James O. Lyford

HISTORY

of the

Town of Canterbury

NEW HAMPSHIRE

1727 - 1912

BY

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IN TWO VOLUMES

Volume One

NARRATIVE

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TO THE MEMORY
OF MY MOTHER.

"St. Leon raised his kindling eye,
And lifts the sparkling cup on high:
'I drink to *one*,' he said,
'Whose image never may depart,
Deep graven on this grateful heart,
Till memory be dead;—

"'To one whose love for me shall last
When lighter passions long have past—
So holy 'tis and true;
To one whose love hath longer dwelt,
More deeply fixed, more keenly felt,
Than any pledged by you.'

"Each guest upstarted at the word,
And laid a hand upon his sword,
With fury flashing eye;
And Stanley said, 'We crave the name,
Proud knight, of this most peerless dame
Whose love you count so high.'

"St. Leon paused, as if he would
Not breathe her name in careless mood,
Thus lightly, to another;
Then bent his noble head, as though
To give the word the reverence due,
And gently said, 'My Mother.'"[1]

The Knight's Toast.—*Anonymous.*

CONTENTS.

CHAPTER I.

CHAPTER II.

CHAPTER III.

CHAPTER IV.

CHAPTER V.

CHAPTER VI.

CHAPTER VII.

CHAPTER VIII.

CHAPTER IX.

CHAPTER X.

CHAPTER XI.

CHAPTER XII.

CHAPTER XIII.

CHAPTER XIV.

CHAPTER XV.

CHAPTER XVI.

CHAPTER XVII.

CHAPTER XVIII.

CHAPTER XIX.

CHAPTER XX.

CHAPTER XXI.

CHAPTER XXII.

CHAPTER XXIII.

CHAPTER XXIV.

CHAPTER XXV.

CHAPTER XXVI.

CHAPTER XXVII.

LIST OF ILLUSTRATIONS

PREFACE

Few traditions have survived in Canterbury prompting inquiry to verify the facts upon which the stories were based. The generations are gone, who heard from ancestors the story of the struggles of the early pioneers of the town and of the part taken by the immediate descendants of these ancestors in the Revolution. With them have disappeared all diaries of individuals and all memoranda throwing light upon this period. In fact, there is little information to be gleaned from the inhabitants now living of occurrences antedating the second half of the nineteenth century. This history, therefore, for the hundred and twenty-five years following the granting of the charter of the town, has necessarily been drawn from its records and such data as the state has compiled of this community.

At first thought this situation might be regarded as a handicap upon the writer, for, while tradition is frequently unreliable, it is nevertheless helpful in pointing the way to research, which, if it does not confirm the fireside story, discloses facts that would otherwise remain undiscovered. But in the absence of the old settler's account of what his forefathers did, the quest became all the keener to understand the meaning of the meager records made by the town clerk of what the voters did in their collective capacity. Hasty conclusions, often prompted by the survival of oral testimony, were thus avoided. Colonial and state action upon questions of interest to the people frequently explain articles in the warrant calling a town meeting upon which no vote was taken and also obscure passages in the record of transactions. Apparently unrelated paragraphs in these records were found upon investigation to be the complements of one another. If the narrative lacks the spice of the personal equation, as it was handed down from generation to generation in the household and at public gatherings, the account of what occurred in Canterbury from 1727 to 1850, as here set forth, is at least the history of what was done, rather than a compilation of what is remembered to have happened.

Except when the clerk of the Proprietors resided at Oyster River Parish in Durham, from which locality a number of the early settlers came, the records of the town have been well kept. A plan of the lots into which the present Canterbury was originally divided is in existence. The Province Registry of Deeds with its excellent card index contains many of the conveyances made in town prior to the division of New Hampshire into counties, which took effect in 1771 under the act of 1769. It is the most authentic evidence of who were the first settlers, aside from a few tax lists which survived destruction. The State Papers have often supplemented the information of the town books or supplied it when local records were deficient. The historical sermon of the Rev. William Patrick, written in 1833, thirty years after his settlement as pastor of the town church, preserved some facts not elsewhere recorded which came within his knowledge, but he accepted as reliable only part of the accounts of the Indian raids given to him by the immediate descendants of the participants.

These are the sources from which the story of Canterbury has been taken for the greater part of its existence.

The original grant of the town was an extensive area, for it embraced not only Canterbury as it now is found upon the map, but Loudon and Northfield as well. The former was set off in 1773 and the latter in 1780. Prior to 1760 the settlements were almost wholly within the limits of the present township of Canterbury, and confined to that section within a mile or two of the intervale lands on the Merrimack River. After the close of the French and Indian War had removed all apprehension of the savages, the colonists and newcomers spread out, going south into Loudon and north into Northfield. The town church at the Center became inconvenient for those inhabitants who had settled in these remote sections, and they asked to be incorporated into separate parishes. No opposition to this separation was made by the original settlers, and the petitions to the provincial and state legislatures, to create two new townships out of the grant of 1727, were immediately approved. The history of Canterbury begins with the charter for its settlement, and is the story of the whole town up to the time of these divisions. After that it concerns only the inhabitants of the parent community shorn of its children.

Among the archives of the town were found some old tax lists covering the period from 1762 to 1785. These have been compiled in tables and published for the reason that they show who were the inhabitants for almost a quarter of a century after the close of the French and Indian War, when freedom from Indian attacks permitted the development of the community beyond the limits of the first settlements. To these is added the first United States Census of Canterbury, Loudon and Northfield. This was taken in 1790, only seventeen years after Loudon was made a separate township and only ten years after Northfield was given town privileges. A comparison of these tax lists with the Census of the United States will show the migration of the inhabitants from the parent settlement to Loudon and Northfield.

Plans of the highways of each school district have been made and the locations of existing and abandoned homesteads are indicated thereon by figures. The succession of inhabitants at each homestead is given in the subsequent text. This work is comparatively complete for those sections of the town, like Hill's Corner and Hackleborough, where the settlements did not take place until about the time of the Revolution or later. In describing the location of an abandoned homestead, it is sufficiently clear to the present generation to say that it is next to that of a living inhabitant, but, in years to come, the latter location may also be destroyed, and then all trace of both is lost. So long, however, as the highways are maintained, or, if closed, their outlines are apparent, it will be possible to trace the sites of former residents.

In dealing with the town church, the settlement of the early ministers, the opposition to taxation for the support of preaching, the Shaker community, the schools, the poor farm, the local house of correction and some other topics, the occasion for action by the people of Canterbury is explained by brief references to colonial and state legislation and to current history, while throughout it has been the purpose to show in the narrative the reason for the attitude of the inhabitants when the records do not make this clear. Some of this information is obtainable only from statutes and miscellaneous publications. Much material had to be rejected as beyond the purpose of this work, but its examination shows the necessity for the writing of a history of

New Hampshire, that the part the people of this one of the original thirteen colonies had in the founding and development of a nation may be accessible to the student as well as to the generations that are to form the future population of the state. If this book shall have more than local value as a history, it will be due to the suggestions made and the help given by Albert S. Batchellor of Littleton, editor of the N. H. State Papers, whose inspiration led me to give it a somewhat wider scope than a mere narrative of the happenings of a township.

The most difficult task has been the gathering of material for genealogy. Some of the early families are either extinct or the residences of their descendants are unknown. The offspring of others have widely scattered, and, when they have been located, too often they have been indifferent to this work. Looking back upon the labors of the History Committee and the early discouragements that confronted them, the marvel is that they secured so much material for this interesting part of a town history. To a large extent, the preparation of the genealogies has been made to conform to the method of compilation adopted by the New England Historic and Genealogical Society. In a few instances of lengthy genealogies prepared by the family, the genealogy has been published as received to avoid mistakes liable to occur in copying. It has been impossible to send proofs after printing to the different families for their examination, but the effort of both the committee and the publishers has been to avoid errors.

Some one has said that the writing of a town history is a life work, so numerous are its details and so infinitely does inquiry lead to subsequent research. This is in a large measure true. The time, however, that can be devoted to such work is for a variety of reasons limited. While something of value could be added to the history of Canterbury by delaying the publication for a year or two, the fact remains that at no time would its narrative be entirely free from omissions. Longer delay to secure details of minor importance would have a tendency to lessen the interest of those engaged in the enterprise and of subscribers who await its publication.

To Mrs. Henry L. Clough belongs the credit for starting the movement that has resulted in this history. Her appeal to me to undertake the writing of the narrative, lest it be not done at

all, was a reminder of my early obligations to the people of Canterbury. When I started in life, they honored me with their confidence. The least I could do in discharge of that debt was to contribute my share towards preserving in permanent form the records of the town and the achievements of its citizens. The narrative is my gift to the town. Any public-spirited action is a stimulus to others. In this instance it has secured the hearty coöperation of the people of this community in carrying the history to a successful conclusion.

The unanimous vote of the town to loan its credit for the publication of the book was the first expression. The willing contribution of time and labor by members of the History Committee followed. This committee consisted of Henry L. Clough, Alfred H. Brown, Olwyn W. Dow, Miss Mary E. Clough, and Mrs. Almira J. Sargent. Especially are the people of Canterbury indebted to Miss Clough, Mrs. Sargent, Miss Josephine M. Brown and Miss Katherine Pickard for work, covering a period of several years, in the preparation of the genealogy. Without the assistance of Miss Clough my part in the enterprise would have been greatly delayed. Her knowledge of local happenings and her historical instinct have insured accuracy and prevented omissions.

Assistance has not been confined to residents of the town. The accompanying maps, one a reproduction from the County Map of 1858 with a plan of the town lots superimposed, the other showing locations and inhabitants at the present time, are the gifts of Howard P. Moore of Albany, N. Y., the plan of the town lots having been prepared without expense by Augustine H. Ayers of Concord. Two former residents, Levi Badger Chase of Sturbridge, Mass., and George R. Foster of Milford, Mass., have furnished much data relating to the Hill's Corner and Hackleborough school districts. Photographs for the illustrations have been supplied by Luther M. Cody from his collection. To Otis G. Hammond, assistant state librarian, I am also indebted for assistance in finding both published and unpublished data relating to the town.

Note.—The references in the footnotes of this volume to the Provincial Papers, the N. H. Town Papers, Bouton's Town Papers and the N. H. State Papers are to the series of volumes published by the state and edited by Rev. Dr. Nathaniel Bouton, Isaac N. Hammond and Albert S. Batchellor.

CHAPTER I.

THE CHARTER AND THE PROPRIETORS. BOUNDING THE TOWN AND DRAWING THE LOTS. PROMOTING A SETTLEMENT. THE FIRST SETTLERS. CUTTING A ROAD FROM DURHAM TO CANTERBURY. PROVISIONS FOR A MINISTER, A MEETING HOUSE, A SAW MILL AND A FORT. THE FIRST PREACHER, REV. JAMES SCALES. PURCHASE OF PEW GROUND IN THE MEETING HOUSE. DEED OF THE PARSONAGE LOT.

Charter.[1]

George, By the Grace of God of Great Britain, France and Ireland, King, Defender of Faith etc.

To All People to Whom These Presents Shall Come, Greeting:

Know ye that we of our special knowledge and meer motion for the due encouragement of settling a new plantation, by and with the advise and consent of our Council, have given and granted and by presents, as far as in us lies, do give and grant in equal shares unto sundry of our beloved subjects whose names are entered in a schedule hereunto annexed, that inhabit or shall inhabit within the said grant within our Province of New Hampshire all of that tract of land within the following bounds, viz: To begin at the head of the town of Chichester and to run northwest by the town of Gilmantown to Winassosawque (Winnepiseogee) Pond, or River that runs westerly of said pond, and from the first place where it began then to run southwest seven miles on the head of the aforesaid town of Chichester, and then to run northwest to the aforesaid river that comes out of the pond aforesaid, and then the river to be the bounds on the northwest end, provided it do not intrench on any former legal grant, and that the same be a town corporate by the name of Canterbury to the persons aforesaid and to such associates as they shall admit, forever. To have and to hold the said land to the said grantees and their associates and their heirs and assigns forever upon the conditions following:

[1] N. H. State Papers, Vol. XXIV, page 524.

First, That the Proprietors within three years build seventy dwelling houses and settle a family in each house or cause the same to be done, and clear three acres of ground fit for planting or mowing, and that each proprietor pay his proportion of the town charges when and so often as occasion shall require the same.

Second, That a meeting house be built for the public worship of God within the term of four years.

Third, That upon the default of any particular proprietor in complying with the conditions of this Charter, upon his part such delinquent proprietor shall forfeit his share of the said land to the other proprietors, which shall be disposed of according to the major vote of the said proprietors at a legal meeting.

Fourth, That a proprietor's share be reserved for the first minister of the gospel that shall be there settled and ordained, and another for a parsonage, and another proprietor's share for the benefit of a school in the said town.

Provided, nevertheless that the peace with the Indians continues for the space of three years, but if it shall happen that a war with the Indians do break out before the expiration of the aforesaid three years that then the said term of three years shall be allowed to the proprietors after the expiration of the war for the performance of the aforesaid conditions.

Rendering and paying therefor to us, our heirs and successors, or such officer or officers as shall be appointed to receive the same, the annual quit rent or acknowledgment of one pint of Indian Corn, in the said town on the first Friday in March yearly forever (if demanded) reserving also unto us, our heirs and successors, all mast trees growing on said land according to Acts of Parliament in that case made and provided.

And for the better order, rule and government of the said town we do by these presents for ourselves, our heirs and successors grant unto the said men and inhabitants, or those that shall inhabit said town that yearly and every year upon the third Thursday in March, forever, shall meet to elect or choose, by the major part of the proprietors then present, Constables, Selectmen and other town officers, according to the laws and usages of our said Province, with all the power, privileges and authorities as other towns and town officers within our aforesaid Province have and enjoy. And for notifying and calling of the

first town meeting we do hereby appoint Paul Gerrish, Paul Wentworth and John Smith to be selectmen for the said town of Canterbury, and they to continue in said office as selectmen until the third Thursday in the month of March which shall be in the Year of Our Lord, 1728 and until other selectmen shall be chosen and appointed in their stead, in such manner as in these presents is expressed.

In testimony whereof we have caused the seal of our said Province to be hereunto affixed.

Witness John Wentworth Esq., Our Lieutenant Governor and Commander in Chief in and over our said Province of New Hampshire, the twentieth day of May in the fourteen year of Our Reign, Annoq Domini 1727.

JOHN WENTWORTH

By order of His Honor, the Lieutenant Governor with advice of the Council.

RICHARD WALDRON Cler: Con.

Admitted Associates: His Excellency and Honorable Samuel Shute Esq., and John Wentworth Esq., each of them 500 Acres and a home lot, Col. Mark Hunking, Col. Walton, George Jaffret, Richard Wibird, Archibald McPhreadris Esq's.

Canterbury Charter Certified

RICHARD WALDRON Cler: Con.

Entered and recorded according to an attested copy which having been exhibited by Josiah Miles and Thomas Clough, a committee appointed by the town of Canterbury to petition the Governor and Council to have the foregoing copy entered upon record in the Secretary's office, which petition and copy was laid before the board and it appearing to be a true copy, the original being as the Council supposed burned in the Secretary's office,— it was ordered to be recorded here, in obedience to which order it was recorded this 17th day of February, 1756 (7).

THEODORE ATKINSON Secretary.

This grant embraced all of the present towns of Canterbury, Loudon and Northfield, Loudon being set off as a separate township in 1773 and Northfield in 1780.

The original proprietors, as shown by the records of the town when they drew their 40 acre or home lots, with the number of the lot drawn by each, follows:

Allen, John..... 16
Ambler, John..... 146
Atkinson, Theodore..... 119
Adams, Samuel..... 86

Bickford, Eliezer..... 22
Bennets, Job..... 153
Bickford, John..... 64
Burnam, John..... 32
Bussell, John..... 58
Bennick, (Bennett) Abraham..... 1
Bowers, Jonathan..... 85
Bussell, William..... 31
Burnam, James..... 41
Bickford, Joseph..... 192
Bassford, James..... 42
Blanchard, Richard..... 124
Burnam, Robert..... 148
Blagdon, John..... 35
Bamford, Robert..... 121
Brock, William..... 186
Brown, William..... 72

Chesley, Ichabod..... 37
Coffin, Tristram..... 161
Carle, Samuel..... 160
Chesley, Jonathan..... 165
Chesley, Samuel..... 173
Conner, Hugh..... 120
Carter, John..... 169
Chesley, George..... 30
Clark, Eli..... 103
Chesley, Joseph..... 51
Chesley, Philip..... 106
Conner, James..... 69
Critchet, Elias..... 10
Clemmens, Job..... 52

Davis, Jabez..... 56
Davis, James 3d..... 180
Doe, John..... 115
Davis, Col. James..... 199
Davis, Joseph..... 133
Davis, Joseph, Jr..... 88
Downing, Capt. John..... 170
Durgan, Francis..... 33
Davis, Samuel..... 57
Demmeret, Eli..... 176
Durgan, James..... 105
Davis, Ephraim..... 13
Daniels, Joseph..... 43
Doe, Samuel..... 100
Drew, Thomas..... 145
Demmeret, John..... 149
Davis, Daniel..... 5
Dennet, Ephraim..... 193
Demmeret, William..... 44
Davis, James, Jr..... 89
Davis, David..... 75
Davis, Thomas..... 7
Dearborn, Joseph..... 28

Evans, Benjamin..... 131
Emerson, Samuel..... 70
Evans, Joseph..... 126
Evans, Edward..... 156
Emerson, Micah..... 127
Ellis, Joseph..... 179
Eustis, Joseph..... 110

Footman, John, Jr..... 144
Frost, Charles..... 167
Follet, Ichabod..... 154
Fellows, William..... 61
Frost, Capt. John..... 23

Gibson, James..... 14
Gray, John..... 49
Gilman, John, Esq..... 53
Glines, William, Jr..... 84
Giles, John..... 162
Glines, John..... 9
Gerrish, Paul..... 113
Gilman, Capt. John..... 187

Gooding, or Goodwin, James..... 137

Hill, Samuel..... 47
Hill, Nathaniel..... 82
Hicks, Joseph..... 182
Hays, John..... 80
Huggins, James..... 189
Hanson, James..... 164
Huggins, Robert..... 123
Hunking, Col. Mark..... 92
Hodgsdon, Israel..... 50
Hodgsdon, Israel, Jr..... 174
Huggins, John..... 99
Hill, Valentine..... 68
Hussey, Joseph..... 159

Jeffrey, James.....
Jones, Joseph, Jr..... 83
Jeffrey, George, Jr..... 125
Jeffrey, Cyprian..... 195
Jones, Joseph..... 147
Jennings, Richard..... 65
Jenkins, Joseph, Jr..... 21
Jeffrey, George, Esq..... 151
Jenkins, William..... 76
Jones, Stephen..... 117
Jones, Benjamin..... 134
Jenkins, John..... 94
Jones, Stephen, Jr..... 36
Jenkins, Joseph, Jr..... 96
Jenkins, Joseph..... 102

Kent, Robert..... 114
Knight, John..... 45
Kennestone, James..... 194

Leathers, Ezekiel..... 18
Lummaks, Nathaniel.... 95
Leathers, William..... 185

Moor, John..... 177
Morrill, Nathaniel..... 112
Minister..... 12
Mason, Joseph..... 48
Marstine, (Marston) James..... 116
McMath, John..... 104
Mason, Peter..... 135
McPhreadris, Archibold. 171
Matthews, Abraham.... 74
Matthews, Francis, Jr... 107
Mattoone, Richard..... 93
Mason, Benjamin..... 91
Matthews, Francis..... 152

[1]Odiorn, Capt. Jotham.. 8
Odiorn, John, Jr..... 60

Pitman, John..... 155
[2]Parsonage .....
Perkins, Joseph..... 188
Pearl, John..... 38
Plaistead, John..... 54

Rand, John..... 19
Rendell, (Randall) Nathaniel..... 168
Rendell, (Randall) Samuel 166

Rynes, William..... 172
Rynes, Thomas..... 200
Rawlings, John..... 196
Runnells, John..... 108
Russell, Eleazer..... 184
Reed, John, Atty..... 3
Roe, John..... 17

Sias, Samuel..... 139
Shepherd, Samuel..... 78
Sias, John..... 39
School..... 11
Stevens, Hubbard..... 118
Smith, Benjamin..... 140
Stevens, Ebenezer..... 142
Stimson, Thomas..... 25
Smith, Samuel, Jr..... 63
Smith, Samuel..... 109
Sanborn, John..... 77
Smith, John 3d..... 181

[1] Also assigned lot 191 of forty-acre division.
[2] No drawing was made of a parsonage lot in the forty-acre division.

Smith, Joseph..... 6
Smith, Capt. John..... 130
Smith, John, Jr..... 97
Shepheard, John..... 143
Shute, Samuel, Esq..... 150

Tibbets, Benjamin..... 59
Tibbets, Edward..... 158
Thompson, John, Jr 2
Thompson, Robert..... 138
Tibbets, Thomas..... 198
[1]Tibbets, Henry..... 40, 178
Tibbets, Timothy..... 46
Thompson, John..... 73
Tilley, Samuel..... 98
Tibbets, Henry, son of Nath'l..... 175
Tibbets, Samuel..... 55
Thompson, Jonathan.... 29
Tibbets, Joseph, son of Joseph 129
Tibbets, Joseph..... 71

Wentworth, Paul..... 15
Wiggin, Andrew..... 111
Westbrook, Col. Thomas 190
Wentworth, Gershon.... 24
Wibird, Richard, Jr..... 90
Woodman, Jonathan.... 122
Wingate, John..... 132
Weare, Peter, Esq..... 163
Waldron, John..... 197
Weare, Ebenezer..... 157
Wibird, Richard, Esq.... 27
Willee, John..... 20
Woodman, John..... 66
Willee, Thomas..... 183
Woodman, Jonathan, Jr. 67
Waldron, Richard, Jr... 101
Williams, Samuel..... 26
Waldron, Richard, Esq.. 34
Willee, John, Jr..... 136
Watson, Col. Shadrick .. 87
Watson, Isaac..... 79
Wentworth, Benjamin... 128
Wentworth, John, Esq... 141

York, Benjamin..... 4
York, John..... 62
Young, Thomas..... 81

The proprietors were called together by the selectmen named in the charter October 31, 1727, and organized with the choice of Samuel Smith as clerk. Their first effort was to ascertain the extent of their grant, and a committee was selected to join with committees of towns contiguous to Canterbury and granted about the same time "to settle the bounds between town and town." Nothing appears to have come of this vote, which may have been due to the delinquency of the proprietors of the neighboring towns. There is no record of another meeting of the Canterbury proprietors for nearly two years. October 6, 1729, they chose Jonathan Chesley, Thomas Young and William Hill a committee to lay out and bound their grant and make a return to the next meeting. As Chesley and Young were the members of the first committee, it is probable that they had difficulty in arranging joint action with the other towns. They were now authorized to act independently. At the annual meeting March 25, 1730, they were voted forty pounds for "laying out and bound-

[1]Also given lot 178 in forty-acre division.

ing out said town of Canterbury," and there was also appropriated for each of the committee twenty shillings "to pay for drink after they came home." Whether they went to Canterbury late in the fall of 1729 or after the March meeting is not shown by the record. Although their return is not recorded until March 28, 1732, it is evident that their work was performed some time before that date.

Immediately following this action to locate and bound their grant, the proprietors arranged for dividing it into lots and provided for drawing the same among themselves. The first division of the town was of the home lots so called, which were of forty acres each, with a later provision that each proprietor should have an equal share of intervale land. The drawing of the home lots occurred May 27, 1731, at the meeting house of Oyster River Falls in the town of Durham, where, with one exception, all of the proprietors' gatherings were held until August 2, 1750. At the same time that the lots were drawn, a committee was chosen to arrange for building a meeting house in Canterbury, and in July, 1731, it was voted to leave the size of the building to the discretion of this committee.

How early the settlement of the town began is uncertain. The great majority of the proprietors had no intention of becoming pioneers in the clearing of a wilderness. Their grant had cost them nothing except the obligation to promote a settlement, in doing which their holdings would become more valuable. In more recent times, they would have been called land grabbers and promoters. What the charter required them to do to avoid the forfeiture of their grant they did with some show of interest, but few of them ever saw the town whose future was left so largely in their hands. Almost immediately they began to speculate in the land they had acquired, sales of lots being made in some instances even before the location or ownership was determined.[1] After the home lots were bounded and drawn, the conveyances of them are of frequent occurrence, but, while the record of deeds shows numerous transactions, there are few direct sales from the original proprietors to actual settlers.

The warrant for the proprietors' meeting March 20, 1734,

[1] Deed of John Glines of Dover to John Woodman of Dover October 18, 1730. N. H. Prov. Deeds, Vol. XVIII, page 472. Deed of John Plaisted of Portsmouth to Tobias Langdon of Portsmouth July 18, 1731. *Idem*, Vol. XVIII, page 66.

recites that "A sufficient number of inhabitants of Canterbury have requested by petition under their hand to have a minister the ensuing summer and to have a mill built for their benefit." The next year the proprietors "voted that the inhabitants of the town of Canterbury have a minister four Sabbaths on the town's charge between this[1] and the month of March next ensuing."

An assessment was laid upon the proprietors at this meeting for clearing "a passable way" from Durham to Canterbury, and it was voted "to grant to some proper person or persons a privilege and land for building a saw mill."

A year later, June 30, 1736, the proprietors "voted £50 for the support of the ministry at Canterbury, that is to pay for the charge the inhabitants have been at already in hiring a minister and to support the charge of the minister until the next annual meeting in March."

By petition[2] dated February 25, 1741–42, to His Excellency Benning Wentworth, governor, and the council and house of representatives in general court convened, Thomas Young of Newmarket, innholder, and Samuel Adams of Durham, physician, as agents and in behalf of the proprietors of Canterbury and in behalf of the inhabitants of that town set forth that "The said proprietors have for several years last past applied themselves more closely than at first to the pursuit of proper measures for settling of said township and among other things thought proper for that end have built a meeting house and from time to time hired a minister to preach to the inhabitants which has encouraged the settlement so that there are about thirty families now upon the spot.

"That said proprietors have with considerable expense cut a way from Durham up into the country upwards of twenty miles towards said township of Canterbury which, if cut through, will be of great advantage not only to that place but to the Province in general and which they are not able to affect and (which) must fall through for want of proper laws to compel such proprietors as neglect to pay their proportion of the charge and of such necessary taxes as have from time to time been laid upon them."

Wherefore they "ask that an act be passed to enable the said proprietors by their selectmen and other officers to compel such

[1] June 30, 1735.
[2] Bouton's Town Papers, Vol. IX, page 87.

proprietors as have not paid their proportion to pay forthwith."[1]

It appears from the foregoing that thirty families had settled in Canterbury before the date of this petition in 1742. The averments of the petition, however, must be taken with some allowance for exaggeration of what had been accomplished. The proprietors were in default of the terms of their charter, which required them to build seventy dwelling houses and settle a family in each house within three years, provided peace continued with the Indians. More than double that time elapsed after the granting of the charter before there was cause for apprehension of Indian raids. Then again, the petition sets forth that a meeting house had been built. Yet, at a proprietors' meeting two years later, 1744, it was voted to use the money appropriated for building a meeting house towards erecting a fort and to postpone the former enterprise until the next year. The statement that there were "about thirty families now upon the spot," in 1742, must be construed as meaning less than thirty families rather than exactly that number. That there were more than thirty families in Canterbury before 1750, when the proprietors practically turned over the control of the internal affairs of the town to the inhabitants, is shown by the conveyances recorded in the Province Registry of Deeds, the proprietors' and the provincial records. Who were these early settlers?

Some of them were founders of families long identified with Canterbury or those parts of the town that were set off in 1773 and 1780 as Loudon and Northfield. Of this class were Jeremiah and Thomas Clough, John Moore and his sons, Samuel Ames, John Glines, Ezekiel Morrill, William and Josiah Miles, John and William Forrest, Jr., James and Samuel Shepard, Benjamin Blanchard and John Curry. The descendants of others are found as tax payers for a generation or two, and then, to improve their fortunes, they moved elsewhere. One branch of the Hackett family migrated to Gilmanton. Solomon Copp and Josiah Miles, Jr., took up new land in Sanbornton. John Dolloff probably went to Conway. James Scales, the first spiritual adviser of the settlers received a call to Hopkinton.

Of the remainder little is known beyond the fact that their names appeared in various records for several years. A few were

[1] Act approved March 19, 1741–42, Vol. II, Manuscript Acts 1741–1765, page 20.

scouts sent by the provincial government to protect the inhabitants from the Indians, and they remained in town for a brief period after their military service ended. Others may have had no descendants. The probable time of the arrival of the first settlers of Canterbury is shown by the data that follows, but some of them may have come even earlier.

July 28, 1733, Samuel Ingalls of Chester conveyed to Richard Blanchard of Canterbury home lot No. 35, and the Province Registry of Deeds shows no grantor or grantee as an earlier inhabitant of the town. This, however, is not conclusive evidence that he was the first settler. The early pioneers may have explored the territory with the privilege of purchasing later if conditions were found to be satisfactory. The actual conveyances of these lots in Canterbury were made at Durham, Dover or some other settlement in the southern part of the state where there was a justice of the peace before whom the deed could be executed.[1] Hence, there may have been inhabitants who did not secure title to their property until they had an opportunity to return to civilization, which may have been several years after settlement. Then, it was quite as natural to describe the grantee in a deed as the inhabitant of a town from which he emigrated as of Canterbury, a community that was not accorded town privileges until 1741. The warrant for the proprietors' meeting March 20, 1734, which recites as one reason for calling it that "a sufficient number of inhabitants of Canterbury have requested by petition under their hand to have a minister the ensuing summer and a mill built for their benefit," confirms this view. Richard Blanchard was probably one of the proprietors of Canterbury. One of that name drew home lot 124, but sold it soon after.

There is evidence that John Glines, the proprietor who drew home lot 9, was a settler. He may have immediately prospected, and not finding his lot satisfactory, disposed of it. In May, 1733, John Glines of Durham bought home lot 29, which five years later he exchanged with James Lindsey for home lot 63. Upon the latter lot he finally made his home. In 1736 he is described in a deed as of Canterbury. His coming to town was between 1733 and 1736.

James Lindsey is first described as a citizen of Canterbury in a

[1] James Scales was the first resident of Canterbury to hold a commission as justice of the peace. The earliest acknowledgment taken before him that has been found bears date of 1744.

deed bearing date of 1736, when he bought home lot 17. Two years later, he purchased home lots 29, 30 and 31. One half of these he conveyed in 1749 to his daughter Elizabeth, who married Nathaniel Perkins. The latter reconveyed to her father in 1752. In 1767, Lindsey deeded the easterly half of these lots to Jeremiah Clough, Jr., "together with the buildings and orchard on said land." Three years later, he deeded the remainder to Clough. Lindsey bought and sold other lots in this section of the town adjacent to the fort and undoubtedly resided in this locality until his death.[1]

James Head is given in the Province Registry of Deeds as a resident of Canterbury in 1733. He bought one half of home lot 94 and the whole of home lot 30. The latter he sold to James Lindsey in 1738 and the former to Archelaus Moore in 1749. He purchased home lot 104 in 1749, and here he made his home until 1761, when he sold it and lot 105 to Samuel Moore, describing it as his home place.[2]

Lieut. William Miles, who came from Dover, was an early purchaser of land in Canterbury. In 1732 he bought home lot 32 and in 1737 he acquired home lot 19. These were contiguous lots east and west. In the deed of lot 19, he is described as an inhabitant of the town. His coming, therefore, dates between 1732 and 1737.

Josiah Miles was a son of William Miles. He was born in 1719 and undoubtedly accompanied his father to Canterbury when still a minor. He is first found as a land owner in 1740, when he bought home lot 18.

Capt. Jeremiah Clough is not described in any deed as a resident of the town before 1738, although tradition calls him the first settler. He was chosen a selectman by the proprietors that year, and, as he was the first inhabitant to be elected to office, he was probably the pioneer of the settlement. His first purchases included home lots 68 and 69 near the fort. His son, Jeremiah Clough, Jr., whose birth was in 1736, is said to have been the first white male child born in Canterbury.

William Curry was in Canterbury in 1733, for, as a resident of the town, he purchased home lot 103 that year. Later he bought home lots 33, 99 and 100. Upon the two last he made his home.

[1] See Prov. Registry of Deeds.
[2] *Idem*, Vol. LXXV, page 55.

John Dolloff, who was a son-in-law of William Miles, came to Canterbury as early as 1740. That year William Curry deeded to him half of home lot 33. In this deed he is given as a resident of the town. He resided on home lot 32, which was given to his wife by her father.[1]

Although Ensign John Moore is not named as of Canterbury in any recorded deed until 1741, the proprietors' records show his election as highway surveyor the year before. As early as 1733, he sold his homestead in Durham to Samuel Smith of that town and bought of the latter his right to home lot 106 in Canterbury, the covenant containing these significant words, "provided he settle."[2] Here he made his home, buying other land after his settlement. He should be regarded as one of the earliest settlers.

William Forrest, Jr., bought home lot 93 in 1733. He was then a resident of Newmarket, but he was in Canterbury before 1750, when as a resident of that town he bought home lot 58 of Samuel Moore.

Samuel Shepard came to Canterbury as early as 1741, for that year James Lindsey deeded to him half of home lot 17.

James Scales of Rumford (Concord) bought land in Canterbury in 1739. He did not move to town until 1742, and he was soon after licensed to preach.[3] That year he purchased home lots 66 and 67, and in 1753 he acquired contiguous land, the whole of home lot 83 and part of 84. Until 1753, his home must have been on the former lots, for, at the annual meeting in 1752, the town voted that, "When Mr. Scales has got his barn frame fit to raise, then the proprietors and inhabitants are to raise said barn without any cost to the said Mr. Scales." From 1753 to 1757, he may have built on either lot 83 or 84.

Thomas Clough's first purchase in Canterbury was in 1740, when, as a resident of Salisbury, Mass., he bought home lot 73. His next acquisition was home lot 79 in 1743, and the deed of this lot gives him as an inhabitant of Canterbury. It was in this section of the town that he resided.

Ephraim Hackett came to the new settlement as early as 1743, as his purchase that year of a home lot was as an inhabitant of Canterbury. Later deeds describe him of Salisbury, Mass., and

[1] Prov. Registry of Deeds, Vol. XXXII, page 71.
[2] Genealogy of the Moore Family, by Howard P. Moore of Albany, New York.
[3] History of Concord (1903), Vol. II, page 1206.

he may have migrated between the two places for several years. In 1757 he bought home lots 110, 113, and 114. On the last two he established his permanent residence.

Joseph Symonds bought home lot 22 in 1743, but that same year he conveyed it to James Lindsey. Some of these early deeds were probably mortgages given to secure loans. Occasionally the records show a discharge of an obligation where the conveyance is in the form of a deed. Symonds' deed to Lindsey may have been of this character.

John Forrest appears in a deed as of Canterbury in 1743. In 1746 he is a purchaser of home lot 183 and in 1750 James Lindsey gives Forrest's wife home lot 23. Mrs. Forrest was Eleanor Gibson, the daughter of Mrs. Lindsey by her first husband. As Lindsey resided in this locality, it is probable that John Forrest established his home on lot 23.

Archelaus Moore and other sons of Ensign John Moore followed their father to Canterbury. Archelaus appears first as a land owner in 1743. Two years later he bought home lots 56 and 57, where he settled. He later acquired other land in this neighborhood.

William Moore, the eldest son of Ensign John Moore, was elected a field driver in 1744, but he does not appear in any deed until 1748, when he buys home lots 55 and 95, contiguous lots. It was in this locality that he established his residence.

Samuel Moore, another son of Ensign John Moore, had deeded to him home lot 61 in 1748. Among his later acquisitions was home lot 62. Here he built his house, which became the first tavern in town.

The Proprietors' Records show Ezekiel Morrill appointed on a committee to examine the selectmen's accounts in 1744. He gave the parsonage lot to the town in 1756 and became prominent in its affairs.

Samuel Ames came to Canterbury in 1749, and his brothers Daniel and Simon followed within a year. He bought home lots 85, 86 and 137. The second he sold to Simon and the third to Daniel. On these lots the brothers settled.

The Proprietors' Records show John Gibson elected hogreeve in 1744 and Benjamin Blanchard as his successor in 1745. William Glines was chosen a tithing man and William Gault and

Simon Rumril hogreeves in 1750. This Benjamin Blanchard was probably a son of Richard Blanchard. There is no record, however, of his being a land owner in the present limits of Canterbury. William Glines may have been a brother of John Glines.[1]

Simon Rumril appears to have been an Indian scout employed in several commands from 1746 to 1748.

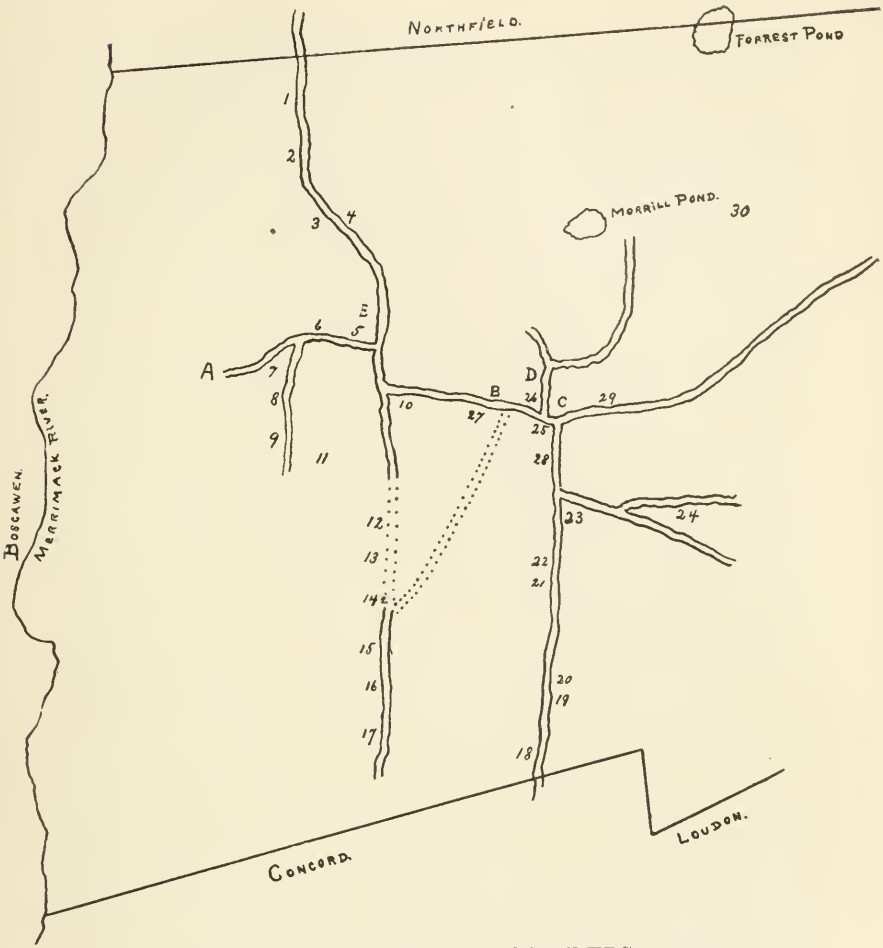
The names of Henry Elkins and James Shepard appear on a petition to the provincial government asking for "wages and billeting in keeping garrison at Canterbury"[2] in 1747. Both are on tax lists at a later date.

James Shepard, John Bamford, Benjamin Blanchard, James Gibson, Solomon Copp, John Gibbons, Samuel Shepard, Jr., and Joseph Elis appear on a petition for the remission of their tax in Canterbury[3] for the year 1754. Samuel Shepard, Jr., probably came with his father. He owned home lot 64 in 1756 and resided there until he sold to Samuel Moore in 1764.

The following plan indicates where the early settlements were made. The roads radiating from the center are drawn along present lines, except that the highway south from the fort follows the lines it is said to have taken past Jeremiah Cogswell's over the steep hill below his house. This part has since been discontinued. The sites of the locations may have been in some instances on the opposite side of the road from where they are placed. A number of these settlers changed their location after dwelling in town for a time. The sites, however, are intended to mark their first permanent habitations. This and subsequent plans of highways are not drawn to any scale. They merely show in a general way the homesteads of inhabitants.

The foregoing settlers came to Canterbury between 1733 and 1750. Probably most of them were inhabitants of the town prior to the dates here given. If there were not thirty families in town in 1742, as set forth in the petition of the proprietors to the provincial government, there was that number three or four years later. The population at this time was probably between one hundred and one hundred and twenty-five. The two wars with their menace of Indian raids which occurred between 1744 and 1763 interfered with the rapid settlement of Canterbury. Yet,

[1] See Glines Genealogy.
[2] N. H. Town Papers, Vol. IX, page 90.
[3] *Idem*, page 91.



LOCATIONS OF FIRST SETTLERS.

1. John Forrest.
2. Joseph Symonds.
3. James Lindsey.
4. Nathaniel Perkins.
5. Fort.
6. John Dolloff.
7. Lieut. William Miles.
8. Josiah Miles.
9. Samuel Shepard.
10. Jeremiah Clough, Sr.
11. Richard Blanchard.
12. Samuel Shepard, Jr.
13. John Glines.
14. Samuel Moore.
15. William Forrest, Jr.
16. Archelaus Moore.
17. William Moore.
18. William Curry.
19. James Head.
20. Ensign John Moore.
21. Log Meeting House.
22. Old Cemetery.
23. Ephraim Hackett.
24. Daniel Ames.
25. Meeting House prior to 1800.
26. Samuel Ames.
27. James Seales.
28. Simon Ames.
29. Ezekiel Morrill.
30. Laban Morrill.

A. Location of present railroad station.
B. First school house.
C. Center.
D. James Seales probably moved here in 1753. He sold to John Gibson in 1757 who sold to Rev. Abiel Foster in 1770. The latter resided here until his death.
E. Residence of Rev. Robert Cutler during his stay in Canterbury.
The dotted lines indicate roads once used but since discontinued.

in 1767, when the first census was taken by the selectmen, the population numbered five hundred and three.

In writing of the pioneer days of Canterbury, there is difficulty owing to the incompleteness of the early Proprietors' Records. The first clerk, Samuel Smith, who held the office from 1727 to 1749 inclusive, was not only a poor penman but also an indifferent clerk. Apparently the records were not made up at the time the meetings were held, for some are not in chronological order while others are sadly defective.[1] In 1756, the inhabitants of Canterbury were put to the expense of sending a committee to Mr. Smith to recover the records from his possession. In some instances the colonial records supply information which should have appeared in the records of the proprietors or they help to confirm the conclusions reached after a careful study of the latter.

The privations, hardships and dangers endured by the first settlers of Canterbury were those incident to the people of all frontier towns. They were a long distance from the settlements near the coast and they had to blaze their way through the almost unbroken wilderness to reach their destination. Going first without their families, they probably returned to their homes between seed time and harvest while their first crops were growing. Ensign John Moore made several trips to Durham after he sold his homestead there before establishing a permanent residence in Canterbury. Capt. Jeremiah Clough, who appears to have been a representative of the proprietors, must have taken business journeys at least once a year. Others may have gone back at certain seasons to earn at their trades the money necessary for stocking their farms. Their locations in Canterbury were scattered, for they came as individual pioneers rather than as a collective company. A few were neighbors near the site of the old fort, but most of them passed solitary lives while clearing the forest and preparing the ground for cultivation. The log hut with its meager furnishings was their earliest shelter, and to it they brought their wives and children when they felt that they could maintain the family from the products of their new possessions. Even then they were separated by the wilderness from other communities. Of the neighboring towns of Concord, Bow, Chichester, Boscawen, Gilmanton and Sanbornton, none except

[1] Some of the minutes of the proprietor's clerk were not recorded until thirty years after they were made. N. H. State Papers, Vol. IX, page 95.

Concord was settled as early as Canterbury. Their market and their source of supplies continued for many years to be Durham and Dover, from which locality they largely came.

Therefore, the first concern of the proprietors was the cutting of a road from Durham to Canterbury. In 1735 a committee was appointed to obtain the consent of the town of Chichester, through which the road was to pass, and an assessment of the proprietors was made to defray the expenses of building it. The work of constructing this highway proceeded slowly, for, in 1741 and 1742, committees were appointed to prosecute the undertaking, the vote in 1742 expressing literally its arduous character in the instruction to the committee "to plow the way through from Durham to Canterbury." The petition of Thomas Young and Samuel Adams to the general court in 1742, before referred to, shows that only twenty miles of the distance had then been built, and two years later a committee of the proprietors presented a petition to the colonial legislature asking that "a bridge be built over the Suncook River on the road cleared by them from Durham to Canterbury at the expense of the proprietors." To this petition the provincial government responded in a resolution as follows:

"Provided the proprietors of the town of Canterbury build a bridge this year sufficient for carts and carriages to pass and repass over Suncook River where the way is now cut for travel from Durham to Canterbury and will warrant to maintain the same bridge for ten years, that there be paid to the said proprietors the sum of £50 Bills of Credit out of the interest arising on the £25,000 loan, out of that part of said interest appropriated for building roads."[1]

Lack of funds in the provincial treasury delayed the building of this bridge for several years. May 9, 1746, the subject was again before the provincial legislature.[2] The importance of the undertaking to the defense of the frontier was emphasized in the vote passed to provide means for completing it.[3]

Of equal importance to the settlers of Canterbury to having a highway leading to civilization was the erection of a saw mill in town. In 1735 a grant of land was voted to some proper person who would build such a mill and a committee was appointed "to

[1] Bouton's Town Papers, Vol. IX, pages 88, 89.
[2] *Idem*, Vol. V, page 412.
[3] *Idem*, Vol. IX, pages 88, 89.

agree upon the price of boards and how long the mill should be kept in repair." Nothing came of this vote. Three years later the proprietors elected another committee "to lay out a saw mill to be built in Canterbury at the charge of the proprietors." As there is no further reference in the early records to a saw mill, it is probable that such a mill was in operation within a year. It is said to have been located on the brook or stream near the present residence of Albert B. and Mary E. Clough. This was the home of Thomas Clough, one of the first settlers. There are traces of two former dams on this brook and also of a canal leading from the mill pond above. The location was favorable for power and possibly as central as any for the early inhabitants.

To encourage settlements in Canterbury, it was necessary for the proprietors to provide a minister for the inhabitants and build a meeting house. In 1735 provision was made for a minister for four Sabbaths from June 30 to the annual meeting in March, 1736. In the latter year, the proprietors voted £50 "for the support of the ministry in Canterbury," and again in 1738 an assessment of 10*s*. in money was laid upon each proprietor for this same purpose. In 1743 and 1744, the ministry is one of the subjects referred to in the calls for the annual meetings of the proprietors, but there is no record of any action taken. There is no further reference to this subject until 1750, when it was "Voted that there be constant preaching in Canterbury till a minister be settled there."

Who the ministers were that preached in Canterbury from 1735 to 1742 and where they came from are facts that cannot be ascertained. In 1742, the Rev. James Scales was licensed to preach [1] and became an inhabitant of the town that same year. There is every reason to believe that for part of the time, if not all, during the next twelve years Mr. Scales ministered to the spiritual wants of the inhabitants. The first notice of him in the Proprietors' Records as a preacher is not until 1752, when, at the annual meeting, it was "Voted that Mr. James Scales have £20 old tenor and 34 days work for preaching the year past to the last annual meeting, and likewise, when Mr. Scales has got his barn frame fit to raise, then the proprietors and inhabitants are to raise said barn without any cost to the said Mr. Scales."

[1] History of Concord, Vol. II, page 1206.

At the annual meeting in 1753 it was "Voted that James Scales have £3 old tenor per Sabbath for the year past with what he has received. William Forrest and William Moore entered their dissent against this vote."

Thus early were the inhabitants divided in the support of the ministry, a division which was frequently manifested so long as the town and the church acted together in the settlement of the clergy and the inhabitants were taxed for their support. At first dissatisfaction was with the individual, later with the doctrine that he preached. For forty years, from 1753 to 1791, when the Rev. Frederick Parker began his ministry, the inhabitants appear to have had almost constant difficulty in settling ministers and almost equal trouble in keeping them.

In 1754, at the regular March meeting, it was "Voted that Mr. Scales be paid 40*s*. old tenor per Sabbath for his preaching the last year. William Forrest, William Curry and John Moore entered their dissent against this vote."

Mr. Scales'[1] services as minister at Canterbury ceased about this time, although he continued to reside in town until 1757. He was a native of Boxford, Mass., and graduated from Harvard College in 1733. An early settler of Concord, he was the first teacher whose name is found in the Proprietors' Records of that town. A diligent student, he employed his leisure hours in the study of theology, giving some attention also to the acquirement of a knowledge of law and medicine. Removing to Canterbury in 1742, he was there licensed to preach. In 1757 Mr. Scales went to Hopkinton, where he was settled as pastor of the Congregational Society. He continued in the ministry until about 1770, after which he practiced law in a small way until about the time of his death, July 31, 1776.

While at Canterbury, Mr. Scales was twice elected town clerk and he was the first justice of the peace commissioned in town. He was employed as a surveyor, practiced medicine[2] some and probably followed his first occupation as a teacher in connection with his ministerial duties. Several letters of his in behalf of the settlement at Canterbury appear in the Provincial Papers, and

[1] History of Concord, Vol. II, page 1206.

[2] July 23, 1746, the house of representatives "voted that Doc. James Scales Esq. be allowed 6 shillings, 3 pence in full for physick &c administered Nath'l Ladd while sick at Canterbury in his Majesty's service." Prov. Papers, Vol. V, page 434.

he enlisted in a company to go in pursuit of hostile Indians in 1746. He seems to have been a most estimable and useful citizen.

The warrant for the annual meeting in 1755 contained an article "To see if the proprietors will choose a man to see that Canterbury is supplied with preaching for the year ensuing." The proprietors at this time were evidently weary of assessing themselves to support preaching and concluded to do at once what would relieve them of further importunity from the settlers. So at a meeting held in Canterbury May 20, 1756, at which John Wentworth, one of the proprietors, presided as moderator, they

"Voted that the proprietors will settle a minister in Canterbury.

"Voted and granted one thousand acres of the common and undivided land in Canterbury aforesaid for the use of the inhabitants for the support of the gospel ministry in said Canterbury,—which grant shall exempt all of the nonresident proprietors considered as such forever from all and any charges towards supporting the gospel ministry in said Canterbury.

"The said granted track of land is to begin by the river called Merrimack River at the north westerly corner of the hundred acre lot No. 9 and extending up the said river as the common land lies till the whole track is completed."

This grant of land was divided into ten lots of 100 acres each They are called the "Gospel Lots"[1] in the History of Northfield. They were sold to the following parties:

			£ s.
No. 1	Capt. Jeremiah Clough	for	197–10
No. 2	James Lindsey	"	505
No. 3	Jeremiah Clough, Jr.	"	100
No. 4	Capt. Jeremiah Clough	"	102–10
No. 5	Capt. Jeremiah Clough	"	87–10
No. 6	Thomas Clough	"	152–10
No. 7	John Dolloff	"	187–10
No. 8	Josiah Kentfield	"	127–10
No. 9	Samuel Moore	"	77–10
No. 10	Thomas Clough	"	125
			1,662–10

The value of the pound was stated in the terms of the sale at

[1] They were all located in that part of the town called the North Fields. See map, History of Northfield, page 4.

forty-five shillings per dollar. This would equal $738, probably of the value of the Spanish dollar. The funds derived from this sale were placed in the hands of a committee consisting of Thomas Clough, Samuel Ames and Samuel Moore, who were to let it out at interest, the income to be used for the purpose specified in the grant. These funds were afterwards referred to in the records as the "Town Bank."

Concurrent with the various acts of the proprietors to provide preaching for the inhabitants of Canterbury were their efforts to erect a meeting house. It will be recalled that the petition of Thomas Young and Samuel Adams to the general court in 1742[1] set forth that the proprietors for the encouragement of the settling of the town had among other things built a meeting house. The first reference in the proprietors' records to this subject is at a meeting May 27, 1731, when it was "Voted that there should be a committee of five men to lot out the meeting house to be built in the town of Canterbury."

The following July it was "Voted that the meeting house that was to be built in the town of Canterbury was to be left to the discretion of the aforesaid committee, the bigness of said house."

In the call for the annual meeting March 20, 1734, there is an article "To agree with proper persons to take care of and underpin the meeting house." There is no record of the proceedings of this meeting. The meeting house is not referred to again until 1743 when it is mentioned in the warrant for the annual meeting. The record of this meeting is also missing. At the March meeting in 1744, the proprietors voted to use part of the money that had been voted to build a meeting house in the erection of a fort and that the building of the meeting house be postponed to the following year, and they further voted "That the remainder of the money voted for the meeting house be disposed of for the use of the ministry and other charges."

It becomes necessary to pass to the record of 1750 to learn what was done in 1743. The meeting of the proprietors August 2, 1750, was held at the house of Capt. Jeremiah Clough in Canterbury. In the warrant for this meeting is an article, "To see if the said proprietors will comply with and confirm a vote which was passed by the said proprietors at a meeting held in said Canterbury September 21, 1743, about building a meeting house for the pub-

[1] Bouton's Town Papers, Vol. IX, page 87.

lic worship of God in said Canterbury, the prosecution of which was hindered by the late war."[1]

The votes on this article in the warrant were as follows:

"Voted that a vote September 21, 1743, concerning building a meeting house for the public worship of God in Canterbury aforesaid respecting the dimensions of said house be confirmed.

"Voted that the meeting house be raised, the outside finished, the windows made and glazed and a lower floor laid at or before the last day of September in the year 1751.

"Voted that Archelaus Moor, Josiah Miles and Thomas Clough be a committee to determine on what part of the lot No. 116 the said meeting house shall be set.

"Voted that Ezekiel Morrill, Capt. Jeremiah Clough and Josiah Miles be a committee to prosecute the affair of building the said meeting house.

"Voted that the committee chosen to prosecute the affair of building the meeting house be empowered to sell so much of the proprietors' undivided land as shall be necessary to defray the charges of the business proposed and voted at this meeting."

This is the only reference in the Proprietors' Records of a meeting held in Canterbury prior to 1750. The fact of its being held in Canterbury and that it was not the regular annual meeting may be the reason why no account of the proceedings was recorded by Samuel Smith, the proprietors' clerk. He probably did not attend and, if any minutes were made at the meeting, he failed to get them or neglected to record them.

One hundred acres of the common and undivided land of the proprietors was sold in 1752 at public auction to James Lindsey "for £320 in passable Bills of Credit of the old tenor" for the purpose of defraying the charges of building a meeting house in said town.[2] At the next annual meeting in March, 1753, Ensign John Moore, Samuel Shepherd and Ephraim Hacket were appointed a committee to call to account the committee authorized to build the meeting house and "see what they have done with the money."

At a meeting August 9, 1756, James Lindsey, Thomas Clough and John Gibson were appointed a committee "to receive the meeting house as far as it is done, viz., the outside finished and the under floor doubly laid."

This was probably the first frame meeting house in Canterbury,

[1] No record of this meeting.
[2] Abner Clough was vendue master.

and it is the building now used by the citizens as a town house. The records show that it was not accepted until 1756. Yet it must have been under its roof that the people gathered at their annual meeting in 1753 which was held at the meeting house. If they met in any other building used for church services, why were the annual meetings of 1750, 1751 and 1752 held at private houses?

That there was an earlier building where church services were held is the statement of the Rev. William Patrick.[1] He says that the people met for worship in a log structure situated about half a mile south of the Center. It was located on the hill beyond John P. Kimball's residence. This may have been the building referred to in the petition of Thomas Young and Samuel Adams to the General Court wherein they asserted that the proprietors had built a meeting house in Canterbury.[2]

At the same time that the meeting house was accepted by the town, Capt. Jeremiah Clough, Lieut. Josiah Miles and Ensign Archelaus Moore were appointed a committee to lay out the "pew ground" and sell it at "publick vendue." It was provided that there be "eighteen pews in said meeting house and that each pew have its due proportions." The sale took place at the house of Samuel Moore, "innholder in said Canterbury," August 9, 1756. The conditions of the sale were "one third part of the purchase money on demand, another third at or on the ninth of August, 1757, and the remaining third part at or upon the ninth of August, 1758, and give good security to the committee chosen for said sale, and such purchaser to build his pew within two years in a handsome, workmanlike manner on forfeiture of said pew ground. No person shall bid under twenty shillings old tenor. The Committee to give such purchaser on the conditions aforesaid a good title to them, their heirs and assigns in the said pew ground."

The following is a copy of the conveyance made to the purchasers, which gives their names and the location of the pew ground acquired by each :

KNOW ALL MEN BY THESE PRESENTS

That we Jeremiah Clough, Josiah Miles and Archelaus Moor

[1] Historical Sermon October 27, 1833.
[2] Bouton's Town Papers, Vol. IX, page 87.

of Canterbury in the Province of New Hampshire, Gentlemen, being legally chosen a committee for selling the Pew Ground within the Meeting House erected for the public worship of God in said Canterbury for and towards raising money to defray the charges of building and erecting a pulpit, parsonage pew, and other work and materials toward finishing the inside of the same, we the said committee for and in consideration of the several sums of money of the old tenor paid to us or secured to be paid at or before the ensealing and delivery of these presents from the persons hereafter mentioned severally:

Have granted, bargained and sold, and in and by these presents do hereby grant, bargain, sell and confirm for the consideration of Forty Pounds of the old tenor aforesaid the Pew Ground marked No. One on the right hand of the front door on the east side to Thomas Clough, Yeoman. The Pew Ground No. Second on the left hand of said front door on the west side for Thirty-six Pounds like money unto Lieut. Wm. Miles. The Pew Ground next adjoining to the left westward No. Seven for Thirty-three Pounds of like money unto Sam'l Moor, Yeoman. The Pew Ground next adjoining westward partly under the west gallery stairs No. Eighteen for Twenty-seven Pounds like money unto Capt. Jeremiah Clough. The Second Pew Ground on the east side of the front door No. Six for the sum of Thirty-three pounds like money of old tenor unto Ens'n Archelaus Moor. The Third Pew Ground on the east side of the front door partly under the east gallery stairs No. Seventeen for the sum of Twenty-eight Pounds of like money unto Thomas Clough, Yeoman, aforesaid. The Pew Ground on the east side of the front door above the alley leading to the east gallery stairs No. Four for the sum of Thirty-four Pounds of like money unto Capt. Jeremiah Clough. The next Pew Ground adjoining on the east side thereof No. Ten for the sum of Thirty-one Pounds of like money of the old tenor unto Josiah Miles, Gentleman. The Pew Ground above the alley leading to the west gallery stairs No. Five for the sum of Thirty-seven Pounds of like money of the old tenor unto James Gibson, Yeoman. The next Pew Ground on the west side thereof adjoining No. Eleven for the sum of Twenty-nine Pounds of like money unto Nathaniel Moor, yeoman. The Pew Ground on the south side of the east door of said Meeting House No. Thirteen for the consideration of the sum of Thirty-two Pounds of like money of the old tenor to Wm. Moor, Yeoman. The Pew Ground on the north side of the east door No. Nine for the consideration of the sum of Forty Pounds of like money unto James Shepheard, Yeoman. The next Pew Ground on the north side of the east door being in the northeast corner of said Meeting House No. Sixteen for the sum of Twenty-nine Pounds of like money unto Ezekiel Morrill. The Pew Ground on the east side next adjoining to

the pulpit No. Three for the sum of Thirty-six Pounds of like money unto James Lindsey, Yeoman. The Pew Ground between the above and the northeast corner No. Twelve for the consideration of Twenty-eight Pounds of like money of the old tenor unto James Head, Yeoman. The Pew Ground on the west side of the parsonage Pew in the northwest corner for the consideration of the sum of Twenty-seven Pounds of like money No. Fifteen unto Capt. Jeremiah Clough. The Pew Ground on the north side of the west door of said Meeting House No. Eight for the consideration of Thirty-nine Pounds of like money to John Gibson, Yeoman. The Pew Ground on the south side of the west door No. Fourteen for the sum of Twenty-six Pounds of the like money of the old tenor unto John Glines, Jun'r, Yeoman, TO HAVE AND TO HOLD all and singular the several Pew Grounds hereinbefore granted, bargained, sold and confirmed unto the several respective persons hereinbefore named, their heirs, executors, administrators and assigns from the day of the date hereof for and during the term and time that the said Meeting House shall stand and be in Canterbury: Provided nevertheless and it is the true intent of these presents that, if either of the said persons to whom the respective and several Pew Grounds are granted and sold as aforesaid shall neglect or refuse to pay the several sums afore mentioned by the said committee or their orders at the times and days mentioned in the conditions of sale bearing date the ninth day of this instant August or shall not within the space of two years from the day of the date of said sale build, erect and finish in an handsome workmanlike manner on each of said Pew Grounds to each of them hereby bargained and sold according to the intent and true meaning of these presents, that then for all or either of the causes aforesaid it shall and may be lawful to and for the said committee into such Pews or Pew Grounds to reënter and the same to have again to the said proprietors' use, benefit and behoof these presents or anything herein contained to the contrary hereof in any wise notwithstanding. In witness whereof the said Jeremiah Clough, Josiah Miles and Archelaus Moor, the said committee, their hands and seals have hereunto set this seventeenth day of August in the twenty-ninth year of the reign of our most gracious sovereign lord King George the Second and in the year of our Lord 1756.

JEREMIAH CLOUGH [SEAL]
JOSIAH MILES [SEAL] } Committee.
ARCHELAUS MOOR [SEAL]

Signed and delivered in presence of

THOMAS CLOUGH,
NATHANIEL PERKINS.

According to the warrant of the town meeting of August 9, 1756, the money derived from the sale of the pew ground of the meeting house was to be used for building the pulpit, the parsonage pew and finishing the inside of the church.

DEED OF PARSONAGE LOT.

Ezekiel Morrill to Canterbury Proprietors.

I, Ezekiel Morrill of Canterbury &c, for and in consideration of 100 acres of the common and undivided land in Canterbury which agreeable to a vote of the Proprietors of Canterbury, aforesaid passed at their meeting on the 25th day of June 1752, I was to have where I would chuse it in the undivided land in Canterbury and which I have chosen adjoining to the home lots against the ends of the first & second long ranges of said home lots which together with the particular bounds of said hundred acre lot may fully appear by the Proprietors book of records reference thereto being had.

Have given, granted &c unto the Proprietors of Canterbury and inhabitants of the same &c for a *Parsonage* forever, forty acres of land in Canterbury aforesaid, butted & bounded as follows: Beginning at the west end of the lot No. 115, about the middle of the end of said lot at a stake and stones, then running north by the west end of the lots 156 rods to the North-west corner of the lot 118 to a stake and stones there. Then running East on the North side of said lot 100 rods to a stake and stones. Then running South about 21 degrees West to a stake and stones near the *Meeting House* against the North-easterly corner of said meeting house so that from that bound due west to the west side of said land is 20 rods. Then from that bound running southerly to a stake and stones 20 rods from the last bound. Then running southwesterly 38 rods to the first mentioned bound, including within the bounds mentioned, two acres which I formerly gave to the proprietors & inhabitants of Canterbury by deed to set the *Meeting House* upon & also a two rod highway running across the said land on the northerly side of the *Meeting House.*

Dated June 28, 1756.

The deed is witnessed by Stephen and James Scales and acknowledged before the latter as Justice of the Peace.[1]

[1] Prov. Registry of Deeds Vol. LXX, page 342.

RESIDENCE OF JAMES FRAME, HOMESTEAD OF DEA EZEKIEL MORRILL 1750

BUILT BY CHAS AMES MORRILL, LABAN, DAN W, & GUY E. MORRILL

BUILT BY REUBEN MORRILL, 1803, DAVID & MILO S. MORRILL

HOME OF CAPT. DAVID, JOSEPH & SMITH L. MORRILL. OWNED BY JOS. S. MORRILL

CHAPTER II.

INDIAN TROUBLES. PROTECTING THE SETTLERS. THE INDIAN, CHRISTO. GARRISONS AT THE FORT. SCOUTING PARTIES. ATTACK AT CANTERBURY 1746. STEALING NEGRO SLAVES. KILLING OF SABATTIS AND PLAUSAWA. ARREST OF THE MURDERERS AND THEIR RESCUE. ACTION OF PROVINCIAL GOVERNMENT. RAID OF 1757. ATTESTING THE CHARTER.

To protect the early settlers of Canterbury against hostile Indians was a business the proprietors and provincial authorities had to consider in a very few years after the first settlement in town. The inhabitants do not appear to have had much cause of alarm before the breaking out of King George's War in 1744. In fact, just prior to this time, the Indians were asking the provincial government to establish a truck house or trading post in this locality.[1] At a meeting of the council in Portsmouth October 10, 1743, an Indian called Coaus appeared on this errand.[2] It is said that James Scales of Canterbury accompanied him to protest against building a depot for supplies at the Pond, namely, Winnepesaukee Lake, though by what authority is not known.[3] The council records report Coaus as asking for a truck house "near the river Pemidgwasset where they might have such supplies as were necessary for their furs that they might not be imposed upon, as they often were when they came to the lower towns." This location was probably at the junction of the Pemigewasset and Winnepesaukee Rivers at Franklin. The governor asked him if for the present orders were given to some suitable person at Canterbury, it would answer their end, to which he replied that "It would do very well." Coaus was then informed by the governor that he should meet the assembly in November, when he would recommend that they be furnished with such articles as they desired. Upon being asked what

[1] Prov. Papers, Vol. V, page 95.
[2] Council Records of Province, Vol. I, page 9.
[3] Merrimack Journal, September 12, 1873.

things would be most suitable, he replied, "Powder, shot, bullets, flints, knives, blankets, shirts, cloth for stockings, pipes, tobacco and rum."

Whether a trading post was afterwards erected in Canterbury is not clear, but provision was made for it. John Odiorne and Hunking Wentworth were appointed a committee "to purchase £30 worth of goods to send up to Canterbury for a supply to trade with Indians to be laid out in the following manner:[1]

"Rum	£ 3	15 *s.*
Blankets	10	0
Cloth suitable for Indian stockings	3	15
Linen for shirts	5	0
Powder, Shot, Bullets & Flints	5	0
Knives, Pipes & Tobacco	2	10
	£ 30	

"And when the said committee have purchased said goods, they shall convey the same to the town of Canterbury and deliver them to Mr. James Scales, who is hereby empowered to sell the same to the Indians and receive the pay in furs, etc. . . . and the said James Scales shall render an account of the sale of all such sales of said goods as he shall dispose of to the Indians to the general assembly within six months of the date hereof."

It is doubtful if Mr. Scales added to the varied list of his attainments that of Indian trader, for the proprietors voted March 15, 1744, to build a fort in Canterbury. This fort was constructed of hewn, white oak timber and was located on the hill near the house occupied by Billy E. Pillsbury. Capt. Jeremiah Clough was chosen to take command of the inhabitants of the town and put them in a posture of defence. His dwelling house is said to have stood near the fort.[2]

The Proprietors' Records furnish no further information of Indian trouble. It is from the provincial records in the votes of the assembly and the orders of the governor and council, and Potters' "Military History of New Hampshire," that the facts are obtained, supplemented by such traditions as the Rev.

[1] N. H. State Papers, Vol. XI, page 262.
[2] Historical Sermon of Rev. William Patrick, October 27, 1833.

William Patrick, who was settled as minister in 1803, thought worthy to perpetuate in his historical sermon written thirty years later. Mr. Patrick undoubtedly talked with the younger of the participants and with the descendants of those who suffered from Indian raids. As he rejected some of the stories that were related to him as being too far removed in point of time from the actual occurrence to be credited without corroborative evidence, the instances he recites may be accepted as accurate in their main features, though some allowance must be made for details.

The fort could hardly have been completed in Canterbury before it became the rendezvous of scouting parties sent out by the provincial government, for in July, 1744, there were twenty men under command of Capt. Jeremiah Clough on duty in this vicinity, the muster roll showing six there twenty-five days and the entire number fourteen days. Another roll indicates that there were six men under Captain Clough in the garrison from September 26 to December 18.[1] From January to March, 1745, a small force was kept on duty at the fort.[2] When the time came for spring planting, provision was made for protecting the settlement. Captain Clough with six men was on duty from April 17 for a month and three days.[3] This force was increased to ten men from June 19 to September 6, 1745, for which Captain Clough was allowed £68, 1*s.* 4*d.*[4] Later in the year he was voted by the provincial government £30, 9*s.* ½*d.* "in full for the muster roll of the men at the garrison in Canterbury and scouting thereabouts" and "50*s.* for his trouble and expense in transporting a great gun to Canterbury and making up the muster roll."[5]

Captain Clough's command was not the only scouting party in this part of the state. Lieut. William Miles, with thirteen men, was on duty for twenty-eight days from September 9, 1745, as scouts about the Pemigewasset and its branches.[6] The following is the muster roll of his command:

[1] Potter's Military History of N. H., pages 55, 56. The only Canterbury name besides that of Captain Clough is James Gibson.
[2] *Idem*, page 60. With Captain Clough were Josiah Miles and John Gibson.
[3] *Idem*, page 76.
[4] N. H. State Papers, Vol. V, page 381.
[5] *Idem*, Vol. V, page 389.
[6] N. H. State Papers, Vol. XVI, page 903.

William Miles, commander.	Joseph Simons, sergt.
Philip Call.	Josiah Miles, sergt.
Richard Jackman, sergt.	Josephen Whidden.
John Fowler.	James Gipson.
John Brown.	Joseph Vaunce.
Samuel Shepherd.	Samuel Moor.
Benja Blanchard.	Simon Rummery.

These were evidently precautionary measures, as was the action of the assembly April 11, 1745. In the preamble to a vote passed that day, it is recited that several allowances had been made for the support and pay of the Indian, Christo, "and this house being apprehensive that it may be of very dangerous consequences to help him any longer at Canterbury, now the season of the year advances when, if this Christo has any treacherous designs to perpetrate, he may be instrumental in destroying all the people where he is.

"Voted that this Province be not at any further charge about the pay and support of said Christo unless he be kept at Fort William and Mary." [1]

Christo had a wigwam on the bank of a little brook which emptied into the Merrimack just below Amoskeag Falls. There he lived by hunting and fishing, and in the early days of the settlements at Concord and Canterbury he was upon most friendly terms with the whites. In fact, he was employed as scout by the provincial government as late as the early part of the year 1745. The following bill was presented for his board and services at about the time that the legislature voted to discontinue his employment unless he removed to Fort William and Mary:

"The Province of New Hampshire to Jeremiah Clough Dr.[2]

"To keeping Christo by order of the Captain General 30 days from the 19th of December to the 19th of January 1745.

"To billeting at 30*s*. per day.....	£4 10*s*
"To his wages.....	5 17
	£10 7*s*.

"Jeremiah Clough."

[1] Prov. Papers, Vol. V, page 312.
[2] N. H. State Papers, Vol. V, page 339.

At a later date this bill was reduced and paid. Christo appears to have returned about 1747 to the St. Francis Indians, to which tribe he claimed to belong. That year he is said to have been concerned in the raid upon Epsom. He continued upon friendly terms, however, with the Canterbury settlers until prior to the breaking out of the French and Indian War, as will later appear. His death probably occurred at St. Francis.[1]

The muster roll of Captain Clough's scouts who were on duty at Canterbury from seventy-four to seventy-nine days following June 19, 1745, is in existence, but the names are not those of Canterbury settlers, with the possible exception of Simon Rumril. Having furnished his command with "victuals and powder," Captain Clough asks allowance of his bill from the provincial government. Attached to the muster roll is a bill of 10/6 (probably 10*s.* 6*d.*) of Doctor James Scales "medisens and tendance of some of the above soldiers in sickness." Both bills were ordered paid.[2]

The year 1746 was one of constant alarms and attended by at least one raid of Canterbury by the Indians. A small guard was kept at the garrison from November 23, 1745, to April 16, 1746.[3] The latter month the council advised the governor "to enlist or impress 10 men" to be placed at Canterbury.[4] In May the house voted that there be "delivered to Capt. Jeremiah Clough by the treasurer to be lodged in the Fort at Canterbury and to be used only upon extraordinary occasions one half a barrel of gun powder and half a hundred weight of bullets."[5] The muster rolls show Captain Clough and eleven men in the fort from April to July, 1746, and Sergt. Joseph Gass and nine men on duty there from April 21 to May 19 that year.[6]

June 3, 1746, a party of fourteen men with horses started from Portsmouth with a month's provisions for thirty men who were at that time serving with Captain Clough at Canterbury.[7]

[1] The Farmers' Monthly Visitor, September, 1853. Chandler E. Potter, Editor.
[2] N. H. State Papers, Vol. XVI, pages 899, 900.
[3] Potter's Military History of N. H., page 81.
[4] Prov. Papers, Vol. V, page 107.
[5] *Idem*, Vol. V, page 412.
[6] Potter's Military History of N. H., pages 82, 84.
[7] *Idem*, page 89.

Captain Clough's activities were not confined to Canterbury. With nineteen men he was "scouting on the borders of Winnepesaukee Pond, Pimegiwaset River" from May 29 to June 29, 1746.[1] The muster roll shows no Canterbury names, the settlers having all they could do to protect their own families. It was during Captain Clough's absence on this scouting expedition that the Indians raided Canterbury. Of this attack the Rev. William Patrick says:[2]

"At this early period of the settlement, the intervale lands bordering upon the Merrimack River were owned in small lots by the inhabitants. Upon them they depended to raise most of their bread, (they) supposing that Indian corn could not well be cultivated upon the upland. In the proper season the men repaired thither in small bands with their hoes and guns to cultivate the soil, and, while one stood sentinel, the others performed the labors of the day. They were careful to return before the shades of evening should give any advantage to an enemy that might be lurking in ambush to take their lives or to carry them into captivity. As early as the year 1746 we find that a company of infantry was sent to assist the inhabitants of Rumford (Concord) and those in the vicinity against the encroachments of the hostile Indians.

"A Mr. Benjamin Blanchard, who then occupied the farm where Colonel (Morrill) Shepherd now lives, wishing some one to accompany him from the fort to his dwelling house, Mr. Samuel Shepherd consented to go. On their return to the fort, at the westerly end of the Soper orchard, so called, and not more than two rods distant, seven Indians rose from behind a pine log and discharged their guns and, strange as it may appear, neither of them were hurt. They returned the fire, but without execution. They both ran, and Shepherd made his escape, but Blanchard who was a corpulent man, was overtaken, knocked down and scalped. He also received a slight wound in the leg by an arrow supposed to have been dipped in poison. This was on the 11th of June, 1746. The report of the muskets soon drew forth the effective men from the fort, who found Blanchard, the

[1] Potter's Military History of N. H., page 88.
[2] Rev. William Patrick's Sermon, October 27, 1833.

blood streaming from his head. He was conveyed to the garrison when, after twelve days extreme suffering, he expired.[1]

"Such were the dangers and toils to which our forefathers were exposed. About this time, Mr. (James) Scales, while employed in his domestic concerns, discovered a party of Indians near his house, made his escape, gave the alarm and prevented their murderous design. Near the same time it is supposed, the family of Mr. Samuel Shepherd narrowly escaped death or captivity. Mrs. Shepherd one evening, by the light of the moon, discovered a party of the savages skulkng around their buildings. To flee was impossible. She artfully hit upon a plan which succeeded. Having furnished her husband and children with those domestic utensils which were calculated to make the most noise, she gave the signal by crying aloud, 'Stand to your arms!' They then struck their discordant music; the enemy were intimidated and fled. Tradition relates many other providential escapes; but length of time has so far obscured the facts, that they can not be related with historical accuracy."

The news of this attack upon Canterbury was carried to Portsmouth as early as possible. July 9, 1746, the house authorized a force of from thirty to fifty men to start in pursuit of the Indians, making Captain Clough's fort their headquarters.[2] There were twenty-three men under Captain Barnett,[3] a larger force under Captain Clough, twenty-four men with Captain James Gilmore, twenty-three men with Capt. Andrew Todd, and twenty-three led by Thomas Wells scouting about Canter-

[1] There is doubt whether it was Benjamin or Richard Blanchard who was scalped by the Indians. There is nothing in the Province Registry of Deeds showing that any Benjamin Blanchard was a land owner in Canterbury in 1746. The farm described by Mr. Patrick was lot 35 deeded to Richard Blanchard in 1733 and at a much later date owned by Col. Morrill Shepard. (Prov. Reg. Deeds, Vol. XXIV, page 532.) This Richard Blanchard died before 1750. (Deed of Samuel Moore to Daniel Ames Oct. 19, 1750, unrecorded) which indicates that he might have been the victim (See also "History and Description of New England" by A. J. Coolidge and J. B. Mansfield, page 433). The Rev. Timothy Walker, minister at Concord, 1730 to 1782, made two contemporaneous notations of the event in his diary, in one of which he gives the name as Benjamin and in the other Richard. A Benjamin Blanchard was on the muster rolls of Capt. Jeremiah Clough's Co. from July 4 to December 4, 1746, and he was probably the first settler in Northfield in 1760. The father of this Benjamin is said to have been scalped by the Indians. (History of Merrimack County, page 519.) If the father's name was Benjamin, then Richard may have been his grandfather. See also account of Richard in Chapter III.

[2] Prov. Papers, Vol. V, page 439.

[3] Moses Barnett.

bury and guarding the settlers during the remainder of the summer.[1]

The following is the muster roll of the men under Captain Clough on duty at Canterbury during the winter of 1746–47.[2]

Sergt. Jeremiah Clough Dec. 5 to Jan. 4.
Cen'l Samuel French, Dec. 5 to Jan. 4.
Ezek'l Clough, Dec. 5 to Jan. 4.
Henry Elkins, Dec. 5 to Jan. 4.
John Manuel, Dec. 5 to Jan. 4.
Philip Call, Dec. 5 to Jan. 4.
Thomas Clough, Dec. 5 to Jan. 4.
James Scales, Dec. 5 to Dec. 20.
Moris Ervis, Dec. 5 to Dec. 20.
Wm. Preston, Dec. 5 to Dec. 20.
Henry Ervin, Dec. 5 to Dec. 20.
Steph'n Call, Dec. 5 to Dec. 20.

A company of scouts under Capt. Daniel Ladd of Exeter was sent in the summer of 1746 to protect the inhabitants of the frontier towns. The following is an extract from the diary of Abner Clough, the clerk of the company.

"Aug. 17, 1746, Sunday. Marched to Canterbury and went to meeting some part of the day; on the 18th went down to the intervale in order to guard some people about their work, but it rained all day.—19th. Went to the intervale to guard some people. In the afternoon scouted some, made no discovery. But Capt. Tolford with his men discovered where there had laid some Indians in ambush, and also where the Indians had roasted some corn.—21st. Went down to the lower end of the town to guard some people about their work.—22d. Went to the same place for to guard the people.—23d, Early in the morning marched from the fort to go to the intervale to guard &c, but when we had marched about half a mile we crossed a field and found where there lay two Indians, and had but just gone, for the grass seemed to rise up after them. We ranged about the woods but could see nothing of them, but found several more had laid. We supposed these two Indians laid them for spies.—24th Sunday. Marched across the woods &c.; returned to the fort.—25th. Scouted some, made another discovery.

[1] Prov. Papers, Vol. V, pages 454 to 467.
[2] N. H. State Papers, Vol. XVI, page 915.

Returned to the fort just after sunset. The watch in Canterbury said that they discovered an Indian, plain. Looked after him but it soon grew dark.—26th. Returned to Rumford."

On Captain Ladd's muster roll are found the following names of men who were then or later identified with Canterbury: Joseph Mann, John Forrest, Moses Danforth, Simon Rumril, Samuel Shepard, Jr., Samuel Moore, John Dolloff, Josiah Miles and John Moore, (Potter's Military History of N. H., pages 94 and 95).

Early in the year 1748, the inhabitants of Concord, Canterbury and Boscawen petitioned the provincial government to have the garrison which had been abandoned at the grist mill of Henry Lovejoy in West Concord renewed. They set forth that "the two last mentioned places are greatly distressed for want of a suitable grist mill . . . and that it is the only mill in all three towns that stands under the command of the guns of a garrison. That the ill consequences of abandoning the said garrison the past year has been severely felt by us. That the said Lovejoy appears desirous of residing there again, provided he might be favored by such a number of soldiers, as just to keep his garrison with a tolerable degree of safety." [1] This not only shows the apprehension of Indian raids the inhabitants of Canterbury had at this time but also the distance many of them had to travel to a suitable grist mill. If there were any other grist mills in town, they appear to have been crude and inadequate and entirely unprotected. The following are Canterbury names found upon the petition: Jeremiah Clough, Thomas Clough, Archelaus Moore, James Gibson, William Forrest, William Forrest, Jr., William Miles, James Head, William Moore, Samuel Shepherd, James Scales, John Gibson, John Forest, Benjamin Blanchard, Samuel Moore, Thomas Danforth, Josiah Miles and Moses Danforth.[2]

A petition for wages and billeting addressed to the provincial government and signed by Jeremiah Clough, Philip Call, Samuel French, Thomas Clough, Ezekiel Clough, Henry Elkins, Samuel Moor, Samuel and James Shepherd reads as follows:[3]

"That whereas your humble Petitioners, by Order his Excellency the Governor, kept the Garrison at Canterbury in the Province of New Hampshire aforesaid, as follows, viz:

[1] N. H. Town Papers, Vol. XI, page 391.
[2] Bouton's History of Concord, page 176.
[3] N. H. Town Papers, Vol. IX, pages 90, 91.

Jere Clough, Philip Call, Sam'l French } begin with ye 5th of Jan. 1747—to ye 20th of November following.
Thom's Clough, Ezek Clough } beginning with ye 5th of Jan. 1747 to ye 8th of May following.
Henry Elkins beginning with ye 5th of Jan. 1747 to ye 12th of August following.
Sam'l Moor, Samuel Shepherd } beginning with ye 9th of May 1747 to ye 20th of November following.
James Shepherd beginning with ye 13th of August 1747 to ye 20th of November following.

"And faithfully & effectually performed all necessary Duties in said Garrison, according to our respective stations so that the Enemy never took any advantage to the Damage & Hurt of said Garrison, or of any that belonged to it, during the whole time above mentioned. And yet your humble Petitioners have never as yet been allowed any wages, or Billeting for our service, except £100 new tenor towards Billeting, received pr. Capt. Clough, tho' other Soldiers who served since we did have been paid both Wages & Billeting. Therefore we your humble Petitioners humbly pray your Excellency & Your Honours to take our Case into your wise Consideration, & to grant us Wages and Billeting, for the time which we have served, as afores'd. For which Goodness, your Humble Petitioners for your Excellency & your Honours, as in Duty bound shall ever pray."

The foregoing petition was not presented until 1754. The Council had it read and sent to the house of representatives. The latter body voted that it be dismissed.

The following is the muster roll of a company of twenty-three men on duty at Canterbury from July 4 to December 4, 1747. Most of the names will be recognized as those of Canterbury settlers.[1]

Jeremiah Clough, Capt.
James Scales, Sergt.
William Preston, Sergt.
Samuel French.
Henry Elkins.
Ezekiel Clough.
Philip Call.
Nathaniel Ladd.
Thomas Clough.
Stephen Call.
John Manuel.
Moses Evers.
Henry Ervin.
Robert Thurston.
Archelaus Moore.
William Miles.
James Lindsey.
Samuel Shepard.
William Forrest.
James Head.
Benjamin Blanchard.
John Gibson.
Thomas Danforth.

[1] N. H. Adj. Gen. Report, Vol. II, page 97.

All through the years 1747 and 1748 there were Indians lurking about Canterbury, Contoocook and Concord. Settlers were killed, their cattle slaughtered and various depredations were committed by the savages. The inhabitants were in constant fear of attack, but the people of neighboring towns suffered more than those of Canterbury. Scout and garrison duty were constantly performed by the settlers and by soldiers sent to the neighborhood by the provincial government.[1] King George's War closed in 1748, and for the next four years the inhabitants of Canterbury were comparatively free from Indian alarms.

Although the French and Indian War did not begin until 1754, Indians were troublesome about Canterbury two years earlier. Christo, to whom reference has already been made, and Sabbatis appeared in town late in the spring of 1752. They were hospitably treated and Sabbatis lodged at the house of Josiah Miles for eight or ten days. On the 8th of May, the Indians disappeared carrying away with them two negro slaves belonging to Miles and his neighbor James Lindsey. These negroes were named Peer and Tom. Three days later Peer made his escape and returned to his master's house, reporting that Christo and Sabbatis had made them prisoners. Lindsey's slave was sold to the French in Canada and never came back.

A year later Sabbatis [2] returned to Canterbury with another Indian of the St. Francis tribe, named Plausawa.[3] They remained in Canterbury several days. Calling at the house of Mr. Miles while he was in the field at work, Sabbatis was reproached by Mrs. Lindsey, who was present, with stealing her slave. Upon this the Indians assumed a hostile attitude and threatened the lives of both Mrs. Lindsey and Mrs. Miles if anything more should be said about the stolen slaves. At length their conduct became so menacing that some of the inhabitants gave them notice that, if they remained, they did so at their peril. Sabbatis and Plausawa then left Canterbury and took up their abode across the river in Contoocook (Boscawen). Here they continued their insolent manner, boasting of the robberies they had committed in the neighborhood and of the murders they had perpetrated in previous wars and threatening to do the like again.

[1] Prov. Records, Vol. V, pages, 120, 543, 573, 576; Vol. IX, pages 90, 91.
[2] Sabbatis, a corruption of the French name, Jean Baptiste.
[3] Plausawa, a corruption of the French name, François.

While in Contoocook, these Indians were much in the company of two white men, Peter Bowen and John Morrell. The former was a reckless borderer, hunter and trapper, well acquainted with savages in general and Sabbatis and Plausawa in particular. There is little doubt that the inhabitants of Canterbury and Contoocook were apprehensive of these Indians and that most of them felt that their only safety was in getting rid of them. Sensing this feeling of the people, Bowen proceeded to put it into execution. Obtaining liquor from Rumford (Concord) he gave it freely to Sabbatis and Plausawa. After they were intoxicated, they were taken into the woods, the charges drawn from their guns, and both of them killed by Bowen. The part Morrell had in the affair appears to have been that of an accessory both before and after the fact. Bowen freely acknowledged the deed, but claimed that it was done in self defence.[1]

The news soon spread, and as the colonies were at peace with the Indians, the governor of New Hampshire, upon complaint of the governor of Massachusetts, who feared trouble on account of this affair, took steps to have Bowen and Morrell apprehended on the charge of murder. They were arrested and lodged in Portsmouth jail to await trial. Their trial was fixed for March 21, 1754. The night previous, a party of men from Canterbury, Contoocook and neighboring towns, under the leadership of Simon Ames of Canterbury, appeared in Portsmouth, broke open the jail and released the prisoners. This act produced the greatest excitement. Governor Benning Wentworth made it the subject of a special message to the assembly. The sheriff was instructed to arrest all those participating in the affair, and rewards were offered for the recapture of Bowen and Morrell.

Ames was arrested in Canterbury as the ringleader of the conspiracy. "I will go with you," was his prompt reply to the Sheriff, "but we will have dinner first." The latter was pleased to accept the generous hospitality of his prisoner.

"You will allow me to ride my own horse to Exeter," said Ames.

The sheriff had no objection, as he and his assistants were mounted. After dinner the party started and rode until nearly sunset, reaching Brentwood. The officers, one on each side, had

[1] Chandler E. Potter's account in the Farmer's Monthly Visitor, September, 1853.

enjoyed the society of their prisoner. They were ascending a hill, the officers' horses were jaded, having been used since morning, while that of Ames was comparatively fresh and very fleet.

"I declare," said Ames, "it is most sunset. Good evening, Gentlemen. I do not think I will go with you any farther tonight."

In an instant he was gone. At a touch of the rein the horse wheeled and the rider, bowing politely, disappeared. The officers were taken completely by surprise and sat upon their horses in blank astonishment. Pursuit was useless, for it would have been impossible to have overtaken Ames unless fresh horses could be obtained. This would have been difficult, as public sentiment was on the side of their prisoner.[1]

No further action appears to have been taken, except that Governor Wentworth, acting upon the advice of Governor Shirley of Massachusetts, made presents to the relatives of these Indians as an atonement for blood spilled in time of peace. Bowen and Morrill were never apprehended, although soon after their release they went openly about their business. They were considered to have performed a meritorious deed. Some of the most substantial men of Canterbury and Boscawen were engaged in their rescue, by act or advice, and the government would have found it difficult to have convicted them if they had been arraigned.[2]

That the inhabitants of Canterbury were constantly on the alert the first year of the war is shown by a petition[3] to the provincial government "for the remission of their part of the Province tax for the year 1754 and until the pressing danger and difficulties of war are over" signed by the following settlers:

Jeremiah Clough, Thomas Clough, William Miles, Josiah Miles, John Bamford, Samuel Shepard, Solomon Copp, Benjamin Blanchard, John Gibbons, John Dolloff, James Gibson, James Lindsey, Samuel Shepard, Jr., James Shepard, Joseph Simonds, Joseph Elis, James Scales, Ezekiel Morrill, William Moore and Henry Elkins.

[1] History of Boscawen, page 62.

[2] For affidavits of Lieut. William Miles, Josiah Miles and wife and James Lindsey and wife regarding the stealing of the slaves, see Prov. Papers, Vol. VI, pages 301 to 306. For action of the Colonial Government in reference to the killing of Sabbatis and Plausawa and the rescue of Bowen and Morrill, see Prov. Papers, Vol. VI, pages 25, 262 to 266.

[3] N. H. Town Papers, Vol. IX, page 91.

In the spring of that year the Indians made an attack upon Contoocook (Boscawen), carrying off captives. The council advised the governor to enlist men to be sent immediately for the protection of Contoocook and Canterbury.[1]

In 1756 the selectmen asked for the remission of the province tax of Canterbury for the years 1755 and 1756.[2] They set forth in their petition that, being a frontier town with few inhabitants, they are "exposed to the incursions and depredations of the enemy and that by reason of the war this year (1756) and last year with the Indian enemy, it is with great difficulty that they are able to maintain and support themselves."

The Rev. William Patrick gives the following account of an Indian attack the next year:[3]

"In 1757, the people of this town having heard an alarm, retired to the garrison. After remaining for some length of time in this strong enclosure, and no Indians appearing, they began to feel less of their danger and to attend to the necessary labors of the field. But their peace was soon interrupted. Four Indians of the St. Francis tribe appeared near the house of Mr. Thomas Clough, which they entered and took from it a small quantity of meal, but their object being to take captives, they concealed themselves behind a long fence. They soon perceived a young lad, by the name of Moses Jackman, a nephew of Mr. Clough, and Dorset, the negro man of Mr. Clough hoeing in the orchard. They suddenly leaped over the fence, and two of them secured young Jackman, and the other two pursued Dorset, who fled to the woods. The poor fellow made an obstinate resistance, and received much abuse by their beating his face and head, but his cries of Murder! Indians! were heard by some lads, who had been sent on an errand to the low ground between this house and the fort, about the distance of half a mile from each other. The lads returned to the fort with the intelligence. Mrs. Clough narrowly escaped falling into the hands of the Indians. Not apprehending danger, she went that day from the garrison to her house to bake and prepare for the return of the family. Going directly to her meal chest she discovered some traces of the Indians, and concluded that the enemy was near. With remarkable presence of mind she stepped to the door, and called aloud for the boys, saying come quickly! Continuing her calls as she advanced, still bending her course toward the garrison, she safely passed the ground of danger; ran to the fort, and confirmed

[1] Prov. Papers, Vol. VI, page 27.
[2] N. H. Town Papers, Vol. IX, page 92.
[3] Rev. William Patrick's Historical Sermon, October 27, 1833.

the sad tidings. Exertions were made to recover the captives, but in vain.

