministry. After five years of preparation he was licensed to preach in November, 1827. He spent five years in Hebron and Groton, preaching in the two Congregational churches which were situated in those towns about six miles apart. His success in this pastorate was marked. About forty were added to the church in Hebron and thirty-one in Groton. From this pastorate he was called to West Concord.

During the ministry of Mr. Tenney at West Concord three hundred and eleven members were added to the church, about two thirds of this number being the fruit of revivals, of which there were eight in number during his pastorate. While the congregation rarely exceeded two hundred, a much larger number than this was reached by his preaching. Besides the usual meetings of the Sabbath, preaching and prayer meetings were held in the different schoolhouses of the parish. Mr. Tenney estimated the number of his sermons at seven thousand. Two hundred and forty-nine persons received baptism from his hands, one hundred and fifty-four being children and ninety-five adults.

There were four hundred and ninety-three deaths in the parish, the funerals of most of whom Mr. Tenney attended. He united in marriage two hundred and eight. The annual contributions during his pastorate for missionary and educational work amounted to over four thousand dollars. Mr. Tenney took a deep interest in the schools of his parish and encouraged higher education. Twenty-seven of the young people of his parish were absent at one time attending different schools, and twelve graduated from college and professional institutions. While there was a marked growth in the village during his pastorate, the pastor did not share in the material prosperity by any increase in his salary. It began at four hundred and fifty dollars and continued at that sum during his pastorate. Mr. Tenney was a man of strong character and sterling worth; and if sometimes abrupt of speech, was appreciated by his people and exercised a strong influence in the community. He preached regularly to December 16, 1866, and administered the communion on the first Sabbath of January following. He preached his last sermon on the twentieth day of the same month. On March 1, 1867, he died peacefully in his study, thirty-four years after he began his labors in this parish.

In the year 1840 the church lost a valuable officer by the death of Deacon Abiel Rolfe. He was deacon in the First church, having been elected September 6, 1811, and his term of service in both churches was a little more than twenty-eight years.

In the fall of 1859 Edward P. Tenney, a son of the pastor, who had united with this church eight and a half years before, graduated from Bangor Theological seminary and was ordained as an evangelist by a council called for that purpose by letters missive from this church.

After the death of Reverend Asa P. Tenney, Dr. Nathaniel Bouton supplied the pulpit for a year, when Hiram B. Putnam, an Andover graduate, was engaged to preach with a view to settlement. August 9, 1868, the church met and extended to him a call to become its pastor. Accepting this call, he was ordained October 28, 1868, and installed as pastor. He continued for five years, and it was with regret that his resignation was received. On the third Sabbath of December, 1873, his ministry at this church closed. Resolutions were adopted commending the work of Mr. Putnam and expressing confidence in him as a faithful Christian man and in his abilities as a preacher and pastor. His pastorate was a very pleasant one, and he endeared himself to his people.

Mr. Putnam had been settled but eleven months when the house of worship which had stood for thirty-six years and eight months was destroyed by fire September 21, 1869. The church had been thoroughly renovated within and was soon to be rededicated. This

loss was a great blow to the society, but measures were immediately taken to rebuild. Four days after the fire an informal meeting of the society was held and it was voted to proceed with the work. A regular meeting was held on the afternoon of October 11 following, to take action formally, and numerous meetings relative to the location and erection of a new house of worship followed. A committee consisting of Simeon Abbot, Jehiel D. Knight, George W. Brown, and George E. Holden was appointed to take charge of the work. There was considerable discussion regarding the proper site for a new church. The site of the old vestry received the largest vote, but the lot where the house now stands being offered to the society by William P. Cooledge of New York, it was voted to accept it and build the church there. May 21, 1870, the corner-stone of the new church was laid. The church was built of granite from the hill which overlooks the village, and it was completed, ready for occupancy, in June, 1871. On June 14 the house was dedicated. The first estimates of the building were placed at five thousand dollars, but before it was completed the society had expended more than ten thousand dollars. The greater part of the money for rebuilding had been raised by subscription, but a debt of a few hundred dollars remained which was not paid until March 24, 1878.

March 2, 1874, the church and society gave a call to Reverend Irving D. Adkinson, who had supplied the pulpit for two preceding Sabbaths. The call being accepted, Mr. Adkinson was installed as pastor May 6 following. This pastorate opened auspiciously, but very soon had a sad ending. Mr. Adkinson began his labors in physical weakness, and the care of a wide parish like this was more than he could endure. In one year from the time he first supplied the pulpit his labors ceased. On February 25, 1875, he died. This was the second pastorate of this church which had been terminated by death. Reverend Elisha Adams of Concord, the Methodist leader, supplied the pulpit for a few Sabbaths, and afterwards the neighboring Congregational ministers filled out the year, which ended in May, that the widow of the pastor might have the benefit of his salary.

Reverend John W. Colwell of Providence, R. I., supplied the pulpit the first three Sundays in June, 1875, and was engaged to act



The West Concord Congregational Church.

as pastor for one year. September 22, 1875, he was ordained as an evangelist. He sustained this relation of preacher a little more than a year, when, November 8, 1876, he received a call to the pastorate at a salary of twelve hundred dollars. Accepting, he was installed February 28, 1877. It was during his pastorate that the church debt was paid. On Sunday, July 9, 1876, he preached a sermon giving the history of the church up to that time, and from that discourse and the church records the foregoing facts have been obtained. Mr. Colwell was a very acceptable pastor, working with energy and intelligence, and increasing the membership and influence of the church. After nearly four years of service he offered his resignation April 13, 1879, to take effect the last Sunday of that month. The resignation was accepted, and he was dismissed by a council convened for that purpose.

The pulpit was then supplied for a few months, when Reverend Cyrus M. Perry of Pembroke was engaged and served the parish from July 1, 1879, to May, 1882. Mr. Perry was acting pastor. He was succeeded by Reverend Charles B. Strong, who was called at a regular meeting held August 9, 1882, by both church and society. Mr. Strong accepted and was installed by a council September 6, 1882. Mr. Strong came from Coleraine, Mass., and was a graduate of Hartford Theological seminary. His pastorate was short, for his resignation was accepted July 20, 1884.

The pulpit was again supplied for nearly a year, when the society called Reverend Charles F. Roper, a graduate of Andover Theological seminary. Mr. Roper supplied the pulpit prior to his call, which bears date of May, 1885. The council met June 25, following, and he was duly installed. Then followed a pastorate of nearly nine years, fruitful in much good to the church. Mr. Roper inspired the members with his enthusiasm, and took a large interest in reformatory and philanthropic work of a public nature. With great regret the society and church received and accepted his resignation. At a meeting of a council called for that purpose he was dismissed March 4, 1894, and accepted a call to the church at West Lebanon. It was during Mr. Roper's pastorate and through his instrumentality that the chapel and parsonage were built. He secured subscriptions for the former, and the society authorized its erection in 1885 at a cost of about fourteen hundred dollars. In 1888 the parsonage was built on a lot donated by the late Asa A. Blanchard at a cost of twenty-five hundred dollars. For this, too, Mr. Roper secured subscriptions, and was the first minister to occupy it.

At a regular meeting, July 8, 1894, a unanimous call was given to Reverend Daniel W. Clark of Wellfleet, Mass., who accepted and

began his labors September 2, 1894. His pastorate continued for four years, terminating September 1, 1898. The pulpit was supplied for another six months. Then May 23, 1899, at a meeting held at the chapel, Reverend Henry M. Goddard of South Royalton, Vt., was called. He accepted and entered upon his duties June 18, 1899, and is the present pastor. The church membership is one hundred and forty-nine, with a congregation averaging one hundred and fifty.

Sabbath schools were held in this parish long before the church was organized. The first Sabbath school was started in 1818 in the old schoolhouse, Captain Joshua Abbot being the first superintendent. The custom at first was to hold these Sabbath schools in each of the districts of the parish at five o'clock in the afternoon. In time, however, these separate schools were united into one which was held at the church just after the morning service, a custom which has since continued. From the records of the church and the testimony of the pastors it appears that the Sabbath school has always been an important help in the work of the church. During the last two years the pastor has conducted a catechetical class for the young people of the parish.

The voice of the majority in this church has ever been the rule in deciding the many questions which have come before it for settlement, and a spirit of unity has prevailed in all its deliberations. The money contributions of this parish to sustain public worship and for general benevolent work approximate in the nearly seventy years of its existence one hundred thousand dollars, while its help in the community in promoting temperance and morality cannot be measured.

Of the first two deacons of the church Abiel Rolfe held office until his death, February 9, 1840, and Ira Rowell until May 5, 1876, when he resigned. Hazen Runnels was the successor to Mr. Rolfe, and served until his death, June 27, 1859. Stephen Carleton succeeded Mr. Rowell and served until November 10, 1884, when his death occurred. Edward S. Barrett and Cyrus Runnels were elected May 5, 1876, and still hold office, being elected for life. In 1895 three additional deacons were elected for terms of three years each, and Richard S. Emery, Frank E. Dimond, and George R. Parmenter were chosen. With the death of Mr. Barrett and Mr. Runnels the succession in this office will be for a limited term.

Since the "Old Home Week" was started in this state, the services at this church have attracted large numbers of former members of the church and residents of the parish.

## THE SOUTH CONGREGATIONAL CHURCH.

Not more than sixty-eight years have passed since it was proposed to establish the South Congregational church in Concord, but Congregational worship has been that best known here since 1730, when the First church was organized, and the minister of that church was entitled the Minister of the Town. The need for the South church became apparent in 1835, when Concord, one hundred and eleven years after its settlement, had about four thousand five hundred inhabitants. In that year the South Congregational society was organized, the original members of which are given in the manual of 1869 as follows:

George Kent, Thomas Chadbourne, Nathaniel G. Upham, Franklin Evans, Leonard Kimball, Eaton Richards, James Weeks, James Sullivan, George N. Damon, Walter Harris, Asa McFarland, Samuel S. Dow, George Hutchins, Asaph Evans, Philip Watson, Ira H. Currier, Joseph Grover, Samuel Evans, Hamilton Hutchins, James Rines, Samuel Evans, Jr., Caleb Parker, Samuel Fletcher, Joseph Low, John B. Chandler, W. W. Estabrook, Arthur Fletcher, Josiah Stevens, Charles P. Blanchard, William D. Buck.

A suitable site, at the southwest corner of Main and Pleasant streets, was obtained for one thousand two hundred dollars, and in the summer of 1836 a church edifice was built thereon at a further cost of about eight thousand eight hundred dollars. The edifice was seventy-seven by sixty-four feet in area. Within its granite basement, level with the street, were the chapel, sixty-four by thirty-six feet in area, having three entrance ways (one from Main street, one from Pleasant street, and another from a pass way by the south side), and two stores, from the rental of which it was expected some income would come to the society. Two parlors and the main audience room were above these, entered by a stairway from Main street. On the floor of the audience room were one hundred and eight pews, besides a few in the gallery. There were three aisles and six rows of pews. The gallery at the east end, opposite the well-wrought mahogany pulpit, had space for an organ of considerable power, seats for a large choir, and the few pews just mentioned. Means wherewith to build this church were obtained from the resources or on the credit of certain members of the society, who appear to have been Asaph Evans, Samuel Evans, Samuel Fletcher, George Hutchins, George Kent, Joseph Low, Nathaniel G. Upham, and Amos Wood. Philip Watson, a parishioner, was the builder. This church was dedicated in the forenoon of February 1, 1837, and in the afternoon of the same day a sale of pews was held.

That year of 1837 is remembered as one of financial disaster. The secular affairs of the parish did not prosper immediately, and after a little time a singular situation resulted—the chapel and two stores went into private ownership, and the society paid rent for its chapel until 1854, when it was redeemed for five hundred dollars.

The interior of this first church was at the outset a place without decoration. The walls and ceiling were white, and the plain glass windows were hung with Venetian blinds. The north and south walls joined the ceiling by suitable curves. Each white pine pew was carpeted and cushioned, and perhaps its interior painted, to please the separate fancy of its owner. There was a door to close each pew. After a time a broad, crimson curtain, upheld by a rod with enlarged, carved ends, was hung behind the pulpit to relieve the plainness of the background. Still later the walls and ceiling were frescoed, in the manner of that time, with columns and panels, and behind the pulpit was drawn a chancel in perspective.

The congregation took no audible part in the worship, but arose and faced the choir when hymns were sung. The hymn-book was a collection entitled "Church Psalmody." Its selections included four hundred and twenty-one of the compositions of Dr. Isaac Watts. There were probably thirty voices in the choir. The organist and director was Dr. William D. Buck. There were, at different times, three organs placed in the gallery of the old church; one, a small affair built at Plymouth, N. H., was lent by the builder in hope of a sale; another, which cost seven hundred dollars, had been in use in Troy, N. Y., and the third, which was satisfactory, was built by Simmons, of Boston. Likewise there were two bells in the tower; the first was broken in ringing out welcome to the news of a townsman's nomination to the presidency of the United States.