"They were conveyed to Lake Champlain, thence to St. John's and to Montreal. At Montreal, they were imprisoned for a fortnight, while the Indians were employed in selling their furs. The prisoners were then, to their no small grief, separated —Dorset being sold in Montreal, and Jackman to a Frenchman in St. Francis, from whom, after a tedious captivity, he was released in 1761, after the restoration of peace. His widowed mother employed a person to go in pursuit of him, by whom he was conducted to his friends in Boscawen, where he was living in 1823. Mr. Clough, having received intelligence that for a moderate sum he could obtain his servant, sent and redeemed him; but on his return, Dorset missed his way, and from his exposure, to the severity of the cold, was so badly frozen that he lost both of his feet. He was, however, brought back to Canterbury and his old master supported him comfortably until his death, which happened at quite an advanced age. We may form some idea of the situation of this people by an extract of a letter written to the inhabitants of this town, in answer to inquiries which they proposed to the convention of ministers in regard to the settlement of a man in the work of the gospel ministry. These Fathers in the ministry say,—'We are properly affected with your circumstances, as dwelling in the wilderness, and exposed to the insults and barbarities of a cruel and savage enemy.' This letter was dated September 28th, 1756.

"About this time, Samuel and George Shepherd, sons of Mr. Samuel Shepherd, were soldiers in the old French war, and were stationed near the frontiers of Canada. These young men, with others, were selected and sent upon an important despatch under the command of a Captain Burbank. The captain imprudently permitted his soldiers to shoot pigeons. The report of the guns gave notice to the Indians, who collected in superior numbers, and placed themselves in a situation where they could fight to advantage. They commenced the action which was warm and bloody, the English expecting no quarters, if overpowered. While fighting those in front, Samuel Shepherd was approached by an Indian in the rear, seized by the hair of his head, drawn back a few rods and bound to a tree. George narrowly escaped the blow of a tomahawk, which was aimed at his head. Missing his object, the force of the blow fell upon the Indian, who received a wound in his leg. Being made prisoners, these brothers, as they passed down the lake, recognized the scalps of their captain and comrades belonging to the little band. They were taken to Montreal and sold to the French. After the close of the war, they were permitted to return home and enjoy the tranquillity of peace."

That the year 1758 was full of anxiety to the people of Canterbury is shown by the letter of Thomas Clough dated July 18 of that year. Referring to his appointment to acquire a gore of land between Canterbury and Rumford, he says that he "should have forthwith waited upon said Lords Proprietors but the posture of our affairs is such at present that I can not possibly come down, our hay, Indian corn and other things being almost spoiled for want of taking care of, being surprised almost every day on account of the Indians and hardly dare stir from one garrison to another without a large company together."

This letter indicates that there was more than one garrison in Canterbury. Those outside of the main fort, built by the proprietors, may have been only stockades, but that there were several fortified inclosures, called forts, is shown by a vote at a town meeting March 16, 1758, when, in appropriating money for schools, it was provided, "that each fort's people shall enjoy the benefit of their own money in their own fort."

In this war Capt. Asa Foster of Andover, Mass., father of the five Foster brothers who settled in Canterbury, was in command of a company in an expedition against Ticonderoga in 1758. He was accompanied by his son Daniel, who was then twenty-one years of age. Captain Asa kept a diary during a part of the time he was on this expedition, which has since been published.[1] The period covered by the diary was from June 10, 1758, to October 6 of that year. Captain Foster's command was stationed at or near Fort Edward. They appear to have participated in an engagement July 20 in which some of the company were killed. The inadequate provisions for quartering the troops, they being mostly without tents, produced much sickness, from which both Captain Asa and his sons were sufferers. Finally, they were sent back to Albany with others who were unfit for duty. While on this expedition, Captain Foster received news of the death of his wife. How or when he and his son returned home is not known. It is possible that, when upon this expedition, Captain Foster heard of the Canterbury settlement, to which his son, the Rev. Abiel Foster, was called as the minister two years later. Daniel followed his brother Abiel to this frontier town well equipped by his experience to become a pioneer in the wilderness.

Capt. Jeremiah Clough, who was authorized to take command

[1] N. E. Historical and Genealogical Register, April, 1900.

of the inhabitants of Canterbury by vote of the proprietors in 1744, when provision was first made for their protection against the Indians, was undoubtedly the leading spirit of the town in colonial days. His influence continued until his death. Care must be exercised, however, not to confuse him with his son of the same name and military title who took part in the Revolutionary War. The father was evidently a strong character, eminently fitted for the services of leader of the pioneers who had made their home in the wilderness. He possessed the confidence of the provincial government, as is seen by the votes of the House of Representatives and the orders of the council. The proprietors honored him with an election as selectman as early as 1738, a position to which he was repeatedly chosen by the inhabitants after they were permitted to take charge of their town affairs. He frequently served as moderator at town meetings and was a member of nearly all important committees selected to transact town business. It was he, rather than his son, who was a deputy with Rev. Abiel Foster to the Provincial Congress which met at Exeter May 17, 1775. In both civil and military life, he acquitted himself with credit. It is to be regretted that the archives of the town furnish so little information of this distinguished ancestor of a family who have ever been prominent in the history of Canterbury.[1]

In the midst of their troubles with the Indians it was discovered by the inhabitants that the transcript of the charter in the records of the town was without attestation. As many public documents had been destroyed at the time the house of Richard Waldron, the secretary of the Province, was burned, they were naturally apprehensive that the original charter was among these papers. Upon this charter rested the title to their estates. Knowing the litigation which had come to their neighbors of Concord because of a conflict of grants made by Massachusetts and New Hampshire, of the same territory, they were duly alarmed. Unless they could have their charter confirmed, they or their descendants might be ousted of their landed possessions

[1] Capt. Jeremiah Clough removed to Loudon in 1785 or earlier for as "Jeremiah Clough, senior," he signs a petition that year as an inhabitant of Loudon. (N. H. State Papers, Vol. XII, page 488) and as "Jeremiah Clough," Esq.) he heads a recommendation for the appointment of a justice of the peace for that town under date of April 30, 1789. He died at Loudon between April 4, 1792, the date of his will and April 26, 1792, the date of its probate.

at the whim of the next governor of the Province. At once they took steps to repair this defect in their title as will appear by the following:[1]

"Humbly Sheweth Josiah Miles Yeoman and Thomas Clough Housewright both of said Canterbury in said Province & a Committee appointed by the said Town to apply to your Excellency & Honours on the Following acc't viz: That the Township of Canterbury was Granted by the Late Hon'ble John Wentworth Esq'r Lieut. Governor and Commander in Chief in and over said Province dec'd to a number of persons whose names are in a Schedule herewith presented attested by the Late Sec'y Richard Waldron Esq'r dec'd as Clerk of that Council and said Grantees procured a Copy of said Charter and Recorded the same in their Town book of said Canterbury, a Copy of which Charter attested by the Town Clerk of said Canterbury is herewith also presented, and as the Inhabitants of said Township have been at Great Trouble & pains in settling said Township and have been a Great part of the time since obtaining the Charter aforesaid Labouring under an Indian War (and many Rumors thereof when it was not an actual Warr) and said Township being a frontier the Inhabitants had as much as they could Subsist under to maintain their Respective familys without making any Enquiry into their Charter privileges. But at length some people found a Transcript thereof in their Town Book but without any attestation and on further Enquiring Could not find the Original Charter nor any attested Copy thereof anywhere nor any Record thereof in the Sec'y office and as the aforesaid Secy Waldron's house was burnt with many publick papers of the Province they are apprehensive the said Original Charter was then burnt.

"Wherefore the said Josiah and Thomas as aforesaid pray that the said Copys aforesaid may be Recorded in the Secy's office and they confirmed in their Respective Estates as tho they now had the aforesaid Original Charter, and they as in Duty bound shall Ever pray.

"Portsmouth Jany 16, 1756

"Josiah Miles
"Thomas Clough } Committee

"In Council Jany 17, 1756

"The Within Petition read & order'd that the Secy record the Copy said Charter & Schedule it appearing to the Council that the Copys are Genuine.

"Theod. Atkinson, Secy."

Thomas Clough, who served on this committee, was a brother

[1] N. H. Town Papers, Vol. IX, page 92.

of Capt. Jeremiah Clough, Sr. He was as distinguished in the civic affairs of the town as his brother was in its defence. For many years he served as town clerk and selectman, besides acting upon important committees. Several times he was entrusted with missions that concerned the welfare of the community, making journeys to Durham and Portsmouth. He appears to have discharged his duties with tact and discretion and to have succeeded in all his public undertakings. A housewright by trade, his dwelling was probably the first frame structure in Canterbury. His descendants have been prominent in the affairs of the town even to the present day.

Josiah Miles, the other member of this committee, was the son of Lieut. William Miles. The latter came as a pioneer to Canterbury from Dover. He was the ancestor of all those of the Miles name who settled in town. Both William and Josiah were selectmen prior to 1753, the latter being elected to the office several times. The town records show that the father died January 1, 1761.[1] In 1759, Josiah was selected by the voters of Canterbury to present their claim to a gore of land in dispute between them and the proprietors of Bow.[2] He was a large land owner and as such he was a strong factor in the community from the time of his arrival. A son of the same name was an early settler in Sanbornton. Other members of his family moved to that part of the original grant that was set off as Northfield in 1780, of which his son Archelaus Miles was the first town clerk. There are now no known descendants of Capt. Josiah Miles within the limits of either Canterbury or Northfield.

[1] Records of Births, Marriages and Deaths.
[2] See Chapter IV.

CHAPTER III.

GROWTH OF THE TOWN. CENSUS RETURNS 1767 TO 1775. TAX PAYERS 1762 TO 1785. FACTS ABOUT EARLY SETTLERS. LOUDON SET OFF AS A SEPARATE TOWNSHIP IN 1773 AND NORTHFIELD IN 1780. AN INVOICE OF 1769. THE MARK BOOK.

The fall of Quebec in 1759 removed the last apprehension of the settlers at Canterbury of Indian raids. As a matter of fact, several months before the surrender of this stronghold to the English, it was proposed in town meeting to sell the fort which the proprietors had built, and, although the proposition was defeated at that time, the sale was authorized in August 1759, the proceeds to be laid out in mending the highways of the town.[1] The people were now free to pursue their work in peace, which was an inducement for new settlers to come to Canterbury. King George's and the French and Indian Wars had discouraged emigration to the frontier towns and very few new settlers came to Canterbury between 1744 and 1759. Whatever the increase of population during that period, it came almost wholly from births. This is confirmed by an invoice of the polls, stock and improved lands of the town in 1761 returned by Ezekiel Morrill, Thomas Clough and Ephraim Hackett, the selectmen of that year.[2] This invoice showed:

Polls	57	Oxen	52
Houses	33	Cows	98
Planted land	62 acres	Cattle 3 years old	22
Mowed land	189 acres	Cattle 2 years old	29
Orchard land	4 acres	Cattle 1 year old	37
Pasture land	146 acres	Horses	35
		Negro	1

These figures tell more eloquently than words the story of the isolation, trials and dangers of the people of Canterbury.

[1] The fort was made over into a house and was occupied by Billy E. Pillsbury for a number of years.

[2] N. H. Town Papers, Vol. IX, page 73.

In a little over a quarter of a century they had assembled but a small company of daring spirits in the wilderness. The polls here enumerated included the male inhabitants between sixteen and sixty years of age. Taking the enumeration made six years later as a guide, when the proportion of males to females was 273 to 227 and about half the people were adults, the population of Canterbury in 1761 must have fallen short of two hundred. If the settlement had remained almost stationary for fifteen years, its growth from this time forward was to be rapid. New names appear in the records and the population spread out to other sections of the town. About this time there was also a movement to the "North Fields" which two decades later gave birth to the new town of Northfield.

The growth and development of Canterbury can be traced in the enumeration of the people of New Hampshire taken by order of the provincial government in the years 1767, 1773 and 1775.[1] There is also a return of the number of inhabitants of the towns to the state government in 1786. The figures of these enumerations are here given:

CENSUS OF 1767

Unmarried men 16 to 60	42	
Married men 16 to 60	82	
Boys from 16 years and under	138	
Men 60 years and above	11	
Females unmarried	140	
Females married	83	
Widows	4	
Male slaves	3	
	——	503

CENSUS OF 1773.

Unmarried men from 16 to 60	66	
Married men from 16 to 60	96	
Boys 16 years and under	150	
Men 60 years and upwards	10	
Females unmarried	164	
Females married	104	
Widows	5	
Male slaves	5	
Total	——	600

[1] Prov. Papers, Vol. VII, pages 170, 730. N. H. State Papers, Vol. X, pages 625, 640.

CENSUS OF 1775.

Males under 16 years of age	199	
Males from 16 to 50 not in the army	124	
Males above 50 years of age	30	
Persons gone in the army	35	
Females	331	
Negroes and slaves for life	4	
Total	723	
A total return of guns fit for use	45	
Guns wanting	109	
Stock of powder	80	W. T.

John Farmer is quoted by Doctor Bouton as saying that the census of 1775 "is probably the most correct estimate of the number of people in the State of New Hampshire which was ever made" up to that time.[1] A return of the number of inhabitants of Canterbury of every age and sex taken April 1, 1786, shows a population of 860, including three slaves.[2] The first United States Census, that of 1790, gives a total population of 1,048. In comparing the returns of these different years it must be kept in mind that Loudon was set off from Canterbury in 1773 and that Northfield was created out of the territory of the parent town in 1780.

If the invoice of polls made by the selectmen in 1761 is reasonably accurate, there must have been an influx of new settlers in the next six years, for the population of the town more than doubled. Between 1767 and 1773, when the first two enumerations of the inhabitants of New Hampshire were made, is also a period of six years, but Canterbury included Loudon in 1767, while Loudon was created a separate township in 1773 and enumerated separately. The return of the population of the latter township was as follows:

[1] Prov. Papers, Vol. VII, page 724.
[2] N. H. State Papers, Vol. X, page 640.

LOUDON 1773.[1]

Unmarried men from 16 to 60	12
Married men from 16 to 60	36
Boys 16 years and under	58
Men 60 years and upwards	2
Females unmarried	54
Females married	38
Widows	3
Female slaves	1
Total	204

If the population of Canterbury and Loudon is combined, it gives a total of 804 or an increase in the six years from 1767 to 1773 of 301. The enumeration of 1775 was the first census after New Hampshire ceased to be a province and was taken immediately before it formally became an independent state for the purpose of establishing an adequate representation of the people in the legislature. As it occurred so soon after Loudon separated from Canterbury, the returns of the former town are here given for the purpose of comparison.

LOUDON 1775.

Males under 16 years of age	90
Males from 16 years to 50 not in the army	85
All males above 50 years of age	9
Persons gone in the army	3
All females	161
Negroes and slaves for life	1
Total	349

The population of both Canterbury and Loudon in 1775 was 1,072, an increase in two years of 268, of which Loudon showed the larger gain. When the next enumeration was made, eleven years later in 1786, Loudon had a population of 822[2] while Canterbury had only 860. But Northfield had in the meantime been separated from Canterbury and in 1786 showed a population of 349.[3] Nevertheless, Loudon's growth from the

[1] Prov. Papers, Vol. X, page, 625
[2] N. H. State Papers, Vol. X, page 644.
[3] *Idem*, page 645.

date of its incorporation as a township for a period of two decades was more rapid than that of Canterbury.

These reports of population to the provincial government were not house to house canvasses like the more modern census. They were taken partly by enumeration and partly by estimation from tax lists prepared by the selectmen,[1] yet they were approximately correct.

A few tax lists of Canterbury for some of the years before the town was divided are still preserved. They were prepared for various purposes, such as an inventory of the polls and estates for the province, town and school taxes, for defraying the charge of "billeting the school master," for fencing and clearing the parsonage, and for making up the minister tax and the wood rates, the people supplying the minister with fuel as well as paying taxes for his support. These lists are for the years 1762, 1764, 1767, 1769, 1770 and 1771. Apparently each is a complete document, yet there are a few omissions of well-known residents in the first two lists for which no explanation can now be given. Appearing as these early settlers do in later schedules, it is evident that they were still living. Whether such omissions as the names of Jeremiah Clough, Sr., James Lindsey, James and John Gibson from the lists of 1762 and 1764 indicate a mistake on the part of the selectmen in making the inventory, or that these men were exempt from some rate, or were given special consideration for some reason, it is impossible to ascertain. Occasionally there is a break of a year or two in the sequence of taxation of some individuals. Yet, taking the lists together as they are grouped in the following table, they present the only authentic information of the families of Canterbury a generation after the first settlements and before the town was divided.

Daniel Ames	1762	1764	1767	1769	1770	1771
Samuel Ames		1764	1767	1769	1770	1771
Samuel Ames, Jr			1767	1769		
Simon Ames	1762	1764	1767	1769	1770	1771
John Ash			1767	1769	1770	1771
Abraham Bachelder	1762	1764	1767	1769	1770	1771
Abraham, Jr			1767	1769	1770	1771
Daniel Bachelder						1771
Isaac Bachelder				1769	1770	
Jacob Bachelder				1769	1770	1771
Jethro Bachelder	1762	1764	1767	1769	1770	1771

[1] N. H. State Papers, Vol. VII, page 724.

Jethro Bachelder, Jr			1767	1769	1770	1771
Nathan Bachelder					1770	1771
Nathaniel Bachelder					1770	1771
George Barnes		1764	1767	1769	1770	1771
John Bean				1769	1770	1771
Benjamin Beedle			1767		1770	1771
Thomas Beedle			1767	1769	1770	
William Blaisdell			1767			
Benjamin Blanchard			1767	1769	1770	1771
Benjamin Blanchard, 2d			1767		1770	1771
Benjamin Blanchard, 3d					1770	1771
Benjamin Blanchard, 4th					1770	1771
Edward Blanchard			1767	1769	1770	1771
Richard Blanchard			1767	1769	1770	1771
John Boynton			1767			
Joshua Boynton			1767	1769	1770	1771
Henry Y. Brown	1762	1764		1769	1770	
Jacob Brown		1764				
Anne Bumford			1767			
William Burkes						1771
Joseph Burley						1771
Dr. Josiah Chase		1764	1767	1769	1770	1771
Jeremiah Clough			1767	1769	1770	1771
Jeremiah Clough, Jr	1762	1764	1767	1769	1770	1771
Jonathan Clough				1769	1770	1771
Nehemiah Clough				1769	1770	1771
Thomas Clough	1762	1764	1767	1769	1770	
Thomas Clough, Jr				1769	1770	1771
Samuel Clough						1771
Joseph Cockes			1767			
Edmund Colby			1767	1769	1770	1771
Humphrey Colby	1762	1764		1769	1770	1771
Benjamin Collins				1769	1770	1771
Solomon Copps	1762					
John Cross					1770	1771
Stephen Cross				1769	1770	1771
Ann Curry			1767	1769	1770	1771
William Curry			1767			
John Danforth		1764	1767	1769	1770	1771
Samuel Danforth		1764		1769	1770	1771
Obadiah Davis			1767	1769	1770	1771
Thomas Davis						1771
William Davis					1770	1771
John Dolloff	1762	1764				
John Dolloff, Jr	1762	1764				
Amaziah Dow			1767	1769	1770	1771
Jacob Eaton	1762	1764				
Samuel Eaton	1762					
Jonathan Elkins	1762					
Henry Elkins		1764	1767	1769		
Richard Ellison			1767	1769	1770	1771
William Ellison			1767	1769	1770	1771
David Emerson						1771
Daniel Fifield	1762					
John Forrest		1764	1767	1769	1770	1771
William Forrest			1767	1769	1770	1771
Thomas Foss				1769	1770	1771
Timothy Foss					1770	1771
Asa Foster	1762	1764	1767	1769	1770	1771
Daniel Foster		1764	1767	1769	1770	1771

David Foster			1767	1769	1770	1771
Jonathan Foster				1769		1771
Samuel French						1771
Daniel Gale					1770	1771
William Gault			1767	1769	1770	1771
George Graham		1764				
Moses Gerrish				1769	1770	1771
Samuel Gerrish				1769	1770	
Stephen Gerrish			1767	1769	1770	1771
James Gibson			1767	1769	1770	1771
John Gibson			1767	1769	1770	1771
Daniel Giles						1771
John Singelear Gibson					1770	
Israel Glines	1762	1764				
James Glines	1762	1764	1767	1769	1770	1771
John Glines	1762	1764	1767	1769	1770	1771
Joseph Glines			1767	1769	1770	1771
Nathaniel Glines		1764	1767	1769	1770	1771
Richard Glines			1767	1769	1770	1771
William Glines, Jr	1762	1764	1767	1769	1770	1771
William Glines, 3d					1770	1771
Alexander Gordon					1770	1771
Jonathan Guile					1770	
Ephraim Hacket	1762	1764	1767	1769	1770	1771
Ezra Hacket		1764	1767	1769	1770	1771
Hezekiah Hacket	1762	1764	1767	1769	1770	1771
Jeremiah Hacket	1762	1764	1767	1769	1770	
John Haight						1771
Thomas Haight						1771
Jacob Hancock			1767	1769	1770	1771
Joseph Hancock	1762	1764	1767	1769	1770	1771
William Hancock					1770	1771
William Hare				1769		
James Head	1762	1764		1769	1770	1771
James Head, Jr.		1764	1767	1769		
Moses Head	1762	1764		1769	1770	
Benjamin Heath	1762	1764	1767	1769	1770	1771
Caleb Heath	1762	1764	1767	1769	1770	1771
Ezekiel Heath				1769		
James Heath	1762	1764				
Jonathan Heath	1762	1764	1767	1769	1770	1771
Joshua Heath	1762	1764				
John Holden				1769	1770	1771
John Hoyt			1767	1769	1770	
Zachariah Hunneford		1764	1767	1769	1770	
Peter Huntoon					1770	1771
Dudley Hutchinson				1769		1771
Elisha Hutchinson			1767	1769	1770	1771
Jonathan Hutchinson			1767	1769	1770	1771
Richard Jackson	1762					
Benjamin Johnson				1769	1770	1771
Josiah Judkins				1769	1770	1771
George Keasor		1764	1767	1769	1770	1771
William Kenniston[1]	1762					
Josiah Kentfield[1]	1762	1764				
Ebenezer Kimball					1770	1771
John Knox						1771

[1] History of Sanbornton gives them as settlers of that town in 1768.

William Knox						1771
Daniel Ladd			1767	1769	1770	1771
James Lindsey			1767	1769	1770	1771
Samuel Locke						1771
Thomas Magoon						1771
Joseph Mann			1767	1769	1770	1771
James Maloney					1770	1771
John Maloney						1771
John McDaniel				1769	1770	1771
James Marsten			1767			
Gershom Mathes						1771
Archelaus Miles		1764	1767	1769	1770	1771
Josiah Miles	1762	1764	1767	1769	1770	1771
Josiah Miles, Jr			1767	1769	1770	1771
Samuel Miles						1771
Archelaus Moore	1762	1764	1767	1769	1770	1771
Ensign John Moore	1762	1764	1767	1769	1770	1771
John Moore, Jr						1771
Nathaniel Moore	1762	1764	1767	1769	1770	1771
Samuel Moore	1762	1764	1767	1769	1770	1771
William Moore		1764	1767	1769	1770	1771
David Morrill	1762	1764	1767	1769	1770	1771
Ezekiel Morrill	1762	1764	1767	1769	1770	1771
Ezekiel Morrill, Jr				1769	1770	1771
Laban Morrill	1762	1764	1767	1769	1770	1771
Reuben Morrill	1762					
Daniel Morrison			1767		1770	1771
James Moulton						1771
Henry Moulton						1771
David Norris					1770	1771
Moses Ordway		1764	1767	1769	1770	1771
Moses Ordway, Jr					1770	1771
Nathaniel Perkins			1767	1769	1770	1771
Stephen Perkins			1767	1769	1770	1771
George Peterson			1767			
Moses Randall					1770	1771
Eliphalet Rawlins			1767	1769	1770	1771
William Rines		1764	1767			
Eliphalet Roberts					1770	1771
John Robinson			1767	1769	1770	1771
John Robinson, Jr					1770	1771
John Sanborn				1769	1770	1771
Aaron Sargent					1770	1771
Samuel Sargent						1771
George Shannon		1764	1767	1769	1770	1771
Daniel Shepard			1767			
James Shepard	1762	1764	1767	1769	1770	1771
John Shepard			1767	1769		
Joseph Shepard			1767			
Samuel Shepard			1767			
Benjamin Sias			1767	1769	1770	1771
Charles Sias	1762	1764	1767	1769	1770	1771
Eli Simons		1764	1767	1769	1770	1771
John Simons		1764	1767	1769	1770	1771
Joseph Simons	1762	1764				1771
William Simons			1767	1769	1770	1771
Benjamin Simpson		1764		1769	1770	1771
William Simpson			1767	1769		
Joseph Singelear (Sinclair)		1764				
Joseph Soper				1769	1770	1771

Abiel Stevens	1767	1769	1770	
Barnard Stiles	1767			1771
Dudley Sweesey		1769	1770	1771
Enoch Thomas	1767			
Samuel Torry			1770	
Jacob Towle			1770	1771
Enoch Webster	1767	1769		
William Williams	1767	1769	1770	1771
Jonathan Woodbury	1762			
Jonathan Young			1770	1771

The foregoing list includes nearly all the active and prominent men of Canterbury for a generation after the first settlement. They left no diaries of their transactions and but little is known of them outside of what is found in the town records. No trace of some of the families can now be discovered. A few of these pioneers may have abided in Canterbury only a little time. The divisions of the town in 1773 and 1780 by which Loudon and Northfield were set off severed the connection of others from the history of this community. The following facts relating to such founders of the town as have not already been noticed were gleaned however from records and other sources.[1]

Ensign John Moore, the ancestor of the Moores of Canterbury and of numerous descendants in all parts of the United States, was one of the proprietors of the town. He drew home lot No. 177, which he occupied temporarily at least about as early as any settler who came to Canterbury. The cave can still be seen in this locality where he made his dwelling place until he could erect a log house. He seems to have alternated between his old home in Durham and his new abode in Canterbury for several years, probably working at his trade as a shipwright to earn money for the support of his family and for further purchases in the new settlement. For four years, from 1750, when the inhabitants first made selection of town officers from among themselves, he was one of the selectmen, twice being chairman of the board. His prominence in the community is further attested by several elections as moderator and tithingman. He was a large land owner, purchasing for himself and his family. After twenty years of activity in town affairs, he appears to have given over the burden to his sons Archelaus and Samuel.

These two men were influential citizens until their death.

[1] James Scales, Jeremiah and Thomas Clough, William and Josiah Miles in Chapters I and II.

Besides holding all the important town offices, they were among the early justices of the peace for Rockingham County, residing in Canterbury. Samuel was also a deputy sheriff in 1772 and 1773. He kept the first tavern in town and left a large estate at his death, which occurred in his fiftieth year. Until his removal to Loudon late in life the name of Archelaus Moore constantly appears in the town records both as an office holder and as a member of important committees. William and Nathaniel Moore, the eldest and youngest sons of Ensign John, were early honored by elections to important positions. In the building of the town and in the shaping of its affairs no family in Canterbury was more potential for half a century than the Moores.

John Dolloff was chosen a tithingman by the proprietors in 1744. He was a member of the committee to examine the selectmen's accounts in 1750, and he was elected a constable in 1757. In 1762 and 1763, he is recorded as holding minor offices. His name and that of his son, John Dolloff, Jr., disappear from the tax lists after 1764. He probably moved to Conway.[1]

Solomon Copp's name is first seen in 1754 on a petition for the remission of the province tax. In 1762 he is voted six pounds "for his reward" as the "sweeper and superintendent of the meeting House." He was evidently the first sexton of the town church. This same year he was chosen a tithingman, and the next he was elected hogreeve. No further mention of him is found in the records of Canterbury. He removed to Sanbornton between 1765 and 1768.[2]

The names of John and William Glines, Jr., appear in the list of original proprietors of Canterbury. Quite likely these proprietors were also settlers. Whether they were brothers is not known, but presumably they were. A William Glines was elected tithingman in 1750 and served as constable in 1752. John Glines held the latter position in 1753. They were probably the early settlers bearing those names, as the next generation was too young to be thus early honored by election to important town offices. John Glines died in 1757 and left a will which showed that he was quite a landed proprietor. He mentions

[1] Prov. Registry of Deeds, Vol. LXXXIX, pages 520, 521, U. S. Census of 1790.

[2] History of Sanbornton, Vol. I, page 54.

as sons Israel, John, James, Nathaniel, Richard and William. The original William, who was called "Junior" in the list of proprietors, may have had a son William 3d and possibly a son Joseph, which would account for all the Glines family whose names appear on the foregoing tax lists. John and Israel Glines, sons of the elder John, were in youth trappers and hunters and penetrated to the northern part of New Hampshire. The Israel and John rivers in Coös county are said to have been named from these brothers.

There is convincing evidence that Richard Blanchard, the proprietor who drew home lot 124, was a settler in Canterbury. He conveyed this lot to Richard Maloney of Portsmouth October 11, 1731, his wife Sarah releasing her right of dower. His home at the time of his making this conveyance was Oyster River Parish, now Durham.[1] He later resided at Dover, coming to Canterbury about 1733, as he is described as an inhabitant of the latter town in a deed conveying to him home lot 35, the original right of John Blackdon.[2] The church records of Rev. Hugh Adams "principally of Oyster River Parish," show that a Richard Blanchard was married to Sarah Head at Durham, September 3, 1719, and that a Richard Blanchard was baptized February 18, 1727, probably a son of this marriage.[3] In 1732 Richard and Sarah Blanchard of Dover convey land and buildings in Dover,[4] and in 1736 Richard Blanchard of Canterbury deeds six acres of common land in Durham.[5] In all of these documents he signs by making his mark. The natural conclusion from the foregoing facts is that the Richard Blanchard of Durham, Dover and Canterbury is one and the same man. He died before October 19, 1750, for a conveyance on that date from Samuel Moore to Daniel Ames of lot 124, of forty acres, recites that it is "the home lot of Richard Blanchard of Canterbury, deceased."[6] This is the same lot drawn by Richard Blanchard the proprietor.[7]

[1] Prov. Reg. of Deeds, Vol. XVIII, page 210.
[2] *Idem*, Vol. XXIV, page 532.
[3] N. E. Gen. and Hist. Register, Vol. XLIX.
[4] Prov. Reg. of Deeds, Vol. XXVIII, page 506.
[5] *Idem*, Vol. XXII, page 356.
[6] Unrecorded deed from Samuel Moore to Daniel Ames of home lot 124 and dated October 19, 1750, in possession of John S. Blanchard of Concord.
[7] Whether it was Richard or Benjamin Blanchard who was killed by the Indians in 1746, see Chapter II.

House erected by Daniel Foster, Sr., about 1780, and now owned by his great, great grandson, Jonathan B. Foster, Jr. Described in Hackleborough chapter under number 39.

One of the witnesses to the will of John Glines of Canterbury, dated March 16, 1757, is Richard Blanchard. He signs without making his mark. The name appears on the tax lists of the town from 1767 to 1780, the latter year being the date when Northfield was set off from Canterbury and became a separate township. The inference is that this Richard Blanchard is a son of the proprietor who was baptized at Oyster River in 1727 and probably accompanied his father to Canterbury. He very likely settled in the northern part of the town. If so, he is the Richard Blanchard referred to in the Northfield History as "Old Sergeant." [1]

The exact date when the brothers Asa, Daniel, David and Jonathan Foster came to Canterbury is not known. Another brother, the Rev. Abiel Foster, was called to be the minister of the town in December 1760. It was his first and his only parish.[2] His brothers followed him to this frontier community, their names appearing on the tax lists from 1762 to 1769 in the sequence of their ages.

These five brothers and two sisters who accompanied them to Canterbury were the progenitors of many descendants attaining distinction in New Hampshire and in other states. The Foster family from the beginning were prominent in the affairs of the town of their settlement and of their nativity. The ancestors who came to Canterbury were men and women of strong mental equipment and positive convictions, characteristics plainly seen in their numerous progeny. Asa and David were early elected to important offices, the latter being chairman of the board of selectmen for ten years in succession, a marked test of the confidence of his fellow townsmen. Asa was frequently moderator and later representative from Canterbury in the legislature. Daniel appears from the records of the town to have been averse to accepting public positions while Jonathan, the youngest, was an early volunteer in the Revolution, responding to all subsequent calls for enlisted men.

Simon, Samuel and Daniel Ames, brothers, were the sons of Daniel Ames of Newmarket. Simon and Samuel came to Canterbury as early as 1749 and Daniel a year later. Samuel Ames,

[1] History of Northfield, Part II, page 24. See also Canterbury Register of Births, Marriages and Deaths for Richard Blanchard's second marriage in 1768.
[2] See Chapter IV.

Jr., was the son of Samuel Ames and accompanied his father, but located in Boscawen soon after reaching his majority. The elder Samuel was elected constable in 1754, his brother Simon in 1755 and 1756, while Daniel filled the same office in 1763. The family was prominent in colonial days, holding various town offices. Samuel Ames was elected a deputy from Canterbury to the Provincial Congress in 1775, and he was the same year chosen a member of the town's first Committee of Safety. A long line of descendants sprang from these hardy pioneers, but only the offspring of Samuel are identified with Canterbury.

Ezekiel Morrill was the ancestor of the Morrills of Canterbury. The proprietors recognized him early by appointing him on a committee to examine the selectmen's accounts in 1744. He served as town clerk one year and as moderator, selectman and tithingman several years. His activities in town affairs continued until 1768, and he appears to have been a potential force in the settlement. Of his fifteen children, three sons, David, Laban and Masten settled in Canterbury and became prominent citizens.

James Lindsey was a large land owner in Canterbury, as shown by the Province registry of deeds. As has been previously noted, some of these deeds may have been mortgage deeds and he may have merely held land as security for loans made to the settlers. He came into prominence early, holding the office of assessor in 1750, constable in 1751 and selectman in 1753. Filling minor positions at various times until 1766, he disappears from the tax lists after 1771. Except his daughter, who married Nathaniel Perkins, there is no evidence that he left descendants.

Ephraim Hackett was the ancestor of William H. Y. Hackett of Portsmouth and his descendants, a family prominent in state affairs for several generations. Hezekiah, Ezra and Jeremiah Hackett were the sons of Ephraim. The first two disappear from the tax list after 1771 and probably migrated. Jeremiah remained in town until his death. It is through him that the Portsmouth Hacketts trace their descent. The ancestor, Ephraim, was active in the town business almost from the time of his permanent settlement, being a tithingman in 1750 and

succeeding years, moderator of the annual meeting of 1752 and selectman in 1757 and 1761.

Little is known of Samuel Shepard except that he did scout duty in the Indian wars. He was a tithingman in 1753 and held minor offices until 1763. On only one tax list does his name appear, that of 1767. James Shepard became prominent at a later date when he had command of a company in the Revolutionary War. William Curry, the ancestor of the Currys of Canterbury and Northfield, died in 1763. He seems to have had the confidence of his fellow townsmen, for he was chairman of the board of selectmen in 1752.

Dr. Josiah Chase, according to the Rev. William Patrick, was the first "regularly bred physician" in Canterbury.[1] He began practice in town about 1762, and, except a short service in the Revolutionary army, resided in Canterbury fifteen years. His professional calls extended as far north as Sanbornton until that town had a physician.[2] He was a "surgeon's mate" under Col. John Stark at Bunker Hill. Removing to Maine after 1780, he was accidentally drowned in the Saco River. The town appears to have been without a resident physician for a decade after Doctor Chase's departure.

Joseph Simons was born in England in 1688. At the age of twenty-two he emigrated to America and settled in Connecticut. Here he married and removed to Canterbury, settling on the intervale, a mile and a half above Boscawen Bridge. His son, John, born in 1739, was highway surveyor in 1768, 1770 and 1773. Prior to the incorporation of Northfield he removed to that town.[3]

The brothers, John and William Forrest were among the pioneers. They were natives of Ireland emigrating with their father to this country. They settled in Canterbury. John was a tithingman in 1757, 1761, 1766 and 1768 and constable in 1759. William was a tithingman in 1758 besides holding minor town offices in early years. Their descendants were prominent citizens of both Canterbury and Northfield.

[1] Historical Sermon, October 27, 1833.

[2] History of Sanbornton, where it is also stated that "A Mrs. Symonds officiated here (Sanbornton) as midwife in the early settlement of the town, and it is said she rode on horseback on a common saddle when called upon for professional services."

[3] History of Merrimack County, page 523.

Stephen and Samuel Gerrish were the ancestors of the Gerrish family identified with both Canterbury and Boscawen. They were leading men of Canterbury, Stephen being selectman in the early days of the settlement and Samuel moderator and selectman for a number of years during the quarter of a century following the Revolutionary War.

Abraham and Jethro Batchelder and Moses Ordway were the earliest settlers in that part of the town which afterwards became Loudon. While Ordway's name does not appear in the tax list of 1762, all three are said to have been in town as early as 1760.[1] All of the Batchelders whose names are found in the foregoing tax lists were undoubtedly settlers in the southern part of the original town. Abraham and Jethro were brothers and Nathan and Nathaniel Batchelder their cousins.[2]

Others whose names are found on these tax lists of Canterbury and who also appear on the first tax list of Loudon, after it was made a separate township in 1773, are George Barnes, Jonathan Clough, Samuel Danforth, William Davis, Daniel Ladd, Samuel French, Samuel Locke, Gershom Mathes, Thomas Magoon, Ezekiel Morrill, Masten Morrill, Stephen Perkins, Eliphalet Rollins, John Sanborn, Benjamin Sias, Charles Sias and Dudley Swazey. Ezekiel Morrill and Masten Morrill were probably non-resident taxpayers. Between 1760 and 1773, quite a number of people had settled in Loudon.

John and William Forest, brothers,[3] Nathaniel Perkins and some of the immediate descendants of Capt. Josiah Miles moved to the "Northfields" before that section of Canterbury was set off from the original grant. At least one branch of the Blanchard family, the Hancocks, William Keniston and William Williams were original settlers in Northfield.

The next table, which comprises tax lists running from 1774 to 1785 and the heads of families as found by the United States census of 1790 shows the absence of the names of settlers in that part of Canterbury which in 1773 was set off as Loudon, and again after 1780 the list is further depleted by the names of those inhabitants who had located in the northern part of the

[1] N. H. State Papers, Vol. IX, page 827.
[2] History of Merrimack County, page 500.
[3] Descendants of John, and of another brother, Robert, remained in Canterbury.

original grant and who were incorporated that year into a town by the name of Northfield.

Loudon is said to have derived its name from a Scottish landlord, the "Lord of Loudon," the word Loudon meaning a low hilly country in Scotland. The hills of Loudon are but a few hundred feet in height and the general configuration of the surface suggests that it is a hilly town.[1]

In 1772 the people in the southern part of Canterbury found that it was inconvenient for them to attend church at the town meeting house and that their interests were more closely connected with one another than with the remainder of the town. They therefore petitioned to the provincial government to be incorporated as a town by the name of Loudon. There appears to have been no opposition to this division of the original grant.[2] Most of the petitioners were permanent settlers in that section of Canterbury. Not all of the names on the petition appear on the tax lists from 1762 to 1771, but those whose names are not found on these inventories undoubtedly located there within the next two years, for which the tax lists are missing. The petition set forth that the signers "live at a distance of ten or twelve miles, as roads now go, from the meeting house, that the roads are very bad and, therefore, they cannot without great difficulty attend public worship or any public affairs of the town."[3]

This petition was signed by John Danforth, Daniel Batchelder, Ezekiel Morrill, Jr., Masten Morrill, Eliphalet Rollins, Nathaniel Batchelder, Samuel Danforth, Henry Moulton, Jethro Batchelder, Samuel Morrill, Isaac Morrill, Moses Ardua, Moses Ardua, Jr., George Barnes, Dudley Swazey, Amasa Dow, Samuel Dow, Samuel Lock, Joseph Magoon, Jacob Towle, Enoch French, Solomon Sias, Benjamin Sias, William Davis, William Boynton, Charles Sias, John Glines, Jethro Batchelder, Jr., Samuel Rogers, Abraham Batchelder, Abraham Batchelder, Jr., John Sanborn, Samuel Sargent, John Rines, Samuel Carter, Jonathan Smith, John Smith, Samuel French, Gershom Mathes, Stephen Perkins, Nathan Batchelder, Jonathan Clough, Joseph Tilton, John Drew, Abel French, Thomas Drake, Thomas Swett.

NAMES ON TAX LISTS FROM 1774 TO 1785 AND IN CENSUS OF 1790.

David Ames.....1774 1775 1776 1777 1778 1779 1780 1785
Lieut. Samuel Ames.....1774 1775 1776 1777 1778 1779 1780 1785 1790

[1] History of Merrimack County, page 477.

[2] The legislature gave its approval January 22, 1773, and the first meeting of the inhabitants of Loudon was held March 23, 1774.

[3] N. H. State Papers, Vol. XI, page 263.

Simon Ames	1774	1775	1776	1777	1778	1779	1780	1785	1790
Joseph Ayers								1785	1790
Peter Asten									1790
Thomas Asten									1790
Elijah Babson								1785	
Enoch Bartlett								1785	
Gideon Bartlett	1774	1775	1776	1777	1778	1779	1780	1785	1790
John Bean	1774	1775	1776	1777	1778	1779	1780	1785	1790
John Bean, Jr	1774	1775							
Henry Beck									1790
Benjamin Beedle						1779			
Steadman Bigelow								1785	1790
John Blake									1790
Benjamin Bickford					1778	1779	1780		
Abiel Blanchard						1779			
Benjamin Blanchard	1774	1775	1776	1777	1778	1779	1780		
Benjamin Blanchard, Jr	1774	1775	1776	1777	1778	1779	1780	1785	1790
Benjamin Blanchard, 3d	1774	1775	1776	1777	1778	1779	1780		
David Blanchard			1776	1777	1778	1779	1780		
Capt. Edward Blanchard	1774	1775	1776	1777	1778	1779	1780		
James Blanchard	1774	1775	1776	1777	1778	1779	1780		
Jonathan Blanchard	1774	1775	1776	1777	1778	1779	1780	1785	
Peter Blanchard						1779			
Richard Blanchard	1774	1775	1776	1777	1778	1779	1780		
Simon Blanchard								1785	
Stephen Blanchard									1790
Edmund Boynton		1775							
William Boynton								1785	
Joshua Boynton	1774	1775	1776		1778	1779	1780	1785	1790
Ichobod Brackett									1790
Simeon Brackett									1790
Benjamin Bradley									1790
Jonathan Bradley						1779	1780	1785	1790
Timothy Bradley								1785	
John Brier									1790
Henry Y. Brown								1785	
Simeon Brown									1790
Jacob Bumford							1780		
Nathaniel Burdeen		1775						1785	1790
Benjamin Burnam						1779			
Joseph Carr	1774	1775	1776	1777	1778	1779	1780		
Dr. Philip Carrigan						1779	1780		
Daniel Carter								1785	1790
Ephraim Carter	1774	1775	1776	1777	1778	1779	1780		
Jeremiah Carter								1785	
John Carter						1779	1780	1785	1790
Nathaniel Carter									1790
Noah Carter					1778				
Orlando Carter						1779	1780	1785	1790
Samuel Carter				1777	1778	1779	1780		
Lieut. Winthrop Carter								1785	
Ebenezer Chandler						1779	1780	1785	1790
Edward Chase								1785	1790
Dr. Josiah Chase	1774	1775	1776	1777	1778	1779	1780		
Satchel Clark							1780		
Nathaniel Clement						1779	1780	1785	1790
William Clement						1779	1780	1785	
Abner Clough								1785	
Abner Clough, Jr								1785	
Abner Clough, 3d								1785	

Henry Clough		1775	1776	1777	1778	1779	1780	1785	
Jacob Clough								1785	
Jeremiah Clough, Esq.	1774	1775	1776	1777	1778	1779	1780		
Capt. Jeremiah Clough, Jr.	1774	1775	1776	1777	1778	1779	1780	1785	1790
Jeremiah Clough, 3d									1790
Joseph Clough				1777	1778	1779	1780	1785	1790
Leavitt Clough	1774	1775	1776	1777	1778	1779	1780	1785	1790
Nehemiah Clough	1774	1775	1776	1777	1778	1779	1780	1785	1790
Obadiah Clough						1779	1780		1790
Thomas Clough	1774	1775	1776	1777	1778	1779	1780		
Thomas Clough, Jr	1774	1775	1776	1777	1778	1779	1780	1785	
Thomas Clough, 3d							1780		
Ebenezer Cogswell								1785	1790
John Cogswell									1790
Moses Cogswell								1785	1790
Edmund Colby		1775	1776	1777	1778	1779	1780		
Humphrey Colby	1774	1775	1776	1777	1778	1779			
Samuel Colby		1775	1776	1777	1778	1779	1780		
Nathaniel Colcord							1780	1785	1790
John Coffin								1785	
Benjamin Collins	1774	1775	1776	1777	1778	1779	1780		
John Cotter								1785	
Jesse Cross	1774		1776	1777	1778	1779	1780		
John Cross	1774	1775	1776	1777	1778	1779	1780		
John Cross, Jr							1780		
Stephen Cross	1774	1775	1776	1777					
Widow Hannah Cross						1779	1780		
Thomas Cross					1778	1779	1780	1785	
Parker Cross					1778				
Isaac Cummings			1776						
Simeon Currier								1785	1790
Widow Ann Curry	1774		1776	1777	1778	1779	1780		
John Curry		1775							
Robert Curry							1780		
Thomas Curry								1785	1790
Elkiner Danforth							1780		
Jedediah Danforth							1780		
Jeremiah Danforth									1790
Moses Danforth					1778				1790
Simeon Danforth						1779	1780	1785	1790
Samuel Daniels									1790
Ephraim Davis	1774	1775							
John Davis								1785	1790
Jonathan Davis								1785	1790
Moses Davis						1779	1780		
Obadiah Davis				1777	1778	1779	1780		
Samuel Davis									1790
Stephen Davis									1790
Henry Dearborn				1777	1778				
John Dearborn					1778	1779	1780		
Nathaniel Dearborn		1775	1776	1777	1778	1779	1780		
Shubael Dearborn		1775	1776	1777	1778	1779	1780		
Shubael Dearborn, Jr		1775	1776	1777	1778	1779	1780		
Thomas Dearborn								1785	1790
Josiah Dow							1780		
Abraham Durgin					1778	1779	1780	1785	
Joseph Durgin	1774	1775	1776	1777	1778	1779	1780	1785	1790
Henry Dwendell									1790
William Dyer		1775	1776	1777	1778	1779	1780		
Benjamin Eastman								1785	

Miriam Eastman								1785	
Josiah Edgerly					1778			1785	
Elizabeth Ellison	1774	1775							
Joseph Ellison								1785	
John Ellison								1785	
Richard Ellison	1774	1775	1776	1777	1778	1779	1780	1785	
Daniel Fletcher		1775	1776	1777	1778	1779	1780	1785	1790
Daniel Fletcher, Jr								1785	
James Fletcher								1785	
Phineas Fletcher				1776			1780		
James Forrest								1785	
Jane Forrest		1775			1778				
John Forrest	1774	1775	1776	1777	1778	1779	1780		
John Forrest, Jr						1779	1780	1785	1790
Robert Forrest				1777					
William Forrest, Jr	1774	1775		1777	1778	1779	1780		
William Forrest, 3d	1774	1775	1776	1777	1778	1779	1780	1785	1790
Jacob Foss							1780	1785	
John Foss				1777	1778				
Josiah Foss									1790
Moses Foss	1774								
Timothy Foss	1774	1775	1776	1777	1778	1779	1780		
Thomas Foss	1774	1775	1776	1777	1778	1779	1780		
Rev. Abiel Foster		1775	1776	1777	1778	1779	1780		
Abiel Foster Esq								1785	1790
Asa Foster	1774	1775	1776	1777	1778	1779	1780	1785	1790
Ens. Daniel Foster		1775	1776	1777	1778	1779	1780	1785	1790
Daniel Foster, Jr								1785	1790
David Foster	1774	1775	1776	1777	1778	1779	1780	1785	1790
Jacob Foster									1790
James Foster									1790
Jonathan Foster	1774	1775	1776	1777	1778	1779	1780	1785	1790
Abner Fowler		1775		1777	1778	1779	1780	1785	1790
Daniel Fullerton					1778				
John Fullerton					1778	1779			
Joseph Garman					1778	1779	1780		
Samuel Gault								1785	
William Gault	1774	1775	1776	1777	1778	1779	1780	1785	1790
Samuel Gerrish		1775		1777	1778	1779	1780	1785	1790
Stephen Gerrish	1774								
Edward Greeley							1780		
Jonathan Greeley						1779			
Enoch Gibson								1785	
James Gibson	1774	1775	1776	1777	1778	1779	1780	1785	1790
James Gibson, Jr							1780		1790
John Gibson	1774	1775	1776	1777	1778	1779			
Widow Margaret Gibson							1780	1785	
Thomas Gibson			1776	1777	1778	1779	1780	1785	
William Gibson								1785	
Jonathan Gile	1774	1775		1777	1778	1779	1780		1790
Lieut. Thomas Gilman	1774	1775	1776	1777	1778	1779	1780		
Lieut. Charles Glidden	1774	1775	1776	1777	1778	1779	1780		
Benjamin Glines								1785	
Lieut. James Glines	1774	1775	1776	1777	1778	1779	1780	1785	
John Glines			1776	1777	1778	1779	1780		
Joseph Glines	1774	1775							
Nathaniel Glines[1]	1774	1775	1776	1777	1778			1785	1790
Nathaniel Glines[1]									1790
Richard Glines	1774	1775	1776	1777	1778	1779	1780	1785	

[1] Two of same name with families given in the United States Census of 1790.

William Glines	1774	1775	1776	1777	1778	1779	1780	1785	1790
William Glines, Jr.	1774	1775	1776	1777	1778	1779	1780	1785	
William Glines, 3d	1774	1775							
John Glover									1790
Alexander Gordon	1774								
Lieut. Jeremiah Hackett	1774	1775	1776	1777	1778	1779	1780	1785	1790
Widow Sarah Hackett									1790
Dr. John Hall								1785	
Obadiah Hall								1785	1790
Joseph Ham								1785	1790
John Ham									1790
Abner Haines	1774	1775	1776	1777	1778	1779	1780	1785	
Matthias Haines							1780		
Richard Haines		1775	1776	1777	1778	1779	1780	1785	1790
Samuel Haines	1774	1775	1776	1777	1778	1779	1780	1785	1790
Stephen Haines							1780		
Walter Haines	1774		1776	1777					
George Hancock			1776	1777	1778	1779	1780		
Joseph Hancock	1774	1775	1776			1779	1780		
Jacob Hancock	1774								
Abigail Hancock					1778				
Dorothy Hancock		1775							
Elizabeth Hancock						1779	1780		
Martha Hancock						1779	1780		
Mary Hancock						1779	1780		
Judith Hancock						1779	1780		
William Hancock	1774	1775	1776	1777	1778	1779	1780		
Peter Hunniford				1777	1778	1779	1780		
James Hardy							1780		
Stephen Hardy							1780		
Robert Hastings				1777	1778	1779	1780		
Peter Hastings								1785	
Barnes Hazeltine					1778				
William Hazeltine						1779	1780	1785	1790
Benjamin Heath	1774	1775	1776	1777	1778	1779	1780	1785	1790
Caleb Heath	1774	1775	1776	1777	1778	1779	1780	1785	1790
Jacob Heath	1774	1775	1776	1777	1778	1779	1780		
Jonathan Heath	1774	1775	1776	1777	1778	1779	1780		1790
Reuben Heath				1777	1778				
Simon Heath								1785	1790
Widow Sarah Hicks				1777	1778		1780		
Miles Hodgdon									1790
Elizabeth Holden						1779			
John Holden	1774	1775	1776	1777	1778				
Abner Hoyt				1777	1778	1779	1780	1785	1790
Abner Hoyt, Jr.									1790
Thomas Hoyt	1774	1775	1776	1777	1778			1785	
John Ingalls								1785	1790
Moses Ingalls								1785	
Joseph Jackson							1780		
Moses Jackson								1785	1790
Patience Jackson								1785	
Samuel Jackson								1785	1790
Benjamin Johnson	1774	1775	1776	1777	1778	1779	1780		
John Johnson									1790
Benjamin Jones							1780	1785	1790
David Keniston						1779	1780		
William Keniston		1775	1776	1777	1778	1779	1780		
John Kent								1785	
John Kent, Jr.									1790

Edmund Kezer	1774	1775	1776	1777	1778	1779	1780		
George Kezer	1774	1775							
Reuben Kezer	1774						1780		
Ebenezer Kimball	1774	1775	1776	1777	1778	1779	1780		1790
John Kimball									1790
Jeremiah Ladd			1776	1777	1778	1779	1780		
Edmund Lange									1790
Jonathan Lange, Jr									1790
Moses Lange[1]									1790
Simeon Lange									1790
Gideon Leavitt						1779	1780		
Jonathan Leavitt						1779	1780		
Joseph Leavitt							1780		
Thomas Lewis									1790
James Lougee								1785	
Edmund Lougee								1785	
Jonathan Lougee								1785	
Jonathan Lougee, Jr								1785	
John Lougee					1778				
Joseph Lougee				1777	1778			1785	
Joseph Lougee, Jr								1785	
Simon Lougee				1777	1778			1785	
William Lougee								1785	
Chandler Lovejoy								1785	
John Lovejoy						1779	1780		
Joseph Lovejoy						1779	1780		
Joseph Lovejoy, Jr						1779	1780		
Simeon Lovejoy						1779	1780		
James Lyford								1785	1790
John Lyford	1774	1775	1776	1777	1778	1779	1780	1785	1790
Lieut. Thomas Lyford				1777	1778	1779	1780		
Jeremiah McDaniel	1774	1775	1776	1777			1780		
John McDaniel	1774	1775	1776	1777	1778	1779	1780		
Thomas Magoon								1785	
James Maloney	1774	1775	1776	1777	1778	1779	1780	1785	1790
Capt. John Maloney	1774	1775	1776	1777	1778	1779	1780	1785	
Margaret Maloney	1774	1775							
Widow Elizabeth Mann		1775							
James Mann									1790
Joseph Mann	1774								
Josiah Marden									1790
David Mason								1785	
Elijah Matthews								1785	1790
Nicholas Merriner									1790
Abigail Miles								1785	
Abner Miles	1774	1775	1776	1777	1778	1779	1780		
Ens. Archelaus Miles	1774	1775	1776	1777	1778	1779	1780		
Capt. Josiah Miles	1774	1775	1776	1777	1778	1779	1780		
Josiah Miles, Jr	1774								
Samuel Miles	1774	1775	1776		1778	1779	1780		
William Miles		1775	1776	1777	1778	1779	1780		
Archelaus Moore	1774	1775	1776	1777	1778	1779	1780	1785	
Archelaus Moore, Jr							1780	1785	1790
Elkins Moore							1780		
Ezekiel Moore								1785	1790
Hannah Moore							1780		

[1] This name may be Lang or Long. In the town records of 1801 a Moses Long was excused from paying taxes.

Ens. John Moore.....1774 1775 1776 1777 1778 1779 1780
John Moore, Jr.....1774 1775 1776 1777 1778 1779 1780 1785 1790
John Moore, 4th..... 1780 1785
John Moore, son of Nathaniel..... 1785
Joseph Moore..... 1790
Mara Moore..... 1780
Nathaniel Moore.....1774 1775 1776 1777 1778 1779 1780
Samuel Moore.....1774
Samuel Moore, Jr.....1774 1775 1776 1777 1778 1779 1780 1785 1790
Stephen Moore..... 1780 1785
Widow Susannah Moore... 1775 1776
David McCrillis..... 1777 1778 1779 1780 1785 1790
Thomas Moore..... 1780 1785
William Moore.....1774 1775 1776 1778 1779 1780 1785
William Moore, Jr..... 1779 1780 1785 1790
Obadiah Mooney..... 1777 1778 1779 1780 1785 1790
Jonathan Morgan..... 1778
Abraham Morrill..... 1777 1778 1779 1780
Lieut. David Morrill.....1774 1775 1776 1777 1778 1779 1780 1785 1790
Dea. Ezekiel Morrill.....1774 1775 1776 1777 1778 1779 1780 1785 1790
Jacob Morrill..... 1779 1780
Joannah Morrill..... 1785
John Morrill..... 1779 1780
Lieut. Laban Morrill.....1774 1775 1776 1777 1778 1779 1780 1785 1790
Masten Morrill..... 1777 1778 1779 1780 1785 1790
Sargent Morrill..... 1776 1778 1779 1780
David Morrison.....1774 1775 1776 1777 1778 1779 1780
Nicholas Morrison..... 1785
Samuel Morrison..... 1785
David Norris.....1774 1775 1776 1777 1778 1779 1780
Samuel Nudd..... 1775 1776 1777
Joseph Pallet.....1774 1775 1776 1777 1778 1779 1780 1785
Nathaniel Pallett..... 1790
James Pell..... 1785
John Pell..... 1776 1777 1778
Widow Pell..... 1779 1780
Widow Elizabeth Perkins.. 1777 1779 1780
James L. Perkins.....1774 1775 1776 1777 1778 1779 1780
John Perkins..... 1777 1778 1780
Nathaniel Perkins.....1774 1775 1777 1778 1779 1780
Nathaniel Perkins, Jr.....1774 1775
Robert Perkins..... 1779 1780
William Perkins.....1774 1775 1776 1777 1778 1779 1780
Widow Betty Perkins..... 1776
Nathaniel Peverly..... 1785 1790
Elijah O. Philpot..... 1785
William Ralph..... 1790
Daniel Randall..... 1775 1776 1777 1778 1779 1780 1790
Moses Randall.....1774
Richard Randall..... 1790
Daniel Richardson..... 1785
Zachariah Richardson..... 1785
William Rines..... 1775 1776 1777 1778 1780
John Robinson.....1774 1775 1776 1777
Simeon Robinson.....1774 1775 1776 1777 1778 1779 1780
Joshua Rollins..... 1790
William Ross..... 1785
John Rowan..... 1776 1777 1778 1779 1780
Enoch Runals..... 1785 1790

Benjamin Sanborn		1775	1776	1777	1778	1779	1780	1785	1790
Benjamin Sanborn, Jr								1785	
Widow Jane Sanborn		1775							
Joseph Sanborn			1776	1777	1778	1779	1780	1785	1790
John Sanborn	1774	1775	1776	1777	1778	1779	1780	1785	
Simon Sanborn			1776	1777	1778	1779	1780		
William Sanborn		1775		1777	1778	1779	1780		
Aaron Sargent	1774	1775	1776	1777	1778				
Aaron Sargent, Jr	1774	1775			1778	1779	1780	1785	
Elijah Sargent									1790
Samuel Sargent	1774	1775				1779	1780	1785	1790
Zedediah Sargent								1785	
Gideon Sawyer		1775	1776	1777	1778	1779	1780		
James Sawyer							1780		
Edward Scales							1780	1785	1790
William Scales							1780		
James Sherburn		1775		1777	1778	1779	1780		
James Sherburn, Jr		1775				1779	1780		
Thomas Sherburn			1776	1777	1778				
George Shannon	1774								
Widow Mercy Shannon		1775							
John Shannon									1790
Capt. James Shepard	1774	1775	1776	1777	1778	1779	1780	1785	1790
Morrill Shepard								1785	1790
Eli Simons	1774	1775							
John Simons	1774	1775	1776	1777	1778	1779	1780		
William Simons	1774	1775	1776	1777	1778				
Widow Elizabeth Simons						1779	1780		
William Simons [1]						1780		1785	
Benjamin Simpson	1774	1775	1776	1777	1778	1779	1780	1785	
Noah Sinclair								1785	1790
Nathaniel Sleeper								1785	
Isaac Small								1785	1790
John Small								1785	1790
Ephraim Small									1790
Lieut. Joseph Soper	1774	1775	1776	1777	1778	1779	1780	1785	1790
Aaron Stevens		1775	1776	1777	1778	1779	1780		
Aaron Stevens, Jr							1780		
Jesse Stevens						1779	1780	1785	1790
John Stevens								1785	
Simon Stevens		1775		1777	1778	1779	1780		1790
Barnard Stiles	1774	1775	1776	1777					
Widow Margaret Sutton	1774	1775	1776	1777	1778	1779	1780	1785	
John Sutton								1785	1790
Michael Sutton						1779		1785	1790
Stephen Sutton					1778			1785	
Solomon Sutton								1785	
Dudley Swazey				1777	1778	1779	1780	1785	
James Tallant								1785	
Margaret Tallant									1790
Jonathan Taylor							1780		
Ruth Taylor								1785	
Henry Tibbetts									1790
James Towle		1775	1776	1777	1778	1779			
Benjamin Thurston						1779	1780		
Micajah Tucker								1785	
Henry Tufts			1776		1778	1779			

[1] May have been son of first William Simons if Elizabeth was widow of William.

Ebenezer Virgin[1]				1777	1778	1779	1780	1785	
Jonathan Wadleigh						1779	1780		
William Walker								1785	1790
Thomas Ward								1785	1790
Josiah Watson								1785	1790
Capt. Stephen Webster				1777					
Joshua Weeks	1774	1775	1776	1777	1778	1779	1780		1790
Samuel Weeks	1774	1775	1776	1777	1778	1779	1780	1785	1790
Samuel Weeks, Jr.								1785	
John Welch								1785	
Jonathan West	1774	1775	1776	1777	1778				
Ichabod Whidden						1779	1780	1785	
Nathaniel Whidden									1790
Parson Whidden								1785	1790
Benjamin Whitcher		1775	1776	1777	1778	1779	1780	1785	1790
Ebenezer Whitcher								1785	
Jedediah Whitcher									1790
Jonathan Whitcher					1778	1779	1780		
Nathaniel Whitcher		1775	1776	1777	1778	1779	1780		
Reuben Whitcher			1776	1777		1779	1780		
Chase Wiggin								1785	1790
Jonathan Williams									1790
William Williams	1774	1775	1776	1777	1778	1779	1780		
Benjamin Woodman			1776	1777	1778		1780		
Hezekiah Young				1777	1778	1779			
Jonathan Young	1774	1775	1776	1777	1778	1779	1780		
Joseph Young									1790
Jotham Young		1775				1779	1780		
Winthrop Young									1790

The foregoing tax lists and the United States census enumeration of 1790 bear some evidence of defects. There are mistakes in both and there is no proof that the tax lists found in the archives of Canterbury were always the inventories as finally corrected by the selectmen. In several years there are duplicate lists, and they vary slightly in the names given, but the inventories from 1762 to 1771 and from 1774 to 1785 furnish good, if not conclusive, evidence of the time of the coming to town of the various families, and whether they were located within the present limits of Canterbury or settled permanently in the offshoots of the parent town. They further indicate who were transient residents, tarrying long enough only to be taxed for a year or two and then migrating elsewhere.

Where the given name descended from father to son and in some instances to the grandson, it is difficult to decide which generation was taxed in the later years. The decisions here made are partly arbitrary, but they are based upon the best evidence attainable. Except in one instance not included in the foregoing list, there is no designation of any person as

[1] Non-resident, probably of Concord.

a non-resident, and it is very probable that nearly all of the names given are those of actual residents. Henry Y. Brown, who was taxed in 1762, 1764, 1769, 1770 and 1785 was probably a non-resident. With these exceptions, the names which appear in the successive years are those of families known to have been located in Canterbury, Loudon and Northfield.[1]

In 1779 the people of the "North Fields," as the northern part of the town was called, asked to be set off by themselves in a separate township to be christened Northfield and for much the same reason that had influenced the people of Loudon.[2] The petitioners were for the most part residents of the northern part of the town, and their names, which are here given, disappear from the tax lists of Canterbury after 1780.

William Kenistone, James Blanchard, William Williams, Jeremiah McDaniel, Benjamin Blanchard, Thomas Clough, Jr., Joseph Carr, Richard Blanchard, Simon Sanborn, Thomas Gilman, Charles Glidden, John Dearborn, Joseph Leavitt, Shubael Dearborn, Jr., William Forrest, Shubael Dearborn, Jacob Morrill, Aaron Stevens, Jr., Samuel Miles, John Forrest, Nathaniel Whitcher, Thomas Clough, John Cross, Jonathan Wadleigh, Abner Miles, Jacob Heath, George Hancock, John Simons, Joseph Hancock, Benjamin Collins, Abraham Dearborn, William Hancock, Nathaniel Perkins, James Lind Perkins, Archelaus Miles, Edward Blanchard, William Perkins, David Blanchard, Aaron Stevens, Reuben Whitcher, William Sanborn, John McDaniel, Ebenezer Kimball, Gideon Leavitt, Mathias Hains.

An invoice for the year 1769 which has been preserved shows the number of polls or "heads" taxed and the live stock that the settlers owned. It is apparently incomplete, as a few well-

[1] The custom of giving children middle names did not become common until long after the beginning of the nineteenth century (Brown's History of Hampton Falls, page 505). In the tax lists of Canterbury there is no instance of an initial letter for a second name until 1770 when John S. Gibson is recorded. The next case is six years later. James L. Perkins is then scheduled as a tax payer and he continues on the list until 1780 when Northfield was made a separate township. As a resident of the latter town Mr. Perkins' name disappears from the Canterbury records. When the enumeration was made for the United States Census of 1790, no head of a family was found with more than one given name. Nor do the lists of town officers show middle names until some years after 1800.

[2] The town of Canterbury voted for the separation March 18, 1779, and Capt. Josiah Miles, David Foster, Capt. Edward Blanchard, and Ensign Archelaus Miles were appointed to run the line of division. The legislature approved June 19, 1780, and the inhabitants of Northfield met July 17, 1780, to elect their first town officers.

known names are missing, but it shows the extent of the personal property of the inhabitants. Capt. Stephen Gerrish and Samuel Moore appear to have been the largest owners of live stock, while Dr. Josiah Chase, the physician of the town, is the only one who possessed two horses.

An Invoice for the Year 1769.

Capt. Stephen Gerrish, 2 heads, 4 oxen, 8 cows, 1 two year old, 1 yearling, 1 horse.

Abraham Bachelder, 1 head, 4 oxen, 1 cow, 2 yearlings, 1 horse.

Thomas Clough, 1 head, 2 oxen, 5 cows, 3 three year olds, 2 two year olds, 2 yearlings, 1 horse, 1 two-year-old colt.

Joseph Mann, 1 head, 1 cow, 2 three year olds, 2 yearlings, 1 horse.

Abraham Bachelder (Jr.) 1 head, 1 cow.

Isaac Bachelder, 1 head, 1 cow.

Jacob Bachelder, 1 head.

Archelaus Moore, 4 heads, 2 oxen, 5 cows, 4 two year olds, 7 yearlings, 1 horse, 1 two year old colt.

Ensign James Shepard, 1 head, 2 oxen, 2 cows, 1 yearling.

William Forrest, 1 head, 2 oxen, 3 cows, 2 two year olds, 2 yearlings.

William Glines, 2 heads, 1 cow, 2 two year olds.

Joseph Glines, 1 head.

Nathaniel Glines, 1 head, 1 cow, 2 two year olds.

James Gibson, 3 heads, 2 cows, 5 yearlings, 1 horse, 2 two year olds.

John Holden, 1 head.

James Gibson, 1 head, 2 yearlings.

Joseph Cox, 2 heads, 2 oxen, 1 cow, 1 horse.

Benjamin Sias, 1 head.

Benjamin Simpson, 1 head.

Jonathan Clough, 1 head, 1 cow.

Nehemiah Clough, 1head.

John Ash, 1 head, 1 cow.

William Moore, 1 head, 2 oxen, 3 cows, 2 two year olds, 3 yearlings.

Ensign John Moore, 1 head, 2 oxen, 3 cows, 1 two year old, 2 yearlings.

Nathaniel Moore, 1 head, 2 oxen, 2 cows, 2 two year olds, 1 yearling.

William Gault, 1 head, 2 oxen, 2 cows, 2 two year olds, 2 yearlings, 1 horse.

Ann Curry, 2 oxen, 1 cow, 4 two year olds, 1 yearling, 1 horse.

Jeremiah Hackett, 1 head, 2 cows, 2 yearlings.

Joseph Soper, 1 head, 1 cow.

Dr. Josiah Chase, 1 head, 2 cows, 2 horses.

Samuel Moore, 2 heads, 6 oxen, 6 cows, 1 two year old, 1 horse.

Daniel Ames, 1 head, 1 cow, 5 two year olds, 1 yearling.

Benjamin Heath, 2 heads, 1 cow.

Simon Ames, 1 head, 2 cows, 2 two year olds.

Ephraim Hackett, 1 head, 2 cows, 1 yearling, 1 horse.

Joshua Boynton, 2 heads, 1 cow.

Enoch Webster, 1 head, 2 oxen, 1 cow, 1 three year old, 1 horse.

Thomas Foss, 3 heads, 1 cow, 1 yearling, 1 horse.

Lieutenant (Samuel) Ames, 3 heads, 2 oxen, 2 cows, 5 two year olds, 1 yearling.

Samuel Ames, Jr., 1 head, 2 oxen, 1 cow, 1 horse.

Ezra Hackett, 1 head, 1 horse.

Jonathan Foster, 1 head.

The "Mark Book."

The "Mark Book" of Canterbury, used to record the marks for cattle and sheep, selected by their owners to designate their live stock, is among the records that have survived the destruction of time. It was originally used when these creatures ranged at will on the common and undivided lands and before the settlers had individual pastures that were fenced, and it was employed later to assist in identifying cattle and sheep breaking out of enclosures and straying to other localities. The first entries were made June 12, 1760, and the last just 103 years later. Those of the first date were the following:

"Lieut. William Miles' mark, a crop off each ear and a half penny under each ear." The latter mark was probably made by branding.

"Capt. Josiah Miles' mark, a crop off the near ear and a half penny under the right.

"Thomas Clough's mark, a crop off the near ear and a slit in the end of the same.

"John Glines' (son of John Senior) mark, a crop off the right ear and a half penny under the same.

"Ensign John Moore's mark, a swallow's tail in the end of the near ear and a half penny under the right ear.

"Ezekiel Morrill's mark, a crop off the right ear.

"Nathaniel Moore's mark, a swallow tail in the end of the right ear.

"William Moore's mark, a crop off the near ear, and a half penny under the same.

"Nathaniel Perkins mark, a hole in the near ear.

"Archelaus Moore's mark, a swallow tail in the end of the near ear.

"James Shepard's mark, a half penny under each ear."

November 28, 1760, Benjamin Blanchard records his mark, David Morrill, and Ephraim Hackett in 1761 and William Simons, Thomas Beedle, Henry Elkins, Jeremiah Clough, John Dolloff, Samuel Shepard, William Forrest and John Forrest probably the same year from the sequence of the records. Solomon Copp's mark is entered October 27, 1765.

In 1766 entries of the marks selected by Samuel Gerrish, Dr. Josiah Chase, Moses Ordway and Samuel Moore are recorded.

The necessity of these marks is seen by the following entry of September 13, 1766.

"This may certifie the owner or any other person whom it may concern that Nathaniel Moore took up and impounded a stray ox and carried him through the law. He is a black one with a white face and a white spot under his belly and the tops of both his horns are cut off and (he) is judged to be about 8 or 9 years old."

The entries from 1767 to 1780 are as follows: 1767, John Hoyt; 1769, Abraham Batchelder; 1770, John Simons, William Davis, George Kezer, John Moore Jr., Simon Ames, Edward Blanchard; 1771, Nehemiah Clough; 1772, David Norris, William Gault, Jeremiah Clough Jr.; 1773, Josiah Miles Jr., Abiel Foster, Samuel Moore, Jr.; 1774, Ephraim Carter, Thomas Hoyt; 1775, Simon Stevens; 1776, Nathaniel Whitcher, Ensign Joseph Soper, Robert Hastings, Peter Huniford, Samuel Colby, Jonathan West, John West; 1777, William Hancock, George Hancock,

Leavitt Clough, Henry Clough; 1778, Thomas Cross, Jesse Cross, Obadiah Mooney, Joseph Moore; 1780, Joseph Durgin.

In 1798 and 1799 Moses Cogswell, Enoch Gerrish and Abiel Foster, Jr., had drawn in the book fac-similes of their marks.

When stray cattle were taken up and impounded and were not claimed within a reasonable time, it was necessary to appraise them so that they might be sold to pay the expense of their keeping. One such instance is recorded in this book.

CANTERBURY, December 15th, 1777.

I, Jeremiah Clough Esqr., being required Do appint Mr. Robart Hastons & Capt. Jeremiah Clough to be apprize masters to apprize two young Creaturs one a black heffer coming in three or four years old with a half cropp off of the Rite Ear & sum white on her bag also a black stear Coming in three years old no Artifisial Mark. Taken up by Mr. Abner Hains of the above said Town the 28th day of June 1777.

JEREMIAH CLOUGH, Jus[t] of Peace.

We the Subscribers being appinted as aboves[d], have apprized the above mentioned Creaturs, to be worth ten pounds ten shillings, the heffer at six pounds, and the stear at four pounds ten shillings Lawful Money. Witness our hands—

Apprized and sworn { JEREMIAH CLOUGH Jun[r] / ROBERT HASTONS. (Hastings)

CHAPTER IV.

BOUNDING THE HOME LOTS. CONTROVERSIES OVER THE CANTERBURY GORE. EARLY HIGHWAYS. THE WEBSTER–BLANCHARD FERRY. THE PARSONAGE LOT. EFFORTS TO SETTLE A MINISTER. REV. ROBERT CUTLER. REV. ABIEL FOSTER. HIS DISMISSAL AND SUBSEQUENT PUBLIC SERVICE. DIARY OF REV. TIMOTHY WALKER. THE POUND. AUTHENTICATING THE TOWN RECORDS. DUTIES OF CONSTABLE AND COLLECTOR.

In spite of Indian alarms and the apprehension of the people of attack by the savages, there were certain interests of the community that could not be neglected. While the first concern of the settler was the clearing of his land, the planting of his crops and the erection of his dwelling, his relations with his neighbors and his duties as a citizen soon demanded his attention. His farm needed accurate boundaries. The town lines had to be perambulated and marked. Preaching of the gospel had to be provided and some thought given to the education of the children.[1] Because there were public charges to be met, the annual meeting of the inhabitants must be held and selectmen and other officials chosen. Collective action, therefore, became necessary. Whatever the danger of attack from savage foes, the March election of town officers appears to have regularly occurred, but the votes passed and the instructions there given were not always obeyed with promptness.

When the grant of Canterbury was made to the proprietors, little was known of the territory so generously bestowed. Therefore, the inhabitants soon had trouble with contiguous towns over boundaries. Again, when the proprietors employed surveyors to lay out Canterbury into lots, range ways or roads running north and south and east and west were provided at regular intervals between the lots. Owing to the contour of the country, some of these proposed highways were impossible to build or were ill suited to the wants of the people. Their course

[1] See the chapter on schools.

had to be changed, and this necessitated a corresponding change in the boundaries of the lots that had been purchased and occupied by inhabitants. Across the Merrimack River from Canterbury was the town of Boscawen, now attracting settlers. To facilitate the transaction of business between the two communities provision had to be made for a public ferry. Matters of minor import also called for attention, so that the warrants for town meetings and the action of these assemblies for twenty-five years following 1750 indicate the thoughts and activities of the people of Canterbury.

The accurate bounding of the home lots was long delayed. In 1750 there was a vote that "the side lines of the home lots in Canterbury be run east and west to settle the bounds of the said lots at the unbounded ends" and the lot-layers, James Scales, Ezekiel Morrill and Archelaus Moore, were chosen a committee to run these lines. Six years later, this committee was called to account for neglecting its duty. Finally, in 1761, a return of these boundaries was duly accepted by the town.

As the neighboring towns were being settled, it became important to define the limits of each town. The selectmen of Canterbury and Bow perambulated the boundary line between the two towns in 1750 and made return of their work. By the grant of the provincial government of New Hampshire, the town of Bow was bounded in part on its easterly and northerly sides by Canterbury. A considerable portion of the territory covered by the Bow grant had been given by Massachusetts to the proprietors of Penacook (Concord). This provoked a contest between the proprietors of these two towns which lasted many years. The final settlement left Concord instead of Bow as the town contiguous to Canterbury.[1] While this controversy was going on, Canterbury laid claim to a gore of land having its western boundary on the Merrimack River and its southern on the original grant of Bow.

In his history of Concord, Bouton says that the original west side line of Canterbury was 606 rods from the river and that it ran along the upland without taking in the intervale. This intervale belonged to what was called "Mason's Patent," and the farms of Stephen Gerrish and Richard Kent on the east side of the river were included in the gore.[2]

[1] Bow Controversy, Chapter VI, History of Concord (1903).
[2] Bouton's History of Concord, pages 226–230.

Settlements had been made in this territory on the supposition that it belonged to Canterbury. An early reference to the gore is found in the petition of Joseph Mann to the proprietors of the lands purchased of John Tufton Mason, dated May 8, 1753. His case is thus stated, "That your petitioner hath settled upon a parcel of land containing 40 acres for three years past, which 40 acres is situated in the gore of land between Canterbury and Bow and which 40 acres I purchased of Col. Peter Gilman as a lot in Canterbury No. 53 and gave him £150 old tenor for said 40 acres and have been improving upon said 40 acres ever since, and have built a house thereon where my family now dwells." Being informed that his farm was outside the boundary of Canterbury, Mr. Mann asks the proprietors to sell to him rather than to any one else.[1]

Before the date of Mr. Mann's petition the Masonian proprietors had caused a survey and a plan of this gore to be made. Abraham Bachelder of Canterbury, in a petition dated Canterbury, January 22, 1759, "reminds them that about seven years ago they desired him to run out and plan that gore of land laying between Canterbury and the Merrimack River and that they would see him satisfied." He reports that the work has been done and the plan delivered into their hands, yet he has not received any satisfaction. Therefore, he asks for a lot of land in said gore "beside Kent's Farm, so called, according to the plan I now send you in lieu of money."[2]

At a meeting of the Masonian proprietors at Portsmouth, May 8, 1759, the clerk was instructed to pay Abraham Bachelder £10 old tenor for making a plan of the intervale and other lands between Canterbury and Merrimack River.[3]

Samuel Hale in a petition dated Portsmouth, February 8, 1759, asks for "a grant of between two and three hundred acres laying between Rumford (Concord), Canterbury and Kent's Farm and Gerrish's not claimed by any person."[4]

The previous year the people of Canterbury had taken action to secure possession of this gore of land. July 17, 1758, the town "Voted that Thomas Clough be the man to agree with and make

[1] N. H. State Papers, Vol. XXVII, page 142; Masonian Papers, Vol. V, page 93.
[2] N. H. State Papers, Vol. XXVII, page 144.
[3] *Idem*, Vol. XXIX, page 489.
[4] *Idem*, Vol. XXVII, page 145.

up and satisfy the Lord Proprietors of Mason's Right in the name and behalf of the present inhabitants of Canterbury from sixteen years old and upwards for the goar of land lying between Canterbury and Rumford and to receive a quit claim, first to each possessor according to what he is in possession of and also to pay according to (excepting them that possess home lots in said goar) that was supposed to be in his possession and the remainder to be acquitted to the present inhabitants of Canterbury, they paying according thereunto—Capt. Stephen Gerrish and (Richard) Kent's grant excepted."

The next day Mr. Clough wrote a letter to George Jeffreys of Portsmouth, clerk of the Lords Proprietors, in which he recited the action of the town and informed him that he should have proceeded at once to Portsmouth but for the Indian alarms which made it unsafe for them to "stir from one garrison to another without a large company together." Therefore, he sent his communication by James Head to notify the Lords Proprietors that it was the intention of the people of Canterbury to purchase this gore of them and that they had "voted a plan of said land to be taken, . . . to see what is wild land, what is in possession and what hath been improved in said gore, except what was formerly purchased by Capt. (Stephen) Gerrish and Col. (Richard) Kent of Newbury." This plan he promised to bring with him when he was able to leave.[1]

Captain Gerrish appears to have been disturbed about the title to his farm, in spite of the fact that it was specially excepted from the proposed purchase by the town of Canterbury. He applied to the proprietors to confirm it, and at their meeting, November 26, 1761, the following vote was passed:

"Whereas Stephen Gerrish of Contoocook (Boscawen) . . . hath represented that he hath made improvement on a certain parcel of land lying near said place called Contoocook and between that and the township of Canterbury, bounded as follows: Beginning at Merrimack River, joining on Kent's Farm, so called, thence running east 15 degrees north 160 poles, thence north 15 degrees west 280 rods or poles, then west 15 degrees south 160 poles to the river aforesaid, and then by said river to the place it begins, and was solicitous to obtain a title from said proprietors.

"Voted that all the right, title, . . . to said tract of

[1] N. H. State Papers, Vol. XXIV, page 143.

land aforesaid, by estimation 300 acres . . . is hereby granted to said Stephen Gerrish."[1]

The negotiations between the people of Canterbury and the proprietors of Mason's claim moved slowly, for it was not until six years after Thomas Clough's appointment as agent for the town that any further action was taken. Then, at a meeting held May 24, 1764, Thomas Clough, Walter Bryant and Joseph Sias were authorized to buy "of the purchasers of Mason's Claim the whole of their right or as much as they can agree for in the gore of land between Canterbury and Rumford line, and petition the General Court to have the same annexed to the town of Canterbury."[2]

The proprietors of the gore began to get impatient at the delay as is seen by their vote July 25, 1764. They took the initiative and appointed a committee to sell.[3]

Sometime in the fall of 1764 a purchase was undoubtedly made for there is a memorandum of an agreement made in November that year by which Walter Bryant, Thomas Clough and Joseph Sias conveyed to Jeremiah Clough and Ezekiel Morrill of Canterbury "all the intervale and upland in the gore, so called, that lays between Canterbury and Merrimack River and on the northwesterly side of the 40 acre lots laid out by the proprietors of Canterbury and on the north of Capt. Gerrish."[4]

To secure the committee (Bryant, Thomas Clough and Sias), a bond was given to them by certain citizens of Canterbury as follows:

"Canterbury, December 25, 1764. Whereas a committee of proprietors of the town of Canterbury have agreed with the purchasers of Mason's right to give £2600 old tenor for their interest in a gore of land between Canterbury and Rumford line, now, know ye that we, the subscribers, upon said committee bringing in a quit claim deed of Mason's right agreeable to an agreement we have heretofore made, we promise to pay the said committee the above sum of £2600 old tenor and all the charges that hath or may arise in the purchasing of said gore which purchases and

[1] N. H. State Papers, Vol. XXIX, page 502.
[2] *Idem*, Vol. XXIV, page 146.
[3] *Idem*, Vol. XXIX, page 512.
[4] *Idem*, Vol. XXIV, page 146.

charges is to be paid in the proportion to what land we possess in the intervale of said gore.[1]

"Ezekiel Morrill, Jeremiah Clough, Thomas Clough, W'm. Moors, Sam'l Moore, James Gibson, Nat Moore, John Forrest, Samuel Ames, Richard Ellis, Ephraim Hackett, Henry Elkins, James Shepard, John Dolloff, Jr., David Morrill, John Moore, John Glines, Daniel Morrill, Josiah Miles, Abner Clough, Daniel Ames, William Forrest, Jr., Josiah Kentfield, Archelaus Moore, Joseph Simonds, Samuel Shepherd, Asa Foster."

To provide for the payment of the purchase price, the town had voted at a meeting held in September, 1764, that "so much of the common lands be sold and is hereby granted to those who will give the most for the same as will be sufficient to pay the charges of getting the gore between Canterbury and Rumford lines annexed to Canterbury."

The people not only desired to make good their title to the land in the gore by purchasing Mason's claim, but they wanted it formally annexed to Canterbury. To accomplish this it was necessary to apply to the provincial legislature at Portsmouth. Here they met with opposition not only from Rumford, whose people laid claim to part of the same territory, but they had to overcome the protests of some of the inhabitants of the gore who objected to being incorporated with Canterbury.

At a meeting of the inhabitants held August 16, 1759, it was, "Voted that Capt. Josiah Miles carry and offer to the General Court a petition to have that gore of land which lies between Bow and Canterbury annexed to Canterbury."

Captain Miles presented his petition to the general assembly of the Province February 7, 1760, setting forth "that there is a gore of land lying on the south west side of said boundary between that and Bow on which several of the home lots of said Canterbury are laid out by mistake of the boundary on that side on which there are sundry families settled, and when an invoice was returned to regulate the proportion of the towns to the Province tax, those families were returned, supposing they were within said boundary; but upon running the line afterwards they were found without: . . . since which they have refused to pay any tax to said town; that the people are willing to be annexed to Canterbury, as it would be more convenient to them than to be joined to any other township, and there is no prospect or rather possibility that it should ever make a town-

[1] N. H. State Papers, Vol. XXIV, page 147.

ship, considering the situation, the shape, the quantity—by estimation about fifteen hundred acres—and the quality of the land."

A hearing was ordered at the February session, 1761. In the meantime, remonstrances came in from various quarters. The inhabitants of Rumford protested and authorized Dea. Joseph Hall to repair to Portsmouth and "do what he can to hinder the prayer of the petition being granted." John Webster and Samuel Osgood set forth in a petition that "they had lately purchased a farm commonly called Kent's farm, contiguous to Rumford, of the claimers of the right of John Tufton Mason and that it would be more convenient to them to be annexed to Boscawen than to Canterbury on account of the distance to the meeting house and the badness of the road and not agreeable to their interest, connections or inclination, to be annexed to Canterbury." This farm contained three hundred acres and lay north of the Rumford line on the east side of the Merrimack River. Stephen Gerrish, whose farm was still farther north on the Merrimack, gave among other reasons for opposing the request of Canterbury that "the meeting house in Boscawen is within a mile of my house; that my interest is in several respects closely connected with that of Boscawen; that I largely contributed to the settlement and support of their late minister, Mr. (Phineas) Stevens, as long as he lived; as also towards procuring what occasional preaching they have had since his death." The most vigorous protests, however, came from "Joseph Man" and "Will. Gault," of which the following are exact copies:

"To his Excellency the Governor and House of Assembly:

"These are to inform you that I live on the Common Lands near Canterbury, and that Capt'n Miles is trying to have me Corperated to them, which I have no Desire to, be Cause they Intirely Refused me of all town Privileges altogether: Whereupon I would humbly pray your honors to set me of to Some other Christian People, for if I am Set over to them I expect Nothing but oppression.

"Will. Gault."

"These are to Inform His Excellency the Governor and the honorable Assembly of Portsmouth,

"That I Live in The Common land and Near to the town of Canterbury, and the Select men of the town has rated me every year, & I have paid rates this five years past to them, Which I

think Very hard of; Whereas they have a great Entervail that they have the Cheef of their liveing Every year, & Never pays no Rates for it, Which makes me think they use no Conscience, or they would Rate their own Common land as Smart as they doe others. Seeing that Mr. Parsons laid out and Incroached on Severall Eacers of my land, and has taken it into his farm, I Requested of them to lay out my land in Canterbury, as they Reserved a tract of land to make good the home lots that fell out of the town in the Commons. But it was Said y^{t} I should have no other land than I had Gotten: for my Part I am affraid to be Corporated to Canterbury for fear of oppression, and for these reasons I would pray his Excellency and the Honorable Assembly of Portsmouth, that they would be pleased to Corporate me to Some other Christian people.[1]

"Joseph Man."

The objections of Joseph Mann, William Gault and Stephen Gerrish to being annexed to Canterbury appear to have been overcome in a few years, for in 1764 there is a petition to the provincial government signed by them, Archelaus Moore, Henry Elkins, Enoch Webster, William Curry, William Moore and Ann Curry, widow, asking to be included within the limits of Canterbury. The petition sets forth that they "settled on a tract of land in the form of a gore, which until lately was deemed a part of the town of Canterbury in said province and lays between that and Bow . . . that your petitioners are very anxious to be annexed to the town of Canterbury rather than Bow as they are within two miles of Canterbury meeting house and are distant six miles from that of Bow, and also they have several family connections in Canterbury.[2] The prayer of the petitioners was granted January 23, 1765, and they were given leave to bring in a bill.

The early settlers evidently understood the value of political recognition in securing harmony among the inhabitants, for Stephen Gerrish was elected one of the selectmen of Canterbury in 1765 and 1766 and Joseph Mann in 1766 and 1767, while William Gault was chosen a fence viewer two years after his signature of the foregoing petition. Joseph Mann was further recognized by being made a tithing man the first year that he was elected a selectman.

According to Nathaniel Bouton in his "History of Concord,"

[1] Bouton's History of Concord, pages 226–230.
[2] N. H. State Papers, Vol. IX, page 94.

the Canterbury petition was in part granted. That is, a strip of land lying north of the original Rumford line and extending to the Merrimack River was annexed to Canterbury. The bounds were as follows: "Beginning on the easterly side of the Merrimack River, on a course north, seventy-three degrees east, from the mouth of the Contoocook River; from thence, continuing the same course about six hundred and six rods, to Canterbury south-west side line; from thence, north-west, by said Canterbury line, to Merrimack River; from thence, down the said river, to the place begun at; and all the lands, polls and estates taken by said boundaries are hereby added to said Canterbury and made a part thereof."

Bouton adds that it appears that the original west side line of Canterbury was 606 rods from the river, and that it ran along on the upland without taking in the intervale. The intervale between the river and Canterbury line belonged to what was called "Mason's Patent," and the farms of Stephen Gerrish and Richard Kent, on the east side of the river, were included in the strip of land annexed to Canterbury, while none of that asked for between Canterbury and the Bow line, which belonged to Rumford, was granted.[1]

When the "Parish of Concord" was created in 1765 by the provincial government of New Hampshire in settlement of the controversy with Bow, the boundaries of the original grant of the former town by Massachusetts were changed. Referring to these changes, Amos Hadley in the "History of Concord" says: "By this bounding, the north east corner of Penacook, being a triangle of 1,025 acres more or less, was left to Canterbury. This piece of land had been asked for by Canterbury in a petition presented to the General Assembly in 1760, to which remonstrance had been made by the leading citizens of Rumford. After Concord was incorporated, the gore was a bone of contention between its proprietors and those of Canterbury for sixteen years, or until 1781, when a settlement was effected, the former quit claiming one hundred and fifty acres and the latter eight hundred and seventy-five acres. Finally on the 2d of January, 1784, by act

[1] Bouton's History of Concord, pages 226–230. Near the railroad station of Canterbury is an ancient stone bound, still standing, that probably marked the original western boundary of the town.

of the State legislature the gore was severed from Canterbury and annexed to Concord."[1]

The settlement here referred to is confirmed by the "Proprietors' Records" of Canterbury, for the agreement between the two towns is in these records, under date of February 9, 1781. The land quit-claimed by Concord is described as a "tract containing all the land which was laid out by the proprietors of Canterbury in their forty acre (division) to the following original proprietors, namely, Henry Tibbets, John Moore, Eli Demmerett, Henry Tibbets, son of Nathaniel, Ezekiel Hogsden, Jr., and Samuel Shute." The 875 acres of land quitclaimed by Canterbury is described as "the remainder of a gore of land of one thousand and twenty-five acres of land more or less claimed by each of said proprietors." The agreement is signed by John Chandler, Timothy Walker and Benjamin Emery in behalf of Concord and by Archelaus Moore, Thomas Clough and Josiah Miles in behalf of Canterbury. At a meeting of the proprietors this report was accepted.

The action of the Legislature in 1784 referred to by Amos Hadley arose from a petition of citizens of Canterbury and Loudon. In their petition dated June 10, 1783, they say that "Your petitioners live upon a gore of land formerly claimed by the proprietors of Rumford and Canterbury, that when Rumford was incorporated in the year 1765 by the name of Concord, your petitioners were left to said Canterbury, since which time said proprietors of Rumford and Canterbury have amicably settled their dispute. Your petitioners would further show that by the late division of Canterbury[2] they were all except one set off to the parish of Loudon, that they are situated at a great distance from the meeting house in said Loudon, &c.

"Wherefore your petitioners humbly pray that the above mentioned gore of land containing 1050 acres lying at the northeasterly corner of Rumford be dissevered from said Canterbury and Loudon and annexed to the parish of Concord.

"John Hoit, Timothy Bradley, Jr., Abner Hoit, Phineas Virgin, Samuel Goodwin, Simon Trumbel, Timothy Bradley, James Glines, John Chandler, Amos Heath, William Virgin, Eben Foss, Stephen Crossman, Benjamin Bradley, Henry Lovejoy, William Stickney, Philip Eastman."

The plan which follows, shows the changes in the boundaries of Canterbury and Concord and how the New Hampshire grant

[1] History of Concord (1903), page 240.
[2] The setting off of Loudon as a separate township in 1773.

to the Bow proprietors overlapped the Massachusetts grant to the proprietors of Concord. The light black lines mark the present boundaries of Canterbury and Loudon, the last town being included in the original grant of the first. The heavy black lines indicate the present boundaries of Concord. The double lines mark the boundaries of Bow as it was originally granted by New Hampshire. The dotted line running northwest and southeast shows the original west side line of Canterbury to the Merrimack River and also a part of the western boundary of Loudon at the time that town was set off from Canterbury. The dotted line running southwest and northeast indicates the southern boundary of Canterbury as claimed by the inhabitants of that town after Loudon was made a separate township, Bow being recognized as a contiguous town to Canterbury rather than Concord. The present bounds of the latter town are now substantially those of the grant made from Massachusetts.

The entire western boundary of Canterbury at the present time is the Merrimack River. Between the dotted line which marks the original west side line of Canterbury and the river as far south as the present northern boundary of Concord is that part of the gore upon which Joseph Mann, William Gault and others settled, and it included the farms of Richard Kent and Stephen Gerrish. This was a triangle, by estimation 1,500 acres, but it was never claimed by Concord.

Between the northern boundary of Concord and the dotted line, which is an extension to the west of the present northern boundary of Loudon, lies the territory in dispute, with the Merrimack River as its western boundary. Canterbury claimed this territory because its original boundaries were laid on Bow, while Concord claimed it because it was included in the original grant to the proprietors of that town. When the boundaries of the parish of Rumford were defined by the provincial legislature of New Hampshire in 1765, all this territory was given to Canterbury. It formed a triangle of 1,025 acres.

In 1781, when the proprietors of Canterbury and Concord adjusted their dispute, 875 acres in this territory contiguous to the Merrimack River were quitclaimed to Concord and 150 acres, which was a triangle in the eastern corner of the larger triangle, were conceded to Canterbury.

The northern boundary line of Concord now extended east to

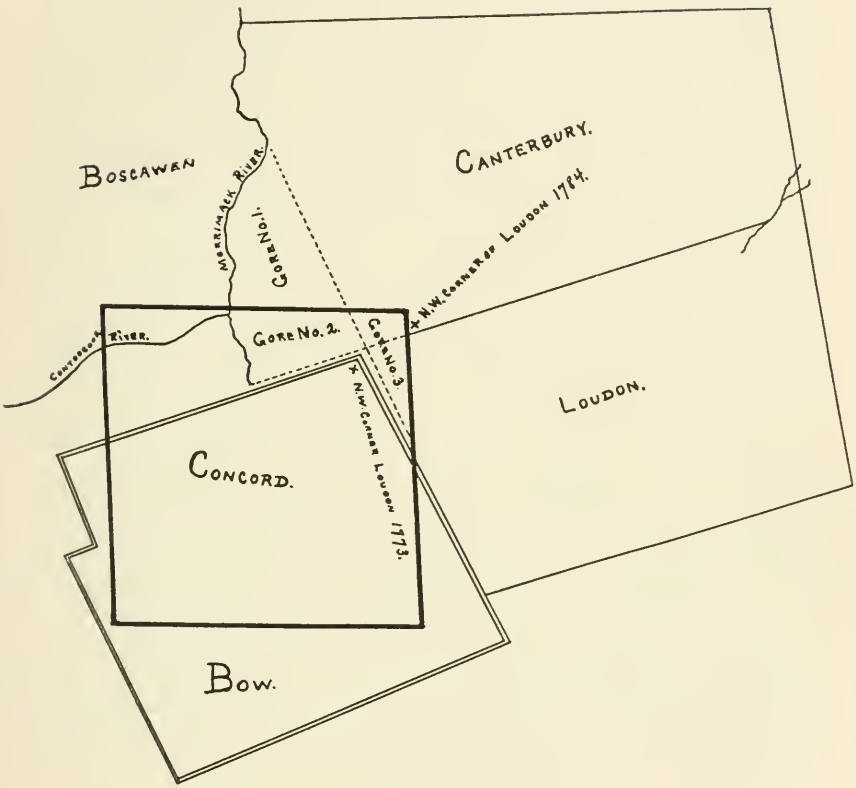
the original west side line of Canterbury. To complete its present boundaries and to include what was originally granted by Massachusetts to the Concord proprietors it was necessary to annex a gore of 1,050 acres, of which probably 150 acres had been conceded to Canterbury three years before, while the remaining 900 acres were taken from the town of Loudon. This annexation was upon the petition of John Hoit and others, and it was made without opposition.

The plan here given is not exact in its dimensions but in a general way shows how the controversy arose and how it was adjusted from time to time until the final settlement in 1784. Accurate surveys and correct maps of the towns of New Hampshire were the product of a later generation than that of this dispute, while legislative changes of boundaries in the early days were not always accompanied by clearly defined measurements and descriptions of the territory.

In the New Hampshire State Papers are several plans that throw some light upon this controversy and they have been of assistance in determining locations and reaching conclusions.[1] They were undoubtedly made at the time of the dispute, although one is without date. The course of the Merrimack River in two centuries has greatly changed, and this must be taken into consideration in determining the territory in the gore which is now a part of Canterbury.

Mr. Hadley's statement that, "Finally on the 2d of January, 1784, by act of the state legislature the gore was severed from Canterbury and annexed to Concord,"[2] is misleading. It is too broad an assertion. It conveys the impression that Canterbury finally surrendered everything for which it contended. This was not the case. The origin of the controversy so far as Canterbury was concerned was due to the location on the intervale of the Merrimack River of some of the Canterbury settlers on the supposition that they were within the limits of the grant of that town. Finding that they were not and that they were within the territory owned by the purchasers of the claim of John Tufton Mason, the inhabitants of Canterbury first proceeded to purchase of these proprietors their rights and then to have this territory annexed by the legislature to Canterbury. The controversy

[1] N. H. State Papers, Vol. XXVII, pages 146–148, 154.
[2] History of Concord (1903), page 240.


BOSCAWAN
MERRIMACK RIVER.
GORE No. 1.
CANTERBURY.
N.W. CORNER OF LOUDON 1774.
CONCORD RIVER.
GORE No. 2.
GORE No. 3.
N.W. CORNER LOUDON 1773.
LOUDON.
CONCORD.
BOW.

PLAN OF GORE.

between Canterbury and Concord arose over the conflicting claims of the proprietors of Concord and Bow as to the boundaries of the latter towns. When this was finally settled in 1784, Concord had secured substantially all that it originally claimed, but it never laid claim to that part of the gore which is now included in Canterbury. In reality, there were three distinct gores as indicated on the plan, No. 1 being annexed to Canterbury without dispute and Nos. 2 and 3 finally ceded to Concord.

The boundary between Canterbury and Chichester was also in controversy as early as 1767 and was soon taken to the courts of the province for settlement. Committees were appointed at various times by the citizens of the former town to "prosecute and defend" its rights. It was not until about 1780 that an adjudication was secured. Perambulation of the line between Canterbury and Gilmanton appears to have been accomplished without dispute as early as 1750.

In the early running of the boundaries of towns, the points where the line took a new course were not always marked by an enduring monument, the bound oftentimes being a tree or a stump which in time disappeared. Then, where the line followed a straight course for some distance, it was indicated by the spotting of trees. Even where stones were set up and marked on opposite sides with the initial letters of the two towns, the subsequent clearing of the forest was liable to obscure them in the underbrush. When it became the duty of the selectmen to perambulate or rerun the boundary, it was frequently attended with difficulty owing to the lack of permanence of the marks and bounds originally made to indicate the line. As an illustration of this, take the return in 1800 of the selectmen of Canterbury and Concord showing their perambulation of the division line of these two communities. They report as follows:

"We the subscribers, have this day met and perambulated and new spotted the line between Canterbury and Concord, *viz.* We began at a red oak tree, being the northwesterly corner bound of Loudon and the southerly corner of Canterbury, thence running north twenty degrees west to a small chestnut tree and a large quantity of stones, being the northeasterly corner bound of Concord, thence south seventy degrees west to a stake and stones, on Gaults hill, so called, thence the same course to a pine stump near Jon'n Blanchard's house, thence the same course to Merrimack river."

Not many years ago the selectmen of Canterbury and Northfield undertook to perambulate the boundary line of these two towns by beginning at the opposite east and west corners and running towards each other. They were unable to meet as they should have done if they had accurately located the bounds, but passed each other a little to the north and south of the true line. It was such experiences that led to the erection of stone monuments set securely in the ground and appropriately marked.

The selectmen, when they perambulate a boundary line, now look at these monuments to see that they are firmly in place. They are required by law to make these perambulations as frequently as once in seven years.

In the warrant of a town meeting held in February, 1762, there was an article to see if the town "will lay out a road from the meeting house in said Canterbury, through the town the nearest way to some seaport town and such other roads as are necessary to accommodate said town." The vote on this article was as follows: "That the committee chosen to lay out the third division of land shall layout a —— rod road in the common land where they think best beginning at a place called Head's Hill to Chichester in the convenientest place of a (the) parish and to a market." This highway was completed in a year, for, in 1763, a committee was chosen "to lay out a four rod road through the land of Jonathan Elkins to the Chichester road that is now open." In the history of Loudon, this highway is referred to as "the old Canterbury road." [1]

The first official action taken by the inhabitants in laying out highways that is recorded was in 1750, when a committee, consisting of Ephraim Hackett, Thomas Clough and Archelaus Moore, was chosen to join with the selectmen in "looking out convenient highways or roads among the home lots and to see where highways must be changed and to see that every man who is wronged by changing or making new roads have due recompense made to them." It appears that highways were reserved between the home lots when they were laid out. These reservations did not fully meet the requirements of the settlers and changes became necessary.

The Merrimack River divided the settlers of Canterbury from

[1] History of Merrimack County, page 498.

their neighbors of Boscawen. There may have been places on this river that were fordable in dry seasons, but the crossing had to be made usually in boats. The necessity of a public ferry was early apparent, and September 19, 1767, the exclusive right of maintaining such a ferry was granted by the provincial government to John Webster of Canterbury.[1] He was to transfer men, horses, cattle, goods, carriages, etc., from the shore of Canterbury to Boscawen and Concord and from Boscawen to Concord, and no others were to set up a ferry on the Merrimack River within three miles above or below where Webster lived. The location of this ferry is pretty accurately set forth in old deeds, and their descriptions contribute to the information regarding the gore of land which was so long a bone of contention between Canterbury and Concord.

July 10, 1760, Thomas Pearson of North Yarmouth, Me., sold to John Webster and Samuel Osgood three hundred acres more or less in Canterbury which Pearson bounds as follows:

"Southerly by Rumford or Penacook line and by 2 acres I gave to Phineas Stevens, westerly by Merrimack River, northerly by land of Capt. Stephen Gerrish, and easterly by land claimed by the proprietors of Canterbury, or, however otherwise bounded as by Richard Hazzen's plan thereof may appear, this being the same land granted to Richard Kent by the province of Massachusetts Bay and confirmed to me by the assigns of Tufton Mason." [2]

May 31, 1765, Samuel Osgood of Maine deeds to Enoch Webster of Rumford "all my right in a farm, commonly called Kent's farm, on the easterly side of the Merrimack River opposite the Contoocook River, which farm my honored father, John Webster, and I lately bought in equal shares of Thomas Pearson and do now hold as joint tenants and estimated to contain 375 acres." [3]

October 25, 1767, John Webster of Canterbury sold to Enoch Webster of Canterbury "the whole of a certain ferry which was granted to me by His Excellency, John Wentworth, upon the Merrimack River." [4] The farm and ferry were bought of Andrew McMillan of Concord and Enoch Webster of Canterbury, Novem-

[1] N. H. State Papers, Vol. XXIV, page 528.
[2] Prov. Registry of Deeds, Vol. LXVIII, page 198.
[3] *Idem*, Vol. LXXIX, page 99.
[4] *Idem*, page 426.

ber 24, 1769, by Benjamin Blanchard, 2d, of Hollis, N. H.,[1] and later they were conveyed by him to his son, Benjamin Blanchard, 3d. The ferry continued in the possession of the Blanchard family until the building of the Boscawen toll bridge. It was known as "Blanchard's Ferry" and so described in the act incorporating the bridge company.[2]

A parsonage lot was provided in 1752, when Ezekiel Morrill was voted one hundred acres of the proprietors' undivided land "in exchange for forty acres of land joining to the meeting house which is proposed for a parsonage lot." In the drawing of the forty-acre lots, although provision was made for the school right and the minister's right, none was reserved for the parsonage. Nothing appears to have been done to improve the lot until 1756, when it was voted to "clear and fence the parsonage." The next year a town rate of £300 old tenor in work was voted at 30*s.* per day "to be worked out upon the parsonage by the first of May in clearing said parsonage, and any person who does not work out his rate by said time shall pay his money." Although a committee was appointed to see that the work was done, the same subject was before the town meeting again in 1760 when the minister who was called that year was voted the use of the parsonage in addition to his salary. It was further provided that the parsonage "shall be fenced with one good fence." Somehow the inhabitants seemed to shun this parsonage lot, for five years later the town offered still higher inducements for making it serviceable. In 1765 it was "Voted that men shall have £2 10*s.* old tenor per day for every day they work in fencing and clearing the parsonage, and Deacon (Ezekiel) Morrill and Ephraim Hackett have £10 each for their trouble as committeemen to see the same done." As there is no further record, it is presumed that the minister's lot was cleared so that he could plant his crops, and that a fence was at last erected to protect them from the stray cattle, sheep and hogs that roamed along the highway. Thirteen years had thus elapsed since the parsonage was set aside and nine years since the town first voted to put it in condition for use. The final disposition of this lot is part of the narrative of a subsequent chapter.[3]

[1] Prov. Registry of Deeds, Vol. XCVI, page 162.
[2] For account of Clement's Ferry see Chapter IX.
[3] Chapter X.

In the meantime, efforts were made to settle a minister. There was an article in the warrant of the annual meeting of 1755 to this effect, but no action was taken that year. If there was preaching, it was probably supplied without charge by the Rev. James Scales, to whom remuneration does not appear to have been voted after the March meeting of 1754. In June, 1756, however, a unanimous call was given to the Rev. Robert Cutler to settle in Canterbury. He was voted for his yearly support "£300 old tenor at £4 per dollar to be paid in dollars or bills of credit of New Hampshire, Rhode Island, or Conti^{t} equivalent thereunto, likewise £300 old tenor more to be paid in provisions and have his cows pastured and wood hauled."

This method of paying the minister in part by donation of provisions did not prove acceptable, for late the next year the town "voted to pay Mr. Cutler's rates in dollars at £4 per dollar instead of provisions, as voted in his call."

Mr. Cutler appears at first to have given satisfaction, for efforts were made to install him, which failed, however, through his inability to secure the attendance of a council of ministers. The following is a copy of a letter addressed to the church at North Hampton inviting the pastor and others to participate.[1]

"For the Rev^{d} Mr. Nathl Gookin Pastor of the 4th Church of Christ in Hampton. To be communicated to ye Chh.

"The freeholders & Inhabitants of this Town of Canterbury— To the Chh of Christ in North Hampton, Send Greeting:

"Rev^{d} Hon^{d} & Beloved in our Lord jesus Christ—

"Whereas it hath pleased Almighty God in his Holy Providence to make way for the settlement of a Chh in this town of Canterbury and that as a Chh of Christ we might come to the enjoyment of all his holy Ordinances, we have unanimously Called Mr. Robert Cutler to the work of the Ministry among us, and it hath pleased Him who sends forth Laborers into his Harvest to incline his heart to accept this Call and to take the Pastoral Charge over us, who dwell in the Wilderness, and are exposed daily to the Insults & Barbarities of a Savage Enemy, we do therefore hereby signify to you that with his Consent we have Appointed Wednesday, the 15th day of Sept. next to be the day for his Instaulment to the Pastoral Office amongst us, & we do therefore humbly And Earnestly desire your Assistance here by your Rev^{d} Elder and Messengers on the said day for the more orderly and effectual Consummating of that Affair.

"Thus asking your Prayers to God for us and Commending

[1] N. E. Historical and Genealogical Register, Vol. XXVII, page 64.

you to his abundant Mercies and goodness, we Subscribe your Brethren in the Faith and Fellowship of the Gospel.
CANTERBURY Aug't ye 4th, 1756.

"P. S. The Rev[d] Elder and Messengers are desired to meet at ye House of Capt. Jeremiah Clough in s'd town at 8 of ye Clock in ye morning so that a Chh may be Seasonably embodyed.

"In ye name and behalf of ye Freeholders and Inhabitants of ye Town of Canterbury.

"EZEKIEL MORRILL,
JEREMIAH CLOUGH,
JOSIAH MILES.

"Aug. 29th This letter read. Sept. 12, Vote called for but none voted to comply.

"NATH'L GOOKIN."

Mr. Cutler made a journey in 1757 to various churches to secure their coöperation in his installation but without success. In December that year, the town voted to continue his preaching until the following July with a view to his settlement, "Joseph Man" entering his protest to this vote. When July came, a committee was appointed to send out letters in the name of the town to such regular churches as Mr. Cutler might designate to come and install him. To this vote William Forrest, Ezekiel Morrill, Ephraim Hackett, James Head, James Head, Jr., William Glines, William Moore, Reuben Morrill, William Glines, Jr., Ensign John Moore and William Forrest, Jr., entered their protest.

Neither Mr. Cutler nor the town committee met with any encouragement and the inhabitants finally appealed to the Ecclesiastical Convention for advice and assistance. The convention on account of Mr. Cutler's conduct while at Epping—for which, however, he had made his peace with the church and had been regularly dismissed—advised them to proceed no further towards his installation.[1] This advice was accepted and the selectmen were authorized December 14, 1758, to make up his accounts and give him a note for the same. The town meeting then adjourned two weeks and "Voted that no preaching be hired until March next." The following tribute to Mr. Cutler was voted to be entered upon the town records:

"These lines are to signify to whom it may concern that, whereas Mr. Cutler, who has been with us for a considerable time and has preached to good acceptance amongst us and who

[1] Farmer and Moore's Historical Coll., Vol. II, page 363.

has had an invitation for more than two years past to settle with us in the gospel ministry, yet, by reason of the many disappointments we have met with in respect of his installment, with respect to the failure of churches in not coming, and the people thereby getting more and more discouraged and so crumbling into parties and sectaries, all these things being considered, we judge that it would not be for the glory of God and the interest of religion for Mr. Cutler to settle in the gospel ministry in this place, and, therefore, having agreed to a separation, we can't withal but think from an acquaintance with Mr. Cutler's ministerial gifts and qualifications that we are bound in justice so far to acknowledge them for edification as that we do heartily recommend him to the work of the gospel ministry wherever Divine Providence shall open the door for him."

Mr. Cutler was born in 1722 and graduated at Harvard College in 1744. He was ordained at Epping, N. H., December 9, 1747, and dismissed December 23, 1755, probably just before he came to Canterbury to preach as a candidate with a view to settlement. After leaving Canterbury, he was installed at Greenwich, Mass., and died there in 1786 at the age of sixty-four.[1]

The town was without preaching from December, 1758, until after August, 1759, when it was "Voted that some young gentleman be sought to preach to the inhabitants of Canterbury on probation in order for settlement." As the result of this vote, the services of Timothy Walker, Jr., only son of Concord's first settled minister, were secured. He proved so acceptable that a call to settle was given to him January 22, 1760. This call was not accepted and Mr. Walker's ministrations ceased before the following June. He was never settled as a pastor over any church but continued to preach occasionally for about six years, when he left the ministry to engage in trade. The Revolutionary War called him to very important positions of public trust, which he filled with credit to himself and the state.

In December, 1760, a unanimous call was given to the Rev. Abiel Foster, a call that was speedily accepted. He was voted a salary of £700 old tenor for two years with an increase of £50 per year after that date until his compensation should reach £1,000. In addition, he was to have the use of the parsonage and thirty cords of wood cut and delivered for his use annually.

[1] Historical Sermon, Rev. William Patrick, October 27, 1833. Farmer and Moore's Historical Coll., Vol. II, page 363.

For thirteen years Mr. Foster performed his duties as minister of Canterbury without any apparent dissent on the part of his parishioners. If there was dissatisfaction with his methods or with his teachings, it did not take form until 1773. That year a special town meeting was called upon the petition of twenty of the inhabitants "to see if the town will agree with Rev. Abiel Foster to lay down preaching amongst us in order that we may get another minister that may give better satisfaction to the town, lest we be entirely broken in pieces; and if not, then to see if they will clear as many as are dissatisfied with his preaching, from paying him any more salary."

The town voted, however, to keep Mr. Foster and not to excuse those who were dissatisfied from contributing to his salary. The cause of this dissatisfaction is not apparent from the records, but whatever it was, the discontent grew instead of subsiding. Two years later a special meeting was called in May "to see if Rev. Mr. Foster will ask a dismission, provided the town will unite in supporting the gospel together." Although two adjournments of this meeting were taken, no decision was reached. In this situation, the parish continued until 1779. Two attempts in town meeting, in 1776 and 1777, to provide for Mr. Foster's salary, which had fallen in arrears, failed. Finally, in town meeting held December 31, 1778, Mr. Foster made certain proposals which were accepted by the town, and at an ecclesiastical council which convened at Canterbury, January 27, 1779, he was formally dismissed.

The same day the town voted to Mr. Foster, his heirs and assigns "the use and improvement of the parsonage lot No. 65 for the term of 999 years . . . in consideration of the sum of $1000, the receipt whereof the town hereby acknowledges themselves satisfied and contented." The selectmen were "Empowered to give security to Mr. Foster to fulfil the conditions of the proposals made by Mr. Foster on his asking and taking a dismission from his ministerial office in Canterbury agreeable to the proposals by him made and accepted by the town on the 31 of December[1] last past, exclusive of the parsonage lot."

Diaries kept by the Rev. Timothy Walker and his son, Timothy Walker, Jr., of Concord, show that they both exchanged pulpits

[1] The record of this meeting is lost.

with Mr. Foster and that the families visited during these exchanges. Parson Walker, the father, appears to have had business relations with people of Canterbury prior to the settlement of Mr. Foster, and, as has already been seen, his son was invited to settle there early in the year 1760. The latter was a classmate of Mr. Foster at Harvard, both graduating in the year 1756, and he may have recommended Mr. Foster for the pulpit he himself declined. The following are extracts from the diaries of Parson Walker and his son.

DIARY OF REV. TIMOTHY WALKER.

1746.

(June) 11 Day. . . . Benj'n Blanchard, of Canterbury, was scalped by ye indians.[1]

(Dec.) 31 Day. Went to Canterbury. Bought a negro wench of Capt. Clough, for w'c I am to give him £140.

1747.

(Jan.) 1 Day. Gave Capt. Clough note for my Negro to be paid ye first day of June next.

1764.

(Jan.) Sat. 21. Went to Canterbury in order to change with Mr. Foster. P. M. News came of Reuben Morrill's being killed by the fall of a tree.

Sun. 22. Preached at Canterbury. Mr. Foster preached for me.

(Aug.) Sat. 18. Set out with daughter Molly for Canterbury. Dined there.

Sun. 19. Preached at Canterbury. Mr. Foster preached here.

DIARY OF JUDGE WALKER.

1763.

(Jan.) 1 Rode to Canterbury. Lodged at Mr. Foster's.

2 Preached all day at Cant'y by exchange.

(May) 7 Rode to Canterbury. Dined with Mr. Foster & returned with him to Rumford.

22 Preached all day at Canterbury. Mr. Foster at Rumford. Rainy.

23 A. M. Returned.

(Oct.) 14 Mr. Foster of Canterbury visited me.

[1] See note, Chapter II.

15 Salla & Polly sat out with Mr. Foster for Canterbury.
17 Sat out for Canterbury. Drank tea with C't Brown & l'd at Mr. Foster's.

1764.

(Jan.) 21 Mr. Foster arrived from Canterbury.
22 Mr. Foster preached all day & returned.
(April) 7 Messrs. Foster & Scales visited me.
8 Rode to Canterbury. Preached all day. Mr. Foster preached at Rumford. Returned at night.
9 Dined with Mr. Foster at Col. Rolfe's. Mr. Foster went home.
25 Rode to Canterbury. Dined with Mr. Foster. Visited Capt. Gerrish, Mr. Varney, Mr. Morril & returned.
(Sept.) 23 Rode to Canterbury. Lodg'd at Mr. Foster's. Mr. Foster preached at Rumford. Returned at night.
(Oct.) 14 Preached all day at Do. (Bakerstown). After meeting returned to Mr. Foster's.
(Nov.) 9 Mr. Foster came here & lodg'd.
10 P. M. Rode to Canterbury & Lodg'd.
11 Preached all day at Canterbury.
12 A.M. Returned.

1765.

(Feb.) 17 Preached all day at Canterbury. Mr. Foster preached at Rumford.
(April) 7 Preached at Canterbury.

1766.

(July) 13 Preached all day for Mr. Foster.[1]

The Rev. Abiel Foster, son of Capt. Asa Foster, was born in Andover, Mass., August 24, 1735 and graduated from Harvard College in 1756. Studying for the ministry, he was called to Canterbury soon after his ordination. After his dismissal, he took no other pastorate. He was an ardent patriot through the Revolution, being chosen a deputy to the Provincial Congress called to meet at Exeter in 1775. For the years 1779, 1781 and 1782, he represented the town in the General Court; and in 1783, 1784 and 1785 he was chosen to the Continental Congress. After the adoption of the federal constitution, he was elected to the national House of Representatives in the first, fourth, fifth, sixth

[1] These extracts were furnished by Joseph B. Walker of Concord, lineal descendant of Parson Walker.

and seventh congresses, retiring from the last in 1803 on account of ill health. Mr Foster served several terms in the state Senate from 1791 to 1794, and he was president of that body in 1793. He was also a member of one of the conventions called to form a constitution for New Hampshire. For four years he was judge of the Court of Common Pleas.

He was present at Annapolis when Washington resigned his commission to Congress in December, 1783, the only member from New Hampshire, and he is shown in Trumbull's picture of this event, which is seen in the rotunda of the capitol, sitting directly in front of Washington with his arm on the back of a chair. As a token of friendship, Washington presented him with a miniature portrait of himself which was probably painted by a foreign artist entertained at Mt. Vernon. This miniature is now in possession of his great-grandson, Alfred H. Foster of Union, S. C. Abiel Foster died at Canterbury, February 6, 1806, in the seventy-first year of his age.

The public career of Abiel Foster was the longest and most distinguished that any citizen of Canterbury ever attained. The Rev. William Patrick, who came to Canterbury three years before Mr. Foster's death, says of him: "Notwithstanding his dismission, so strong was his hold upon the esteem and affections of his people that they soon chose him as their representative to the General Court. This event gave a cast to his future life and, happening at the time when able and honest men were prized and sought after, he immediately entered upon public business and sustained afterwards till near the close of his life various offices of trust and honor with reputation to himself and usefulness to the community. . . . Possessing enlightened views and sound judgment, correct principles and liberal sentiments, inflexible integrity and gentlemanly deportment, Judge Foster was deservedly popular and his death was considered a public loss."

In the state at large Mr. Foster had the confidence of his fellow citizens from the time of his first appearance in the Provincial Congress at Exeter as a deputy from Canterbury until he voluntarily retired from public life in 1803. For over a quarter of a century he was continually in the service of the state. Of this time he was three years a member of the Continental Congress and ten years a member of the national House of Representatives

after the adoption of the federal constitution. The number of terms he served as a congressman exceeded those of any of his contemporaries from New Hampshire, this, too, in spite of the fact that the seat of political power in the state at that time was centered at Portsmouth and Exeter. For the first twenty years after 1789 there were but three representatives in Congress whose residence was north of Canterbury.

It was during his service in the Continental Congress that Mr. Foster was appointed a judge of the Court of Common Pleas. At that time there were few trained lawyers and appointments to the trial courts were not confined to the legal profession. The selections were usually of men of education, recognized integrity and good judgment who would deal justly by litigants, regardless of technicalities. This appointment indicates that Mr. Foster was a man of judicial temperament.

He was undoubtedly one of the best educated men of the state. This tribute was paid him by his contemporaries. His knowledge of public affairs enabled him to step from the pulpit to the forum and take his place as a leader of the people. The ministers of his generation were secular as well as spiritual guides, but Mr. Foster, unlike most clergymen of his day, having entered public life, did not return to his profession. Service for the state and the nation appears to have been congenial to him and the uninterrupted period of his public labors testifies to the confidence reposed in him by his constituents.[1]

After Mr. Foster was dismissed, three attempts were made to secure a settled minister without success. It was not until 1790 that a call was accepted. Three ministers, whom the town was satisfied to invite to take charge of the parish, after visiting Canterbury and supplying the pulpit for a time, declined to settle. That the field was uninviting there is little doubt. There was an indifference on the part of the people, promoted in part by the demands upon them from 1775 to 1783, the period of the Revolutionary War, for the support of the contest the country was making with Great Britain to secure the acknowledgment of its independence. In addition, there were dissensions, of which there is evidence as early as 1773 and again in 1776. In the latter

[1] The home of the Rev. Abiel Foster was at the Center where James F. French now resides. The original buildings occupied by Mr. Foster and his son for many years were replaced by those now used by Mr. French.

year a committee of the most prominent citizens was appointed "to take under consideration the state of the town with respect to the support of the gospel, to agree upon a plan for the purpose of uniting the inhabitants of the town and to consult with Rev. Mr. Foster upon any matter or thing they may suppose will have a tendency to forward the plan." The committee was unable to devise a solution of the difficulties.

The committee was also instructed to inquire what should be done with reference to the arrearages due Mr. Foster. That the trouble was not wholly on account of the straightened circumstances of the people is shown by a vote of the town at a still earlier date. At the time of his settlement, Mr. Foster was voted thirty cords of wood annually, to be cut and delivered by the inhabitants. Yet five years afterwards, the town was obliged to vote "that all delinquents who have not hauled their wood for two years past shall haul it by first of June next, or the selectmen are to haul it and such delinquents are to pay the money."

Wood at that time was the cheapest and most abundant crop in Canterbury and there was no valid reason why this part of the contract with the minister should not have been faithfully kept. It was certainly small encouragement to a minister, with his salary constantly in arrears, to find his parishioners neglecting to furnish him with an adequate supply of fire wood. Therefore, it is easy to imagine a man of Mr. Foster's positive convictions and plainness of speech reprimanding the people from the pulpit for their indifference and thereby producing dissatisfaction with his preaching. Unfortunately, the first book of records of the church is lost. This might have thrown further light upon the peculiar condition of religious affairs which prevailed in Canterbury from the early settlements until late in the century.

The Rev. William Patrick in his historical sermon, referring to the setting off of Loudon and Northfield from Canterbury as separate townships in 1773 and 1780 respectively, says: "It does not appear that any member of the church then resided in the limits of those places. During this long period (until the settlement of Rev. Frederick Parker in 1791) we must conclude the state of religion was low. A few doubtless mourned over the desolation of Zion and prayed for a time of refreshing from the presence of the Lord."

At the annual meeting in 1757 the necessity for a pound in which to confine stray cattle was apparent. It was, therefore, voted to build one and locate it on the land of John Dolloff "at the most convenient place between his house and Mr. James Scales' house." The pound was to be thirty feet square "with good riles and posts or slight work" and to be completed by the first of June. For the next four years it is probable that Mr. Dolloff did the impounding as a public-spirited citizen. Whether he had difficulty in collecting of the owners of stray cattle for his trouble in notifying them of their loss and for the expense of caring for the animals until they were claimed does not appear, but, in 1761, he was fortified with the authority of the town by an election as pound keeper, a position he held until 1764. The office then lapsed for three years, when Jeremiah Clough was chosen. After this the position was regularly filled at the annual meetings.

The first pound did duty for twenty-three years. In 1780 the town voted to build another on the parsonage lot and to give Ephraim Carter £90 for building it. In twenty years more the second inclosure reached a state of decay requiring action. So at the annual meeting in 1800 it was "Voted to build a pound in some convenient place near the South Meeting House and that said pound be built with timber in the manner the pound at Concord is built, to be 30 feet square, that the selectmen be a committee to build said pound or cause it to be built the cheapest way it can be done." In June following the building of the pound was bid off for twenty dollars.

The average life of these wooden enclosures for stray cattle appears to have been about twenty years. Accordingly the town decided in 1821 to build something more permanent. It was therefore "Voted that a new pound be built of stone of the following dimensions, thirty feet square within the walls, 6½ feet high, 4½ feet thick at the bottom, 1½ feet thick at the top, and to have timbers on the top, hewn ten to twelve inches square free from sap, the timber to be yellow or white pine or chestnut. There is to be a good gate hung with iron hinges."

The selectmen were authorized to build it and to locate it "where the old one stands or near." This was the pound which the older inhabitants can recall and which did duty so long as it was necessary to impound cattle. It was situated west of the

northwest corner of the present cemetery at the Center while the location of the earlier ones was probably nearer the old fort.

The pound served the purpose of confining stray cattle, horses, sheep and swine found upon the highways until they were identified and called for by their owners. This stock when at large frequently wandered a long distance from home. It was not alone the stray cattle that proved an annoyance to the thrifty farmer. Some of his improvident neighbors allowed their animals to feed beside the road or upon the commons, while the creatures of others, breaking through the fences which inclosed pastures, did damage in fields of grain, or getting into the highways, were destructive of lawns and flower gardens about the houses.

Before the pioneers had opportunity to build stone walls for the protection of their possessions, they divided their tillage and grazing lands and protected their fields from the highway by fences made of the brush of small trees and of rails. The drifting snow and the frosts of winter broke down these fences, and it was necessary to repair them every spring before turning stock out to pasture. It was no small undertaking to keep these inclosures intact. Unless the work was well done every year, the farmer had frequent occasion to search for his cattle. Then in the early days swine were allowed to roam the highways adjacent to the homes of their owners. To impound the stray stock of a neighbor was likely to give offence and so both town and state attempted to abate the nuisance by law.

In Canterbury it was well towards the middle of the nineteenth century before the annoyance of animals wandering upon the highway was ended. In 1825 a special town meeting was called, and among the articles in the warrant was one "to see if the town will adopt bylaws agreeably to an act . . . to authorize towns to make bylaws to prevent horses, mules, jacks, neat cattle, sheep and swine from going at large."[1] The regulations adopted, following the statute, imposed penalties on the owners of such animals if the latter were found in "any highway or common or any public place between the first day of April and the last day of October" through the knowledge or negligence of such owners. The penalties were not fines to be enforced by officers of the law but were to accrue through suit by the aggrieved party in an action of debt. These by-laws do not appear to have been very

[1] Session laws of 1811 and 1822.

effective, as the subject continued to be one for consideration at town meetings for a number of years afterwards.

The evil, however, was corrected in another way. People refused to fence against animals in the highway, there being no law to compel them to do this. Owners being responsible for any damage done by their stock found it expensive to allow them to run at large and gradually the practice ceased.[1]

It was largely through the efforts of the Rev. Abiel Foster that some of the early records of the proprietors of Canterbury were preserved. In a petition to the Provincial Government dated January 14, 1774, for the authentication of the town records he states, "that a vast number of papers containing the votes and proceedings of said proprietors touching their most important concerns as proprietors and by which many estates in Canterbury have been conveyed and are now held, by some neglect or omission of the clerk of said proprietors have not been recorded."[2]

The proprietors had appointed a committee in the spring of 1773 to collect and inspect these papers. They reported that they found them among the files of the proprietors and decided that they were in the handwriting of the proprietor's clerk and that they had "all the marks of original, fair and genuine minutes and entries, some made thirty years ago, which papers the committee have within six months past caused to be recorded in the books of said proprietors, the record of which papers contains eighty pages in folio or more." October 6, 1773, the town "Voted to accept the books of record as they now stand and confirm and establish all entries therein made by the committee." The prayer of Mr. Foster's petition was granted and the town records were duly authenticated by the Provincial Government.

That the constable should have a proper insignia of office was recognized in 1756, when a staff made and presented to the town by John Dolloff was accepted, for which he was voted one pound. The position of constable for many years in Canterbury united the duties usually pertaining to that office with those of collector of taxes. "From the establishment of the Province," says Maurice H. Robinson, "until 1758, the constable was recognized in the laws as collector of the provincial as well as the local taxes.

[1] See Brown's History of Hampton Falls, which contains valuable information on old-time customs in New Hampshire.

[2] Bouton's Town Papers, Vol. IX, page 95.

Although the custom of employing collectors seems to have been gradually increased, it was not until this latter year that this method was legally sanctioned."[1] The act of 1758 authorized towns to choose any number of persons to collect the public taxes and the selectmen to choose and agree with such persons to be collectors of taxes.

Until 1794 there is no reference to a collector of taxes in Canterbury. A constable was chosen every year, and, while the Provincial Government lasted, to this official was committed the tax levy without specific vote. Soon after the state government was formed in New Hampshire, the town records not only show the election of a constable but the percentage allowed him for his collection of taxes. In 1794 William Hazelton was elected "constable and collector," and this designation continued until 1819.

The duties of the constable in the early provincial days were disagreeable and there was a disinclination on the part of citizens to accept the office. Hence, there was a penalty of five pounds for refusing to serve. This officer was held directly responsible for the amount committed to him for collection. If he failed to clear up his rates within his year, his estate was liable to distraint upon a warrant of the treasurer. If a person failed to pay his rates, the constable could seize his person and commit him to prison. The practice of moving to avoid taxation was not unknown as early as 1693. "Lack of a stable and convenient currency," says Maurice H. Robinson, "led to payments in kind, or, as the legislature phrased it, 'specie agreeable to the prices fixed and set.' A more inconvenient and wasteful method could hardly have been devised, and yet it is difficult to see how it could have been improved with the system of currency then in use. In the first place the collections of beans of one farmer, beef or pork of another and tanned shoe leather, cod fish, turpentine or white pine boards of those whose business rendered it convenient for them to pay in such articles was not only expensive but demanded business qualities not likely to be found in one whose chief duties were those of a police officer. Again, the cost of transportation of such articles as bar iron and lumber and the loss likely to ensue upon the gathering of such perishable articles as corn, wheat or pork constituted a direct tax upon the Province.

[1] History of Taxation in N. H., American Economic Association, August, 1902.

Finally the practice of forcing such a quantity of goods and produce upon the market at times when there was likely to be little demand depressed prices and caused an economic loss to the Province."[1]

The cost of collecting taxes in New England under Andros was approximately seventeen per cent.[2]

The common and undivided meadows were let out to the inhabitants in 1752 and for the years ensuing, the lessees to pay in work, making and repairing highways.

At the annual meeting in 1754 the town voted to purchase a book for the record of births, marriages and deaths. Five years later this same vote was renewed. It is not probable that the delay in acting upon the first vote was due wholly to the indifference of the town officers but in part to the distance of Canterbury from a market where such purchases could be made. It is not likely that there were any towns nearer than Portsmouth where blank books could be had, and travel to this seaport was not frequent.

In 1757 the necessity for a town treasurer was set forth in an article in the warrant for the annual town meeting. There was occasion for an officer "who shall have power to call in and pay out the town's money according to the town order." Archelaus Moore was the first town treasurer. He was reëlected the next year. A treasurer was not again chosen until 1765 and 1766. It was many years afterwards before this office was regularly filled.

The first notice of a bounty on wolves was in 1766, when Archelaus Moore was voted £10 for killing one when John Forrest was constable. This must have been an old claim, for the only time that John Forrest was constable prior to 1766 was in 1750. This bounty continued to be offered as late as 1791.

The width of the ox-sled was established in 1768 by formal vote of the town at four and a half feet. Any man found in the public roads with one of less width was to be fined 10*s*. The reason for this vote will be readily understood by those who have had occasion to travel country roads in the winter time.

At the sale of lots in 1764 of the second hundred acre division Jethro Bachelder received lot No. 193 in consideration of £100

[1] History of Taxation in N. H., American Economic Association, August 1902.

[2] N. H. Prov. Laws (Batchellor), page 176.

and the further "consideration that said Bachelder build a saw mill on said lot immediately and a grist mill in fourteen months and that he sell boards, plank and joists and saw to and for the inhabitants of this town forever at a reasonable rate and keep the mills in good repair forever." These mills must have been within the present limits of Loudon, as Jethro Bachelder was a settler in that part of Canterbury in 1760.[1]

[1] Province and State Papers, Vol. IX, page 827.

CHAPTER V.

THE PERIOD OF THE REVOLUTION. ASSOCIATION TEST AND SIGNERS. COMMITTEES OF SAFETY. PROMOTING ENLISTMENTS. ACCUSATIONS OF DISLOYALTY. ARREST OF CAPT. JEREMIAH CLOUGH, JR. HIS CONFINEMENT AND VINDICATION. FORMATION OF A STATE CONSTITUTION. SUPPLIES FOR THE ARMY. PAPER CURRENCY.

The inhabitants of the town were hardly acting independently of the proprietors when they were called upon to consider the troubles between the colonies and the Mother Country. The records of the town in a meager way tell the story of their patriotism in the efforts made to fill their quota of troops, to furnish supplies to the army, to watch over the loyalty of the people and to establish both a state and national government. No documents or letters of that period are now extant to enrich the narrative with the personal perspective of the writers. No definite action by the town was taken on certain articles in the warrants of the town meetings, and the records, of course, contain no account of discussions of these articles. Sometimes there is not even mention of their consideration in the accounts of what took place, but the traditions of these hardy pioneers and their immediate descendants warrant the assumption that no articles were ever ignored. If no action was taken, it was because it was deemed unnecessary after a free exchange of views. Being practical men, the voters engaged in the pressing business at hand, which was made more difficult by their poverty and the scarcity of a circulating currency. They paid their town debts in corn and other products of the farm, and running through the records of the town meetings is evidence of their frugality and watchfulness of public servants while voting their part towards carrying on the war. In narrating what the town did in this trying period, a partial transcript of these records is given because they contain practically the only evidence and because they sometimes forcibly suggest to the imagination the details not given.

In response to a letter from John Wentworth, speaker of the House of Representatives of New Hampshire, a special town meeting was called July 15, 1774. At this meeting, the call which had been issued for the meeting of the first Continental Congress in Philadelphia in September was approved, and it was voted to send a delegate to Exeter for the purpose of choosing a delegate or delegates from New Hampshire to join this Congress. Deacon Ezekiel Morrill was elected as that delegate to meet at Exeter with the delegates from other towns "to consult and conclude on the most proper measures to reconcile differences and difficulties which subsist between Great Britain and our Colonies."

The Continental Congress adopted a non-intercourse resolution, pledging the colonies not to import anything from Great Britain and urging them to do all in their power to make themselves economically independent of the Mother Country. That body also recommended the election of a committee by the county, town or other local administrative unity in each colony which should oversee the carrying out of this resolution.[1] These committees were "to observe the conduct of persons touching the agreement," and all persons violating it were to be "contemned as the enemies of American liberty." The Continental Congress adjourned in October, 1774, after issuing a call for the assembling of a new Congress in May, 1775.

The voters of Canterbury were called together to act upon the recommendations of this Congress as soon as the news of its transactions had been formally laid before the people. At a special town meeting called January 16, 1775, Lieut. Samuel Ames was elected a deputy to meet with deputies from other towns to choose delegates from New Hampshire to the second Continental Congress. He was instructed to vote for a committee to apportion the expense among the towns towards sending delegates to Philadelphia.

At this same meeting, Capt. Jeremiah Clough, Lieut. Samuel Ames, Lieut. David Morrill, Benjamin Blanchard and David Foster were chosen a committee of correspondence "to inspect the inhabitants of the town of Canterbury and see that they observe and keep the resolutions of our Grand Congress when sitting at Philadelphia last fall." This was Canterbury's

[1] Garner and Lodge's History of U. S., Vol. I, page 381.

Committee of Safety, and they were reëlected the following year.

At the annual town meeting two months later, called for the purpose of electing town officers and transacting routine business, the town voted £3 15s, as its proportion of the continental charges, and the selectmen were authorized to hire money if there was not enough of last year's collection on hand.

A convention having been called to meet at Exeter May 17, 1775, a special town meeting was called for May 15 to elect deputies. The Rev. Abiel Foster and Capt. Jeremiah Clough were chosen as these deputies "free and clear of any cost or charge, it being their proffer and request to have it so entered." This generous offer, however, was the occasion for subsequent action by the town the next year at a special meeting February 12, 1776, when it was "voted that Mr. Abiel Foster be allowed his expenses at Exeter for attending the Congress the summer past in consequence of his agreeing to be rated his portion of the Province tax during the present dispute with Great Britain and accounting for what money he hath drawn out of the treasury for attendance at said Congress and allowing said sum out of his salary." Mr. Foster was at that time the settled minister of the town and the salary referred to was probably the compensation he received from the town for his services as such minister.

Events moved swiftly for the colonies in the year 1775. The second Continental Congress was in session at Philadelphia. The battles at Lexington and Bunker Hill had been fought, and the people had been making rapid strides towards a declaration of independence of Great Britain. Four town meetings, including the annual one, were held in Canterbury that year at which the affairs of the colonies were considered. The last, December 18, was called to elect a representative from the town of Canterbury and the parish of Loudon to the General Congress to be held at Exeter, pursuant to the order of that body.

The warrant for that meeting contained this proviso. "In case there shall be a recommendation from the Continental Congress that this colony assume government in any particular form which will require a House of Representatives, that they (the Provincial Congress at Exeter) shall resolve themselves into such a house as the said Continental Congress shall recommend." No reference in the record of this meeting is made

to this provision of the call, but Thomas Clough was elected representative for one year "agreeable to a precept from the Provincial Congress." Chosen under such a call, his election was undoubtedly regarded as equivalent to specific instructions. The warrant also prescribed a property qualification for the representative of "real estate of the value of £200 lawful money of the Colony" and marked the difference between Mr. Clough's credentials and those of his predecessors who were merely delegates or deputies to provisional assemblies. The Committee of Safety of the previous year were reëlected.

Another proviso of this warrant is the following: "It is resolved that no person be allowed a seat in Congress (Provincial Congress at Exeter) who shall by himself or any other person for him before said choice treat with liquor etc. any electors with an apparent view of gaining their votes, or afterwards on that account."

As this proviso appears in several subsequent warrants for town meetings, it is not unreasonable to assume that the Canterbury town meetings of the eighteenth century resembled some of those of the nineteenth century in rivalry for political preferment and the inducements held out to electors to secure their favor.

That Canterbury had its Minute Men who were to respond to a call to arms is shown by the records of the annual meeting March 21, 1776. It was there "voted that the account brought in by Capt. (James) Shepherd to this meeting be allowed and also that all the men that went on Lexington Alarm have 3*s*. per day for every day they spent on that Alarm, one half to be paid out of last year's rates and the other half out of this year's rates."

At an adjourned meeting, it was also "voted to Widow Susannah Moore 10*s*. for a blanket that was lost by Capt. (Jeremiah) Clough's company when (it) went on Lexington alarm." Susannah Moore was the widow of Capt. Samuel Moore and the mother of Susannah Moore who married Abiel Foster, son of Rev. Abiel Foster.

The Continental Congress having recommended the disarming of all persons "disaffected to the cause of America or who have not associated and refuse to associate to defend with arms the United Colonies against the hostile attempts of the British

fleets and armies,"[1] the Provincial Congress of New Hampshire requested the towns to secure the signatures of all of their male inhabitants above twenty-one years of age, "lunaticks, idiots and negroes excepted," to an Association Test. This document bore 128 signatures from Canterbury and 69 from Loudon. From neither town was there a return of the names of any individual who refused to sign. As Loudon had been a separate township only three years, the signatures from both towns are given. Of the 197 signers in these two towns only three were obliged to make their mark in subscribing thereto. The Association Test read as follows:

"We the subscribers do hereby solemnly engage and promise that we will to the utmost of our power, at the risque of our lives and fortunes, with arms oppose the hostile proceedings of the British fleets and armies against the United American Colonies."[2]

Canterbury Signatures.—Thomas Clough, Ezekiel Morrill, Archelaus Moore, John Moor, Abiel Foster, Sargent Morrill, Jonathan Young, James towl, Obadiah Clough, Joseph Durgin, William Glines Juner,[3] Samiel Ames, Benjamin Heath, David Morrill, Joshua Boienton (Boynton),[3] Samuel Colby, Tho^{s} Gilman, Jeremiah Hacket, Ephraim Carter, Abner hoyt, Richerd Ellison,[3] Jeremiah Clough, Benj^{a} Blanchard 3d,[3] Jonathan Blanchard, Samuel Nudd, Joshua Weeks, Jonathan West, William moor,[3] Nathaniel Glines,[3] Benj^{a} Simson, Thomas Hoyt, David ames, John Moores Jun^{r}, Barnard Stiles, Samuel Haines, John Sanborn his Mark X, Nathanael Moore, Richard Hanes, James Shepard, Arch^{s} Miles, James Gipson (Gibson), James Glines, William Gault, David McCrilles, Benj^{a} Johnson, Daniel Foster, John Lyford, Edward thran, Benjamin Woodman, Jonathan Forster, Aaron Sargent his X mark, Benj Sanburn, John Bean, Caleb Heath, Gideon Bartlet, Joseph pallet, Nathanaiel pallet, Samuel Weeks, Simon Swan (?), James Molony, John McDaniel,[3] Jeremiah McDaniel,[3] Laban Morrill, Asa Forster, Simon Ames, John Molony,[3] Robert Hastings, John Robinson, Simeon Robinson, Joseph Carr, jonathan guile,[3] jesse Cross,[3] John Cross,[3] Stephen Cross,[3] William Hancock,[3] Reuben Kezar,[3] Jacob hath (Heath[?]),[3] John Roen,[3] Abner Miles, Nathaniel Perkines,[3] David Blancher (Blanchard),[3] Samuel miles, James Blanchard, Richard Glines, William Dyer, Shubel Dearbon,[3] Nathaniel Dearbon,[3] David Morrison, Nehemiah Clough,

[1] In Congress, March 14, 1776.

[2] N. H. Prov. Papers, Vol. VIII, page 205.

[3] Residents at this time or later of that part of the town which in 1780 was set off as the town of Northfield. History of Northfield, page 71.

Benjamin Blanchard,[1] Richard Blanchard,[1] David Norris, Edward Blanchard,[1] John Gibson,[1] James Lind Perkins,[1] thomas Gibson,[1] Peter Hanaford,[1] Benjamin Collins,[1] John forest,[1] John forrest junir,[1] William forrest, Nathaniel Witcher,[1] Ruben witcher,[1] william Samborn, Gideon sawyer,[1] Eben[r] Kimball,[1] Jiosh (John[?]) Simons,[1] Simon Stevens, William simons,[1] Benjamin Witcher, Jeremiah Ladd, Joseph Samborn, Daniel Fletcher, Henry Clough, Walter Haines, William miles, Eli Simons, Tho[s] Foss,[1] Leavitt Clough, Josiah Miles,[1] Benjamin Blanchard Jun[r], David Forster, Timothy Foss,[1 2] John foss,[1 2] Samuel Gerrish, Abner Haines, Edmon colby, Thomas Clough Juner.

Presumably this document contains the names of all of the male inhabitants of the town who were not in the army. The town census of the yeâr before, 1775, showed the number of males above sixteen years of age at home to be 154, with 35 in the army. The difference between 128 who signed the test and 154 males above sixteen years of age is undoubtedly the number of males between sixteen and twenty-one years of age.

Loudon Signatures.—John Glines, Charles Sias, Timothy Tilton, Samuel french, Samuel Cates (Cate), William Tilton, Josiah Rins (Rines), Stephen wells, Thomas Sweat, Benjman will, Thomas Ward, Eliphalet Rawlige (Rawlings), Gashom Mathes, Abel french, moses morriell (Morrill), Ebenezer French, Nathaniel Bachellor, Caleb Pilsbery, john Bradbury, Timothy french, Jonathan Smith, John Sargent, Benjamin Sias, Jonathan Clough, Joseph magoon, Isaac Morrill, Dudley Swasey, Thomas Magoon, His mark, Samuel Chamberlain, Jethro Bachelder (Batchelder), Paul morriel (Morrill), Ephreaim Blunt jr, Samuel morrill, Masten Morrill, Jathro Bachelder Jun[r], Daniel Ladd, Thomas drake, James Gilman Lyford, Moses Rollings, Wm. Gilman Jn[r], Joseph Smith, Roger Stevens, Abraham Bachelder, John Drew, Nathan Bachelder, John Sanborn, Joseph Tilton, Nathaniel Tebbets, Ephraim Blunt, Moses Pilsbury, James Sherbon, William boynton, Jacob Sherburne, Ellxandor Gorden, William Davis, Simeon Taylor, Ezekiel Morrill, George Sherburne, lebe (Libbey) bachelder, Abihail (Abiel) Chamberlain, Isaiah havery (Harvey), Samuel Chamberlain, John Hoit, damiel Bachelder, Moses ordway, Joseph Moulton, olliver Blasdel, Jacob towle, peter Jordn.

[1] Residents at this time or later of that part of the town which in 1780 was set off as the town of Northfield. History of Northfield, page 71.

[2] History of Northfield gives names of Timothy and John Hills, names not found among original signatures from Canterbury. They may have been intended for Timothy and John Foss.

LOUDON, June 3, 1776.

Agreeabel to within Instrument wharas we haf Carried this Instrement to the Inhabatints of Loudon thay haf all Signed Savin one or two that Lived very much out of the way.

NATHAN BACHELDER
JOHN DREW
SAMUEL CHAMBERLAIN
} Selectmen

The colony of New Hampshire having now through its Congress at Exeter adopted a plan of government, the electors of Canterbury were called upon at a town meeting November 18, 1776, to elect a representative to the House of Representatives and to cast their votes for five members of the Council from Rockingham County, in which Canterbury was then situated. Thomas Clough was again chosen representative for one year from the meeting of the legislature in December, 1776. The warrant of this meeting contains a most positive declaration in regard to supplying electors with liquor to secure their votes, going so far as to declare that "no person will be allowed a seat in the Council or Assembly who shall by himself or any other person attempt to secure votes by treating electors with liquor." This positive declaration may have been in response to the proclamation of the Council and Assembly at Exeter declaring a form of government for the State of New Hampshire, for in that proclamation the people are recommended "to prevent and, if possible, to quell all appearance of party spirit, to cultivate and promote peace, union and good order and by all means in their power to discourage profaneness, immorality and injustice." It is about the time of the annual meeting, March 20, 1777, that the first record is found of any enlistments from Canterbury. It is a mere statement following the record of one town meeting and preceding the call for another. It reads: "The following persons enlisted as Continental soldiers from Canterbury: John Rowing, Andrew Rowing, John Miles, Loyd Jones, Walter Hains, Ebenezer Varnum, Pratt Chase, Thomas Hoyt, Prince Thompson."

The next town meeting, eleven days after the annual meeting, is in pursuance of orders from the major general of the state for raising and equipping men for Col. Thomas Stickney's regiment. The town's proportion is "twenty able bodied, effective men to serve as soldiers in the Continental Army

during our contest with Great Britain or for 3 years, as they choose, unless regularly discharged." The town voted "to each and every soldier we have now to raise to make up our present proportion $50."

Capt. Jeremiah Clough,[1] Obadiah Mooney, and Lieut. Joseph Soper were chosen a committee to procure these soldiers and were allowed $50, for services and expenses. The sum of $750 was to be raised by assessment upon the ratable estates of the town.

The next vote of the town indicates that individual efforts had already been made to enlist men, for Archelaus Moore, Deacon Asa Foster, Lieut. Laban Morrill, Capt. John Maloney and Lieut. Ebenezer Kimball were elected a committee "to endeavor to search out what men in this town have paid out towards hiring soldiers to go into the Colonies' service, and how much, and what men have been in the service, and how long, and lay the account thereof before the selectmen."

That this was a period of great activity in town is seen in the fact that there were six town meetings between March 20, 1777, the annual meeting, and July 7, 1777. To stimulate enlistments, the town voted April 23, 1777, "$50 to each and every soldier that this town has now to raise to make up their proportion of soldiers to go into the Continental army for three years or during the war with Great Britain in addition to $50 heretofore voted to said soldiers, exclusive of those already enlisted."

The third article of the warrant, which was "to see if the town would vote to give to those already enlisted belonging to the town the same as to those yet to be raised" was voted down, as was also the fourth article, which was to see if the town will accept the resolution of the committee chosen "to examine and regulate what each man has done in support of the war."

There was strong opposition to the vote giving an additional $50 to the new recruits necessary to make up the town's quota, but whether because of the expense to the town or because of the refusal of the town to vote the same additional bounty to those already enlisted does not appear. Seven voters secured the entry of their names on the records as dissenting to the action of the town Benjamin Blanchard, Jr., Benjamin Blanchard,

[1] Jeremiah Clough, Senior.

3d, Capt. Josiah Miles, John Forrest, Samuel Weeks, David Ames and Abner Haines.

The dissenters from the action of the town continued to agitate the subject and secured another town meeting May 12, 1777, to see if the town would reconsider its vote. The voters, however, confirmed the action taken at the meeting held April 23, and authorized the committee enlisting soldiers for the town chosen March 31 to hire money to pay them.

It was also "voted that, whenever men shall (pay) any money to the above committee and take their notes and receipts, it shall be looked upon and valued equally as good as if notes and receipts were given by the selectmen of the town."

Deacon Asa Foster, Lieut. Joseph Soper and Lieut. David Morrill were chosen a committee to fix the prices of sundry articles, such as "good provisions, labor, etc., agreeably to the acts of the General Court."

The Committee of Safety this year were Capt. Jeremiah Clough, David Foster, Lieut. David Morrill, Charles Glidden and Benjamin Blanchard, Jr.

That all the inhabitants of the town were thought to be not as earnest in the support of the war as the majority were shown to be by the town records is indicated in the warrant and votes of the town meeting June 4, 1777. In the call for the meeting it is stated that it is to be held "to take into consideration the prevailing apprehension and complaint in other places that this town is not so generally united and earnestly engaged in support and defence of the independence of the United States as others" and to "take such steps as may serve to give adjacent towns and the public a proper satisfaction as to the state of this town in respect to its attachment or disaffection to the American cause." No vote was taken on this subject and no memorial or answer was made to the insinuations contained in the warrant, but the town did vote that "no man in this town shall call his neighbor a Tory, unless he has sufficient reason therefor, in penalty of being called in question by the committee of safety in this town and suffering their censure."

There was abundant need of this caution, for the popular feeling was intense against those who were suspected of sympathizing with Great Britain. The individual charged with being a tory was likely to be immediately ostracised from all

business and social relations with the community, even if he escaped summary arrest and confinement in jail. Then there were those who took advantage of the public excitement to seek revenge upon neighbors with whom they were at enmity by accusing them of disloyalty. The opportunity was large for gratifying petty spite and malice. Long established authority had been overthrown and a new government had been improvised in its place. Large power had to be assumed by assemblies and Committees of Safety. There was little precedent for a guide. Sudden exigencies required prompt action. Naturally mistakes were made and cases of injustice to individuals occurred. The cautious and conservative citizen, while loyal to the cause, was likely to doubt the wisdom and discretion of some of his rulers. A government, the immediate outgrowth of a revolution, least of all can tolerate criticism. Therefore, for the citizen to hesitate or waver was to invite distrust. Once under the ban of suspicion, he was likely to be soon after accused of disloyalty if some envious individual sought his downfall. All too frequently a chance remark or indiscreet conversation in a public place was the sole basis of accusations which subjected the accused to arrest and confinement. Hence the vote of the citizens of Canterbury that, "No man in this town shall call his neighbor a Tory unless he has sufficient reason therefor, etc."

Quite likely there was some jealousy and friction among the people of contiguous towns. That Boscawen was one of the "adjacent towns" making complaint of the disloyalty of Canterbury is shown by some of the unpublished records and papers of the Committee of Safety recently compiled by Otis G. Hammond, assistant librarian of the state library at Concord. Antedating but a few days the town meeting at Canterbury when the accusations of its disloyalty were considered was the action of the Committee of Safety at Exeter on the complaint of the committee of Boscawen. This complaint was probably oral but sufficiently alarming to secure prompt and drastic action. Incomplete as are the records, they throw light upon the conditions existing at that time and help to explain one or more votes at a town meeting of Canterbury held later in the month of June, 1777. The only papers extant which bear upon this subject are as follows:

STATE OF NEW HAMP. IN COMMITTEE OF SAFETY MAY 20, 1777.

We are informed of a set of most abandoned wretches who meet at Canterbury and are conspiring against the states and meditating how to assist our enemies. We desire you to inform yourselves of the bearer when they are to meet and to go with a sufficient force and seize them all and bring them to Exeter. You must keep this matter private until the time of executing it. The Committee of Boscawen will assist you as they understand the affair. If no meeting should be next week it must not be deferred longer but apprehend such persons as the aforesaid committee shall name.

By order of the Committee,

MESHECK WEARE, Chairman.

(To Col. Thomas Stickney.)

COL. STICKNEY'S RETURN.

STATE OF NEW HAMP. }
ROCKINGHAM SS }

EXETER 9th June 1777.

By virtue of this precept to me directed I have taken the bodies of Peter Green Esq. and John Stevens, Jeremiah Clough Esq. and Richard Ellison as the same were shown to me by the Chairman of the Committee of Boscawen and have brought them before the Council and Assembly at Exeter aforesaid convened.

THOMAS STICKNEY.

STATE OF NEW HAMP. } To the Sheriffs of the Counties of Rockingham and Hillsborough and to their respective under sheriffs and to the constables of the several towns in said counties, Greeting.

You are hereby required to summon Thomas Wilson, Benjamin Eastman, Jacob Green, Samuel Bradley, Archelaus Miles, William Miles, Obadiah Clough, Samuel Atkinson, Moses Burbank Jr., Joseph Soper,[1] to make their appearance before the General Assembly of said state now setting at Exeter in said state to give evidence of what they respectively know concerning any person or persons apprehended as enemical, or upon suspicion of their being enemical to the liberties of this state, and to be examined forthwith before the said General Assembly. Wherefore they may not fail, as they will answer

[1] Wilson, Eastman, Green and Bradley were of Concord; Archelaus and William Miles, Soper and Obadiah Clough of Canterbury, and Atkinson and Burbank of Boscawen.

their contempt at their peril, and make return hereof to the clerk of said Assembly as soon as may be.

Dated at Exeter June 9, 1777.

NOAH EMERY, Clerk Assembly.

June 10, 1777, Winthrop Carter, constable of Boscawen, returns that he had summoned Samuel Atkinson, Moses Burbank, Jr., Archelaus Miles, William Miles and Joseph Soper.

June 11, 1777, Reuben Abbott, constable of Concord, returns that he had summoned Thomas Wilson, Benjamin Eastman, Jacob Green and Samuel Bradley.

Of the men arrested under the foregoing order, Peter Green and John Stevens were citizens of Concord, while Jeremiah Clough and Richard Ellison, or Allison, were residents of Canterbury. Dr. Philip Carrigan of Concord and John Meloney of Canterbury were in jail at Exeter at this time, but there is no record of their arrest. The Concord town records show that Peter Green, John Stevens and Dr. Philip Carrigan were under suspicion as early as March 4, 1777, for at the annual meeting that year it was:

"Voted that this parish will break off all dealings with Peter Green Esq., Mr. John Stevens, Mr. Nathaniel Green, and Dr. Philip Caragain until they give satisfaction to the parish for their past conduct and that they be advertised in the public prints as enemies to the United States of America unless said persons give satisfaction within thirty days from this date and that the above persons be disarmed by the Committee of Safety until they give satisfaction to the public."[1]

It was also voted that if any persons have dealings with them they shall be looked upon as public enemies.

At a town meeting held in Canterbury June 24, 1777, twenty days after the town was considering the accusations of disloyalty made against it, the following vote was passed:

"Voted thanks and approbation to Colonel Thomas Stickney for his conduct and good service in coming up to this town and carrying off Capt. Clough and Richard Ellison to court."

The Provincial Congress at Exeter was in session the day Colonel Stickney made his return of the arrest of Green, Stevens, Clough and Ellison. Committees of the council and house were immediately appointed to "consider and report what

[1] Concord Town Records, page 154.

measures are best to be at present taken with the said prisoners for the safety of the state."[1] The committee made report the same day that they be committed to jail for safe keeping. Apparently up to this time no formal charges had been made and no hearing had taken place.

Three days later, June 12, the house and council joined in committee to hear witnesses. The only evidence preserved is the following affidavit dated June 12, 1777:

"Archelaus Miles deposes that he heard Richard Allison say that he hoped the King would get the day and that he did not intend to deny his King. The above conversation was the first of last week."

On the reverse side of the returns of the constables who summoned witnesses to testify against the accused is the following:

"Archelaus Miles, good; Joseph Soper, not much; Benjamin Eastman, good; David Chase, nothing; Oba Clough, Samuel Atkinson, very good; Moses Burbank, Jr., ditto; Jacob Green, Thomas Wilson, John Chase, William Miles, nothing to the purpose."

Evidently this memorandum refers to the testimony of witnesses at the hearing before the legislature. By whom the memorandum was made does not appear. Archelaus Miles, whose affidavit is given, is pronounced "good." Samuel Atkinson and Moses Burbank, Jr., who were from Boscawen, and presumably the complainants, are certified as "very good." The hearing was undoubtedly *ex parte*, the accused not being present.

The legislature voted that "Green and Stevens be liberated from close prison, giving bonds with sureties to the Speaker in £500, that they remain true prisoners within the prison yard at Exeter until further order of the house or Committee of Safety and that Jeremiah Clough, Jr. and Richard Allison be kept close prisoners."

Peter Green, upon taking the oath of allegiance, was early released and soon after again enjoyed the confidence of his fellow citizens whom he served in important official positions.[2] Stevens refused to take the required oath, but swore that he

[1] Prov. Papers, Vol. VIII, page 580.
[2] Concord Town Records, pages 197, 219.

was "as good a friend of his country as any one who had caused his arrest." He was later released by order of the legislature and received a commission as justice of the peace in token of restored confidence.[1] Captain Clough was kept in close confinement until September 13, 1777, when, upon giving bonds, he had accorded to him the privileges of the jail yard. October 3 following, he and John Meloney were discharged. The only evidence of a hearing where the prisoners were confronted by their accusers is the following memorandum. "Capt. (Samuel) Atkinson[2] being in town, Capt. Clough and Capt. Meloney was bro't before the Committee and examined and sent back to prison." This memorandum bears date of September 3, 1777. As noted above, they were given the liberties of the jail yard ten days later, and a month after this examination were released.

Sundry petitions of these suspected prisoners from Canterbury and Concord have been preserved as well as two letters of Captain Clough. Except that of Dr. Philip Carrigan there is nothing in any of them to throw any light upon the character of the accusations made against the accused. He states that "the matters alleged against him, so far as they have come to his knowledge, were such as long before were fully settled by the town to which he belongs, and he was so happy as to give them full satisfaction and obtained their recommendation, which recommendation he doubts not would have been as fully satisfactory to your honors had it come to your knowledge at the time the accusations did, which were founded on these same matters thus settled and as your petitioner thought buried in oblivion."

Col. Chandler E. Potter in his Military History of N. H. contained in the Adjutant General's Report for 1866, says in a footnote:[3]

"Captain Jeremiah Clough was a man of substance residing in Canterbury. His garrison was made a depot and rendezvous by the government through the Indian wars. He raised and commanded a company in Colonel Poor's regiment in 1775, was subsequently suspected of Toryism,—as he harbored in his hay mow and furnished with food Dr. Philip McCarrigan, his son-in-law, who had escaped from the sons of liberty at

[1] Bouton's History of Concord, pages 273, 564.
[2] One of the witnesses summoned from Boscawen.
[3] Adjutant General's Report, 1866, Vol. II, page 77.

Concord,—and lodged in jail at Exeter from which he was soon released, and remained as he had been a steadfast patriot."

Colonel Potter cites no authority for the foregoing. Furthermore, he confounds Capt. Jeremiah Clough, the colonial leader and Indian fighter, with his son of the same name who was the Revolutionary soldier. The father, a member of the Committee of Safety of Canterbury in 1777, was a man of upwards of seventy years of age at this time. Besides the records show that his son wrote to him while the former was in jail at Exeter. Nor was Doctor Carrigan even a son-in-law of Capt. Jeremiah Clough, Sr. The Doctor married a cousin of Jeremiah Clough, Jr.

In a letter dated September 2, 1777, appealing to Ebenezer Thompson for assistance, Captain Clough says: "What have I done, sir, that I should thus be made unhappy by confinement? Sure I am that I have never injured this or the United States, but have faithfully served them according to the best of my knowledge and capacity. If I have injured them in any shape, it has been without designe. Only viue (view) the tenor of my conduct in general since the commencement of this very unnatural war. Then viue (view) how malicious persons are capable of construing common conversation to the disadvantage of any person. Then examine what the general sentiments of the people are concerning me, and then if the safety of the state require that I should still be confined I can say no more. Otherwise I hope the Hon^{ble} Committee will grant me my liberty."

Four days later Captain Clough writes his father the following manly and affectionate letter:

"Exeter, September 6, 1777.

"*Honored Sir:*

This comes with my duty to you and my mother, hoping to find you well as I am, considering the long confinement I have had, which I see no relief unless god in his providence should release me—for people in general seem to have no humanity for their fellow creature, and in hoping for better times I am afraid to see worse. I am conscious of myself that I never did anything against my country deserving of such treatment. I can't find as there is any evidence against me unless some unguarded words that I should have spoke some time last spring, and upon them words I am held here calose confined without trial or bail, which I can't live so no longer. The Committee says as I am told that some of the prisoners belonging to this gaol may be transported if they will appoint a place and I would be glad to have the same opportunity if I can't get no other

releaf but should wait for your advise which I should be glad (to) have soon. I shall incline to carry some personal estate with me if I can git leave if not I will go without, with your leave: I should think it best to let my farm out to the half. Capt. Molony gives his compliments to you and my mother— I have no more to write at present but I remain your dutiful son till death should part us.

JERE CLOUGH JUN.

In the foregoing the only cause of his confinement which Captain Clough can suggest to the father, to whom he appeals for advice whether he shall expatriate himself if he can get no other relief, is that he has given expression to some "unguarded words" the spring before. What he writes to Ebenezer Thompson, "how malicious persons are capable of construing common conversation to the disadvantage of any person," is in the same tenor with the petition of Philip Carrigan, John Maloney and others to the Committee of Safety wherein they set forth "that they have been in jail upwards 4 months and their characters have greatly suffered from the inhuman tongues of malicious persons who . . . think they ingratiate themselves into the favor of the government by falsely and wickedly exclaiming against others, maliciously augmenting every failure of human nature into crimes."

If there were any basis for the story which Colonel Potter gives as the cause of Captain Clough's arrest and confinement his act was one which many another patriot would have done for a friend and relative. There is little doubt that Doctor Carrigan was falsely accused of disloyalty, as were the other prisoners from Concord who were in Exeter jail with him. If he escaped from persecution at Concord to Canterbury, what was more natural than that Captain Clough, who was a cousin of the Doctor's wife, should have given him food and provided him with a temporary place of safety?

The carelessness with which Colonel Potter mixes up father and son in his recital and his error in the relationship of Doctor Carrigan to the Clough family show that he made no investigation of the story before writing it. The records of the town and what has been preserved of the records of the Committee of Safety of the state throw doubt upon his explanation. Bouton, in his "History of Concord," makes no mention of any such inci-

dent, and if there had been any tradition of this kind he would most likely have given it.

The complaint of the Committee of Safety at Exeter came from Boscawen. The affidavit of Archelaus Miles is that Richard Allison gave expression in conversation to disloyalty, and the accused in their petitions and letters seem to think that the charges relate to some chance remarks made by them which were distorted by the accusers for purposes of revenge or to ingratiate themselves with the government. The inference drawn from reading Bouton's account of the disciplining of Peter Green, John Stevens, Nathaniel Green and Dr. Philip Carrigan of Concord is that the accusations made against them had nothing more than mere suspicion of disloyalty as a basis.

In his petition to the Committee of Safety at Exeter dated August 28, 1777, Captain Clough names his accusers. After setting forth that he has been absent from his family and business for almost two years, "the greater part of which time he has spent in the public service," he says, "that in sending for Mr. (Samuel) Atkinson and Mr. (Moses) Burbank, the persons to give evidence against him, he finds that they have gone to the western army and will not return for several months." In regard to the return of one of these witnesses Captain Clough is mistaken, for Captain Atkinson six days later appears at Exeter, possibly having been summoned by the Committee of Safety, and "Capt. Clough and Capt. (John) Maloney were bro't before the committee and examined." Whatever Captain Atkinson's affidavit or statement may have been at the time of the arrest, which apparently was marked "very good" on the return of the constable who summoned him as a witness, he seemingly failed to substantiate it on examination when brought face to face with the accused, for ten days later Captain Clough was given the liberty of the jail yard, and a month after the examination he and Captain Maloney were discharged.

Captain Clough returned home to be completely vindicated by his fellow-townsmen, and by the state government. In 1780, less than three years after his discharge, he was chosen a committeeman in place of his father to settle the boundary dispute with Chichester. It was probably the son who was a member of the constitutional convention of 1781 from Canterbury. In 1782 and 1783 "Capt." Jeremiah Clough was a member

of the board of selectmen, and the latter year he was elected to represent the town in the legislature.[1] Again in 1788 he was chosen to the convention called to ratify the federal constitution, for he is designated as "Col." Jeremiah Clough, a title never given to his father.[2] In 1785 he was appointed a justice of the peace and lieutenant-colonel of the Eleventh Regiment of Militia, appointments that would not have been bestowed by the state government so soon after the war upon one suspected of Toryism.[3] Of his loyalty there can be no doubt, as his almost two years' voluntary service in the army demonstrates. He suffered temporary ignominy because of unfounded accusations, only to receive the full confidence of those who hastily condemned him. His whole record shows him to have been an ardent patriot in both military and civil life.

At the same town meeting where Col. Thomas Stickney was thanked for "carrying off Captain Clough and Richard Allison to court" the town reprimanded James Shepherd for "not publishing and fulfilling the orders he has heretofore received of Col. (Thomas) Stickney in mustering his company and seeing how they were equipt with arms and ammunition." Both votes were undoubtedly prompted by the accusations of Boscawen and other "adjacent towns" that Canterbury was not loyal to the patriot cause.

The next subjects to be considered by the town were the plans of government for the United Colonies and for the Province of New Hampshire. At the meeting January 27, 1778, Canterbury voted unanimously to adopt "the confederation made by the Continental Congress for each and every state on this continent." This vote was on the Articles of Confederation which the Continental Congress had accepted November 15, 1777, and sent to the states for their ratification.

At this same meeting, the representative to the next session

[1] Immediately after the close of the Revolutionary War, the people of Canterbury appear from their records to have differentiated between father and son of the same name and military title by calling the elder Jeremiah Clough, "Esq." and the son, "Capt." About 1785 or earlier the father had moved to Loudon, for that year he signs a petition as an inhabitant of that town (N. H. State Papers, Vol. XII, page 488) and as "Jeremiah Clough Esq." he heads a recommendation for the appointment of a justice of the peace for Loudon under date of April 30, 1789 (N. H. State Papers, Vol. XII, pages 489, 490).

[2] N. H. State Papers, Vol. X, page 3.

[3] *Idem*, Vol. XX, pages 282, 283.

of the legislature was unanimously instructed to call for a full and free representation of the people of the state in convention for the purpose of framing a permanent plan of government for New Hampshire.

Four weeks later, the voters were again called together to see what could be done to complete the town's quota of Continental soldiers. At this meeting, February 24, 1778, it was voted that Robert Hastings, James Hastings and George Shepherd "be made good with the rest of the Continental soldiers that went from Canterbury."

The votes at the annual meeting, March 19, 1778, largely relate to the conduct of the war. The selectmen were directed to provide for the families of those men from Canterbury who were in the Continental service. Capt. James Shepherd was authorized to hire for Canterbury one Continental soldier for three years. With the apparent purpose of equalizing bounties, it was voted to give "$100 to each and every soldier enlisted for three years and answering for Canterbury in said service, including what they had already received."

That the efforts of the town were not confined to filling its quota in the Continental service but that it furnished recruits for General Stark at Bennington and militiamen for short term service is shown by the following vote at this meeting, "Voted that all the soldiers that went out as militiamen into the service last fall be allowed equal to those of the militia that were with General Stark the time he had the Bennington fight."

This same year, at a meeting June 22, the town voted to raise three soldiers to send to Providence, R. I., and that Capt. Edward Blanchard be a committee "to hire the above mentioned three soldiers for said town as cheap as he can hire them." The straightened circumstances of the inhabitants undoubtedly justified this prudent proviso.

Archelaus Moore was elected in April this year a delegate from Canterbury to the convention at Concord June 10, 1778, for the purpose of framing a plan of government for the state.

Not always did the town have funds to arm and equip its soldiers and pay their bounties. Patriotic individuals came forward and advanced the money or the town hired it of people of means, as appears from the votes at the town meetings during the year 1779 and later. Sometimes the gratuity offered men

to enlist was Indian corn or its equivalent in money. Thus, at a meeting July 1, 1779, the offer was made by the town of thirty-eight bushels of corn or eighty shillings in money each to three able-bodied men who would enlist for three months to serve in Rhode Island and seventy-six bushels of corn or 160 shillings in money to any six able-bodied men to enlist in the Continental army for one year.

Later in July of that year, the selectmen were directed to make an assessment on all the ratable polls and estates of the town to settle with the individuals who had advanced money to pay the three months' and six months' men that had lately been sent into the service, and at a town meeting February 13, 1781, it was "voted that Capt. Jeremiah Clough and Ensign Ephraim Carter be a committee to advance money of theirs or hire or borrow said money to pay Ebenezer Varnum what said town oweth him for his serving said town as a three years' man, also to treat with Capt. Joseph Eastman of Concord and Nehemiah Clough of Canterbury concerning the money which this town owes them, which was hired by a former committee of ours to pay off three years' men."

Besides furnishing its three years' quota of men to the army, the town was called upon to supply beef to feed the troops. The committee chosen for this and other purposes requiring the expenditure of money were frequently cautioned in the votes of authority to act prudently for the interest of the town. Capt. Jeremiah Clough, who was authorized in 1780 to buy the town's quota of beef for the Continental army, was directed to purchase it "discretionably as he can do it best for the advantage of the town and provide it seasonably as we shall be sent to for it by our Court or its trustees."

As late as the annual meeting March 15, 1781, enlistments were kept up in Canterbury. It was there "voted to accept William Rines as a Continental soldier and pay him as we pay our other soldiers that are to go with him."

At the same meeting, Thomas Clough was authorized to buy two cows, one for Edmund Colby and the other for William Rines, "they being two of our Continental men, and the purchase of them to come out of their wages."

In September, 1781, the town was fixing the price of corn to be purchased for the families of soldiers in the service, and

at the annual meeting of 1782, it was "voted that Nathaniel Glines, being a Continental soldier, shall be put on the same footing by this town with our other Continental soldiers which we sent last year."

There are but five later entries in the town records pertaining to the soldiers of the Revolution. At the annual town meeting in March, 1786, Abner Fowler and William Walker were "voted £9 in full for the bounty deducted from the state by the town," and at the March meeting in 1787, it was "voted that Capt. Ebenezer Frye have £15 lawful money for three years' service of his black fellow in the war" and that "Walter Haines have £15 lawful money for his service in the war under Captain Frye if said Haines make it to appear that he served three years for this town." March 3, 1788, the selectmen were appointed to settle with John Rowing for his bounty which the town had drawn. At the annual meeting in 1797 it was "voted to give Miriam Blanchard the sum of ten dollars in full for the bounty of Thomas Hoyt (her first husband) as a soldier from this town." The next year twenty dollars more was given to her "in full for bounty money which the town received of the Secretary."

As a part of the record of the Revolutionary period is the action of the town upon the various plans of state government submitted to it by the conventions called for that purpose. The first plan was considered at a special meeting August 16, 1779. The vote stood fifteen for to fourteen against the plan This was the constitution prepared by the convention which sat at Concord in 1778. Another convention met at Concord in June, 1781. It continued a live body for two years and almost five months. During this time, it framed three constitutions which were successively submitted to the people. Two were rejected.[1]

At a meeting January 15, 1782, a committee was chosen "to peruse the plan of government made at Concord in the year 1781 and make remarks upon those articles they object to and hand it in at the adjournment of this meeting." An adjournment was taken to January 22, 1782, when the report of this committee was accepted. Then the meeting adjourned to April 16, 1782, and a new committee was appointed "to peruse the plan of government and make remarks thereon and report at an

[1] Carter, N. H. Official Succession 1680 to 1891, page 429.

adjourned meeting." Two adjournments followed, but without action.

A town meeting was held December 19, 1782, at which a committee was appointed "to inspect the plan of government last drawn by our convention and see what alterations ought to be made to it." The meeting adjourned to December 28, when the plan of government was rejected "the whole meeting voting against it, which was 35," to use the words of the town clerk.

"Then it was put to a vote whether they would accept the present plan of government with the amendments which the committee had brought in, and there were thirty-four votes in the affirmative."

At the annual meeting March 20, 1783, it was "voted that the present government be continued in its full force until June 10, 1784."

At a meeting September 4, 1786, the town had under consideration the subject of the state issuing a paper currency. The record quaintly says: "Then it was put to a vote to see whether or not they would have a paper currency made, and better than two-thirds of the people voted in the affirmative to have a paper currency on such footing as the General Court shall think best."

In November following, the inhabitants were called together "to give their opinion on a plan proposed by the General Court for issuing a bank of paper money for a currency, or to propose any plan that may be more expedient."

Then the record continues, "It was put to a vote to see if they would accept the plan sent out by the General Court and it was voted in the negative, 21 men.

"It was next put to a vote to see if they would have a paper currency made upon any footing, and it was negatived by 17 men."

CHAPTER VI.

ROSTER OF ENLISTMENTS FROM CANTERBURY. SERVICE OF MEN FROM BUNKER HILL TO YORKTOWN. TOWN AND STATE RECORDS. TRAIN BAND AND ALARM LIST. ALPHABETICAL LIST OF SOLDIERS CREDITED TO THE TOWN.

The records of enlistments and service of the Revolutionary soldiers are fragmentary and imperfect. The enlistments for the most part were for short periods and in some instances were hasty responses to calls to repel invasion, like Stark's rally of troops for Bennington. The towns voted to fill their quotas, accepting volunteers from among the inhabitants or furnishing men from other localities who could be induced to enlist. The records of Canterbury give but few of the names of the soldiers credited to that community. When bounties were paid by the state or the town, memoranda in some instances appear to have been preserved. Later when pensions were granted by the United States government to invalids of the war and in after years were given for service, the survivors' names were perpetuated on the pension rolls at Washington. The New Hampshire State Papers, however, are the source of most of the information here given.

Owing to the fact that Loudon was set off from Canterbury in 1773, two years before the war began, and Northfield was made a separate township in 1780, five years after the first hostilities, it is difficult oftentimes to say with certainty to which of these three towns the soldiers should be credited. As an illustration, Lieut. Thomas Lyford, who was an ensign in Capt. Jeremiah Clough's company and first enlisted in 1775, is given as of Northfield. His service extended through the war and undoubtedly his residence was in that part of Canterbury which is now known by the name of Northfield, but during almost his entire service of more than five years he was, accurately speaking, a resident of Canterbury.

After Loudon was set off from the parent town and before Northfield was made a separate township, the migration of the

descendants of the early settlers from the parental homes of what is now Canterbury to Loudon and Northfield was taking place. Capt. Benjamin Sias, who was a resident of Loudon two years at least before the Revolutionary War, recruited several companies which he raised largely from Canterbury and Loudon. Some members of his company were residents of Canterbury before they enlisted but settled in Loudon after their discharge. Others who have several enlistments to their credit may have changed their residence from one town to the other between their terms of service. Where the record is dependent upon information furnished by the soldiers themselves it is not always clear whether they were residents of Canterbury or Northfield owing to the fact that the incorporation of the latter town occurred in the closing year of the war. Furthermore, there may be instances where men enlisted from other towns to fill the Canterbury quota and on returning from service settled in Canterbury.

The Rev. William Patrick [1] in speaking of the part that Canterbury took in the Revolutionary War, says:

"It is believed the people of this town bore their full proportion of the toils and dangers. In the first years of the war we find the names of thirty one who entered into actual service, some for a longer and others for a shorter term of time. The officers were Capt. Jeremiah Clough, Capt. James Shepherd, Lieut. Joseph Soper, Lieut. Laban Morrill, Dr. Josiah Chase.

"The greater part of the soldiers were under the command of Captain Clough, who first dared to face the English troops in the vicinity of Boston. George Shannon was instantly killed in the Battle of Bunker Hill. Captain Shepherd and those under his command were destined to the Northern army. Some of them fought in the battles of Bennington and Saratoga. After the year 1776 we learn that the names of eighteen others are recollected, who joined the army and served the time of their enlistment. These were exclusive of those who enlisted for three years or during the war. When the call was made for soldiers to enlist for that period of time, the proportion required of this town was twenty. This number was probably sent, though the names of but seventeen are now recollected.

[1] Historical Sermon of Rev. William Patrick, October 27, 1833.

The whole number that entered into actual service during the war was a little short of seventy. Of these one was killed, six died in the army, forty five have since finished their course and sixteen are supposed to be still living. Those who remain with us (in Canterbury) are Capt. Joseph Moore, Lieut. Samuel Haines, Col. Morrill Shepherd, Col. Asa Foster, John Sutton, Nathaniel Pallet and Sampson Battis. Of those who enlisted for three years or during the war only these remain, Col. Morrill Shepherd, Robert Forrest and Ebenezer Chandler."

If the boundaries of Canterbury as they existed from the beginning of the Revolutionary War until 1780 are taken into consideration, Mr. Patrick's estimate of the number of residents of the town who entered the service is too small. The total is over one hundred who can be positively identified as Citizens of Canterbury. This is a most creditable showing for a town whose population did not exceed eight hundred in 1780, when Northfield was made a separate township. Under the heading "Men to be raised to fill up three Continental regiments," the number of men in Canterbury between sixteen and fifty years of age is given as 159.[1] This enumeration did not include those absent at the time in the army. If this census is accurate, over one half of the able-bodied men of the town under fifty years of age served for some period in the army, exclusive of those who belonged to the Train Band and Alarm List and who were prepared to respond in case they were needed but who were not called into service.[2]

Captain Jeremiah Clough's Company.

"On the 24th day of May 1775 the 4th Provincial Congress of New Hampshire appointed Enoch Poor of Exeter colonel, John McDuffee of Rochester lieutenant colonel and Joseph Cilley of Nottingham major of a regiment of troops to be raised and known as the 2nd New Hampshire Regiment and author-

[1]N. H. State Papers, Vol. XIV, page 557.

[2]The source of information in all cases is noted. Where the age of the soldier is given, it is understood to be the age at the time of his enlistment. A large number of the enlistments came from that part of the town now known as Northfield, but there is no way of definitely determining the proportion.

ized the Committee of Safety to issue orders for enlisting the men."[1] The orders of the committee provided for ten companies of sixty-two men each. Jeremiah Clough received one of the ten commissions as captain to raise a company.

There are three records of this company, the first to volunteer from Canterbury. One is the record of the town made by the committee appointed in 1777 to equalize charges. This was found among the town's papers. The other two are those published in the state papers,[2] one of which is copied from the pension roll at Washington.[3] There is a slight variance in these records. The town record might be taken as conclusive except for the doubt cast by the committee upon the accuracy of their own report when they provided that "If any person . . . is not herein named . . . upon his making request of the selectmen of said town shall be allowed equal to those who were in the service."[4] The list in the Pension Bureau gives the age and occupations of the soldiers, and this information is added to the roster which follows. Except in one instance, that of John Peterson, there is corroborative evidence that all the members of the company here given were citizens of Canterbury about the time of their enlistment. Captain Clough's company was in service for a period of seven months from May 27, 1775, at Winter Hill near Boston. From sixty-two to sixty-eight men were accounted present for duty during this time. As Captain Clough was required to raise only sixty-two men, the additional number who were present part of the time may have joined his command after it left Canterbury. This may account for the doubt expressed by the committee of the town in their report that they had listed the entire company. The other members of Captain Clough's command were recruited from Loudon, Sanbornton, Meredith, Moultonborough, Tamworth and New Britain, the last town being located on an old map of New Hampshire just north of Salisbury and probably embraced the larger part of the present town of Andover. In the roster here given only residents of Canterbury are included.

[1] N. H. State Papers Vol. XIV, page 107.
[2] *Idem*, Vol. XIV, page 143.
[3] *Idem*, Vol. XVII, page 8.
[4] See also N. H. State Papers, Vol. XIV, pages 193, 194.