The living church was organized on the day of the dedication with sixty-seven members, all of them from the First church. In the following March, Reverend Daniel James Noyes, a graduate of Dartmouth and Andover, was called, and he was ordained and installed as pastor May 3, 1837, at the age of twenty-five years. The salary promised to the first pastor was seven hundred dollars for the first year, and eight hundred dollars a year thereafter. His patience and forbearance in respect to even this salary were a part of the resources by which the society overcame its early discouragements.



First South Congregational Church.

The first pastor may be rightly characterized as an eminently saintly man. His presence and manner might say to the most casual observer that here was the conscientious pastor of a church. His figure was slight, his carriage and deportment dignified, and his face, so it seems to the writer's fancy, bore resemblance to busts of the illustrious Italian poet Dante. He was a careful student and an interesting preacher. An active laborer in the vineyard, he had at one time a large class of children which met on Saturday afternoons for instruction in the "Westminster Assembly's Shorter Catechism." The pastor's view of Biblical teaching was in his early life more severe than is now general; such was then the common view. His pastorate covered twelve and one half years, and at its close the church appears to have numbered two hundred and thirty-one members; the admissions were two hundred and fifty-nine; losses, ninety-five. In October, 1849, he was dismissed, to become professor of theology in Dartmouth college. He died at Chester, N. H., on December 22, 1885.

During one period of this pastorate, Mr. Noyes was assisted by Reverend Ezra E. Adams, a native of Concord, preacher at the seamen's church in Havre, France, and during his own absence in Europe, in 1846, the pulpit was occupied by Reverend Daniel Temple, a returned missionary, who had served at Malta and other Eastern stations.

Among active parishioners of the early time not hereinbefore mentioned were Theodore T. Abbott, William H. Allison, Epps Burnham, John F. Brown, Elliot Chickering, Nathaniel Evans, Joseph French, Samuel Farrington, Ira Foster, David Kimball (editor of the *New Hampshire Observer*), Nathan Kendall, Dr. E. G. Moore, Asa Morrill (afterward captain of Boston police), David L. Morrill (an ex-governor of New Hampshire), Levi P. Morton (afterward vice-president of the United States), John Niles, Franklin Pierce (afterward president of the United States), Ira Perley (afterward chief justice of New Hampshire), Benjamin Rolfe, Reverend Andrew Rankin, Nathan Stickney, Reverend Benjamin P. Stone and Reverend Henry Wood (editors of the *Congregational Journal*). Henry Wilson (afterward vice-president of the United States) was a parishioner during his Concord school-days in 1837.

The second pastorate was that of Reverend Henry E. Parker, a graduate of Dartmouth college and Union Theological seminary, who came to the church, at the age of thirty years, in April, 1850, from temporary service at Eastport, Me., and was installed May 14, 1851.

This pastorate was attended by most salutary results. There was a net gain of one hundred and twenty members. In 1857 (another year of general financial disturbance) the church edifice was repaired and

improved, but in 1859 it was destroyed by a fire which originated on neighboring premises. After futile efforts at rescue, when it became evident that destruction was inevitable, the pastor gave a final pull to the bell, which had been sounding loud tidings of disaster. There was no insurance, and all that remains of the old building is a framed large photograph of its exterior, the pulpit sofa, and the communion table. A temporary place for public worship was found in Phenix hall, but the historic site of the present church was before long chosen on which to build in a larger, better way. Here had been the residence of William A. Kent, where Marquis de Lafayette was lodged in 1825, Ralph Waldo Emerson was married in 1829, and Daniel Webster was at various times an honored visitor. Charles Edward Parker, a brother of the pastor, was the designer of the new church, and Lyman R. Fellows, Dutton Woods, William G. Mason, and Daniel H. Fletcher, all of them parishioners, were concerned in its construction. The building committee were Nathaniel G. Upham, George Hutchins, Arthur Fletcher, John Kimball, George Clough, Dutton Woods, Caleb Parker, E. G. Moore, and Joseph L. Jackson. The corner-stone was laid on May 3, 1860, and on the 27th of the following November the completed building was dedicated. Its lofty interior and its exposed beam work were architectural features new to Pilgrim churches in this vicinity, and excited the surprise of some of the visiting clergy. So did the cross on the tall tower, until reflection proved that no other Christians had better claim to the use of that sacred emblem.

The interior of this church had originally three aisles, and six rows of pews on the main floor, numbering in all one hundred and forty-two. Besides these, there were nine in the north gallery. One hundred pews were appraised for sale at prices which would produce nineteen thousand five hundred and seventy dollars, and title to the remainder was retained. The interest in land on which the old church stood was sold for one thousand one hundred dollars, and a considerable sum was derived from premiums for choice of the new pews. The bell was obtained by public subscription. This church, together with the chapel which has recently become only a memory, cost twenty-four thousand five hundred and forty-five dollars, but it



Present South Congregational Church.

was evident very soon that the expectation of growth in the list of parishioners would be realized.

The second pastor of the church endeared himself not only to his own but to all the townspeople, being everywhere and always a public-spirited, large-hearted Christian gentleman. He had leave of absence twice, once to serve as chaplain of the Second New Hampshire Volunteers from June, 1861, to August, 1862, and again, to go abroad for six months from September, 1865. While in London he resigned the pastorate, and a council held in March, 1866, granted a dismissal. He went hence to Dartmouth college, where he was until recent years professor of Latin, and died in Boston, November 7, 1896.

The church had no installed pastor from March, 1866, to January, 1869. It was voted, September 24, 1866, to call Reverend William F. V. Bartlett, of Brooklyn, N. Y.; he accepted conditionally, but his health failed, as he had apprehended, and he withdrew in May, 1867, leaving very agreeable impressions with all who are old enough to remember his brief term of service.