NAME.	AGE.	OCCUPATION.
Capt. Jeremiah Clough	36	Husbandman
Ensign Thomas Lyford	35	Husbandman
Sergt. Josiah Chase	33	Physician
" Jonathan Heath	35	Husbandman
" Charles Glidden		
Drummer Simeon Robinson	23	Husbandman
Simon Sanborn	19	Husbandman
Sergt. Joseph Clough	19	Husbandman
Richard Haines	26	Cooper
John Curry	21	Husbandman
Masten Morrill	24	Husbandman
James Sherburne	24	Husbandman
William Forrest, 3d	22	Husbandman
Ebenezer Chandler	21	Husbandman
John Peterson	21	Joiner
Obadiah Clough	21	Husbandman
Enoch Gibson	23	Husbandman
George Shepard	34	Husbandman
Samuel Haines	28	Blacksmith
David Blanchard	20	Husbandman
Humphrey Colby	34	Husbandman
James Gibson, Jr	19	Husbandman
Shubael Dearborn	21	Husbandman
Nathaniel Dearborn	24	Husbandman
Jonathan Foster	26	Husbandman
Jeremiah Gibson	25	Husbandman
John Dearborn	19	Husbandman
Joshua Weeks	27	Husbandman
Eli Simons	40	Husbandman
William Glines, 3d	24	Husbandman
William Forrest, Jr.		
Robert Forrest		
Daniel Randall		
John Glines		
John Dearborn		
Abner Hoyt		

Thomas Lyford is given in the pension list as of Sanbornton and Northfield. He had a residence during the war in that part of Canterbury now known as Northfield. Masten Morrill is given in the same list as an inhabitant of Loudon, but he held office in Canterbury from 1777 to 1782. Richard Haines, John Peterson, George Shepard and Eli Simons are found in the pension list but not in the town list. Charles Glidden, Robert Forrest and Daniel Randall do not appear in the pension list

but they are given in the State Papers as members of Captain Clough's company. "Junior" is attached to James Gibson's name in the pension roll, and, as his age is nineteen, this designation is undoubtedly correct. William Forrest, Jr., appears in the town list and William Forrest is given in the State Papers. They are probably one and the same person. On the pension roll Joshua Weeks is designated as of Loudon, but he is found on the Canterbury tax list of 1775. John Glines and John Dearborn were with Captain Clough's company in Medford, Mass., in October, 1775, but their names do not appear on any other roster of this command. Abner Hoyt is recorded as "in place of Nathaniel Dearborn" at the same time and place.[1]

Town Papers.

A committee was appointed at the meeting June 4, 1777, to equalize the contributions that the inhabitants had made towards the support of the war and their report was accepted at a subsequent meeting. This report which was found among the old papers of the town is as follows:

"We the subscribers being chosen a committee for the town of Canterbury to make an average of the cost and charges of said town during the late war,

"The following is a list of the men's names who went into the service to Winter Hill for eight months under the command of Capt. (Gordon) Hutchins in the year 1775. That those men shall be allowed by the town of Canterbury aforesaid the sum of three shillings lawful money per month each and every of them viz:[2]

"Lieut. Joseph Soper, George Shannon,[3] Sergt. John Bean, William Perkins, John Holden, Nathaniel Perkins, John Bean Jr., Jotham Young, Joshua Boynton, Nathaniel Glines, Edmund Boynton.

"The following is a list of the men's names who went into the service to Winter Hill and was in said service seven months under the command of Capt. (Jeremiah) Clough in the year

[1] N. H. State Papers, Vol. XIV, pages 193, 194.

[2] The pension roll gives three additional names, Benjamin Baker, John Elliot and Isaac Cummings. There is no evidence that the first two were residents of Canterbury (N. H. State Papers, Vol. XVII, page 3).

[3] George Shannon was killed at Bunker Hill after serving only two months. The total amount allowed was £12 6s.

1775, that each and every of those men hereafter mentioned shall be allowed by the said town of Canterbury the sum of three shillings lawful money per month:[1]

"Capt. Jeremiah Clough, Nathaniel Dearborn, Daniel Randall, Sergt. Jonathan Heath, John Dearborn, Simon Sanborn, Sergt. Charles Glidden, William Forrest Jr., James Sherburne, Sergt. Joseph Clough, William Forrest 3d, Doct. Josiah Chase, Samuel Haines, Jonathan Foster, David Blanchard, Robert Forrest, Obadiah Clough, Jeremiah Gibson, John Curry, William Glines 3d, Ebenezer Chandler, James Gibson, Humphrey Colby, Enoch Gibson, Shubael Dearborn, Masten Morrill, Simeon Robinson.

"The following is a list of the men's names who went into the service to Cambridge for two months under the command of Capt. (James) Shepard in the year 1776, that each and every of those men hereafter mentioned shall be allowed by the said town of Canterbury the sum of three shillings lawful money per month:[2]

"Capt. James Shepard, William Forrest 3d, Sergt. Benjamin Heath, William Miles, Jacob Hancock, Thomas Hoit, Benjamin Collins, Stephen Sutton, George Hancock, David Kenniston, Joseph Carr, Richard Blanchard, William Williams.

"The following being a list of the men's names who went from Winter Hill to Canada in the year 1776 for the term of twelve months under the command of Capt. (Jeremiah) Clough and Capt. (Joshua) Abbot, that each and every of those men hereafter mentioned shall be allowed by the said town of Canterbury the sum of seven shillings lawful money for said service.[3]

"Capt. Jeremiah Clough, Edmund Boynton, Joseph Moore, Lieut. Joseph Soper, James Gibson, Obadiah Davis, Lieut. Charles Glidden, John Holden, Ebenezer Chandler, Lieut. Jonathan Heath, Robert Forrest, John Curry, Doctor Josiah Chase, Joseph Hancock, Aaron Sargent, James Sherburne, Parker Cross, Jotham Young, Thomas Cross, Elkins Moore, Joseph Glines.

"If any person or persons who has been in the service with either of the aforementioned captains and is not herein named

[1] These all served seven months and received a total of £28 7*s*.
[2] All served the full two months and the total allowed was £3 18*s*.
[3] Fourteen served twelve months, one thirteen months, two fourteen months, one nine months and three eight months. Total received £84 14*s*.

in the foregoing list, upon his or their making request to the selectmen of said town shall be allowed equal to those who were in the service the same term of time and place in proportion.

"Furthermore your committee saith that those persons in the town of Canterbury who hath advanced money towards hiring of soldiers to go to Ticonderoga under the command of Captain James Shepard shall have their money allowed and discounted by the selectmen of said town out of the town rate list for this current year 1777 and if any of the soldiers in said town belonging to the company aforesaid has not received the town bounty or hire the same to be allowed and discounted out of the rate list aforesaid.

"Also those persons who hath advanced money in said town in towards hiring of soldiers to go to New York and Picks Kilns Capt. (Benjamin) Emery's and Capt. (Benjamin) Sias' companys to have their money allowed and discounted out of the town rate list, and if any person in either of the said companys has not received the town's bounty or hire as was agreed upon by sundry of the inhabitants of said town shall receive the sum out of the town rate list aforesaid.

"Canterbury, July the 7th, 1777.

"We the subscribers do hereby make above and foregoing return being made out by us to the best of our judgment without partiality.

"Nehemiah Clough
"Joseph Soper } The Committee.
"Obadiah Mooney

These documents are confirmed by another found in the archives of the town addressed to the constable of Canterbury and directing him to pay certain men for services "at Winter Hill, Canada and New York." The amount due each man is set against his name, while on the back of the paper the signatures of nearly all the men appear as receipting for the amount due them. It will be seen that the first twenty-one names on this pay roll correspond with those on the foregoing list of men who accompanied Capt. Jeremiah Clough to Canada and that their compensation is larger than that given to the men whose names follow Aaron Sargent's. Beginning with the name of Capt. James Shepard on this pay roll, the list corresponds substantially with that previously given of the men who enlisted

for two months under Captain Shepard for service at Cambridge. As has already been seen, Captain Shepard enlisted a company for the Continental service in the Northern army. Some of the names there given are found on this Canterbury pay roll, which bears date of January 28, 1778. The following is a transcript of the document.

"To Mr. Thomas Foss, Constable. Sir: Please for to pay these men the several sums as is prefixed to their several names, it being for service done at Winter Hill, Canada and New York and their signing the back of this order and it being returned and indorsed shall be allowed by us in your settlement as Constable for Canterbury.

January 28, 1778.

NEHEMIAH CLOUGH
DAVID FOSTER
EDWARD BLANCHARD
} Selectmen for Canterbury.

	£	s.
Capt. Jeremiah Clough	5	5
Lieut. Joseph Soper	5	15
Lieut. Charles Glidden	5	5
Lieut. Jonathan Heath	5	5
Doctor Josiah Chase	5	5
James Sherburn	5	19
Jotham Young	5	8
Elkiner (Elkins) Moore	4	4
Edmund Boynton	5	8
James Gibson	5	19
John Holden	5	8
Robert Forrest	5	5
Joseph Hancock	2	16
Parker Cross	4	4
Thomas Cross	4	4
Joseph Glines	2	16
Joseph Moore	4	4
Obadiah Davis	3	3
Ebenezer Chandler	5	5
John Curry	3	17
Aaron Sargent	4	4
Ensign John Bean	1	4
John Bean Jr.	1	4
Joshua Boynton	1	4
George Shannon		6
William Perkins	1	4
Nathaniel Perkins	1	4
Joseph Clough	1	1
Samuel Haines	£1	1s.
David Blanchard	1	1
Obadiah Clough	1	1
Shubael Dearborn	1	1
Humphrey Colby	1	1
Nathaniel Dearborn	1	1
John Dearborn	1	1
William Forrest 3d	1	1
Jonathan Foster	1	1
Jeremiah Gibson	1	1
William Glines 3d	1	1
Enoch Gibson	1	1
Masten Morrill	1	1
Simeon Robinson	1	1
Daniel Randall	1	1
Simon Sanborn	1	1
Capt. James Shepard	1	1
Benjamin Heath	0	6
Jacob Hancock	0	6
Benjamin Collins	0	6
George Hancock	0	6
David Keniston	0	6
Joseph Carr	0	6
Richard Blanchard	0	6
William Williams	0	6
William Miles	0	6
Thomas Hoyt	0	6
Stephen Sutton	0	6
Nathaniel Glines	1	4

In the New Hampshire manual of the General Court for the year 1899 is a list of New Hampshire soldiers who participated in the battle of Bunker Hill, prepared by George C. Gilmore of Manchester. The rank of the soldiers, the organization to which they were attached and their residence are given. According to this list, there were sixteen men from Canterbury. Of this number thirteen are shown to have been on the roll of Capt. Gordon Hutchins' company about the time of the battle. The remaining three were in other commands. In Mr. Gilmore's list the name of Jonathan Wadleigh appears, but his residence is not given. The "History of Northfield" states that Mr. Wadleigh "fought with his two brothers side by side at Bunker Hill."[1] The same authority says that "Richard Blanchard went with William Forrest to Bunker Hill unenlisted in citizens clothes" and that Charles Glidden, Jacob Hancock, John Cross, Parker Cross and Jonathan Gilman of Northfield (then a part of Canterbury) were also in that battle.[2] As there were undoubtedly volunteers at Bunker Hill who were not formally enlisted in any command, it is not surprising, that there is no record of their service. Even the enrollments at this time were far from accurate. That at least twenty citizens of Canterbury participated in the battle of Bunker Hill is a conservative estimate. It is more than probable that the number was twenty-four.

CANTERBURY MEN AT BUNKER HILL.[3]

N. H. Manual for General Court, 1899.

NAME	COMPANY	REGIMENT	N. H. STATE PAPERS
Benjamin Baker[4]	Capt. Hutchins'	Stark's	Vol. XIV, p. 63
John Bean	" "	"	" " " 210
John Bean Jr.	" "	"	" " " 65
Joshua Boynton	" "	"	" " " 65
Edmund Boynton	" "	"	" " " 211
Isaac Cummings	" "	"	" " " 65
William Forrest	Capt. Reid's	"	" " " 215
Nathaniel Glines	Capt. Hutchins'	"	" { XVII, " 3 / XIV, " 65
John Holden	" "	"	" " " 64
Nathaniel Perkins	" "	"	" " " 65

[1] History of Northfield, page 73.
[2] *Idem*, page 72.
[3] N. H. Manual for General Court, 1899.
[4] No evidence that Baker was a resident of Canterbury.

NAME	COMPANY	REGIMENT	N. H. STATE PAPERS
William A. Perkins	Capt. Hutchins'	Stark's	Vol. XIV, p. 65
John Rowen	Capt. Abbott's	"	" " 61
Aaron Sargent	Capt. D. Moore's	"	" " 214
George Shannon [1]	Capt. Hutchins'	"	" " 65
Joseph Soper, Lieut.	" "	"	" " 63
Jotham Young	" "	"	" XVII, " 3
Jonathan Wadleigh [2]	" "	"	" XIV, " 83

QUEBEC EXPEDITION UNDER ARNOLD.

Capt. Henry Dearborn's Company.

(N. H. State Papers, Vol. XIV, pages 210, 211.)

John Bean, Jr., laborer, age 20, taken from Stark's Regiment, 5th Co.

Aaron Sargent, farmer, age 20, taken from Stark's Regiment, 10th Co.

Edmund Boynton, cordwainer, age 22, taken from Stark's Regiment, 5th Co.

William Forrest, farmer, age 42, taken from Stark's Regiment, 1st Co.

All were from Canterbury.

MUSTER ROLL OF CAPT. JAMES SHEPARD'S COMPANY.

(N. H. State Papers, Vol. XIV, pages 318, 320.)

James Shepard of Canterbury was appointed June 18, 1776, a captain in a regiment to be raised and sent to Canada.[3] The following are names of Canterbury men appearing on the muster roll July 2, 1776, for the Continental service in the Northern army:

John Bean, ensign, Shubael Dearborn, Samuel Haines, Joshua Boynton, Nathaniel Glines, John Dearborn, William Forrest, George Shepard, Jonathan Foster, Moses Cross, Stephen Haines, Ephraim Davis, Benjamin Heath, John Davis, William Rinds (Rines), Moses Randall, William Simons, John Foss.

ENLISTMENTS CANTERBURY 1776.

(N. H. State Papers, Vol. XII, pages 756, 757.)

CANTERBURY September ye 18th, 1776.

We the subscribers do hereby Ingage our selves In the Continental Servis, and forthwith to March to New York and joyn

[1] Killed at Bunker Hill.
[2] No town given, but probably from Canterbury.
[3] N. H. State Papers, Vol. VIII, page 154.

the Continental Army there untill the first day of December Next Unless Sunner Discharged.

As Witness our hands—

Samuel Gerrish,	Joshua Weeks,
William Clement,	Nathaniel Pallett,
Henry Clough,	Israel Glines.
Sargent Morrill,	

Roll of Capt. Benjamin Emery's Company.[1]

(N. H. State Papers, Vol. XIV, pages 429, 430.)

This company was in Colonel Baldwin's regiment and was raised to reinforce the Continental army at New York in September, 1776. The following are Canterbury names:

William Clement, Joshua Weeks, Samuel Gerrish, Nathaniel Pallett, Samuel Ames, James Gibson, Sargent Morrill, Ebenezer Kimball, Benjamin Simpson.

Commissioned Officers in Colonel Stickney's Regiment.

(N. H. State Papers, Vol. XIV, page 261.)

In a "return of the commissioned officers in Col. Thomas Stickney's regiment March 5, 1776" the following Canterbury names appear:

Captains, James Shepard, Edward Blanchard.
First Lieutenants, Laban Morrill, Thomas Gilman.
Second Lieutenants, James Glines, Ebenezer Kimball.
Ensigns, Samuel Ames, Jeremiah Hackett, Ezekiel Morrill.

Muster Roll of Capt. Benjamin Sias' Company.

(N. H. State Papers, Vol. XIV, page 454.)

This company was in Col. David Gilman's regiment destined for New York, in 1776. Captain Sias is sometimes referred to as from Canterbury, but he was a taxpayer in Loudon in 1774 and one of the petitioners to have that town set off from Canterbury the year before. On the roll appear the following from Canterbury:

Stephen Sutton, William Forrest, David Norris, Peter Blanchard, Jonathan Forrest, Simeon Sanborn, John Rowen.

[1] Captain Emery was of Concord.

CONTINENTAL SOLDIERS ENLISTED FOR THREE YEARS OR WAR.[1]

Among the townpapers is the following list of the men enlisted from Canterbury for the Continental service in 1777 for three years or during the war (in Col. Thomas Stickney's regiment):

	ENLISTED	TERM	BOUNTY
John Rowen[2]	April 1, 1777	3 years	£30
Thomas Hoyt[2]	May 13, "	"	"
Prince (Thompson)	May 15, "	"	"
Ebenezer Farnam	" 8, "	"	"
Andrew Rowen[2]	April 4, "	"	15
William Walker	June 5, "	"	30
Pratt Chase	May 13, "	"	"
Loyd Jones	" 13, "	"	"
Walter Haines[2]	May 15, "	"	"
George Shepard[2]		During war	"
Elkins Moore[2]		3 years	"
Robert Hastings[2]	Feb. 2, "	"	
James Hastings[2]	" 2, "	"	"
John Holden[2]		"	"
Abner Fowler[2]	May 31, "	"	"
Nathaniel Glines[2]	June 19, "	"	"

The quota for Canterbury in this enlistment was twenty. The town furnished nineteen. The additional names of Pearson Eastman, Nicholas Hall and John Millsare given in the State Papers.

Another return gives the additional names of Aaron Hale and Samuel Danford of Boscawen but omits that of Nathaniel Glines of Canterbury. Appended to it is the following certificate:

"Pursuant to the precept from the Honourable Thomas Stickney Esqr. We do hereby make a true return of the Above Mentioned Soldiers they being Inlisted for the Town of Canterbury and State of New Hampshire.

"JAMES SHEPARD
"EDWARD BLANCHARD } Captains."

FOR NORTHERN ARMY, 1777.

(N. H. State Papers, Vol. XV, pages 164, 165.)

Pay roll of Capt. Ebenezer Webster's Company, Col. Thomas Stickney's regiment, raised out of the Thirteenth Regiment of

[1] See also N. H. State Papers, Vol. XIV, pages 565, 566 and Vol. XV, page 607.

[2] Residents of Canterbury.

New Hampshire Militia in July, 1777, which joined the Northern Army at Bennington and Stillwater. These Canterbury names appear:

Reuben Kezar, William Simons, Jonathan Foster, fifer, James Gibson, Elias Abbott, fifer.

For Relief of Ticonderoga.

"Pay Roll of part of Col. Thomas Stickney's regiment of militia, commanded by Lieut. Col. Henry Gerrish raised in the town of Concord and towns adjacent which company marched July 5, 1777, for the relief of the garrison of Ticonderoga on the alarm and marched seventy miles when we heard news of the evacuation of the fort."

(N. H. State Papers, Vol. XV, page 127.)

The following are names of Canterbury men:

Ensign Jeremiah Hackett, William Moore, Sergt. David Norris, Abraham Morrill, Corp. Edmund Kezer, Jesse Stevens, William Simons, Moses Danforth, Jonathan Foster, Joseph Durgin, William Gault, Elias Abbott, William Glines, Gideon Bartlett, Jonathan Gile, Jotham Young, Peter Blanchard, Jacob Heath, Joseph Hancock, Stephen Haines, John Cross, David Kenniston.

A return among the town papers in manuscript gives the following additional names: Thomas Foss, Joseph Durgin, Jesse Stevens and John Lovejoy.

Capt. John Drew's Company, Col. Nathan Hale's Regiment, Continental Service, 1777.

(N. H. State Papers, Vol. XIV, pages 617, 618.)

The muster roll gives the following from Canterbury:

John Davies, age twenty and Ephraim Davies, age twenty-four.

In an account of the rations due to the several officers in Col. Thomas Stickney's regiment in Gen. John Stark's brigade July, 1777, the name of Laban Morrill appears. (State Papers, Vol. XV, page 162).

Volunteers for Defence of Fort Edward.

(N. H. State Papers, Vol. XV, page 387.)

A pay roll of the volunteers who went from Canterbury and Loudon with Capt. Benjamin Sias to Fort Edward at the time of General Burgoyne's invasion,[1] whose service was from October 4 to October 26, 1777, shows the following Canterbury names:

David Morrill, Lieut., William Dyer, Ezekiel Morrill, Ebenezer Foss, Masten Morrill, Jonathan Guile, William Glines, Sampson Moor,[2] John Forrest.

"Sampson Moore (Battis) was a volunteer under Captain Sias. He was a slave of Col. Archelaus Moore of Canterbury who promised him his freedom for good fighting in the Revolution. Colonel Moore not only redeemed his promise but gave Sampson a hundred acre lot in the southwest part of Canterbury, upon which his descendants lived for many years. The locality was called 'New Guinea.' Sampson was a fine specimen of a negro, was in command of a battalion in the early part of the century (1800) and is well recollected by the people of Concord as attending Election and Muster, dressed in regimentals, and greatly enjoyed his title of Major which he honorably held from Governor Gilman. He married Lucy, a slave of William Coffin of Concord, giving Mr. Coffin a year's work for her freedom."[3]

Return of Soldiers Enlisted from Loudon, 1777.

(N. H. State Papers, Vol. XVI, page 726.)

The following are Canterbury names which appear in this return:

Noah Sinkler of Epsom enlisted March 24, 1777, three years.
Robert Forrest of Canterbury enlisted March 19, 1778, for war.
Joseph Ellison of Canterbury enlisted March 7, 1781, three years.
Moses Danforth of Canterbury enlisted March 7, 1781, three years.

Noah Sinkler,[4] or Sinclair, was discharged January 25, 1780. He was a drummer in Captain Morrill's company, Colonel

[1] See also Potter's Military History of N. H., page 335.
[2] A negro otherwise known as Sampson Battis.
[3] Potter's Military History of N. H. page 335. Bouton's History of Concord, page 252.
[4] N. H. State Papers, Vol. XVI, pages 184, 320, 328, 332, 343, 344, 458.

Stark's regiment, and was wounded in the wrist at St. John's July 14, 1776, and received a pension from the state. At the time of his examination for a pension September 4, 1786, he gives his age as thirty-one and his residence as Canterbury. The legislature of New Hampshire voted that he receive fifteen shillings a month from the time his pay ceased.[1] He was promoted drum major, May 28, 1779.[2] His settlement in Canterbury was probably immediately following his discharge.

Volunteers at Bennington, 1777.

The following list of soldiers from Canterbury who enlisted for service at Benningon was found among the town papers:

Joseph Hancock, William Moore, Jr., David Kenniston, Lieut. Laban Morrill, Joseph Carr, Josiah Chase, Peter Huniford, John Lovejoy, David Blanchard, Jonathan Foster, Nathaniel Dearborn, Benjamin Johnson, William Perkins, James Sherburne, John Cross, Simon Sanborn, Samuel Carter, Richard Glines, William Forrest, Stephen Sutton, Abraham Morrill, Thomas Curry.

Volunteers at Saratoga, 1777.

The following return of volunteers from Canterbury who were at Saratoga when Burgoyne surrendered was found among the town papers:

William Glines, Jr., Jonathan Guile, Lieut. David Morrill, Masten Morrill, John Forrest, Ebenezer Foss, Sampson Battis, servant of Archelaus Moore, William Dyer.

Muster Roll of Capt. Ebenezer Frye's Company in Col. Joseph Cilley's Regiment for Continental Service, 1777 and 1778.

(N. H. State Papers, Vol. XIV, page 605.)

The following Canterbury names appear:

Walter Haines, Nathaniel Glines, John Reed, Robert Forrest.

[1] N. H. State Papers, Vol. XI, page 273.
[2] *Idem*, Vol. XVI, page 9.

Roll of Absentees First New Hampshire Regiment (Col. Joseph Cilley), Capt. Ebenezer Frye's Company, Valley Forge, January 10, 1778.

(N. H. State Papers, Vol. XV, page 438.)

Walter Haynes, Canterbury, age twenty-five, five feet, seven inches, fair complexion, color of hair fair, light eyes. Left at Stillwater, sick.

John Reed,[1] Canterbury, age thirty, five feet, eight inches, negro, black complexion, black eyes. Left at Fishkill, sick.

State Bounties.

(N. H. State Papers, Vol. XVI, page 591.)[2]

"Canterbury August 3, 1779.

"State of New Hampshire

To the Town of Canterbury Dr.

July 13,1779	To a State Bounty paid to Isaac Brown, a soldier for the Rhode Island Service	£30
	To Travil Money to do.	12
August 2, 1779	To Bounty paid to John Taylor, a soldier to do	30
	To Travil money to do.	12
August 3, 1779	To Bounty paid to John Batchelder, a soldier to do.	30
	To Travil Money to do.	12
		£126

"A true account errors excepted

"Abiel Foster,

"One of the Select men for s'd Town."

The names of Michael Sutton, William Glines, Edmond (Edmund) Colby, Daniel Colby, Phineas Fletcher, William Rhines, Elkins Moore, Moses Danforth appear in the account of state bounties for Continental soldiers who enlisted in the year 1781 for three years or during the war.[3]

[1] N. H. State Papers, Vol. XIV, page 606, John Reid is given as a resident of Canterbury but enlisting for Chichester.

[2] Among the town papers is a return that Brown and Batchelder were to have fifty bushels of Indian corn and Taylor sixty bushels, and that the "soldiers have notes for the corn." See also N. H. State Papers, Vol. XV, pages 663, 670.

[3] N. H. State Papers, Vol. XVI, page 235.

Expedition to Rhode Island, August, 1778.

Pay roll, Capt. Benjamin Sias' company, Col. Moses Nichols' regiment.

(N. H. State Papers, Vol. XV, page 512.)

The following members appear to have been Canterbury residents:

Lieut. Jonathan Heath, Thomas Curry, Sergt. John Bean, Thomas Foss, Corp. Jonathan Foster, William Miles, Abner Miles, Ephraim Moore, Ebenezer Kimball, John Moore, John Lyford, Ezekiel Morrill, Abraham Morrill, John Lougee.

A return found among the town papers shows that William Forrest 3d, James Gibson and Samuel Colby enlisted for this expedition and were paid a bounty of £90 each.

In a petition dated November 2, 1778, Abner Miles of Canterbury states that he "turned out as a volunteer in the service of his country on the expedition to Rhode Island under the command of Capt. Benjamin Sias, and served there until the company came off the Island," that he was taken sick and confined to the house of Joseph Goffe at Rehoboth and remained there until September 24, 1778. He asks that the bill of said Goffe amounting to £39 4*s*. and the bill of Dr. Jos. Bridgham of £9 6*s*. may be paid by the state, the said bills having been allowed by the committee on sick and wounded soldiers. Miles also states that he lost a horse valued at $250 while in the service and Captain Sias certifies to his loss. Jeremiah Hacket and Obadiah Clough appointed by the selectmen of Canterbury to appraise the horse gave it a value of £75.[1]

Ezekiel Moore of Canterbury was in the service twenty-seven days in Capt. Benjamin Sias' company at the forts in Piscataqua Harbor. (N. H. State Papers, Vol. XV, page 697.)

A return of the men of the Third New Hampshire Regiment at Camp Danbury, December 8, 1779, gives the name of George Shepard of Canterbury in Captain McGregore's company. (N. H. State Papers, Vol. XV, page 734.)

[1] N. H. State Papers, Vol. XI, page 269.

Pay Roll of New Levies for Continental Army, 1780.

(N. H. State Papers, Vol. XVI, pages 87, 90, 94, 99.)

These troops were enlisted for six months and the following were returned from Canterbury.

Ebenezer Foss	Enlisted June 27.	Discharged Dec. 15, 1781.
Benoni Drew	Enlisted June 27.	War. Col. Dearborn's.
Benjamin Glines	Enlisted June 27.	Discharged Dec. 13, 1781.
Ebenezer Chandler	Enlisted June 30.	During war, 1781.
Thomas Cross	Enlisted June 27.	Discharged Dec. 11, 1781.
William Forrest	Enlisted June 30.	Discharged Dec. 18, 1781.
Merril Clement	Enlisted June 30.	Discharged Dec. 15, 1781.

The age of Drew is given as seventeen, of Glines seventeen, of Foss twenty-one, of Chandler twenty-five, of Cross eighteen, of Forrest twenty-five, and of Clement seventeen. Forrest and Clement are shown in one of the rolls as from Loudon. Thomas Cross is returned as in Capt. Josiah Munroe's company, First New Hampshire Regiment, February 14, 1781. (N. H. State Papers, Vol. XVI, page 224.)

Capt. Nath'l Head's Company, Col. Reynold's Regiment, 1781.

From Original in Pension Bureau, Washington, D. C.

(N. H. State Papers, Vol. XVII, page 430.)

Thomas Curry Corp.	Canterbury Sept. 8 to Nov. 25.
Sampson Battas[1]	Canterbury Aug. 20 to Nov. 25.
Peter Blanchard	Canterbury Aug. 20 to Nov. 25.
John Sutton	Canterbury Aug. 20 to Nov. 25.

Enlistments in Canterbury, 1780.

(N. H. State Papers, Vol. XII, page 757.)

Canterbury, July 4th, 1780.

We the subscribers hereby acknowledge to have Voluntarily enlisted to serve the United States of America for three months from the time we shall Join the Army of the sd United States at the place appointed for Rendesvous by the Commander in Chief of said Army. Witness our Hands.

William Foster.	Daniel Foster.
Ezekiel Moore.	Elkins Moore.
Asa Foster.	Moses Davis.

[1] Sampson Battis, marked "Deserted November 22."

Enlistments in Canterbury, 1781.

Canterbury, 24th July, 1781.

We whose Names are underwritten hereby acknowledge to have volentarily inlisted to serve as Militia in the Continental Army for the term of three Months from the time of our joining said Army, on the encouragement given by the Town of Canterbury at a Muster for the purpose of raising sd Men, And engage to equip, and march whenever we shall receive orders.[1]

his Samson × Battis. mark	Peter Blanchard.
Thomas Curry.	John Sutton.

John Abbott,[2] Drummer, residence Canterbury, enlisted for Canterbury in Capt. Benjamin Ellis' company, Col. Alexander Scammel's regiment, February, 1781. The same record is given for James Barns, private.

George Shepard and Benoni Drew[3] are given in Captain Dennet's company, Second New Hampshire Regiment, February 15, 1781. Shepard is also given as serving for Boscawen from Canterbury.

Reuben Blanchard,[4] age eighteen, abode Canterbury, enlisted for Concord, July 20, 1781, to December to recruit Continental Army. He served at West Point from July, 23 to December 13, 1781. He is also given as in Capt. Aaron Kinsman's company, Col. Thomas Stickney's regiment in July 1780.[5] In the latter company was Elias Abbott.

Isaac Blanchard,[6] age twenty-four, Capt. Edward Elliott's company, Col. David Hobart's regiment, which marched from Plymouth and adjacent towns, July, 1777. He is thought to be a son of Benjamin Blanchard, Jr., of Canterbury, who had left home and was visiting relatives in the vicinity of Plymouth.

Joel Blanchard,[7] Capt. Simon Marston's company recruited for the Rhode Island expedition of 1777. There was a journey to Concord, Pembroke and other places to muster the company.

[1] See also N. H. State Papers, Vol. XVI, page 264.
[2] *Idem*, page 225.
[3] *Idem*, page 232.
[4] *Idem*, pages 247, 253.
[5] *Idem*, page 105.
[6] *Idem*, Vol. XV, page 150.
[7] *Idem*, page 267.

Benjamin Blanchard, Jr., of Canterbury had a son Joel, eighteen years of age, in 1777. An Ephriam Moore was in this same command.

Abel Blanchard,[1] Capt. Henry Butler's company, Col. Thomas Bartlett's regiment, raised in 1780 and serving at West Point. As the record shows some of the men of this company to have been recruited in Hopkinton and vicinity, it is thought that this was another son of Benjamin Blanchard, Jr., of Canterbury.

Peter Blanchard,[2] Capt. Peter Kimball's company, Col. Thomas Stickney's regiment which was raised out of the Thirteenth Regiment of New Hampshire militia July, 1777, and joined the Northern army at Bennington and Stillwater. In this same company was Elias Abbott.

There is a family tradition that Benjamin Blanchard, Jr., had five sons in the Revolution, who in the order of their births were, Isaac, Peter, Joel, Abel and Reuben. A still younger son, Simon, born in 1766 may have enlisted in the closing year of the war.

The names of Merrill Clement, William Foster, Jonathan Foster, David Blanchard and Joseph Clough, appear among the men mustered for the defence of Portsmouth in September, 1779.[3]

The pay roll of Capt. Ebenezer Webster's company of rangers, raised for the defence of the Western frontiers in 1782, gives the name of William Arvin [4] (Ervine) of Canterbury, July 5 to November 7, 1782. Abiel Foster petitions December, 1788, to have the wages of William Ervine, "who was three months in the service as a ranger in Captain Webster's company in 1783 and who was deceased, paid to him for the benefit of the town of Canterbury." [5]

The "History of Northfield" mentions the names of Ezekiel Danforth, Samuel Goodwin, Abraham Brown and Theodore Brown as soldiers in the Revolution from that town prior to its separation from Canterbury.[6]

An Ezekiel Danforth enlisted in Capt. James Shepard's com-

[1] N. H. State Papers, Vol. XVI, pages 131, 163.
[2] *Idem*, Vol. XV, page 185.
[3] *Idem*, page 698.
[4] *Idem*, Vol. XVI, page 296.
[5] *Idem*, Vol. XI, page 273.
[6] History of Northfield, page 72.

pany for the Continental army, July 2, 1776, at Boscawen.[1] There was a private by the name of Samuel Goodwin in Capt. John Calef's company on Great Island and in Capt. Titus Salter's company of artillery at Fort Washington in November, 1775,[2] and in February, 1776.[3] Abraham Brown is a name found in Capt. Daniel Moore's company, Col. John Stark's regiment in 1775.[4] As men of this company were recruited from Pembroke, Allenstown, Bow and other nearby towns, it is very probable that this Abraham Brown was from Canterbury. A Theodore Brown was in Capt. Henry Elkin's company, recruited for the defence of Piscataqua Harbor, November, 1775.[5]

Record of Town Returns (Canterbury).

(N. H. State Papers, Vol. XVI, page 502.)

Nat Glines		
Benoni Drew		
Michael Sutton	r.	March 23d, 1781.
Morril Shepard	r.	April 26th, 1781.
William Glines	r.	March 23d, 1781.
Edmund Colby	r.	March 23d, 1781.
Dan'l Colby	r.	March 23d, 1781.
Wm. Rynes	r.	March 23d, 1781.
Elkins Moore	r.	March 23d, 1781.
Abner Hoyt,	r.	1782 by E. Frye.

In another list the name of George Shepard appears in place of Abner Hoyt (N. H. State Papers, Vol. XVI, pages 593, 594.)

Soldiers Mustered for Canterbury.

Exeter, December 23d, 1785.

The following is a list of Soldiers Mustered for the Town of Canterbury for each of which a Bounty of twenty pounds is due to said town.[6]

[1] N. H. State Papers, Vol. XIV, pages 317, 320.
[2] *Idem*, page 227.
[3] *Idem*, page 257.
[4] *Idem*, page 72.
[5] *Idem*, page 253.
[6] *Idem*, Vol. XVI, page 595.

Michael Sutton	Must'd March 23d 1781.
William Glines	Must'd March 23d 1781.
Edmund Colby	Must'd March 23d 1781.
Daniel Colby	Must'd March 23d 1781.
Wm. Rynes	Must'd March 23d 1781.
Elkins Moore	Must'd March 23d 1781.
Morril Sheppard	Must'd April 26th 1781.

As appears by the Books

Attes'r

JOSEPH GILMAN.

Michael Sutton appears from the records to have been in the first company of Colonel Cilley's regiment in 1781. He enlisted for three years or during the war and received a bounty.[1]

Dr. Josiah Chase who was a sergeant in Capt. Jeremiah Clough's company appears to have served later as a surgeon in Stark's regiment,[2] for he gives a certificate of the wound received by Noah Sinclair [3] and a certificate that Abraham Kimball of Hopkinton was wounded in the leg.[4]

Phineas Fletcher was in the first company of Col. Joseph Cilley's regiment of Continental troops in 1781. He was mustered March 23, 1781, and he died on his way home from Yorktown.[5]

PAY ROLL OF CAPT. EBENEZER WEBSTER'S COMPANY.

This company joined the Continental army at West Point in 1780. The pay roll shows the following from Canterbury.[6]

REUBEN BLANCHARD.	WILLIAM FOSTER.
DANIEL FOSTER.	EZEKIEL MOORE.
ELKINS MOORE.	ELIAS ABBOTT.

ASA FOSTER.

Service July 4 to October 25, 1780.

Another return indicates that Reuben Blanchard later enlisted for Concord, July 6, 1781, for six months.[7]

[1] N. H. State Papers, Vol. XVI, pages 236, 267.
[2] Rev. William Patrick's Historical Sermon.
[3] N. H. State Papers, Vol. XVI, page 458.
[4] *Idem*, page 400.
[5] *Idem*, pages 236, 267, 513, 772. History of Northfield, Part II, page 224.
[6] N. H. State Papers, Vol. XVI, pages 147, 148.
[7] *Idem*, pages 253, 611.

Orders from Soldiers 1781 to 1785.

(N. H. State Papers, Vol. XI, pages 272, 273.)

Canterbury, March 7, 1781.

To Nicholas Gilman,

Treas. for the State of N. H.

Please pay to the selectmen of Canterbury the sum total of what shall be made up to us in the pay roll as soldiers in the six months service in the summer past.

Thomas Hoyt.	Ebenezer Chandler.
Benjamin Glines.	Ebenezer Foss.

John Sutton in a similar order directs his wages to be paid to Capt. Laban Morrill.

Samson Bates (Battis) under date of January 15, 1785, orders amount due him for three months' service in Capt. Nathaniel Head's company to be paid to James Norris.

Thomas Curry by order dated November 7, 1785, directs the amount due him for three months' service in 1781 to be paid to David Foster.

Lieut. Thomas Lyford.

Lieutenant Lyford seems to have had the longest continued service of any soldier volunteering from Canterbury. He enlisted in the very beginning of the war, going out as an ensign in Capt. Jeremiah Clough's company in 1775.[1] The next record shows him a lieutenant in Maj. Benjamin Whitcomb's independent corps of rangers. A pay roll of part of the corps gives the time of his engagement as November 4, 1776, and that he enlisted for the war.[2] He continued in the service until January, 1781, and he is recorded as attached to the Second or Colonel Reid's regiment for the years 1777–78–79 and in the same regiment on duty at West Point and in New Jersey in 1780.[3] Major Whitcomb's battalion was on duty part of the time on the Upper Connecticut. Lieutenant Lyford was with General Hazen when he built the military road from the Connecticut River at Newbury, Vt., via Cabot, Vt., towards Canada.[4]

[1] N. H. State Papers, Vol. XVII, page 8.
[2] *Idem*, Vol. XV, page 702. Vol. XVI, page 174.
[3] Potter's Military History of N. H., page 339.
[4] Francis Lyford and his Descendants, by William L. Welch, page 20.

In a petition dated Concord, June 21, 1782, he sets forth that he "entered the service in the year 1775 and by order afterwards in the year 1777 [1] was appointed lieutenant in Major Whitcomb's Core of Rangers and served in the same until 1781 when General Washington ordered the officers of said Core should retire on half pay for life, that your memorialist was ordered by said Whitcomb to march said Whitcomb's men to Head Quarters, whereupon the soldiers were mutinous and would not march when ordered thereto, and your memorialist proceeded to Head Quarters from Haverhill to the North River and made report of the same to Gen'l Heath the commanding officer then at West Point." [2]

Lieutenant Lyford moved to Cabot, Vt., being the third settler there. He was born in Epping, and resided in that town, Exeter, Canterbury (Northfield), Sanbornton and New Ipswich.[3]

The provisional government of New Hampshire in 1775 formed the militia into twelve regiments, and in September, 1776, an act was passed reorganizing it. This act provided for two classes of soldiers, a training band and an alarm list. The training band was made up of all able-bodied males from sixteen to fifty years of age, except certain persons in specified positions and employment, and negroes, mulattoes and Indians. There were about sixty-eight privates in each company.

Each officer and private soldier was "to equip himself and be constantly provided with a good fire arm, good ramrod, a worm, pruning wire and brush and a bayonet fitted to his gun, a scabbard and belt therefor, and a cutting sword or a tomahawk or hatchet, a pouch containing a cartridge box that will hold fifteen rounds of cartridges at least, a hundred buckshot, a jack knife and tow for wadding, six flints, one pound of powder, forty leaden balls fitted to his gun, a knapsack and blanket, a canteen or wooden bottle sufficient to hold one quart."

Each town was to provide and deposit in some safe place for use in case of alarm a specified number of spades or shovels, axes and picks and to provide arms and equipments for those unable to furnish themselves. Each company was to muster eight times a year.

[1] November 4, 1776, N. H. State Papers, Vol. XV, page 702.
[2] *Idem*, Vol. XIII, page 71.
[3] Francis Lyford and His Descendants, page 20.

The alarm list included all male persons from sixteen to sixty-five not included in the train band, and it was to be mustered twice a year.[1]

CANTERBURY TRAIN BAND.

A list of the men. Names from fifty to sixteen back.

(N. H. State Papers, Vol. XII, pages 754, 755.)

Callop Heath, Henry Clough, William Glines, Jr., Hezekiah Young, Samuel Hans (Haines) Daniel Fletcher, Richard Hans, (Haines), Joseph Sanborn, James Maloney, Phineas Fletcher, Gidden (Gideon) Bartlett, Jeremiah Ladd, Richard Ellison, Benjamin Wicher (Whitcher), Jonathan Gils (Gile), Jonathan Wicher (Whitcher), Simen (Simon) Roberson, Edmond Kizer (Kezar), Walter Hans (Haines), Benjamin Sanborn, Thomas Gipson (Gibson), Nathaniel Pallet, Richard Glins (Glines), Joshua Weeks, William Miles, William Moore, Jr., Obadiah Clough, Stephen Sutton, Joseph Clough, Mickel (Michael) Sutton, Sargent Morriell (Morrill), Robert Curry, Abraham Morriell (Morrill), Jonathan Weast (West), Thomas Hoyit (Hoyt), John Weast (West), Benjamin Heath, Benjamin Blanchard, David Foster, Jonathan Blanchard, Nehemiah Clough, Joel Blanchard, Epharam (Ephriam) Carter, Nathaniel Moore, Levit (Leavitt) Clough, John Moore, Jr., Edmon (Edmund) Colby, Baranat (Barnard) Stils (Stiles), Jeremiah Danford (Danforth), John Bean, Stephen Hans (Haines), Humpre (Humphrey) Colby, John Forrest, Jr., William Forrest 4th, Ezekiel Worthen, Joseph Woodman, Daniel Randel, Samuel Moore, David Ames, Simon Stevens, Abner Hoyit (Hoyt), William Simons, Benjamin Simson, John Glines, James Towle, John Foss, Jesse Stiviens (Stevens), Samuel Gerrish, Samuel Colby, Nathaniel Glins (Glines), Asa Foster, Robert Foss, Benjamin Johnson, Aaron Sargent, Jonathan Foster, Simon Sanborn.

Totle 76 in number in the Second Company In Colonal Stickney Regiment Taken By us

JAMES SHEPARD Capt.
LABEN MORRIL Livt.
JAMES GLINES Livt.
JEREMIAH HACKET En's.

The Number of Guns in the Second Company is 36 in Number.

[1] Potter's Military History of New Hampshire, Vol. I, pages 273 to 282.

Canterbury "Train Band" and "Alarm List."

(N. H. State Papers, Vol. XII, page 755.)

The following being a return of the train band under my Command in Canterbury.

Lieut.	Thomas Gilmon.	Privets	William Diah (Dyer)
Lieut.	Ebenezer Kimball.		Peter Huneford.
Ensign	William Sanborn.		David Morrison.
Sargeant	Richard Blanchard.		Nathaniel Witcher (Whitcher).
	Jacob Heath.		John McDaniel.
	David Norris.		Jeremiah Daniel.
	Willi (William) Perkins.		Abner Miles.
Corperls	Jesse Cross.		Samuel Miles.
	Nathan'l Derbon (Dearborn).		James Soyer (Sawyer?).
	Gideon Levet (Leavitt)		Nathaniel Perkens.
	Joseph Carr.		James Blanchard.
Fifer	Joseph Hancock.		James Perkens.
Privets	Thomas Cross.		David Blanchard.
	John Cross.		Jonathan Wodaly (Wadleigh).
	George Hancock.		William Kenestone (Keniston).
	Benjamin Collins.		James Simon.
	Thomas Clough.		Abraham Derbon (Dearborn).
	William Kinestone (Keniston).		Thomas Cross.
	David Kinestone (Keniston).		Jonathan Sanborn.
	John Derbon (Dearborn).		Ezekiel Gilmon.
	William Glines.		Obediah Davis.
			William Hancock.

Larm Lest Names.

	William Glines.	Lieut.	Charles Gliden (Glidden).
	Benjamin Blanchard.	Lieut.	Jonathan Heath.
	Shebal Derbon (Dearborn).		John Cross.
	Ensi Archelaus Miles.		Gideon Levit (Leavitt).

A true Return Per me Edward Blanchard Captain.

The selectmen of Canterbury were directed by vote of the town to provide for the families of their citizens who were absent in the service.[1] Nathaniel Glines evidently had to leave his family to the care of his neighbors when he joined the army. He enlisted for three years or during the war and appears to have served until the close of hostilities. That his family was not neglected by the town whose quota he had volunteered to help fill is shown by the following bill.[2]

"CANTERBURY, Feb. 4, 1780.

"The Accompt of Articles supply'd by the Select Men for Canterbury to the family of Nath'l Glines a Soldier in the service of sd Town in the Continental Army.

November	6th	1778	Rye one Bushel	£2– 8
"	9th	"	Peas 1-2 "	0–12
"	23d	"	Corn 4 "	7– 4
"	"	"	Beef 63 wt	3– 3
"	"	"	Wooll 1-2 lb.	0– 9
December	1st	"	Beef 48 lbs.	4–16
Feby.		1779	Corn 2 Bushels	5– 0
April	24th	"	" 2 "	18– 0
Oct'r	14th	"	Salt 3-4 "	10–15
November	26th	"	Rye 1 "	8– 0
December	1st	"	Mutton 25 wt	7–10
"	3d	"	Corn 3 Bushels	18– 0
"	10th	"	Beef 98 wt	29– 8
				£115– 5"

Elizabeth Glines acknowledged receipt of the foregoing articles. Assistance was given to her at other periods.

CENSUS OF REVOLUTIONARY PENSIONERS, 1840.

A census of the Revolutionary pensioners was taken in 1840 by the United States marshals of the several judicial districts, giving names, age and residence. This was published at Washington, D. C., in 1841, by Blair and Rives, and republished in volume XXX of the New Hampshire State Papers. The following were returned from Canterbury:

[1] See previous chapter.
[2] N. H. State Papers, Vol. XVI, page 592.

Samson Battis, age 89; John Lovis, 80; Morrill Shepherd, 75; Joseph Cleasby, 76; Sarah Clough, 80; Benjamin Bradley, 79; Elizabeth Moore, 76.

Sarah Clough was reported as residing with Joseph Clough and John Lovis with John H. Bennett. The others were evidently found at their own homes.

The following were returned from Northfield:

Elias Abbott, age 82; Jesse Carr, 83; John Dinsmore, 85; Samuel Dinsmore, 87; Samuel Goodwin, 93; Abner Flanders, 85.

Alphabetical List of Canterbury Soldiers.

The following is an alphabetical list of the soldiers furnished by Canterbury with such evidence as can be found identifying them as citizens of the town. Where the name of the soldier appears on the tax lists of Canterbury during the Revolutionary period, or among the signers of the Association Test from the town in 1776, or is found as a member of the train band and alarm lists, and the company in which the soldier enlisted was recruited in the vicinity of Canterbury, these facts are accepted as confirming his residence. If a man of the same name held office in Canterbury during the war, or immediately subsequent thereto, there is a presumption that he was a resident at the time of his enlistment. Where the men enlisted prior to becoming of age their identification with the town is more difficult to trace.

Abbott, Elias. Relief of Ticonderoga, Northern Army, Capt. Peter Kimball 's Co., Col. Thomas Stickney's Regt. 1777. Capt. Ebenezer Webster's Co., West Point 1780.

Abbott, John. Drummer. Capt. Benjamin Ellis' Co., Col. Alexander Scammel's Regt. Feb., 1781.

Ames, Samuel. Capt. Benjamin Sias Co., Col. Baldwin's Regt., Continental Army 1776. Ensign, Col. Thomas Stickney's Regt. 1776. Signed association test. Tax list 1776.

Arvin (Ervine) William. Capt. Ebenezer Webster's Co. of rangers 1782. In 1788 Abiel Foster petitions to have wages due Arvin paid to Canterbury.

Baker, Benjamin. Age 23. Capt. Gordon Hutchins' Co. at Bunker Hill.

Barns, James. Capt. Benjamin Ellis' Co., Col. Alexander Scammel's Regt. Feb. 1781.

Bartlett, Gideon. Relief of Ticonderoga 1777. Canterbury Train Band. Signed association test. Tax list 1775.

Battis Sampson. Age 26. Capt. Benj. Sias' Co. at Fort Edward 1777. Volunteer at Saratoga, Capt. Nathaniel Head's Co. 1781. Slave of Archelaus Moore.

Bean, Sergt. John. Age 26. Capt. Gordon Hutchins' Co. at Bunker Hill. Ensign, Capt. Shepard's Co. Northern Army. Expedition to Rhode Island 1778. Train Band. Signed association test. Constable 1782. Tax list 1776.

Bean, John, Jr. Age 20. Capt. Gordon Hutchins' Co. at Bunker Hill. At Quebec and taken prisoner. Sergeant, Capt. Benj. Sias' Co. Expedition to Rhode Island. Tax list 1776.

Blanchard, Abel. Capt. Henry Butler's Co., Col. Thomas Bartlett's Regt. 1780. Son of Benjamin Blanchard, Jr., who was a tax payer in 1776.

Blanchard, David. Age 20. Capt. Jeremiah Clough's Co. 1775. With Capt. Clough in Canada. Volunteer at Bennington. Train Band and Alarm List. Signed association test. Tax list 1776.

Blanchard, Isaac. Age 24. Capt. Benjamin Sias' Co. 1776. Capt. Edward Elliott's Co., Col. David Hobart's Regt. 1777. Probably son of Benjamin Blanchard, Jr., who was a tax payer in 1776.

Blanchard, Peter. Age 25. Col. Thomas Stickney's Regt. for relief of Ticonderoga 1777. Volunteer at Bennington. Capt. Nathaniel Head's Co. 1781. Son of Benj. Blanchard, Jr., who was tax payer 1776.

Blanchard, Joel. Capt. Simon Marston's Co., recruited for Rhode Island Expedition 1777. Son of Benjamin Blanchard, Jr., who was a tax payer in 1776.

Blanchard, Reuben. Age 18. Capt. Ebenezer Webster's Co. at West Point 1780. Enlisted for Concord 1781, but residence given as Canterbury. Son of Benjamin Blanchard, Jr., who was a tax payer 1776.

Blanchard, Richard. Capt. James Shepard's Co. in 1776 at Cambridge. Train Band and Alarm List. Tax list 1775.

Boynton, Edmund. Age 22. Capt. Gordon Hutchins' Co. at Bunker Hill. At Quebec. With Capt. Clough and Capt. Abbot[1] in Canada 1776. Tax list 1775.

Boynton, Joshua. Age 50. Capt. Gordon Hutchins' Co. at Bunker Hill. Capt. Shepard's Co. Northern Army. Tax list 1775. Signed association test.

Brown, Abraham. Capt. Daniel Moore's Co., Col. John Stark's Regt. 1775.

Brown, Theodore. Capt. Henry Elkins' Co., defence Piscataqua Harbor 1775.

Carr, Joseph. Capt. James Shepard's Co. at Cambridge 1776. Volunteer at Bennington. Train Band and Alarm List. Tax list 1776. Signed association test.

[1] Capt. Joshua Abbot.

Carter, Samuel. Volunteer at Bennington. Tax list 1777.

Chandler, Ebenezer. Age 21, also given as 25. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada 1776. New levies for Continental Army 1780. Directs wages as a soldier paid to selectmen of Canterbury. Tax list 1779.

Chase, Dr. Josiah. Age 33. Sergeant in Capt. Jeremiah Clough's Co. With Capt. Clough in Canada. Volunteer at Bennington. Tax list 1775.

Clement, William. Canterbury enlistments Sept. 18, 1776. Field driver 1782.

Clement, Merrill. Age 17. New levies for Continental Army 1780. Defence of Portsmouth 1779. May have been son of William Clement.

Clough, Henry. Canterbury enlistments Sept. 18, 1776. Train Band. Signs association test. Tax list 1776.

Clough, Capt. Jeremiah. Age 36. Commanded first company from Canterbury. Served in Canada 1776. Tax list 1776.

Clough, Sergt. Joseph. Age 19. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada. Canterbury Train Band. Highway surveyor 1786.

Clough, Obadiah. Age 21. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada. Canterbury Train Band. Highway surveyor 1786. Signed association test.

Colby, Daniel. Canterbury enlistments March 23, 1781.

Colby, Edmund. Canterbury enlistments March 23, 1781. Train Band. Signs association test. Tax list 1776.

Colby, Humphrey. Age 34. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada. Train Band. Tax list 1776.

Colby, Samuel. Enlisted for Rhode Island Expedition 1778. Signed association test. Tax list 1775.

Collins, Benjamin. Capt. James Shepard's Co. at Cambridge 1776. Train Band and Alarm List. Tax list 1775. Signed association test.

Cross, John. Volunteer at Bennington. Train Band and Alarm List. Relief of Ticonderoga 1777. Tax list 1776. Signed association test.

Cross, Moses. Capt. James Shepard's Co., Northern Army 1776.

Cross, Parker. With Capt. Jeremiah Clough in Canada.

Cross, Thomas. Age 18. With Capt. Clough and Capt. Abbot in Canada 1776. New levies for Continental Army 1780. Train Band and Alarm List.

Cummings, Isaac. Age 23. Capt. Gordon Hutchins' Co. at Bunker Hill. Tax list 1776.

Curry, John. Age 21. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada 1776. Tax list 1775.

Curry, Thomas. Volunteer at Bennington. Capt. Benj.

Sias' Co. Rhode Island Expedition 1778. Capt. Nathaniel Head's Co. 1781. Hogreeve 1781.

Danforth, Moses. Age 21. Given as of Sanbornton in Capt. Jeremiah Clough's Co. Signs association test in Sanbornton. Enlists from Canterbury for Loudon March 7, 1781. U. S. Census of 1790.

Danforth, Ezekiel. Capt. James Shepard's Co., Continental Army 1776.

Davies, Ephraim. Age 24. Capt. James Shepard's Co. Continental Army 1776. Capt. John Drew's Co., Col. Nathan Hale's Regt. 1777. Tax list 1774.

Davies, John. Age 20. Capt. James Shepard's Co. Continental service 1776. Capt. John Drew's Co., Col. Nathan Hale's Regt. 1777. John Davis was a field driver 1784.

Davis, Moses. Enlisted from Canterbury July 4, 1780. Tax list 1779.

Davis, Obadiah. With Capt. Clough and Capt. Abbot in Canada 1776. Train Band and Alarm list. Tax list 1777.

Dearborn,[1] John. Age 19. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada. Capt. James Shepard's Co., Northern Army. Train Band and Alarm List.

Dearborn,[1] Nathaniel. Age 24. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada. Volunteer at Bennington. Train Band and Alarm List. Signed association test. Tax list 1776.

Dearborn,[1] Shubael, Jr. Age 21. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada. Capt. James Shepard's Co., Northern Army. Canterbury Train Band and Alarm List. Tax list 1776.

Drew,[2] Benoni. Age 17. In new levies for Continental Army 1780. Canterbury returns of enlistments 1781. Capt. Dennet's Co. 2 N. H. Regt. Feb. 15, 1781.

Durgin, Joseph. Relief of Ticonderoga, 1777. Tax list 1776. Signed association test.

Dyer, William. Capt. Benj. Sias' Co. at Fort Edward. Volunteer at Saratoga. Canterbury Train Band and Alarm List. Signed association test. Tax list 1776.

Elliot, John. Age 20. Capt. Gordon Hutchins' Co. Enlisted in Mass. Regt. as from Canterbury. Mass Rolls, Vol. V, page 288. At Bunker Hill as of Boscawen.

Ellison, Joseph. Enlisted from Canterbury for Loudon March 7, 1781 for 3 years. Train Band.

Fletcher, Phineas. First Co., Col. Joseph Cilley's Regt. 1781. Tax list 1776.

[1] Sons of Shubael Dearborn, senior. History of Northfield, Part II, page 83.

[2] There is a reference to a claim of Benoni Drew and Charles Glidden against Canterbury in the town records, June 16, 1800. It may have been on account of service in the Revolution.

Forrest, John. Capt. Benj. Sias' Co. at Fort Edward. Volunteer at Saratoga. Train Band. Signed association test. Tax list 1776.

Forrest, Robert. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada. Enlisted from Canterbury for Loudon March 19, 1781.

Forrest, William, Jr. Age 42. At Bunker Hill. With Capt. Clough in Canada. At Quebec. Capt. James Shepard's Co. Northern Army. In new levies for Continental Army 1780. Signed association test. Tax list 1775.

Forrest, William, 3d. Age 22, also given as 25. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada. Capt. James Shepard's Co. at Cambridge 1776. Rhode Island Expedition 1778. Volunteer at Bennington. Tax list 1775.

Foss, Ebenezer. Age 21 in 1780. Capt. Benj. Sias' Co. at Fort Edward. Volunteer at Saratoga. In new levies for Continental Army 1780. Directs wages as soldier paid to selectmen of Canterbury 1781.

Foss, John. Capt. James Shepard's Co. Northern Army 1776. Tax list 1777.

Foss, Thomas. Relief of Ticonderoga 1777. Capt. Benj. Sias' Co. Rhode Island Expedition August, 1778. Signs association test. Tax list 1775. Highway surveyor 1775.

Foster, Asa. Capt. Ebenezer Webster's Co. at West Point 1780. Enlisted for Canterbury July 4, 1780. Canterbury Train Band. Son of Asa Foster who signed association test.

Foster, Daniel. Enlisted from Canterbury July 4, 1780. Son of the Daniel Foster who signed the association test.

Foster, Jonathan. Age 26. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada. Capt. James Shepard's Co., Northern Army. Capt. Benj. Sias' Co., Rhode Island Expedition August 1778. Relief of Ticonderoga 1777. Capt. Ebenezer Webster's Co. 1777. Volunteer at Bennington. Train Band. Signed association test. Tax list 1775.

Foster, William. Enlisted from Canterbury July 4, 1780. Defence of Portsmouth 1779. Probably son of Rev. Abiel Foster.

Fowler, Abner. Enlisted for 3 years or war in Col. Thomas Stickney's Regt. 1777. Tax list 1776.

Gault, William. Relief of Ticonderoga 1777. Tax list 1776. Signed association test.

Gerrish, Samuel. Enlisted from Canterbury Sept. 18, 1776. Capt. Benjamin Emery's Co., Continental Army, N. Y., 1776 Train Band. Signs association test. Tax list 1776.

Gibson, Enoch. Age 23. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada. Tax list 1785.

Gibson, James, Jr. Age 19. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada 1776. Rhode Island Expedition

1778. Capt. Ebenezer Webster's Co. 1777. Son of James Gibson, Sr., who was on tax list 1776.

Gibson, Jeremiah. Age 25. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada. Tax list 1771.

Gilman, Lieut. Thomas. First lieutenant, Col. Thomas Stickney's Regt. 1776. Tax list 1776. Train Band.

Glidden, Lieut. Charles. Capt. Jeremiah Clough's Co. With Capt. Clough and Capt. Abbot in Canada 1776. Alarm List. Tax list 1776.

Glines, Benjamin. Age 17. In new levies for Continental Army 1780. Directs wages as soldier paid to selectmen of Canterbury 1781.

Glines, Israel. Enlisted from Canterbury Sept. 18, 1776. May have been a resident of Concord at this time.

Glines, Lieut. James. 2d Lieut., Col. Thomas Stickney's Regt. 1776. Tax list 1776.

Glines, Joseph. With Capt. Clough and Capt. Abbot. in Canada 1776. Tax list 1776.

Glines, Nathaniel. Age 28. Capt. Gordon Hutchins' Co. at Bunker Hill. Capt. James Shepard's Co., Northern Army. Enlisted for 3 years or war in Col. Thomas Stickney's Regt. 1777. Capt. Ebenezer Frye's Co., Col. Joseph Cilley's Regt. 1777 and 1778. Signs association test. Tax list 1776. Train Band.

Glines, Richard. Volunteer at Bennington. Train Band. Tax list 1776. Signed association test.

Glines, William, Jr. Volunteer at Saratoga. Canterbury returns of enlistments 1781. Train Band. Tax list 1776. Signed association test.

Glines, William, 3d. Age 24. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada. Capt. Benj. Sias' Co. at Fort Edward. Canterbury returns of enlistments. Relief of Ticonderoga 1777. Train Band and Alarm List. Tax list 1776.

Goodwin, Samuel. Capt. John Calef's Co. and Capt. Titus Saltus' Co. Fort Washington 1775.

Guile, Jonathan. Capt. Benj. Sias' Co. at Fort Edward. Relief of Ticonderoga 1777. Volunteer at Saratoga. Train Band. Signs association test. Tax list 1776.

Hacket, Ensign Jeremiah. Ensign, Col. Thomas Stickney's Regt. 1776. Relief of Ticonderoga 1777. Train Band. Tax list 1776. Signed association test.

Haines, Richard. Age 26. Capt. Jeremiah Clough's Co. Train Band. Signs association test. Tax list 1776.

Haines, Samuel. Age 28. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada. Capt. James Shepard's Co., Northern Army. Train Band. Signs association test. Tax list 1776.

Haines, Walter. Age 25. Capt. Frye's Co. at Valley Forge 1778. Enlisted for 3 years or war in Col. Thomas Stickney's Regt. 1777. Capt. Ebenezer Frye's Co., Col. Joseph Cilley's Regt. 1777 and 1778. Train Band. Signed association test. Tax list 1776.

Haynes, Stephen. Capt. James Shepard's Co., Northern Army. Relief of Ticonderoga 1777. Train Band. Highway surveyor 1782.

Hancock, George. Capt. James Shepard's Co. at Cambridge 1776. Train Band and Alarm List. Highway surveyor 1777.

Hancock, Jacob. Capt. James Shepard's Co. at Cambridge 1776.

Hancock, Joseph. With Capt. Clough and Capt. Abbot in Canada 1776. Relief of Ticonderoga 1777. Volunteer at Bennington. Train Band and Alarm List. Deer keeper 1774.

Hastings, Robert. Enlisted in Col. Thomas Stickney's Regt. for 3 years or war 1777. Signed association test. Tithingman 1777.

Hastings, James. Enlisted in Col. Thomas Stickney's Regt. for 3 years or war 1777.

Heath, Sergeant Benjamin. Capt. James Shepard's Co. at Cambridge 1776 and Northern Army. Train Band. Signed association test. Tax list 1776.

Heath, Jacob. Relief of Ticonderoga 1777. Train Band and Alarm List. Tax list 1776. Signed association test.

Heath, Lieut. Jonathan. Age 35. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada 1776. Capt. Benj. Sias' Co. Rhode Island Expedition August 1778. Train Band and Alarm List. Tax list 1776.

Holden, John. Age 28. Capt. Gordon Hutchins' Co. at Bunker Hill. With Capt. Clough in Canada 1776. Enlisted Col. Thomas Stickney's Regt. for 3 years or war 1777. Tax list 1776.

Hoyt, Abner. Canterbury returns of enlistments 1781. Train Band. Signed association test.

Hoyt, Thomas. Capt. James Shepard's Co. at Cambridge 1776. Enlisted Col. Thomas Stickney's Regt. for 3 years or war 1777. Train Band. Signs association test. Tax list 1776.

Huniford (Hanaford), Peter. Volunteer at Bennington. Train Band and Alarm List. Signed association test.

Johnson, Benjamin. Volunteer at Bennington. Train Band. Tax list 1776. Signed association test.

Keniston, David. Capt. James Shepard's Co. at Cambridge 1776. Relief of Ticonderoga. Volunteer at Bennington. Train Band and Alarm List.

Kezer, Corp. Edmund. Capt. Ebenezer Frye's Co. 1777. Relief of Ticonderoga 1777. Train Band. Tax list 1776.

Kezer, Reuben. Capt. Ebenezer Webster's Co., Northern Army 1777. Tax list 1780.

Kimball, Ebenezer. 2d Lieut. Col. Thomas Stickney's Regt. 1776. Capt. Benj. Sias' Co. Rhode Island Expedition 1778. Train Band. Signed association test. Tax list 1776.

Lougee, John. Rhode Island Expedition 1778. Capt. Benjamin Sias' Co. Tax list 1780.

Lovejoy, John. Volunteer at Bennington. Relief of Ticonderoga 1777. Tax list 1779.

Lyford, John. Capt. Benj. Sias' Co. Rhode Island Expedition 1778. If of Canterbury may have been son of John Lyford who signed association test and who was a tax payer 1776.

Lyford, Lieut. Thomas. Age 35. Capt. Jeremiah Clough's Co. Lieut., in Major Benjamin Whitcomb's rangers 1776 to 1781.

Miles, Abner. Capt. Benj. Sias' Co. Rhode Island Expedition 1778. Train Band. Signed association test. Tax list 1776.

Miles, William. Capt. Benj. Sias' Co. Capt. James Shepard's Co. at Cambridge 1776. Rhode Island Expedition 1778. Train Band. Tax list 1776. Signed association test.

Moore, Elkins. With Capt. Clough in Canada 1776. Enlisted Col. Thomas Stickney's Regt. for 3 years or war 1777. Returns of enlistments 1781. Capt. Ebenezer Webster's Co. at West Point 1780.

Moore, Ephraim. Capt. Simon Marston's Co. Rhode Island Expedition 1777. Capt. Benjamin Sias' Co. Rhode Island Expedition 1778.

Moore, Ezekiel. Age 16. Capt. Benj. Sias' Co. at forts in Piscataqua Harbor. Capt. Ebenezer Webster's Co. at West Point 1780. Born in Canterbury; son of Nathaniel Moore, a tax payer 1776.

Moore, John. Capt. Benj. Sias' Co. Rhode Island Expedition 1778. Train Band. Signed association test. Tax list 1776.

Moore, Joseph. With Capt. Clough and Capt. Abbot in Canada 1776. Highway surveyor 1786.

Moore, Sampson. See Sampson Battis.

Moore, William, Jr. Volunteer at Bennington. Train Band.

Morrill, Abraham. Volunteer at Bennington. Relief of Ticonderoga 1777. Train Band. Son of Dea. Ezekiel Morrill.

Morrill, Lieut. David. Capt. Benj. Sias' Co. at Fort Edward. Volunteer at Saratoga. Signed association test. Tax list 1775. Son of Dea. Ezekiel Morrill.

Morrill, Ezekiel. Capt. Benj. Sias' Co. at Fort Edward. Rhode Island Expedition 1778. Son of Dea. Ezekiel Morrill.

Morrill, Lieut. Laban. Volunteer at Bennington. Mentioned as officer in Col. Thomas Stickney's Regt. Train

Band. Signed association test. Tax list 1776. Son of Deacon Ezekiel Morrill.

Morrill, Masten. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada. Capt. Benj. Sias' Co. at Fort Edward 1777. Volunteer at Saratoga. Signed association test in Loudon. Tithingman 1777. Held office in Canterbury 1779 to 1782. Son of Deacon Ezekiel Morrill.

Morrill, Sargent. Enlisted from Canterbury Sept. 18, 1776. Train Band. Signed association test. Son of Deacon Ezekiel Morrill.

Norris, Sergt. David. Relief of Ticonderoga 1777. Train Band and Alarm List. Tax list 1776. Signed association test.

Pallet, Nathaniel. Enlisted from Canterbury Sept. 18, 1776. Train Band. Signed association test.

Perkins, Nathaniel. Age 20. Capt. Gordon Hutchins' Co. at Bunker Hill. Train Band and Alarm List. Signed association test. Tax list 1776.

Perkins, William Adams. Age 18. Capt. Gordon Hutchins' Co. at Bunker Hill. Volunteer at Bennington. Train Band and Alarm List.

Peterson, John. Age 21. Capt. Jeremiah Clough's Co.

Randall, Daniel. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada. Train Band. Tax list 1776.

Reid, John. Age 30. Negro. Capt. Ebenezer Frye's Co. at Valley Forge January 10, 1778. Also given as of Canterbury but enlisting for Chichester. (N. H. State Papers, Vol. XIV, page 606.)

Rines (Rhines), William. Capt. James Shepard's Co., Northern Army. Canterbury returns of enlistments 1781. Tax list 1776.

Robinson, Simeon. Age 23. Drummer Capt. Clough's Co. With Capt. Clough in Canada. Train Band. Signed association test. Tax list 1776.

Rowen,[1] Andrew. Capt. James Gray's Co. Col. Alexander Scammel's Regt. Col. Thomas Stickney's Regt. Enlisted for 3 years or war, 1777.

Rowen,[1] John. At Bunker Hill. Capt. Benjamin Sias' Co., destined for New York 1776. Capt. James Gray's Co., Col. Alexander Scammel's Regt. Col. Thomas Stickney's Regt. Enlisted for 3 years or war 1777. Signs association test.

Sanborn, Simon. Age 19. Capt. Clough's Co. With Capt. Clough in Canada. Capt. Benjamin Sias' Co. 1776. Train Band. Volunteer at Bennington.

Sargent, Aaron. Age 20. At Bunker Hill. Capt. Henry Dearborn's Co. Quebec Expedition. Taken prisoner. Train Band. Tax list 1776. Signed association test.

[1] Claimed as Sanborton soldiers. History of Sanbornton.

Shannon, George. Age 32. Capt. Gordon Hutchins' Co. Killed at Bunker Hill. Tax list of 1774.

Shepard, Capt. James. At Cambridge with company, 1776. Commanded a company in the Continental Army 1776. Capt. Canterbury Train Band. Tax list 1776. Signed association test.

Shepard, George. Capt. Jeremiah Clough's Co. Capt. James Shepard's Co. Northern Army. Col. Thomas Stickney's Regt., enlisted for 3 years or war 1777. At Camp Danbury Dec. 8, 1779, Capt. McGregore's Co. Capt. Dennet's Co. 2d N. H. Regt. Feb. 15, 1781.

Shepard, Morrill. Canterbury returns of enlistments 1781. U. S. Census of 1790.

Sherburne, James. Age 24. Capt. Jeremiah Clough's Co. With Capt. Clough in Canada 1776. Volunteer at Bennington. Tax list 1776.

Simons, Eli. Age 40. Capt. Jeremiah Clough's Co. Signed association test. Hogreeve 1775.

Simons, William. Capt. James Shepard's Co., Northern Army. Relief of Ticonderoga 1777. Capt. Ebenezer Webster's Co. 1777. Field driver 1776. Tax list 1776.

Sinclair (Sinkler), Noah. Age 21. At one time of Epsom. Enlisted for Loudon. Capt. Henry Dearborn's Co. 1775. Field driver 1787. Tithingman 1788.

Soper, Lieut. Joseph. Age 38. Lieut. in Capt. Gordon Hutchins' Co. With Capt. Clough in Canada 1776. Sealer of leather 1775.

Stevens, Jesse. Relief of Ticonderoga 1777. Train Band.

Sutton, John. Capt. Nathaniel Head's Co., Col. Reynolds' Regt. 1781. Directs wages as soldier paid to Capt. Laban Morrill 1781. Son of widow Margaret Sutton who was on tax list 1776.

Sutton, Michael. Canterbury returns for enlistments 1781. Col. Cilley's Regt. 1st Co. enlisted for 3 years or war. Train Band. Son of widow Margaret Sutton who was on tax list 1776.

Sutton, Stephen. Capt. James Shepard's Co. at Cambridge 1776. Capt. Benjamin Sias' Co., destined for New York 1776. Volunteer at Bennington. Train Band. Hogreeve 1786. Son of widow Margaret Sutton who was on tax list 1776.

Weeks, Joshua. Age 27. Given as of Loudon in Capt. Clough's Co. Enlisted at Canterbury Sept. 18, 1776. Train Band. Signed association test. Tax list 1776.

Williams, William. Capt. Shepard's Co. at Cambridge 1776. Tax list 1776.

Young, Jotham. Capt. Gordon Hutchins' Co. At Bunker

Hill. With Capt. Clough in Canada 1776. Relief of Ticonderoga 1777. Tax list of 1776.

Wadleigh, Jonathan. Bunker Hill. Train Band and Alarm list.

NOTE—In the History of Northfield, Part I, pages 71 and 72, the following who are enumerated above and whose identity with Canterbury is not otherwise shown are claimed as citizens of Northfield which was set off from Canterbury in 1780: Elias Abbott, Abraham and Theodore Brown, Moses Cross, Parker Cross, Ezekiel Danforth, Samuel Goodwin, Jacob Hancock and Thomas Lyford.

CHAPTER VII.

CONDITION OF THE MEETING HOUSE. EFFORTS TO SECURE A SETTLED MINISTER. THE REV. FREDERICK PARKER. HIS SUDDEN DEATH. CALLING OF REV. WILLIAM PATRICK. PROTESTS AGAINST CHURCH TAXATION. THE "SHELL CHURCH" AND ITS HISTORY. CARE OF THE POOR. PETITIONS FOR A NEW COUNTY. THE MILITIA. PUBLIC CEMETERIES.

It was towards the close of the Revolutionary War when the Rev. Abiel Foster "laid down preaching" in Canterbury. "The state of religion was low," according to the Rev. William Patrick.[1] Twelve years were to intervene before the town had another settled minister. Of the contributing causes to this condition perhaps none was more discouraging than the condition of the meeting house which the proprietors had been so long in building. For more than two decades after its acceptance by the inhabitants in 1756 nothing had been done to improve its appearance or enhance its comfort. When it was turned over to the town, the building was at best a crude affair. It had been boarded and the roof shingled, but the sides had not been clapboarded. Within there was neither plaster nor sheathing upon its walls. There must have been many a crevice in the rough boarding through which the cold winds penetrated. So long as it was used for church purposes, which was as late as 1824, there was no way of heating it. If after a quarter of a century of service the roof did not leak during the summer shower, it cannot be said to have afforded more protection to its inmates during the inclement winter season than the settlers' barns did to their cattle.

Large, square pews, "pen-like affairs," as described by one who saw them, had been built, but not all of the floor space was taken by these, for as late as 1789 it was voted "to sell the pew ground not heretofore disposed of at public vendue" in improving the external and internal appearance of the structure. The high pulpit with its sounding board alone distinguished its reli-

[1] Historical Sermon, Rev. William Patrick, October 27, 1833.

gious use from the secular affairs that were conducted within the portals of the building. A more cheerless sanctuary seldom greeted a congregation and preacher. Small wonder that those who were called to minister to these people came, saw and sought other fields of labor, or that, of the inhabitants residing in those distant parts of the town which in 1773 and 1780 became Loudon and Northfield, none was counted in the membership of the church.[1]

Yet the faithful few struggled on to complete the meeting house and add to its convenience and appearance. At the annual meeting in 1780, the town was asked to erect galleries. A committee was appointed to look up the money received from the sale of the pew ground in the body of the house and apply it for this purpose. The pews in the galleries were to be sold at public auction to the highest bidder. The work evidently proceeded slowly, as five years later, when the question of the repair of the meeting house came up for consideration, it was voted "To lay the gallery floor, put rails on the breast of the galleries and put pillars under the gallery girths." The town also voted at this time "To shingle and clapboard the foreside of the meeting house and clapboard the west end and repair the east end."

How the building was viewed by the inhabitants is shown by articles in the warrant for the town meeting, February 1, 1785. They read as follows:

"Secondly, to see if the inhabitants will take measures for repairing the meeting house in said town and, if so, how much they will do towards repairing and fitting it up, and, if not,

"Thirdly, to see if they will take it down and build a new one."

The town voted to repair and to move the building across the road if it could be done by subscription. Lieut. David Morrill, Nehemiah Clough and David Foster were the committee appointed to make repairs.

The work does not appear to have been done at this time, for a town meeting was called February 26, 1789, "To see if the town will vote to raise a sum of money to repair the meeting house and to build another house for the purpose of public worship in the northeast part of the town,[2] and, if not, to see if they will vote to take down the old meeting house and build a new house for that purpose."

[1] Historical Sermon, Rev. William Patrick, October 27, 1833.

[2] This clause refers to the old "Shell Church" at Hackleborough.

At this meeting it was voted to repair the meeting house and to choose a committee to see how much the pew holders should pay towards the repairs. At an adjourned meeting, this committee having made its report, it was "Voted Benjamin Blanchard to clapboard and shingle the foreside of our meeting house for thirty-four dollars worth of neat stock at cash price and have the work done by the last of June next." A further committee was appointed to see that the work was done "workmanlike."

It was also voted that the meeting house "be removed on the north side of the road back of the meeting house." The building then stood within the present limits of the cemetery at Canterbury Center. The inference drawn from this vote is that the back of the building faced the present highway. It was removed to where the present watering trough stands.

Two more town meetings that year were necessary before the work was fully outlined. At that held June 9, 1789, it was voted to sell the pew ground "for four pews in the front, one in each front corner, and the wall pews in the gallery" and to lay out the money in making two porches at each end of the meeting house and in fitting up the building. At the second meeting this month £18 additional was voted towards repairs. In 1790 two more pews in the gallery were sold and the proceeds applied to repairs, and again in 1792 a further appropriation was made for improvements. This ended the struggle, and for the next generation the building was not disturbed by sound of ax or hammer or changed in any respect. An account of the trials and tribulations incident to the transformation of this meeting house into a town house is reserved for a subsequent chapter pertaining to a later period.

Coincident with the efforts made to finish the meeting house were the attempts to maintain preaching. At the annual meeting in 1779 it was "voted to raise five hundred dollars to hire preaching at present," and Lieut. Laban Morrill, Capt. Jeremiah Clough and Archelaus Moore were appointed a committee to expend the money. The value of the dollar at this time may be judged by another vote of the town to raise four thousand dollars for highways to be worked out at the rate of eight dollars per day. The Rev. Mr. Cummings was employed to preach until the following May.

At a special meeting the following October the town voted to

raise an additional fifteen hundred dollars for preaching, and Masten Morrill, Dr. Josiah Chase and Samuel Haines were appointed a committee "to lay out the money."

In May 1780, a committee was appointed "to treat with the Rev. Mr. Prince to see if they can hire him for one year." He was to have six bushels of Indian corn or its equivalent in money "for each and every day he shall supply the desk in our meeting house within one year from this time, he finding himself." The use of the parsonage "on the fore side of the meeting house" was also given to him. Whether Mr. Prince showed any inclination to accept the offer does not appear, but a year later the town voted not to settle him for any length of time. In the following March it was voted "to raise so much money for preaching this year as will pay for 26 days preaching." September 11, 1781, the Rev. John Strickland was invited to preach with a view to settlement, and December 3 he was given a call. His compensation was to be £70 annually for salary and £90 additional for his settlement. Negotiations with Mr. Strickland continued for about three months. While these were pending, ministers from the neighboring towns were invited to assist in framing a plan for uniting the people in support of the gospel and a day of fasting was appointed. Although the plan of union submitted by these ministers was accepted and additional offers made to Mr. Strickland, including a vote that his salary should be paid once in six months, notice that he had declined the call was received February 25, 1782.

At a meeting held a month later, an article in the warrant "to see if the town will raise money to hire preaching or to take any measures to provide for supplying the desk" was voted in the negative. Until the annual meeting in 1783 the people were without the services of a minister, unless voluntary itinerants appeared or the Rev. Abiel Foster supplied the pulpit. Small sums were voted in 1783 and 1784 for preaching, and in July the latter year the town "voted that Mr. (Tilly) Howe be improved here in this town, to supply our pulpit as a probationer for settling with us in the ministry, for three months yet to come." Mr. Howe supplied the pulpit for about a year, but a call to settle in town was declined July 20, 1786.

The next minister to be engaged was the Rev. Ebenezer Allen. He appears to have preached in Canterbury about nine months,

from the summer of 1787 to the last of February 1788. The town voted to call him, paying him £60 per annum, with an offer of "£90 lawful money, to be paid in neat stock, for settlement." He was also to have "cut and hauled for him at his place of residence 20 cords of wood 12 feet long," as the record reads. A committee was appointed to propose a subscription in behalf of Mr. Allen's salary.

From early in 1788 until the March meeting in 1790 there is no reference in the town books to preaching. At the latter date £30 was appropriated for the support of the gospel, and again in October it was voted "that meetings be held at the east part of the town[1] every fourth Sunday that there is preaching until the next annual meeting." As the Rev. Frederick Parker was called at this latter date for settlement, it is fair to presume that he had been preaching on probation prior to that time. He was given £75 salary and "the use of the parsonage adjoining the meeting house except those parts on which grain is now sown." For a settlement he was voted "the school lot or £80 lawful money at the rate 6 feet oxen at £12 per yoke." Mr. Parker accepted in a letter dated November 23, 1790, which is spread upon the records of the town. It is apparent from his reply that the people of Canterbury had at last become somewhat united in their support of the gospel and were most earnest and cordial in inviting Mr. Parker to settle among them. He was installed January 5, 1791. The pastorate of Mr. Parker continued for nearly twelve years and was satisfactory to the people, although dissent to the doctrines of the Congregational Church began to be manifest before its close.

Mr. Parker was born in Shrewsbury, Mass., May 4, 1762, and graduated at Harvard College in 1784. After graduation, he taught school about two years in Portland, Me., where, after the reëstablishment of Episcopal worship in 1785, he was employed to read prayers, and continued nearly two years in that service. Later he joined the Congregational Church and was ordained in its ministry, preaching in several places as a candidate before he came to Canterbury. He died very suddenly at Canterbury, April 21, 1802. His death was a shock to the community, by whom he was highly respected. The town voted to pay his funeral expenses and to give to his widow the use of the

[1] At Hackleborough.

parsonage for the remainder of the year. The Rev. William Patrick says: "From all that I have been able to learn of Mr. Parker, I conclude that he was a man of strong intellectual powers, a quick discerning apprehension, having a good acquaintance with human nature. His religious sentiments were moderate Calvinism. His death occurred in the fortieth year of his age, and his funeral sermon was preached by the Rev. Joseph Woodman of Sanbornton."[1]

At a meeting held in May, 1802, a committee was appointed to hire preaching. The pulpit was supplied until July, 1803, when a call was given to the Rev. William Patrick to become the settled minister of the town. The yeas and nays were taken on this call and the vote was unanimous. As there was soon to be open dissent to both the support of the gospel by public taxation and to the doctrine of the Congregational Church, it may be interesting to read the record of the names of those who were present at the town meeting and who voted to call Mr. Patrick. The following is the list:

Nehemiah Clough, Aaron Sargent, Jr., Dea. Asa Foster, Stephen Moore, William Moore, John Greenough, William Glines, Benjamin Bradley, Capt. Jonathan Foster, Zebadiah Sargent, David Foster, Reuben Morrill, Moses Cogswell, Abiel Foster, Jr., Jonathan Kittredge, Shubael Sanborn, Enoch Gerrish, Capt. John Palmer, John Carter, Elijah Sargent, Ebenezer Greenough, Daniel Randall, David Ames, Joseph Kimball, Jr., Reuben Moore, Jeremiah Clough, Jr., John Clough, Jeremiah Pickard, Jr., Nathaniel Foster, Joseph Gerrish, Jesse Stevens, Jonathan Knowles, Abiel Foster, Esq., John Kimball, Benjamin Heath, Morrill Shephard, Robert Forrest, Nathaniel Batchelder, David Foster, Jr., Asa Foster, Jr., Nehemiah Clough, Jr., John Foster, Moses Long, Samuel Morrill, Ezekiel Moore, Thomas Ames, Samuel Moore, Jr., Leonard Whitney, William Foster, Abel Wheeler, David McCrillis, Samuel Gerrish, Obadiah Mooney, Jr., William Moore, Jr., Samuel Mooney, Masten Morrill, Stephen Hall, Obadiah Clough, Nathan Emery.

With the arrival of new settlers, land in distant parts of Canterbury was taken up and homes were built. The late comers had now penetrated to the northeast part of the town as far as Hill's Corner, in which locality there were several pioneers in 1782, while in the Hackleborough district quite a number had located at an earlier date. The lack of highways made it a task

[1] Historical Sermon, October 27, 1833, Rev. William Patrick.

for the people of this section to attend church at the Center. They were taxed to support preaching, yet received but little of its benefits owing to the distance they were from the meeting house and the difficulty they had in getting there, especially in winter. Hence, it was probably upon their petition that the town was asked "to build another house for the purpose of public worship in the north east part of the town" at a meeting held February 26, 1789. If a vote was taken on this article in the warrant, it must have been to dismiss it, but in October, 1790, at the same time that a call was given to the Rev. Frederick Parker, it was voted to hold a meeting in the east part of the town every fourth Sunday that there was preaching. This concession did not satisfy the people of this section, for the next year they were again petitioning for a church of their own. Responding to this petition, the town voted "to build a meeting house in the east part of the town and set it at the cross roads to the south of Samuel Jackson's house."[1] An appropriation of £60 was made for the building, and Dea. Asa Foster, Nehemiah Clough, Samuel Jackson, David Morrill, Moses Cogswell, Samuel Haines and Thomas Clough were appointed a committee to make a plan of the building. Some member of the committee must have had such a plan already prepared, for the town at the same meeting voted not to accept it and then and there decided that the structure should be "the same bigness on the ground of the old meeting house and a little higher." Winthrop Young, Joseph Ham, Thomas Lyford, David McCrillis, Obadiah Clough and Capt. David Morrill were appointed a committee to lay out the money on the building. Of the members of this committee, the first three were residents of the vicinity where the new meeting house was to be located.

The new meeting house was raised, boarded and the roof shingled within a year, as a town meeting was called and held there in July, 1792. At this meeting it was voted to sell pews in the lower part of the house, to build a porch and "not to stop the two end doors with pews." The porch was to be so constructed that the stairs to the gallery could be built therein. A committee was appointed at this meeting to make a plan of the pew ground, and, at an adjourned meeting held at the same place in August, this plan was accepted. One more town meeting

[1] Old Shell Meeting House.

that year was held at this meeting house for the purpose of voting for members of Congress and presidential electors. Various efforts were made to finish the church. In 1796 an article in reference to it was formally dismissed without action by vote of the town. In 1802 a committee was chosen to inquire into the sale of the pews, ascertain who had paid, and learn how the money had been expended. This committee was to consult with those who bid off the pews and see on what condition they would relinquish their right to said pews, to value the new meeting house as it then stood and report to the next annual meeting. The records do not show the information contained in this report but, at the March meeting in 1802, the town voted to give the North Meeting House to those persons who had bought pews. In July, 1803, two thirds of Nathaniel Lougee's account for work done on the North Meeting House was allowed, "including what may hereafter be made to appear has been paid." At the March meeting in 1808, there was an article in the warrant "to see if the town will grant the privilege hereafter for town meetings to be held one half of the time at the North Meeting House or at the Baptist Meeting House." This article was defeated when put to a vote.

This North Meeting House, which is known as the "Shell Church" because it was never finished, was located, according to the records, "at the cross roads south of Samuel Jackson's house." Myron C. Foster, recently deceased, always a resident of this neighborhood, had no recollection of the building but said that, as a boy, he was informed that it stood in the corner where the road from Canterbury Center (via Hackleborough) to the Shakers is crossed by the road running north from the present Baptist Church (via Hackleborough) to Hill's Corner, on the east side of the latter road very near where the cemetery gate now is. When this cemetery was enlarged, the land on which the Shell Church stood was taken into the burying yard, but no trace of the building was then seen. It is the tradition of the neighborhood that it was blown down by a strong wind and that the framework and boards were afterwards used in the construction of the horse sheds back of the Congregational Church at the Center. How long it did service as a church there is no record. It is probable that religious services were held in it for several years. The late Betsey Mathes attended there as a

child and had a vivid recollection of the noise made by one of the old men with his cane as he walked over the loose boards of the floor.

In spite of its unfinished condition, the Free Will Baptists, whose following was then attracting attention, asked permission to use it soon after the building was erected, but, at the March meeting in 1793, the town "voted not to grant the Baptists leave to bring their minister into the North Meeting House." The next year the Free Will Baptist Church at Canterbury was organized and received as a member of the New Durham quarterly meeting. Services were undoubtedly held at private houses in this neighborhood for the next few years, as Winthrop Young was ruling elder in October, 1795, and ordained as pastor of the Free Will Baptist Church, June 28, 1796. Six years later, the Baptists again made application for the use of this meeting house, but the town took no formal action upon their request, yet, when a month later they asked upon what conditions they could have the building, the town voted to give it to those persons who had bought the pews. This was in March, 1802, and in December that year the Baptist Society voted to build a meeting house of their own on the site of their present church, which they completed in 1803. A little broader religious tolerance at that time might have secured the completion of this almost forgotten North Meeting House and would undoubtedly have deferred the building of the Baptist Church in another part of the town and delayed the erection of the Union Church at Hill's Corner.

At a special meeting September 14, 1814, the North Meeting House was referred to in a vote of the town describing a change in the location of a highway, and apparently at that time the building was intact.

Six months later, at the annual meeting March 14, 1815, there was an article in the warrant, "To see if the town will choose a committee to see what it is best to be done with the North Meeting House and report at said meeting or at a future meeting."

The town appointed John Kimball, Col. David McCrillis, Jeremiah Pickard, Asa Foster, Esq., and Thomas Ames a committee "to examine and report the situation of the North Meeting House (so called) tomorrow or at some future meeting and likewise what is best to be done with said house."

The town meeting adjourned until the next day, when this committee made a report, which was not accepted. The subject was again referred to this committee, and the reference and report is shown by the following record:

"Voted that the examination of the North Meeting House be recommitted to the same men, who report that the North Meeting House be sold at public auction, time, place and articles of sale made known by the selectmen of said town. Accepted."

This is the final record of this building. Whether it had blown down before this date or the collapse took place prior to the proposed sale, there is no one to give information. The town having voted to sell, the building not only disappears, but there remains no knowledge of the time and manner of its demolition.

Between 1790, when it was voted to hold meetings every fourth Sunday that there was preaching in the east part of the town, and 1792, when the "Shell Church" was so far completed as to be used for town meeting purposes, religious services must have been held at private houses in the Hackleborough neighborhood. After the "Shell Church" was abandoned, or collapsed, these services were held as often as once in two months at the house of Jeremiah Pickard, which was built in 1811. The arrangement of the hall and rooms of this house is said to have been planned with special reference to holding religious meetings therein. It was thus used for public worship until the Union Church at Hill's Corner was completed. The Pickard house is located on a farm once owned by Thomas and Joseph Lyford, who sold to Jeremiah Pickard when they separated, Thomas moving to Northfield and Joseph to the Borough of Canterbury, where Mrs. Winthrop D. Lyford and Joseph's descendants now reside. The old house is still standing which Jeremiah Pickard occupied until he built in 1811 and it is now used by Jeremiah's descendants for a shed and for storage.

The increase of converts to the Baptist faith intensified the opposition already existing to the payment of taxes for the support of the gospel. It was a part of the movement throughout the state which resulted in the toleration act of New Hampshire a few years later. At a town meeting held December 21, 1803, the following articles appeared in the warrant:

"To see if the town will release from paying the minister tax the present year all those who have gotten certificates from Mr. Young's society prior to making the tax.

"To see if the town will release from paying the minister tax the present year all those who have entered their dissent on the town book against said tax."

The latter article the town voted to dismiss. At an adjourned meeting the former article was considered and the yeas and nays taken on a motion to relieve those from the tax who held certificates from Elder Winthrop Young's society. The vote was as follows:

Yeas—Laban Morrill, Joseph Ham, Moses Brown, John Kimball, Leavitt, Clough, Elijah Sargent, Obadiah Mooney, Jr.

Nays—Abiel Foster, Esq., Ebenezer Greenough, Jonathan Blanchard, David Foster, Samuel Moore, Jr., Jonathan Moore, Henry Parkinson, Jesse Stevens, Joseph Gerrish, Philip Clough, Joseph Soper, Nehemiah Clough, William Glines, Zebadiah Sargent, Reuben Moore, Moses Cogswell, Jonathan Foster, Shubael Sanborn, Daniel Randall, William Foster, Jacob Blanchard, David McCrillis, Enoch Gerrish, Asa Foster, Jr., Ezekiel Moore, Leavitt Clough, Jr., Nehemiah Clough, Jr., Abiel Foster, Jr., William Moore, Jr., Nathan Emery, Josiah Moore, Samuel Gerrish, David Foster, Jr., Morrill Shepherd, Stephen Hall, William Randall, Dea. Asa Foster, Jonathan Kittredge, John Carter, John Glover, John Palmer.

There are several protests recorded in the town records. One reads as follows: "We the subscribers, inhabitants of Canterbury, hereby notify the Congregational Society of Canterbury that we consider it both illegal and unconstitutional that any person or persons by the authority of a town or society whatever lay a ministerial tax on any person or persons by the authority of a majority of a town or society vote, and we the undersigned hereby give notice that we are determined to pay no more ministerial tax for the purpose of supporting any preaching or minister whatever in that way and manner after this date. Canterbury, February 16, A. D., 1803."

Another protest specifies that the subscriber is not in accord with the Rev. William's Patrick's principles. The signatures to these several remonstrances are as follows:

Jesse Ingalls, John Rawlings, Reuben French, James Lyford, Nathaniel Ingalls, Samuel Robinson, Ebenezer Parker, Nathaniel Pallet, William Brown, Benjamin Simpson, John Johnson, Charles Beck, John Peverly, Henry Beck, Jr., Ebenezer Parker, Samuel Haines, Jr., Joseph Clough, Samuel Haines, 3d, Miles Hodgdon, Jacob Blanchard, Edmund Stevens, Joseph Pallet, Enoch Emery, Joseph Pallet, Jr., Samuel Haines, Henry Beck, Joseph Lyford, William Simpson.

The attention of the people at this time was not wholly engrossed with religious matters, though, so long as they were taxed for the support of the gospel, this subject continued to occupy a prominent place at their annual and special town meetings. The education of the children which is considered fully in another chapter [1] was not wholly neglected when the voters met for deliberation on public affairs. Early efforts were made to provide schools, but it was more than a decade after the Revolution that schoolhouses were built. The poverty of the people, the scarcity of teachers, the Indian wars and the sacrifice necessary to maintain the contest with Great Britain, all contributed to the interruptions which the records show to have occurred in the provisions for education. There were several years in succession at different periods when no appropriation was made for the instruction of the youth of the town. This, however, was in accord with the condition which prevailed in other parts of New England for a portion of the eighteenth century.

The early settlers were able with neighborly helpfulness to meet all the misfortunes incident to sickness, accidents, failure of crops and loss of their live stock through disease or the depredations of wild animals and the Indians. Few in number and dependent upon one another, all cases of poverty and affliction were met by contributions of the more fortunate. As the town grew in population and the people accumulated property, not all of the newcomers were enterprising settlers. The Revolutionary War unsettled conditions, and toward its close there drifted to Canterbury, as well as to other communities, discharged soldiers and others without occupation and without means of support. The thriftless appeared even in the frontier towns and became in time a public charge. The first reference in the records to the support of the poor is at the annual meeting in

[1] Chapter on schools.

1779, when it was "Voted that the selectmen take charge of ——'s family and bind them out as the laws of the state in their case (are) made and provided."

At the annual meeting in 1793, Dr. Jonathan Kittridge's bill "for doctoring ——'s family" was paid by vote of the town. Three years later the town's poor were sold at auction. Capt. Jonathan Foster, Masten Morrill and Enoch Emery being the successful bidders. In October, 1797, another unfortunate was "bid off to Capt. David Morrill and he to have $5 for keeping her until the March meeting." At the annual meeting in 1803, Stephen Hall was voted $23.50 to keep the same party for one year, and Dea. David Kent was "voted $1 per week to keep —— a year, if he lived so long."

At these auctions of the poor, the lowest and successful bidder was to house, feed and clothe the unfortunates for a specified time, and he gave bonds to the selectmen to fulfil his contract. He was entitled to their labor, however, if they were able to work. The women usually did the drudgery of the household and the men and boys the chores and such labor in the fields as they were fitted to perform or as could be wrung out of them. The physical condition of the pauper and his ability to work were taken into consideration by the bidder in naming the price he would accept from the town for keeping him. Sometimes the poor had the good fortune to be bid off by kind and considerate families, but too often it was the case that their treatment was harsh and they were inadequately fed and clothed. No stories are extant of those in Canterbury who ill treated the poor that were confided to their care. The few bidders named in the records of the town were reputable men and were undoubtedly as humane in their treatment of the unfortunate as the times demanded. But he who, discontented with the present, sighs for the "good old times of the fathers" has but to read the public records of those times to be convinced that civilization has made rapid strides since the eighteenth and the early part of the nineteenth centuries. At the annual meeting in 1791, two overseers of the poor were elected in Canterbury. As the poor were still let out to the lowest bidder, the duties of these overseers must have been to look after the welfare of the unfortunates and see that they were not misused.

Among the papers of the town was found the following notice

of the sale of paupers as late as 1825, four years prior to the purchase of a poor farm by the town.[1]

"We the subscribers, selectmen of Canterbury, will dispose of all the town paupers on Tuesday the 15th day of the present month at the store of Richard Greenough at one o'clock P. M. by receiving proposals from such persons wishing to contract for them. Canterbury March 9, 1825.

JOSEPH HAM, JR.
JOSEPH LYFORD, JR. } *Selectmen.*
SAMUEL TALLANT.

A list of the paupers is given in the notice. It includes two families, a man and his wife, a woman and child, three single women and four single men.

Two bills of Richard Greenough for supplies furnished the selectmen, dated 1820 and 1826, contain these items:

"To 2 quarts of Rum when the poor was let out, $1.00.

"To 7 quarts of W. I. Rum when the paupers were disposed of $2.63."

The records indicate that there were few cases of poverty in Canterbury that were not relieved by relatives and neighbors. The exceptions for the most part were of people who were without kindred in town but who had been inhabitants long enough to secure a settlement and to become a charge upon the community. For well-to-do people to have those near of kin to them sold as paupers or, at a later period, sent to the town farm, was considered as much of a disgrace as to have these same relatives convicted of crime. Therefore, when misfortunes came, not only were the immediate neighbors moved to action but the town occasionally voted relief. An instance of this kind occurred at the annual meeting in 1788, when the town "Voted to give Joseph Sanborn his town tax for the year 1787 on account of the loss he met with by fire." Insurance companies did not then exist and destruction of buildings by the flames meant total loss to the owners. In 1782 it was voted that "Granny Simons be exempted from her rates for one cow, always."

Complaints of poor highways did not begin with the incoming of the twentieth century and the general use of automobiles. As early as 1784, there was evidence of neglect in Canterbury

[1] For account of poor farm see Chapter IX.

to work out highway taxes. Too many tax payers then, as later, took hoes instead of shovels and picks to the scene of their public labors because the former implements were more handy to lean upon while they swapped stories and watched the sun make his diurnal course in the heavens. To reprove them and the highway surveyors who had charge of the annual repairs, the town voted at its March meeting in 1784, "that those surveyors of highways that are delinquent in making the men under them in the last year's list work out their rate, for the surveyors to make return to the present selectmen of what remains due and from whom." In 1786 the town "Voted to fine those who have not worked out their highway tax by the first of October 3 shillings in money for every day lacking that is not worked out."

Canterbury originally belonged to Rockingham County. To attend court, to secure the recording of deeds of their property and to probate wills, the inhabitants were obliged to travel to Portsmouth and Exeter. As neighboring towns were settled, there was demand for the creation of a new county by the people of Canterbury, Concord and other communities distant from the county seats of Rockingham. In January, 1788, there was an article in the warrant "To see if the town will vote to petition the general court to form a new county, partly of Rockingham and partly Hillsborough Counties." Abiel Foster was chosen to confer with others at Concord on the subject and a petition to include most of the present towns of Merrimack County in a new county was received by the legislature February 5, 1788.[1] In December, 1789, Jeremiah Clough, Esq., and Capt. David McCrillis were elected delegates from Canterbury to meet delegates from other towns at the house of Benjamin Haniford, innholder, at Concord to petition the legislature to create a new county. Again in 1791 there is a petition to the legislature on this subject which bears the signature of the Canterbury delegates.[2]

The petitioners state their grievances as follows: "The important privilege of trial by jury of the vicinage which in their present situation they must altogether forego or the otherwise so great privilege be rendered very burthensome, and the records being kept at so great a distance makes the necessary resort

[1] N. H. State Papers, Vol. XVIII, page 795.
[2] *Idem*, page 825.

to them very expensive and grievous, likewise all probate matters, as proving wills, taking letters of administration etc., the expense of carrying witnesses so far to try causes, not to mention the exorbitant fees for travel, taxed by sheriffs and parties in their bills of cost, are accumulative sources of complaint."

Again in 1793 the inhabitants of Canterbury, Loudon, Northfield, Bow, Pembroke and Concord set forth the difficulties under which they labored by reason of the courts being held in the extreme end of the county, and they alleged that they did not obtain equal justice by reason of their not having jurymen from these towns.[1]

For various reasons the request of the petitioners did not materialize until 1823, the principal of which was that political power in the state centered at Portsmouth and Exeter, and probably those in control objected to the division of Rockingham County.

There was a special town meeting called October 20, 1794, "to see what encouragement the town will give in addition to the offer of Congress to enlist Minute Men to make up the quota from the town."

The town "voted for each soldier and noncommissioned office one shilling for each day he shall attend by order of his officer to learn the military exercises not exceeding one day a month until the next annual meeting. In case they are called into actual service, each soldier and noncommissioned officer shall receive in addition to his Continental monthly pay $2.50 per month."

This was evidently in response to the act of Congress of May 9, 1794, authorizing the president to call upon the executives of the several states "to organize and equip according to law and hold in readiness to march at a moment's warning . . . eighty thousand effective militia," of which number New Hampshire's proportion was 3,544. The pay and allowance of the militia if called into the United States service were to be the same as that of the regular army. The president was further required to call upon the governors of the states to have their entire force of militia "armed and equipped according to law."

Apprehension of war with Great Britain led to this action of Congress.[2]

[1] N. H. State Papers, Vol. XVIII, page 862.
[2] McMaster, Hist. People of U. S., Vol. II, page 186.

Under the Provincial Government New Hampshire had a military organization.[1] As has been seen in a previous chapter, steps were taken early in the Revolution to reorganize and perfect the militia.[2] In 1780 a new militia act was passed which was amended in 1786. When the new constitution of 1792 was adopted, it contained important provisions as to the military organization of the state, and, at the session of the legislature in December that year, an act was passed dividing the militia into regiments, brigades and divisions. There were twenty-seven regiments and each regiment was divided into two battalions. The companies in the towns of Concord, Pembroke and Bow formed the First Battalion of the Eleventh Regiment and those in the towns of Canterbury, Loudon and Northfield the Second Battalion.[3]

Every able-bodied, white male citizen of the state between the ages of eighteen and forty was required to be enrolled by the captain or commanding officer of the company within whose bounds he resided. The privates were to furnish themselves with "a good firelock, bayonet and belt, a cartouch box which will contain 24 cartridges, 2 good flints, a knapsack and canteen," and the selectmen were to equip those not able to supply themselves. Twice a year, in June and September, the captain or commanding officer was to call out his company for inspection of arms and instruction in discipline and at such other times as he thought necessary. These training days were exclusive of battalion drills.[4]

In 1785 Jeremiah Clough, Jr., was commissioned lieutenant colonel of the Eleventh Regiment and served for four years.[5] As early as 1794, David McCrillis was major of the Second Battalion of the same regiment.[6] He was probably appointed in 1792 when the militia was reorganized, and he served until 1807, when he was promoted to lieutenant colonel.[7] Morrill Shepard was also an officer in this regiment,[8] being one of its majors in 1807 and its lieutenant colonel in 1808 and 1809. In 1810, Asa Foster, Jr., was commissioned major of the Second

[1] Potter's Military History of N. H., Vol. I, page 258.
[2] Chapter VI.
[3] Potter's Military History of N. H., Vol. I, pages 371 to 391.
[4] Act of Dec. 28, 1792.
[5] N. H. State Papers, Vol. XX, page 282.
[6] N. H. Register, 1794.
[7] *Idem*, 1807.
[8] *Idem*, 1808, 1809.

Battalion and promoted to lieutenant colonel in 1816 and colonel in 1817.[1] In the reorganization of the militia, the Eleventh Regiment became the Thirty-eighth and Colonel Foster continued at its head until 1819. Stephen Moore was major of the Thirty-eighth Regiment in 1820 and 1821,[2] and Richard Greenough its adjutant from 1822 to 1824 inclusive.[3] No officers of a higher rank than captain appear from Canterbury for the year 1825.

James Scales was the first justice of the peace in Canterbury. There is a record of his taking the acknowledgment of a deed as early as 1744, and he continued to act in this capacity until he moved to Hopkinton in 1757. Jeremiah Clough, Sr., was the next justice to be appointed from Canterbury. The earliest acknowledgment taken by him noticed in the Province Registry of Deeds was in 1765, but he may have been commissioned earlier. Archelaus and Samuel Moore were appointed soon after the Province was divided into five counties by the act of July 19, 1771.[4] Samuel Moore was also a deputy sheriff of Rockingham County in 1772 and 1773.[5] All of these appointments were under the Provincial Government. Samuel Moore probably held the office of justice of the peace until his death in 1776. His brother Archelaus continued as a magistrate as late as 1795.[6] Other justices of the peace under the state government to the close of the eighteenth century were Rev. Abiel Foster, Jeremiah Clough, Jr., Asa Foster, and John Bean.[7] Joseph Clough was a deputy sheriff from 1787 to 1789. New names appearing in the list of justices of the peace from Canterbury during the first quarter of the nineteenth century were Leavitt Clough, Abiel Foster, Jr., Joseph Clough, Moses Cogswell, Obadiah Mooney (probably junior), Jonathan Ayers, Leavitt Clough, Jr., Ezekiel Morrill, Amos Cogswell and Morrill Shepard.

Obadiah Mooney was appointed a coroner in 1787 and he continued to hold the office for eleven years.[8] Why a coroner should be necessary in a peaceful community like Canterbury does not

[1] N. H. Register, 1810 to 1819.
[2] *Idem*, 1820, 1821.
[3] *Idem*, 1822 to 1824.
[4] *Idem*, 1774, 1775.
[5] *Idem*, 1772, 1773.
[6] *Idem*, 1795.
[7] N. H. Register, 1787 to 1800 and N. H. State Papers, Vol. XXI, page 750.
[8] N. H. State Papers, Vol. XX, page 812, and N. H. Register, 1788 to 1797.

appear, but a citizen of the town continued to fill the position most of the time until 1823. Benjamin Bradley was commissioned in 1806 and served until 1821. Jeremiah F. Clough was appointed in 1823.[1]

The records of the New Hampshire and of the Center District Medical Societies show that Canterbury had three physicians practicing in town from 1815 to 1820, Dr. Samuel Foster, Dr. Jonathan Kittredge and Dr. Joseph M. Harper.[2]

Just when the public burying yard at the Center was laid out is uncertain. The custom of having private grave yards on the land of the owner began early in the history of Canterbury and continued late into the nineteenth century. The most of these private cemeteries have been obliterated. The property on which they were located has passed from the ownership of the families for whose use they were set aside. Nearly all of them have been neglected and suffered to grow up to bushes. The walls of loose stone inclosing them have fallen down, the rude headstones marking the graves have been broken and scattered, and in some instances the plow or the cattle feeding in the pasture nearby have removed all traces of graves. In a few cases these burying places were more than family lots, the owner giving permission to neighbors to use the same. A broader interest was thus created in their preservation and public spirited descendants have contributed to their care and maintenance. For the most part, however, the private burial yards of Canterbury furnish little information of the history of the town.

At the annual meeting in 1795 an effort was made to enclose the cemetery at the Center, but nothing came of it. At a special meeting held May 12, 1796, it was voted "to fence the burying yard south of the Meeting House." The meeting house had been moved across the road to the north several years before, so that its first site within the enclosure of the present cemetery was now south of the building. It was declared by vote that "the burying yard shall consist of 2 acres and 16 rods." The character of the fence is thus described in the records: "The two fronts of the burying yard to be fenced with posts and boards spiked on and a rail spiked on top of the posts and also two gates made in each front and the remainder fenced with chestnut rails and the

[1] N. H. Register, 1806 to 1823.
[2] *Idem*, 1815 to 1820.

Morrill Lot, Center Cemetery. Rear flag marks grave of "Master" Parkinson. See page 276, Vol. II.

posts for the boards to be white oak 16 inches square and the said gates hung with iron hooks and eyes." The work was to be completed by the middle of June.[1]

Whether there were interments in this cemetery before 1795 is a question. None of the early headstones which bear names and dates indicate this. There is no record of the purchase of land for cemetery purposes. The parsonage lot, given to the town by Ezekiel Morrill in exchange for other land, embraced land on both sides of the present highway between the church and the cemetery. The old custom of burying near the meeting house probably led to the use of this lot. It may be that interments made here prior to 1789 led to the vote that year to move the meeting house across the highway. This is the story of the establishment of the first public cemetery in Canterbury so far as the records show.[2] Evidence still exists of an earlier burying yard near the site of the log meeting house, south of the Center.

At the next annual meeting in 1797 there was evidently a movement to buy land in Hackleborough for a burying yard. The reason no action was taken is indicated by the record which reads, "Voted to postpone article in warrant for purchase of one acre of land near the North Meeting House, as owner of land is not in a capacity to convey." The next year, however, the town bought one half of an acre of land for a burying yard of Samuel Jackson for $12.50 per acre. The condition of the sale was "that the town will build all the fence between said Jackson and the burying yard." This cemetery was enlarged, as already stated in this chapter, by taking in land upon which the North Meeting House stood after that building blew down. With the exception of the cemetery at the Center, there is not a burying yard in town so well filled as this at Hackleborough.

A cemetery was laid out and used near the Baptist meeting house prior to 1831, for an article in the warrant for town meeting that year to have it fenced at the expense of the public was referred to the selectmen. In 1852, the town was asked to buy land in that locality for burial purposes. The subject was referred to the selectmen with instructions to report at the next annual meeting.

[1] Half a century later the present enclosing wall was built.

[2] The cemetery was enlarged in 1852 by "enclosing the common between it and the highway."

William Hazeltine was appointed in October, 1779, to serve as grand juror at the next Court of General Sessions to be held at Portsmouth. In July, 1780, Gideon Bartlett was appointed a petit juror for "the inferior court to be held at Exeter." This is the earliest record of the selection of jurors from Canterbury.

At the annual meeting in 1777, the town voted "that all rams be confined from the middle of August until the first of November under penalty of forfeiture of the rams if found at large." Ten years later it was voted "that no boars shall run at large, upwards 5 months old, penalty, forfeiture of the boars."

The depreciation of the currency is shown in 1780 in the vote at the annual meeting appropriating $6,000 for highways to be worked out at the rate of $36 a day per man.

In 1785, Leavitt Clough was voted $6 for killing a wolf in Canterbury two years before and John Moore was voted the same sum for killing one in 1783.

Bouton in his "History of Concord," writing of the period following the Revolutionary War says that "When a large building was to be raised, it was customary to send an invitation to the strong and stout men of neighboring towns, such as the Heads and Knoxes of Pembroke, the Chamberlains of Loudon, Lyfords and Cloughs of Canterbury, and Jackmans and Flanders of Boscawen."[1]

The town voted in 1793 "not to finish a house for the inoculation of small pox in town." Probably this refers to the erection of a pest house for the care of victims of this dread disease which was of frequent recurrence in the eighteenth century.

[1] Bouton's History of Concord, page 569.

CHAPTER VIII.

EARLY POSTAL FACILITIES. INDUSTRIES AND BUSINESS. THE BLACKSMITH SHOPS, SAW AND GRIST MILLS, TAVERNS AND STORES. LIQUOR LICENSES AND LEGISLATION. LIBRARIES. HIGHWAY DISTRICTS. WAR OF 1812.

During the closing years of the eighteenth century and the beginning of the nineteenth, the settlement of the town was completed. Until the Revolutionary War, the entire northeastern part of Canterbury, embracing Shaker Village and Hill's Corner school district, remained substantially an unbroken wilderness. There were trails which led from other parts of the town to this section and beyond to Gilmanton, probably made by scouting parties during the Indian wars. These were followed by pioneers in looking out new locations. Some of the early settlements in this part of the town were made along these trails, which, when highways were laid out, left the habitations of a few of the settlers a distance from the traveled thoroughfares, but in the main the roads were built by the houses of those who had taken up the land for farms, passing over the steep hills which are as common in this part of the town as in other sections. The growth of the Hill's Corner school district was rapid; for it was not subject to the interruptions that retarded settlements elsewhere in town.[1]

It was during this period of new settlements in Canterbury that the state government turned its attention to the wants of the people, providing postal facilities and enacting laws for the improvement of their condition. Taverns multiplied for the accommodation of the traveling public. Greater attention was given to education,[2] and before the close of the century a library had been incorporated for the benefit of the people of the town. Toll bridges followed soon after to take the place of the ferries across the Merrimack River.

The necessity of better means of communication between

[1] See chapter on Hill's Corner.
[2] See chapter on schools.

towns led to the establishment of post offices, first by the state and later by the general government. In 1786 the president and council were given full authority to appoint a postmaster general of New Hampshire and to direct him where to establish post offices. They could employ or give the postmaster general authority "to employ a proper number of riders so that newspapers, letters and mail may be transported in the most easy, safe and expeditious manner to the various parts of the state."[1] One of the routes laid out at this time provided for a rider to leave Portsmouth on Monday and proceed through Exeter, Nottingham, Concord and Plymouth to Haverhill and then return through Orford, Hanover, Boscawen, Northfield, Canterbury, Epsom and Newmarket to Portsmouth. The round trip probably took a week, the post rider having relays of horses, as did the stages later. As early, therefore, as 1786, Canterbury had regular mail facilities.

In a very comprehensive chapter on "Canals, Stage Lines and Taverns" in the "History of Concord" (1903), Henry McFarland gives some interesting data in regard to the post riders and stage lines of New Hampshire.[2] It there appears that the post rider is mentioned as early as 1780 in the diary of the Rev. Timothy Walker of Concord. In 1781, John Balch of Keene, under authority of the Committee of Safety, rode fortnightly from Portsmouth by way of Concord and Plymouth to Haverhill, thence down the Connecticut Valley to Charlestown and Keene and across country to Portsmouth. Timothy Balch performed like service as late at least as 1785. It is not impossible that the route of the Balches took them by the old Moore and McCrillis tavern in Canterbury. It is more than probable that the route established in 1786, which on the return trip from Haverhill passed through Canterbury, went by this hostelry. It was at the taverns that the post riders changed horses and there the people assembled to greet the mail carrier and learn the news of the outside world.

Among the early post riders mentioned by Mr. McFarland is Ezekiel Moore of Canterbury. In 1807 Samuel Tallant of the same town was on the route to Haverhill, while in 1809 James Tallant, also of Canterbury, rode a circuit through Bow, Dun-

[1] N. H. State Papers, Vol. XX, page 543.
[2] History of Concord (1903), page 842.

barton, Pembroke, Chester, Candia, Deerfield and Allenstown, and at another period to Amherst. Samuel Tallant took up post riding on account of his health, having a tendency to consumption, of which malady a large number of his family died. He, however, lived to a ripe old age and ascribed his longevity to his active outdoor employment, first as post rider and afterwards as a stage driver.

Jeremiah Emery was a rider on a route from Concord to Hopkinton, Boscawen, Salisbury, Andover and Canterbury. Peter Smart was a post rider in 1814.

It is not clear when stages superseded the post rider in this section of the state. Mr. McFarland quotes from the "New Hampshire Statesman" of April 30, 1859, a communication from Governor David L. Morrill in which the writer says that he rode from Reed's Ferry to Concord in August, 1805, "in a crazy old thing called a coach driven by Joseph Wheat, and, staying at Concord over night, went on to Hanover by the same conveyance." [1]

From about 1807 notices appear in the newspapers of stage lines to the north of Concord. In 1820 Samuel Tallant of Canterbury started a semi-weekly line to Plymouth via Canterbury and New Hampton. Two years later "the expeditious mail stage from Boston to Stanstead" was driven three round trips a week with Peter Smart as driver between Boston and Plymouth, leaving Boston at 3 a. m. and arriving at Plymouth (102 miles) at 9 p. m. The labor performed by Smart at this time would have broken down three common men, namely, driving a stage from Plymouth to Boston and back again day after day and night after night.[2] After his stage driving days were over, Mr. Smart settled in Canterbury on a farm situated upon the highway from the Center to the Depot.

The first provisions of the federal government for the Post Office Department were of a temporary character renewed from year to year by Congress. In 1792, however, an act was passed "to establish the Post Offices and Post Roads within the United States." The only post road mentioned in New Hampshire was one from Portsmouth, by Exeter and Concord, to Hanover.[3] The rates of postage fixed by this act may be of interest to people of the present time.

[1] History of Concord (1903), page 845.
[2] N. H. Statesman, January 3, 1857.
[3] Act of February 20, 1792.

For each single letter conveyed by land

not exceeding	30				miles	six cents
over	30	and	not	exceeding	60	eight "
"	60	"	"	"	100	ten "
"	100	"	"	"	150	twelve and a half cts.
"	150	"	"	"	200	fifteen cents
"	200	"	"	"	250	seventeen cents.
"	250	"	"	"	350	twenty cents.
"	350	"	"	"	450	twenty two cents.
and more than	450 miles					twenty five cents.

Double letters paid double rates, while every packet weighing over one ounce paid at the rate of four single letters. The postage for newspapers was one cent for any distance not over one hundred miles and one and a half cent for a greater distance. Every printer of newspapers could send one paper to each and every other printer of newspapers in the United States free of postage. A single letter meant one written on a single sheet of paper, however large or small. Two sheets made a double letter and three sheets a triple.[1]

The first industries of Canterbury were the saw mills and grist mills, and these were located wherever the streams afforded a mill privilege. Some of the sites are still visible. Of others there is record only in deeds. The equipment of the saw mills was not expensive and their necessity in furnishing building material for the settlers caused the erection of some which lapsed into disuse after serving an immediate purpose. There was an old mill on the Thomas Clough place, where Albert and Mary E. Clough now reside, which was among the earliest if not the first saw mill in town. At one time there was a grist mill there. The town records speak of a saw mill belonging to Capt. Jeremiah Clough, but its location is not known.

In a deed dated March 19, 1788, John Lyford gave to his sons Thomas and Joseph his farm and "interest in his saw mill standing on the same."[2] This was at Hackleborough. The farm was owned and occupied later by Jeremiah Pickard and his descendants, and that part of the land on which the mill stood is now in the possession of Jonathan B. Foster. Amos Pickard, son of Jeremiah, and Moses Brown carried on the mill after the Lyford family had moved away.

[1] McMaster Hist. People of U. S., Vol. II, page 61.
[2] Exeter Register of Deeds, Vol. CXLIII, page 369.

"Master" Henry Parkinson had a grist mill and a clothing mill where he picked and carded wool on Great Brook, so called. Later, John J. Bryant bought the Parkinson farm and mill privilege and built a saw mill lower down on the brook near the line of the railroad. Jonathan Ayers afterwards purchased the rights of Bryant, dug a new canal and built a new dam. He used the Parkinson building for a shingle and saw mill and therein was also a carpenter's and blacksmith's shop.

Thomas Clough, the father of Philip C., operated a saw mill on Hicks' Brook near where he resided.

There was a mill privilege on the road leading from Hill's Corner to Hackleborough at the foot of the hill not a great distance from the Corner. Joseph Kimball had a turning mill here and made spinning wheels, linen wheels, chairs, tables, hand rakes and other domestic and farm implements.

In 1816 the town voted to give John Peverly the improvement of the rangeway between his land and Miles Hodgdon's "five rods north and five rods south of the Great Falls, so called, as long as he will have a mill thereon provided he will build a road by (it) when called for by the town." This mill was in the Baptist School District near the Peverly place.

Very early the Shakers utilized the mill privilege upon their land for sawing lumber and for various manufacturing purposes.[1]

There was a tannery near the road leading from the Center to Tilton, about half way between the house occupied by the late Miss Mary Patrick and the little brook that crosses the road to the west of the house. At the annual meeting in 1834, the town "voted to lease to William M. Patrick," son of the minister, "the privilege of flowing a piece of the parsonage land, now occupied and flowed by Edmund Stevens." The latter then resided in the dwelling at the fork of the roads, which was later the home of Miss Patrick. The dam was about ten rods east of the highway leading to Hackleborough. Under date of March 6, 1835, there was filed with the town clerk an indenture or lease from Canterbury to Upham and Patrick of "that part of the parsonage land occupied as a pond to reserve water for the use of their tannery." The water used at the tannery was conveyed to it in a wooden sluice and it was a favorite pastime for the school children at the Center to slide down this sluice. There was a

[1] See chapter "The Shakers."

large vat in which the skins were placed. After tanning they were hung on the fences near by to dry. The tannery was used for a number of years. By the methods then in use it required a year to properly tan hides. The tanning was in part for farmers who carried away the leather to have it made up into boots and shoes for family use by the cobbler who went from house to house to do his work. Hides not required for domestic purposes were sold to the tanners who in time converted them into leather and shipped this product to market.

There was another tannery at Hill's Corner which did service for several years in the early days of that locality.

The blacksmith was an important factor in Canterbury from its earliest days and probably the community was never for any long period without one or more representatives of this trade. In 1752 Nathaniel Perkins is described in a deed as of this occupation, but whether he carried it on after he came to town is not known. Samuel Shepard and Samuel Shepard, Jr., are referred to as blacksmiths in a deed dated March 18, 1757. The fact that father and son were of the same trade leads to the conclusion that one or both may have had a shop in town after their settlement. The Revolutionary rolls show that Samuel Haines who enlisted in Capt. Jeremiah Clough's company was of this calling. David McCrillis who came to Canterbury about this time was also a blacksmith. Undoubtedly there were others. So far as the records of the town disclose any information on this subject, it is of a much later date.

John Moore, "blacksmith," was elected pound keeper at the March meeting, 1810. Abner Haines had a shop at the foot of the hill near the present residence of Charles H. Ayers. It was built by Joseph Lyford. His nephew of the same name built another shop near by. Thomas Clough, father of Philip C. Clough, is mentioned as a blacksmith in 1836 and Gordon Dwyer was given leave in 1840 to erect buildings for carrying on his trade "on land belonging to the town." Mr. Clough's location was north of his son's house at the fork of the roads leading to the Borough and to Tilton. Mr. Dwyer's full name may have been Franklin Gordon Dwyer, as a Franklin Dwyer had a shop just south of the Henry Parkinson house. If so, he probably removed to the Center in 1840.

In 1843 the town records refer to Jonathan K. Taylor as a

blacksmith. He was in business first at Hill's Corner and then removed to the Center, where he had a shop near the school house, and he probably succeeded Gordon Dwyer.

Stephen Moore is mentioned in 1845 as the owner of a blacksmith shop, but he may not have been a workman. Frederick Chase and his son, Elbridge G., carried on the business for many years at the Center, while Dea. Samuel Hill had a shop near where John P. Kimball now resides. About an eighth of a mile beyond James Frames' place, on the road from the Center to the Baptist Church, Henry Hayward did blacksmithing for several years. Charles H. Fellows had a shop for a time near the Harper homestead, while George H. Gale is the blacksmith at the Center at the present time.

Trueworthy Hill was also one of the early workers in iron who shod horses and cattle. His place of business was about half way between the Baptist Meeting House and the Leone I. Chase place. In his day the shoes and nails were made by the blacksmith from bars and rods of iron. The bars of shoe iron were four feet long, an inch wide and half of an inch thick, while the nail rods were from five to six feet in length. The wrought iron shoes for oxen lasted for two or three years. They were put on smooth for summer use and were sharpened for the winter. In the spring and fall they were taken off if the cattle were not in use.

There was at one time a blacksmith shop on Whitney Hill below the Leone I. Chase farm. Eliphalet Gale carried on the business of a wheelwright at the Center, but it is doubtful if his work embraced any part of the trade of a blacksmith.

At Hill's Corner there were several blacksmiths at different times. Samuel Huckins and his son of the same name had a shop near their residence. They were succeeded by Jonathan L. Dearborn. Ebenezer Currier made over the old turning mill at the foot of the hill on the highway leading to Hackleborough and put in a trip hammer. Here he did various kinds of iron work for several years prior to the Civil War. On the Belmont road, a mile from Hill's Corner, at the cross roads, Timothy Frisbee had a shop early in the nineteenth century. About half way between Frisbee's shop and the Corner, George Holcomb did blacksmithing for a brief time about 1870. At the Ebenezer Batchelder place on the highway leading from Gilman-

ton road to Loudon, Albert Ames carried on this trade for a number of years. The last blacksmith in this school district was Jeremiah Smith. In early life he had worked in the railroad shops at Concord. Purchasing the Otis Young farm forty years ago, he did more or less work at the forge in addition to tilling his land, until he sold his farm a few years ago.

The Shakers have always maintained one or more blacksmith shops, and for a number of years each of the three families had one of its own. Some of the buildings are still standing. If there was no one of that trade among the members some one was employed from outside. One shop now does the work for the entire community.

After the saw mill and grist mill came the tavern and the store, the former preceding the latter. The first tavern in town was that built by Samuel Moore, of which there is record as early as 1756, a meeting having been held "at the house of Samuel Moore innholder" August 9, that year, for the sale of the pew ground of the meeting house.[1] This hostelry was for many years on the line of travel north through Canterbury and it continued as a hotel for nearly a century. After Samuel Moore's death in 1776, it was kept by his widow, Susannah Moore, until her marriage with David McCrillis, when it was known as the McCrillis Tavern until his death in 1825. Then it came into the possession of Jacob Blanchard, and he and his son, Naham, were the proprietors until about 1850. The original building is still standing. It was contemporaneous with the present town house, which as a meeting house was accepted by the inhabitants as a gift from the proprietors in 1756, and probably the Moore Tavern preceded it by a few years.

The next record of a hotel is nearly thirty years later, an auction for the sale of lands of non-resident proprietors for delinquent taxes being held June 19, 1782, at the house of Jeremiah Clough, Esq., "innholder."[2] When Mr. Clough's house was opened to the traveling public, or how long it remained a tavern, it is impossible to determine.

All subsequent notices of hotels appear in the list of licenses granted by the selectmen to citizens of Canterbury to keep

[1] See also N. H. State Papers, Vol. VI, page 686, for record of tavern at Canterbury in 1758.

[2] In a tax deed dated February 5, 1784, "Jeremiah Clough, Esq.," is described as "innholder."

The Moore-McCrillis-Blanchard Tavern, built about 1750. Now the summer home of Charles G. Blanchard and his daughter Mrs. W. F. Stearns.

tavern at their dwelling houses and to have the privilege of selling liquor. The record of these licenses is not complete, for they are not in chronological order and frequently there is a lapse of several years in granting them to the same person. Evidently the selectmen were not methodical in making their return of these licenses, and sometimes it appears to have been an afterthought of the town clerk in recording them. Whether the authority granted to keep a tavern indicates the demand for hotels in Canterbury for a period of half a century, or is partly an index of the bibulous habits of the settlers during that period, it is impossible at this time to say.

Contemporaneous with these licenses to innkeepers were the licenses granted to others to sell liquors at their stores. In some of the latter it was stipulated that the liquor was to be sold in quantity and not to be drunk on the premises. Hospitality in those days was not complete unless the cup that cheers was set before the guest, and even the minister did not feel compelled to decline an invitation of his parishioners to join them in the social glass. In fact, a round of parish calls taxed his sobriety quite as much as his digestion. Neighbors resorted to the tavern for sociability, while purchases of liquor at the stores were made to meet the hospitality dispensed at the fireside. The following is a list of the taverns of Canterbury as shown by the record of licenses:

Under date of May 25, 1798, the selectmen certified that Joseph Ayers is a suitable person to keep a tavern and they grant him a license.

June 22, 1804, the selectmen set forth that "Joseph Ayers and son, having made application to keep a tavern in their dwelling house and also to retail spirituous liquors therein, they have issued to them a license." There is nothing further to show how long the Ayers place was an open house to the public.

November 5, 1804, Reuben Moore received the approbation of the selectmen as an innholder to carry on the business at his dwelling house. He was again licensed in 1806 and 1808.

December 20, 1806, Nathan Currier receives a license "to retail wines and spiritous liquors at his dwelling house at the corner of the Sanbornton road south of William Glines." When a license was issued to him in 1808, it was stated that it is for the purpose of keeping a tavern.

March 9, 1807, Lieut. Moses Cogswell is given authority to

keep a tavern in his dwelling house. This license is renewed in 1808 and 1809. Hannah Cogswell, his widow, has a license issued to her to become an innholder and to sell spirituous liquors in 1811, 1813 and 1814, and the same privilege is given to Amos Cogswell, their son, in 1815, with repeated renewals until and including 1838.[1] This was the first tavern at Hill's Corner. The Cogswell house was on the direct line of travel from Concord and the south to Meredith, Plymouth and other towns farther north.

December 14, 1821, Thomas Butters is given a license to have a tavern at his dwelling house. This was at Hill's Corner and is the second hotel in that locality of which there is record.

March 17, 1823, David McCrillis is authorized to keep a tavern at his dwelling house and "to sell rum, brandy, gin, wines and all spirituous liquors by the small, that is less quantities than one pint." The only other record of a license to Mr. McCrillis is the year previous. Yet in notices of sale of non-resident land for delinquent taxes he is described as an "innholder" in 1778, 1788, 1790 and 1799. Undoubtedly from the time that licenses were required to be issued to innholders to enable them to sell liquor until his death, Mr. McCrillis regularly took out a license for his tavern. This is the most striking instance of the incompleteness of these records of licenses.

November 19, 1825, the selectmen gave to Joseph Gerrish "full power and license to exercise the business of a retailer at his house where he resides and also at his other house at Canterbury Bridge . . . and to sell wine, rum, gin, brandy and other spirits by retail, that is in less quantity than one quart and to sell mixed liquors part of which are spiritous." Mr. Gerrish may have kept a tavern at his dwelling house, but the other house referred to was probably the toll house near the bridge, for December 31, 1827, Ebenezer French receives a license "to sell all kinds of liquors by the quantity not less than one pint at his toll house in said Canterbury near Boscawen Bridge." As everybody had to stop to pay toll when crossing the river, the toll house was a most convenient place at which to renew supplies for a journey. Later, Mr. French may have found it for his advantage to be prepared to supply travelers with both food and drink,

[1] The warrants for town meetings show Amos Cogswell as innkeeper as late as 1842, one being posted at his tavern that year.

for February 2, 1829, he is granted a license to keep a tavern at his dwelling house.

January 17, 1825, is the date of the first license granted to Dudley Hill to keep a tavern. This was probably the date of his coming to Hill's Corner. Whether Thomas Butters was still running his hotel is not known, but the Cogswell place continued a tavern for several years after Mr. Hill's arrival. The last record of a license issued to Mr. Hill was in 1838, but he kept a hotel for many years after, except during the years 1845 and 1846 when he leased his premises to Orville Messer. From 1890 for sixteen years Joseph K. Hancock was the proprietor of this hostelry, being succeeded by Henry W. Johnson the present proprietor.

August 29, 1825, is the first record of a license to Jacob Blanchard as an innholder. The renewals occur several times for twelve years after this date.

March 7, 1826, Samuel A. Morrill was granted a license to keep "an open house" and he was authorized to sell all kinds of liquors in less quantity than one quart "to travelers and townsmen."

March 7, 1826, Frederick Chase was licensed to keep a tavern at his dwelling house. The license was renewed several times until 1839. This house was near the church at the Center.

January 21, 1827, John J. Bryant receives authority to keep "an open tavern at his dwelling house." His license was renewed the two subsequent years. Mr. Bryant's hotel was the "Master" Henry Parkinson place.

September 26, 1828, John Kimball was granted a license "to exercise the business of a retailer at his house." A license issued to Mr. Kimball the next year describes him as a "taverner." The location was at Hill's Corner opposite the Cogswell tavern.

September 6, 1831, John Peverly is authorized to keep a tavern at his dwelling house. December 18, 1841, Hannibal Haines receives a license to make of his dwelling house a tavern.

From the foregoing it appears that there have been at least sixteen different places in Canterbury which at some time have served as hotels, not including the summer boarding houses of a more recent period. The coming of the railroads changed the method and lines of travel, and soon after there was but little occasion for taverns in Canterbury.

The dwelling of Albert and Mary E. Clough was undoubtedly at one time used as a tavern, although the owners are not men-

tioned in the records as holding licenses to keep a hotel. The southwest room was sheathed from floor to ceiling, wainscotted and painted in Spanish brown, an appropriate finish for a bar room, and tradition has given this name to this particular apartment of the house.

In addition to the licenses for stores and taverns there is a record of several permits granted to individuals to sell liquor on specified days. Four instances are recorded. The first was the giving of a license to John Emerson "to retail spirits on Tuesday the ninth day of March 1813." This was the date of the annual town meeting. In 1826 authority was given to Moses Smith "to retail rum, brandy, gin, and all kinds of spirits, that is to say by the less quantity than one quart on the Common near the Town House . . . for three days from the thirteenth of March 1826." Town meeting occurred that year March 14. The record does not show how many days it took to do the town business. The next year Winthrop Young, Jr., was given a similar license for one day, but, as town meeting required two days that year, Mr. Young's license was renewed for one day more. In 1813, the selectmen "approved of John Mooney as a retailer of spirituous liquors on Friday the first day of October next near John Kimball's for the day." This must have been a muster day of the militia, as there is an old training field at Hill's Corner on what was the Kimball farm, now owned by Cyrus Brown.

These special licenses were undoubtedly issued with more frequency than the records show. No public affair at this period was fittingly observed without the use of liquor. Ardent spirits were a part of the entertainment, not only at musters and on town meeting day, but at all raisings of buildings, auctions and other occasions where neighbors were called together. It was the custom of the times in all New England, and Canterbury was no better or worse than other towns.

Licenses issued to store keepers to sell liquor furnish the only record there is of the places of trade in town for almost a century after the first settlement. This record, however, is incomplete both as to the names of the early merchants and the length of time they were in business. The earliest license bears date June 28, 1796, and it was issued to Moses Brown, the selectmen having approved of him as "a suitable person to retail spirits." The next year his license authorized him "to sell wines and dis-

tilled spirits at his store in Canterbury near the North Meeting House." If there were no other evidence, it is very improbable that this store located near Hackleborough was the first mart of trade in town. The history of Boscawen says that Ebenezer Greenough of Haverhill moved to Canterbury in 1793 and engaged in trade, employing his son, John Greenough, as his clerk.[1] The first record of a license issued to Ebenezer Greenough is dated December 19, 1798, and it was for "his store near the South Meeting House." His license was renewed the three following years. In 1807 a license was issued to John Greenough. The same year a license was given to Abiel Foster, son of the Rev. Abiel Foster "to sell liquor at his store." There is record of another license issued to Mr. Foster in 1808. According to the history of Boscawen, John Greenough married a daughter of Abiel Foster, Jr., in 1803 and continued in trade in Canterbury until 1814, when he removed to Boscawen, purchasing there the store of Col. Timothy Dix.[1] It is likely that Greenough and Foster were in trade together for a time.

October 14, 1796, a license was given to "Timothy Dix of Boscawen" who had applied for authority to retail spirituous liquors in Canterbury. Two weeks earlier permission had been given to Timothy Dix, Jr., "to sell wines and distilled liquors at his store near the meeting house in Canterbury." Apparently the Dixes and Greenoughs were rivals in trade at Canterbury for a time, as the "History of Boscawen" states that John Greenough bought an interest in his father's business in 1796.[1]

The only evidence of a store in Canterbury earlier than this date is contained in conveyances of land to and from David Foster, a brother of the Rev. Abiel Foster. In a deed dated April 23, 1769, Dr. Josiah Chase conveys to David Foster, "trader," two acres of home lot number 113 and also a half acre adjoining it.[2] This location was immediately south of the Center and on the road leading by John P. Kimball's. Three years later Ephraim Hackett deeded to David Foster ten acres in home lot number 112 and eight acres and sixty-eight rods in home lot number 113. Subsequent purchases by Foster from 1792 to 1800 were all in this same neighborhood, indicating a continued residence in

[1] History of Boscawen, page 395.
[2] Prov. Registry of Deeds, Vol. XCVIII, page 198.

this locality.[1] His sons, David, Jr., and Timothy, inherited and bought much of this land from their father and they also resided in this section, Timothy possessing a part of the farm now owned by Mrs. Susan Houser, lot 86. The buildings occupied by him were not those in which Mrs. Houser resides, but were located a short distance south.

The designation of "trader" is found in nearly all the deeds to and from David Foster to as late as 1792. He is found on the tax lists as early as 1767, when he was but twenty-five years of age. As he probably came to Canterbury earlier than this, his description as a "trader" must have accrued to him on account of his commercial activities in this community and by reason of his keeping a store. While the exact location of his place of business is unknown, he was very likely the storekeeper who preceded the Dixes, father and son, at the Center. His residence is said to have been on the site of the present parsonage.

In 1800, 1801 and 1802, Samuel Mooney was authorized "to keep store for selling rum and other spirits by the gallon," and from 1803 to 1813 Obadiah Mooney, Jr., was licensed to sell liquor at "his store near the South Meeting House."

The next name to appear among the licensees is that of Richard Greenough. Authority to sell liquor at his store was granted at various times between 1809 and 1832. Part of this time he was in trade at Hill's Corner, but in 1826 and 1827 his store is described as "near the West Meeting House," the church at the Center being known as both the West and South Meeting House. Here he continued in trade until his death November 11, 1843. His sons, Jonathan C. and Charles Greenough, followed him and carried on the business for a brief time. They were probably succeeded by Moses R. Elkins, at whose store the warrant for a town meeting in September, 1845, was posted. March 3, 1821, Josiah H. Pollard received a license for his store "near the meeting house." This location must have been at the Center. In the town records showing the place of posting the warrants for the annual meetings, it appears that Jonathan T. Underhill kept a store at the Center from 1832 to 1836 under the firm name of Jonathan T. Underhill & Co., for the selectmen certify that a copy of the warrant was posted at his store during these years.

[1] See Rockingham County Registry of Deeds.

The Greenough store was in the old Elkins building in that part now used as a chapel. The records of the Canterbury Mutual Fire Insurance Company show that William C. Webster was in trade at the Center in 1849 and 1850. A warrant for a town meeting was posted at his store as early as 1847. The same records give the information that Josiah E. White was chosen a director of the insurance company in 1851 and 1852 and that a meeting of the company was held at his store in 1853. He took out an insurance policy in 1851 which was renewed in 1857 and discharged August 30, 1859. About this time Mr. White closed out his business, as in September, 1859, Rev. Howard Moody was appointed to succeed him as town clerk. It is said that Stephen Moore, whose daughter married Mr. White, was in trade in this building for a short time. He may have been merely engaged in selling out Mr. White's stock of goods.

The Elkins building had a hall over the store which the Republicans had used for party purposes. The Democrats stole a march on their political opponents and bought the building about the time Mr. White vacated it, thus securing possession of the hall, which was the only one in town. The Republican leaders then formed a joint stock company, bought the old Baptist Meeting House at Boscawen, moved it across the river to Canterbury and erected the building in which Alfred H. Brown's store now is, finishing off Union Hall above the store. The lower story was altered for business purposes.

After the building was completed in 1861, the brothers, Alfred H. and Joseph A. Brown, began business and the partnership continued until 1868, when Joseph A. sold out his interest to his partner, who has been in trade at the Center ever since.

In 1887, at the time of the appointment of John W. French as postmaster, Henry P. and Charles F. Jones put in a stock of goods in what is now the store of George W. and Sam W. Lake, and Mr. French as postmaster and storekeeper carried on business until 1889, when the Lakes bought the store, and they have continued in trade ever since.

When a store first appeared at Hill's Corner is probably not indicated by the first license issued for one in this part of the town. April 29, 1820, authority was given to Abiel Cogswell "to retail wines and spirituous liquors at his store in the north easterly part of the town." As Lieut. Moses Cogswell was keep-

ing a hotel in this section as early as 1807, it is very likely that someone was engaged in trade at Hill's Corner prior to 1820.

The next year a license was issued to Thomas Butters for his store "near Samuel Huckins." Mr. Butters' stay at Hill's Corner was probably brief, as there is no record of a subsequent license being issued to him as a storekeeper.

Dudley Hill opened a store at the same time that he began keeping a tavern in 1825. His license as a storekeeper was renewed in 1826 and 1827.

September 8, 1827, Amos Cogswell was licensed as a storekeeper and the record shows that this license was renewed in 1828 and 1829.

In defining the highway districts of the town in 1831, a starting point in district No. 20, of which Daniel P. Ham was surveyor that year, is given as Jeremiah Kimball's store. The next year a license was issued to Kimball and Young "to exercise the business of retailers at their store now occupied by them near Dudley Hill's tavern." One or both were in business as late as 1834. In 1840 S. Dudley Greeley had a store at Hill's Corner.[1]

In 1884 John Twombly was in trade in the Solomon M. Clifford Shoe Shop which stands at the fork of the roads leading from Hill's tavern to the meeting house. He sold to Charles S. Osgood in 1885, who was in business about six months. This was the last store in this section of the town.

The licenses, of which there is record in Canterbury, appear to have been based upon the act of June 14, 1791. As early as 1753 there was a province law making it the duty of the Court of General Sessions of the Peace "to grant as many tavern keepers in each town, parish or precinct as they shall judge convenient." [2] In 1772 this act was extended five years. Under the provincial government there had been various acts passed for the "inspecting and suppressing of disorders in licensed houses," for "preventing gaming in public houses" and for "granting unto His Majesty an excise on several liquors" which an act of December, 1778, recites in the preamble as being ineffectual.

The latter statute, therefore, was to take the place of these prior enactments. It required that licenses to sell liquor should be obtained of the Court of General Sessions of the Peace and that

[1] As evidenced by the posting of warrants for town meetings.
[2] Province Laws, 1753, Vol. II, page 243.

licensees should have the approbation of the selectmen of the town where they dwelt. A taverner or innholder was at all times to be "furnished with suitable provisions and lodgings for the refreshment and entertainment of strangers and travellers and with stable room, pasturing, hay and provender for horses in the proper season on pain of being deprived of his license." No inhabitant of the town was permitted to be in the tavern "drinking or tippling" after nine o'clock in the evening or on the Lord's Day. The taverner was forbidden to keep "any cards, dice, nine pins, tables, shuffle boards, billiards or any other implements used in gaming or suffer any person to gamble in his place."

The scope of the tithingman's authority, enlarged by the province law of January 6, 1715, was continued by the act of 1778. At least two and not more than six tithingmen were to be elected in each town, who were "to carefully inspect all licensed houses and to inform of all breaches of this act to a justice of the peace." If the tithingman refused to qualify after an election, he was liable to a fine of £5.

The law of 1791 embraced substantially all these provisions, except that the selectmen of towns were to issue licenses and have them recorded in the town books. No license was to be effective unless recorded. This provision of the statute seems to have been frequently violated in Canterbury. No licensed person, except taverners, could sell liquors in less quantities than one pint or sell any "mixed liquors" or suffer any drinking in his shop. The selectmen, tithingmen and grand jurors were to inform of all breaches of the law.

Another provision of the law was evidently intended to discourage innholders from giving extensive credit at their bars. It reads, "No taverner shall be entitled to recover more than 20 shillings on any account for spirituous liquors sold to any inhabitant of the town or place and drank in such tavern house, notwithstanding such taverner may on trial prove the sale and delivery of spirituous liquors to more than that value or amount."

An act of 1820, in amendment of the law of 1791, created the "black list," as it is known in modern times, and provided for the posting of the names of inebriates.[1] This amendment was as

[1] N. H. Laws, Vol. XXII, page 636.

follows: "If the selectmen shall have evidence by their own view or otherwise that any person is in the habit of drinking or tippling spirituous liquors to excess in any tavern or store in town . . . it shall be the duty of such selectmen to post the name of the person so drinking and tippling in every tavern and store in such town as a common tippler . . . forbidding all taverners or retailers to sell such person or suffer him to drink in or about their houses, stores, &c."

Canterbury early acquired the reputation of being an intellectual town, a reputation it sustained for a century and a half. All of the ministers settling in town from 1743 until 1802 were graduates of Harvard College. The Rev. William Patrick, whose pastorate lasted from 1803 to 1843, was a graduate of Williams College. From 1799 to 1831 Canterbury furnished fifteen college graduates, or an average of one in about every two years. A Baptist minister, the Rev. Edmund B. Fairfield who was both preacher and teacher during his residence in town, afterwards became president of Hinsdale College, Mich., and still later chancellor of Nebraska State University. "Master" Henry Parkinson, whose name and reputation for distinguished scholarship are familiar to many now living, was a teacher in Canterbury for many years during the latter part of the eighteenth and the first part of the nineteenth centuries. He was a graduate of Princeton College. Probably few towns of its size in the state furnished so many well-qualified teachers in the first quarter of the nineteenth century as Canterbury. During the period under consideration, New Hampshire was represented in the Congress of the old confederation from 1783 to 1786 by the Rev. Abiel Foster of this town and, after the constitution was adopted, he was one of the first three representatives to be elected to the national house of representatives, being subsequently reëlected four times. Before the recollection of his distinguished services had faded from memory, a second citizen of Canterbury, Dr. Joseph M. Harper, was chosen to represent the state in the national councils. With such men of liberal education, scholars of broad culture, to take an active part not only in educational matters, but in everything that pertained to the welfare of the town, it is not surprising that every effort was made to enlarge its educational facilities.

The earliest library of Canterbury was started at the close

of the eighteenth century. A bill to incorporate the Canterbury Social Library was passed by the legislature and approved December 12, 1797. The incorporators were Nehemiah Clough, John Sutton, David Morrill, David Foster, Jonathan Ayers, and Abiel Foster, Jr. Two years previous to this, December 7, 1795, the library movement in Canterbury was "instituted." Shares were purchased at two dollars each and the holder was entitled to one vote on each share and to the use of the books. The population of the town at this time was between ten and eleven hundred—in 1790 it was 1,038; in 1800 it was 1,114. Forty-one names appear on the first list of subscribers, or one in every twenty-five of the population. That they were men of character may be inferred from chapter one, article one of the constitution, which reads, "Every member shall be approbated by a majority of the committee." That the books were selected with much caution and discrimination may be seen from chapter one, article five, "No book shall be purchased for or received into this library but such as shall have been agreed upon by at least a majority of two thirds of the members present at a legal meeting or by a committee appointed for that purpose." All books were to be returned within three months. The person taking out a book was forbidden loaning it out of his house. There were fines and penalties for keeping books beyond the constitutional limitation and for damaging them by writing in them or turning down the leaves or any otherwise mutilating them.

The constitution adopted when the act of incorporation was passed does not differ greatly from the earlier one. Three dollars was made the price of a share and many new names, about forty, appear in the subscribers' list. A yearly assessment of twenty-five cents a share was made for the support of the library. A faithful record of books loaned, with date of withdrawal and return, was kept. The penalty for retaining a book longer than three months was fifteen cents and one cent for each day after that. For not returning the book before the annual meeting the fine was twenty-five cents. The fines imposed for damages varied greatly. All the rules relating to the library appear to have been enforced with impartiality. From the records it appears that Dr. Joseph M. Harper was fined for keeping two volumes twelve days over three months. The Rev. William Patrick incurred a fine of ten cents for blotting and marking a library

book, presumably when he was writing his sermons. In a few instances there appear to have been extenuating circumstances, the librarian being merciful, and a part or all of the fine being "given in." A goodly sum must have been realized from this source. From time to time, probably once a year, though the clerk's books do not give regular records, the books of the library were examined by a committee and their condition reported.

The stern character of the reading may be judged by the titles of some of the volumes purchased for the library,—Milton's "Paradise Lost and Regained," Edwards' "On Redemption," Josephus, Doddridge's "Rise and Progress of Religion in the Soul," "History of the Work of Redemption" by Jonathan Edwards, Richard Baxter's "Call to the Unconverted," "Improvement of the Mind" by Watts, "Views of Religion" by Hannah Adams and "The Converted Jew" by Hannah More. There were in addition several histories, books of travel, works on philosophy, an occasional volume of the poets and some of miscellaneous reading to complete the collection. Although housed at present in the same room with later libraries, the books of the Social Library rarely have readers. They are not attractive to the present generation either in matter or binding. There are about three hundred volumes, the original number being 339.

In 1862 a library association under the name of "The Canterbury Library Society" was formed. The interest in this organization was very general and a most excellent collection was the result. Any person could become a member by the payment of fifty cents into the treasury and signing the constitution. A yearly assessment of twenty-five cents was made and the money for the purchase of books was also raised by "levees" and social gatherings. Books were chosen with care and good judgment and comprised several hundred of the best works that were at that time popular with the reading public.

In 1893, Canterbury availed herself of the state's gift of one hundred dollars in books and established a library called "The Canterbury Public Library." Little interest was manifest at this time in the two libraries that had been established at an earlier day for the reason that the public, and especially the young readers of the community, desired up-to-date literature. The public library with its modern reading almost immediately secured the attention of both old and young. While the population

of Canterbury is little in excess of 600 at the present time, the librarian has given out nearly 400 cards. The annual expenditure for books is not far from sixty-five dollars. The present number of volumes is approximately 600 in addition to the books of the earlier libraries, making 1,700 in all. The public library was opened October 21, 1893. Miss Elizabeth F. Houser was elected librarian, a position she still holds.

The earliest library to be incorporated in New Hampshire was one at Dover for which a charter was obtained in 1792. The next was at Tamworth in 1796. A year later twenty-one libraries were chartered by the legislature, of which that at Canterbury was one.[1] After 1797 there was a constant addition to the number, but that year appears to have been the beginning of the library movement in the state. As has already been seen, the first organization of a library at Canterbury, antedates this movement by about two years. Individuals in other towns may have taken a like initiative before applying to the legislature for a charter, but the number of libraries thus started without legislative authority is very few.

At a meeting in August, 1806, the town voted to divide Canterbury into highway districts, "that said districts may be more equally divided and more permanently established." Highway surveyors appear to have been officers of the town from the earliest days of the settlement, being appointed even when the proprietors' meetings were held in Durham. By what method the boundaries of their several districts were fixed does not appear from the records of the town. In 1750 there were only two highway surveyors, and, with one exception, this was the number until 1765, when four were appointed. The number varied for the next thirty-five years from five to thirteen, being reduced to eight in 1799. This indicates that there were no districts defined by metes and bounds until after 1806, the surveyors probably exercising supervision over territory marked out for them by the selectmen.

At the annual meeting in 1807, the committee appointed the year previous to divide the town in highway districts made its report which was accepted. The boundaries of these districts are indefinite; but the names of the surveyors in each district

[1] Index Laws of N. H., 1679–1883, page 286.

indicate their location. The surveyors were: District No. 1, Lieut. William Moore; No. 2, Samuel Gerrish; No. 3, Jonathan Ayers; No. 4, Abiel Hazeltine; No. 5, Capt. David Morrill; No. 6, Ezekiel Morrill; No. 7, Leavitt Clough, Jr.; No. 8, Francis Winkley; No. 9, John Kimball; No. 10, Leonard Whitney; No. 11, Enoch Emery; No. 12, Dea. David Kent; No. 13, Nathaniel Bachelder, Jr.; No. 14, David Clough; No. 15, Obadiah Mooney, Jr.; No. 16, Nathaniel Ingalls; No. 17, Amos Pickard.

The first reference in the records to the War of 1812 was at a special town meeting held July 28 that year. There was an article in the warrant "to see if the town will give any more than $5 per month to those men who were detached Minute Men from the town of Canterbury, which (is) our proportion of a hundred thousand which the government voted to raise." Nothing was done at this meeting except to instruct the selectmen to insert an article in the warrant for a meeting in November "to see if the town will vote to give the men detached from the militia anything in addition to what they are to receive from the government." At the November meeting it was voted to pass this article.

Congress voted to declare war June 18, 1812, and the President made requisition upon the government of New Hampshire for its quota of militia. Under date of May 29, orders were issued by Gov. John Langdon detaching 3,500 men from the militia of the state and organizing them into companies, battalions and regiments to be armed and equipped and in readiness to march at the shortest notice.[1]

More than a month before the declaration of war, Lieut.-Col. Moody Bedel, who had orders to raise seven companies for the regular army, established a recruiting station at Concord. Between May 8 and September 16, 1812, he had enlisted 397 men. These recruits were for the Eleventh United States Infantry, of which Colonel Bedel was an officer.[2] The rolls as published do not indicate the place of residence of the recruits, but it is probable that there were enlistments from Canterbury.

On the roll of field and staff officers of this regiment of United States Infantry is the name of Royal Jackman as chief musician.

[1] Potter's Military History of N. H., Vol. II, page 6.
[2] *Idem*, page 35.

He was a well-known resident of Canterbury. Mr. Chandler E. Potter says of him, "His skill with the drum and astonishing dexterity with the sticks, keeping one in the air while its fellow was continuing its duty in producing correct and excellent music, must be recollected by many men within the limits of the 11th and 38th Regiments." [1]

At the annual meeting in Canterbury March, 1813, there was an article in the warrant "to see if the town will vote to purchase arms and accoutrements for such a part of the militia as are not able to equip themselves," but no action appears to have been taken.

In 1813 and 1814 detachments of the state militia were stationed at Stewartstown on the northern frontier, and at Portsmouth in expectation of an invasion of New Hampshire territory. At a special meeting September 14, 1814, the town chose a committee consisting of Maj. Asa Foster, Capt. John Foster, Capt. Daniel Sawyer and Ensign Jeremiah Forrest "to procure our quota of militia to defend the sea board if called for rather than draft them." The committee was given authority to pay every person who volunteered or was drafted $5 per month in addition to what they were allowed by the government.

This meeting followed immediately after the order of Gov. John T. Gilman, dated September 9, directing detachments of the state militia to rendezvous at Portsmouth in anticipation of an attack upon the British.[2] The rolls of the troops assembled at the seacoast very generally give the residence of the volunteers. Capt. Edward Fuller's company, Second Regiment, was recruited from Concord, Canterbury, Loudon, Northfield and Pembroke. From Canterbury the following names appear:

Samuel G. Sutton,	Sergeant.	Sampson How,	Private.
Timothy Sargent,	Private.	Samuel Davis,	"
David Kent, Jr.,	"	Joseph Clifford,	"
William Arvin,	"	Joshua Whitcher,	"

Milton Giles, Private.

They were in the service about sixty days. In the First Regiment was Capt. Nathaniel G. Bradley's company which was apparently taken from the militia about Concord, but the residence

[1] Potter's Military History of N. H., Vol. II, page 36.
[2] *Idem*, page 130.

of the men is not given on the roll. As only eleven of the company, including the captain, are identified as from Concord, it is very likely that some came from Canterbury.[1]

The last reference to this war in the records of the town is at the annual meeting of 1815, when it was voted to dismiss an article "to see how much money the town will give each person per month who was drafted to defend our sea board in the year 1814."

The town records give no information of the enlistments for this war, and the rolls of New Hampshire soldiers have never been obtained from the general government.

Dr. Joseph M. Harper enlisted in January, 1813, and was commissioned as second surgeon in the Fourth United States Infantry. His service continued to the close of the war. Jeremiah, son of Obadiah and Sarah Clough, born January 15, 1784, was a soldier in this war and died at Baton Rouge, La.

At the annual meeting in 1815, Abiel Foster, John Sutton and Ezekiel Morrill were chosen a committee to examine the records and see if any land can be found that has not been disposed of. This committee reported that they found "one lot in fourth division laid out for the Parson's right Number 75 lying between lands owned by Obadiah Clough and Gilman Clough, and have surveyed and measured the same and find it contains forty five acres." They also found that "the forty acre lot No. 11 belongs to the school right. It lies in the second range adjoining lot No. 10." Some common land in the "state of nature," except as timber has been cut off recently by individuals, was discovered between lots number 11 and 13.

At the annual meeting in 1816 a committee was appointed to determine what it was best to do with these lots, and in November they report that it was thought for the benefit of the town to sell the school lot but that the lot belonging to the minister's right be kept for the present. This report was accepted and the selectmen were directed to sell the school lot.

At the annual meeting in 1824 it was voted that the parsonage lot be sold and the money appropriated for the support of the gospel. The time of the sale was left to the judgment of the selectmen.

[1] History of Concord (1903), page 344.

CHAPTER IX.

EARLY LEGISLATION FOR THE SUPPORT OF PUBLIC WORSHIP. THE TOLERATION ACT. SEPARATION OF TOWN AND CHURCH IN CANTERBURY. CONTROVERSY OVER THE LOCATION OF A TOWN HOUSE. USE OF THE OLD MEETING HOUSE AS SUCH. THE MORAL SOCIETY. POOR FARM AND HOUSE OF CORRECTION. BRIDGES.

The Rev. William Patrick was the last settled minister of the town. Before his pastorate was half complete, the toleration act was passed and the former system of taxation for the maintenance of the gospel came to an end in New Hampshire. At the time of Mr. Patrick's coming there was protest to both the doctrine that he preached and to the tax levy for his support. Other religious societies had already been organized in Canterbury, the Shakers and the Freewill Baptists. The Shaker faith had its converts in town as early as 1782, and ten years later they were organized into a community and were settled in the east part of the town at their present location.[1] In 1794 the Freewill Baptists had formed a society and towards the close of 1802 their first church was built.[2] This was six months prior to Mr. Patrick's settlement. Whether there was difficulty in collecting the minister's tax from the time of his coming in 1803 to 1819, when the toleration act was passed, there is nothing in the town records to show. Mr. Patrick, however, faced a situation requiring tactful management on his part to prevent the disintegration of his followers of the Congregational faith. Both the Shakers and the Baptists were aggressive in their proselyting. In other towns of the state the established churches suffered because of the popularity of the new doctrines and the earnestness of their followers.

The early part of Mr. Patrick's ministry was a period of transition. That his pastorate was so long is evidence that he met changing conditions in a philosophical spirit. Whatever differ-

[1] See chapter on Shakers.
[2] See chapter on Freewill Baptists.

ences of opinion the people entertained of his theology, there was but one sentiment regarding the man. He endeared himself to all by his kindly nature, and "Priest" Patrick, as he was affectionately called, was a welcome visitor to the homes of orthodox and dissenter alike. The records of the town furnish little information of what was taking place, but an occasional vote shows that the people were becoming more tolerant in their religious attitude. For nine years, from 1793 to 1802, the Baptists had made vain efforts to secure the use of the North Meeting House for their public services. Yet at the annual meeting in 1805, scarcely two years after their own church was completed, the town "voted to give the Baptist Society fifteen shillings for taking care of their meeting house the last year." When the time came fourteen years later that churches had to depend upon the voluntary offerings of their congregations, the people of Canterbury were evidently prepared for the change. Even the division of the income of the fund, which had been created by act of the proprietors in 1756 for the support of the gospel, between the Congregationalists and the Baptists was made without friction.

"The toleration act," as it was called, was simply an amendment to one section of an act passed February 8, 1791, "for regulating towns and the choice of town officers." This section authorized towns to vote money for certain specific purposes, among which was "the settlement, maintenance and support of the ministry." This clause was dropped from the amended act, which was approved July 1, 1819, so that towns no longer possessed the right to levy taxes for the support of preaching or the building of churches. There were, however, existing contracts between towns and their ministers entered into at the time of the settlement of the latter which could not be invalidated. Then many of the meeting houses had been built from public funds and were used jointly for town purposes and religious services. To protect these vested rights the amended act "provided that towns between which and any settled minister there is prior to, or at the passing of this act, a subsisting contract shall have the right from time to time to vote, assess, collect and appropriate such sum or sums of money as may be necessary for the fulfilment of such contract, and for repairing the meeting houses now owned by such town so far as may be

necessary to render them useful for town purposes, provided that no person shall be liable for taxation for the purpose of fulfilling any contract between any town and settled minister who shall, prior to such assessment, file with the town clerk of the town where he may reside a certificate declaring that he is not of the religious persuasion or opinion of the minister settled in such town."

Authority was also given to any religious sect or denomination of Christians to form itself into a corporate body with power to raise money upon polls and estates of its members for the purpose of building houses of public worship and for the support of their ministers. The assessors and collectors of such associations were clothed with the same powers and were liable to the same penalties as similar town officers. No person was compelled to join or support any congregation, church or religious society, and he could separate himself therefrom after becoming a member by leaving a written notice with the clerk of the society. Then his liabilities ceased.

Ezekiel Morrill was the representative from Canterbury to the legislature which passed the toleration act, and on two roll calls he voted against the measure.

To appreciate the full significance of the toleration act, a brief review of the colonial and state legislation on the subject of the support of the ministry which preceded it in New Hampshire is essential. It must be borne in mind, however, that, with the exception of the establishment of the Church of England at Portsmouth, the Congregational and Presbyterian Churches were the only organized religious denominations in New Hampshire until late in the eighteenth century. The people, so far as they were able to express themselves through their legislative assemblies, sought to maintain religious teaching by local taxation, and even the Crown, when it arbitrarily interfered in the affairs of the colony, acted upon the principle that no one was to be excused from contributing to the support of the gospel.[1]

The predominant and almost universal religious sentiment of New Hampshire was in accord with the Puritan Church until after the Revolution, for, with the exception of a few Quakers who came to the colony and the single parish of the Church of

[1] Laws of N. H. Provincial Period, 1679–1702 (Batchellor), pages 641, 861.

England at Portsmouth,[1] no other creed was presented to the people until the coming of the Baptist and Universalist preachers after 1770 and the advent of the Shakers in 1782. The sluggish condition of many of the Congregational and Presbyterian Churches at this time gave encouragement to the "new lights," as the evangelists of the new doctrines were called, and contributed to their following. Embracing the faith of these itinerant preachers, the people began at once to object to the payment of taxes for the support of a ministry with whom they were not in accord.

The attainment of political independence by the United States emphasized in New Hampshire the restraints of the statutes bearing upon the subject of religion, which, until the people divided in their religious beliefs, had not been irksome. Conditions, therefore, had materially changed when the nineteenth century opened from what they had been for a century and a half after the first settlement in the state.

When the union of the colonies of Massachusetts Bay and New Hampshire took place in 1641, the terms of the agreement provided "that all of the present inhabitants of Piscatag (Piscataqua) who were formerly free there shall have liberty of freemen in their several towns to manage all their town affairs and shall each town send a deputy to the General Court though they are not at present church members."[2]

This concession to the people of New Hampshire, besides giving them representation in the assembly, marked the difference between the qualifications of freemen in the two colonies. In Massachusetts the voter had to be a church member, while in New Hampshire this was at no time a condition of suffrage. The union of the two colonies continued until 1679, when New Hampshire was made a separate province under the administration of John Cutt.

It was then enacted that "Those laws by which we have formerly been directed and governed shall be a rule to us in all

[1] Itinerant missionaries of the Episcopal Church visited New Hampshire towns in the Connecticut Valley from 1767 to 1771. In the latter year the church at Claremont was organized. (History of the Eastern Diocese by Calvin R. Batchelder, pages 175–185.) A Baptist Church had been formed in Newton in 1755, and two others at Madbury and Weare in 1768, but the spread of the faith did not occur until later (History of Weare, page 140 and following).

[2] Laws of N. H., Provincial Period, 1677–1702 (Batchellor). Introduction, page 33. Fiske's Beginnings of New England, pages 154, 155.

judicial proceedings. . . . The like laws shall be a rule to all the selectmen in each town for the management of all their prudential affairs according to the laudable custom hitherto used." [1] This enactment referred to the privileges accorded to the freeman of New Hampshire at the time of the union with Massachusetts Bay,[2] and to the laws enacted during the time of that union as well as to the customs having the force of law.

In 1682, under the administration of Edward Cranfield, provision was made for raising money in towns by taxation for the support of the ministry.[3] Four years later New Hampshire was included in the dominion of New England, and under the administration of Joseph Dudley, which was preliminary to the assumption of authority by Sir Edmund Andros, it was ordered by the council that "all contracts, agreements and orders for the support of ministers and schoolmasters" be continued in full force.[4]

In 1692 New Hampshire again became a separate province, and August 5, 1693, the provincial government passed an act "for the maintenance and supply of the ministry." [5] This statute becomes interesting because it more clearly defines the attitude of New Hampshire freemen towards the support of the gospel by taxation, although foreshadowed by prior acts already cited. Its provisions are as follows:

"That it shall and may be lawful for the freeholders of every respective town . . . to agree with the minister or ministers for the supply of the town and what annual salary shall be allowed him, and the minister so made choice of and agreed with shall be accounted the settled minister of the town. And the selectmen for the time being shall make rates and assessments upon the inhabitants of the town for the payment of the minister's salary as aforesaid in such manner and form as they do for defraying other town charges . . .

"Provided always that this act do not at all interfere with their Majesties' grace and favor in allowing their subjects liberty of conscience, nor shall any person under pretence of being

[1] Laws of N. H., Provincial Period, 1679–1702 (Batchellor), page 28.
[2] Whittemore's edition, Laws of Mass. Bay, published 1887–1889.
[3] Laws of N. H., Provincial Period, 1679–1702 (Batchellor), pages 69, 791, 800.
[4] *Idem*, page 115.
[5] *Idem*, page 560.

of a different persuasion be excused from paying towards the support of the said minister or ministers of the town but only such as are conscienscious ly so and constantly attend public worship of God on the Lord's Day according to their own persuasion, and they only shall be excused from paying towards the support of the ministry of the town.

"And it is hereby further enacted and ordained that for the building and repairing of meeting houses, ministers' houses, school houses and allowing a salary to a school master in each town within this province the selectmen in the respective towns shall raise money by an equal rate and assessment upon the inhabitants in the same manner as is in this present act directed for the maintenance of the minister."

All the acts of the colonial assembly were subject to approval by the Crown, and this New Hampshire law of 1693 was accordingly sent to England and by the Queen submitted to the attorney-general for examination. In his opinion the latter writes:[1]

"And as to the act for the maintenance and supply of the ministry etc., this act leaves the ministry perfectly at the will of the people and also leaves it in the people's choice whether they will have a minister or not and exempts all persons who shall serve God separately according to their own persuasion from contributing to the minister, so that there is no settled minister at all in this colony. Therefore, I think this law is not fit to be confirmed."

This act was accordingly vetoed by the Queen in 1706.[2] Persistent, however, in their efforts to control their domestic affairs, the representatives in the New Hampshire assembly of 1714 reënacted the law of 1693. It continued in force until 1791, when it was superseded by the statute passed by the legislature of that year. The new law became a part of the compilation of statutes of 1791, and the old colonial enactment was formally repealed with other statutes when the compilation was accepted by the general court.

The law of 1693 provided for liberty of conscience by exempting from taxation for the support of the settled minister all such as were of a "different persuasion" from the established church of the town, if they "constantly attend public worship of God on

[1] Laws of N. H., Provincial Period, 1679–1702 (Batchellor), pages 646, 861.
[2] *Idem*, pages 866, 867.

the Lord's Day according to their own persuasion." This exemption was of little avail for the reason that, until the advent of the Baptists, Universalists and Shakers late in the eighteenth century, there were no places of public worship, barring the Episcopal Church at Portsmouth, except those supported by public taxation.

The statute of 1791, however, omitted even this exemption, so that under the authority there given to towns to vote money for "the settlement, maintenance and support of the ministry" every tax payer was liable to contribute his share to the support of whatever creed a majority of the town desired. Societies of the new religious sects were now multiplying. Their adherents were aggressive. The minority, who on account of conscientious scruples were opposed to being taxed for the support of the gospel, was constantly growing, while there was an increasing number of individuals of the Congregational faith who recognized the injustice of the existing system. Attempts to secure in the courts the freedom of conscience guaranteed by the bill of rights of the state constitution were largely futile owing to the rulings of prejudiced judges and the findings of juries drawn from panels made up largely of those who belonged to the established town churches. The contest grew in intensity and was finally carried to the legislature. After several years of agitation and debate and several trials of strength in the general court, the toleration act was passed.[1]

Mr. Patrick's contract made in 1803 was with the town of Canterbury, and the meeting house at the Center which had been built by the proprietors was, with the exception of the pews, the property of Canterbury to be used for both secular and religious purposes. Consequently, when it became necessary to build a new meeting house and provide a building for the town's use, meetings of the inhabitants had to be called to take valid action. .

If, according to the Rev. William Patrick, "the state of religion was low" when the Rev. Abiel Foster "laid down preaching" in Canterbury near the close of the Revolutionary War, the condition of the proprietors' meeting house forty years later was still lower. It was wholly out of repair and bordering

[1] Barstow's History of N. H., pages 422–447; Life of William Plumer, pages 116, 185.

on collapse. The frame had settled so much that on one side an open space of six inches was left between roof and walls where the winter winds and storms could sweep in at will. The windows were old and loose and many cracks and seams in the sides and about the doors admitted more fresh air than was necessary for good ventilation. Both the Congregational Society and the town were, therefore, moved to action.

In 1816 there was an article in the warrant to see if the town would vote to repair the meeting house or build a new one. Nothing was done at this time. Seven years later the subject was again brought up at a special town meeting held in May and called for this sole purpose. The town was invited to consider several propositions, to build a new meeting house and finish it so that it could be used for town purposes, to repair the old meeting house so as to preserve it for town purposes, or to sell it and use the proceeds towards erecting a new building. A committee consisting of John Kimball, Miles Hodgdon, David McCrillis, Morrill Shepherd, Jonathan Ayers, Samuel A. Morrill and Edmund Kezer were chosen to examine the meeting house and report on the advisability of repairing it. They reported that it was inexpedient to attempt to repair the building, and their report was accepted. Then all the articles in the warrant were dismissed by vote of the town.

The next year passed without action, but at the annual meeting in 1825 the town voted to build a town house, the Congregational Society in the meantime having taken steps to erect for themselves a house of public worship. Ebenezer Bachelder, Moses Hodgdon, Joseph Gerrish, Richard Greenough and David McCrillis were chosen a committee "to consult and adopt some method to build a town house and also to confer with the owners of pews (in the old meeting house) and see on what condition they will relinquish their right as pew holders and report at the adjournment of this meeting." The adjourned meeting was held March 25, 1825, on a new warrant issued by the selectmen to properly meet the contingency. Then a controversy began which lasted for two years embracing both the questions of expediency in attempting to repair the old building and the location of the town house when it was decided to have one.

At the annual meeting in 1824 there was an article in the warrant "to see if the town will vote to have the next annual meet-

ing at the Baptist Meeting House." This was evidently the expression of a desire on the part of some of the inhabitants to have the town meetings held nearer the geographical center of Canterbury. The town "voted to have the next annual meeting at the Baptist Meeting House provided that the selectmen be seasonably notified that the pew holders do not object." As the annual meeting of 1825 was held at the usual place, it is to be presumed that the Baptist Society did not favor turning their church into a meeting place for voters.

At the adjourned meeting March 25, 1825, a committee of one from each school district consisting of Benjamin Bradley, Stephen Moore, Ebenezer Batchelder, David Morrill, Jonathan Ayers, Thomas Ames, Jeremiah Clough, Enoch Emery and Nathaniel Ingalls were chosen to locate the town house. This committee reported in favor of a location "on the west end of the lot that John Sutton now lives on." It was undoubtedly the purpose of the committee to seek a geographical center, for the site they selected was about a mile east of the old meeting house on the highway leading to the Baptist Meeting House, or where Millard F. Emery lately resided. The vote on this report stood 80 in favor to 103 against. The town then voted 93 to 83 to locate the town house within thirty rods of the old meeting house.

By a further vote "the old meeting house was to be cut down one story, moved and finished as a town house on condition that (Richard) Greenough, after the timber for silling and drawing shall be provided by the town and also after the lower part of said house shall be cleared out by the town, shall cut said house down one story, new sill if necessary, and move to the place where the committee shall direct at his own expense, which condition has been made by said Greenough."

Then Thomas Ames, Samuel A. Morrill, Leavitt Clough, Jr., David McCrillis, Miles Hodgdon, Edmund Stevens and Richard Greenough were appointed a committee "to locate the town house within thirty rods of the old meeting house and also to select one or three of the board to superintend the finishing of said house, but (they) must let out the work to be done on said house at auction and sell all the boards, glass etc. at auction that shall not be needed in finishing the town house which belonged to the old meeting house."

There was also appropriated $200 for finishing the town house. David McCrillis, David Morrill and Jonathan Ayers were chosen a committee to settle with the owners of the pews in the old meeting house and "to serve without compensation."

If ever action could be considered final, it was that taken at this town meeting. The question of whether there should be a new building or a town house made out of the late meeting house and the question of its location had been discussed and settled. The expense had been safeguarded by requiring competitive bids for doing the work and the sale of all the old material not used. It was to cost nothing to move the building and the appropriation for finishing the town house was small. Yet the meeting had hardly adjourned before there was a movement to have the town reconsider its action. Within three weeks another town meeting was held at which the entire subject was opened up for consideration.

The warrant for this meeting asked the voters to sell the old meeting house and build a new town house, to locate the building on John Sutton's lot and to raise additional money for the erection of a new structure. The question of location appears to have been the moving cause of the renewal of the agitation, for there was another article in the warrant "to see if the town will vote a sum not exceeding $300. to build a town house in the easterly part of the town and to be located where a majority of the voters of said easterly part of the town (decide) on condition that individuals at their own expense will finish the same, constructing pews and other accommodations suitable for public worship on the Sabbath, and that in the future the easterly part of the town have their due proportion of town meetings held in said house."

The east part of the town must refer to Hill's Corner school district. At this date it was the most promising part of the town, having two taverns, at least two stores and several small industries. Stages running from Concord to Fryeburg, Me., passed through this locality, changing horses at the tavern and stopping for dinner on their return trip. In the winter the school numbered upwards a hundred scholars and it was probably the most populous school district in town.[1] Located as this dis-

[1] See chapter on Hill's Corner.

trict was, in the northeast corner of the town, the situation forbade its becoming the permanent site of the town house, but the people were not without ambition to divide this honor with the west section. Nearly all of the inhabitants were five miles from the old meeting house and some of them resided at a greater distance. The traveling was usually bad at the season of the annual meetings in March. If the town house could not be located near the geographical center of the town, then the people of this section desired to have the town meetings held a part of the time in their locality.

The town meeting April 18, 1825, completely reconsidered the action of its predecessor in March. The selectmen were directed to request those engaged in changing the old meeting house into a town house to suspend their work. Five hundred dollars was voted to build a town house and Samuel Moody, David McCrillis and Jeremiah Pickard, Jr., were appointed a building committee. There was no agreement, however, on the location. Concerning the discussion and votes on sites, if any were taken, the records are silent. All efforts to settle the controversy having failed, the town in apparent desperation then passed the following vote:

"That the town clerk go himself or send some person to the selectmen of Warner requesting them to come to this town as a committee to locate a town house and, in case either of them can not attend, that they substitute some man in the town of Warner so that a committee of three may attend and their decision shall be final, all parties having the privilege of being heard before the committee." This committee was to report to the selectmen of Canterbury.

Whether Richard Greenough, who had volunteered to move the meeting house without expense after it had been cut down a story, and his associates of the committee appointed to carry out the instructions of the March meeting, went ahead with their work regardless of the votes of the April meeting, there is nothing in the records to show. Whether the selectmen of Warner were invited to appear as arbiters in this quarrel and, invited, came, viewed the sites and confirmed the prior action of the town, the oldest of the present inhabitants does not know. How the question was finally adjusted, there is neither record nor tradition to indicate. At the annual town meeting in 1826, there was an article in the warrant "to see if the town will vote to instruct

the selectmen to sell the present town house and apply the proceeds to building another town house." This article was defeated by a vote of 70 in favor to 114 against. A year later the town voted to discharge the committee appointed to settle with the pew holders and authorize the selectmen to settle all claims not then adjusted.[1]

Then for more than fifty years, this building, which had been the subject of so many town meetings from the time of the first settlement, served its present purpose without change, as unique a structure in its internal arrangements as could be found in the state. In 1884 another transformation took place, the raised seats on the sides and the moderator's desk being removed and the entire interior changed into a simple hall with platform in the rear and rooms at either side of the platform. In its old age of one hundred and fifty odd years, it is undoubtedly more convenient for town purposes than when first transformed into a town house, but it has lost those features which stamped it with antiquity, while equally lost are the traditions which for a long period were associated with this landmark of the past.

The Canterbury Society for the Reformation of Morals was organized at the house of Rev. William Patrick, December 22, 1814. Its creation was in response to a circular letter sent out by the Congregational General Association of New Hampshire, advising the formation of such societies in every town. This letter set forth that "The General Association of this state, considering the alarming situation of this country and apprehending that the open profanation of the Sabbath is one of the moral causes why the judgments of Heaven lie upon us, have resolved to recommend an united effort to arrest the progress of this vice." After stating that "the carrying and opening of the mail on the Lord's Day is a public violation of this institution of Heaven and tends to encourage others among ourselves" in this profanation of the Sabbath, the association recommended petitioning Congress to take the subject under consideration and the formation of societies in the towns of the state for the purpose of discountenancing vice and immorality, "particularly Sabbath breaking, intemperance, profanity and falsehood."

[1] The Congregational Society of the Center built a church in 1824 and dedicated it in 1825. See that chapter for further information about this society.

Prompt action appears to have been taken in Canterbury, for the printed letter of the association, which contained a form of constitution for local societies, bears the signature of the following prominent citizens:

William Patrick, Joseph Gerrish, Morrill Shepherd, Ezekiel Moore, Ezekiel Morrill, Ebenezer Bachelder, John Clough, John How, Thomas Ames, Nathan Moor, Reuben Moore, Joseph Ham, Jr., Nathan Emery, Daniel P. Ham, Enoch Emery, David McCrillis, Jesse Stevens, Sam'l A. Morrill, Abiel Foster, Samuel Moor, Jr., Joseph Moore, Amos Pickard, Asa Foster, Jeremiah Pickard, Jr., Sam'l C. Hazelton, Reuben Morrill, Wm. Randal, William Foster, David Foster, Nehemiah Clough, John Foster, Timothy Foster, Jonathan Foster, Jeremiah Pickard, Joseph Moody, Simon Stevens, Stephen Hall, Samuel Moody, Amos Hannaford, John Kimball, Samuel Gerrish, Levi Gibson, Samuel Foster, Reuben French, Joseph Ham, Eben'r French.

Two months later the members subscribed a fund of fifty dollars to further the objects of the society. Two documents which have been preserved indicate its activity.[1] One appears to have been a communication addressed to the tithingmen and is as follows:

"It having been represented to the Executive Committee of the Society for the Reformation of Morals that on the Sabbath many of the boys and young persons enter the orchards near the Meeting House in the intermission between the forenoon and afternoon service and often tarry until after service has been sometime recommenced, the Executive Committee would suggest to the tythingmen the propriety of adopting measures to correct this evil both of entering orchards and tarrying out until too late."

The other paper is a notice and warning to the public. It reads:

"The undersigned, Selectmen and Tythingmen of the Town of Canterbury, give notice, that we have taken the oath, which makes it our duty to execute the law of this State 'For the better regulation of the Lord's day.' This duty we must discharge though it will be a painful one if we have to prosecute any of the Inhabitants of this Town, or others traveling through the Town, for transgressions of this law. We give this Public notice hoping it will prevent that disagreeable necessity.

"The subscribers would in this public manner express their thanks to the Society for the reformation of Morals, in Canterbury,

[1] Papers in the possession of Luther M. Cody of Canterbury.

for their determination to countenance and support us in our determinations as stated above.

"Sam'l Hazelton, Joseph Kimball } Selectmen.

"Stephen Hall, Thomas Ames, David Kent, Nathan Moor } Tything Men."

It is not known whether the society continued its work or whether there were actual prosecutions of Sabbath breakers. Probably the moral influence of such an organization was sufficient to restrain the more offensive violations of the Sunday laws until custom rendered these laws obsolete.

It was not until 1829 that provision was made for a poor farm in Canterbury. This followed three years after the first recorded effort to establish a house of correction in town. After the poor farm was purchased, it was made the place of detention and punishment for the idle and disorderly as well as the home of those dependent upon public charity. This plan of combining a reformatory for criminals with an asylum for the poor dates back to the provincial government of New Hampshire. The instruction to Sir Edmund Andros, dated December 12, 1686, required him "to provide for the raising of stocks and building public work houses in convenient places for the employment of poor and indigent people."[1] In 1718 a house of correction for the province was authorized to be built "for keeping, correcting and setting to work rogues, vagabonds and common beggars and other lewd and disorderly persons, and until such house is erected, built or otherwise provided the common prison may be made use of for such purpose." If any town had or were to build a workhouse, any two justices of the peace could commit to such workhouse "all persons belonging to the same town . . . that live idly, or disorderly, misspend their time, or that go about begging, or receive alms from the town."[2]

In 1766 any town or two or more towns jointly were authorized to build or establish a house of correction. The preamble of this act recites the failure of previous legislation. It says, "The law of this Province for Suppressing and punishing rogues,

[1] Laws of N. H. Provincial Period, 1679–1702 (Batchellor), page 165.
[2] Act of May 13, 1718.

vagabonds etc . . . and also for setting the poor to work among other things provides that until a house of correction shall be provided at the charge of the Province the common prison may be made use of for that purpose, which use of the prison is found by experience to be very inconvenient in many respects."[1]

It was after the Revolution and after New Hampshire had become a state that the next legislation on this subject is found. By the act of February 15, 1791, any town was authorized to "build or use any house such town may provide for a house of correction or for a workhouse in which to set their poor to work . . . and said house or houses may be used for keeping, correcting or setting to work of rogues, vagabonds, common beggars, lewd, idle and disorderly persons." At any legal meeting the town could appoint proper officers to govern such house of correction or workhouse and make rules for the control and punishment of the inmates.

Until the state was divided into counties, "the common prison" was at Portsmouth. When county jails were established, it was inconvenient and expensive for many towns to send minor offenders to the county seat for imprisonment. Canterbury was a part of Rockingham County until 1823 and the jail at Exeter was distant at least fifty miles. Whether any advantage was taken of the provincial statute of 1766 by towns to establish workhouses and houses of correction, and how early any town availed itself of the state law of 1791 to do the same thing, could be ascertained only by an examination of their records. Canterbury apparently saw no urgent necessity for using the authority granted by these acts until 1826.

That year there was an article in the warrant "to see if the town will appoint a house of correction for idle and disorderly persons." It was voted to make the dwelling of Thomas Ames the house of correction. In 1827 and 1828 the residence of Capt. David Morrill, Jr., was designated as the place of confinement for offenders. The latter year Joseph M. Harper, Joseph Lyford, Jr., Joseph Gerrish, David Morrill, Jr., and Ezekiel Morrill were appointed a committee to draft the rules and regulations to be observed in the government of the house of

[1] Prov. Laws, Vol. III, page 22, Act of January 23, 1766.

correction. At the annual meeting in 1829 the town appointed Jeremiah Clough, Ezekiel Morrill and Richard Greenough a committee to purchase a poor farm at a cost not exceeding $2,000. The farm was to be purchased within a year and suitably supplied with stock, furniture and utensils. In 1830 the selectmen were authorized to borrow the school and parsonage funds and pay for the poor farm already purchased "and pay interest annually for the uses (for which) said funds were intended." The next year provision was made for reimbursing these funds.