There was then a period of nearly two years for which there is not much but material progress to relate. In January, 1867, a debt of two thousand eight hundred and ninety dollars and fifty cents, a part of which appears to have been left over from construction of the church, was cancelled. That same year the side galleries were built and the north gallery enlarged, whereby space for forty pews was gained, but six floor pews were removed to obtain stairways. Funds for this enlargement, three thousand one hundred and four dollars and fifty-six cents, were provided by twenty-five associates,<sup>1</sup> known as the Gallery association, who were gradually reimbursed by appropriation to that purpose of a portion of the gallery pew rentals. In 1868 the fourth organ was obtained. It cost four thousand dollars, and the sum of four hundred and twenty-four dollars and two cents was expended in making a place for it, because the original design located the organ where is now the choir room. Towards this expenditure one hundred and fifty-six contributors gave three thousand five hundred and twenty-two dollars and eighty cents, and the Social circle six hundred and thirty-one dollars and nineteen cents. From other sources three hundred and twenty dollars and three cents were derived, and nine hundred and fifty dollars were borrowed temporarily.

<sup>1</sup> William H. Allison, Jesse P. Bancroft, Lewis Barter, Henry T. Chickering, Joseph A. Cochran, Lyman R. Fellows, Arthur Fletcher, George Hutchins, George H. Hutchins, Calvin Howe, George E. Jenks, John Kimball, Benjamin A. Kimball, Samuel G. Lane, Asa McFarland, Henry McFarland, William G. Mason, Franklin Moseley, E. G. Moore, Caleb Parker, Hazen Pickering, L. D. Stevens, N. G. Upham, E. W. Woodward, Calvin C. Webster.

During this period one error occurred, which was that many preachers were heard with a view to ministerial service, and divergent views developed to some extent. These symptoms of disquiet were put at rest in December, 1868, when a call was extended to Reverend Silas L. Blake of Pepperell, Mass., a graduate of Middlebury and Andover. His service commenced the first Sunday of January, 1869, and his installation was on the 27th of the same month.

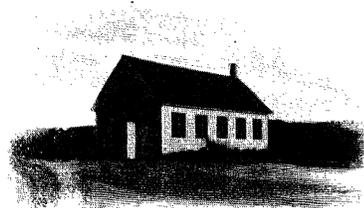
The nearly nine years' pastorate which followed was eminently satisfactory. Two hundred and forty-seven persons came into the church, of whom one hundred and fifty-seven were on confession of faith. At the height of the pastor's usefulness he received a call from the Woodland Avenue Presbyterian church of Cleveland, Ohio; so he resigned, and was dismissed by council, October 14, 1877.

If we may consider the year 1869 as a fair example for that decade, it will be interesting to note here that the current income of the society that year was three thousand six hundred and eighty-seven dollars and eighty-four cents; expenses, three thousand six hundred and thirty-eight dollars and twenty-four cents; benevolences, one thousand five hundred and seventy-five dollars and six cents. These figures are exclusive of certain receipts and payments towards an organ debt hereinbefore mentioned.

The fourth pastorate was that of Reverend Charles E. Harrington, called from Lancaster, N. H., and installed by council, April 18, 1878. This was a period of earnest endeavor and devotion, terminated by a call to the pastor from a church in Dubuque, Ia. He was dismissed by council August 31, 1882.

During this pastorate the South Church Relief society was formed. Franklin Evans gave to it at the outset the sum of two hundred dollars. At his death in April, 1903, he bequeathed to it the sum of ten thousand dollars, one half of such bequest to be kept as a fund in memory of his first wife (Sarah E.), and one half in memory of his second wife (Pauline L.), the income of the whole to be applied to the benevolent purposes of said Relief society. For a series of years the South church sustained a Sunday-school (later a church) on the Plains and another at the south end of Main street.

The fifth pastorate was that of Reverend William H. Hubbard, called from Merrimac, Mass., and installed June 4, 1883. One of the notable events of that year was the National Triennial Council of Congregational churches for the United States, which assembled



Chapel on The Plains.

in this church the second week of October, bringing hither distinguished delegates from many distant churches. Mr. Hubbard was zealous as pastor and citizen, and a man of high purpose. He resigned the pastorate and was dismissed by council September 22, 1885.

At various periods when the church has had no pastor Reverend Alfred Goldsmith, Reverend Samuel G. Brown, Reverend Samuel C. Bartlett, Reverend Cyrus W. Wallace, Reverend William J. Tucker, and Reverend S. R. Dennen have occupied the pulpit, besides Reverend Daniel Temple and Reverend William F. V. Bartlett, hereinbefore mentioned.

In 1886 material improvements again became desirable. The pews were then rearranged with four aisles, and refurnished, and the choir gallery and pulpit space enlarged. These changes involved the loss of sixteen pews. There was also general renovation, the sum expended being near three thousand five hundred dollars. Through the generosity of many individuals the society obtained title to nearly all pews which had hitherto been in private ownership, and a plan for defraying ordinary expenses by pew rents was adopted.

In 1887 a half century of the history of the church had gone. It had grown steadily and surely, without keeping close grip on its membership. It had sent many good people with a benediction into other churches.

It may be that the names of all of its sons who have gone into the ministry are not recalled when mention is made of Henry L. Low, William L. Gage, James E. Rankin (president of Howard university), Nathaniel L. Upham, Charles L. Hutchins, Benjamin T. Hutchins, Rockwood McQuesten, Clarendon M. Sanders, and Arthur W. Jenks.

The sixth pastorate was that of Reverend H. P. Dewey, a graduate of Williams and Andover, who came to the church at the age of twenty-five years. His ordination and installation occurred on October 12, 1887. This pastorate of almost thirteen years was eminently successful. Mr. Dewey became widely known as an attractive minister of the gospel, and was often chosen to preach at college chapels such as Dartmouth, Williams, and Vassar. Dartmouth college, in 1898, conferred upon him the degree of Doctor of Divinity. He was regretfully dismissed by council on May 23, 1900, to accept a call to the Church of the Pilgrims, Brooklyn, N. Y.

The seventh pastorate is that of Reverend Edwin W. Bishop, a graduate of Williams college and Hartford Theological seminary. His pastorate began October 7, 1900, and his installation was on November 13 following.