To make a dwelling house a place of confinement for criminals must have had its inconveniences and annoyances for the resident family, provided there were many commitments. It is not strange, therefore, that the town had soon to provide a permanent house of correction. Before doing so, the committee who had been appointed to draft rules and regulations for the government of the institution made their report, and their draft was accepted by the town. These rules followed closely the language of the statute of 1791 and indicated the attitude of the people towards the idle and dissolute as late as the end of the first quarter of the nineteenth century. After providing for the annual selection of a house of correction, the town voted that:

"There shall be chosen annually 5 or more persons as informers whose duty it shall be to give information to the Selectmen or some justice of the Peace in the town of Canterbury of any rogue, vagabond, lewd, idle or disorderly person, persons going about begging, or persons using any subtle craft, juggling, or unlawful games or plays, or persons pretending to have knowledge in physiognomy or palmistry, or persons pretending that they can tell destinies or fortunes, or discover by any spells or magic art where lost or stolen goods may be found, common pipers or fiddlers, runaways, stubborn servants or children, common drunkards, common night walkers, pilferers, persons wanton and lascivious in speech, conduct or behavior, common railers or brawlers, such as neglect their calling or employment, misspend what they earn and such as do not provide for themselves or support their families, within their knowledge in the town of Canterbury.[1]

"There shall be appointed annually one or more overseers whose duty it shall be to confine at hard labor each and every

[1] These several classes of offenders are still subject under the laws to imprisonment. Public Statutes, Title 34, Section 21.

person committed, and in case any person there committed proves refractory or disobedient, and in any manner either by conduct or language refuses to obey the orders of the overseer or overseers, he or they shall have power to inflict any or all of the following punishments, as the aggravation of the case may require viz: whipping, not exceeding twenty stripes, wearing of fetters, handcuffs, ball and chain, and feeding them with bread and water, not less than six ounces of bread and one quart of water in twenty-four hours, or any other punishment not repugnant to the laws of this state. Provided nevertheless that whipping shall not be resorted to until other modes of punishment shall have been first applied and proved ineffectual in the judgment of the overseer, and in all cases when the whip is applied it shall be done within the bounds of reason and in presence of three respectable witnesses."

Copies of these rules were to be posted in five or more conspicuous public places in town. The following persons, one from each school district, were elected as informers whose duty it was to call the attention of the selectmen to such idle and disorderly persons as in their opinion were "candidates" for the house of correction:

District No. 1, James Greenough; 2, John A. Chamberlain; 3, Benjamin Sanborn; 4, John Peverly; 5, Asa Foster; 6, John Kimball; 7, Richard Greenough; 8, John Jewett; 9, Reuben French; 10, Joseph Gerrish; 11, Jacob Gerrish. To this number Robert Chase was later added.

In December, 1828, the act of 1791 was amended so that punishment was reduced to hard labor or solitary confinement not exceeding forty-eight hours. The correction of the inmates of the house of correction was restricted to such as a parent may lawfully inflict upon a refractory child, and the term of imprisonment was limited to six months.[1]

The same statute of 1791 provided for binding out all idle or poor persons of whatever age for a term not exceeding a year and for binding out the children of the poor, "males until they were twenty-one, females until they were eighteen," and made "the relations of poor persons in the line of father, grandfather, mother or grandmother or child or grandchild of sufficient ability liable for their support." The selectmen continued to be authorized

[1] The town farm was voted "a house of correction" as late as 1865. In 1870 Samuel Morrill was appointed keeper of the house of correction, although the town farm had been sold five years before.

to "warn out of town" any person liable to become a public charge at any time within a year of his coming to town. If this warning was duly served, the person did not gain a settlement and, if poverty overtook him, his support would not be charged to that town.

There is no record of any person being "warned out" of Canterbury, but it is a very well-founded tradition that the law was repeatedly invoked by the selectmen in their zeal to protect the financial interests of the town. In some localities the notice was given indiscriminately to all newcomers as a precautionary and protective measure, regardless of their circumstances. Under this act, any one except a native of the town was liable to be directed to leave. Any person, therefore, looking up his pedigree need not be disturbed if he finds that some ancestor was ordered to move on by the selectmen of the town. This order did not mean that he had to obey or that he was necessarily in indigent circumstances at the time. There is a tradition that a citizen of Canterbury who was afterwards governor of the state and congressman was "warned out of the town" within a year of his coming for the sole purpose of protecting the town in case he was reduced to poverty in later life.

In 1820 the selectmen of Canterbury were instructed "to contract with some person to provide for all the poor of the town and that they this day give public notice when they will enter into said contract," and they were further directed "to bind out all the children of the poor of suitable age even if it is attended with some immediate expense."

In 1827 the town was moved to vote that "the selectmen be authorized to oblige those who agree to support the town paupers to provide them suitable food and clothes, and any person neglecting to do the same, upon satisfactory evidence thereof, the selectmen shall furnish them with the same and deduct the pay of the same out of their respective sums which they were to have for supporting them." Evidently some of those who bid off the paupers were neglectful in their care of them. These cases of neglect may have contributed to inducing the town to establish a poor farm two years later.

Interest in the town farm was not confined to the voters, for at the annual meeting in 1831 it was "voted that the moderator of this meeting present the thanks of the town to the Society of

Shakers for the valuable articles which they presented to the said town for the use of the poor at the time of their removal to the town's farm for support and for their readiness to extend the arm of charity to the destitute and unfortunate which so eminently characterizes them as a humane and benevolent people."

This was a deserved tribute, as the entire history of the Shaker Society at Canterbury shows these people to have been ever responsive to the calls of the unfortunate. If the needy after being cared for expressed a desire to become Shakers, they had the opportunity to pass through the novitiate stage preparatory to joining the society, but the Shaker charity was never bestowed for the purpose of securing recruits. Their offerings were always freely made to those in need who asked for assistance.

The town farm, although it was an improvement upon the earlier method of caring for the poor, was far from being an inviting haven of refuge. The criminals and the pauper insane were there with the destitute, but there was no segregation of inmates into classes nor were there separate apartments provided for offenders against the law and for those who were mentally deranged. The worthy poor had to associate with the abandoned and with those whose minds were unbalanced, sitting at the same table and employed at the same tasks.

The philanthropic spirit of Canterbury was invoked to remedy these conditions. Among the articles in the warrant at the annual town meeting in 1831 was the following: "To see if the town will afford any assistance to any person in town, except such as can not be moved, unless they will go to the town farm." This article was referred to a committee who reported that the subject should be left with the selectmen and "if they think proper in extraordinary cases to afford some assistance, they were authorized to do so." This vote enabled selectmen to assist the poor at a private home if some relative or friend could be induced to care for them.

Equally indicative of the humane feelings of the people of the town is another vote at this same meeting. The selectmen were directed to pay Martha Burdeen the sum of twenty dollars and to Susan Glover the sum of ten dollars "for the unusual attachment which they have manifested towards their aged and infirm parents in taking care of them in sickness and in providing them with suitable articles of food etc."

The town farm was situated about a mile from the Center on the Morrill Road, so called, nearly one eighth of a mile beyond the Capt. David Morrill place. It is a large, two-story house with an ell. The farm is now owned by George P. Morrill and his daughter-in-law, Mrs. Ethel Gale Morrill. The house is unoccupied at present.

As the town grew in population there came a desire for a more expeditious and convenient way of crossing the Merrimack River than by ferries. This desire was met first by private enterprise. Application was made to the legislature in 1802 by citizens of Concord and Boscawen for a charter to build a toll bridge at Blanchard's Ferry. The act of incorporation[1] gave them the right to construct one anywhere within the limits of the ferry. These limits as described in a previous chapter were within three miles above and below John Webster's residence in Canterbury or nearly opposite the mouth of the Contoocook River. The charter bears date of June 15, 1802, and by its terms the incorporators were to complete the bridge within two years. It was finished that year.[2] This bridge as well as its successors has been known as the Boscawen Bridge. The rates of toll were fixed by the charter but they were reduced in 1814.[3] The original structure was carried away by a freshet in 1839. A chain ferry served the public until 1853, when a new bridge was built.[4]

There was another ferry between Canterbury and Boscawen about three miles north of Blanchard's Ferry. This right of ferriage had been granted to Nathaniel Clement in 1780 by act of the legislature.[5]

Clement recited in his petition to the general court that "for a number of years past a ferry of the name of Fosses Ferry had been kept from his farm in Canterbury across the river to Boscawen," and that it was necessary for the people of the two towns that it should continue to be maintained. A new boat, however, must be built "at great cost." This, Clement was willing to undertake, if the exclusive right of keeping the ferry within certain limits were granted to him. The legislature, therefore, gave

[1] N. H. Laws, 1802, Vol. XIII, page 278.
[2] History of Boscawen, page 646.
[3] N. H. Laws, 1814, Vol. XX, page 226.
[4] History of Boscawen, page 647. Brown's History of Penacook, page 13.
[5] N. H. Laws, 1780, Vol. IV, page 83.

him this privilege at any place within a mile of his dwelling house, on condition that "the ferry shall be constantly attended and well kept."

The building of the Boscawen bridge stimulated a leading citizen of Canterbury, Col. David McCrillis, to apply for a charter for a toll bridge at Clement's Ferry. The Boscawen bridge, while it was a convenience to the citizens of Canterbury going to Concord, diverted travel on the west bank of the Merrimack by the town and, if used by the people on their way to Boscawen, increased the distance by several miles. The charter bears date of December 29, 1803, and it incorporated Colonel McCrillis and his associates under the name of the "proprietors of Canterbury Bridge."[1] It was erected the next year. Maj. Enoch Gerrish of Boscawen was the builder. The completion of the bridge was a great event for both towns and was the occasion of a celebration. The people gathered at the meeting house on Boscawen Plain, where addresses were made by the Rev. William Patrick and the Rev. Samuel Wood. Then a procession was formed which marched across the bridge to the residence of Enoch Gerrish[2] in Canterbury, where John K. Chandler afterwards resided. Here a dinner was served with liquor in abundant supply.[3]

The great freshet of 1819 carried away the Canterbury bridge, whereupon the proprietors erected a new one under the supervision of Isaac Chandler and Jacob Blanchard. It was completed in the summer of 1820, but the winter freshet in the month of February, 1824, destroyed it. The third bridge was built for the stockholders in 1825 by Benjamin Kimball of Boscawen. This structure withstood the elements until January, 1839. There was then a great body of snow on the ground. A warm rain which poured continuously for thirty-six hours melted the snow and broke up the ice in the river which had an average thickness of two feet. Every bridge on the Merrimack River south of Franklin, with the exception of those at Hooksett and Amoskeag Falls, were swept from their piers. The proprietors of the Canterbury Bridge again renewed it only to have a part of it carried away in the winter of 1848.

[1] N. H. Laws, 1803, Vol. XIV, page 339.
[2] A relative of the bridge builder.
[3] History of Boscawen, page 165.

There was now no bridge across the Merrimack between the two towns, the lower or Boscawen bridge not having been rebuilt since it was carried away by the freshet in 1839. An agitation for free bridges to take the place of those where toll was collected had already been started in the neighboring town of Concord, and this movement spread to Canterbury and Boscawen. A petition dated February 22, 1848, and signed by about sixty residents of these towns was presented to the Merrimack County Court asking that a highway be laid out across the river at the place which had been occupied by the Canterbury toll bridge. If the highway was laid out, it would require the building of a bridge at the expense of the two towns. The petition was referred to the road commissioners by the court at the March term, 1848, and hearings were given to the parties interested, at the tavern of William P. Heath in Boscawen, during the months of July and August. The report of the commissioners was in favor of laying out the highway. This was the beginning of a contest which lasted nearly ten years and resulted in the building of free crossings to replace both the Canterbury and Boscawen toll bridges.

The people who had been accommodated by the lower or Boscawen bridge were opposed to the erection of the upper one at the expense of the two towns. If a free bridge was to be built, their claim was that it should be located near the southern boundary line of Canterbury and Boscawen. It was asserted that the travel on the highway leading from Canterbury to Boscawen Plain was very limited and confined to a few individuals who owned land in that locality or who desired to trade at the stores in the latter town. The old Canterbury toll bridge in its palmiest days only paid three per cent. dividends, which, divided among three hundred and sixty-five days in the year, would give but half a dollar a day revenue. Two railroads now carried to Concord those who formerly went to Boscawen to trade, and to tax the 4,000 inhabitants of Canterbury and Boscawen to accommodate these few individuals would be an outrage.[1]

This view commended itself to the people of both towns, for at the annual March meeting in 1849 Canterbury and Boscawen voted to discontinue the highway laid out by the road com-

[1] N. H. Statesman, January 19, 1849.

missioners, and their selectmen presented these votes to the court at its next term. The case was again referred by the court to the road commissioners, who in December, 1849, heard the parties, and in their report, which was filed at the March term, 1850, their previous finding was confirmed. Exceptions were taken to the conclusions of the commissioners and the cause was transferred to the higher court on questions of law.

A second petition from both towns for leave to discontinue this highway was presented at the March term, 1851, which was dismissed, but at the same term another petition was filed and referred to the road commissioners, who at the October term following reported against the discontinuance. At the March term, 1853, this report was set aside and the case was referred to a new board of road commissioners. This tribunal also confirmed the action of its predecessors and the court accepted their report. Three years later, a further petition was laid before the court asking that the action of the road commissioners be set aside on the ground that circumstances had changed in the meantime and that the highway and bridge were no longer required. The court regarded this new application as "vexatious" litigation and refused to entertain it.[1]

The contest was complicated by the grant of a charter from the legislature of 1848 for a new toll bridge at the lower crossing and by a later petition of those people who had used the Boscawen toll bridge asking for a free bridge at this point.[2] If private enterprise was willing to construct a bridge at the south, it was argued that individuals rather than the towns should be made to build one at the north. If a free bridge was to be built at the expense of Canterbury and Boscawen, it should be constructed at the place where travel would be most accommodated and this, it was claimed, was at the lower crossing. The petition for a highway across the Merrimack at the latter place came in due time before the road commissioners and the prayer of the petitioners was granted in 1852 and the action of the commissioners was subsequently confirmed by the court. The earlier application for a free bridge over the Merrimack at Boscawen Plain continued in the courts until 1857, when, all objections thereto having been

[1] 33 N. H. Report, page 421. See also 23 N. H. Report, page 188: 28 N. H. Report, page 195: and 37 N. H. Report, page 466, for further history of this case.
[2] N. H. Statesman, January 26, 1849.

overruled by the judges both at the law and trial terms, further opposition was abandoned.

From first to last the following attorneys were engaged in this case: Pierce and Minot, John H. George, Ira Perley, Asa Fowler, James Bell, Flint and Bryant, George W. Morrison, Henry A. Bellows, William L. Foster and William H. Bartlett.

The leading champion for the Canterbury free bridge was Col. David M. Clough, although he was not one of the original petitioners. Enlisting in the cause after it was opposed by the people of both towns, he carried it to a successful termination. In the courts and in the newspapers of the day he appeared its unflinching advocate.[1] With an abiding faith in the justness of his cause and with a vision which saw beyond the demands of the immediate present, Colonel Clough was undisturbed either by the intensity or by the numerical strength of the opposition. His victory, while a personal triumph, was of lasting benefit to his fellow-citizens of both towns.

The result of the contest, as previously stated, was the building of two free bridges between Canterbury and Boscawen. Both were covered, wooden bridges. The lower one withstood the storms until March 2, 1896, when it was carried away by a freshet. Then for about two years, the old chain ferry was revived and continued in use until the present steel structure was completed in 1898.

The bridge from Canterbury to Boscawen Plain was erected in the autumn of 1857 under the supervision of John Abbott of Concord.[2] There was a rivalry among the people of both towns to see who should first drive across it when it was finished. The successful contestant was Henry L. Clough, a son of Colonel Clough. This bridge was so securely built that no floods ever weakened its piers and it lasted until 1907, when the present handsome steel span was constructed by the vote of both towns.

The town fathers and other public servants may have been worthy of their hire at all times, but those who elected them thought it the part of wisdom to fix occasionally their compensation. At the annual meeting in 1821, the town "voted that the

[1] N. H. Statesman, January 26, 1849.

[2] It was of a style unfamiliar in this country. The type was that of the quaint old English bridge. The roof stretched forth in two camel's back spans that rose from either end in odd sweeping curves and converged at the center of the structure, meeting at a level with the starting points.

The Home of Col. David M. Clough.

selectmen shall receive $1.25 per day for their services when taking the inventory, reviewing the roads and for all other services abroad, when making taxes and when sitting on other business $1 per day, and in all cases to board themselves free of expense to the town." The next year the selectmen were given a uniform rate of one dollar per day.

It was customary when suit was brought against the town or the town was indicted for having defective highways, which occasionally occurred, and when it became necessary for the town to go to law to protect its rights, to choose an agent who should act for the people in their collective capacity, assisting in the preparation of the case and employing counsel. Usually these agents were elected to attend to some specific lawsuit. In 1822, however, Ezekiel Morrill was chosen agent "to make defence against all suits at law that may be commenced, or commence actions against towns or individuals when he with the advice of the selectmen shall think proper, and the said agent shall receive for his services seventy-five cents per day exclusive of his expenses."

The town had been indicted for two bad roads the year before, but had named Abiel Foster as agent to undertake its defence. The records do not show any further indictments for defective highways for several years or that the town was engaged in litigation. As Mr. Morrill's authority as agent was general, his appointment may have been in anticipation of suits and for the purpose of limiting the charges of the town agent for services.

At the annual meeting in 1831, there was an article in the warrant "to see if the town will accept so much of Northfield as lies south east of a line commencing at the northwest corner of the Boswell lot so called in said Northfield, running (in a) southwesterly direction to Canterbury line including the farms of Josiah Marden, Eliphalet Brown and the Boswell lot above mentioned and a part of Nathaniel Whidden's lot, provided the town of Northfield is willing to disannex the same."

The town voted to accept the territory mentioned. It apparently comprised those farms in Northfield which were later included in the Hill's Corner school district. Either Northfield did not consent to this loss of territory or the people interested secured the result desired by act of the legislature, annexing their farms to this district in Canterbury for school purposes.

A brilliant and promising son of Canterbury during the first quarter of the nineteenth century was Charles Glidden Haines, who was born January 24, 1792. At the age of fourteen he was a clerk in the office of the secretary of state at Concord and captain of a military company of boys. Graduating from Middlebury College in 1816 he read law and settled in New York City, where he was admitted to the bar in 1821. He soon after became private secretary to Gov. DeWitt Clinton whose earnest champion he was. Largely through his efforts the governor was reinstated to political power in 1825 and he appointed Mr. Haines adjutant general of the state, a position for which he did not qualify owing to his untimely death at the age of thirty-three. In a biographical sketch of him, written by Charles Walker, Jr., of New York, it is said:

"He came to the city of New York a poor and friendless stranger, and in the short space of seven years he surrounded himself with numerous and valuable friends, acquired a distinguished reputation as a scholar, a politician and a writer, and rose to one of the highest offices in the gift of the state government."

Mr. Haines edited the first law journal published in this country. He was the author of many treatises on legal and political subjects, notably "A Complete System of Republican Government," written for the republics of South America by the request of their representatives and at the instance of Daniel Webster. Practicing law in the Supreme Court of the United States he contended successfully for the free navigation of the Hudson River and he was engaged in other causes involving important constitutional questions. His varied and intense labors were too much for his physical strength. After an illness of a few months he died July 3, 1825.

CHAPTER X.

THE PARSONAGE FUND AND LOT. ACTION ON SURPLUS REVENUE OF THE UNITED STATES. CALLING TOWN OFFICERS TO ACCOUNT. THE ANNUAL TOWN MEETING OF A FORMER GENERATION. LITIGATION OVER NEW HIGHWAYS. ATTITUDE OF CANTERBURY ON THE LIQUOR TRAFFIC. VOTE ON ABOLISHING CAPITAL PUNISHMENT. TOWN HEARSE. HEATING THE TOWN HOUSE. SOAPSTONE INDUSTRY.

It was not until 1833 that the legal relations between the town of Canterbury and the Rev. William Patrick were formally dissolved. At the March meeting the year before, a committee, appoint edin 1830 to ascertain the annual expense of assessing and collecting the minister's tax for the Congregational Society, to examine the minister's tax from the date of Mr. Patrick's settlement in 1803 to the year 1831 and to find the balance after payment of his salary, if any, made its report. They found the average annual cost to be $4.50 and the balance after payment and drawbacks to be $148.19. This report was accepted by the town.

An attempt was made at a meeting held November 5, 1832, to arrange some settlement with the Congregational Society and end the contract between the town and Mr. Patrick, but the voters for some reason refused to take action. The next spring, however, Mr. Patrick's contract was annulled, but, if a formal settlement was made with the society, it was not recorded in the town books. Evidently the amount involved was not enough to occasion dispute and apparently arose over the cost of collecting Mr. Patrick's salary and the interest on arrearages, etc.

It will thus be seen that, while the toleration act of 1819 absolved the inhabitants of the town from taxation without their consent for the support of the gospel, the machinery of the town of Canterbury continued to be used for the collection of rates from those of the Congregational faith until 1833. As stated in a previous chapter, Mr. Patrick's contract when he settled in Canterbury in 1803 was with the town, and the town alone could

annul this contract. After a time it became apparent to the people of the Congregational Society that no advantage accrued to them from continuing an antiquated system of raising money for the support of their minister. From this time forward, therefore, the history of the Congregational Society at the Center loses its connection with town affairs.[1]

The parsonage lot at the Center continued a subject for consideration until 1852. The meeting house and the town house stood on this land. At various times in the history of the town, applications were made for the use of the parsonage land. Sometimes these applications were for purchase and sometimes for lease. The early ministers of the town had the use of it for tillage and its income from all sources went to the support of the gospel.

At the annual meeting in 1833 two parcels of the parsonage land were sold, one to Frederick Chase "off the corner where his house stands at the selectmen's appraisal," and the other to Richard Greenough "at a reasonable compensation" on which to erect a barn.

It was also "voted that the income from the parsonage near the Congregational meeting house which has been for years past for the benefit of Rev. William Patrick, late town minister, shall until otherwise ordered be paid to the Congregational Society for the support of the gospel as they may choose to direct."

In 1838 the question of the disposition of the parsonage fund and land was brought before the annual meeting, but no action was taken. Four years later, the town "voted to lease a piece of the parsonage land sufficient for a blacksmith shop, coal house and shed so long as it may be wanted for this purpose."

At the annual meeting in 1843, the town granted the use of a suitable lot to the Freewill Baptist Society to be located between the store of Richard Greenough and the blacksmith shop occupied by Jonathan K. Taylor on which to build a meeting house, the society to pay a reasonable annual rent.

Two years later the town "voted that the annual income of all the parsonage, whether it consist of land, money or securities, be divided between the Congregational and Freewill Baptist societies, equally, until otherwise ordered by the town." The select-

[1] See chapter on Center Congregational Church.

men were authorized to lay out a burying ground and fence it "at the north end of the parsonage land north of the town house if the piece of land will answer for the same." An appraisal was to be made of the lot and the interest on that sum was to be paid annually to the two religious societies. The selectmen laid out the burying ground and valued the lot at $50.

At a special meeting November 29, 1845, there were several articles in the warrant to see if the town would dispose of lots on the parsonage land, including a proposition to sell the whole at public auction, but all these articles were indefinitely postponed. The subject was again brought up for consideration at the annual meeting in 1847, and the town "voted that the whole of the parsonage (land) not before disposed of be sold at public auction under the direction of the selectmen and that the same be by them divided into lots with a view to suit purchasers." The sale occurred within a year, for, at the March meeting of 1848, the selectmen were directed "to pay over all the parsonage money now deposited with the town which arose from the sale of the parsonage land, or that may come into their hands as a parsonage fund, to the Congregational and Freewill Baptist Societies in equal proportions." In case there was not enough money in the town treasury to comply with these instructions, the selectmen were directed to give a note of the town to the societies for the full amount due.

The Congregational Society before receiving its share was "to relinquish all title they imagine they have to the lot on which their meeting house stands and agree not to bring any suit in law against the town or against any individual who has purchased any of the aforesaid parsonage land." The vote on this proposition was sixty-one in favor to fifty-two against. The Congregational Society adopted a resolution in conformity with the requirement of the town. Trouble was anticipated at the meeting where this sale was authorized and an attempt was made to avoid it by an amendment offered to the vote of the town, but the amendment was not accepted. A special meeting was called for September 16, 1848, for the purpose among other things of receiving the report of the selectmen on the outcome of the sale. It appeared that they had sold land "used as a common" and the meeting house, town house, shed and store lots. These particular sales the town refused to ratify and requested the Congre-

gational and Freewill Baptist Societies to refund the money received therefrom. The town further declared "that these lots remain in common as heretofore, no part of them being occupied except where the meeting house, town house, sheds and store stand, without a vote of the town."

Finally at the annual meeting in 1849 a committee, consisting of two representatives each from the Congregational and Baptist Societies, one from the Shakers and one on the part of the town, was appointed "to adjust existing difficulties arising from or connected with the sale of the meeting house, store and shed lots." The committee consisted of John A. Chamberlain and Joseph Ham from the Congregational Society, Joseph M. Harper and David M. Clough from the Freewill Baptist Society, David Parker in behalf of the Shakers and Benjamin Sanborn for the town. The selectmen were also authorized to negotiate with Charles Greenough for his title to the blacksmith shop lot, to sell and convey the same, and "divide the proceeds as other such funds have been divided."

The committee probably settled all these questions to the satisfaction of the town and the two religious societies, as there is no further reference to the subject in the records. There still remained to be disposed of the lot north of the town house which was laid out for a burying yard in 1845, and the lot the use of which had been voted to the Freewill Baptist Society for a meeting house in 1843. The town voted in 1852 to sell the burying yard lot at auction. An attempt was made in 1845 to have the town sell the Baptist Meeting House lot to that society for a parsonage house, but it failed. In 1852, however, the selectmen were instructed to lease a piece of land in the rear of the old meeting house, thirty-one by forty feet, to the Baptist Society as a building lot for a church, the lease to run for so long a time as the lot was occupied for religious purposes. The society did not avail itself of this privilege.[1]

The parsonage lot of forty acres, which was given in 1752 by Dea. Ezekiel Morrill in exchange for 100 acres of the proprietors' undivided land, included the cemetery at the Center, the old pound adjacent thereto, the present common, the sites of the chapel, the two stores, the town and meeting houses, and all

[1] The Baptist Society referred to was the one organized at the Center in 1848.

the land embraced between the road running by the Joseph P. Dearborn place and the highway which passes the John W. Driscoll place to where they meet and form the road to Hackleborough. The vote of the town in 1752 described the parsonage lot as "adjoining the meeting house," which at that time was located south of the present highway on some part of the present cemetery.[1]

At the annual meeting in 1837, the town was called upon by act of the legislature to determine what disposition it would make of its share of the surplus revenue of the United States which Congress had voted to deposit with the several states. This surplus was to be paid in four instalments to such states as voted to accept it, subject to recall by the secretary of the treasury whenever needed by the general government. The faith of the states was pledged to return the deposits. What to do with the money was a problem confronting the legislatures, the solution of which makes an interesting story, but it is foreign to this history except as it pertains to the action of New Hampshire.

Isaac Hill, then governor, urged the legislature to loan the state's quota and use the interest to pay the expenses of government. In his opinion the money belonged to the state; in the opinion of the legislature it belonged to the people. The general court met November 23, 1836, and laying aside all other business it devoted its time to settling the question of distribution. The session lasted fifty-three days, the longest with one exception in the history of the state at that time, and on the day before the final adjournment, a bill was approved which divided the money among the towns, to be loaned, not spent, subject to recall should the United States ever demand it.[2] If any town neglected to call for its share, the state treasurer was authorized to loan the money and pay the interest to the town.

At the July session, 1838, the towns were authorized to use the loan for any purpose for which they could lawfully raise taxes.[3] Three years later they were given authority to make such disposition of it as a majority of the town should determine.[4]

[1] The parsonage lot in the fourth division of lots was sold at public auction May 8, 1824, to Jeremiah Small for $199 and the proceeds appropriated to the support of the gospel.

[2] Act of January 13, 1837.

[3] Act of July 4, 1838.

[4] Act of July 2, 1841.

New Hampshire's proportion of the surplus revenue was $892,115.71. Only three instalments were ever paid. Before the fourth instalment became due, the condition of the United States treasury was such that Congress voted to postpone the payment.[1] New Hampshire received $669,086.79, of which amount Canterbury's share was $3,790.65.[2]

At the March meeting, 1837, the town "voted to let the public money remain in the state treasury (that is the first instalment)." Amos Cogswell, chairman of the board of selectmen, was elected agent to receive the interest on this deposit.

The people of Canterbury were not unanimous in this decision. A committee to whom the question had been referred reported in favor of taking possession of the first instalment. After the annual meeting adjourned, a doubt arose whether the deposit would be entirely secure in the hands of the state treasurer. If the money was lost through bad investment, would the state make it good to the town? A meeting was accordingly called for July 7, 1837, to reconsider the subject. At this meeting it was:

"Resolved that, if it can be satisfactorily shown to the selectmen that the town can enjoy the interest of the surplus revenue without being responsible for the loss of the principal, it be permitted to remain in the hands of the state treasurer at present."

This official regarded himself as merely an agent of distribution without responsibility except to account to the towns for their quota and pay it to them when they complied with the terms of the act of disbursement. There is no entry in his accounts of the surplus revenue fund, except of the amount due to the unincorporated places. An advertisement appeared in the New Hampshire Patriot showing the receipt of the first instalment from the federal government and the allotment made to the towns of the state.[3] As three instalments of equal amounts were received and distributed by the state treasurer, each town's share can be computed from this table.

The selectmen of Canterbury evidently ascertained that, if the town permitted the state to loan the money, it would do so at its own risk of loss, for another meeting was called for October

[1] McMaster's History American People, Vol. VI, pages 351 to 357.
[2] N. H. Patriot, February 13, 1837.
[3] *Idem.*

7, 1837, to take the sense of the voters on "the expediency of receiving forthwith their proportion of the surplus revenue, to see if they will employ a part to pay for their town farm, and to determine whether they will choose some other person than the chairman of the board of selectmen to take charge of the money."

The town voted to draw its proportion of the surplus revenue from the state treasury and elected Joseph Ham, Jr., its agent to collect and handle the funds. The article in the warrant to use part of the money to pay for the town farm was dismissed, as under the first act of distribution, the towns could not appropriate the funds but simply loan them. Agent Ham, therefore, had at this time one and perhaps two instalments to loan on approved security.

At the annual meeting in 1838, four months after the town had decided to take its quota, it was voted to use the interest on the surplus revenue fund to defray town charges. The selectmen were instructed at the same meeting "to give our agent a note on interest after demanded for the money the town owes him which belongs to the United States." Apparently the town had already borrowed of its agent some of the fund, thus avoiding the spirit of the statute forbidding the town to appropriate the money.

Before the next annual meeting the legislature enlarged the purposes for which the surplus revenue could be used by the towns. The act of July 4, 1838, permitted them not only to loan on approved security in sums not less than $25, but also to "appropriate to any purpose for which they may lawfully raise money." Opinion was rapidly crystallizing in New Hampshire that the money never would be called for by the United States and that what had been offered as a deposit could with safety be treated as a gift.

Accordingly, Canterbury at its March meeting in 1839 "voted to take $700 (of the surplus revenue) to pay town charges and a sufficient sum to pay the county tax." The interest received from any of the fund which was loaned was thereafter to be added to the principal. At the next annual meeting, the town charges were again met by drawing upon this fund.

Agent Ham evidently required the town to observe certain business formalities when it appropriated the money in his custody, and he surrendered it only upon the selectmen giving notes

for the same. The people of Canterbury could see no advantage accruing to them in the use of this money if these notes remained as outstanding obligations of the town. Therefore, at a special meeting November 7, 1840, the following article appeared in the warrant:

"To see what the town will do with the note given to Joseph Ham Jr. as agent to take care of the surplus money, given March 14, 1838, by the selectmen of Canterbury for the sum of $1600."

The town promptly voted that the note be given up. Mr. Ham appears to have refused to comply with this instruction, for, at the annual meeting in 1841, the question of the distribution of the surplus revenue was again up for consideration. It was then "voted that Joseph Ham Jr. as agent to take care of the surplus revenue, surrender all notes he holds against the town and pay the remainder of said money and notes to the selectmen."

Before the next annual meeting, the state had given the towns authority to make such disposition of their quota of the surplus revenue as a majority of the voters in each town should determine.[1] The notes were, therefore, surrendered and what was left of Canterbury's share not already appropriated was mingled with the town's revenue and applied to paying expenses.

Many towns of the state used their proportion of the surplus revenue for school purposes. Portsmouth distributed its share per capita among the inhabitants. The selectmen of Gilford, having spent the town's share probably for town needs, were ordered by the voters to borrow enough to make good the deficiency that the whole might be given to the people. This they refused to do.[2]

That public office was considered a public trust by the citizens of Canterbury, and that officials, especially the selectmen, were held to a strict accountability for their acts and charges for services, is shown by several votes of the town during the period under consideration. Prior to the published reports of recent years, the town fathers, or the auditors when chosen, made oral statements of the year's transactions, at the annual meetings and they were undoubtedly sharply interrogated by the voters if

[1] Act of July 2, 1841.
[2] McMaster's History American People, Vol. VI, page 353.

the latter had reason to think there had been either extravagance of mangement or neglect of duty. This was at a time when the honor of holding office was considered to be a part of its emolument and the public servant was only worthy of his hire if his services met with approbation and his charges were moderate and frugal. The annual and special town meetings were occasions when individuals aired their grievances. It required only a few petitioners to secure the insertion in the warrant of an article to take the sense of the voters on almost any subject. It is not improbable that envy or spite prompted some of the impeachments of officials put forth under the guise of inquiry in the calls for the public assembly of the inhabitants of the town. While the records merely register the questions raised and the action taken, the imagination of one familiar with New England town meetings can readily fill in the picture of what took place when the policy of the town fathers was condemned or some public servant was called upon to explain his services.

The accounts of the selectmen were evidently challenged at the annual meeting in 1832, and, not being able to give all the details demanded, they were instructed by the town to purchase a book and to enter therein a correct record in detail of all their transactions, "stating the particular business which they or any of them were attending to, the place where such business was done, whether by vote of the town or at the request of an individual." This book was also to be used by their successors and to be open to the inspection of any citizen.

In 1839 the rebuke to the selectmen was more pointed. It was then "voted that the selectmen do business according to law and not according to custom." Apparently the board had justified some practice by saying that they had followed the custom of their predecessors.

At a meeting three years later an article appeared in the warrant "to see if the town approves the course of the selectmen in running the town in debt and pledging its faith to pay said debts without any appropriation or authority." The town fathers had notice this time that they were to be catechised, and they prepared their defence so satisfactorily that they were vindicated, the vote of confidence reading, "to sustain the selectmen agreeably to the article in the warrant."

At the annual meeting in 1847 the auditors report that they

found all charges of the selectmen correct, except that each collected one dollar for his services town meeting day. The comment of the auditors is as follows, "It appears that this has been the practice for several years, but your auditors are of the opinion that no such charge should be made." Their report was accepted, which would indicate that the voters believed that the work of the selectmen on town meeting day in regulating the check list and assisting to sort and count the votes was a patriotic duty and not one of hire.

For a generation the most prominent citizen in Canterbury was Dr. Joseph M. Harper. He was born in Limerick, Me., June 21, 1787, being one of a family of ten children. Educated at the academy in Fryeburg, Me., he studied medicine, settling first at Sanbornton in 1810. The next year he located in Canterbury, having become acquainted with the town while a medical student pursuing his studies with Dr. Jonathan Kittredge. During the War of 1812, he enlisted and was commissioned as second surgeon in the Fourth United States Infantry. He served from January, 1813, to the close of the war. In 1826 and 1827 Doctor Harper was elected to represent Canterbury in the legislature. He was chosen to the state senate in 1829 and reëlected the next year, serving that body as its president during the session of 1830. When Matthew Harvey resigned as governor February 28, 1831, Doctor Harper succeeded him as chief magistrate of New Hampshire. The same year that he served as governor, he was elected to Congress and reëlected in 1833. He early joined the Freewill Baptist Church of Canterbury, and, for several years when the church was without a pastor, he officiated in the pulpit. As a speaker he was forceful and direct without any of the gifts of the orator. As a physician he was successful and beloved by his patients.

While a member of the senate in 1829, the governor and council appointed him an agent of the state to visit Connecticut and gather information regarding the cultivation of the mulberry tree, the methods of raising the silk worm and the manufacture of silk. His report made to the next legislature was printed in pamphlet form and circulated gratuitously through New Hampshire. While in Congress, he was a strong supporter of Jackson's administration. He was an ardent advocate of temperance reform, not having used either liquor or tobacco the

last twenty-five years of his life. The common school system had no better friend than he.

Doctor Harper was a strong and rugged personality and a man of much public spirit and enterprise. He was consulted freely upon all town matters. Plain of speech, his part in town meetings frequently provoked opposition, yet there was respect for his ability and his integrity. An illustration of his outspoken opinion of men occurred in a party caucus. It was proposed to nominate a certain individual for one of the selectmen. Immediately Doctor Harper was on his feet in opposition. "It would never do," said he, "Mr. Blank is not an honest man." The candidate was present at the caucus. Such frankness is not likely to promote popularity and it is not strange that, as opportunity afforded, effort was made to discredit the Doctor. He, however, shrank from no conflict and it was a rare occurrence when he was discomfited in debate. The following incident from the town records is a tribute to Doctor Harper's influence, although the vote was intended as a rebuke to him and probably passed when he was absent.

At a special meeting called to see what disposition the town would make of a piece of land at the north end of the parsonage lot which was laid out for a burying ground, the selectmen were called upon to make explanation of some transaction of which the records are silent. Apparently these officials had sought the counsel of Doctor Harper and acted upon it. This did not meet the approval of the assembly, for the clerk makes the following record:

"Voted that our selectmen be instructed to obtain legal advice when necessary in the discharge of their official duties and not rely upon the opinion of Dr. Harper."

More explicit in detail are the records of the town in 1844, when the services of the superintendent of the town farm were called in question by some of the voters. One of the articles in the warrant for the annual meeting that year read as follows:

"To see if the town will vote to pay Samuel Tallant Jr. the full amount of his wages as manager of the town farm the year past when for the last three months he has been engaged in other business, hereby rendering no service to the town by his labor on said farm; and further, if said Tallant be paid the full amount of his wages by the selectmen (which would be unjust before

this meeting), then to see what method the town will adopt to have that part of the money which actually does not belong to him refunded."

It is easy to comprehend the excitement that must have been created after this warrant was posted and read by the citizens for two successive Sabbaths as they assembled at the Center and Hill's Corner to attend divine service. Mr. Tallant was a man of the highest standing in town, with a reputation for the strictest probity in all his public and private dealings. The accusation not only contained the charge of neglect of duty, but the imputation that he had collected or was trying to collect pay for services which he had not rendered. The case was undoubtedly discussed at every fireside and the accused may have been found guilty by some persons before his side of the story was heard. There is not even a traditional account of what took place at the town meeting, for no one now living recalls the incident. The vindication of Mr. Tallant, however, was complete. At the close of a discussion which undoubtedly took place, the town adopted the following resolution apparently without a dissenting vote:

"Resolved that the thanks of the town be presented to Mr. Samuel Tallant for the faithful manner in which he has discharged his duties as superintendent of the town farm, and to the selectmen for permitting the said Tallant to teach the school in District No. 7, thereby saving the town $20."

The Canterbury town meeting, especially the regular annual gathering, was invariably an interesting occasion until as late as 1878, when the state and town elections were separated by the amended constitution. It required two days at least to transact the business of the March meeting. The first day was given over to organization, voting for state and county officers, choosing a representative to the general court, the election of the selectmen and, if there was time, to the selection of some minor officers. Rarely, however, did the business of the first day proceed further than the election of selectmen and sometimes not even this article in the warrant was reached until the second day.

From the earliest division of the people into political parties in the state and nation, Canterbury was debatable ground in partisan contests. In the strife between Federalists and Anti-federalists, between Democrats and Whigs, and later between

Democrats and Republicans, the margin of the majority party in town was seldom large enough at any election to eliminate a trial of strength the following year. The political battle in town opened with the choice of a moderator, the law prior to 1893 requiring this official to be elected by the meeting over which he presided. This was the test vote. The political complexion of the moderator almost invariably determined the party to elect the representative to the legislature and the board of selectmen.[1]

The town clerk was usually chosen year after year as long as he would serve, though if party spirit ran high, not even his popularity, the outgrowth of constant accommodation to his fellow-citizens, saved him from defeat if his party lost the town.

With the exception of the election of a delegate to a constitutional convention, when one was called, which was rare, the position of representative to the legislature was the highest office in the gift of the town. Few there were of the citizens who did not hope that at some period of their lives the choice would fall upon them. The strife for both the nomination and election was usually intense and sometimes led to breaks in party alignment, necessitating several ballots to secure the majority vote required for an election. Occasionally an adjournment had to be taken to a second day before a choice was made. In some instances, the voters wearied by successive ballots voted not to send a representative to the general court.

In the days before the separation of the town from the state election, the position of selectman was a partisan office, the town fathers having charge of the making and correcting of the check list, thus sitting as a tribunal to determine who were voters in town. In a close town like Canterbury, the control of the check list might decide which party would succeed in the ensuing election. In times of intense partisan contests, the candidates for selectmen were not always selected solely with a view to their ability to do town business.[2] Usually the candidate for chairman of the board was a man familiar with town affairs, but his associates were too often selected for their disposition to give their party a winning check list. Sometimes the party would overreach itself in making this kind of selection, the incompetence of

[1] This was true of other towns of the state.

[2] This was true in all of the close towns of the state and the fact was a potent argument in favor of the change in the constitution separating the town from other elections.

the individuals in discharging their town duties resulting in their defeat at the next election.

It will thus be seen why the business of the annual town meeting required more than one day. Exciting as the first day was, it was often eclipsed in interest by the day that followed, even when none of the work laid out for the first day had to be postponed. On the second day came the selection of minor officials, such as highway surveyors, hogreeves, field drivers, sometimes called haywards,[1] fence viewers, superintending school committee, pound keeper, etc. These positions were not usually sought, but the practice was to fill them by nominations from the floor. Young men were sometimes complimented by elections as highway surveyors, while a newly married man was very likely to be chosen a hogreeve at the election following his marriage.

It was on the second day, moreover, that the citizens took up and analyzed the reports of the selectmen, the auditors and the superintending school committee and that votes of instruction or of censure were given to town officials. Sometimes, as has been seen, the articles in the warrant foreshadowed what was coming, but more frequently a discussion would arise from a wholly unexpected quarter, provoked by some criticism of official action.

At this time the old town house of Canterbury became a place of great excitement. The large open area extending lengthwise of the building from the door to the moderator's desk was filled with voters, while the aged and infirm sought the seats at the sides.[2] From the front seats the speakers usually addressed the presiding officer and made their talks, a large part of the audience standing on the floor below. The moderator's desk was elevated so that this official was protected from any turbulent individual who desired to create a disturbance. The presiding officer was almost always one of the prominent citizens of Canterbury whose service in the legislature or experience in public gatherings had made him reasonably familiar with parliamentary practice. The contentions were earnest and the debates lively, often tinctured with spicy personalities which the moderator labored in vain to check. For the most part the discussion was carried

[1] Act of February 8, 1791.

[2] The town house was the old town church cut down one story, the seats being the gallery of the meeting house.

on by the older men of the town, but the youngsters of ability could always secure attention.

The leading men of Canterbury for the second quarter of the nineteenth century were well distributed over the town. In proximity to the Center were Dr. Joseph M. Harper, Squire Joseph Clough, Ezekiel Morrill, son of Masten Morrill, Laban Morrill, son of Samuel A. Morrill, James Elkins and Richard Greenough. In the Hill's Corner school district were Amos Cogswell, Dudley Hill, Gardner T. Barker, Joseph Ham, Jr., and Otis Young. At the Baptist was Elder Jeremiah Clough. In the western part of the town were Tristram Dow, Dea. John A. Chamberlain and Andrew Taylor. At the Borough or Pallet Borough, as it was also called, were John J. Bryant, Joseph Lyford, Jr., and Benjamin Sanborn, while at Hackleborough were members of the Foster family.

For almost a generation prior to the Civil War "Squire" Joseph Clough was one of the most prominent men in the political, religious and business life of Canterbury. A grandson of Thomas Clough, one of the first settlers, he seemed to have inherited the sterling qualities so pronounced in his ancestor. In a town having no lawyer, he was the adviser of his neighbors in business affairs and he was frequently at their service in making conveyances of property, drawing wills and settling estates.

"Squire" Clough was a model presiding officer, dignified and courteous in his bearing. Of commanding ability and large information, he would have been a leader in the state had his lot been cast in a more favorable environment. There was not a town office of importance that he was not called upon to fill. Elected to the legislature, he took a prominent part in its proceedings and later he became a member of the council during the administrations of Governors Jared W. Williams and Samuel Dinsmore, Jr.

At his home he dispensed a liberal hospitality, and more public men were entertained in the "Mansion House" than in all the other homes in Canterbury. Elder John Chamberlain at his funeral, remarking on Mr. Clough's guests, said, "At this fireside have been entertained those who became governors of states, congressmen and senators, judges of the Supreme Court and even a president of the United States."[1]

[1] Franklin Pierce.

In 1838 Mr. Clough was ordained a minister of the Freewill Baptist Church and preached in Canterbury and the neighboring towns. A representative man, his entire life was one of helpfulness to his fellowmen.

A close rival to Squire Joseph Clough in political influence was Elder Jeremiah Clough until he entered the service of the ministry. He was a man of ability and integrity. His election to the legislature in 1831 and 1832 was when he was a comparatively young man, and had his inclinations to politics continued, there is every reason to believe that he would have occupied a commanding position in the state. Fervent of speech, enthusiastic in purpose, he had all the attributes of a popular leader.

Amos Cogswell succeeded his father as the local "Squire" at Hill's Corner, transacting the legal business of his neighbors necessary to their conveying property during life and administering on their estates after death. His election as town clerk in 1841 and 1842 was at a time when the Corner was a thriving community and bidding fair to become the business village of the town. After holding various town offices, he was elected to the state senate in 1838 and 1839.

Ezekiel Morrill, son of Masten Morrill, was one of the substantial citizens of Canterbury, and through a long life was held in high esteem. The records of the town attest his activity and the confidence of his fellow-townsmen. For a series of years he was almost continuously in office, receiving in 1836 the nearly unanimous vote of Canterbury for the office of member of the governor's council. He was a state senator and a councillor for two terms each.

For a period of twenty years following 1839 the town was in litigation over the laying out of new highways. Petitions for these roads would be addressed to the selectmen who, after notice and hearing, would determine whether the public good required such a highway to be laid out and built. If they denied the petition, the applicants could appeal to the county court for a hearing. The petition was then referred to a committee of three men appointed by the court, or to the road commissioners of the county, after these officials were provided for by statute, who heard the parties and made their report to the court. Whatever the action of the county tribunal, there was still opportunity for appeals for a rehearing or to the higher court on questions

"MASTER" PARKINSON HOUSE
HOME OF ELDER JEREMIAH CLOUGH

STEVENS–BRADLEY HOUSE

RESIDENCE OF HERBERT L. BROWN–HOMESTEAD OF JOSEPH GERRISH

of law. Few matters were ever fought with greater pertinacity than those relating to the laying out of new highways.

Usually the proposed road accommodated but a few individuals and the sentiment of the town would be decidedly against the expenditure necessary to build it. Oftentimes the new highway was to take the place of an old one, shortening the distance or saving a hill. As most of the highways of Canterbury traversed the lines of the early settlements, or followed the range roads north and south, and east and west, they were naturally hilly. When it was proposed to avoid these elevations by petitioning for a new highway, or the desire was to make a more direct route between two points, the request did not directly appeal to the people of other sections of the town who seldom had occasion to use either the old road or the proposed new highway. Therefore, when the selectmen, looking to the financial interest of the larger number, refused a petition for a highway, the town was generally disposed to instruct them to oppose its laying out by the county authorities.

The story of the contest for a highway from Canterbury across Merrimack River to Boscawen Plain, which involved the building of a bridge, has already been told.[1] There was litigation for a full decade. Other highway controversies in Canterbury were not so long drawn out, but they were the occasion of frequent town meetings, and of sharp and bitter controversy.

A special town meeting was held September 16, 1839, "to see if the town will choose an agent to make defence against the report or doings of the committee [2] in laying out a road from Sanbornton Bridge to Carter's Tavern in Concord."

Another article in the warrant was "to see if the town will authorize the selectmen to make alterations in the road from Northfield line north of Jonathan Ayers to Concord line by making a new road and graduating the hills."

The proposed highway was in the western part of the town on the route from Concord to Sanbornton Bridge (Tilton), east of the Merrimack River. It was evidently to take the place of an old road in part, and it was to contribute to the comfort of travelers by avoiding hard grades. The town records indicate that the project was promoted by Concord people, as they refer

[1] Chapter IX.
[2] Committee of the Merrimack County Court.

to the highway "as laid out on the petition of John P. Gass and others." Mr. Gass was a hotel keeper at the capital of the state. While the controversy over this petition was still in court, another petition was presented by Laban Morrill and other citizens of Canterbury for a highway running in the same general direction, but over a different route. The probability that this petition would also be granted by the county authorities led to a town meeting in March, 1842, to take the sense of the voters on their choice of the two routes, over one of which it was evident the town would have to build a highway. It was voted seventy-eight to sixty-eight to favor the road petitioned for by Mr. Gass. In March, 1844, the town voted to discontinue the road which had been laid out by the road commissioners upon the petition of Laban Morrill.

The story of this controversy is not of sufficient general interest to justify the narration of all the details. Two attempts were made, one in 1844 and the other in 1848, to discontinue parts of the old highway which the new road had superseded in public use. Both failed, but at a special town meeting September 16, 1848, there was an article in the warrant "to see if the town will discontinue the old road or any part thereof leading from John J. Bryant's south to its intersection with the new road near Jonathan Randall's, and, in case of discontinuance, to lay out a new highway from the south side of the bridge on the new road south of Bryant's across to Susan Arlyn's house and also to open and establish the road from Reuben R. Hutchin's across to the new road near the house of Jonathan Glines." The town voted to adopt this article.

Another contest for a change in the route of travel which provoked strenuous opposition related to a highway leading from the Shakers to Hill's Corner. The old road ran north from the Shaker Village over a high hill, the top of which is said to be the most elevated point on the traveled highway between Concord and Meredith. The grade in several places was very steep and difficult of ascent, especially by loaded teams. The Shakers were interested with others, having occasion to frequently use the road, and under the lead of David Parker, their principal trustee, petitioned for a new highway around this hill.

At the annual meeting in 1840, there was an article in the warrant "to see if the town will raise any money to lay out on

the old road between Amos Cogswell and the Shakers graduating the hills to prevent making the new road."

The town appointed Andrew Taylor, Richard Greenough and John Peverly a committee to expend $1,200 on the old road, provided said expenditure would satisfy the petitioners for the new road.

The town records show that the petition for the new highway was taken to the court and that a committee appointed by that tribunal laid out the road. For more than a year the town continued to treat with the petitioners to avoid the necessity of building it, going so far as to offer to spend as much money in grading the hills of the old highway as they later voted to appropriate for constructing the new one. Nothing came of these negotiations, however. It may seem strange to anyone visiting the locality at the present time that serious opposition should have been made to this improvement, but to a great part of the town, whose business affairs took them in other directions, this particular highway was without interest and of no individual benefit.

Canterbury very early indicated its disapproval of the liquor traffic. In 1832 the selectmen were instructed to prosecute any person who retailed spirituous liquors without a license. At the annual meeting two years later, they were requested "not to approbate any individual as a retailer of spirituous liquors for the current year." How far the selectmen followed this instruction the records do not show, but, in 1836, the town took advance ground in favor of state-wide prohibition. At the annual meeting the following resolutions were adopted:

"Whereas it is believed that the use of ardent spirits as a drink is injurious to the health, interest and morals of the community and, as retailing houses are public nuisances and the principal cause of the perpetration of drunkenness, misery and crime, therefore,

"Resolved that the present board of selectmen be requested to withhold licenses from such the present year.

"Voted that the selectmen be instructed to petition the legislature at their next session in the name of the town of Canterbury to repeal the law granting licenses to sell spirituous liquors."

At this same meeting the town fathers were instructed "to prosecute to final judgment and execution" any person found

selling liquor unlawfully. Apparently no licenses were issued by the selectmen for the greater part of this year, as, at a meeting in November, the spring instructions were so far modified that the selectmen were given authority "to license any suitable person or persons to keep tavern." The selling of liquor in the stores probably ceased about this time.

That the people were in earnest is shown by another vote authorizing the selectmen "to call upon the militia or any part thereof to stop the sale of ardent spirits on Muster Day or any other day while under duty."

The subject does not appear in the records again until the annual meeting in 1848. The legislature at its June session, 1847, adopted a resolution to take the sense of the voters of the state on the question, "Is it expedient that a law be enacted by the General Court prohibiting the sale of wines and other spirituous liquors except for chemical, medicinal and mechanical purposes?" The vote was taken at the March meeting the next year. The yeas and nays were demanded on this question in Canterbury and the record shows 110 voting in favor of a prohibitory law and only eleven against it. The sentiment of the town ever since 1834, when its people first declared against granting licenses for the sale of liquor, has been in favor of prohibition. Few towns of the state have a record of seventy-five years' consecutive opposition to the liquor traffic.

The legislature of 1844 passed a resolution requiring the sense of the voters of the state to be taken on the question of abolishing capital punishment.[1] At a town meeting held November 4, that year, Canterbury voted on this question. The record gives the names voting in favor of abolition and those against it. It is a remarkable showing, the vote standing seventy-five to do away with capital punishment to only thirty-five to retaining it.[2] The sentiment of the state was largely the other way, but there is no official compilation of the vote. The roll of Canterbury voters on this subject is here given:

Yeas—Jonathan Ayers, Jr., Alfred Abbot, William Brown, Alexander G. W. Bradley, Nahum Blanchard, Jacob Blodgett, John J. Bryant, Abiel F. Bradley, John L. Bradley, Enoch

[1] Resolution approved June 18, 1844.

[2] The record shows thirty-six against abolishing capital punishment, but the name of Enoch Gibson appears twice in the negative vote.

Bradley, Ebenezer Bachelder, Samuel Buswell, Stephen Barnard, Joseph Clough, William S. Currier, Moses Carter, Abiel Cogswell, Amos Cogswell, Solomon M. Clifford, Lucien B. Clough, John Chamberlain, Tristram Dearborn, Moody Emery, Nathan Emery, Jr., Jeremiah C. Elliot, James S. Elkins, Joseph M. Foster, William H. Foster, Benjamin Foster, Ebenezer Glover, James M. Glines, Hiram G. Haines, Joseph M. Harper, Mark Davis, Asa Foster, Adam Foster, Trueworthy Hill, Joseph Ham, Jr., William Hancock, Ira Huntoon, Nathaniel P. Ingalls, John Kezer, Joseph Kezer, John B. Knowles, Perley Knowles, John Lake, Thomas Lyford, John P. Lock, Daniel G. Leavitt, David Morrill, David Morrill, Jr., Laban Morrill, John S. Moore, Van Ranselear Moore, Samuel Neal, Edward Osgood, William M. Patrick, Billy E. Pillsbury, John Snider, Jr., Samuel Sargent, Edward L. Sargent, Benjamin Sanborn, Daniel Sanborn, Hazen Sanborn, Joseph W. Scales, Royal Scales, Thomas S. Smith, Christopher Snider, Amos C. Shaw, James Tallant, James Tallant, Jr., Samuel Tallant, Andrew Taylor, Andrew B. Taylor, Solomon Young.

Nays—Jonathan Ayers, Albert Ames, Fisher Ames, Jacob Blanchard, Phineas D. Butman, Jerome B. Blanchard, Thomas Clough, Jeremiah F. Clough, Marquis D. Chaplain, John A. Chamberlain, Tristram C. Dow, John T. G. Emery, Nathan Emery, Reuben French, Charles Gerrish, Enoch Gibson, Warren Ham, Jr., Amos Hannaford, Moses C. Lyford, Oliver H. Lock, Orville Messer, Samuel A. Morrill, Frederick P. Moore, Daniel Pickard, Joseph Pickard, William Patrick, Darius Small, Charles D. Sargent, Tilley H. Shepard, John Wheeler, Joseph Whitney, Nathaniel Wiggin, James M. Wiggin, John L. Young, Stephen Young.

As early as 1832 there was a demand that a hearse be purchased for the use of the town. It was voted to buy one and to build two houses for storing the same, these houses to be located where they would best accommodate the inhabitants. In thinking the matter over, the people evidently concluded that this action was unwarranted extravagance, for, at a special meeting in November that year, they voted to reconsider the decision made at the annual meeting previous. The subject did not come up again until 1839, when the attempt to use part of the surplus revenue for this purpose met with failure. No further action was taken until 1867, when James S. Elkins, Edward Osgood and Nathan Emery were appointed a committee to buy a hearse and provide a building.

The old town house was never heated so long as it was used as

a church, nor did the voters seem to think that this comfort was necessary after the building was devoted to secular purposes until 1832. Then it was "voted that a stove may be set up in the town house by subscription." Volunteer offerings apparently did not materialize and nothing more was done towards heating the structure until 1858, when it was "voted that the selectmen cause a chimney to be erected in the town house and procure a suitable stove." As the initiative for this improvement was taken by Dr. Lorrain T. Weeks, it is probable that some of the older citizens had contracted serious illness by standing around an unwarmed assembly hall some inclement days in March.

Doctor Weeks was a respected and influential citizen of Canterbury, who later moved to Laconia. He was a successful physician and one of the early practitioners of the homeopathic school. Progressive in his ideas, he appears to have enjoyed the confidence of his fellow-townsmen to a marked degree, being frequently elected to office and serving for a number of years on the school board.

The soapstone industry at one time gave promise of becoming a thriving business in Canterbury. By act of the legislature, approved July 4, 1851, the Merrimack County Soapstone Company was incorporated with a capital of $30,000. Nathan Emery, Joseph Clough, Freeman Webster, Henry Emery and their associates were the incorporators. The quarry is located in the west part of the town not a great distance from the railroad. For a time some work was done, but the lessened demand for soapstone caused the enterprise to be abandoned.

In accordance with the provisions of the statute prohibiting the sale of spirituous liquors in New Hampshire, the selectmen of Canterbury appointed a town liquor agent August 9, 1855. This appointment was offered to the chairman of the board of selectmen, Nathan Emery, by his associates. For some reason he declined the honor, and the following November John P. Kimball was designated to discharge the duties of the office. His appointment reads as follows:

"Whereas a late law passed by the New Hampshire legislature requires us the subscribers to appoint some person for the sale of spirituous liquors and whereas we the subscribers have confidence in your ability and integrity to perform the duties of said office,

we do hereby appoint you, the said John P. Kimball, an agent to sell brandy, gin, wine, alcohol and rum as permitted by law. You are required to sell the same at a profit not exceeding 15 per cent. at the place of retail, the same to be kept and sold only at your dwelling house where you reside. You shall use all laudable efforts to obtain pure liquors and sell the same without adulteration. Upon having this appointment recorded by the town clerk, you shall have the powers, perform the duties and be subject to the liabilities of said office until the 15th day of next April, unless previously removed.

"NATHAN EMERY.
EDWARD OSGOOD.

"Dated at Canterbury, New Hampshire.
"November 3, 1855."

The appointment was apparently accepted with reluctance. Mr. Kimball evidently held purchasers to the strict requirements of the law, for the profits did not swell the town receipts by any large amount. This first appointment was probably made upon the supposition that the prohibitory law would be enforced in contiguous territory and that such a town agency would be necessary to meet perfectly legitimate calls for liquor. The agency was never popular, and it only survived until 1861, when at the annual town meeting it was abolished. No subsequent attempt was ever made to revive it.

By act of the legislature, approved January 7, 1853, the boundary of Canterbury was again changed by setting off the farms of certain residents near Rocky Pond in the east part of the town to Loudon. The territory annexed to the latter township is thus described, "Beginning at the east corner of Canterbury near the house of William G. Leavitt, thence running on the line between Canterbury and Gilmanton to the center of Rocky Pond, so called, thence on said pond and the river running out of the same to Loudon line, thence on said Loudon line 489 rods to the place of beginning, together with inhabitants living within said limits, namely, Elijah B. French, Joseph French, Nathaniel Pease, Dudley Pease, William G. Leavitt and James Ellise."

CHAPTER XI.

ANTI-SLAVERY AGITATION. PARTISAN POLITICS. EXCITING ELECTION IN 1861. CALL TO ARMS FOR THE CIVIL WAR. FILLING THE QUOTAS OF THE TOWN. BOUNTIES TO SECURE ENLISTMENTS. DEBT AT THE CLOSE OF THE WAR. ROSTER OF THE ENLISTMENTS FROM CANTERBURY. FIRST PRINTED TOWN REPORT. MOVEMENT FOR A COUNTY ALMS HOUSE.

From early in the fifties until more than a decade after the close of the Civil War there was a period of intense politics and continued partisan strife in Canterbury. The contest had its inception in the slavery question, the agitation of which in New Hampshire had begun even earlier, and party alignment continued rigid until the issues growing out of the war had passed.

Politics dominated everything, entering the church, the schools and the fireside. Strong men came to the front in town and exerted more than a local influence. Among these was a native son of Canterbury, Stephen Symonds Foster, an abolitionist, contemporary with Parker Pillsbury, Wendell Phillips and William Lloyd Garrison. Graduating from college in 1838, he studied for the ministry. When the clergy of New England declined to permit their pulpits to become the forum for the discussion of the slave question, he abandoned his profession and became an anti-slavery agitator. With all the earnestness and much of the indiscretion of the crusaders of old, Mr. Foster threw himself into the cause with a zeal that defied precedents, disturbed established customs and set at naught the regulations of society for its peace and comfort. Upon all occasions he pleaded for the emancipation of those in bondage. He entered churches unbidden, interrupted services on the Sabbath and demanded to be heard. From several houses of worship he was ejected. Not daunted by violence, arrest or imprisonment, he continued an unrelenting enemy of slavery, denouncing its defenders and apologists and upbraiding those who hesitated at immediate action.

There was no compromise in Mr. Foster's nature. His warfare against evil was one of extermination. He dealt sledge ham-

House erected by Col. Asa Foster, son of Dea. Asa Foster, and the birthplace of Stephen S. Foster, the noted abolitionist. Described in Hackleborough chapter under number 28.

mer blows and his speech bristled with invective. Conversion with him must come from deep conviction aroused by the enormity of the offence and there was no thought of conciliation. He would have gone to the rack or the stake in defence of his principles with all the composure and fortitude of the early religious reformers. Throughout a long and eventful life, he was the eloquent champion of the cause of the weak and unfortunate. A radical among radicals, a lonely pioneer blazing the trail for an advancing civilization, he was always sustained by a sublime faith in the justice of his cause.[1]

With such a spokesman in town making opportunities at home and abroad to preach the doctrine of the manumission of the slave, Canterbury could not be otherwise than a prominent center for the discussion of a question which divided neighbors and friends, disturbed the peace of the family and impaired the usefulness of even the church itself. This epoch covering a full generation was undoubtedly the most brilliant in the history of Canterbury. The town was in the forefront of the rural communities of the state, giving its support to progressive ideas and taking advanced steps in education, social betterment and philanthropic work. Rare, indeed, was the public gathering at the capital from 1850 to 1880 that some representative of Canterbury was not present whose acquaintance was state wide. Nearly all of these men had grown up from boyhood with Stephen S. Foster and were quite as tenacious in their opinions as he. They argued with him at the stores and in public gatherings the slavery question, combating his extreme views. Later, most of them were found ardent advocates of the abolition of slavery when rebellion made it a war necessity. All of them were strong and patriotic citizens, doing their full duty in the trying period from 1861 to 1865, although differing frequently as to methods. Some mention of them is essential to a thorough knowledge of the town at this time, for it was through their activity and prominence in all matters that affected the welfare of the state that this community became preëminent as a progressive township.

During this vital period of the town's history Canterbury had no more loyal citizen than Edward Osgood. Whatever affected

[1]For facts about the life of Mr. Foster see the genealogy of the Foster family in the second volume of this history.

the welfare of the town had his zealous support. He gave his time and contributed his means to advance every worthy project. The church, the schools, philanthropy and good citizenship were causes early enlisting his attention. In his day probably no resident of the town did more to give it prominence in the state by interesting its people in all advance movements than Mr. Osgood. His strength of leadership lay in his patience and persistency. Where others wearied of conflict, he seemed to gather strength by the force of opposition. Lacking the attributes of the orator, he had the persuasion which comes of tactfulness and earnest and logical reasoning. There was hardly a town meeting in which his voice was not heard, and, whether successful or not, the judgment of time usually vindicated his position. He was frequently honored by his fellow-townsmen with elections to positions of trust, and he discharged all duties with fidelity and with credit to himself and the town.

Col. David M. Clough was a man who would have stamped his individuality upon any community. Positive in his opinions, he had at all times the courage of his convictions. Such men invite opposition by their aggressiveness. Yet such opposition serves to bring out their latent powers. Colonel Clough preferred defeat to concession, confident that the principles he advocated would eventually triumph. Seldom was there an exciting town meeting when he was not in the storm center of debate. As a representative of the town at state gatherings, he was always heard with attention, whatever the subject under consideration. Prominent as a farmer, he was an important factor at legislative and public meetings in awakening interest in the cause of agriculture and in securing coöperation among the farmers to promote and protect their interests. "The Corn King of New Hampshire," as he was familiarly called because of his large and successful cultivation of this cereal, exerted a wide influence in the state as an agriculturist. Participating in public affairs, he was also prominent in the councils of the Democratic party.

David M. Foster, another leading citizen of Canterbury, preserved all the traditions of his family for intellectual strength and independent thought. A pioneer in moral reform, of warm and ardent sympathies, eloquent of speech, his voice was ever raised in behalf of the wronged and the oppressed. With a

larger environment and constituency, he would have attained state distinction, though it is doubtful if he would have secured marked political preferment, owing to his independence. No more effective speech was made in the legislature of 1880, of which he was a member, than that of Mr. Foster appealing for justice to a political opponent whose seat was contested. But such breaking away from party fidelity was not at that time conducive to party promotion.

The strength of Thomas L. Whidden lay in his sterling honesty and his capacity as a public official. His knowledge of town business was unsurpassed. He inspired confidence by his straightforward methods and his clear judgment. No man of his generation was more respected by his fellow-townsmen. He was not much given to public speech, but his influence was nevertheless felt in town affairs. Except for the partisan asperity of the times, he would have been the first choice of the voters of Canterbury for chairman of the board of selectmen even in the years his party was not in power.

Capt. David Morrill was the one individual in Canterbury who could bring order out of confusion in a stormy town meeting and who, after debate was seemingly exhausted, could present such a clear statement of the issue involved as to carry conviction to his hearers. It was on such occasions, when the last word seemed to have been spoken on a subject before the town meeting, that he would arise to address the chair. No matter what the turmoil and confusion, a respectful silence would immediately fall upon the assembly. Then in well-chosen speech he would state the question before the meeting with such clearness and force that no one could misunderstand it.

The Ayers brothers, Jonathan, Joseph and Charles, all gifted men, though not frequent participants in debates, were nevertheless influential citizens; Charles, the youngest, becoming prominent at a later period. Jonathan Ayers studied for the ministry, was licensed to preach, but was never ordained. He came to the front in the forties and represented the town in the legislature in 1850 and in 1851. For several years he was moderator, and a turbulent town meeting had in him a master. If he could not quell a turmoil by a demand for order, he would vault over the desk into the midst of the crowd and by his physical strength quiet the disturbance. He was a most potential force

during the Civil War in securing prompt action by Canterbury in filling her quota of troops. To encourage enlistments, it was necessary after the first two years of the war to offer large bounties. It was not always an easy matter to secure appropriations for this purpose. Mr. Ayers had a remarkable hold upon the young voters of the town, and his influence was always thrown in support of the national administration, although he was not in accord with its political views. An earnest man, impressive in manner, prompted by the highest ideals, he was one of Canterbury's most useful citizens.

Joseph Ayers by precept and example taught the value of education to the young. From the income of his farm he sent three sons through college and gave to his daughters the most scholastic training then attainable by women. Twice during the Civil War he gave his services as a member of the board of selectmen and was publicly thanked by the town for his patriotism. A very public-spirited citizen, warmly espousing every good cause, he became its abiding advocate, and enjoyed a popularity in the community second to that of none.

Others there were not so conspicuous in town affairs as those already mentioned who formed a background of substantial citizenship, contributing to the advancement of the interests of the town. Luther Sargent and Lyman B. Foster, school teachers for many years and frequently members of the school board, were men of wide information. Galen Foster, educated for the bar, returned to Canterbury, not to practice his profession, but to live the quiet life of a farmer. A radical and a reformer like his kinsman, Stephen S. Foster, he was in the advance guard of all forward movements. Nathan Emery, Jr., was another strong factor in the business and politics of the town for many years, being a recognized leader for more than a generation. Jacob C. Whidden, Moses Emery, James S. Elkins, Moses C. Lyford, Enoch and Samuel C. Pickard, Moses A. Foster, Joseph G. Clough, Sr., and Simon Stevens Davis were the natural selections of their fellow-townsmen for positions of trust and responsibility because of their clear judgment and substantial attainments. Of this number Moses A. Foster alone is living, still vigorous mentally and physically. Never seeking office, helpful in every cause enlisting public attention, he has been a constant contributor to promoting the interests of the town.

The moderators of the strenuous town meetings of this period were Jeremiah L. Clough, a gifted son of Canterbury and a model presiding officer, Matthias M. Moore, a student of books rather than of men, Nahum Blanchard, a man of native ability and strong self-reliance, and two of whom mention has already been made, Jonathan Ayers and David Morrill.

The popular town clerks elected for successive years were Dr. Lorrain T. Weeks and Alfred H. Brown. The former was a practicing physician, referred to in the last chapter. The latter has a long period of service to his credit. No turmoil ever disturbed Mr. Brown and his record was never questioned, no matter how bitter the partisan strife of the day. In the discharge of his duties he has ever been courteous, obliging and helpful, and as a public official, he has enjoyed the confidence of all parties.

Coming to Canterbury in 1861, Mr. Brown began trade as a merchant, and his store soon became a popular resort. During the long winter evenings it was the place where politics and current events were discussed. No lyceum ever afforded more earnest debates and very few more entertainment. The arguments of political speakers and the facts presented by public lecturers were here analyzed and dissected. These gatherings night after night with their exchange of views contributed to make a Canterbury audience most critical, and he who came to address them was fortunate if his statements were not challenged by one or more of his hearers. If these store discussions took an acrimonious turn, Mr. Brown had the happy faculty of changing the current of thought of his visitors.

During this period until the year 1860 there is nothing in the records of the town meetings to indicate the character of the political contests waged in Canterbury. The warrants call for action on questions that relate only to the routine business of the community. It was at the stores, the lyceums, the political meetings and at the fireside that questions like the annexation of Texas, the repeal of the Missouri Compromise and kindred measures affecting slavery were discussed. Quiet canvasses of voters were made throughout the year by the leaders of both parties. It required but three months' residence in town at that time to entitle a man to vote, and the days of November witnessed great activity in providing homes for transient voters to enable them to have their names on the check list for the suc-

ceeding March election. Employers of labor gave preference to those of their political faith. The voter just coming of age was labored with to insure his starting right in his political career. The young men who went to other states to seek their fortunes kept their parental homes until they were married, and the second Tuesday of March saw more absent sons return to Canterbury than the Old Home Week observations of the present generation. The women of Canterbury were quite as enthusiastic as the men, and, if the young voter married into a family whose politics were antagonistic to his own, it was a serious question of the leaders whether he would remain true to the traditions of his parents or be persuaded by his wife into making a new political alliance.

It was in preparation of the campaign of 1860 that the town became ambitious to increase its representation in the legislature to two members. Both parties began early in the fall of 1859 to swell the list of the voting population. All well-to-do farmers increased the numbers of employes for the winter's work. When there was not room for the accommodation of these employes in the household, temporary lodging places were provided. Never before or since was there such apparent business activity in town. These colonists were not of the type of which new towns and cities are built. They were mostly men who are here today and there tomorrow, and they were far from having settled political convictions. After they were located, they were susceptible to persuasion to depart. They were the objects of special attention from both parties, those who imported them, and those who were anxious to break up their continuity of residence for the three months necessary to establish their right to vote. It was an expensive and troublesome campaign and it became necessary to guard these "voters of fortune" with zealous care. One resident of the town took his auxiliary citizen with him wherever he went, even to the prayer meeting, of which he was a constant attendant. He did not insist, however, that his companion occupy a front seat. While the services were in progress one evening, this prospective voter was spirited from a back seat in the meeting house to a sleigh just outside the door and driven at a furious pace to a distant town. There he was well cared for until it was too late for him to report at town meeting. The good church member of Canter-

bury who had harbored him for several weeks was reminded by his political opponents that in trying times it was necessary "to watch as well as to pray."

There was no certainty that the men who were thus colonized for voting purposes would sufficiently appreciate their winter's board to support the political ticket favored by those who had harbored them. At the last moment something more persuasive than intellectual arguments was liable to convert them to the other side. This led one of the local wits to remark that he always found it "cheaper to buy cattle in the spring than to feed them all winter."

January, February and the early days of March, 1860, were busy ones for the active politicians of Canterbury, and perhaps no town election was approached with more uncertainty of the outcome. There was grave apprehension of disturbance. There had been a spirited contest in the regulation of the check list, and bitter feelings were aroused thereby. If the vote was close, it was sure to be disputed, and the town meeting might end in disorder and riot. The transient voters were many of them of the lawless class, and they might be incited to acts of violence. To preserve order and to guard the ballot box the selectmen on the morning of town meeting appointed the following persons police officers for the ensuing year:

William M. Fletcher, John P. Kimball, Lyman R. Fellows, John N. Hill, David K. Nudd, Charles H. Fletcher and Robert Dearborn, all stalwart men who would have been a host in themselves. Then, as a reserve, nearly seventy of the citizens of the town were sworn in as special policemen in charge of various superintendents. Such elaborate preparations for trouble prevented its occurrence and, except an occasional disturbance which was quickly suppressed, the election passed off without serious friction.

The March election of 1861 was without incident. No attempt was made to give expression by resolution or otherwise to the deep anxiety with which the people of Canterbury regarded the future of the country. Although the slave states had then seceded and organized a government, there was still a lingering hope that the Union might be preserved by compromise between the sections as it had been in the past. The excitement of the presidential contest of the fall before had not disappeared and

the alignment of political parties in the spring election was as firm as ever. With a few, however, there was a feeling when the town meeting adjourned that the voters would soon be called together again to take action upon national affairs. Nor were the people kept long in doubt.

The president's call for troops was issued April 15, and a town meeting was summoned for May 18 to see how much money Canterbury would appropriate "for the purpose of raising troops and for the support of the families of those who may enlist in the United States service." Thomas L. Whidden was chosen moderator. It was then voted to dismiss this article in the warrant. The question of the right of towns to make such appropriations in the absence of specific authorization by the legislature was raised and the doubt was solved by deferring action until the legislature could assemble in June. The meeting could not have more than adjourned, however, before there was a petition started for another. This was held June 8, and the same article appeared in the warrant. Immediately after the election of a moderator, the following resolution was offered: "Resolved that we pledge the town for the support of the families of all volunteers now residents of Canterbury who may enlist in the United States service for three years or during the war to the amount of $5,000. if that amount should be needed."

A lively discussion ensued, but the resolution was lost when a vote was taken. The same objection to the legality of action by the town in advance of legislative authorization, that had defeated the purpose of the previous meeting, was again successfully interposed. The legislature was then in session at Concord, having assembled three days before this town meeting in Canterbury. There was no question that this body would adopt all measures necessary to enable towns to fill their quotas of troops and provide for the needy families of those who enlisted. There was no legal or technical barrier, however, to the town's declaring its patriotism and its cordial support of the war. When, therefore, the vote was announced that defeated the proposed appropriation, Edward Osgood offered the following resolutions which were adopted:

"Resolved that the present rebellion existing at the South is without any just cause and in direct violation of the constitution

and should be regarded and treated as a traitorous effort to overthrow the government of the United States.

"Resolved that it is the duty of every loyal citizen to demonstrate his devotion to his country by sustaining the flag, the constitution and the Union under all circumstances and under every administration against all assailants at home and abroad.

"Resolved that we believe in the perpetuity of our Union and that we will use all laudable efforts for the enforcement of the laws agreeably to the constitution.

"Resolved that we as citizens of Canterbury are fully prepared to stand by, defend and maintain the constitution, the Union and the laws of these United States and will give the present administration our undivided support for this purpose."

There does not appear to have been any discussion of these resolutions or any opposition to their adoption. So far as the records show, they were passed without a dissenting vote. The town was now committed to do its part towards the vigorous prosecution of the war, and from this time forward the people of Canterbury responded promptly to every successive call made upon them for troops, besides contributing generously for the care of those who were dependent upon citizens of the town enlisting in the service.

The legislature by an act approved July 4, 1861, gave the needed authority to towns to offer bounties for enlistments and made appropriations for the families of those who were in the army. At a special meeting October 8, following, Canterbury appropriated $500 to pay to "indigent families of persons that may have enlisted from the town" and authorized Jacob C. Whidden, the chairman of the board of selectmen, to expend so much of this amount in relief as "may in his judgment be required." The next year an additional $300 was appropriated for the same purpose.

By the summer of 1862 it became apparent that the war was to be one of long duration and that bounties must be given to insure enlistments. At a special town meeting held August 12 the selectmen were authorized "to hire a sufficient sum of money to aid the families of those who enlisted, and to borrow $9,000 to offer as bounties to volunteers for three years in the service and to pay $300 each to citizens of this town who shall volunteer before September 1, 1862, and be mustered into service."

Another town meeting was held September 3 at which it was voted "to pay volunteers for nine months enlistment $100. when they are mustered into the service and an additional $100. when they leave the state to join the army." The selectmen were authorized to borrow a sum not exceeding $4,000 to pay the bounties of the nine months' men.

At the annual meeting in 1863, Col. David M. Clough offered a resolution requesting the legislature to assume all the debts contracted by towns for the prosecution of the war. This resolution was referred to a committee consisting of Colonel Clough, David Morrill, Edward Osgood, Jacob C. Whidden, Ebenezer Batchelder, Benjamin Sanborn, Joseph Ham, John Lyford, Joshua Parker and James S. Elkins, who reported the following substitute, which varied but slightly in text from the original.

"Resolved That our representative be instructed and our senator be requested to procure the enactment of a law at the next session of our state legislature requiring the state to assume the debts of the several towns occasioned by paying bounties to volunteers for the United States service." This resolution was adopted. It preceded by eight years the action taken by the legislature of 1871 whereby the state did assume the war debts of the towns.

Three special town meetings were called during the last half of the year 1863. At that held July 30 it was "voted to pay $300. to the men who may be drafted and mustered into service from this town under the present call." A loan of $9,000 was authorized for this purpose. At the next meeting, September 24, the foregoing vote was enlarged so that the amount might be paid "to the order of each drafted man or to the order of his substitute." The last meeting of the year was held November 30. To answer the latest call of the president for volunteers, the selectmen were authorized to give bounties equal to those offered by the general and state governments.

Still further inducements were held out to volunteers at another meeting called February 22, 1864. The annual election followed in two weeks and the selectmen were authorized "to pay to each drafted man from this town who procured a substitute such additional sum as, with the sums already paid and voted to be paid, will equal the sum paid out by him in procuring said substitute, provided it can be done legally."

A special meeting was held July 21, at which Col. David M. Clough was chosen agent for the town to keep the quota of enlistments full "until the presidential election in November." Bounties were offered to reënlisted men. August 26, Thomas L. Whidden was elected co-agent with Colonel Clough to promote enlistments, and the amount of the bounty paid volunteers was increased to $500. Eleven days later this bounty was raised to $1,000. The beginning of the year 1865 saw no cessation of activities in Canterbury to answer the calls of the general government for enlistments. At a meeting held January 7, Benjamin F. Brown was chosen town agent, and it was voted to hire $8,000 for military purposes, the bounty of $1,000 for volunteers being continued. This loan was supplemented by another at the annual meeting in March of $20,000.

This was the last of the war meetings. The surrender at Appomattox occurred within thirty days. There is no indication that there were party divisions on the votes making appropriations for carrying on the war, although partisan politics continued acute during this period. The Republicans and Democrats alternated in control of the town, the former being in power in the years 1861 and 1862 and the latter in 1863, 1864 and 1865. That the adherents of each party viewed the conduct of the war from the standpoint of the politics of the time and that as partisans they criticised or defended the national administration at Washington can not be denied. Each side charged the other with responsibility for the war and throughout the contest the discussions that ensued between individuals of the town betook of the asperity of their political affiliations. The tax upon Canterbury was heavy and its debt was constantly growing. So intense at times was the feeling that the result of an approaching town meeting was often in doubt. When the time came to act, however, the patriotism of leading Democrats led them to give their support to measures for the continued prosecution of the war.

The debt of Canterbury, March 1, 1861, was $3,401.23. March 1, 1865, it had reached $46,911.44. Twenty-two years later the town had discharged all of its obligations and had a small surplus in the treasury. The amount of its debt assumed by the state in 1871 was $9,387.38.

Altogether, Canterbury furnished 128 enlisted men for the war. Some of these were natives of the town. Others were residents

at the time of their enlistment though born elsewhere, while a third class were substitutes for those who were drafted or were furnished by brokers to fill out different quotas. The roster of these men, together with the sons of Canterbury who enlisted and were credited to other localities, is given beyond. It has been verified by the "Register of Soldiers and Sailors of New Hampshire in the War of the Rebellion."[1] The volunteers credited to the town have an honorable record.

The deserters were entirely of that class known as "bounty jumpers." These men enlisted where the largest bounty was paid and then took leave of the service at the earliest opportunity. In the record of their service it will be seen that they were mustered in the very day of their enlistment. They were then kept under guard until the regiment in which they were incorporated was marched to the front. A few of these substitutes who were credited to the town gave all they could to their country — their lives — dying on the field of battle. The following is a list of the soldiers born in Canterbury or credited to the town, who were killed in action or died from wounds received therein or from disease during the war:

Sylvester Bassett, missing after second battle of Bull Run. Supposed to have been killed.

Gilbert F. Dow, died at Annapolis, Md., Dec. 20, 1864.

Thomas T. Moore, killed at Bull Run, Va., Aug. 29, 1862.

James C. Stanbrough,[2] died of disease Oct. 2, 1864.

Daniel M. Huntoon, died of disease Sept. 20, 1864, Fortress Monroe, Va.

John Edmont,[2] wounded June 3, 1864, at Cold Harbor, Va. Died June 12, 1864.

Samuel G. Lovering, killed May 27, 1863, Port Hudson, La.

Bernice Scales, killed May 7, 1864, Wilderness, Va.

Joseph G. Clifford, died of disease January 27, 1863, at Annapolis, Md.

Moses W. Johnson, killed Dec. 13, 1862, Fredericksburg, Va.

Adams K. Tilton, killed Sept. 30, 1864, Poplar Springs Church, Va.

True W. Arlin, died of wounds March 25, 1864, Beaufort, S. C.

Charles A. Brown, died of disease, January 26, 1862, New York City.

Thomas J. Brown, died of disease, June 12, 1864, Fortress Monroe, Va.

[1] Prepared by Augustus D. Ayling, Adjutant General of New Hampshire.
[2] Substitute.

Ezekiel Jones, died of disease, Dec. 3, 1862, Falmouth, Va.
Dennis Kelley, killed July 5, 1864, near Petersburg, Va.
John S. Whidden, died of disease, Aug. 2, 1863, Memphis, Tenn.
Isaac K. Wells, died of disease, April 6, 1865, City Point, Va.
William H. H. Young, killed July 30, 1864, Petersburg, Va.
Charles W. Morrill, died Dec. 8, 1864, Cairo, Ill.
Charles A. Bennett, killed May 3, 1863, Chancellorsville, Va.
John B. Merrill, killed May 3, 1863, Chancellorsville, Va.
Daniel G. W. Twombly, killed May 3, 1863, Chancellorsville, Va.
James A. Pettingill, drowned May 27, 1863, in Mississippi River.

The following is a list of the soldiers credited to Canterbury and the sons of Canterbury who enlisted in the service elsewhere, together with their record of service:

FIRST REGIMENT NEW HAMPSHIRE VOLUNTEER INFANTRY.

Horace Kimball—Co. H. Born Cambridge, Mass. Age 25. Residence. Canterbury. Enlisted April 29, 1861. Mustered in May 4, 1861, to date April 26, 1861, as private. Mustered out Aug. 9, 1861.

Roswell Reed—Co. I. Born Boston, Mass. Age 23. Residence Canterbury. Enlisted April 29, 1861. Mustered in May 4, 1861, as private. Mustered out Aug. 9, 1861.

David T. Ryan—Co. B. Born Canterbury. Age 25. Residence Gilmanton. Enlisted April 25, 1861, as private. Mustered in May 2, 1861. Mustered out Aug. 9, 1861. P. O. address, Gilmanton. (See 8th N. H. Vol.)

SECOND REGIMENT NEW HAMPSHIRE VOLUNTEER INFANTRY.

Thomas E. Barker—Co. B. Born Canterbury. Age 22. Residence Barnstead. Enlisted May 13, 1861. Mustered in June 1, 1861, as corporal. Captured July 21, 1861, Bull Run, Va. Paroled June 2, 1862. Discharged July 2, 1862, as a paroled prisoner, Concord. P. O. address, Malden, Mass. (See 12th Reg. N. H. Vol. Inf.)

Sylvester Bassett—Co. F. Born Lee, N. Y. Age 19. Residence Canterbury. Enlisted April 23, 1861, for three months. Not mustered in. Paid by state. Reënlisted May 22, 1861, for three years. Mustered in June 4, 1861, as private. Missing Aug. 29, 1862, Bull Run (2d) Va. No further record adjutant general's office, Washington. Suppose killed. Heirs paid to Aug. 29, 1862.

THIRD REGIMENT NEW HAMPSHIRE VOLUNTEER INFANTRY.

Joseph P. Story—Co. B. Born Hopkinton. Age 36. Residence Canterbury. Enlisted July 22, 1861. Mustered in Aug. 22, 1861, as private. Discharged disability Dec. 13, 1862, Hilton Head, S. C.

Royal Scales, Jr.—Co. E. Born Canterbury. Age 29. Residence Canterbury. Enlisted July 31, 1861. Mustered in August 23, 1861, as corporal. Appointed sergeant Oct. 11, 1862. Reënlisted and mustered in Feb. 15, 1864. Mustered out July 20, 1865.

Joseph H. Currier—Co. B. Born Canterbury. Age 32. Residence Concord (Penacook). Enlisted Aug. 7, 1861. Mustered in Aug. 22, 1861, as private. Discharged disability May 26, 1862, Edisto Island, S. C. Died March 17, 1885, Concord. Supposed to be identical with Joseph H. Currier

who was enlisted April 23, 1861, by Edward E. Sturtevant and paid to May 31, 1861, and man of the same name who enlisted and was mustered in March 25, 1864, Co. B, First Regiment, N. H. Vol. Cavalry, as private. Transferred to unassigned detachment Veteran Reserve Corps April 27, 1865. To 42 Co., 2d Battalion V. R. C. Discharged Aug. 24, 1865, Washington, D. C. Credited in this last enlistment to Rollinsford.

Caleb Davis—Co. F. Born Canterbury. Age 18. Residence Hollis. Enlisted Aug. 9, 1861. Mustered in Aug. 23, 1861, as private. Wounded Aug. 16, 1864, Deep Bottom, Va. Mustered out Aug. 23, 1864.

James G. Furnald—Co. A. Born Canterbury. Age 18. Residence Manchester. Enlisted July 29, 1861. Mustered in Aug. 22, 1861, as private. Wounded July 18, 1863, Fort Wagner, S. C., Aug. 31, 1863, Morris Island S. C. Reënlisted and mustered in Feb. 12, 1864. Appointed corporal Feb. 21, 1864. Wounded May 13, 1864, Drewry's Bluff, Va. Severely wounded June 2, 1864, Bermuda Hundred, Va., Aug. 31, 1864, Petersburg, Va. Transferred to 168 Co., 2 Battalion, V. R. C. Discharged June 8, 1865, Concord. Died Dec. 24, 1868, Manchester.

FOURTH REGIMENT NEW HAMPSHIRE VOLUNTEER INFANTRY.

Royal Scales[1]—Co. H. Born Canterbury. Age 44. Residence Canterbury. Enlisted Aug. 20, 1861. Mustered in Sept. 18, 1861, as private. Discharged disability Nov. 8, 1862, Beaufort, S. C.

Gilbert F. Dow—Co. H. Born Canterbury. Age 20. Residence Canterbury. Enlisted Aug. 27, 1861. Mustered in Sept. 18, 1861, as private. Reënlisted Feb. 18, 1864. Mustered in Feb. 28, 1864. Captured Aug. 16, 1864, Deep Bottom, Va. Exchanged. Died Dec. 20, 1864, Annapolis, Md.

George W. Clark—Co. H. Born Canada. Age 20. Residence Northfield. Enlisted Aug. 27, 1861. Mustered in Sept. 18, 1861, as private. Reënlisted Feb. 20, 1864. Credited Canterbury. Mustered in Feb. 28, 1864. Deserted Oct. 13, 1864. Reported May 10, 1865, under president's proclamation. Discharged May 11, 1865, Concord.

William H. H. Young—Co. I. Born Canterbury. Age 20. Residence Plymouth. Enlisted Sept. 3, 1861. Mustered in Sept. 18, 1861, as private. Reënlisted Feb. 24, 1864. Credited Haverhill. Mustered in Feb. 29, 1864. Appointed corporal. Killed July 30, 1864, mine explosion, Petersburg, Va.

FIFTH REGIMENT NEW HAMPSHIRE VOLUNTEER INFANTRY.

Warren B. Nudd—Co. A. Born Canterbury. Age "18." Residence Canterbury. Enlisted Sept. 9, 1861. Mustered in Oct. 12, 1861, as private. Discharged disability Nov. 21, 1862.

Also Co. A, 1st Reg. Veteran Reserve Corps. Enlisted Dec. 24, 1863. Mustered in Dec. 24, 1863, as private. Discharged Nov. 14, 1865, Elmira, N. Y.

Moses W. Johnson—Co. A. Born Concord. Age 20. Residence Canterbury. Enlisted Sept. 6, 1861. Mustered in Oct. 12, 1861, as private. Killed Dec. 13, 1862, Fredericksburg, Va.

SIXTH REGIMENT NEW HAMPSHIRE VOLUNTEER INFANTRY.

J. Horace Nudd—Co. I. Born Canterbury. Age 18. Residence Northfield. Enlisted Nov. 5, 1861. Mustered in Nov. 30, 1861, as private. Wounded Dec. 13, 1862, Fredericksburg, Va. Transferred July 1, 1863, to Invalid Corps (name changed to Veteran Reserve Corps March 18, 1864) assigned to Co. C, 10th Invalid Corps. Discharged Nov. 30, 1864, Washington, D. C. Term expired. P. O. address, Warner.

[1] If Royal Scales, Jr., who enlisted in the 3d N. H. Regiment was a son of the above, there must be a mistake in the age of one or the other.

Thomas T. Moore—Co. I. Born Canterbury. Age 42. Residence Concord. Appointed 1st Lieut. Nov. 30, 1861. Mustered in Nov. 30, 1861. Killed Aug. 29, 1862, Bull Run, Va.

Isaac Moore—Co. G. Born Canterbury. Age 31. Residence Nashua. Enlisted Nov. 14, 1861. Mustered in Dec. 6, 1861, as private. Discharged Dec. 5, 1864. Term expired.

William L. Buswell—Co. I. Born Canterbury. Age 18. Residence Gilmanton. Enlisted Nov. 13, 1861. Mustered in Nov. 30, 1861, as private. Discharged disability June 24, 1862, New Berne, N. C.

Also Co. A, 11th Maine Inf. Enlisted Sept. 19, 1862, for 3 years. Mustered in Oct. 21, 1862, as private. Wounded June 2, 1864, Bermuda Hundred, Va. Mustered out June 12, 1865, Richmond, Va. P. O. address, Hopkinton.

Eben Avery—Co. I. Born Canterbury. Age 21. Residence Canterbury. Enlisted Dec. 9. 1861. Mustered in Dec. 10, 1861, as private. Transferred to Co. F, 17th Invalid Corps Jan. 15, 1864. Discharged disabled Oct. 24, 1864, Indianapolis, Ind.

Samuel Currier—Co. G. Born Canterbury. Age 39. Residence Grantham. Enlisted Sept. 16, 1861. Mustered in Nov. 28, 1861, as private. Appointed corporal Nov. 30, 1861. Sergeant. Reënlisted and mustered in Dec. 27, 1863. Mustered out July 17, 1865. P. O. address, Grantham.

Prescott Hall—Co. I. Born Dover. Age 26. Residence Upper Gilmanton. Enlisted Oct. 26, 1861. Mustered in Nov. 30, 1861, as private. Appointed sergeant. Reënlisted and mustered in Dec. 19, 1863. Credited Canterbury. Appointed 2d Lieut. July 1, 1864. Discharged Dec. 5, 1864. P. O. address, Belmont.

William H. Patch—Co. I. Born Salem, Mass. Age 20. Residence Canterbury. Enlisted Dec. 7, 1861. Mustered in March 6, 1862, as private. Wounded Dec. 13, 1862, Fredericksburg, Va. Discharged Dec. 19, 1864, Concord. Term expired. P. O. address, East Andover.

Adams K. Tilton—Co. I. Born Canterbury. Age 28. Residence Canterbury. Enlisted Oct. 25, 1861. Mustered in Dec. 1, 1861, as sergeant. Appointed 2d Lieut. Sept. 1, 1862, 1st Lieut. Co. G, Nov. 1, 1863. Capt. July 2, 1864. Killed Sept. 30, 1864. Poplar Springs Church, Va.

SEVENTH REGIMENT NEW HAMPSHIRE VOLUNTEER INFANTRY.

Freeman A. Garland—Co. E. Born South Berwick, Me. Age 22. Residence Canterbury. Enlisted Nov. 2, 1861. Mustered in Nov. 7. 1861, as private. Discharged Dec. 16, 1864, Varina, Va. Term expired. P. O. address, Nashua.

Russell Burdeen—Co. E. Born Canterbury. Age 31. Residence Canterbury. Enlisted Dec. 14, 1861. Mustered in Dec. 14, 1861, as private. Reënlisted and mustered in Feb. 28, 1864. Mustered out July 20, 1865. Died at Canterbury Oct. 10, 1884.

James F. Noyes—Co. E. Born Boscawen. Age 25. Residence Canterbury. Enlisted Oct. 1, 1861. Mustered in Nov. 7, 1861, as private. Wounded Feb. 20, 1864, Olustee, Fla. Mustered out Dec. 27, 1864. P. O. address, Brookfield, Mass.

James M. McClintock—Co. E. Born Canterbury. Age 45. Residence Canterbury. Enlisted Oct. 24, 1861. Mustered in Nov. 7, 1861, as private. Transferred to 2d Battalion, Veteran Relief Corps, May 19, 1864. Discharged Nov. 7, 1864, Fortress Monroe, Va. Term expired. Died March 10, 1884, Thornton.

Fisher Ames—Co. E. Born Canterbury. Age 44. Residence Boscawen. Enlisted Oct. 1, 1861. Mustered in Nov. 7, 1861, as private. Discharged disabled Nov. 3, 1862, Beaufort, S. C. Died Aug. 14, 1893, Penacook.

True W. Arlin—Co. E. Born Canterbury. Age 19. Residence Canterbury. Enlisted Nov. 7, 1861. Mustered in Nov. 7, 1861, as corporal. Appointed sergeant. 2d Lieut. July 21, 1863. Wounded severely Feb. 20, 1864, Olustee, Florida. Died of wounds March 25, 1864, Beaufort, S. C.

Charles A. Brown—Co. E. Born Epsom. Age 18. Residence Canterbury. Enlisted Oct. 21, 1861. Mustered in Nov. 7, 1861, as private. Died disease Jan. 26, 1862, New York City.

Thomas J. Brown—Co. E. Born Epsom. Age 19. Residence Canterbury. Enlisted Oct. 17, 1861. Mustered in Nov. 7, 1861, as corporal. Appointed sergeant Sept. 13, 1863. 1st sergeant Nov. 28, 1863. Reënlisted and mustered in Feb. 28, 1864. Died disease June 12, 1864, Ft. Monroe, Va.

Jeremiah E. Curry—Born Holderness. Age 33. Residence Canterbury. Enlisted Oct. 28, 1861. Mustered in Nov. 7, 1861, as private. Mustered out Dec. 27, 1864. P. O. address, Gilmanton.

James R. W. Hutchinson—Co. E. Born Merrimack. Age 20. Residence Canterbury. Enlisted Dec. 11, 1861. Mustered in Dec. 11, 1861, as private. Mustered out Dec. 27, 1864. P. O. address, Manchester.

Charles S. Sargent—Co. E. Born Vermont. Age 26. Residence Canterbury. Enlisted Oct. 13, 1861. Mustered in Nov. 7, 1861, as private. Discharged disabled Nov. 17, 1863, Morris Island, S. C.

EIGHTH REGIMENT NEW HAMPSHIRE VOLUNTEER INFANTRY.

David T. Ryan—Co. C. Born Canterbury. Residence Northfield. Enlisted Nov. 16, 1861. Mustered in Dec. 20, 1861, as private. Transferred to Co. D, Dec. 31, 1861. Deserted Carrollton, La., July 26, 1862. P. O. address, Gilmanton.

Charles W. Morrill—Co. H. Born Canterbury. Age 23. Residence Canterbury. Credited Canterbury. Drafted Aug. 19, 1863. Mustered in Aug. 19, 1863, as private. Discharged disabled Nov. 26, 1864, Natchez, Miss. Died Dec. 8, 1864, Cairo, Ill.

NINTH REGIMENT NEW HAMPSHIRE VOLUNTEER INFANTRY.

Thomas S. Austin—Co. K. Born Northfield. Age 27. Credited Canterbury. Enlisted Aug. 13, 1862. Mustered in Aug. 15, 1862, as private. Wounded Sept. 14, 1862, South Mountain, Md. Transferred to 156th Co., 2d Battalion, Vet. Reserve Corps. Discharged July 15, 1865, St. Louis, Mo. P. O. address, Franklin Falls.

Abram Brown—Co. K. Born Canterbury. Age 23. Credited Canterbury. Enlisted Aug. 19, 1862. Mustered in Aug. 19, 1862, as private. Appointed corporal. Wounded Dec. 13, 1862, Fredericksburg, Va. Discharged disability March 4, 1863, Baltimore, Md.

George Edwards—Co. C. Born England. Age 26. Credited Canterbury. Enlisted Dec. 21, 1863. Mustered in Dec. 21, 1863, as private. Deserted Feb. 28, 1864, Somerset, Ky.

Joseph Williams.—Co. A. Born Ireland. Credited Canterbury. Enlisted Dec. 24, 1863. Mustered in Dec. 24, 1863, as private. Deserted Jan. 19, 1864, Camp Nelson, Ky.

Ezekiel Jones—Co. H. Born Pittsfield. Age 27. Credited Canterbury. Enlisted Aug. 18, 1862. Mustered in Aug. 21, 1862, as private. Died disease Dec. 3, 1862, Falmouth, Va.

William Sweeney—Unassigned. Born Ireland. Age 25. Credited Canterbury. Enlisted and mustered in Dec. 24, 1863, as private. Deserted Jan. 6, 1864, Paris, Ky.

TENTH REGIMENT NEW HAMPSHIRE VOLUNTEER INFANTRY.

Charles R. Foss—Co. H. Born Derry. Age 27. Credited Canterbury. Enlisted Aug. 19, 1862, Mustered in Sept. 4, 1862, as private. Mustered out June 21, 1865. P. O. address, Rollinsford.

Fernando Cortez Randall—Co. E. Born Warren. Age 24. Residence Canterbury. Credited Canterbury. Enlisted Aug. 16, 1862. Mustered in Sept. 1, 1862, as private. Wounded severely May 9, 1864, Swift Creek, Va. Discharged disability March 19, 1865.

William H. Clark—Co. G. Substitute. Born Boston, Mass. Age 23. Credited Canterbury. Enlisted and mustered in Aug. 19, 1863, as private. Wounded May 9, 1864, Swift Creek, Va. Discharged disabled June 12, 1865, David's Island, New York Harbor.

Frank Dorsey—Co. G. Substitute. Born Maine. Age 22. Credited Canterbury. Enlisted and mustered in Aug. 19, 1863, as private. Deserted Dec. 11, 1863, Julian's Creek, Va.

Peter Floody—Co. K. Substitute. Born Ireland. Age 20. Credited Canterbury. Enlisted and mustered in Aug. 19, 1863, as private. Reported on roll dated June 21, 1865, as transferred on that date to 2d N. H. Vols. with remark, "absent sick." Never joined 2d Regt. No further record adjutant general's office, Washington.

ELEVENTH REGIMENT NEW HAMPSHIRE VOLUNTEER INFANTRY.

William Sanford—Co. K. Born New York City. Age 27. Credited Canterbury. Enlisted Dec. 19, 1863. Mustered in Dec. 19, 1863, as private. Wounded June 6, 1864, Cold Harbor, Va. Transferred to Co. C, 6th N. H. Vol. Inf., June 1, 1865. Mustered out July 17, 1865.

James Hanlan—Co. H. Born Canada. Age 21. Credited Canterbury. Enlisted Dec. 19, 1863. Mustered in Dec. 19, 1863, as private. Appointed corporal. Transferred to Co. H, 6th N. H. Vol. Inf., June 1, 1865. Appointed sergeant July 1, 1865. Mustered out July 17. 1865. P. O. address, Tilton.

James C. Staubrough—Co. E. Born Long Island, N. Y. Age 40. Credited Canterbury. Enlisted Dec. 19, 1863. Mustered in Dec. 19, 1863, as private. Died of disease Oct. 2, 1864.

Harry Reiners—Co. A. Born Germany. Age 20. Credited Canterbury. Enlisted Dec. 19, 1863. Mustered in Dec. 19, 1863, as private. Entered Webster General Hospital Jan. 16, 1865, Manchester. Deserted Feb. 1, 1865.

Joseph Birkett—Unassigned. Born England. Age 20. Credited Canterbury. Enlisted and mustered in Dec. 19, 1863, as private. Supposed to have deserted *en route* to regiment. No further record adjutant general's office, Washington, D. C.

James Johnson—Unassigned. Born Oswego County, New York. Age 18. Credited Canterbury. Enlisted and mustered in Dec. 19, 1863, as musician. Supposed to have deserted *en route* to regiment. No further record adjutant general's office, Washington. D. C.

Enoch Morrill—Co. B. Born Canterbury. Age 28. Residence and credited Deerfield. Enlisted Aug. 15, 1862. Mustered in Sept. 3, 1862, as private. Discharged disability Dec. 17, 1862, Frederick, Md. P. O. address, Rochester.

TWELFTH REGIMENT NEW HAMPSHIRE VOLUNTEER INFANTRY.

Thomas E. Barker—Co. B. Born Canterbury. Age 23. Residence Barnstead. Credited Barnstead. Enlisted Aug. 15, 1862, as private. Appointed captain Sept. 8, 1862. Mustered in to date Aug. 30, 1862, as captain. Wounded May 3, 1863, Chancellorsville, Va. Appointed Lt. Col. Sept. 30, 1864, Col. May 26, 1865, not mustered. Mustered out June 21, 1865, as Lt. Col. (See 2d N. H. Regt. Vol. Inf.)

Robert F. Dearborn—Co. F. Born Canterbury. Age 26. Residence Canterbury. Credited Canterbury. Enlisted Aug. 20, 1862. Mustered in Sept. 5, 1862, as private. Wounded July 2, 1863, Gettysburg, Pa. Discharged disability Sept. 28, 1863, Concord. P. O. address, Boscawen.

Joseph McDaniel—Co. F. Born Canterbury. Age 24. Residence Canterbury. Credited Canterbury. Enlisted Aug. 20, 1862. Mustered in Sept. 5, 1862, as private. Deserted Aug. 31, 1863, Philadelphia, Pa.

Charles A. Bennett—Co. F. Born Lowell, Mass. Age 18. Residence Canterbury. Credited Canterbury. Enlisted Aug. 21, 1862. Mustered in Sept. 5, 1862, as private. Killed May 3, 1863, Chancellorsville, Va.

George W. Dearborn—Co. G. Born Gilford. Age 29. Residence Gilford. Credited Canterbury. Enlisted Aug. 16, 1862. Mustered in Sept. 9, 1862, as private. Appointed corporal Jan. 9, 1864. Discharged May 19, 1865. Died July 22, 1885, Pitchwood Island, Lake Winnipiseogee.

Daniel M. Huntoon—Co. H. Born Northfield. Age 21. Residence Canterbury. Credited Canterbury. Enlisted Aug. 13, 1862. Mustered in Sept. 9, 1862, as private. Wounded May 3, 1863, Chancellorsville, Va. Appointed corporal. Died disease Sept. 20, 1864, Fortress Monroe, Va.

John Edmont—Co. F. Born Ireland. Age 36. Credited Canterbury. Enlisted Dec. 15, 1863. Mustered in Dec. 15, 1863, as private. Wounded June 3, 1864, Cold Harbor, Va., and died of wounds June 12, 1864.

Daniel McGann—Co. I. Born Ireland. Age 23. Credited Canterbury. Enlisted Dec. 15, 1863. Mustered in Dec. 15, 1863, as private. Deserted Feb. 20, 1864, Point Lookout, Md.

William Brown—Co. F. Born Canada. Age 35. Credited Canterbury. Enlisted Dec. 15, 1863. Mustered in Dec. 15, 1863, as private. Wounded June 3, 1864, Cold Harbor, Va. Discharged disability Nov. 9, 1864.

Thomas W. Hennessey—Co. I. Born New York City. Age 21. Credited Canterbury. Enlisted Dec. 16, 1863. Mustered in Dec. 16, 1863, as private. Transferred to U. S. Navy April 30, 1864, as an ordinary seaman. Served on U. S. S. *Commodore Morris*. Deserted Sept. 30, 1864.

Charles Williams—Co. I. Born New York City. Age 20. Credited Canterbury. Enlisted Dec. 16, 1863. Mustered in Dec. 16, 1863, as private. Deserted May 31, 1864, White House, Va.

Calvin W. Beck—Co. D. Born Canterbury. Age 21. Residence Northfield. Credited Northfield. Enlisted Aug. 25, 1862. Mustered in Sept. 5, 1862, as private. Discharged disabled Feb. 11, 1863, Falmouth, Va.

Cornelius L. Braley—Co. F. Born Canterbury. Age 19. Residence Northfield. Credited Northfield. Enlisted Aug. 22, 1862. Mustered in Sept. 5, 1862, as private. Wounded May 3, 1863, Chancellorsville, Va. Deserted Dec. 15, 1863, Annapolis, Md. P. O. address, Hill.

Abiel B. Brown—Co. F. Born Canterbury. Age 19. Residence Loudon. Credited Loudon. Enlisted Aug. 21, 1862. Mustered in Sept. 5, 1862, as private. Wounded severely May 3, 1863, Chancellorsville, Va. Discharged May 8, 1865. P. O. address, Pittsburg, Pa.

Dennis Kelley—Co. F. Born Ireland. Age 25. Residence Canterbury. Credited Canterbury. Enlisted Aug. 16, 1862. Mustered in Sept. 5, 1862, as private. Killed July 5, 1864, by Confederate Sharpshooter near Petersburg, Va.

Charles W. Knights—Co. F. Born Bow. Age 18. Residence Canterbury. Credited Canterbury. Enlisted Aug. 15, 1862. Mustered in Sept. 5, 1862, as private. Wounded June 3, 1864, Cold Harbor, Va. Discharged June 3, 1865.

Charles H. Lock—Co. F. Born Canterbury. Age 18. Residence Canterbury. Credited Canterbury. Enlisted Aug. 21, 1862. Mustered in Sept. 5, 1862, as private. Captured Nov. 17, 1864, on picket line Bermuda Hundred, Va. Exchanged May, 1865. Mustered out, June 21, 1865. P. O. address, Franconia.

William P. Mason—Co. F. Born Alton. Age 20. Residence Canterbury. Credited Canterbury. Enlisted Aug. 15, 1862. Mustered in Sept. 5, 1862, as private. Appointed corporal May 1, 1865. Mustered out June 21, 1865. Died June 30, 1867, St. Charles, Minn.

John B. Merrill—Co. F. Born Canterbury. Age 33. Residence Pittsfield. Credited Pittsfield. Enlisted Aug. 16, 1862. Mustered in Sept. 5, 1862, as private. Killed May 3, 1863, Chancellorsville, Va.

William C. Sargent—Co. C. Born Canterbury. Age 22. Residence New Hampton. Credited New Hampton. Enlisted Aug. 15, 1862. Mustered in Sept. 5, 1862, as private. Discharged disabled May 23, 1863, Concord. P. O. address, New Hampton.

Andrew J. Small—Co. D. Born Canterbury. Age 34. Residence Sanbornton. Credited Hill. Enlisted Aug. 15, 1862. Mustered in Sept. 5, 1862, as private. Missing May 3, 1863, Chancellorsville, Va. Gained from missing. Wounded July 2, 1863, Gettysburg, Pa. May 14, 1864, Relay House (or Ft. Stevens), Va. Mustered out June 21, 1865. P. O. address, East Tilton.

Daniel G. W. Twombly—Co. I. Born Canterbury. Age 39. Credited Meredith. Enlisted Aug. 14, 1862; mustered in Sept. 9, 1862, as private. Killed May 3, 1863, Chancellorsville, Va.

THIRTEENTH REGIMENT NEW HAMPSHIRE VOLUNTEER INFANTRY.

James Burns—Co. G. Substitute. Born Ireland. Age 26. Credited Canterbury. Enlisted Aug. 19, 1863. Mustered in Aug. 19, 1863, as private. Wounded June 1, 1864, Cold Harbor, Va. Reported on roll dated June 21, 1865, as transferred to 2d N. H. V. with remark "sick at Manchester." Never joined 2d regiment. No further report adjutant general's office, Washington, D. C.

Dominic Burns—Co. G. Substitute. Born Ireland. Age 26. Credited Canterbury. Enlisted Aug. 19, 1863. Mustered in Aug. 19, 1863, as private. Transferred to U. S. Navy April 28, 1864, as an ordinary seaman; served on U. S. S. *Minnesota* and *Nansemond*. Discharged Aug. 4, 1865.

George Hess—Co. H. Substitute. Born Germany. Age 21. Credited Canterbury. Enlisted Sept. 2, 1863. Mustered in Sept. 7, 1863, as private. Deserted Nov. 30, 1864, while on furlough from De Camp General Hospital, N. Y.

FOURTEENTH REGIMENT NEW HAMPSHIRE VOLUNTEER INFANTRY.

Peter Paro—Co. H. Born Nicolet, Canada. Age 35. Residence Canterbury. Credited Canterbury. Enlisted Aug. 27, 1862, Mustered in Sept. 24, 1862, as private. Mustered out July 8, 1865. Died Nov. 29, 1874, Canterbury.

Philander C. White—Co. D. Born Rumney. Age 18. Residence Concord. Credited Canterbury. Enlisted Aug. 19, 1862. Mustered in Sept. 24, 1862, as private. Wounded Sept. 19, 1864, Opequan, Va. Mustered out July 8, 1865. P. O. address, East Concord.

FIFTEENTH REGIMENT NEW HAMPSHIRE VOLUNTEER INFANTRY.

David K. Nudd—Co. G. Born Northfield. Age 33. Residence Canterbury. Credited Canterbury. Enlisted Sept. 20, 1862. Mustered in Oct. 11, 1862, as private. Mustered out Aug. 13, 1863. P. O. address, Exeter.

Erastus O. Nudd—Co. G. Born Northfield. Age 37. Residence Canterbury. Credited Canterbury. Enlisted Sept. 20, 1862. Mustered in Oct. 11, 1862, as private. Mustered out Aug. 13, 1863. P. O. address, East Concord.

Samuel G. Lovering—Co. G. Born Loudon. Age 35. Residence Canterbury. Credited Canterbury. Enlisted Sept. 20, 1862. Mustered in Oct. 10, 1862, as private. Killed May 27, 1863, Port Hudson, La. Supposed to be identical with Samuel G. Lovering, Co. C., 2d N. H. Vol. Inf.

Henry W. McDaniel—Co. G. Born Northfield. Age 18. Residence Canterbury. Credited Canterbury. Enlisted Sept. 17, 1862. Mustered in Oct. 14, 1862, as private. Mustered out Aug. 13, 1863. P. O. address, Franklin.

Charles Huntoon—Co. G. Born Northfield. Age 23. Residence Canterbury. Credited Canterbury. Enlisted Sept. 15, 1862. Mustered in Oct. 11, 1862, as private. Discharged to date Aug 13, 1863.

Munroe Brown—Co. G. Born Canterbury. Age 26. Residence Canterbury. Credited Canterbury. Enlisted Sept. 27, 1862. Mustered in Oct. 11, 1862, as corporal. Mustered out Aug. 13, 1863. P. O. address, Orlean, N. Y.

Augustine R. Ayers—Co. G. Born Gilmanton. Age 23. Residence Canterbury. Credited Canterbury. Enlisted Sept. 11, 1862. Mustered in Oct. 11, 1862, as sergeant. Mustered out Aug. 13, 1863. P. O. address, North Boscawen.

Joseph G. Ayers—Co. G. Born Canterbury. Age 22. Residence Northfield. Enlisted Oct. 11, 1862, as private. Appointed 2d Lieut. Nov. 3, 1862. Mustered in to date Oct. 11, 1862, as 2d Lieut. Appointed 1st Lieut. March 1, 1863. Mustered out Aug. 13, 1863.

Appointed Asst. surgeon Dec. 17, 1864. Discharged Sept. 24, 1866. Appointed Asst. surgeon in regular navy Oct. 8, 1866. Passed Asst. surgeon Oct. 12, 1869. Surgeon Jan. 7, 1878. Medical inspector, Feb. 25, 1895. Medical director Dec. 12, 1898. Placed on the retired list as medical director with the rank of rear admiral Nov. 3, 1901.

Oliver Locke—Co. G. Born Northwood. Age 39. Residence Canterbury. Credited Canterbury. Enlisted Sept. 20, 1862. Mustered in Oct. 11, 1862, as private. Mustered out Aug. 13, 1863. P. O. address, Lyman.

Moody J. Boyce—Co. G. Born Canterbury. Age 19. Residence Canterbury. Credited Canterbury. Enlisted Sept. 23, 1862. Mustered in Oct. 14, 1862, as private. Mustered out Aug. 13, 1863. P. O. address, Conway. (See 1st N. H. Heavy Artillery.)

John S. Whidden—Co. G. Born Canterbury. Age 19. Residence Canterbury. Credited Canterbury. Enlisted Sept. 11, 1862. Mustered in Oct. 11, 1862, as corporal. Died of disease Aug. 2, 1863, Memphis, Tenn.

Charles H. Glines—Co. G. Born Canterbury. Age 20. Residence Canterbury. Credited Canterbury. Enlisted Sept. 11, 1862. Mustered in Oct. 11, 1862, as private. Mustered out Aug. 13, 1863. Died Nov. 2, 1888, Leominster, Mass.

Harper S. Allen—Co. G. Born Canterbury. Age 19. Residence Canterbury. Credited Canterbury. Enlisted Sept. 17, 1862. Mustered in Oct. 11, 1862, as private. Discharged to date Aug. 13, 1863. Term expired. P. O. address, Penacook.

Frank O. Pickard—Co. G. Born Concord. Age 18. Residence Canterbury. Enlisted Sept. 13, 1862. Mustered in Oct. 11, 1862, as private. Mustered out Aug. 13, 1863. P. O. address, Canterbury.

William R. Lake—Co. G. Born Canterbury. Age 18. Residence Canterbury. Credited Canterbury. Enlisted Sept. 22, 1862. Mustered in Oct. 14, 1862, as private. Mustered out Aug. 13, 1863. P. O. address, Canterbury.

George W. Brown—Co. G. Born Canterbury. Age 29. Residence Concord. Credited Concord. Enlisted Oct. 17, 1862. Mustered in Oct. 18, 1862, as private. Discharged to date Aug. 13, 1863.

SIXTEENTH REGIMENT NEW HAMPSHIRE VOLUNTEER INFANTRY.

Peter R. Shepard—Co. E. Born Canterbury. Age 24. Residence Boscawen (Fisherville now Penacook). Credited Boscawen. Enlisted Nov. 4, 1862, as private. Appointed corporal. Mustered out Aug. 20, 1863. Died Sept. 25, 1863, at Boscawen. (See U. S. Marine Corps.)

EIGHTEENTH REGIMENT NEW HAMPSHIRE VOLUNTEER INFANTRY.

George H. Gleason—Co. A. Born Boscawen. Age 18. Residence Canterbury. Credited Canterbury. Enlisted Sept. 7, 1864, for one year. Mustered in Sept. 13, 1864, as private. Mustered out June 10, 1865.

Isaac K. Wells—Co. C. Born Manchester. Age 19. Credited Canterbury. Enlisted Sept. 12, 1864, for one year. Mustered in Sept. 14, 1864, as private. Died of disease April 6, 1865, City Point, Va.

Joseph W. Ham—Co. D. Born Canterbury. Age 44. Credited Canterbury. Enlisted Sept. 13, 1864, for one year. Mustered in Sept. 14, 1864, as private. Appointed corporal. Mustered out June 10, 1865. Resided at Canterbury until he died.

Henry Dickinson—Co. D. Born Charlestown, Mass. Age 37. Credited Canterbury. Enlisted Sept. 18, 1864, for three years. Mustered in Sept. 20, 1864, as private. Deserted Sept. 29, 1864, Concord.

Charles Booth—Co. E. Born Ottawa, Canada. Age 36. Credited Canterbury. Enlisted Sept. 26, 1864, for three years. Mustered in Sept. 26, 1864, as private. Deserted Oct. 4, 1864, Concord.

Kendrick Ludlow—Co. D. Born Northfield. Age 19. Credited Canterbury. Enlisted Sept. 16, 1864, for one year. Mustered in Sept. 17, 1864, as private. Mustered out June 10, 1865. P. O. address, Northfield.

Benjamin F. Brown—Co. I. Born Deerfield. Age 18. Credited Canterbury. Enlisted and mustered in March 21, 1865, as private. Mustered out July 29, 1865. P. O. address, Northwood.

Warren J. Brown—Co. D. Born Canterbury. Age 18. Credited Canterbury. Enlisted Sept. 19, 1864, for one year. Mustered in Sept. 21, 1864, as private. Discharged July 20, 1865.

John T. Burr—Unassigned. Born Toronto, Canada. Age 28. Credited Canterbury. Enlisted Sept. 20, 1864, for three years. Mustered in Sept. 20, 1864, as private. Sent to regiment. No further record adjutant general's office, Washington. D. C.

John Lagen—Co. F. Born Ireland. Age 35. Credited Canterbury. Enlisted Oct. 1, 1864, for three years. Mustered in Oct. 3, 1864, as private. Transferred to Co. I, June 10, 1865. Mustered out July 29, 1865. P. O. address, National Military Home, Ohio.

John C. Page—Co. I. Born Meredith. Age 19. Residence Meredith. Credited Canterbury. Enlisted Feb. 28, 1865, for three years. Mustered in Feb. 28, 1865, as private. Mustered out July 29, 1865. P. O. address, Meredith Village.

Andrew J. Smith—Co. I. Born Gilmanton. Age 20. Credited Canterbury. Enlisted Feb. 28, 1865, for three years. Mustered in Feb. 28, 1865, as private. Mustered out July 29, 1865.

FIRST NEW HAMPSHIRE VOLUNTEER HEAVY ARTILLERY.

John H. Irving—Co. E. Born Canterbury. Age 26. Credited Canterbury. Enlisted Sept. 2, 1864, for one year. Mustered in Sept. 5, 1864, as corporal. Mustered out June 15, 1865. (See 2d Reg. U. S. Vol. Sharpshooters.)

Moody J. Boyce—Co. K. Born Canterbury. Age 21. Residence Canterbury. Credited Canterbury. Enlisted Sept. 13, 1864, for one year. Mustered in Sept. 17, 1864, as private. Mustered out June 15, 1865. (See 15 Reg. Vol. Inf.)

Napoleon B. Dearborn—Co. E. Born Northfield. Age 18. Credited Canterbury. Enlisted for one year Sept. 2, 1864. Mustered in Sept. 6, 1864, as private. Mustered out June 15, 1865. P. O. address, Manchester.

Charles P. Haines—Co. E. Born Canterbury. Age 18. Residence Canterbury. Credited Canterbury. Enlisted and mustered in Sept. 5, 1864, as private. Mustered out June 15, 1865. Previous service. Enlisted May 9, 1864, in National Guards, N. H. Vol. Inf. Mustered in May 1, 1864. Mustered out July 27, 1864. P. O. address, Penacook.

Moses E. Haines—Co. E. Born Canterbury. Age 18. Residence Canterbury. Credited Canterbury. Enlisted Aug. 9, 1864, for one year. Mustered in Sept. 5, 1864, as private. Mustered out June 15, 1865. Previous service. Enlisted and mustered May 9, 1864, National Guards, N. H. Vol. Inf. Mustered out July 27, 1864.

Leroy E. Batchelder—Co. E. Born Canterbury. Age 22. Credited Canterbury. Enlisted Sept. 2, 1864, for one year. Mustered in Sept. 5, 1864, as private. Mustered out June 15, 1865. P. O. address, Canterbury.

Charles W. Smith—Co. G. Born Sanbornton. Age 38. Credited Canterbury. Enlisted Sept. 3, 1864, for one year. Mustered in as private Sept. 6, 1864. Mustered out June 15, 1865. P. O. address, Meredith.

Also enlisted Oct. 14, 1861, Co. I, 6th N. H.Vol. Inf. as resident of Loudon.

Thomas C. Smith—Co. G. Born Sanbornton. Age 28. Credited Canterbury. Enlisted Sept. 5, 1864, for one year. Mustered in Sept. 6, 1864, as private. Mustered out June 15, 1865. Resides at Canterbury.

Alvin B. Whidden—Co. E. Born Loudon. Age 19. Credited Canterbury. Enlisted Aug. 26, 1864, for one year. Mustered in Sept. 5, 1864, as corporal. Reduced to the ranks Sept. 19, 1864, appointed corporal January 31, 1865. Mustered out June 15, 1865.

William H. Carter—Co. E. Born Canterbury. Age 21. Credited Canterbury. Enlisted Sept. 1, 1864, for one year. Mustered in Sept. 5, 1864, as corporal. Mustered out June 15, 1865. P. O. address, Canterbury.

Charles H. French—Co. G. Born Canterbury. Age 24. Credited Gilmanton. Enlisted Sept. 3, 1864, for three years. Mustered in Sept. 6, 1864, as private. Transferred to Co. B, June 10, 1865. Mustered out Sept. 11, 1865. P. O. address, Gilmanton.

FIRST REGIMENT UNITED STATES VOLUNTEER SHARPSHOOTERS.

Bernice Scales—Co. E. Born Canterbury. Credited Canterbury. Age 19. Residence Canterbury. Enlisted Aug. 25, 1862. Mustered in Aug. 26, 1862, as private. Wounded May 3, 1863, Chancellorsville, Va. Killed May 7, 1864, Wilderness, Va.

SECOND REGIMENT UNITED STATES VOLUNTEER SHARPSHOOTERS.

James S. Palmer—Co. G. Born Troy, Me. Age 28. Credited Canterbury. Enlisted Aug. 19, 1862. Mustered in Aug. 21, 1862, as private. Discharged Jan. 20, 1863, Newark, N. J. P. O. address, East Boston, Mass.

William C. Kimball—Co. G. Born Canterbury. Age 27. Credited Canterbury. Enlisted Aug. 21, 1862. Mustered in Aug. 25, 1862, as private. Discharged disability April 10, 1863, Baltimore, Md.

Andrew J. Ingalls—Co. G. Born Chichester. Credited Canterbury. Age 31. Enlisted Aug. 25, 1862. Mustered in Aug. 26, 1862, as private. Captured June 22, 1864, Weldon Railroad, Va. Released. Transferred to 5th N. H. Vol. Jan. 30, 1865. Assigned to Co. H, June 17, 1865. Discharged June 19, 1865, Baltimore, Md. P. O. address, Laconia.

John H. Irving—Co. G. Born Canterbury. Age 23. Credited Canterbury. Enlisted Aug. 16, 1862. Mustered in Aug. 21, 1862, as private. Discharged March 16, 1863, Providence, R. I. Supposed to be identical with John H. Irving, Co. E., 1st N. H. Heavy Art.

Joseph B. Bland—Co. G. Born Lincolnshire, Eng. Age 34. Residence Canterbury. Enlisted Oct. 21, 1861. Mustered in Dec. 12, 1861, as private. Mustered out Dec. 12, 1864. P. O. address, East Grafton.

George Scales—Co. G. Born Canterbury. Age 21. Residence Canterbury (Fisherville now Penacook). Enlisted Dec. 4, 1861. Mustered in Dec. 12, 1861, as private. Appointed corporal March, 1862. Wounded Sept., 1862, Antietam, Md. Discharged on account of wounds Nov. 22, 1862.

Joseph G. Cilley—Co. F. Born Andover. Age 18. Residence Canterbury. Enlisted Oct. 14, 1861. Mustered in Nov. 26, 1861, as private. Discharged disability Feb. 27, 1862.

Joseph G. Clifford—Co. G. Born Loudon. Age 26. Credited Canterbury. Enlisted Aug. 18, 1862. Mustered in Aug. 21, 1862, as private. Captured Dec. 13, 1862, Fredericksburg, Va. Paroled. Died disease Jan. 27, 1863, Annapolis, Md.

Jeremiah C. Foster—Co. G. Born Canterbury. Age 20. Residence Canterbury. Enlisted Sept. 28, 1861. Mustered in Dec. 12, 1861, as private. Wounded at Second Bull Run, Va. Transferred to Co. G, 18th Veteran Reserve Corps. Discharged Dec. 12, 1864, Point Lookout, Md. Term expired. Died Sept. 24, 1881, Barre, Mass.

John A. Lougee—Co. G. Born Loudon. Age 23. Credited Canterbury. Enlisted Aug. 16, 1862. Mustered in Aug. 25, 1862, as private. Transferred to Co. I, 5th N. H. Vol. Inf., Jan. 30, 1865. Discharged June 3, 1865, Baltimore, Md.

John H. Moody—Co. F. Born Canterbury. Age 17. Residence Canterbury. Enlisted Oct. 1, 1861. Mustered in Nov. 26, 1861, as private. Reënlisted Dec. 21, 1863. Mustered in Dec. 25, 1863. Appointed corporal. Wounded May 6, 1864, Wilderness, Va. Transferred to 5th N. H. Vol. Jan. 30, 1865. Assigned to Company I, June 17, 1865. Mustered out June 28, 1865.

John A. Moores—Co. G. Born Byfield, Mass. Age 49. Residence Canterbury. Appointed 1st Lieut. Sept. 19, 1861. Mustered in Dec. 12, 1861. Resigned Nov. 14, 1862. Died Nov. 28, 1866, Marshalltown, Iowa.

William D. Moores—Co. G. Born Concord. Age 19. Residence Canterbury. Enlisted Sept. 18, 1861. Mustered in Dec. 12, 1861, as private. Discharged disability Nov. 10, 1862, Washington, D. C. P. O. address, Derry Depot.

John J. Railey—Co. G. Born Ireland. Age 19. Residence Canterbury. Credited Canterbury. Enlisted Aug. 22, 1862. Mustered in Aug. 25, 1862, as private. Wounded July 4, 1863, Gettysburg, Pa. Discharged disability Dec. 6, 1864. P. O. address, Leominster, Mass.

Center L. Tillotson—Co. G. Born Orange. Age 28. Credited Canterbury. Enlisted Aug. 19, 1862. Mustered in Aug. 25, 1862, as private. Discharged disability Feb. 3, 1863, Baltimore, Md.

UNITED STATES MARINE CORPS.

Peter R. Shepard—Born Canterbury. Age 22. Residence Boscawen. Enlisted May 2, 1861, at Boston for four years as private. Served on U. S. S. *Susquehanna* and with Marine Battalion, Bay Point, S. C. Deserted July 3, 1862, Washington, D. C. (See also 16th N. H. Vol. Inf.)

UNASSIGNED.[1]

James Johnson—Born Oswego County, N. Y. Age 18. Credited Canterbury. Enlisted and mustered in Dec. 19, 1863, as musician. Supposed to have deserted *en route* to regiment. No further record adjutant general's office, Washington, D. C.

Charles Anderson—Born Botetourt County, Va. Age 22. Credited Canterbury. Enlisted and mustered in Dec. 22, 1863, as private. Deserted *en route* to regiment.

John Mosely—Born Carnesville, Ga. Age 23. Credited Canterbury. Enlisted and mustered in Dec. 22, 1863, as private. Deserted *en route* to regiment. No further record adjutant general's office, Washington, D. C.

William Sweeney—Born Ireland. Age 25. Credited Canterbury. Enlisted and mustered in Dec. 24, 1863, as private in the 9th Regt., N. H. Vol. Inf. Deserted Jan. 6, 1864, Paris, Ky.

John Henderson—Born Ireland. Age 23. Credited Canterbury. Enlisted and mustered in Dec. 24, 1863, as private in the 9th Regt., N. H. Vol. Inf. Deserted Jan. 6, 1864, Paris, Ky.

[1] All were substitutes.

UNITED STATES COLORED TROOPS.

Charles C. Haskell—Co. G, 11th Heavy Artillery. Enlisted for three years. Born Canterbury. Credited Canterbury. Age 25. Enlisted Dec. 10, 1863. Mustered in Dec. 10, 1863, as private. Mustered out Oct. 2, 1865, New Orleans, La. P. O. address, Laconia.

Charles M. Davis—Co. K, 127th Inf. Born Canterbury. Age 28. Credited Loudon, enlisted and mustered Sept. 1, 1864, as sergeant. Mustered out Oct. 20, 1865, as of Co. B, Brazos, Santiago, Texas. P. O. address, Penacook.

Moses N. Dustin—Co. D 54 (colored) Mass. Inf. Drafted. Born Canterbury. Age 23. Residence Canterbury. Credited Canterbury. Drafted for three years and mustered in Aug. 19, 1863, as private. Discharged disability Aug. 29, 1864, Morris Island, S. C.

Co. H, 3d Inf., substitute. Credited Grafton. Enlisted and mustered in Oct. 4, 1864, as private. Mustered out Oct. 31, 1865, Jacksonville, Florida. P. O. address, Belmont.

UNATTACHED COMPANY NEW HAMPSHIRE VOLUNTEER INFANTRY.

Francis O'Reilly—Born Canterbury. Age 23. Residence Canterbury. Enlisted April 17, 1862. Mustered in May 15, 1862, as private. Transferred to Co. E, 9th N. H. Vol., Aug. 6, 1862. Appointed corporal Aug. 6, 1862. Captured May 12, 1864, Spottsylvania, Va.; released. Discharged May 30, 1865, Baltimore, Md. Term expired.

MISCELLANEOUS ORGANIZATIONS.

Elbridge G. Randall—Co. G, 13th Maine Inf. Born Canterbury. Age 28. Residence Canterbury. Enlisted Nov. 25, 1861, for three years. Mustered in Dec. 12, 1861, as private. Died Jan. 22, 1864, Brownsville, Texas.

Lyman B. Foster—26th Regiment Ohio Vol. Inf. Born Canterbury. Enlisted April 18, 1861. Appointed first sergeant and successively promoted to second and first lieutenant. Wounded at Lookout Mountain, at Kenesaw Mountain and again at Franklin, Tenn., the last being Nov. 30, 1864. Nine days later he was promoted to captain but was never mustered. Discharged disability May 15, 1865.

Alonzo Foster—Co. A, 2d Regiment Minn. Vol. Inf. Born Canterbury. Enlisted Sept. 28, 1863. Mustered in as corporal, promoted to first sergeant. Discharged Louisville, Ky., July 11, 1865.

Mark G. Dustin—Co. C, 1st Artillery, U. S. A. Born Hopkinton. Credited Canterbury. Enlisted March 2, 1865, as private. Discharged disability Feb. 14, 1867, Fort Lafayette, New York Harbor. P. O. address, Hopkinton.

William E. Hayward—Co. I, 59 Mass. Inf. Born Boston. Age 36. Residence Canterbury. Credited Roxbury, Mass. Enlisted March 11, 1864, for three years. Mustered in April 2, 1864, as private. Transferred to Co. I, 57th Mass. Inf., Jan. 1, 1865. Mustered out July 30, 1865.

George P. Morrill—Co. I, 1st Ohio Light Artillery. Born Canterbury. Age 20. Residence Canterbury. Enlisted Aug. 19, 1864, for one year. Mustered in August 19, 1864, as private. Discharged June 13, 1865. P. O. address, Canterbury.

Michael Price—Co. C, 1st Artillery U. S. Army. Credited Canterbury. Enlisted March 3, 1865, for three years as private. Discharged March 3, 1868, Ft. Lafayette, New York Harbor.

FIRST REGIMENT NEW HAMPSHIRE VOLUNTEER CAVALRY.

Albert H. Alexander—Co. G. Born Brookline. Age 20. Credited Canterbury. Enlisted March 2, 1865. Mustered in March 2, 1865, as private. Mustered out July 15, 1865.

Charles H. Berry—Co. G. Born Meredith. Age 21. Credited Canterbury. Enlisted and mustered in March 2, 1865, as private. Mustered out July 15, 1865. P. O. address, Meredith.

Edward A. Robbins—Co. C. Born Hillsborough. Age 18. Credited Canterbury. Enlisted and mustered in Feb. 27, 1865, as private. Transferred to Co. K, May 1, 1865. Mustered out July 15, 1865.

UNITED STATES NAVY.

James A. Pettingill—Born Canterbury. Age 23. Enlisted Oct. 25, 1862, at New York City for one year as a landsman. Served on the U. S. S. *North Carolina*. Drowned May 27, 1863, in Mississippi from *Cincinnati*.

NEW HAMPSHIRE BATTALION, FIRST REGIMENT NEW ENGLAND VOLUNTEER CAVALRY.

Henry P. Hubbard—Co. M. Born Canterbury. Age 27. Residence Manchester. Enlisted Nov. 4, 1861. Mustered in Dec. 24, 1861, as private. Captured June 18, 1863, near Middleburgh, Va., Paroled 1863. Reënlisted Jan. 1, 1864, Mustered in Jan. 5, 1864. Appointed corporal July 1, 1865. Mustered out July 15, 1865.

Little business of interest except war measures occupied the attention of the town from 1861 to 1865. At the annual town meeting in 1859, the first printed town report was authorized, and it was ready for distribution in March, 1860, covering the preceding fiscal year. The following interesting facts are taken therefrom:

The whole amount of tax committed to the collector was $4,448.02, of which only $236.73 remained uncollected March 1. The collector was James H. Herrick.

The expenditure for schools was $1,249.22, for roads and bridges $275.92. The state tax was $359.80 and the county tax $802.74. The town, however, received nothing at that time from the savings bank tax and only $76.22 from the railroad tax.

The liquor agent turned in $29.73 and the overseer of the poor $7.40, but he was paid $290 in addition to what he raised on the town farm for the support of paupers and what he received from other towns and from the county for the support of inmates not chargeable to Canterbury.

Moses P. Sargent was paid $150 for damages occurring from his wife being thrown from a bridge and Samuel N. Morrill for damage to a sleigh $2. The selectmen were paid for their services and expenses $159.75, the town treasurer $8, the town clerk $25.39 and the superintending school committee $34.

The inventory of the town farm is given in detail, even to wicking and twine, valued respectively at twelve and eight cents. The total valuation of the real and personal property of the farm was $3,439.61, of which the farm is estimated at $2,000.

In the warrant for the annual town meeting of 1863 there was an article "to see if the town will instruct its representative to authorize the County Commissioners to purchase and put in operation a County Poor Farm." This was the beginning in Merrimack County of the effort to care for the paupers by the county authorities. If such a farm were bought, it would do away with the town poor farm. Sentiment in Canterbury was decidedly hostile to its establishment. It was felt that the cost would be greater and that it would be a hardship upon the worthy poor to be taken away from their homes and lifelong associations. The proposition, however, met with the favor of a majority of the towns of Merrimack County, and, at a special meeting, December 20, 1865, Canterbury voted to sell its poor farm and apply the proceeds to the payment of debts. In 1868, however, it was voted that the selectmen receive proposals for the purchase of a town farm and report at some subsequent meeting. If any report was made, the records do not show it. This evidence, however, is significant of a dissatisfaction with the county arrangement which expressed itself later when the county buildings were burned. The town farm which had been acquired in 1827 and had answered the purpose of a house for the unfortunate as well as a house of correction for nearly forty years was now numbered with other institutions of the past which fast faded from memory.

In 1867 there was an article in the warrant to see if the town would establish a house of correction, but no action was taken thereon. In 1870, however, Samuel Morrill was chosen keeper of the house of correction and took the oath of office prescribed by law. No place for the keeping of disorderly persons appears to have been appointed and this is the last record of this official. His appointment may have been made with a view to looking after that class of individuals known as "tramps," who soon after became a menace to rural communities of New Hampshire. At the annual meeting of 1878 the town provided a place for the keeping and confinement of these travelers.

In the warrant for the town meeting of 1874 the following article appeared, "To see if the town will instruct the selectmen to excuse from the payment of taxes all women not entitled to vote in town affairs." This is the only reference to woman suffrage that appears in the records, although several earnest champions of this cause were prominent citizens of the town for many years. The article in the warrant was indefinitely postponed.

CHAPTER XII.

CONDITIONS AT THE CLOSE OF THE CIVIL WAR. CAUSES OF THE SUBSEQUENT DECLINE IN POPULATION AND WEALTH. FARMERS AND MECHANICS' ASSOCIATION. TOWN FAIRS. GRANGE. DIVORCE OF TOWN AND STATE POLITICS. EDUCATIONAL SOCIETY. THE WAR DEBT PAID. THE CHORAL UNION. VILLAGE IMPROVEMENT SOCIETY. TOWN CLOCK. TELEPHONE. HISTORY OF THE TOWN.

During the decade succeeding the Civil War there was little to indicate that the last quarter of the nineteenth century would show a marked decrease in the population and wealth of Canterbury. In spite of the burdens of the war period and the years immediately following, the rapid increase in the price of live stock and other agricultural products at this time brought prosperity to the farmers. Evidence of their thrift was apparent in painted buildings, increased furnishing of homes, improved farm machinery, pleasure carriages and the dress of the family. The old habitation, perhaps the first frame house of the original ancestor, had here and there given place to a more modern and commodious structure. This, too, was more fully equipped with the comforts of life. The rag carpet and the painted wooden chairs of the parlor and the "spare room" which satisfied an earlier generation had been superseded by more expensive fittings. There was an extra horse for driving that was not used in the farm work. The father's clothes were no longer cut over to fit the boys. What had been considered luxuries before were gradually becoming necessities for the household. Probably at no time in the history of the town had its families shown such a general air of prosperity.

There were few unoccupied houses and no abandoned farms. The latter were well stocked with cattle. Flocks of sheep grazed upon the hillsides and the barns and granaries were filled at the close of the harvest season. Interest in agriculture was stimulated by the organization of a farmers' club, while the holding of an annual town fair excited keen rivalry in the exhibits of

the products of the town. At the larger farmers' gatherings of the state, Canterbury was well represented, and, as a farming community, it was favorably known throughout New Hampshire.

While the large families of children of fifty years before were no longer to be found, the schools had a sufficient number of pupils to make them interesting. The town had a good number of its youth attending the academies of the state, and they, spending a part of the school year at home, contributed to its social life. These young people taught school, worked on the farm and assisted in the household cares when not away at the seminary and the college. An educational society was organized for the instruction and entertainment of the inhabitants. In every family was to be found one or more weekly newspapers, usually indicating the political faith of the household, while the more prosperous subscribed for agricultural publications and for magazines. The ten years succeeding 1865, therefore, gave every indication of continued progress.

Many of the old customs, however, still continued. The farmer raised most of his table supplies from the land. Late in the fall he killed a steer or two, or a cow whose profit for dairy purposes was past, and one or two hogs. With the exception of such portions as could be kept by the natural freezing of winter weather to be eaten fresh, the beef and pork were salted and packed in barrels and supplied the family with meat eight months or more in the year. Salt codfish and a kit or two of salt mackerel were practically the only variations of this diet during the spring, summer and early fall months. In the summer, if a calf or lamb was killed, a quarter or a half was reserved for family use and the remainder distributed among neighbors, who returned it in kind later. Occasionally a hen or two might be sacrificed for specially invited guests. The only fresh meat that came to the farmer's table from March to November was supplied from these limited sources. The meat and fish carts running regularly from neighboring villages were later innovations.

Corn huskings, apple bees, spelling matches and quiltings still lingered as sources of amusement. The boys took turns in winter building the fire at the school house and the girls in keeping it clean. Half of those in attendance brought their

dinners in tin pails and partook of the noonday meal in the building where their studying and reciting was done. A man teacher, however, was exceptional even at the winter term, the ages of the children no longer requiring his masculine strength to maintain order. The Sunday services at church, forenoon and afternoon, were fairly well attended, and the hour intermission was the occasion for the exchange of neighborhood gossip, the discussion of general news and friendly visits. Preaching at the Center, the Baptist's and Hill's Corner was regularly maintained. The school district bounded a neighborhood, and each made its social life more or less enjoyable by means of debating clubs, lyceums, surprise parties and teas. Occasionally a dramatic entertainment was undertaken to raise funds for the church, the library or the educational society. In summer there was a return home of the young men and women who had gone elsewhere to seek their fortune, this visit perhaps being returned by the old folks during the succeeding winter. Summer visitors were in town, but few of them were summer boarders. For the most part, these guests abided with relatives and friends.

The Canterbury of this decade from 1865 to 1875 had a mingling of the past and the present in its life, but it was after all the beginning of a transition period from old to new and from growth to decline. The succeeding years brought a radical change in conditions. Like other rural communities of New England without a manufacturing village to add to their growth, this town for fifty years prior to 1875 had been contributing its ambitious young men and women to people the large centers of the East and to help make up the emigration to the West without being conscious of the drain upon its population. For a long time, it was only the surplus people, those not needed at home who emigrated. But as the size of families decreased from ten or a dozen boys and girls to three or four and this departure became a choice as well as a necessity, the community began to suffer.

The building of the Pacific railroads soon after the close of the war opened up a great agricultural country beyond the Mississippi River. It was not many years before the farmer of the East found himself at a disadvantage when brought into competition with the cultivators of the soil in the West. There were rocky farms on the hillsides of Canterbury that might

still be carried on at a profit so long as the labor was performed by the father and his growing family of boys, whose only wages were their board and clothes. But, when it became necessary to hire help, it was no longer a question of profit but a struggle for existence. As the sons scattered and the parents aged, these farms had to be abandoned as homes. Traveling over the Canterbury hills today, one marvels how the subsistence for a household of from six to a dozen people could have been wrung from some of these farms. Yet, when the soil was new, the wants of the family small and each member above the age of seven a contributor by his labor to the support of the whole, there was at least a prosperity which brought content.

The more acres under cultivation the larger the harvest, and much land was taken into tillage which later proved to be more profitable for the production of timber. The pastures were becoming exhausted. Western beef, reared on the free ranges of a new country, was sold cheaper in the East than the New England farmer could raise cattle for the market, and the system of general farming by which the increase and growth of stock furnished the Eastern farmer with his ready cash was now at a discount. Machinery could not be used to advantage on these rocky farms, and they gradually deteriorated in value. Hard manual labor was essential to their successful cultivation, and it was not forthcoming. Hence, much of the land which had been used for the growing of crops and the pasturing of cattle was suffered to relapse into its former wild state, while the grass from the remaining acres was cut and sold by the owner who resided in a neighboring village. Specializing in agriculture by growing what would find a ready market, while it was advocated at this time by those who foresaw the future, was not readily adopted by men whose habits of life had become fixed. Moreover the attractiveness of the New Hampshire hills as summer homes and the cash returns from the summer boarder had not then impressed themselves as assets upon the people of Canterbury and other rural towns of the state.

These were the causes of the decrease in population and wealth of the town, not exceptional to this community but pertaining to nearly all purely rural towns of New England. The closing years of the nineteenth century and the opening years of the new are, therefore, not so replete with stirring events as

their predecessors, but the story is still interesting and shows the efforts that were made to stem the tide of deterioration, the course of which could not be changed. Pride in its past and hope for its future animate the present inhabitants of the town who, though fewer in numbers, are still for the most part of the good New England stock that for nearly three centuries has risen superior to its environments.

Soon after the close of the Civil War, the Farmers and Mechanics' Association was formed in Canterbury. Its object was to promote interest in agriculture and the mechanics' arts, its scope being made broad enough to include any industry in town. Weekly meetings were held during the winter, at which papers were read and discussed. For more than a decade, this association was a feature of the educational and progressive life of the community.

Within a very short time of its organization, the society undertook the holding of a town fair. This local display of the products of Canterbury was held annually in the fall of the year. The first fair occurred in 1871, and, for a dozen years, it was an event of more than local significance. The common at the Center was fenced in and on these grounds were exhibited horses, cattle, sheep, swine, poultry, grain, fruit and dairy products, while in the Town House was displayed the handiwork of mechanics and of the household. The fair usually lasted two days and was made interesting to both young and old. Plowing matches, trials of strength of draft teams and rural sports were attractive features. The rivalry of the various school districts was intense, and these exhibitions contributed materially to secure for Canterbury the high rank that it then held as an agricultural town. The display in the Town House was most varied, including as it did home made cloth, wool frocking, rag carpets, stockings, rugs, needle work, cut flowers and specimens of painting and drawing executed by young women of the community. The blacksmith, the cooper and the shoemaker also had specimens of their work. Premiums were offered for all of these exhibits in addition to the usual prizes for agricultural excellence.

A fair bill or poster for the year 1872, preserved by Sam W. Lake, shows that the fair that year was held Wednesday and Thursday, October 16 and 17, and that William C. Sturoc of

Residence of Leroy A. Glines.
Probable location of Capt. Jeremiah Clough, Jr.

Town Fair.

Sunapee was the orator of the day. The officers that year were Sylvanus C. Moore, president; Joseph G. Clough, secretary; Alfred H. Brown, treasurer; Edward Osgood, general superintendent; William P. Small, Robert S. Morrill, Philip C. Clough, Myron C. Foster, Charles N. Clough, Nahum Blanchard and John J. Railey, committee of arrangements.

The town agricultural fair was very popular in New Hampshire for a decade or more in the seventies. While it had not some of the features of the state and county fairs, it did more to promote interest in agriculture than these larger exhibits. It was at these local gatherings that the people saw what their fellow townsmen could produce, and the premiums and prizes awarded led to more active competition the next year. The town fair was the one event of the year to bring the people of the community together, and former residents made it an occasion for returning to visit relatives and friends. It was a forerunner of the present Old Home Day. The Canterbury fair was one of the most popular of these local exhibits, and its nearness to the capital of the state secured the attendance of a large number of visitors who had no special interest in agriculture.

In 1873 a grange was organized, one of the earliest in the state, and it has continued active ever since. At first, the conception of its members was that the organization would become a kind of farmers' alliance to protect their interests in the sale of products and the purchase of supplies. When this idea was eliminated, the social and educational features of the order came to the front and its benefit to the town was pronounced. The program of its meetings took a wide range, the public exercises affording interesting and instructive entertainment for the people. The Canterbury grange, in fact, gradually took the place of the Farmers and Mechanics' Association, in time absorbing the members of the latter organization. Of larger purpose and broader connections than a local farmers' club, the contribution of the grange to the welfare of the town, especially in its social life, has been continuous.

Canterbury was one of the towns in the state where an early effort was made to divorce local affairs from state and national politics. After more than a generation of strenuous campaigns, where everything had been subordinated to partisan success, the old leaders on both sides became weary of the strife and

dissatisfied with the results as applied to the management of their town business. Under the stress of heated political contests, the welfare of the community had been frequently obscured. Until 1878, the town and state elections of New Hampshire occurred on the same date in March. To eliminate party spirit from the choice of town officers, it was necessary to have an understanding between the two opposing organizations. Therefore, in 1871, the leading Republicans and Democrats of Canterbury drew up an agreement, covering a period of four years, by which for two years the Republicans were conceded the representative to the legislature, one of the selectmen and the town clerk, while to their opponents were given the moderator, a majority of the board of selectmen and the town treasurer. At the end of two years, the order of arrangement was to be reversed. The organization thus created was known as the First Union party.

Never a movement gave promise of more immediate success. It had the endorsement and support of substantially all those who for a quarter of a century had transacted the public business of Canterbury. Its purpose, which was commendable, had in view the benefit of the town and the elimination of those reprehensible features of party politics which each side had hitherto justified by the fact that its opponents were equal transgressors. The leaders, however, failed to take into consideration the equation of personal ambition among the younger men of the town.

These young men had been doing political work for years under the direction of the old leaders, looking forward to the time when they could be honored by election to some important office. That time seemed to them near at hand. They had not been consulted in the new arrangement, which was to change old methods, and they looked upon it as an alliance of their seniors in age to continue themselves in office. This view was strengthened by the course pursued by the First Union party in making its nominations. They were largely of men who had long been tried in the service of the town. It was the old story of weariness of "hearing Aristides called the Just." New men were coming upon the stage and were demanding recognition. They saw no prospect of this in the organization just formed and they set out to oppose it. They created a

Second Union party made up of those who were not affiliated with the First. Under this new alignment, the contest of 1871 was fought.

The personal element took the place of partisan feeling, but the battle was waged with all the intensity of previous political strifes. If the First Union had the better cause, the Second Union had the better men, or, in other words, the more numerous following, and for four successive elections, the latter won the day. The two Unions were then dissolved, and the voters returned to their former party allegiance. While the movement did not secure the immediate results expected by those who started it, there is little doubt that it contributed to the present arrangement, entirely feasible under the amended constitution, separating town from state elections, whereby local affairs are conducted on a purely non-partisan basis.

An educational society was organized June 3, 1870, the call for the meeting of the inhabitants for this purpose having been issued by the school committee of the town. The preamble of the constitution adopted reads, "Believing that all great and good objects can best be promoted by associated effort, we organize ourselves . . . into an association to promote the cause of education in the town of Canterbury and the state of New Hampshire."

Thirteen persons signed the constitution at the first meeting. No superstition appears to have influenced these pioneers of progress, for the thirteen fixed the regular day of the monthly gatherings on Friday. At the second meeting, twenty-eight joined, and during the more than quarter of a century of its activities, one hundred and seventy-eight different members were enrolled. All expenses of the association were met by voluntary contributions or subscriptions. The officers elected at the first regular meeting July 1, 1870, were: president, Edward Osgood; vice-presidents, John J. Railey, Rev. Josiah Higgins; secretary, Martha J. Foster; treasurer, Alfred H. Brown; executive committee, Lyman B. Foster.

The first lecturer to address the association was the Rev. Alpheus C. Hardy, who was then state superintendent of public instruction. At the early meetings, the subjects of lectures and discussions had to do entirely with education in the public schools. After the first few years, other topics were considered.

Although the association paid only the expenses of its lecturers, the people of Canterbury had the pleasure of listening to some of the prominent public speakers of the state. The records disclose these names as among those who in the early life of the society came to Canterbury: Jacob H. Gallinger, Orrin C. Moore, James W. Patterson, Amos Hadley, Stephen S. Foster, John H. Goodale, Abba Gould Woolson, Parker Pillsbury and James O. Adams.

Prizes were given by members for excellence in speaking, reading, grammar and geography, the competitors to be the youth of the schools of the town. Evenings were set apart for this kind of entertainment. When for any cause a lecturer could not be secured, local talent contributed to the instruction of the meeting. Except for a period of three years from 1876 to 1879, the gatherings were held with regularity and public interest in the association continued unabated.

Through the influence of this educational society, Canterbury very early gave voice to its desire for the school enfranchisement of women. At a meeting June 2, 1871, the following resolution offered by Galen Foster was adopted:

"Resolved, That this association ask the legislature to pass an act allowing women in the town of Canterbury to vote in our district school meetings on the same terms as men."

A copy of this resolution was forwarded to the clerks of the Senate and House of Representatives of the Legislature then in session. In no town of the state have women taken a greater interest in school affairs since the privilege of suffrage was conferred upon them than in Canterbury.

In 1873 the Educational Association aroused public interest in the observance of the Fourth of July, and a very creditable celebration was carried through under its superintendence.

The benefits of the association came not only from the instruction of the lecturers who addressed it but also from the consideration of the topic after the speaker had closed. Following every lecture, the audience took up the subject and discussed it. Woe to the speaker if he was not well grounded in his opinions! He was sure to be challenged by some one present and called upon to define his position. The discussion would frequently take a wide range, and before the meeting adjourned the topic

of the formal address would sometimes be completely ignored. However these discussions following a lecture might wander from the topic under consideration, no salient point of the speaker's discourse was ever lost upon the audience.

The records of the association indicate that from 1876 to 1879 its work was in abeyance, as no meetings appear to have been held. In the latter year there was a revival of interest, and, for twenty years succeeding, the society continued to hold regular sessions. The last public meeting was March 28, 1899. Then for a period of eight years nothing was done under its auspices. The recollections of its excellent work of instruction and entertainment still lingered, and in 1908 an effort was made to revive it. While this failed, a new organization was formed called The Canterbury Social and Educational Club to take its place. This new society became the successor and legatee of the Educational Association. The surviving members of the latter were called together November 16, 1908, and they voted to turn over the funds in the hands of their treasurer to the new organization and to deposit their records in the town library.

The close of the Civil War found the state, counties and towns deeply in debt and a period of economy followed, that surplus revenue might be applied to the discharge of outstanding obligations. The voters of Canterbury scrutinized every item of expense, and at the annual meetings the town officers were specifically instructed as to their charges for services.

Canterbury raised by taxation each year a sum more than sufficient for its running expenses and applied it to the reduction of its indebtedness. Several efforts were made to fund these obligations by the issue of bonds to take the place of notes which were largely held by its citizens. It was argued by some that the expenses incurred by putting down the Rebellion and preserving the Union were for the benefit of posterity as well as themselves and that posterity should bear some of the burden. On the other hand, there were those, like Col. David M. Clough, who reasoned that the town debts could be paid more easily while the period of inflation of currency and of prices continued than by postponing their discharge. They urged that special taxes be levied to secure the early payment of these debts. The outcome was a compromise by which an average of about

two thousand dollars a year was raised to take up the notes of the town.

Year by year these obligations were discharged, and at the annual meeting in 1887, twenty-two years after the close of the Civil War, the selectmen were able to announce that the town was free from debt with a surplus in the treasury. It was a season of rejoicing, and the citizens voted to celebrate the event with a supper at the expense of the town. The committee of arrangements were William H. Carter, Smith L. Morrill, Moses A. Foster, Alfred H. Brown, Nicholas A. Briggs, Henry L. Clough, Billy E. Pillsbury, Frank S. Davis, Olwyn W. Dow, John L. Nelson, Lewis Colby and John F. Lake.

With a few exceptions, this list included men who were taxpayers when the debt was incurred, but the names of most of those who were prominent in town affairs during the war were missing. They had joined the great majority. Almost a new generation of voters had come upon the stage to whom the conflict had but historic meaning, yet all could rejoice over the excellent financial condition of Canterbury. The celebration was local in its character, but it was largely attended by citizens of the town. Then for several years, the people raised only the nominal sum of one dollar to pay town charges, the income from the savings bank and railroad taxes being sufficient to meet these expenses.

In 1878 the county buildings at Boscawen having been destroyed by fire, a special meeting was called April 13 to act upon the following articles in the warrant:

"Are you in favor of a return to the plan of supporting all paupers who have had a settlement in any town or city in the county by such town or cities or by the present plan?

"Are you in favor of rebuilding the county buildings recently destroyed by fire and of continuing the county farm?"

The vote on the first article was 114 yeas to 3 nays to provide for the support of paupers by the town, and the second was answered in the negative by a vote of 3 yeas to 122 nays. The county as a whole, however, voted in favor of continuing the county farm and erecting new buildings.

The improvement of the highway from the Center to the Depot was a subject of consideration and contention during this period. Application to the selectmen to lay out a new highway

for part of the route was refused and an appeal was taken to the county commissioners. The town voted at the annual meeting in 1879 to instruct the selectmen to appear in court and oppose the request of the petitioners. Special town meetings were called in October that year and again in February, 1880, at which the town reaffirmed its opposition by decisive votes, but without avail, for the county commissioners laid out the highway. The next board of commissioners, upon petition to the court, reversed the action of their predecessors. This was the last of the contested struggles in Canterbury to change existing routes of travel.

The people of Canterbury have always taken an interest in music. For years the local singing schools in various districts were a prominent feature of the social life of the inhabitants. The Shakers gave special attention to the subject in their school, employing professional instructors to educate not only the children, but the adults. The musical conventions held at Concord for many years were largely attended by the people of this town. In October, 1878, the Canterbury Choral Union was formed. The preamble of the society stated its object to be "for the purpose of advancing the cause of music and for moral, social and intellectual improvement." The promoters were Joseph G. Clough, William M. Cogswell, Charles W. Emery, Mrs. Alpheus D. Smith and Mrs. Jonathan C. Greenough. The membership numbered forty-four. Officers were chosen as follows: president, Albert B. Clough; vice-president, Joseph E. Kimball; secretary, Charla Clough; treasurer, Mrs. Moses A. Foster; musical director, Joseph G. Clough; assistant, Mrs. Alpheus D. Smith; executive committee, Charles W. Emery, Moses A. Foster, William M. Cogswell.

During the winter of 1880–81 Prof. John Jackman of Boscawen was engaged as instructor, and frequent rehearsals were held in different sections of the town. A cantata was undertaken and given at the three churches in Canterbury and at Boscawen. The Choral Union continued to hold meetings until the fall of 1891, the last being a reunion of the members in October of that year at Kezer Seminary. It was then voted to continue the organization, but there is no record of any subsequent meeting.

A village improvement association was started at the Center in June, 1867, having for its object the beautifying of the common in front of the church. This public ground had been used for a number of years as a lumber yard and there was

an unsightly frog pond in its center. Some thirty-five residents became members of the society. Through their efforts the common was cleared of the debris that encumbered it, the pond was filled and grass seed was sown upon the land. The large elm in front of the church had been set out in 1862, but the maples by the cemetery wall were planted by Alfred H. Brown and Dr. Jeremiah C. Foster. After performing the specific work for which it was organized, this society lapsed.

A second association was started May 2, 1908, with twenty-eight members. Its scope was somewhat broader than the first, as its activities were to embrace the entire town in whatever would improve its appearance or promote its welfare. This society has already accomplished much by its direct efforts, besides stimulating individual ambition to improve appearances about the homes of Canterbury.

The town clock on the Congregational Church at the Center was the gift of two public-spirited citizens, James S. Elkins and Milton B. Neal. It was put in place in 1895. While never formally presented, the town assumed its care in 1904.

The telephone was introduced in town by individual enterprise. It was a local line connecting Canterbury and Boscawen. Sometime prior to 1896, the Canterbury and Boscawen Telephone Company was organized, and in August that year bought the plant of George A. Hall of Boscawen. In 1905 the company was incorporated with a capital stock of $1,500. This capital was increased the next year to $2,500 and in 1909 to $5,000. There are now about 115 subscribers. The line has been extended into Loudon and Penacook. The company has reciprocal arrangements with the Citizens' Telephone Company of Laconia thus enabling the people of Canterbury to have direct communication at small cost over a considerable territory. These local telephone lines have been a great contribution to the social life of rural towns, bringing widely scattered families into daily touch with one another. The New England Telephone and Telegraph Company has one station in Canterbury at the Shakers.

A creamery was established by enterprising citizens at the Center in 1891. Two years later the average receipts were 100 cans of milk a day.[1] In 1893 the town voted to exempt the property from taxation for five years.

[1] N. H. *Statesman*, April 18, 1893.

More than thirty years ago, an attempt was made by patriotic citizens to prepare and publish a history of Canterbury. It was the outgrowth of a town gathering in the grove near the Baptist Meeting House, at which the subject was considered. A committee were appointed to take charge of the undertaking and they prepared and issued a circular letter, under date of November, 1879, inviting the coöperation of the citizens of the town in furnishing material. The committee consisted of Lucien B. Clough, Galen Foster and David Morrill. In their letter they say:

"We desire information upon the subjects and from the sources named below, also other facts within your knowledge or from reliable authority relating to persons and places in town. The names, dates and places of birth of your ancestors as far back as possible. When and where they first settled in town. What farms they have owned and occupied. What offices in church, state or town they have held. What part any of them took in the War of the Revolution, War of 1812 or the Rebellion. Complete copies of family records in family bibles or elsewhere. Copies of family histories or sketches showing genealogical facts."

What responses came from this appeal there is no means of knowing but, at the annual meeting in 1883, there was an article in the warrant to see if authority would be given "to prepare and publish an early history of the town." There is, of course, no report of the discussion that took place, but it was voted to postpone indefinitely the article. For five years the subject lay dormant. Then in 1888, a similar article appeared in the warrant at the March meeting, only to be passed over by formal vote. In 1890 a more specific request was made in the following words: "To see if the town will raise $400 or some other sum for the preparation of the history of the town, provided some responsible person will secure or guaranty the publication of said history in a creditable manner." This proposition was also defeated. Two years later the subject was renewed, but no formal action was taken. Then for more than a decade the proposition for a town history lapsed. At the annual meeting in 1909, after two years of individual effort and agitation and after several chapters of a history of Canterbury had been prepared, the town voted unanimously to loan its credit for the publication of such a history. These volumes are the result.

CHAPTER XIII.

THE CENTER CONGREGATIONAL CHURCH. EARLY RECORDS LOST. COVENANT. BUILDING A MEETING HOUSE. OWNERS OF PEWS. PASTORATE OF REV. WILLIAM PATRICK. CONDEMNING THE USE OF INTOXICATING LIQUORS. ANTI-SLAVERY CONTROVERSY. RECOGNITION OF WOMEN. FORMATION OF THE CONGREGATIONAL SOCIETY. FIRST SUNDAY SCHOOL. PASTORATE OF REV. HOWARD MOODY. SETTLEMENT OF REV. JAMES DOLDT. HIS SUCCESSORS. DEACONS.

Until after the passage of the toleration act in 1819, the story of this religious body is so much identified with the history of the town that it has been made a part thereof in chronological order. It is, therefore, unnecessary to recapitulate here what has already been told. A church organization as distinguished from the society was probably organized prior to the installation of the Rev. Abiel Foster in 1761, but it is impossible to fix the date owing to the fact that the first record book is lost. This book also included Mr. Foster's pastorate which closed in 1779. Sufficient has been shown from the archives of the town, however, to indicate the trials of church members to maintain preaching and keep alive religious interest. Their numbers were small from the beginning, and for half a century after the settlement of the town, there were but few additions made.

The Rev. William Patrick records that seventeen members belonged to and were received into the church at the time of Mr. Foster's settlement and that the whole number received to communion prior to 1791 was thirty-nine. The Rev. Frederick Parker was called to the pulpit in October, 1790, and he was installed January 5, 1791. During his pastorate of eleven years, fifty-two members were added. At the date of Mr. Patrick's installation in 1803, the church membership was, however, only fifty-one.[1] Late in the eighteenth century a Congregational meeting house was built in Hackleborough, and it is quite likely that some of its members withdrew from the church at the Center.

[1] Historical Sermon of Rev. William Patrick, October 27, 1833.

In addition, it was near this time that the Baptists and the Shakers had each organized religious societies in town. It is not strange, therefore, that the interest awakened by Rev. Mr. Parker did little more than make good the losses to the Center Church from such natural causes as deaths and removals from town.

The first covenant of the Congregational Church of Canterbury of which there is record was that adopted in November, 1790, between the time of the calling of Mr. Parker and his installation. Members of the church met at the house of Abiel Foster and chose him moderator of the meeting. It was then voted "to adopt the Congregational constitution as a plan of church discipline for this church." It was also voted to strike out the words, "and with such a view thereof as the confession of faith in these churches has exhibited from the covenant signed by this church." The following is a copy of the covenant:

"We the subscribers, inhabitants of the town of Canterbury, apprehending ourselves called of God into the Church state of the gospel, do first of all acknowledge ourselves unworthy to be so highly favored of the Lord and admire that free and rich grace of his that triumphs over so great unworthiness and thus with an humble reliance on the aid of his grace to them promised who in an humble sense of their inability to do any good thing, do wait upon him for all. We do now thankfully lay hold of his covenant and would choose the things that please him.

"We declare our serious belief of the Christian religion as contained in the Scriptures, heartily resolving to conform our lives to the rules of that holy religion so long as we live in the world. We give up ourselves to the Lord Jehovah who is Father, Son and Holy Spirit, and avouch him this day to be our God, our Father and Saviour our Leader and receive him as our portion forever. We give up ourselves to the blessed Jesus who is the Lord Jehovah and adhere to him as the head of his people in the covenant of grace and rely on him as our Prophet, our Priest and our King to bring us to eternal blessedness.

"We acknowledge our everlasting and indispensable obligation to glorify God in all the duties of a sober and a godly and a righteous life, and very particularly in the duties of a Church state and body of people associated for obedience to him in all the ordinances of the gospel, and we depend upon his gracious assistance for the faithful discharge of the duties incumbent upon us. We desire and intend and with reliance upon his promised and powerful grace we engage to walk together as a Church of our Lord Jesus Christ in the faith and order of the gospel so far as we shall have the same revealed unto us, conscientiously attending

the public worship of God, the sacraments of the new testament, the discipline of his Kingdom and all his holy institutions, in communion with one another watchfully avoiding sinful stumbling blocks and contentions as becometh a people whom the Lord hath bound up in the same bundle of life. At the same time we do also present our infant offspring with us unto the Lord, purposing by his help to do our part in all the methods of a religious education that they may be the Lord's.

"And all this we do flying to the blood of the everlasting Covenant for the pardon of our many errors and praying that the chief Shepherd would prepare and strengthen us to every good work to do his will, working in us that which is well pleasing to him, to whom be glory forever and ever. Amen."[1]

Dated Canterbury, November 3d, 1790.

On which day the above covenant was signed by Abiel Foster, Asa Foster, Thomas Clough, Samuel Ames, William Moor, David Foster, Jonathan Foster, Laban Morrill, William Hazeltine, David Morrill.

The separation of the town and church by the toleration act, together with the dilapidated condition of the building that for so many years had served the double purpose of sanctuary and town hall, led the inhabitants of Canterbury, interested in the Congregational form of worship, to consider plans for the erection of a meeting house. The people were called together for this purpose January 6, 1824. David McCrillis was chosen chairman and Ezekiel Morrill, clerk. It was voted to build near the old structure and a committee was appointed to solicit subscriptions for shares in the undertaking. The shares were to be twenty-five dollars each, to be paid in installments. The subscribers were to have as many votes as they held shares. After the meeting house was completed, the pews were to be sold and the proceeds used to pay the share holders. The following is a list of the subscribers with the amounts pledged by each:

Samuel Boyce	$25.00	Samuel C. Hazelton	$25.00
Richard Greenough	100.00	Abiel Foster	50.00
Samuel A. Morrill	212.50	Edmund Stevens	25.00
Joseph Gerrish	162.50	Joseph Clough, Jr.	50.00
Jeremiah F. Clough	25.00	John Clough	125.00
Royal Jackman	25.00	Thomas Clough	25.00
Joseph Lyford	25.00	Ezekiel Morrill	50.00
Stephen Moore	50.00	Frederick Chase	25.00
Joseph Lyford, Jr.	25.00	David Foster	25.00
Leavitt Clough, Jr.	150.00	Jeremiah Pickard, Jr.	25.00

[1] In 1835 there was a slight change made in the covenant. Four years later it was voted to adopt the "New Chester" Covenant.

Brick School House

Old Canterbury Bridge

Thomas Clough House 1777 - Ell built in 1740

Congregational Church 1825

Josiah H. Pollard	$50.00
David Morrill	25.00
James Greenough	75.00
Thomas Ames	25.00
Laban Morrill	50.00
Nathan and J. T. G. Emery	25.00
Enoch Gibson	25.00
David McCrillis	125.00
David Emery	25.00
Ebenezer French	25.00
John Greenough	125.00
William Foster	25.00
Morrill Shepherd	75.00
John Foster	25.00
Reuben Morrill	$100.00
Caleb M. Woodman	87.50
Jesse Stevens	75.00
Samuel French	25.00
Asa Foster	25.00
Joseph Brown	25.00
J. E. Barrett	25.00
Jeremiah Pickard	25.00
M. N. Brown	87.50
Nathan Emery	25.00
Jonathan Glines	25.00
Jonathan Ayers	50.00
	$2,500.00

Joseph Clough gave the timber for the frame of the meeting house and the subscribers were to cut the same. The latter were allowed fifty cents a day apiece, "boarding themselves." The building committee were John Clough, Ezekiel Morrill and Leavitt Clough and an advisory board was added to their number consisting of David McCrillis, Samuel A. Morrill, Thomas Ames, Richard Greenough and Joseph Gerrish. The Boscawen meeting house was selected as a model with some slight modification as to the steeple. At the time of the raising of the frame, a dinner was provided for those participating at a cost of twelve and a half cents per man. The meeting house was completed within a year and was dedicated February 2, 1825. Prior to the dedication, the pews were sold at auction. The amount realized was more than sufficient to pay off the share holders, leaving a substantial sum in the treasury of the society. The names of the purchasers of the pews with the prices paid are here given.

No. 1	Joseph Lyford, Jr.	$59.00
No. 2	Ebenezer Batchelder	69.00
No. 3	Leavitt Clough	100.00
No. 4	Jesse Stevens	79.00
No. 5	David McCrillis	112.00
No. 6	Reuben Morrill	103.00
No. 7	Hugh Tallant	69.00
No. 8	Joseph Ham, Jr.	57.00
No. 9	Abiel Foster	64.00
No. 10		
No. 11		
No. 12	Samuel A. Morrill	56.00
No. 13	Steven Moore	73.00
No. 14	Joseph Gerrish	80.00
No. 15	Samuel A. Morrill	115.00
No. 16	Samuel A. Morrill	110.00
No. 17	James Greenough	74.00
No. 18	John Clough	100.00
No. 19	Jacob Gerrish	55.00
No. 20	Samuel A. Morrill	80.00
No. 21	Samuel A. Morrill	41.00
No. 22	Frederick Chase	$42.00
No. 23	Stephen Hall	45.00
No. 24	Royal Jackman	54 00
No. 25	Joseph Clough, Jr.	54.00
No. 26	Ezekiel Morrill	54.00
No. 27	Enoch Gibson	52.00
No. 28	Morrill Shepherd	53.00
No. 29	Jeremiah F. Clough	54.00
No. 30	Amos Pickard	46.00
No. 31	Samuel A. Morrill	51.00
No. 32	James & Eben Barrett	53.00
No. 33	William Foster	76.00
No. 34	Reserved	
No. 35	Joseph Brown	53.00
No. 36	John Foster	53.00
No. 37	Jacob Blanchard	54.00
No. 38	Asa Foster	50.00
No. 39	Thomas Ames	41.00
No. 40	Amos Cogswell	39.00
		$2,420.00

PEWS IN GALLERY.

No. 1	John Whidden	$29.00	No. 13	Caleb M. Woodman	$19.00
No. 2	Samuel Boyce	22.00	No. 14	Joseph Clough, 3d	35.50
No. 3	Amos Pickard	23.00	No. 15	Reuben Moore	17.50
No. 4	Leavitt Clough	25.00	No. 16	Samuel A. Morrill	18.00
No. 5	Levi Bennett	20.00	No. 17	Rev. William Patrick	19.00
No. 6	Thomas Clough	19.00	No. 18	John Hobart	23.00
No. 7	Edmund Stevens	20.50	No. 19	Samuel Morrill	23.00
No. 8	Samuel A. Morrill	28.00	No. 20	Joseph G. Clough	15.50
No. 9	Jonathan Randal	26.50	No. 21	David Foster	15.00
No. 10	Jeremiah Pickard, Jr.	20.00	No. 22	Enoch Emery	15.00
No. 11	Obadiah Glines	37.00			
No. 12	Jonathan Glines	26.00			$496.50

The pastorate of Mr. Patrick was the longest in the history of this church. He was installed October 26, 1803, and he was dismissed at his own request November 22, 1843, serving the people for a little more than forty years. Mr. Patrick was born in Western, now Warren, Mass., July 4, 1777, and graduated at Williams College in 1799. Studying theology with the Rev. Charles Backus of Somers, Conn., he was licensed to preach in June, 1801. His only settlement was at Canterbury. He continued to preach for some years after his dismissal, but accepted no call to a pulpit. His first wife was Mary Gerrish, daughter of Joseph Gerrish of Boscawen. He married a second time Mary Mills of Dunbarton. Removing to Boscawen late in life, he died there October 25, 1862.

No better selection for a pastor could have been made by the church at Canterbury at the time of his coming than that of the Rev. William Patrick. It was an era of change from the old to the new methods of supporting preaching. Opposition to a town church maintained by public taxation was pronounced. Dissent to the Congregational form of worship was growing. Other religious doctrines were becoming popular. A tactful man, therefore, was needed to pilot the society through the breakers ahead of it. The equipment of Mr. Patrick for the task before him was all that could be desired. He had a genial and kindly nature. Well grounded in his orthodoxy, he did not emphasize his doctrine outside of his pulpit. In the social amenities of life he was a good companion. He loved his fellowmen and in every way he was earnest in friendly and neighborly courtesies. Thus the church grew under his ministration and in the forty years of his leadership 353 members were added.

Mr. Patrick is thus described by one who remembers him: "He was a tall, thin, wiry man, dignified in his bearing but easy of approach, having a most kindly manner. Fond of argument, he was inflexible in his opinions if convinced that he was right. In the pulpit he was calm and convincing, never impassioned. His sermons were modeled after the methods taught in the theological schools of his time. After the many heads into which his subject was divided had been elaborated, he closed with 'remarks.' These consisted of a direct personal appeal to his hearers. He had a peculiar way of emphasizing a statement by giving a vigorous shake of the head, closing his lips tightly and glancing over his audience as though the truth of his remark could not be questioned."

During his pastorate, Mr. Patrick conducted services at Hackleborough, probably every fourth Sunday, and after the building of the Union Church at Hill's Corner, once a month in that section of the town. His pastoral visits covered the whole of Canterbury, and early in his ministry he made his journeys on horseback, as did his parishioners from remote parts when attending church.

The records show that the church took cognizance of the conduct of members towards one another in the daily walks of life. In 1810 it was "voted that we disapprove of a brother's taking unlawful interest for money loaned and that we disapprove of a brother going to law before the regular steps are taken as pointed out in Matthew XVIII."

Committees were often chosen to labor with church members who neglected public worship, or absented themselves from the communion table, or neglected church ordinances. Sometimes committees were appointed "to examine and see what may be done to promote the religious education of baptised children," or "to see if parents did their duty and if children revered the instructions of their parents."

In 1829 Asa Foster presented resolutions condemning the use of intoxicating liquors, which were as follows:

"Resolved that we will use all our influence to prevent the unnecessary use of ardent spirits.

"Resolved that we will not make use of any ardent spirits ourselves nor permit distilled liquors to be used in our families except it be for medicine."

The first resolution was adopted without dissent, but the following was substituted for the second resolution:

"Resolved that we consider it inexpedient, improper and censurable for professors of religion to make use of ardent spirits internally, to give them to others for that purpose unless directed by a practicing physician."[1]

As early as 1837, Asa Foster and others undertook to commit the church on the slavery question. In November that year Mr. Foster introduced the following resolutions:

"That we believe slavery a condition of society incompatible with the benevolent designs of our Creator in making man, inconsistent with his plan of mercy in redeeming him, and fraught with incalculable evils temporal and eternal both to the slave holder and the hapless victim of his oppression.

"Resolved that we believe slave holding in all cases and under all circumstances to be a sin against God and a flagrant violation of the rights of man, in as much as it deprives him of his inalienable ownership, denies him the right of property and reduces the image of God, the living temple of the Holy Ghost, into a mere article of merchandise.

"Resolved that fidelity to the cause of our Redeemer and duty to our brethren in bonds require us to withdraw Christian fellowship from those churches which tolerate slave holding in their members and to exclude all slave holders from our communion."

The subject was postponed for three weeks, when, after discussion, the first resolution was adopted. The second resolution was then considered, the yeas and nays taken, and it was defeated. Those who voted in the affirmative were Asa Foster, Dea. John A. Chamberlain, David Morrill, Robert S. Morrill and David Foster. Those voting in the negative were Dea. John Clough, Joseph Gerrish, Morrill Shepherd, Nathan Emery, Thomas Ames, Milton Giles and Enoch Gerrish.

The third resolution was also rejected by the same vote. Then the following resolution presented by David Morrill was adopted:

"Resolved that we believe slave holding to be a sin against God and a flagrant violation of the rights of man in as much

[1] The substitution of non-alcoholic wine in commemoration of the Lord's Supper was brought before the church, and committees were appointed to consider the subject in 1836 and again in 1844.

as it deprives him of his inalienable ownership, denies him the right of property and reduces the image of God into a mere article of merchandise."

Not satisfied with the action of the church, Mr. Foster repeatedly brought forward anti-slavery resolutions during the next two years, only to have them postponed and finally amended. In general terms the members were willing to condemn slavery, but they were not ready at that time to engage in a crusade against the evil or to refuse fellowship with the churches that tolerated slave holders as members.

The Congregational Association which met at Concord in 1840, having refused to allow women who were members of the church to vote in the convention and having erased their names from the rolls, Adams Foster at a meeting of the Canterbury church May 20, 1840, offered resolutions condemning the proceedings. Consideration of these resolutions was postponed until July 2, when after discussion they were rejected by a large majority.

Opposition to war was another subject brought by Asa Foster to the attention of the members, and an attempt was made by him to commit the Canterbury Church to the policy of non-resistance. His efforts failed, only four members supporting him when a vote was taken. Several withdrew from the church in the early forties probably on account of the refusal of a majority of the members to take more pronounced action on the slavery question.

In 1832 "The First Congregational Society of Canterbury" was formed. This organization followed as a natural consequence the division of town and church, and the association was created for the purpose of providing for the expenses of the church, money being raised by assessment upon its members.

As early as 1824 the organization of a Sunday School was undertaken. This first effort probably failed of continued success, for there is a second vote in 1833 to the same effect that this branch of the church service be established. In 1834 eight members of the church were dismissed to form a church in Solon, Ohio.

Mr. Patrick's successor was the Rev. Howard Moody, who was born in York, Me., May 4, 1808. Until he was of age, he pursued his studies in the district schools and with the ministers of his neighborhood. Then for ten years he engaged in teach-

ing, afterwards entering the Gilmanton Theological School. He graduated in 1843. The Canterbury church was his first pastorate, and November 22, following the completion of his theological studies, he was ordained as its minister. He was dismissed at his own request December 19, 1860. For two years he supplied pulpits of New Hampshire. In 1862, he removed to Ohio, where he remained until 1864. Returning East, he later became acting pastor of the Canterbury church and continued as such until 1869, when he removed to East Andover, supplying the pulpit there until his death April 22, 1885. He was twice married, his first wife being Martha Garland. She died November 29, 1858. His second wife was Cornelia A. Clough.

Mr. Moody had a logical mind and was a deep reasoner. His sermons were argumentative and the creed of the church was usually his theme in the pulpit. In his day he was considered the ablest exponent of doctrines of any of the clergymen belonging to the Merrimack County Conference, and he was often chosen to elucidate some much discussed article of the creed at the annual meeting of the conference. His manner in the pulpit was deeply serious. He weighed well his words and his utterances were deliberate. Using no ornament or figures of rhetoric, his words went directly to the subject and he was very impressive. He was a fine singer, possessing a deep bass voice that was rich and melodious. A lover of good music, he did much during his residence in town to awaken and sustain a general interest in this subject.

Mr. Moody was highly respected as a citizen, taking an active interest in town affairs. He appears to have safely conducted the church through the stormy period of anti-slavery agitation and the Civil War, when so many churches were wrecked by the intense political feeling which at that time dominated everything. Additions were made to the church during his pastorate, but there was a gradual falling off in membership, due to causes for which he was not responsible. In 1850 there were 129 members; in 1860 the number was 110.

Rev. Josiah L. Armes, who supplied the pulpit during the time Mr. Moody was in Ohio, was a native of Salem, Mass., born January 22, 1811. He was a graduate of Hamilton College, New York. Beginning his labors in Canterbury April 1, 1863, he continued as the minister of the church for two years.

It was several months after Mr. Moody's departure before a new pastor was secured. In February, 1870, the Rev. James Doldt was settled. He was then a man upwards of sixty years of age, having been born in Groton, Mass., September 30, 1809. Entering Gilmanton Theological School, he graduated in 1841. After supplying pulpits in Ossipee and Effingham, he was called to the church at North Wolfborough in 1843 where he remained five years. His next pastorate was at Milton, which lasted twenty-one years. Coming to Canterbury, he was in charge of the Center Church for sixteen years, being dismissed at his own request. He died October 31, 1886, soon after his dismissal. His first wife was Eliza Stevens, who died March 1, 1856, at the age of forty-five. His second wife, Lucia Chandler, was born April 23, 1816, and died June 14, 1888. Mr. Doldt and his wives are buried in the cemetery at the Center.