The history of the church in recent years need not be told to contemporary readers. There has been gain in various directions. A year book<sup>1</sup> has been printed annually since 1890. The parishioners number nine hundred and sixty-nine; the church members, four hundred and forty-nine. It may be useful to mention the expenses and benevolences for ten years, premising them by saying that the benevolences are probably understated. They are never all on record, and are more carefully noted some years than others:

	Expenses.	Benevolences.
1891	\$5,456.49	\$1,859.10
1892	5,707.16	2,457.61
1893	6,282.61	2,790.22
1894	5,672.45	2,635.34
1895	6,195.00	3,369.65
1896	6,587.71	2,727.33
1897	7,090.69	2,525.18
1898	7,356.06	2,558.89
1899	7,989.54	3,003.26
1900	8,313.29	4,207.91
Total,	\$66,651.00	\$28,134.49

The year 1896 was of more than ordinary consequence. Although one of three years of monetary trouble, it witnessed the removal of the chapel of 1860 and the building of another, which is adequate to the larger needs of the parish. The new chapel is the handiwork of parishioners, the designer being George S. Forrest, and the builders L. R. Fellows & Son. The building committee were B. A. Kimball, E. B. Hutchinson, L. H. Carroll, Laura A. McFarland, and Charlotte A. Spencer. To defray the cost of this building, with its seats and fixtures, thirteen thousand eight hundred and thirteen dollars and twenty-four cents, two hundred and fourteen persons contributed. Other gifts were received, such as plans for the building, pulpit furniture, parlor chairs, desks, clocks, andirons, etc., to the value of about six hundred and seventy-five dollars. The Ladies' Social circle provided parlor and other outfittings to the amount of about six hundred and thirty dollars. The choir room was equipped by use of part of the proceeds of a chapel concert. This carries the total outlay above fifteen thousand dollars.

The opening of the century finds the church thriving in all its undertakings. A new organ, the fifth in parish history, has just been installed at a cost exceeding nine thousand three hundred dollars. It contains a chime of twenty bells, a memorial to Asa McFarland, a parishioner for forty-three years.

<sup>1</sup> The church manual was prepared by Major Henry McFarland, from which the data here given were obtained.

## THE WHITE MEMORIAL (UNIVERSALIST) CHURCH.

In a sermon devoted to the history of the Universalist society of Concord, Reverend E. L. Conger says that in 1833 the New England Convention of Universalists met in this city, and there were present as clergymen the Reverends Hosea Ballou, I. D. Williamson, Menzies Raynor, and John B. Dodds. The convention was held in the First Baptist church through the courtesy of that society, and this in spite of the sharp antagonism of that time between the two denominations elsewhere. How much the liberal giving of certain Universalists of Concord to the Baptists when they were building their church had to do with this courteous act it is impossible to say, but the two societies have always been friendly and lived as near neighbors in a very cordial way. The records of the Universalist society show, January 24, 1847, the following vote: "*Voted*, that this society pay for the use of the bass viol belonging to the Baptist society." This would indicate that they could harmonize in their music if they could not in their creeds.

Probably at this meeting of the New England Convention of Universalists in Concord the first Universalist preaching was heard in this city. After that there were occasional visitations of Universalist ministers here. Among the earliest was Reverend John G. Adams, afterwards of Lowell, Mass., and he was followed by Reverend Thomas J. Whittemore, Reverend Hosea Ballou, Reverend William Bell, Reverend N. R. Wright, and Reverend George W. Anderson. At that time there were not a great many families of professed Universalists in town, though nearly everybody who did not attend other religious meetings was classed as a Universalist or Unitarian, as was the case in other towns in the state seventy years ago. From 1836 to 1841 there was no stated preaching, but there was a legal organization kept by a half dozen earnest members in order to secure the "parsonage fund" from the town. The allotment to the Universalists was about thirty dollars, which furnished them about all the regular preaching they had.

The Reverend Mr. Adams had been a mechanic in Concord, having learned of William Low the trade of painter. He was subsequently employed to do painting at Rumney for the venerable stage proprietor, Robert Morse. While he resided in Mr. Morse's family he imbibed the principles of the Universalist faith, and subsequently became an earnest expounder of those principles. He at one time published a religious paper in Concord called *The Star of the East*, which, not proving profitable, he gave up, and continued preaching.

In 1841 vigorous efforts were made to sustain preaching through-

out the year. Reverend N. R. Wright of Dunbarton, father of Carroll D. Wright of the Labor Bureau at Washington, was engaged to preach at a salary of three hundred dollars. After a good deal of canvassing, this sum was subscribed, but part of the contributions came from outside of Concord. During 1841 Mr. Wright preached about half the time, and Reverend George W. Anderson most of the other half. On the first Sunday of June, 1841, William H. Ryder, then a student at Gymnasium academy, Pembroke, preached one of his first sermons, and formed an acquaintance which led to his being called by the society later when he entered the ministry.

Mr. Anderson was a Scotchman, a recent emigrant to this country. He is remembered as a man of strong logical powers, a good reasoner, and an effective preacher. He subsequently removed to New York. Mr. Wright was later settled at Lynn.

There are no records of the organization that precede that of 1841. The first recorded meeting for the purpose of organizing a society was held in the court room, January 5, 1842. At this meeting Stephen S. Swett was moderator, and Joel C. Danforth, clerk. A constitution containing nine brief articles was adopted, and signed by the following: Stephen S. Swett, Chase Hill, Aaron Carter, William H. Wyman, John Fox, William Page, Joel C. Danforth, John Taylor, Amos B. Currier, Joseph B. Smart, Isaiah Merrill, Philip B. Grant, Philip Sargent, and James Simpson. Nathaniel White, who afterwards became the pillar of the society, was prevented from being at the organization meeting, but immediately afterwards joined the society. A later addition was Moses Humphrey. Mr. Swett—who has one or two grandchildren living at the South end—was really the leader of the movement. In those days every church organization had its trials; and when the First Baptist society was struggling to build its church, it was cheered and encouraged by the kindly and liberal spirit shown by Mr. Swett, who, although a strict Universalist, helped the Baptists in various ways. Any person could become a member of the Universalist society by a majority vote, and by signing the constitution, but a continued neglect to attend Sunday services and regular meetings was deemed sufficient excuse for dropping such delinquents from the rolls.

At the same meeting John Taylor was chosen clerk, Joel C. Danforth, treasurer and collector, and Amos B. Currier and Aaron Carter, prudential committee. No names of women appear on the rolls for several years; but it is a fact that but for the earnest and zealous co-operation of a dozen or more determined and persevering women, the attempt to organize a society would have failed. Among these women were the wives of the original members and Mrs. Nathaniel

White, Mrs. Joseph S. Lund, Mrs. Mitchell Gilmore, Mrs. William Coffin, Mrs. Jeremiah S. Noyes, Mrs. Joseph G. Wyatt, Mrs. Philip B. Grant, Mrs. Nathan Call, Mrs. David Watson, Mrs. Lyman Dearborn, and Miss Julia Austin. Women were admitted to the councils of the society in the early fifties, through the influence of Mr. White, and as full members of the society January 6, 1869, and the records seem to indicate that it was their financial aid which led to their admission.

Simultaneously with the organization of the society was a movement to erect a church. On the same evening that the society organized a building committee was appointed, with full power to buy a lot, and to contract for and finish such a house as was thought best. The lot purchased is part of the one now owned by the society, and a church was erected thereon at a cost of four thousand dollars. This church was located on the front half of the lot facing School street. The house of Dr. Willard afterwards stood on the rear of the lot between the old Universalist church and the First Baptist church. At one time when Dr. Willard was asked where he resided, his reply was "Between heaven and hell," referring to the doctrines of the two churches. The church was dedicated Thursday afternoon, October 6, 1842, and the dedicatory sermon was preached by Reverend Otis A. Skinner of Boston. The sale of pews occurred the following Saturday. The church appears to have been the property of the building committee for a few months; for at a special meeting of the society, held January 23, 1843, Mitchell Gilmore was appointed agent of the society to buy the house of the building committee, and to pledge the property of the society for any debt that might remain unpaid. In 1855 this church was sold to the Free Will Baptist society for one thousand dollars. It was sawed into two parts, and moved by halves to that society's location on the corner of State and Cross (now Concord) streets, where it continued to be occupied by them until they built a new church elsewhere.

After the expiration of the time for which Mr. Wright was engaged, perhaps two months elapsed before the first regular minister was called. He was Reverend Ezekiel Dow, who came from the vicinity of Newport. He began his pastorate in June, 1842, and closed it, somewhat summarily, the following December. During this time he changed his theological ground as a result of the Elder Knapp excitement of that year. He made a public recantation of Universalism at the Old North church in December, 1842, joined the Congregational church, and went from Concord to Loudon, where he preached for a time, and afterward removed to Massachusetts.

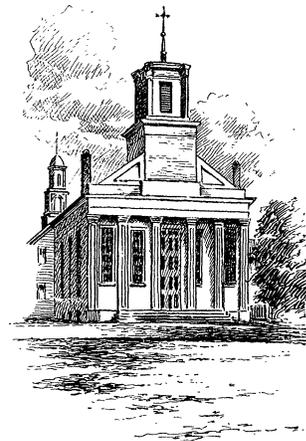
At a meeting of the society, March 2, 1843, a ballot for the suc-

cessor of Mr. Dow was taken. It was nearly equally divided between Reverend R. S. Pope of Hardwick, Mass., and Reverend James F. Witherell, who was publishing a religious paper in Concord called the *Balm of Gilead*, which had a short career. As Mr. Pope received the most votes, a call was given to him at a salary of five hundred dollars, which he declined. Then Mr. Witherell was engaged. His pastorate was of short duration. He had some difficulty with the society, and his connection terminated July 18, 1843. He was a great controversialist, in print and elsewhere. He afterwards removed to Maine.

September 4, 1843, the society gave a unanimous call to Reverend William H. Ryder, then a young man fresh from his studies, to settle at a salary of four hundred dollars. He accepted the call, and began his labors at once. He was a native of Provincetown, Cape Cod, and his pastorate continued for two years, closing October 1, 1845. The society prospered greatly during that time. He removed to Nashua, and afterwards to Roxbury, Mass. Finally he was called to Chicago, and became one of the leaders of the Universalist denomination. Early in his ministry a church organization was formed, December 28, 1843, which numbered about thirty members ten years later, and was subsequently reorganized.

Soon after Dr. Ryder's leave-taking, an invitation was given to Reverend Thompson Barron of Winchester, and he began his pastorate the first Sunday in January, 1846, at a salary of five hundred dollars. His ministry extended over four years. He was somewhat doctrinal in his preaching and tenacious of his opinion, but was withal an intellectual man. The society had no great increase of numbers during his ministry. He went West after leaving Concord, but the climate not proving agreeable to him, he returned to New Hampshire, preached at Wentworth and Newport, and died at Sutton, January 4, 1870.

His successor was Reverend John Moore, familiarly called Father Moore, who began his ministry June 2, 1850, and continued it to the day of his death, February 5, 1855. He was a marked man in any gathering. He had a splendid physique, a genial disposition, and his life seemed a constant benediction to all who came in contact with him. He was born in Strafford, Vt., February 5, 1797, and spent his early life on a farm. At the age of eighteen he devoted a few months to work in a store and teaching. His father dying about this time and leaving his mother with seven children, of whom he



First Universalist Church.

was the eldest, he returned to the farm and became the father to the family. He was ordained preacher in October, 1825, in his native town, where he continued to preach until March, 1828, when he settled at Lebanon, N. H., preaching there half the time and doing missionary work in surrounding towns. He afterward went to Massachusetts, to Connecticut, and to New York, returning to his native place in May, 1849, where he remained until he was called to Concord. While the pastor of the Universalist church here he was nominated for governor by a convention of the Know-Nothing Party, assembled at Manchester. It was soon ascertained that he was not eligible for the governorship, not having been a resident of the state for the seven years preceding, so that he did not accept the nomination. His death, which occurred a few weeks later, cast a gloom over the entire community. Returning from Nashua February 5, 1855, he was stricken with death on his way from the post-office to his house. Everybody was drawn to Father Moore, and it was said at the time his name was mentioned for governor that he had not an enemy in the state. He was a pleasing speaker and an earnest preacher. His funeral occurred at the First Baptist church,—through the courtesy of that society,—on account of its being the largest church in the city, and the sermon was preached by Reverend Sylvanus Cobb of Boston.

Father Moore's successor was his son, John Harvey Moore, who was then preaching in Connecticut. He came at the earnest desire of the society, whose wishes were supplemented by those of his mother. He was about thirty-six years of age, and had been preaching about twelve years. At the time of his coming the slavery agitation was intense, and Mr. Moore was a pronounced abolitionist. He was an independent, outspoken man, and the society was stirred by his preaching. It was in the days when many churches were rent asunder by the pulpit utterances against slavery, and the Universalists suffered with others. Those who remained with the society were strong for abolition and stood loyally by Mr. Moore, among them Nathaniel White, who, when he was told that the minister's views were driving people out of the church, said: "If the principle of freedom is driving people out of the church, I will be responsible for every dollar they pay." The terms of Mr. Moore's settlement were such that he could terminate his connection with the society at any time. January 1, 1862, he tendered his resignation, which was accepted, the society adopting complimentary resolutions on his departure. It was during his ministry that the society built its new house of worship. Various meetings were held to see what could be done towards remodeling the old, or building a new, church. It was

finally decided to build, and the Dr. Willard property, between the society's land and that of the Baptist society, was purchased. The new church occupied about a year in construction, and was dedicated July 3, 1856. It cost about twenty thousand dollars. Dr. Alonzo A. Miner of Boston preached the sermon. An organ was provided by the ladies of the society at a cost of twenty-five hundred dollars.

March 23, 1862, Reverend A. J. Canfield of North Adams, Mass., was called, and accepted. He began his labors here the last Sunday of April, and continued them until January 1, 1865, when he left, partly on account of the salary. He was somewhat peculiar, but a man of talent. It was said of him that he might have a text handed to him as he was going to church, and preach from it that morning. He followed Dr. Ryder to Chicago.

The Reverend Rowland Connor followed Mr. Canfield. He began his service as pastor the last Sunday of May, 1865. He was radical in his views, too much so for some members. The society prospered, however, during his ministry. December, 1866, he resigned to become the colleague of Dr. Miner at Boston, where his stay was brief. He afterward left the ministry for the law.

The next pastorate was also brief. Reverend F. E. Kittredge was called March 17, 1867, and resigned to take effect January 1, 1869.

April 18, 1869, Reverend E. R. Sanborn, of Fulton, N. Y., was called. He was then a student at Canton, N. Y., and entered upon his ministry in June following. He closed his labors the last Sunday in December, 1871, going hence to Bloomington, Ill.

June 16, 1872, Reverend Everett L. Conger of Taunton, Mass., occupied the pulpit, and a call from the society followed June 23, 1872. He accepted, to begin service the first Sunday in September following. It was during his ministry that extensive repairs were made to the church. These repairs were begun July 5, 1876, and occupied five months. While in progress the society worshiped in White's Opera House. The church was rededicated December 6, 1876, Dr. Miner of Boston preaching the sermon. Mr. Conger resigned May 23, 1880,—the resignation to take effect in July following. This was accepted with sincere regret, and he went to Galesburg, Ill., where he became connected with a theological school.

In the autumn following Mr. Conger's resignation the church lost by death its most loyal supporter, Nathaniel White. From its start his purse had always been open to its needs, and at times it was his helpful self-reliance which prevented collapse. Public-spirited in this, as in other matters, he never turned back from any course he had deliberately determined to pursue. How much he did for this society will never be known, for the records show but a part of his

continual contributions to square debts and make up deficits. Commemorative services were held at the church October 10, 1880, which were attended by people of all denominations, as expressive of their respect for a most useful citizen.

The pulpit was supplied until January, 1881, when Reverend A. P. Rein, who had been called the preceding December, began his pastorate,—one of the longest in the history of the society. It was not without its trials, yet the pastor persevered against many obstacles; but ill health finally caused him to retire. Largely through his efforts the church was remodeled in 1885 to admit of a chapel, parlor, kitchen, and other modern equipments. These changes, together with repairs, cost nearly five thousand two hundred dollars, an outlay, which, but for Mrs. White, would have left the society largely in debt. During these alterations, the society worshiped in Union hall.



White Memorial Church.

In various vicissitudes, Nathaniel White had come to the rescue,—purchasing pews when they were given up, and otherwise lending a hand, until at the time of his death he was the owner of more than half of the sittings of the church and more than half of its property. Mrs. White, in memory of her husband, made a gift of these holdings to the society. Therefore, at a meeting of the society October 3, 1885, it was voted to deed the church to the New Hampshire Universalist Convention, on condition that the convention re-convey the property to the society. It was then voted to call the church “White Memorial Church,” a name it now bears.

At the annual meeting January 2, 1889, Mr. Rein offered his resignation, to take effect March 31 following. It was accepted with regret, and on June 2, 1889, Reverend Thomas W. Illman of Brattleboro, Vt., was called. He came to the society September 9, 1889, and his pastorate continued until February, 1895. He was a man of pronounced views, who made himself felt in the community. A reception given to him at the close of his labors was attended by a large number of the clergy and citizens of Concord.

For a few months the society made efforts to secure a successor, when fortunately its attention was directed to Reverend John Vannevar, who had come to East Concord on account of his health. A very brief exchange of views resulted in Mr. Vannevar’s receiving a unanimous call to become the pastor,—a call he accepted, and began his pastorate September 1, 1895. Few occurrences have been more

happy in results to the society than that Mr. Vannevar should happen to settle in Concord just about the time that this church needed an experienced pastor. He has given the society its needed stimulus and strength, and largely through his personality, and that of his wife, its influence has been extended in the community. The congregation has steadily grown during the years of his pastorate, as evidenced by a considerable increase of salary at the last annual meeting.

#### THE EAST CONCORD CONGREGATIONAL CHURCH.

This church was the last of the offspring of the Old North church. It was organized for the greater convenience of the members of the parent church residing in East Concord; and the separation from the First Congregational society was attended with feelings of mutual regret. It was in the spring of 1841 that the building of the church was begun, and the location selected was on the land of Jeremiah Pecker, Jr. The building committee consisted of Jacob A. Potter, Charles Graham, Jeremiah Pecker, Jr., and William Page. Mr. Potter was the architect. The oak frame for the bell tower was furnished by General Isaac Eastman, who also made the vane which swings upon the spire of the church. The cross-beam upon which the bell now hangs was part of an old loom inherited by Mrs. Eastman from her great-grandmother, Susanna White Johnson, of Woburn, Mass., daughter of Seth Wyman of Lovewell's fight fame, and granddaughter of Peregrine White, the first male child born in New England. The corner-stone of the church was laid June 9, 1841, and the building was completed late in the fall. The dedication occurred in January, 1842. The event was one of the most notable that had occurred in town. The location of the church on Upper Penacook street was selected, for the reason that it was thought, as the village increased in population, it would be the most central. This was about the time that interest in the Sewall's Falls Locks and Canal began to develop.

The number of persons residing in East Concord at that time who were members of the North church was forty-four. February 9, 1842, at a meeting held at the residence of Jonathan Eastman, a committee was appointed to confer with these people and see how many were ready to be organized into a new church. Another committee was appointed to draft articles of faith. At a later meeting the first committee reported the following persons as willing to be organized into a new church: Nathaniel Ambrose, Martha Ambrose, Mehitable Ambrose, Jane Ambrose, Jacob Clough, Susan Clough, Mehitable Palmer, William Heard, Robert M. Adams, Dameron Adams, Jona-

than Brown, Mary A. Brown, Thomas Potter, Comfort Potter, Thomas D. Potter, Eunice Potter, Jacob A. Potter, Sophronia M. Potter, Thompson Tenney, Harriet Tenney, Nathaniel Ewer, Joseph Potter, Anna Potter, John Eastman, Lucinda B. Eastman, Isaac Virgin, Susan Virgin, James Eastman, Betsey Page, Mary A. Morrill, Abigail Glines, Esther J. Emery, Rachel Locke, Harriet Eastman, Sarah Ewer, Azuba Virgin, Caroline E. D. Virgin, Mary J. Blake, Susannah S. Lang, Fanny Hoit, Elizabeth Mooney, Mary Pecker, Annie Moulton. Of this number but one is living, Mrs. Caroline (Virgin) Ballard.

The formal opening of the church was March 30, 1842, when a council was convened. The action of the council was ratified by the unanimous vote of the church April 5, 1842. The first sacrament of the Lord's Supper occurred on the first Sunday in May, 1842.

The first person admitted to the church, aside from the original members, was Harrison Bean, who was taken in May 1, 1842.

The first acting minister was Timothy Morgan, of Gilman-ton Theological seminary. He began his labors March 30, 1842, and served until September 27, 1843. He was not formally installed. The first ordained pastor was Reverend Hiram Freeman of Concord, who followed Mr. Morgan, and



East Concord Congregational Church.

continued as pastor until June 26, 1846. Mr. Freeman was installed September 28, 1843. In the correspondence he had with the society regarding settlements he suggested that the salary should be raised to four hundred dollars when business should become usually prosperous, and that he should have three Sundays off annually for "resting, journeying, and attending meetings of uncommon interest abroad." The society appears to have accepted his terms, though there is no record that the salary was increased from the amount first paid him. His pastorate was successful, and the membership of the church was largely added to during his stay. He was dismissed that he might engage in missionary labors in the West.

Reverend Winthrop Fifield of Epsom was installed as pastor March 24, 1847. He was voted a salary of three hundred dollars. Mr. Fifield continued in the service of the church until May 21, 1850,

when he was dismissed by an ecclesiastical council. At this time the church had one hundred and six members.

In 1851 the society voted to appropriate four hundred dollars for the minister's salary, and June 26 Reverend Henry A. Kendall, who had been pastor of the Congregational church of Dublin, N. H., for about eleven years, and was a graduate of the Gilmanton Theological seminary, was installed. His pastorate lasted until May 31, 1858, when he was dismissed.

For a time the pulpit was supplied. Among the supplies was Reverend Ephraim O. Jameson, of Andover seminary. At a meeting August 4, 1859, it was voted to hire Mr. Jameson as a supply for one year at a salary of six hundred dollars. December 10, 1859, Mr. Jameson was called for settlement by the church, and this was concurred in by the society February 6, 1860. He was ordained into the gospel ministry and installed pastor by a council March 31, 1860. He continued until November 1, 1865, when he resigned to accept a call to Millis, Mass. During his ministry twenty-two persons were added to the church. From November 1, 1865, until October 1, 1883, the church was without a settled minister. March 17, 1866, Reverend A. A. Baker was engaged for one year from the January previous, at a salary of seven hundred dollars. At the succeeding annual meeting it was the unanimous expression of the society that Mr. Baker be secured for another year, and he appears to have been very acceptable. For some reason he did not fill out the second year, for in May, 1867, a call was given to Reverend C. C. Watson, at a salary of eight hundred dollars, which was declined. October 10, 1867, Reverend Smith Norton began a supply, and continued until February 1, 1869.

During the year 1868 an effort was made to secure a parsonage. Subscriptions were solicited, and April 11 of that year a committee reported to the society that eight hundred and eighty-one dollars had been subscribed as a donation for the parsonage; that four hundred and sixty-nine dollars had been collected, and that four hundred and twenty-five dollars had been paid to Benmore Clarke for the John Q. Locke place as a parsonage. A committee was appointed to receive the conveyance in behalf of the society. February 9, 1869, it was voted to give Reverend George Smith a call to preach one year at a salary of five hundred dollars and the use of the parsonage. Mr. Smith continued as the regular supply for two years. He was succeeded by Reverend Herbert R. Howes, who supplied the pulpit during the year 1871. From May 1, 1872, until October 1, 1878, Reverend Abram Burnham was the acting pastor, during which time there were two marked revivals and several persons were added to

the membership of the church. Reverend W. Gleason Schoppe of Bangor seminary supplied the church from January 1, 1879. At the end of the first year Mr. Schoppe was invited to remain another year, and he did so until November 1, 1880. In February, 1881, a committee was chosen to supply the pulpit for that year. During that month Reverend Ferdinand D. V. Garretson preached for the first time as a supply; and he and Reverend A. E. Dunnells and Reverend Charles L. Tappan appear to have been the regular supplies from that time until October 1, 1883. Then Reverend James T. Pyke of Andover seminary was ordained, and continued as pastor until April, 1885, when he resigned. It was at this time that Edwin J. Aiken began his services at the church. He was ordained into the ministry and installed pastor October 1 of that year; but at the close of the second year he was compelled to resign on account of ill health, and was dismissed by council April 27. He was succeeded by Reverend Lewis Goodrich, who was stated supply of the pulpit from April 1, 1887, to April 1, 1888. Mr. Aiken was then recalled, and continued with the church as its pastor until April 1, 1890.

From April 1, 1890, until July 1, 1891, Reverend Richard M. Burr of Chichester conducted the affairs of the society. During his ministry the Y. P. S. C. E. was organized. When his services were concluded, another unanimous call was given to Mr. Aiken. The latter was at that time state missionary and could not accept on account of his engagements. Reverend Nathan F. Carter, therefore, supplied the pulpit until October, 1891, when Mr. Aiken was able to accept the society's call, and continued its pastor until October 1, 1893, during which time fifty-eight persons were added to the membership of the church. He was followed by Reverend George H. Dunlap, who has continued as the pastor of the church until the present time.

In the summer of 1887 extensive repairs were begun in the interior of the church. The work was done under the immediate supervision of Reverend C. L. Tappan, Thompson Tenney, and Charles E. Staniels. The old seats were taken out and replaced by those of modern design. The singers' gallery was put in its present position in the rear of the pulpit. New windows of colored glass were substituted for those of former days, and new pulpit furnishings took the place of the old. The church was re-carpeted and otherwise refurnished. The ward house located on the other side of the street was purchased by the Ladies' Benevolent society, moved to the rear of the church and connected with it. The expense of the repairs and refurnishing exceeded two thousand two hundred dollars, all of