Like his predecessors, Mr. Doldt was of the old school of preachers in the form of his sermons and the manner of his delivery. His pulpit utterances were less of a doctrinal nature than those of Mr. Moody. He emphasized the love of God more than his retributive justice. There was no mistaking that he was a clergyman, his dress and dignity at all times indicating his calling. His greeting, however, was kindly and his apparent reserve disappeared in conversation.

These ministers of the Center Church preached two lengthy sermons every Sunday morning and afternoon, and frequently held evening service in school houses in outlying districts. Then there was often an additional mid-week meeting at "early candlelight" in some dwelling or school house.

The next minister to be installed over this church was the Rev. Lucien C. Kimball, a native of that part of Boscawen now the town of Webster where he was born June 5, 1858. A graduate of Dartmouth College and Andover Divinity School, he came to Canterbury when twenty-nine years of age. His installation occurred June 17, 1887. He resigned March 17, 1889, and was followed by the Rev. Henry P. Page, a native of Gilmanton, who was born February 12, 1839. Also a graduate of Dartmouth and Andover, he was ordained a minister in 1868. His pastorate lasted until March 8, 1891.

The Rev. Irving W. Coombs received a call to fill the pulpit and began his labors June 7, 1891, and remained until April 7,

1895. A native of Hebron, where he was born October 9, 1842, he was educated at Brown University and studied theology at Rochester, N. Y.

Mr. Coombs' successor was the Rev. Albert E. Hall, who served the society from June 16, 1895, to March 27, 1898. He was born in Windham, Me., February 14, 1837, and he was a graduate of the theological school at Lewiston in his native state. He was ordained to the ministry November 12, 1880.

The next pastorate was that of the Rev. Joseph Hammond, beginning November 6, 1898, and closing April 1, 1901. Born February 29, 1840, at LaChute in the Province of Quebec, he studied theology in Boston and was ordained August 27, 1871. From November 23, 1902, to January 31, 1904, the Rev. William Ganley ministered over the church. He was a native of Palmer, Mass., where he was born August 22, 1872, and he was ordained to the ministry September 2, 1897.

The second pastor of this church to pass away during his term of service was Mr. Ganley's successor, the Rev. Henry E. Loehlin a native of St. Louis, Mo., where he was born September 1, 1864. His pastorate continued not quite eighteen months. Coming to Canterbury May 1, 1904, he died September 19, 1905, after a short illness and was buried in the Center cemetery. For the next year the church was without a regular minister. Then from September 9, 1906, to April, 1907, the Rev. Albro G. Gates was acting pastor.

The Rev. Thomas B. Windross had charge of the church from March 1, 1908, to January 24, 1909. He was a native of Whitehaven, Cumberland County, England, where he was born September 18, 1874. The present pastor is the Rev. Frank E. Rand. He succeeded Mr. Windross and his pastorate began May 1, 1909. Born January 4, 1849, he was ordained in 1882.

In 1898 a creed, rules of church government and rules of practice were adopted.

The number of members of the church January 1, 1910, was forty-nine, of whom seventeen were non-residents. Its largest membership was probably at the close of Mr. Patrick's ministry, when one hundred and seventy-five were enrolled. The history of this society covers a period of about one hundred and seventy-five years. Few churches have passed through so many vicissitudes and survived.

The protracted delay of the early proprietors of the town in providing a suitable place of worship, the difficulty in securing a settled minister for this frontier community, the poverty of the early inhabitants, the dissensions arising late in the eighteenth century over differences in religious belief, the coming of the Baptists and Shakers with their more emotional form of worship, the demand for another meeting house to accommodate people residing at a distance from the Center, and the struggle for relief from taxation for the support of the gospel, are all a part of the story of the first hundred years of the existence of the Canterbury church. Then it had a period of prosperity, to be followed by another struggle in combating the gradual decline in religious interest which in recent years has overtaken nearly all rural communities of New England contemporaneous with the decline of population. Almost pathetic as is its history, this church nevertheless has a record of great service to this community in promoting its spiritual and moral welfare.

Deacons of the Church.

Ezekiel Morrill, died 1783, aged 80; David Morrill, son of Ezekiel, chosen 1793, died 1798, aged 65; Laban Morrill, son of Ezekiel, chosen 1800, died 1812, aged 63; Asa Foster, chosen 1773, died 1814, aged 81; Nehemiah Clough, chosen 1812, died 1825, aged 84; Jesse Stevens, chosen 1814, died 1829, aged 73; Joseph Ham, chosen 1816; Ezekiel, son of Marston Morrill, chosen 1826; John Clough, chosen 1834; Joseph Ham, Jr., chosen 1837; John A. Chamberlain, chosen 1837, died 1853, aged 59; Benjamin Whidden, chosen 1846, died 1872; Samuel Hill, chosen 1853; Alfred S. Abbott, chosen 1866; John Ham, chosen 1866; Lorenzo Ames, chosen 1882; George H. Gale, chosen for five years, 1884; George H. Gale, chosen for three years, 1898; George H. Gale, chosen for three years, 1909; George E. Wiggin, chosen for five years, 1884; George E. Wiggin, chosen for three years, 1898; Lyman A. Conant, chosen for two years, 1890; Lyman A. Conant, chosen for three years 1898, died 1903; James F. French, chosen for two years, 1890; James F. French, chosen for three years, 1909; Leroy A. Glines, chosen for three years, 1898; Moses C. Sanborn, chosen for three years, 1903; Alphonso B. Chute, chosen for three years, 1903; Louis D. Morrill, chosen for three years, 1909.

CHAPTER XIV.

THE EARLY FREEWILL BAPTISTS. TRIALS AND PERSECUTIONS. EXPERIENCES OF VISITING ELDERS. ORGANIZATION OF THE FIRST FREEWILL BAPTIST CHURCH OF CANTERBURY. PASTORATE OF ELDER WINTHROP YOUNG. FIRST MEETING HOUSE. EARLY MEMBERS OF THE CHURCH. DR. JOSEPH M. HARPER. TROUBLE WITH THE OSGOODITES. THE DENOMINATIONAL NAME. ELDERS JOHN HARRIMAN, JOSEPH AND JEREMIAH CLOUGH AND JONATHAN AYERS. ADVANCE GROUND ON TEMPERANCE AND SLAVERY. OPPOSITION TO A TRAINED MINISTRY. BUILDING A NEW MEETING HOUSE. ELDER ALPHEUS D. SMITH AND LATER PASTORS.

Only two Baptist churches, those at Newton in 1755 and at Madbury in 1768, had been planted in New Hampshire until the year 1770. Little perceptible gain in adherents had been made until after the last-named year. In 1770, however, there was an almost simultaneous visit made by a number of Baptist ministers to different parts of the state. The most prominent of these itinerants was the Rev. Hezekiah Smith of Haverhill, Mass. In May of that year a church society gathered at Brentwood consisting of fifteen members with the Rev. Samuel Shepard, a former physician of Stratham, as pastor. This society increased with great rapidity and had branches later in Epping, Lee, Nottingham, Hampstead, Northwood, Salisbury, Canterbury, Loudon, Chichester and several other places, and included within its compass nearly a thousand members.[1] It was in 1780 that Mr. Shepard was instrumental in gathering churches in Canterbury, Loudon and Chichester and connecting them as branches with the society at Brentwood.[2]

This connection was hardly made before the church at Canterbury and Loudon discarded the doctrines of Calvinism under the leadership of Rev. Edward Lock, who was preaching there at the time and who was ordained in March, 1780.[3] Mr. Lock

[1] Annals of Baptist Churches of New Hampshire by Rev. Ebenezer E. Cummings, page 7.
[2] *Idem*, page 9.
[3] History of Freewill Baptist Churches by Rev. I. D. Stewart, Vol. I, page 46.

was born at Rye in 1742. He removed to Gilmanton and united with the Baptist Church in 1775. Two years after he received a license to preach, and his labors were mostly in the adjoining towns of Loudon and Canterbury. Lock was never a Calvinist, nor were the people to whom he ministered. In December, 1779, he and others, including the Rev. Benjamin Randall, the founder of the Freewill Baptist denomination in New Hampshire, expressed before the Gilmanton church their dissent from its articles of faith. Lock requested permission to unite with the Free Church in Canterbury and Loudon. A council was called not only to consider his request, but one from the last-named church asking for his ordination. Three churches responded, and February 16, 1780, a majority not only refused to ordain him, but withdrew fellowship from him. A few weeks after this, he received ordination at the hands of a lay brother, and became a member of the society of Canterbury and Loudon.[1]

For two years Mr. Lock labored with the cordial support of his congregation. In 1782, however, news of the Shakers reached them. Two members of the church visited Connecticut, and on their return were accompanied by Ebenezer Cooley, a Shaker from the society in New York. Almost immediately the people were captivated by the new doctrine, and Lock with most of the members of his congregation went over to Shakerism. Leavitt Clough of Canterbury and others labored in vain to prevent this catastrophe. Clough is said to have gone to Massachusetts and to have visited Ann Lee for the purpose of inquiry. The next year the remnant of the church at Canterbury and Loudon appealed to the society at New Durham for help in the following letter:[2]

"LOUDON, January 13, 1783.

"To Benjamin Randall and the Rest of the Church at New Durham.

"*Dear Brethren:*

"With a sorrowful heart I sit down to inform you of our difficulties. If I mistake not, all of our elders and deacons have left us and joined the Shaking Quakers (so called) and with them a great part of the church. Most of the rest seem to be in a cold, dull, melancholy state. . . . Dear Brethren, we are in want of your prayers. We want your help. The first Monday

[1] History of Freewill Baptist Churches by Rev. I. D. Stewart, page 49.

[2] Annals of Baptist Churches of New Hampshire by Rev. Ebenezer E. Cummings, page 69.

in this month we held a church meeting and concluded to send you this letter desiring Brother Randall would attend with us on Sabbath 27th of this month to have the Lord's Supper administered. Will he not come the Friday before and have a meeting on said day? Come without fail if the Lord wills.

"BENJAMIN SIAS, Clerk.

"To the Baptist Church of Christ at New Durham."

Mr. Randall being absent could not visit them as requested, but he went to their relief later, and by his aid they were kept together until the church could be reorganized. For the next eleven years the faithful few struggled against disintegration. In August, 1794, Mr. Randall visited Canterbury and baptized seven, who with others previously baptized were embodied as a church.[1]

The records of the Canterbury society begin with an account of a monthly meeting held at the house of Samuel Jackson,[2] April 1, 1794. Winthrop Young was chosen "Clerk of the Church," and it was "Voted to give Winthrop Young, Elijah Matthews, Samuel Jackson, James Lyford, Noah Sinclair, William Berry, and John Kinney certificates."

The monthly meetings were held at the house of John Kent from the May following until March, 1797. It was at this dwelling and at those of other members of the church that Sunday services were conducted until the first Baptist meeting house was completed early in 1803. It has been seen in a previous chapter that their efforts to obtain the use of the North Meeting House in Hackleborough were futile,[3] owing to the intolerance of that period. In the history of the denomination, to which reference has been made, and in their own records in Canterbury the term "church" is used by the Baptists to designate their organization rather than their place of meeting.

The monthly meetings were held with continued regularity after April, 1794. The records of these meetings express the alternate hope and despair of those attending. The people were occasionally cheered by visits from Elder Benjamin Randall and other elders of the denomination who labored to sustain the confidence of the faithful and to win new converts. The Rev.

[1] Annals of Baptist Churches of N. H. by Rev. Ebenezer E. Cummings, page 147.

[2] In Hackleborough.

[3] Chapter VII.

John Buzzell who came in the year 1795 has left on record a vivid account of his reception. He says:

"The converts sat themselves close around me and received the word with gladness, while opposers mocked, made faces at me, twisted their bodies and limbs into all kinds of postures, and some even sat on the floor grinning at me, and every little while giving me the lie and charging me with false doctrine."[1]

"Few Churches," says the Rev. I. D. Stewart, "have struggled through greater conflicts than the one in Canterbury. The old church in 1779 was the first to declare for free will and free salvation. Then came the Shaker delusion that took both pastor and people, leaving but a small remnant. In later years the Osgoodites made great disturbance, and popular sentiment was greatly against the church and its members. It was made disreputable to attend their meetings otherwise than from curiosity, and as a sect they were regarded as religious outlaws whose meetings might be disturbed with impunity."

The foregoing accounts for the action of the society at its monthly meeting August 6, 1794, when it was "Voted Brother Seth Tirrell to keep order in meetings of worship."

A church gathering was held at John Kent's October 3, 1795, at which Elder Benjamin Randall, Aaron Buzzell and John Shepard "convened with the brethren by appointment at our last quarterly meeting." Elder Randall was elected moderator and John Shepard, clerk. Winthrop Young and his wife were received into "visible fellowship." The church then numbered twenty-one members, and the visitors gave them the right hand of fellowship as members of the New Durham quarterly meeting. Mr. Young was chosen a ruling elder and David Kent a deacon "on trial."

From this time the society in Canterbury had a fearless and indefatigable leader in Elder Young, though the reports of his gifts of prayer and exhortation that came from other places he had visited were received at first with some incredulity by his neighbors and brethren. At the monthly meeting February 4, 1796, a letter from the quarterly meeting was read. The record then goes on to say that "The brethren think it will be to the glory of God to rest the matter until we have a more visible knowledge of Brother Young's gift."

[1] History of Freewill Baptist Churches by Rev. I. D. Stewart, Vol. I, page 147.

Elder Winthrop Young came to Canterbury in 1787 and settled on the farm lately owned by Jeremiah Smith, something over a mile from Hill's Corner towards Hackleborough. He was born in Barrington in 1753, and married a sister of Micajah Otis. His name appears with that of Micajah Otis among nine petitioners from the Stratford church to New Durham in November, 1782, asking help on account of the Shaker agitation of that period which had wrecked many churches. Mr. Young became a school teacher and it is not improbable that he taught some of the early schools in Hill's Corner district. After he came to Canterbury, he served in the state militia and was chosen captain of a company. Converted under the ministry of Elder Benjamin Randall, he became deeply interested in religious work. He was ordained in the Freewill Baptist ministry June 28, 1796, and entered upon a useful pastorate of thirty-five years. His labors were not confined to Canterbury, for it was chiefly through his efforts that a church with sixty-four members was organized at New Hampton, which within eight months increased to a membership of one hundred and fourteen. Elder Young was a man of commanding figure, of strong mind and of deep piety. Eloquent in speech and prayer, he was prominent in the Freewill Baptist denomination of New Hampshire for many years. At the age of seventy, he was still active in the work of the ministry, though seven years later Elder John Harriman was made his assistant at the church in Canterbury. He died suddenly June 6, 1832, in the eightieth year of his age.

The Rev. Thomas Perkins who was long associated with him says: "As a preacher, he did not excel in elucidating his text or in a logical presentation of his subject, but when he came to the practical or experimental part of his discourse, he moved like a giant applying the truth and carrying everything before him. Oftentimes there was such crying out in all parts of the audience that, had it not been for his stentorian voice, not a word could have been heard. Powerful as he was in preaching, he was still more so in prayer." Elder Randall is quoted as saying, "We have no man among us who can pray like Brother Young."

The monthly meetings continued to show the character of the struggle that the small band of followers encountered to preserve their integrity as an organization, laboring in season and out of season to keep members from backsliding and to win converts.

"We appear to be in a low condition, a very broken state" writes the clerk. Again his comment is, "In general a great trial is on us all because our brother is in prison." Whether the incarceration of the brother was physical or spiritual the records do not indicate. Occasionally there is a cheering note like this: "There was a searching among the brethren, some confessing their faults, and a measure of honesty appeared. We had a comfortable time. There was unison and fellowship in the spirit of love." But there is a dreary sameness in the records of the appointment of committees to labor with this brother and that sister for not attending monthly meetings. At the gathering held June 2, 1796, it was "Voted that no brother or sister shall leave the meeting on the first day of the week to go to any other meeting without leave of the branch."

Secular affairs intruded upon the spiritual and the troubles of neighbors and the adjustments of their differences are scrupulously recorded by the clerk. As with all pioneers of a new religious faith, these early Baptists held peculiar views regarding the political concerns of the town. They were especially averse to accepting office and taking the oath prescribed by law. David Kent had been elected a hogreeve at the annual election in 1797 and had been sworn to the discharge of his duties. He was immediately called to account by the church. The record reads, "Had a conference at Brother (Winthrop) Young's upon a difficulty that arose on account of Brother Kent's going to town meeting and desiring and taking the berth of hogreeve, and holding up his hand with the profane and taking a solemn oath, when a Christian God tells him to swear not at all," etc.

Brother Kent appears to have been obdurate for a time, declaring, "If they had twenty meetings, he would not attend." Some two weeks later another conference was held and "the brethren labored with him from ten in the morning till the sun went down, and then he confessed that he was wrong." It was by such persistent effort and rigid discipline that the church was held together.

From November, 1797, to March, 1798, there is no record of monthly meetings. At the first one in the new year the clerk makes this entry: "It appeared to be a very low time," but a month later four were baptized and added to the church. At

least twenty-five more were brought into the fold before the year closed. The next five years were also fruitful in converts, and towards the close of 1802 the society felt itself strong enough to undertake the building of a place of public worship. The members met at the house of William Tirrell for this purpose, and it was "Voted to build a meeting house forty feet square, as near by Joshua Boynton's corner by the road as is most convenient for the society."

The plan of the church drawn by Mr. Tirrell was accepted, and he, David Kent and Jonathan Davis were appointed a building committee. The pews were to be sold at public vendue December 23, Joseph Clough acting as vendue master or auctioneer. The following is a list of those who bought pews and the prices paid for them.

No. 1	John Small	$24.00	
No. 2	Leavitt Clough	46.00	
No. 3	Otis Young	33.00	
No. 4	Jonathan Davis	28.00	
No. 5	Elijah Jackson	24.00	
No. 6	William Tirrell	22.00	
No. 7	Joshua Fletcher	15.50	
No. 8	Stephen Davis	15.50	
No. 9	Benjamin Young	17.00	
No. 10	William Tirrell	15.00	
No. 11	Thomas Emery	15.00	
No. 12	Moses Jackson	16.00	
No. 13	Miles Hodgdon	15.00	
No. 14	David Kent	26.00	
No. 15	John Kent	22.50	
No. 16	Samuel Hill, Jr.	22.00	
No. 17	John Fletcher	$40.00	
No. 18	Samuel Jackson	42.00	
No. 19	Noah Sinclair	30.00	
No. 20	Archelaus Moore	23.00	
No. 21	Ezekiel Gilman	27.00	
No. 22	George Peverly	15.00	
No. 23	Thomas Arlin	21.00	
No. 24	Henry Beck	17.00	
No. 25	Jonathan Davis	17.00	
No. 26	Steven Davis	15.00	
No. 27	Moses Lovering	24.00	
No. 28	Joseph Durgin	15.00	
No. 29	Daniel Lovering	25.00	
No. 30	Minister's		
		$667.50	

The record shows the following to have united themselves with the church before Elder Winthrop Young was ordained June 28, 1796:

Winthrop Young, Mary Young, Noah Wiggin, Elizabeth Young, Thomas Jackson, Betsey Young, Archelaus Moore, Mrs. (John) Ingalls, John Kent, Polly Chase, David Kent, Molly Matthews, Elijah Jackson, Betsey Kent, John Small, Kisiah Small, Samuel Jackson, Elizabeth Jackson, Betsey Kent, Jr.

The foregoing list was prepared by a committee in 1817. To it should probably be added the names of Edward Chase, Elijah Matthews, James Lyford, Noah Sinclair, William Berry and John Kinney, to whom certificates were issued in 1794, and the

· HOME OF EDWARD OSGOOD ·

· KEZER SEMINARY ·

· BAPTIST CHURCH BUILT 1852 ·

· ORIGINAL BAPTIST CHURCH

name of Seth Tirrell, whose "gift of exhortation and prayer" was commended at the monthly meeting May 5, 1796.

The following members were admitted to the church after Elder Young became the pastor and prior to the building of the meeting house.

Job Buzzell, Hubbard Lovering, Bradbury Green, Samuel Robertson, Ezekiel Clough, Moses Lovering, Samuel Jackson, Jr., John Fletcher, John Sleeper, Hannah Kent, Samuel Sleeper, Jr., Mrs. Ezekiel Clough, Benjamin Jackson, Jr., Lydia Wiggin, William Wiggin, Nancy Sleeper, Benjamin Brown, Deborah Young, Ezekiel Gilman, Rene Shaw, Holman Rollins, Polly Jackson, Silas Willey, Mehitable Brown, Samuel Lord, Patience Williams, Josiah Watson, Lois Smith, Daniel Lord, Hannah Whidden, Nathaniel Lougee, Rachael Lord, Noah Wiggin, Betsey Veasey, Jonathan Wiggin, Hannah Small, Josiah Marden, Hannah Whitcher, Jonathan Wadleigh, Mrs. Jonathan Wadleigh, George Arvin, Mrs. Leavitt Clough, Leavitt Clough, Hannah Winslow, Stephen Sutton, Hannah Jackson, Jesse Corbett, Betsey Robertson, John Ingalls, Betsey Fletcher, Archelaus Moore, Abigail Chase.

The completion of their house of worship helped to cement the society into closer bonds of union, but the Freewill Baptists were not yet relieved of their irksome position as dissenters from the established church of Canterbury. Prior to 1805 they were not recognized in New Hampshire as a religious denomination. In December, 1803, there was an article in the warrant of a special meeting held in Canterbury "to see if the town will release from paying the minister's tax the present year all those who have gotten certificates from Mr. (Winthrop) Young's society." A yea and nay vote was taken, only seven being recorded in the affirmative to forty-one in the negative.[1]

The Rev. I. D. Stewart writing of this period says, "When certificates of regular attendance at Freewill Baptist meetings were presented to a parish collector, they were often disregarded under the plea that the law did not recognize any such meetings, and rather than have a lawsuit, the minister's tax was paid. . . . When the Loudon and Canterbury church publicly discarded Calvinism, one of its members had just been released from a long and expensive lawsuit in which it was decided that dissenters must pay their assessed tax. A member of the Wolfboro church

[1] See Chapter VII.

refused to pay and his cow was taken. Rev. John Goodwin of Maine had his horse taken for the same reason. It was of little use to resist the parish collector and the taxes were generally paid, but the influence of such taxation was irritating and oppressive."[1]

To obviate this, it was first proposed to request of the state an act of incorporation to include all the Freewill Baptist churches of New Hampshire, but after taking legal counsel, it was concluded to ask only for an act of the Legislature recognizing them as a religious denomination. This request was granted in 1805 as follows:

"Resolved that the people of the state commonly known by the name of Freewill, Antipedo Baptist Church and Society shall be considered as a distinct religious sect or denomination with all the privileges as such agreeably to the constitution."[2]

Here ended all opposition to those Freewill Baptists who notified the selectmen of their unwillingness to be taxed for the support of the Congregationalists. The Baptists, Methodists and Universalists soon obtained a similar recognition of themselves.[3]

As the toleration act was not passed until 1819, the dissenters from the Congregational faith for a period of fourteen years following 1805 had to attach themselves to some religious sect and regularly attend worship on the Sabbath to avoid taxation for the support of the gospel. The Freewill Baptist churches were maintained almost wholly by voluntary contributions, and it is apparent that some individuals were prompted to join that society from no higher motive than to escape taxation. At a church meeting held in Canterbury, December 3, 1807, it was "Voted that those that had certificates, if they do not reform and attend meetings more, we expect not to clear them of taxes any longer." These certificates, if they conformed to the statute, set forth that the holders were members of the Freewill Baptist Church and that they attended its place of worship regularly on the Sabbath. When, therefore, the Canterbury Society served the foregoing notice on its delinquent members, it was uttering no idle threat, for these certificates had to be pre-

[1] History Freewill Baptists, by Rev. I. D. Stewart, Vol. I, pages 105, 239.
[2] N. H. Laws, 1805.
[3] History Freewill Baptists, by Rev. I. D. Stewart, Vol I, page 239.

sented every year until 1819 if a citizen desired to avoid church taxation.[1]

During the year 1810 the Canterbury Society took on a new lease of life and greatly added to its membership. The most active of the new members was Dr. Joseph M. Harper, then a young man, who in a few years was to become the leading citizen of the town. Any cause he embraced received his earnest and continued support and the records show that in every emergency of the church he was the leader who piloted it clear of the shoals that threatened its destruction. As both layman and preacher, he labored to promote the welfare of the denomination. His work was interrupted during the War of 1812 by reason of his absence as a surgeon in the army.

Other influential citizens taken into the church about this time were Amos Cogswell and Samuel Ames. From 1813 to 1818 there was apparently but little growth. The clerk of the society was also dormant, for there were but single entries in the record book for the years 1813, 1814 and 1815, while there is an entire hiatus from 1815 to July, 1817. The explanation of this is found in the growth of a new religious sect called the Osgoodites. The founder was Jacob Osgood of Warner. "He was a member of no church," says the Rev. I. D. Stewart, "but his doctrinal views and sympathies were generally with the Freewill Baptists. A proposition for his ordination was declined under the circumstances. Soon he and his followers renounced all faith in ordinations, church organizations and gospel ordinances. They claimed to be the 'saints,' and it was a part of their religion to denounce all denominations in general and the Freewill Baptists in particular."[2]

A considerable number of the members of the Baptist Church in Canterbury became followers of this leader, and such inroads were made upon the society that its very existence was at one

[1] In the books of the town there was recorded April 27, 1813, by Ezekiel Morrill, town clerk, the following certificate, "This certifies whoever it may concern that Simeon Brown, late of Kingston but now of Canterbury, is a brother in regular standing with the Antipedo Baptist Church of Christ in Brentwood, has been and still is approved by said church as an honest, conscientious Christian.

"Given under our hands at Brentwood this 11th day of December, 1787.

"Benjamin Judkins,
"Levi Morrill.
"Wardens of Said Society."

[2] See chapter on the Osgoodites.

time seriously menaced. A conference was held at the meeting house July 8, 1817, to take into consideration the state of the church. There were present Elder Winthrop Young, Joseph M. Harper, Samuel Hill, Jr., Hugh and Samuel Tallant, Mark and Stephen Davis, James Chase, Archelaus Moore, Noah Wiggin and Noah Sinclair. Few as they were in number, they were for the most part representative men of Canterbury. They voted to search the record of the clerk for members, to have them listed and then by personal work to bring them back into the fold.

A year later a committee was chosen "to visit and labor with certain brothers and sisters who have departed from the faith and joined with the society whose leader is one Jacob Osgood, who we think, teaches the things he ought not and thereby subverts the simple."

The committee reported at the next meeting as follows:

"That we find Brothers Joseph Keniston and Samuel Ames and Sisters Phoebe Ames, Patty Clough, Hannah Ayers, Hannah Haines and Betty Keniston as holding things inconsistent with the word of God and the testimony of Jesus Christ and denying the ordinances of the New Testament, such as baptism by water, the Lord's Supper, and washing of feet, and further that they do not consider themselves under the watch and care of the church of Christ organized by Elder Winthrop Young.

"That the above mentioned brothers and sisters wish to withdraw all connection with the church above mentioned, as they cannot walk with us. The committee recommend that, agreeably to their request, they be relieved from our care."

Late in the year 1818, Obadiah Morrill of Sanbornton was received into the Canterbury church as a member and as a minister to assist Elder Winthrop Young, whose health was impaired at that time. Samuel Hill, Jr., and Leavitt Clough were elected deacons. The former was set apart as a ruling elder in October, 1820, and at the same time Levi Hill and William Brown were made deacons. Elder Samuel Hill, Jr., was ordained January 18, 1821, and in December of that year it was, "Voted to consider Elder Hill as a ruler and teacher and that he take Elder Young's place in his absence."

The society took a decided stand in favor of temperance in 1822. At a meeting in March it was "Voted that we deem it inconsistent and unbecoming the character of a Christian on any occasion to mix with or to be found drinking or in any way

associating with the drunken at a tavern or grog shop, especially on a holy day . . . also that we consider it indispensably necessary to refrain from the use of spirits in a great measure and to endeavor to use our influence to restrain drunkenness and sin of every kind."

August 10, 1822, the records show that the church consisted of sixty male and ninety-six female members, forty of whom had been added since the previous May.

The society was incorporated in 1823. This action was prompted by a gift to it of $500 by one of its members, Leavitt Clough. In the New Hampshire *Patriot* appears the following religious notice:

Agreeable to an act of the legislature of New Hampshire passed July 1, 1819, Jeremiah Clough, Amos Cogswell, Mark Davis and their associates have formed themselves into a church to be hereafter known as the First Church of Christ in Canterbury.

JOSEPH M. HARPER, Clerk.

Canterbury, May 8, 1823.

The denominational name here assumed dates back to the early days of the Freewill Baptists. "All of the first ministers," says the Rev. I. D. Stewart, "had been members of the Baptist denomination and they still claimed to be. They wanted no distinctive name. Hence their records for several years speak of them simply as Baptist ministers and Baptist churches. They did, however, often refer to themselves as 'The Church of Christ' and *Buzzell's Religious Magazine* published in 1811 claims this as the appropriate name of the denomination.

"As they everywhere declared that God had made a general provision for the salvation of men, they were opprobriously called 'General Provisioners.' As they declared that the will of man was free, they were more generally and derisively called 'Freewillers.' Other names such as 'Randallites,' 'New Lights,' and 'Open Communionists' were given them by their enemies, while they gave themselves no name save that of Baptists, Antipedo Baptists or Church of Christ, but neither of these names was allowed them. They often speak of themselves in the early records as 'The Community.' As the church at New Durham, of which Randall was pastor, was the oldest, and as his counsel was everywhere sought, the term New Durham Connection was sometimes given to the denomination. The certificates issued by the ordaining council to (Micajah) Otis and

others in 1799 speak of no less than five of the above names, and they begin as follows:

"'This certifies that ——— ——— of ————, being a regular member of the Church of Christ, commonly known by the name of the New Durham Church, also a member of The Community in general, commonly termed General Provisioners or Freewill Baptists, was ordained' etc.

"The term Freewill Baptist continued to be used only occasionally until 1805, when the denomination was acknowledged by the New Hampshire legislature with that title. Many would have preferred Free Baptists as a more expressive and appropriate name, since the denomination not only believed in free will but free salvation and free communion."[1]

In January, 1829, the clerk of the Canterbury church makes the following notation in his record, "Elder John Harriman moved to this place in the month of March last. Since that our numbers in meeting have increased." A revival occurred later at which one hundred were converted. At the May conference it was "Voted that Elder Harriman be received as a minister to watch over the church and labor with us." In September he was in a quandary as to his official connection with the society. This doubt was solved by making him an assistant to Elder Winthrop Young, with the cordial approval of the latter and of Elder Samuel Hill. A year later there was a unanimous vote to continue Elder Harriman's relations with the society. For six years the society continued under his leadership with cordial relations existing between pastor and people. Doubts then began to arise in the church as to the theological views of their minister. At a meeting January 18, 1836, Doctor Harper gave expression to the feelings of the members by introducing the following resolution:

"Resolved that it is not expedient to give the watch and care of this church to an elder or teacher of any other sect or denomination."

The subject was considered at length and Elder Harriman was interrogated by written questions as to his belief. Without reaching a conclusion, the conference adjourned, nor was any definite action taken until two years later. It was evident, however, that the leading members of the church were not satisfied with

[1] History of Freewill Baptists, by Rev. I. D. Stewart, Vol. I, pages 173–176.

their elder's profession of faith, and at a meeting March 16, 1838, he "was relieved of the watch and care of the church at his own request."[1]

The church now supplied from its own ranks its preachers. In 1834, the conference "approbated the gifts" of Joseph and Jeremiah Clough and Jonathan Ayers and, a month after Elder Harriman ceased to be its leader, the church "Voted that Joseph M. Harper, Joseph Clough and Jeremiah Clough be presented to the council for ordination." In September, 1840, they were appointed "to take the pastoral care of the church for six months or until otherwise ordered."

At the annual meeting in 1836 the name of the society had been changed to "The First Freewill Baptist Church of Christ in Canterbury." Its membership at that time embraced not only residents in the town of its location, but also people who dwelt in Loudon and Northfield. The monthly gatherings were held at the church, at Hill's Corner and at Oak Hill in Northfield. The members from these several localities are classed in the records as the "Old Monthly Meeting," the "East Monthly Meeting" and the "West Monthly Meeting." It was near this time that the names of David M. Clough and Edward Osgood first appear in the records of the church, men who later were to become its leading supporters.

Advance ground was taken by the Freewill Baptist Society of Canterbury in 1840 and 1841 in favor of temperance. Members of the church who used or sold intoxicating liquors were first admonished and then, if the admonition was not heeded, excluded from fellowship.

In 1841 the subject of slavery came up for consideration. At a conference held in January, Dr. Joseph M. Harper offered the following resolution:

"Resolved That slavery is in direct opposition to the self evident truth that all men have certain inalienable rights, also that it is inconsistent with the principles of the Gospel of Jesus Christ and, therefore, should not be tolerated by the Church of God.

[1] Elder Harriman towards the close of his ministry with this society was holding meetings at the Center, for at the annual town meeting in 1837 it was voted that he "have entire control of the town house every fourth Sunday when the Rev. William Patrick preaches at the East part." This vote for some reason, was rescinded the next year.

"Resolved That we as a church of Christ can not fellowship any person as a Christian or receive him at our communion or admit him into our midst who holds property in his fellow men, or who advocates the doctrine that it is right to buy and sell a human being, who is guilty of no crimes, for whom Christ died."

The record which was made by Doctor Harper, as clerk, says, "After remarks by several of the brethren and some objection by Brother Samuel Hill, the resolutions were passed unanimously, that is, no one voted in the negative."

Jonathan Ayers, who had become a preacher in the Freewill Baptist denomination, asked in 1840 for a letter of dismissal to join the Congregational Church at Gilmanton. He had entered the theological school connected with the academy in that town. A very interesting correspondence followed between him and a committee of the Baptist Church, which is spread upon the records. It shows that Mr. Ayers entertained very liberal views for his time and that he was bold in proclaiming his right to fellowship with all denominations of Christians. The church at Canterbury, while at first questioning its authority to comply with his request by reason of his being a recognized minister of the Freewill Baptist denomination, finally granted his dismissal.

In 1842 the work of the ministry was divided among the elders of the church by requesting Doctor Harper and Elder Samuel Hill to officiate one fourth of the time each and Elder Jeremiah Clough the remainder of the year. This arrangement appears to have continued until 1847, when Elder Clough was invited to assume the pastorate. The invitation was declined by him as being a work beyond his capacity to perform, requiring as it did attendance at three services of worship on Sunday and four regular monthly meetings. Recognizing his objection, the society elected him to be pastor of simply the "Old Monthly Meeting" or that part of the society which worshiped at the church in Canterbury. The interest of the funds of the society was divided, two fifths being retained by Elder Clough's congregation and the remainder being divided between the East and West Monthly Meetings.

The records in 1845 show the membership of the church to have been 334. The ordained elders at that time connected with the society were Joseph M. Harper, Jeremiah Clough, Joseph Clough and William Plummer Chase. As a licentiate and itinerant preacher, the name of Uriah Chase is given.

Especial mention is made in the records between 1840 and 1850 of Elders Moores Cole, Samuel T. Catlin and Stephen Coffin as visiting the community and laboring with the church. In 1843 Benjamin Morrill was elected a deacon.

All through the records of the early days of the Freewill Baptists in Canterbury there is an "approbation of gifts" of members of the church to preach the gospel. Here as elsewhere there was a sturdy belief in the direct call from on high to the individual to labor for the salvation of souls and that the laborer would receive his inspiration and instruction from the same source, regardless of the limitation of his education. The attitude of the Canterbury Baptists towards special training for the ministry is expressed in the formal reply in 1850 to a call made upon them for financial assistance to a theological seminary of the denomination that had been established at Whitestown, New York. The clerk of the society was requested to answer the call, and his reply was formally approved before being sent.

For the first eighty years of its existence the pastors of the church in Canterbury contributed their services. Occasionally in the records there is a notation of offerings to some evangelist who had tarried with the flock for a few days. Dr. Joseph M. Harper and Elders Jeremiah and Joseph Clough, who for so many years supplied the desk, were men of means, who cheerfully exemplified their faith by gratuitous preaching. They were also men of ability and education, and, while not serving any novitiate or preparation for the ministry, they were nevertheless interesting speakers. Their knowledge of the Bible was acquired by constant study, and the interpretation they gave of its texts was in accord with the belief of those who heard them. Their labors in the pulpit were supplemented by practical benevolences to their fellowmen. Blessed as the church in Canterbury was with such able, though untrained ministers, it is not surprising that the members of the society viewed with apprehension a preparatory school for the ministry, especially as the fervor of these lay preachers was in contradistinction to the more formal sermons of the educated clergy of the Congregational Church. Nor were they forgetful of early persecutions when they were looked upon by the Congregationalists as religious fanatics and outlaws and were refused admission to the places of worship of the latter. With these facts in mind, the extracts here quoted from the reply made by the

society to this appeal to help maintain a theological school will be understood. After remarking that the church in Canterbury had not changed its views in regard to the usages and customs of the primitive Freewill Baptist Church, "as many others have," they say,

"We can see no good reason why God can not take men from the fishing net, workshop or plow and make efficient ministers of them now as well as thirty, forty, fifty or eighteen hundred years ago. We can not see why a proud hireling priesthood is not as injurious to the church in these present times as in former years when Freewill Baptist preachers were not permitted to preach in school houses or meeting houses if they could possibly be prevented. . . . We think, as far as our knowledge extends, that those ministers most intimately connected with that institution (the theological school in New York) are doing most to change the former customs and usages of the Freewill Baptists, and that the time is not far distant when a man to be a Freewill Baptist minister will be necessitated to pass through all the various institutions of learning and obtain certificates from the various authorities, as do the Congregationalists. . . . Such a state of things we can not give our aid to bring about."

Other objections to a trained ministry as set forth in the communication of the Canterbury church were that "a scientific education produced spiritual death," that it substituted "popular literature for the spirit and power of God," that "it failed of its object," that "literary men were grossly ignorant of practical life," that it bred vanity and extravagance in the ministry and that "it costs more to support one such than two humble, devoted, faithful servants of God."

Then, that their refusal should not be attributed to a parsimonious spirit and that their answer was in accordance with their light, these Canterbury brethren conclude, "You are aware there is wealth in this church, and we hope to do good with it. If we could be convinced that it was our duty to give to the support of the Whitestown Theological School, we would cheerfully do it. If we are wrong, we are sincerely so. If you view us as wrong, we hope you will give information and try to put us right."

Following close upon this expression of the Canterbury church of a trained clergy is a resolution of deep appreciation of the gratuitous service of Elder Jeremiah Clough and a letter of approbation and recommendation to David M. Clough "to improve his gift."

The next year the thoughts of the congregation were turned to the subject of a new meeting house. Their sanctuary was nearly half a century old, having been completed in 1803. The society was then weak in numbers and few of its members were in more than comfortable circumstances. Now there were connected with the church several very prosperous farmers. The first meeting house was inadequate and out of repair. In addition to the necessity for a new building, agitation had already begun for the formation of a second Freewill Baptist society in Canterbury, with the meeting house to be located at the Center. This would divide the present church, and a new place of worship would have a tendency to attract to the later organization.

At the annual meeting in 1851 a committee consisting of David M. Clough, George W. Peverly, Edward Osgood, James H. Herrick and John Fletcher was appointed to consider the question of building a new church. The structure was to be completed at a cost of $1,400, to be obtained by subscription, the subscribers to be reimbursed from the sale of the pews. The subscriptions were as follows:

George W. Peverly	$200.00	Benjamin Cate	$25.00
David M. Clough	200.00	Gordon Maxfield	25.00
Jeremiah Clough	200.00	William P. Small	25.00
John Kezer	200.00	Joseph Whitney	25.00
Edward Osgood	100.00	D. W. Whittemore	25.00
David Towle	50.00	Stephen Moore	25.00
James H. Herrick	50.00	David Morrill, Jr.	25.00
Abiel F. French	25.00	True W. Hill	25.00
W. Y. Hill	25.00	Samuel Hill	12.50
John Fletcher	25.00	Otis Hill	12.50
Josiah S. Fletcher	25.00	John S. James	12.50
George Brown	25.00		
Moody Emery	25.00		$1,412.50
John Ingalls	25.00		

The old meeting house was sold to John Kezer for $30 and moved about fifteen rods to the east, being finally converted into a horse shed for the accommodation of members of the church. The new building "was raised" June 22, 1852, with appropriate exercises, and the record recites that this was done "without accident or harm to any one." Perhaps the significance of this notation is in the fact that the Freewill Baptists of Canterbury had already frowned upon the use of intoxicating liquors. Prior to this time no "raising" of a building was undertaken without a copious supply of ardent spirits to cheer on the workers. There is no

record of any dedicatory services when the church was completed, but apparently it was ready for occupancy early in 1853.

The division of that part of the parsonage fund which had been surrendered earlier to the Baptists occurred in 1853 after a series of conferences between the two societies in Canterbury. Both organizations agreed to vote one fifth of their annual income for the benefit of their members who worshiped at the Union Meeting House at Hill's Corner so long as the latter maintained services half the time. In 1869 this allowance was discontinued, those connected with the East Monthly Meeting having failed to comply with the conditions of the contribution.

In 1858 the Oak Hill Monthly Meeting in Northfield requested the privilege of organizing a church and those who desired to join the new society were dismissed.

Several times between 1853 and 1865 Elder Jeremiah Clough asked to be relieved of the care of his pastorate, but, at the urgent desire of the church, he continued his labors. In 1857 Elder Joseph Clough was elected as his assistant. Failing health finally compelled the former to relinquish his charge and he was formally dismissed as pastor May 5, 1865. Elder George W. Richardson was chosen his successor. The latter continued in charge for two years, when Elder Jeremiah Clough was asked to occupy the pulpit "as much as his health will permit." At the annual meeting in June, 1867, the standing committee was authorized to supply the desk. The records seem to indicate that Elder Jeremiah Clough continued to be recognized as the pastor of the church for some years after, and perhaps he sustained this relation until his death. When the annual meeting was held in 1874, the society "voted to pay Elder Alpheus D. Smith $15 for past services," and a larger sum was voted to him in subsequent years. In 1877 Mr. Smith's preaching and work were commended by resolution. Under date of July 30, 1879, the clerk makes the following record:

"Elder Jeremiah Clough died. His funeral was largely attended at the church August first. He has been for many years a member of this church and its preacher and pastor for a long time. He came to his grave full of years and good works. We shall greatly miss him."

Brief as is the foregoing tribute, it is still most expressive of the life and character of Elder Jeremiah Clough. Kindling in all a

warm affection by his many kindly deeds as citizen, neighbor and friend, beloved by his people for his continued sacrifices in their behalf, he indeed came to his grave "full of years and good works." He was not only missed by the church to whom he ministered so faithfully and so long, but by the people of the whole town to whom his daily life of helpfulness to his fellowmen was an abiding memory.

An occasional preacher at this church was Elder John Chamberlain, son of Dea. John A. Chamberlain of Canterbury. The former was ordained in 1858, the services being held in the grove near the Oak Hill school house in Northfield and witnessed by more than fifteen hundred people. This was the same year that the members of the Oak Hill Monthly Meeting had asked to be dismissed from the church in Canterbury to organize the society in Northfield. Elder Chamberlain was first settled over a society in Penacook which he had been instrumental in starting. When the Civil War broke out, however, nearly all the male members followed him to the front and the church became extinct. After the war, he preached at Canterbury, Meredith, Lisbon, Stark, Gilmanton, Salisbury and Northfield.

He was an evangelist of uncommon power. The year following his ordination he traveled nearly 5,000 miles, preaching on an average one sermon every day. His opportunities in youth for an education were limited, but he was an omnivorous reader. Having a wonderful memory, he stored his mind with useful information. A close observer of men and events, he was a good judge of human nature. "His sermons were well arranged," says one of his contemporaries, "copiously illustrated and delivered with much pathos. His strong individuality made him seem a bit eccentric in methods and manners, but he was abundant in good works along all ordinary lines of ministerial effort, and he did a good service for humanity that few of his brethren were furnished by nature to accomplish." In the pulpit Elder Chamberlain had the appearance of deep solemnity and of a preacher terribly in earnest, yet he did not hesitate to illumine his sermons by anecdotes that drew smiles to the faces of his hearers.

In 1885 the death of Edward Osgood left the church without any deacon, and George W. Fletcher and Myron C. Foster were elected to this office. The church statistics that year show that

there were twenty-nine resident members and thirty-seven non-resident, with a Sabbath School numbering forty-five. The society had a permanent fund of $1,605, to which were added legacies from Susannah Kezer of $500 and from Joseph Moore of $5.

The death of Edward Osgood was a great loss to the society. For thirty years he had been its clerk and for fifteen years one of the deacons of the church. Tributes to his memory were paid at a meeting held June 6, 1885. One of the resolutions adopted stated truthfully that, "The wisdom and ability which he exercised by cheerful counsel, earnest service and liberal gifts will be held in grateful remembrance by his associates."

After the death of Elder Jeremiah Clough in 1879, the care of the church fell to Elder Alpheus D. Smith, who continued as its leader until his death February 9, 1886. Like many of his contemporaries in the Freewill Baptist ministry, Elder Smith was a self-educated man. His thoughts turned to preaching when he was still young, and he delivered his first sermon when he was twenty-one years of age. After filling various pastorates acceptably, he came to Canterbury in 1874 and there married for his second wife Mrs. Mary E. Clough. The closing years of his life were devoted to the interests of the church and Kezer Seminary. Conscientious and earnest, his labors both as a pastor and a citizen contributed materially to the benefit of the town. Like his predecessors in the pulpit of this church, Elder Smith's work was largely gratuitous from a sense of duty and a love for his fellowmen. He was highly esteemed by the people of Canterbury.

The society now had difficulty not only in securing a pastor, but also in keeping its pulpit supplied. The women of the church, however, volunteered to conduct Sunday services, and for the next few years sermons were read by them whenever a preacher could not be secured. Those who participated in these lay services were Mrs. Mary E. Smith, Mrs. Frank Fletcher, Mrs. Nellie Peverly, Mrs. Almira J. Sargent, Miss Charla E. Clough, Miss Christiana Clough, Miss Sarah Glines and Miss Belle Davis.

Between 1886 and 1892, the pulpit was supplied part of the time by Rev. F. L. Wiley and by Walter J. Malvern, the latter being at the time a theological student at New Hampton Institution. Charles H. Ayers of Canterbury preached one Sunday, and during the year 1892 sermons were read twenty-three

Sabbaths. The desk was occupied from 1893 to 1895 by Rev. Herbert W. Small, who at the same time was discharging the duties of principal of Kezer Seminary. The immediate successors of Mr. Small were Rev. G. T. Griffin, Rev. L. E. Hall and Rev. John Vance, the latter serving the church as its pastor from the summer of 1900 to March, 1906. Until October following sermons were read by Miss Christiana Clough and Mrs. Almira J. Sargent. Then Rev. Dyer M. Phillips was engaged as the regular minister, and he has continued to fill the pulpit to the present time.

In 1890 the question of providing a parsonage came up for consideration. A committee consisting of George W. Fletcher, Myron C. Foster, Alonzo B. Lovering, Moses M. Emery and Charles F. Adams was appointed to raise funds and select a suitable location. In June, 1893, the home of Austin S. Bronson was purchased for $1,300. The principal contributors were Christiana Clough, Mrs. Mary E. Smith, Charla E. Clough, the Baptist and Kezer Union, George W. and Hattie C. Fletcher, Moses M. Emery, Mrs. Charlotte Osgood and George W. Armstrong of Boston, the latter giving in memory of his mother and aunts.

At the annual meeting in 1906, the treasurer, Christiana Clough, reported eighty years of continuous service in this office by her father, Elder Jeremiah Clough, and herself. Following in the footsteps of her father, she has been a generous contributor for the support of the church, her latest benefaction being the general repair of the parsonage.

In May, 1907, the society received a legacy of $950 from the estate of William Maxfield. Its permanent funds now amount to $2,555. From the income of these and from voluntary offerings the church is able to maintain regular preaching.

CHAPTER XV.

A SECOND FREEWILL BAPTIST SOCIETY.[1] MEMBERS. A "FREE MEETING HOUSE." ITS DESTRUCTION BY FIRE. NO SETTLED PASTOR. EFFORTS TO UNITE WITH THE CONGREGATIONAL SOCIETY IN SUPPORT OF PUBLIC WORSHIP. LATER COÖPERATION.

On the lot south of Mrs. Albert F. Drew's house at the Center stood at one time a Freewill Baptist meeting house. The first gathering of this society was held at the dwelling house of Joseph M. Harper on Monday, the sixth day of March, 1848, at which time a constitution was adopted. Laban Morrill was chosen moderator; Joseph Clough, clerk; Joseph M. Harper, treasurer; and Nathan Emery, Jr., Thomas Clough and Charles H. Ayers, an executive committee. Immediately afterwards there appeared in the *New Hampshire Patriot* and *State Gazette* the following notice:

"We, Joseph M. Harper, Joseph Clough, Laban Morrill, Nathan Emery, Jr., Joseph Ayers, Thomas Clough and Charles H. Ayers, all of Canterbury etc. and our associates and successors hereby form ourselves into a religious society for the purpose of promoting the cause of Christianity, by the name and style of the First Freewill Baptist Society in Canterbury."

A house of worship had been erected four years before, probably in the summer or fall of 1844, as the records of the Merrimack County Mutual Fire Insurance Company show a premium note of $60 signed by Joseph M. Harper, "by order of the building committee," and it is marked "Meeting House in Canterbury." Who were the contributors to the expense of erecting this building the society records do not show, but the original society members were those whose names appear in the published call. A notation, made by the clerk, March 27, 1851, states that on this date the name of Thomas Clough was erased at his request.

[1] The only distinction between the titles of the two Baptist societies in Canterbury is that the one in the Baptist School District is known as the First Freewill Baptist Church of Canterbury and the one at the Center is known as the First Freewill Baptist Society of Canterbury.

How soon additions were made to the membership does not appear, but the following were admitted and enrolled upon the records:

Abiel Cogswell, Jeremiah Cogswell, Edward Osgood, William M. Cogswell, Dudley Hill, John Chamberlain, Samuel Huckins, Albert B. Clough, Benjamin McClary, Charles H. Fellows, James S. Elkins, Roxie J. Morrill, Elbridge G. Chase, Frank W. Morrill, Dan W. Morrill, Charles Glines, Joseph C. Sanborn, Charles W. Emery, William F. Sargent, Henry L. Clough, George W. Richardson, Joseph P. Dearborn, E. P. Carter, Sarah J. Miller, George P. Morrill, George W. Lake, Lorrain T. Weeks, Benjamin Morrill, Solomon M. Clifford, Moses Worthen, Plumer Chesley, William P. Small, Thomas L. Whidden, Eliphalet Gale, Jonathan K. Taylor, Beniah S. Cawley, Josiah B. Higgins, Edward P. Dyball, Milo S. Morrill.

It will be seen that these members were from all parts of the town, several being from the Hill's Corner school district. It was not, therefore, for the sole convenience of those attending its services that this society was formed and its meeting house built at the Center. The records of both this society and that in the Baptist School District show conferences between the two from 1849 to 1853 regarding the division of that part of the parsonage fund which at an early date had been allotted to the Baptists of Canterbury. It seems that this fund was in the hands of the treasurer of the society at the Center at the time of the formation of this later organization. There does not appear in the records of either society to have been any difference of opinion as to the proportion each was to receive, but there was a contention over the wording of the resolutions adopted providing for the division of the funds, and apparently an apprehension that the action taken might be construed as embracing more than this one subject. The final settlement is thus set forth:

"The First Freewill Baptist Church and the First Freewill Baptist Society in Canterbury, also the West Monthly Meeting, mutually agree to settle forever by way of compromise all difficulties and disputes between them growing out of the money they hold as parsonage or church funds as follows, namely:

"The treasurer of the Society to pay over to the treasurer of the Church two hundred dollars and interest from the first day of April 1853, which with the funds they now hold shall

be forever for the use and benefit of those who worship at the Freewill Baptist Center Meeting House.[1]

"The understanding is that both branches of the fund are for the sole use and benefit of the people called Freewill Baptists, and that each party, church or society holding the same shall pay over to any person authorized to receive it one fifth part of their annual income for the benefit of those who worship at the Union Meeting House in the east part of the town[2] so long or whenever they shall so keep up a Freewill Baptist meeting there one half of the time.

"Before collecting the fifth the treasurers shall deduct what they have to pay the yearly or quarterly meeting for assessments made by them on the church or churches if divided; the assessment to be paid in the ratio six bears to seven, that is the church to pay seven while the society pays six.

"And it is further understood and agreed that the West Monthly Meeting have no further claim on the old church funds, whether the church should be hereafter divided or not."

Then follows a copy of the receipt dated April 1, 1853, and signed by Jeremiah Clough, treasurer of the Freewill Baptist Church, acknowledging the payment to him of two hundred dollars by Joseph M. Harper, treasurer of the Freewill Baptist Society.

At the annual meeting in 1854, David M. Clough for the church and Joseph M. Harper for the society made a supplementary report which states that nothing in the action of the above bodies in dividing the parsonage fund "shall be so construed as to effect anything further than simply a division of the funds, other matters, if any, embraced therein being left out."

What the other differences were, or from what cause arising, the records of neither of these Baptist organizations show. The reason for the promotion of this second Baptist society is equally obscure. The motto over the pulpit was, "If the Son, therefore shall make you free, ye shall be free indeed." The pews were free to all and no contribution was asked of the people attending service. There was no church organization as distinct from that of the society. It is therefore probable that a desire for freedom from the regulations of older Baptist churches led to the formation of this religious body.

[1] The church edifice at what is now known as the Center in Canterbury is called in the records "the Free Meeting House," while that in the Baptist neighborhood is referred to as "the Center Meeting House."

[2] At Hill's Corner.

Misfortune early attended the second Baptist Society in the destruction of its place of worship by fire. This occurred sometime between January 18, 1853, when a meeting was called to take into consideration "the propriety of erecting horse sheds near said meeting house," and February 26, 1853, when the records of the Merrimack County Mutual Fire Insurance Company show that the company voted "to pay Joseph M. Harper two thirds of his interest in the Free Meeting House recently burned." No attempt was made to rebuild, but the society has kept up its organization to the present time, worshiping in the halls at the Center for the most part until the last decade.

Ministers were engaged soon after the meeting house was built but no settled pastor was ever installed. In 1849 it was voted to pay one dollar a day for preaching. This compensation was doubled within the next ten years. Like the early pay of school teachers, the gratuity voted the minister included his board while he remained in town, unless he was a resident. The itinerant Baptist preachers came with their teams on Saturday and preacher and horse were cared for over the Sabbath. Then they departed, unless the church desired them to hold protracted meetings during the week following.

Perhaps the earliest preacher heard by this society was the Rev. Edmund B. Fairfield, who preached in this neighborhood in 1847–48 before the society was organized. The Rev. Samuel T. Catlin filled the desk in 1849 and the Rev. Plumer Chesley in 1852–53. Elder Preble preached certain Sundays, probably once a month, from 1855 to 1860, receiving at the latter date two dollars per Sunday. From 1865 to 1868 there is a record of the payment of the Rev. George W. Richardson for preaching. He was at the time the pastor of the other Baptist Church. From 1869 to 1877 the Rev. Josiah B. Higgins supplied the pulpit about a fourth of the time at a compensation of a hundred dollars a year. He may have served for a longer period.

This Baptist Society appears to have worshiped in the Congregational Church at the Center as early as 1863, for the records show that allotments for "the care of the meeting house" were made from that date until 1877. Ten years later an effort was made to unite the Baptist and Congregational Societies in the support of public worship. A public meeting was held early in

the year 1887 at which this proposition was considered, and the following preamble and resolutions were adopted:

"*Whereas*—it occurs in the Providence of God that for the first time in many years this parish is without a resident pastor and is dependent upon aid from without, and

"*Whereas*—it is very desirable that a parish that has the religious and moral character as well as the wealth, intelligence and enterprise that this has should, for its own good and its own credit, have a minister within its limits, and

"*Whereas*—all denominations worshipping here are practically in accord in their religious belief and ministers of different names have worked together harmoniously for a number of years past, and

"*Whereas*—neither of the two leading denominations is able alone to support a resident pastor properly, but if all were to unite for the support of one a reasonable salary could easily be raised, and

"*Whereas*—a large majority of those who attend church here are in favor of union of effort, Therefore,

"*Resolved* that it is the sense of this meeting that the best interests of this community require that all denominations should unite upon some one man who shall minister to us in holy things and shall be our pastor, teacher and friend and that we cordially and heartily support him.

"*Resolved* that we respectfully ask the two societies, Congregational and Freewill Baptist, to call meetings and take such action as may be necessary to secure the services of some minister of the Gospel."

A copy of the foregoing was sent to Jeremiah Cogswell, clerk of the Freewill Baptist Society, by Joseph G. Clough, clerk of the meeting, in a letter dated February 14, 1887. The Baptist Society was called together March 7 following to take action. A committee consisting of Charles H. Ayers, Charles W. Emery, Jonathan K. Taylor and Jeremiah Cogswell were appointed to confer with a like committee of the Congregational Society. At an adjourned meeting held March 17 the committee of the Baptist Society reported "that under all the circumstances no agreement to unite could be made." This report was accepted.

Although this effort failed, it did not discourage the promoters, for in 1891 the Baptist Society "voted one hundred dollars toward hiring the Rev. Irving W. Coombs a part of the year, provided the Congregational Society will furnish a sum sufficient to hire him the balance of the year." Mr. Coombs was at that time the

pastor of the Congregational Society. This arrangement was completed and continued until 1895.

At the annual meeting of the Congregational Society in 1899 it was "voted that the Baptist Society could occupy the Congregational Meeting House Sunday afternoons when not otherwise used."

The present officers of this Baptist Society are Jeremiah Cogswell, clerk, and Albert B. Clough, treasurer.

CHAPTER XVI.

THE WORSTED CHURCH AT HILL'S CORNER. ESTABLISHED FOR JOINT USE OF CONGREGATIONALISTS AND BAPTISTS. THE COMING OF MRS. MONMOUTH. HER DECORATION OF THE INTERIOR OF THE BUILDING AND HER WORK IN THE COMMUNITY. LOSS OF HER PROPERTY AND HER LAST DAYS.

Situated on the brow of the hill, as one comes from the Shakers and descends into the village of Hill's Corner, is the Worsted Church, so called. Seldom used at the present time, it represents the efforts of a generation seventy years ago to maintain regular religious services in this part of the town. It was erected as a union church for the use of all denominations, although the Baptists and Congregationalists predominated in this community. The old "Shell Church" at Hackleborough had been destroyed and the nearest churches in town were the Baptist Meeting House and the Congregational Church at the Center. The prime mover in the enterprise to build a house of worship at Hill's Corner was Amos Cogswell, who was a member of both the Congregational and Baptist Societies in town. The undertaking was started by the Freewill Baptists who put up the frame and boarded the building. Their funds being exhausted, a proposition to make it a union church was made and accepted. The Congregationalists then contributed to the completion of the structure. Lumber and labor were undoubtedly freely given by the inhabitants of this school district, but the larger expense connected with the erection of the church was met by the sale of pews after it was finished. Nearly all of the well-to-do families in this section of the town owned pews, and there appears to have been no dissenting voice in the community to the spirit promoting the movement. The building was completed in 1839. The Congregationalists organized as the Second Congregational Society of Canterbury, the principal members being at that time members of the Congregational Society at the Center who were regularly dismissed for the purpose of organizing the society at Hill's Corner.

Among these members was Gideon Ham, who was persuaded by Amos Cogswell to make provision in his will for the permanent support of Congregational preaching in this locality. Mr. Ham died a year later, and the society found itself endowed with a fund of $2,000. By his testament, Mr. Ham left his real estate to his family, while his bequest to the church was realized from the sale of his personal effects. These were disposed of at an auction sale which lasted three days. With the knowledge that the proceeds were to be devoted to the maintenance of the gospel in this part of the town, the attendance was large. The bidding was spirited and many of the articles offered for sale brought more than they were intrinsically worth.

Preaching was supported for a time by subscription, the Congregationalists and Baptists alternating in the use of the meeting house. The Rev. William Patrick, pastor of the Congregational Church at the Center, regularly officiated one Sunday each month. Occasionally students from the theological school at Gilmanton Academy occupied the pulpit. The Baptist preachers were more numerous. The best known were Elder John Harriman, Elder Ezra Ham, the Rev. Edmund B. Fairfield, Dr. Joseph M. Harper, Elders Joseph Clough and Uriah and William P. Chase, both the latter being born and reared in this school district. The preaching of the Baptists was largely missionary labor without compensation, or partially requited by contributions taken at the time of the service. Mrs. Susan F. Perkins of Campton, daughter of Abiel Cogswell, writes of the early days of this church, "I never thought there was any scarcity of Free Baptist ministers when I was a young girl. As most of them were entertained at our house and I was always shy of 'the cloth,' their coming did not tend to increase my happiness or Sunday freedom."

Mr. Patrick's successors at the Congregational Church at the Center regularly supplied the church at Hill's Corner every fourth Sunday until 1871. With the death of Elder Jeremiah Clough, Baptist preaching was of rare occurrence.

Soon after the Chicago fire in 1871, when the whole country was asked to make contributions for the sufferers, Mrs. Sarah Elizabeth (Harper) Monmouth came to Hill's Corner on this benevolent mission. The people gathered at the church to

hear her. She made such an eloquent appeal for the afflicted inhabitants of Chicago that not only was her immediate mission successful, but she was led to engage in a work of great good to this community. The people were moved by her earnestness and charmed by her personality. Remaining for a few days, she learned of the then almost perfunctory service held at the church once a month. Her inquiries and the responses of the people led to her offer to read on Sunday the published sermons of the Rev. Henry Ward Beecher and other eminent divines and to conduct a religious service if the Congregational Society would vote to give to her the income of the Ham Fund. This offer was immediately accepted and for nearly eight years Mrs. Monmouth ministered to the spiritual wants of this community.

The church was immediately repaired. The interior was changed, the old singing seats removed and a room over the vestibule was fitted up for Mrs. Monmouth's occupancy during her weekly visits. The pulpit was also changed so as to place the choir back of the preacher. She used her own funds in improving the appearance of the building, and it is probable that during the time of her pastorate, if such it may be called, she spent more for the benefit of the people than she received for her services. Very early she began the work of decorating the interior of the church with worsted mottoes and trimmings. It was this handiwork of Mrs. Monmouth which created an interest in the edifice beyond the confines of the state. The following description of a visitor written twenty years ago shows how the church impressed a stranger at that time:

"The walls of the Church are covered with mottoes, emblems and other devices, all of cotton, paper or worsted. The pulpit is profusely trimmed and in the front and rear of the auditorium are immense floral arches, rising to the height of twelve feet from the floor and having a span of twenty feet. Standing on the platform and in corners are large vases, made of paper and filled with giant bouquets of artificial flowers. The eight long windows are curtained with what looks like richly figured lace, but which a closer inspection shows to be mosquito netting trimmed with designs cut from wall paper. In all of the work in the church the colors are so harmonious and the effects brought out so tasty that a first view gives the visitor the idea of Oriental

magnificence and suggests the outlay of large sums of money. But herein lies the most wonderful part of the decorations. The flowers are leaves, the mottoes are all made from paper and cotton with the exception of perhaps one hundred worsted flowers. The amount of work and patience required for this task may be partially appreciated when it is known that the decorations include more than a million pieces, the largest scarcely the size of a man's hand and all of this accomplished by one woman."

Mrs. Monmouth organized a Sunday School, the people cordially coöperating to make her work a success. Largely through her instrumentality, the social life of the community broadened. The years of her ministry are delightful memories to the people who then resided at Hill's Corner. In speaking of the years which she spent in this locality Mrs. Monmouth said, "They embraced the dearest work of my life." The loss of her property led her into retirement at the homestead of her father.

Sarah Elizabeth Monmouth was the only daughter of Joseph M. Harper. She was born in Canterbury, October 9, 1829, and was educated in the schools of that town, at Tilton Seminary and at North Scituate, Rhode Island. Early in life, she developed a taste for literature and, when a mere girl, began to contribute poems and short stories to the *Boston Cultivator* and the *Waverly Magazine* under the *nom de plume* of Lil Lindon and Effie Afton. She published a book of poems called "Eventide," which met with a large sale. Other of her publications were "Afton Ripples," "Half a Dime a Day," "The Abundant Entrance," "Rest Valley" and "The Worsted Church." In addition to her writings, she prepared and delivered several lectures.

Mrs. Monmouth was a great traveler and made three trips to the far South, spending several winters with her brother Colonel Charles A. Harper in Texas. During her last trip, she met and married Jacques Eugene Monmouth. The Civil War breaking out soon after her marriage, her husband enlisted and was killed in one of the early engagements while serving as colonel of a Louisiana regiment of Zouaves. Returning home, she cared for her father until his death in 1865. She inherited from him a large share of his property which consisted of the Harper homestead and a well-invested personal estate.

Mrs. Monmouth's last years were truly pathetic. She was the victim of a clever swindler who induced her to loan him most of her personal property. The most remarkable portion of Mrs. Monmouth's life began when she was practically penniless. She still had a farm on which there was a comfortable house, and she determined to live upon the income of the land, which averaged about forty dollars a year. The story of her economies and privations is told in some of her later publications. She lived the life of a recluse, refusing to see any but a few intimate friends.

The income from the farm she allotted as follows: periodicals $7, books $3, food $17, and fuel $13. For the first winter she had on hand sufficient fuel, but the second she bought wood and sawed it herself. To save expense, she would crawl into bed with a warm soapstone and read. The money thus saved she spent on books, never for food. No appropriation was made for wearing apparel. She made an every-day suit out of a straw bed tick, trimming it with strips of blue drilling cut from a pair of overalls which some former workman had left in the house. This suit was not unattractive and at a little distance looked like a neat striped gingham. For shoes she took the soles of old rubbers, lined them with flannel and laced them to her feet as sandals. Later she made shoes from a thick overcoat which had belonged to her father. Of these she was very proud. Unraveling a shawl and some homespun garments, she knitted herself stockings, which lasted her for several years. The garments she made always fitted, for she was skilful in her handiwork.

Mrs. Monmouth claimed that her food cost her only five cents a day, and the formula of her meals is set forth in her writings. It is probably true that this sum represents the average of her daily expenditures for what she ate. But neighbors knowing her circumstances often made contributions to her larder. These offerings of provisions were placed under a window of the chamber where she spent most of her time. She would let down a rope, without exposing herself to view, which the donor attached to a basket containing the gifts and then departed. Later Mrs. Monmouth would pull up the basket to her room. She decorated her house much as she had the Hill's Corner Church and made it so marvelously attractive

that it became an object of interest to summer visitors in Canterbury. Charging a small fee for its inspection, she derived a little income from this source. This house she named "Rest Valley."

Failing health compelled her to accept the care of others and she went to reside with her niece, Mrs. John H. Huckins of Loudon, during the last few months of her life. She died January 16, 1887. At the probate of her will it was discovered that her property amounted to about $2,000, besides the real estate left her by her father. This she bequeathed to relatives and to charity.

After Mrs. Monmouth ceased her labors at Hill's Corner, there was no attempt to maintain preaching at this church except during the summer months and wholly from the income of the Ham Fund. The church is still an object of interest to visitors in Canterbury.

CHAPTER XVII.

THE SHAKERS.[1] MOTHER ANN LEE. COMING TO AMERICA. SETTLEMENT IN NEW YORK. PROSELYTING IN NEW ENGLAND. FORMING COMMUNITIES. THE CANTERBURY SOCIETY. ITS EARLY MEMBERS. OBLIGATIONS AND COVENANT OF THE SHAKERS. PRINCIPLES OF THEIR FAITH. EARLY FORM OF WORSHIP. DRESS. INDUSTRIES. EDUCATION. PROGRESS. RELATIONS WITH THE TOWN.

The Canterbury society of Shakers dates from the last decade of the eighteenth century, and it was one of the early communities in this country. Shakerism had its birth in England, where its foundress, Mother Ann Lee, was born February 29, 1736, in Toad Lane, Manchester. Her father was a blacksmith with a family of eight children. As was common then with poor people of manufacturing towns, the children were obliged to contribute to their own support as soon as they were old enough to work, instead of being sent to school. Therefore, while Ann acquired habits of industry, she could neither read nor write. During her youth she was employed in a cotton factory, next as a cutter of hatters' fur, and later as cook in the infirmary of her native town. As a child she was serious and thoughtful, subject to religious convictions and given to reveries and visions. When she grew older, she was deeply impressed with the wickedness of mankind and showed a marked repugnance to marriage. While under these exercises of the mind, she became acquainted with James and Jane Wardley and the religious society under their care. These people were a remnant of the "French Prophets," and Jane Wardley was regarded as the "spirit of John the Baptist operating in the female line." They were called Shakers or Shaking Quakers, because, like the early Quakers, they were seized with violent tremblings and shakings when under the influence of

[1] The authority for many facts in this chapter is found in various publications of the Shakers, especially "A Summary View of the New Millennial Church," 2d edition, 1848, and "Shakerism, Its Meaning and Message," by Anna White and Leila S. Taylor, Mt. Lebanon, N. Y., 1904.

strong religious emotions. In September, 1758, when twenty-two years of age, Ann united herself with this society.

In spite of her aversion to marriage, she was induced in 1762, by the importunities of her family, to become the wife of Abraham Stanley, a blacksmith, who deserted her after she came to America. Of the four children born to them, three died in infancy and the other lived to the age of only six years. After the death of her children, Ann Lee gave herself wholly to religious thought, taking the lead of the Shaker Society, to whom she promulgated the doctrine of celibacy.

Their previous instruction had led them to expect that the second coming of Christ would be in the form of a woman. As Eve was the mother of all living, so in their new leader, the Shakers recognized in Ann Lee "the first mother or spiritual parent in the female line."

Among the revelations which Ann claimed to have received from on high were these, "The duality of Deity, God both father and mother, one in essence—one God, not two, but God who possessed the two natures, the masculine and feminine, each distinct in function yet one in being, coequals in Deity. The second was that the secret of man's sin, the hidden cause of man's fall from uprightness, his loss of purity, lay in the premature and self-indulgent use of sexual union."[1]

Suffering persecution and imprisonment on account of her religious belief, Mother Lee sought an asylum in the New World. With eight of her disciples she set sail from Liverpool, England, May 19, 1774, and landed in New York the following August. The eight disciples were her husband, William Lee her brother, Nancy Lee her niece, James Whitteker, John Hocknell and his son Richard, James Shepherd and Mary Partington. For two years the little band remained in the vicinity of New York City. In the meantime, John Hocknell, who was the only one of the company possessed of means, bought a tract of land about seven miles northeast of Albany in the wilderness, called "Niskeyuna," now the town of Watervliet, N. Y. Here, in 1776, the Shakers made their first permanent settlement. For the next three years they lived the life of celibates in comparative seclusion, holding

[1] Shakerism, Its Meaning and Message, page 19, by Anna White and Leila S. Taylor.

everything in common and toiling diligently to cultivate their land and provide suitable habitations.

In 1779 a remarkable religious awakening in the adjoining town of New Lebanon led to visitations by converts to the Shaker community. Tidings of this strange people and their peculiar religion soon spread far and wide. These reports were followed by inquiry and converts in large numbers were made, some remaining with the community at Watervliet, while others returned to their homes. In May, 1781, Mother Lee and the elders who had been chosen for the church made a pilgrimage to Massachusetts and Connecticut to preach the gospel and to encourage those who had already embraced the faith. They were absent two years and four months, some of the elders visiting New Hampshire. It was a journey attended with much suffering and privation and with no little persecution.

It was early in 1781 that Benjamin Thompson, an itinerant peddler, became acquainted with the Shakers near New Lebanon, and coming to Canterbury later, his account greatly interested members of the Freewill Baptist Church of that town, then under the ministration of Rev. Edward Lock. Among those in whom the tidings caused an awakening and further inquiry were Benjamin Whitcher and Henry Clough. The former was one of a committee appointed to visit the Shakers at Harvard, Mass., where Mother Lee and the elders were preaching, and to investigate the new religion. Following this visit, two Shaker preachers, Ebenezer Cooley and Israel Chauncey, appeared in Canterbury and the surrounding towns. By them the Shaker testimony was first given in New Hampshire in the church at Loudon Center in September, 1782.[1] Whitcher and Clough immediately became converts and others soon followed in their footsteps, including Ezekiel Morrill of Loudon.

Henry Clough was the son of Capt. Jeremiah Clough, the elder, and he originally owned the farm that Joseph Ayers bought in 1784 of Ezekiel Morrill when he settled in Canterbury. The buildings were destroyed by fire several years ago, but the land is still in the possession of Joseph Ayers' descendants. The house at that time was a long, one-story building, which Mr. Ayers used as a dwelling until he built for himself, and then it was attached to the new building as an ell. It was here that Elder

[1] Shakerism, Its Meaning and Message, pages 90, 92.

Henry Clough,—later he became an elder in the Shaker Church,—assembled the believers. This was before the formal gathering of the Shakers at New Lebanon in communal relations. It is probable that within two years the Canterbury followers of Mother Ann Lee were transferred to Benjamin Whitcher's farm, which is a part of the present Shaker Village.

Elder Clough was one of the early converts to the Freewill Baptist faith and he was a zealous worker and earnest preacher. Embracing the Shaker gospel, he at once became an efficient missionary in the cause. In 1788 he was called to New Lebanon to be the assistant to Father Joseph Meacham, then the leading elder of the Shakers, and the organizer of the followers into societies. Here Elder Clough resided until his death March 12, 1798. In the ministry of the order he was a trusted counselor and a most effective exponent of its principles. "He was not considered eloquent in the common acception of the term," says Elder Henry Blinn, "but he abounded in that spiritual pathos which seldom failed to meet the state of his hearers. The divine spirit which he was blessed to receive, in connection with his unwavering integrity as a natural man, made him a powerful preacher."[1]

Benjamin Whitcher was born in Stratham, March 8, 1750. His father, whose name was also Benjamin, bought for him a tract of land in the eastern part of Canterbury about the year 1774. That section of the town was then a wilderness. After clearing some of the land and building a house and barn, the son, in 1775, moved his family to their new home. Accompanying Benjamin and Mary, his wife, was her brother, Joseph Shepherd. The nearest neighbor of the new settlers was several miles distant, and it was five or six years before settlements were made north of them at Hill's Corner. Benjamin Whitcher was an early convert to the Freewill Baptist faith and continued a member of that church until he joined the Shakers in 1782. With generous enthusiasm he opened his doors to the faithful, and his home soon became their rallying point in Canterbury. On the Sabbath meetings were held there, or at Ezekiel Morrill's on Clough's Hill in Loudon, for nearly a decade before the Canterbury Shaker Society was organized in 1792. The United States census of 1790 shows that Benjamin Whitcher had thirty-five persons dwelling under his roof,

[1] *Shaker Manifesto*, Canterbury, October, 1883.

and two years later the number had increased to forty-three. Then it was that he donated his farm of one hundred acres, valued at that time at more than two thousand dollars, to the Shaker society.

Until 1785, there was no distinct Shaker community except that at Watervliet, converts from a distance for the most part continuing to reside at their homes and making visits to the society at Watervliet or receiving visitations from Mother Lee and the church elders. Adherents of the new faith had now become so numerous in New Lebanon that a church was built and dedicated in 1786. In 1787, the elders notified all those who had accepted the Shaker doctrine that the time was ripe for the formation of a church society and that all who desired and were qualified might come into the association. The first formal organization was that at New Lebanon, N. Y., which later took the name of the Mount Lebanon Society, from the post office established for their benefit in 1861. The Watervliet community was similarly organized soon after and these two societies formed what was called a bishopric under the immediate jurisdiction of the ministry at Mount Lebanon. Here was concentrated at this time nearly all the talent of the church, and from the Mount Lebanon Society was issued a few years later the first publication of the Shakers. Thus the Mount Lebanon community became the parent society of the Shakers and with its governing board originated the movement of planting colonies or communities in other states.

This movement began in 1790 when those of the Shaker faith residing about Hancock, Mass., were brought together as a society. The next year another Shaker community was started at Harvard in the same state. February 10, 1792, the fifth society in this country was organized at Canterbury, under the guidance of Elder Job Bishop, Edmund Lougee, Hannah Goodrich and Anna Burdick. The following year the Shakers at Enfield were gathered into one fold. Elder Bishop was given authority to unite the two societies at Canterbury and Enfield into the bishopric of New Hampshire.

Associated with the early history of the Canterbury Shakers were such men as Zadoc Wright and Josiah Edgerly, by whose direct management and counsel the temporal concerns were gradually and harmoniously regulated, also Peter Ayers from Mount Lebanon, N. Y., Elder Henry Clough, John Wadleigh,

View of Shaker Village.

Shaker Barns.

Francis Winkley and Joseph Sanborn. John Wadleigh and Peter Ayers were both Revolutionary soldiers. True to the Shaker faith which he espoused after the war was over, Mr. Wadleigh refused to apply or to receive a pension for his service in the army. Peter Ayers was thirty-two years of age when he came to Canterbury, and there he spent the remainder of his long and useful life, dying an honored member of the Shaker fraternity in 1857 at the advanced age of ninety-seven years.

The order of elders and eldresses was established January 1, 1794, by the appointment of Benjamin Whitcher, William Lougee Mary Hatch and Molly Drake. Mary Whitcher was chosen one of the directors of the secular interests of the society.

Three families were formed in process of time and were called the Whitcher, Wiggin and Sanborn families after the men who donated land to the community.[1] Later they were known as the Church, the Second or Middle and the North families.

The covenant, which constituted the membership contract, was at first oral, but in 1796 it was committed to writing and signed voluntarily by every adult in the ranks. The first signatures were appended on May 12th and 16th and they were as follows:

Benjamin Whitcher	Elizabeth Avery
Ezekiel Stevens	Anna Carr
Francis Winkley	Sarah Beck
Micajah Tucker	Molly Drake
John Bishop	Molly Cotton
Josiah Corbett	Hannah Beck
John Fuller	Nellie Tibbetts
Jonathan Lougee	Sarah Wright
Peter Ayers	Johanna Fletcher
Timothy Jones	Martha Wiggin
Daniel Fletcher	Sarah Gowen
William Lougee	Abigail Sanborn
James Fletcher	Amey Beck
John Wadleigh	Betty Muffett
James Daniels	Mercy Elkins
Samson Merrill	Comfort Smith
Jeremiah Sanborn	Abigail Wiggin
Elijah Fletcher	Molly Chase
Zadock Wright	Lydia Wright
Josiah Edgerly	Zilpha Whitcher
Nathaniel Sleeper	Rhoda Mills

[1] Benjamin Whitcher, Chase Wiggin and Joseph Sanborn.

Benjamin Sanborn	Lydia Sanborn
Moses Stevens	Sally Sanborn
Elijah Brown	Dolly Lougee
John Beck	Michal Parker
Calvin Goodell	Lydia Lougee
Jesse Wright	Lucy Williams
Ezekiel Stevens, Jr.	Anna Merrill
Benjamin Whitcher, Jr.	Elizabeth Cowden
William Fletcher	Ruth Stevens
Josiah Lougee	Betsey Lougee
Clement Beck	Rachael Parker
James Johnson	Lovey Muffett
Israel Sanborn	Tabitha Williams
John Whitcher	Betty Lougee
John Jewett	Sally Fletcher
John Sanborn	Hepzibah Williams
Joseph Sanborn	Mahala Sleeper
Mary Hatch	Hannah Muffett
Sarah Winkley	Hannah Merrill
Mary Whitcher	Sarah Drake

Mother Ann Lee died in 1784, before there had been any formal organization of her followers. Her life had been too brief and her missionary labors too arduous to admit of her giving attention to such details, but she had gathered about her those who were abundantly equipped for this work. Upon Father Joseph Meacham this duty devolved. Having created the societies at Mount Lebanon and Watervliet, N. Y., he divided each community into orders or classes. The first or non-communal were those who received the faith and came into a degree of relation with the society but chose to live in their own families and manage their own temporal concerns. They were regarded as brethren and sisters in the gospel so long as they lived up to its requirements. Members of this class were not to be controlled by the society with regard to their property, families or children. They could act as freely in all these respects as members of other religious bodies. Moreover such persons were admitted to all the privileges of religious worship and spiritual communion belonging to this order and also received instructions and counsel according to their needs whenever they expressed a desire for it, and they might retain their union with the society, provided they did not violate the faith and the moral and religious principles of the institution.

This non-communal class was, however, never numerous, except about New Lebanon, for, with the planting of Shaker colonies in

other localities, the converts were brought almost immediately into membership with some society.

The communal body of Shakers was divided into three classes, called families. At Canterbury, these took the names heretofore given. Just beyond the North Family, there stood for many years a farm house, painted red, which was the dwelling place for applicants seeking admission to the Shakers until they had become familiar with the obligations they were to take and had shown sufficient evidence of their sincerity to be admitted as members of the society. Then, they were taken into the North or novitiate family, which was composed of probationary members. These were under the special care, direction and instruction of resident elders, two of each sex, called Novitiate Elders. Here the probationer was fitted and prepared for advancement in Shakerism at the will of the candidate, or he was at liberty to leave the society if, after a full understanding of the requirements of the order, he did not find himself in sympathy. If a candidate was bound by the ties of matrimony to an unbelieving partner, he was refused admission, unless a separation was the mutual desire of both husband and wife or a legal separation had taken place. Under such circumstances, if the convert was a husband, he must before admission convey to his wife a just share of all his possessions. The probationer was required to sign a covenant in which he promised not to prefer any account, claim or demand against the society for the use of any money or property brought into the society nor for any labor or services performed while residing in the same. In this covenant, it was mutually agreed that he should be free to withdraw whenever dissatisfied and, upon giving sufficient notice, to receive all the money and other property which he brought into the society or their value at the time of his becoming a member. He also agreed to conform faithfully to the rules of the organization and to refrain from acting or speaking in such a way as to create dissatisfaction, disunion or inharmony in the family.

The Middle Family of the Canterbury society, while in existence, corresponded to the second or junior family as organized by Father Meacham. It was composed of those who had come into the order under the same covenant as the probationer but untrammeled by the embarrassments of the matrimonial class and who were thus one step further advanced towards perfect Shak-

erism. In this family, as well as in the novitiate, all were amply provided for in health, sickness and old age. Also they could retain lawful ownership of all their property so long as they desired, or they could donate the use of any part or all for the benefit of the family with which they were connected, or they could dedicate a part or the whole and consecrate it forever to the support of the association. While members of either of these two families, they had the privilege of resuming possession of their property at any time.

The Church Family was the third or senior family. It was made up of those who had had sufficient time and opportunity to prove their faith in Shakerism and who were prepared to enter freely, fully and voluntarily into a united and consecrated interest. They covenanted to devote themselves and all they possessed to the service of God and the support of the gospel forever, solemnly promising never to bring debt or damage claim or demand against the society for any property or service they might have devoted to the use and purpose of the community. It is to the credit of Shakerism that few if any of the number withdrawing have ever made a legal claim for the recovery of property brought to the society. Nor has any person upon notice of withdrawal been sent away empty handed.[1]

Today there are only the contract members and the covenant members. Beginners sign a contract for the protection of themselves and the society. Later, if they are satisfied to remain and embrace the faith, they subscribe to the covenant. There is neither novitiate nor second family at Canterbury. One family, the Church, embraces all who have signed the covenant.

The central executive authority is vested in the ministry and elders, with the approval of the members. Each family in a society usually has an order of elders and elderesses who have supervision of its spiritual affairs. Its domestic concerns are looked after by deacons and deaconesses, while trustees have charge of the general business of the society. All their positions of care and responsibility have been filled from the beginning in the same manner, women having everywhere equal privileges with men.

"Great difficulty will be found," says Charles Edson Robinson, "in the attempt to separate the civil from the religious feature in

[1] History of the Shakers, Charles Edson Robinson, with prefatory approval by Elder Henry Blinn of the Canterbury Shakers.

Shakerism, for they go hand in hand and are inseparable. Indeed, were it not for the religious, the communistic feature would prove a failure, as have all other attempts in this direction which have neglected to eliminate selfishness, root and branch, and which have proved to be the great stumbling stone in the pathway of success." [1]

He gives the following as the nine cardinal principles of Shakerism:

1st. Purity in mind and body—a virgin life.
2d. Honesty and integrity of purpose in all words and transactions.
3d. Humanity and kindness to both friend and foe.
4th. Diligence in business, thus serving the Lord. Labor for all, according to strength and ability, genius and circumstances. Industrious, yet not slavish; that all may be busy, peaceable and happy.
5th. Prudence and economy, temperance and frugality, without parsimony.
6th. Absolute freedom from debt, owing no man anything but love and good will.
7th. Education of children in scriptural, secular, and scientific knowledge.
8th. A united interest in all things,—more comprehensive than the selfish relations of husband, wife and children,—the mutual love and unity of kindred spirits, the greatest and best demonstration of practical love.
9th. Ample provision for all in health, sickness and old age; a perfect equality—one household, one faith, practicing every virtue, shunning all vice.

Fifty years ago so much emphasis was laid by the curious minded upon the Shaker life of celibacy, their dress and the marching and dancing connected with their worship, that it was quite forgotten that from the beginning these people have exemplified in their lives the "pure religion and undefiled" as defined by St. James. Their early followers were mostly drawn from the ranks of the lowly at a time when the barrenness of the Congregational service, especially in New England, was unsatisfying. It was this very emotional testimony of the Shakers, with its joy expressed by the rhythmic movements of the body and by songs of praise, that impressed those to whom the wearisome, doctrinal

[1] History of the Shakers, Charles Edson Robinson, with prefatory approval by Elder Henry Blinn of the Canterbury Shakers.

discourses of the pulpit were meaningless. That in the early days of proselyting the emotional features of the Shaker worship should be carried to excess by some of the followers, and that it should obscure from the public the teachings of the elders that Christianity consisted in living better lives, is not strange. As in other new faiths born about the same time, all of which were protests against prevailing creeds, there was a tendency among ignorant converts to enlarge those characteristics that marked them from their fellowmen, while those who scoffed at the "new lights" laid stress upon the peculiarities of worship of all dissenters. It was not so much what the new leaders of religious thought taught, as how they taught, and how their teachings affected those under conviction that engaged the attention of the general public.

In the writings of the Shakers, when speaking of the early days of their gathering, it is frankly admitted that zeal oftentimes outran discretion. Evolution with them, however, has ever been a leading principle of their belief, and a century of progress has eliminated all the features, except celibacy and their communal life, that once stamped them as a peculiar people. Long before they gave up holding public meetings in Canterbury their services on the Sabbath could not be distinguished from those of any other body of Protestant worshipers. It is, therefore, only because of its historical interest that a description of their forms of worship half a century ago is undertaken.

For many years the religious meetings of the Canterbury Shakers on Sunday were open to the public during the summer months. People came from far and near to attend these services. The broad avenue leading to the church was lined with carriages and frequently there was difficulty in finding a convenient place for the horses of visitors driven from Concord, Laconia, Tilton, and other localities. On a pleasant day the space in their church reserved for the public was crowded, the wooden benches, in the early days without backs, being all occupied, with many spectators standing throughout the service. A large number of people were drawn to these meetings out of curiosity. Yet there were few who were not impressed by the deep religious devotion of the Shakers. Occasionally some of the visitors were moved to speak, and these testimonies were always welcomed.

The church building,[1] now no longer used for public religious purposes, stands on the right of the highway leading through the village as you approach from Concord, back several rods from the street. It is a plain, substantial structure, without internal ornamentation. There were two entrances for the public, the men going in one door and keeping on that side of the building and the women using the other, the visitors as well as the Shakers being obliged to separate by sexes. At the tolling of the church bell the latter entered by a rear door, the brethren taking their seats on one side of the room and the sisters on the other. When the hour of service arrived all arose and the benches upon which they had been seated were removed from the center of the room. One of the elders now made a short exhortation. Then, to the inspiration of a lively hymn, all keeping time with their feet and a swaying motion of the body, they began to march, taking three steps forward and tapping three times, then with the same number of steps marching backwards. This was continued through one or two hymns, and it is the only approach to dancing that has entered into the Shaker service for more than sixty years.

Resuming their seats, the elder in charge then made an address of from fifteen to twenty minutes. This differed in no respect from the ordinary sermon of the pulpit except that there was usually emphasis laid upon the necessity of withdrawing from the world in order to lead a life of virgin purity.

The Shakers now arose and formed in lines four abreast, and to the music of a hymn began to march in a circle around the room, the brethren leading and the sisters following. In this march, as in the former exercises, there was a waving movement of the hands by drawing inward, as if gathering in spiritual good and storing it up for the necessities of the week. Occasionally there was a clapping of hands in perfect concert, this being repeated several times in succession. In marching and countermarching, the worshipers frequently changed their positions, reducing their ranks to two abreast and finally to single file, when they formed in four circles with the singers as a common center.

During this marching about the room, or at its close, it frequently happened that one or more of the sisters would go into a trance and, while in this condition, give testimony of the spiritual

[1] The meeting house frame was raised May 9, 1792. It was completed September 20 following.

manifestations made to her. The service closed with the singing of hymns and a benediction from the presiding elder. The Shakers claim to be the original spiritualists, and this feature of their religion at a period prior to 1850 was quite prominent. It was owing to the tendency of some visitors to treat these spirit manifestations of the worshipers with levity that public meetings were discontinued for a time during the early fifties.

It was in 1870 that all semblance of dancing steps ceased, and a few years later the marching was discontinued. Then for a period of several years while the public meetings of the Shakers continued to be held, there was nothing in their exercises to distinguish their services from the Congregational form of worship.

However much in the early days of Shakerism the dancing may have been prominent in their devotion and to whatever excess it may have been carried by the zeal of converts, it had become before 1850 a most impressive, even if a novel, part of their service. The sincerity of the worshipers was as marked in this as in the testimony given at their meetings. A devout observer saw in the dancing and marching nothing more than the peculiar expression of a religious people of their faith in the teaching of their leader. To the stranger who came in the spirit of candid inquiry, the fact was not obscured by the novelty of their worship that the Shakers taught and exemplified in their lives the essence of true religion. They were honest in their dealings with their fellowmen and helpful in every good work. This has been their record from the beginning.

Among those who were leaders of the Canterbury Shakers for the last quarter of the nineteenth century and who were well known to the public were Elder Henry Clay Blinn and Eldress Dorothy Ann Durgin. The former was one of the most lovable men of his day and generation. Of large figure, strong features and handsome presence, he would have commanded attention anywhere. His kindly manner, melodious tones and hearty greeting drew people to him in admiration and friendship. No one acquainted with him but felt his spiritual influence, and even a chance conversation impressed his auditor with the purity of Elder Blinn's thoughts and the nobleness of his aspirations. He was a preacher of great power. His speech had the easy flow and modulation so characteristic of Henry Ward Beecher, and his manner of delivery had in it other points of resemblance to the

Brooklyn divine. While he seemed to use only the conversational tone, his rich musical voice penetrated every part of the room and his audiences were held in rapt attention. Although a self-educated man and his language simple, he seemed the scholar as well as the thinker. Speaking without notes and as the spirit moved, he became at times eloquent. In later years when the Shakers held services in Concord and other towns contiguous to Canterbury and again when occasionally Elder Henry appeared on the platform in behalf of some public benevolence, few speakers were as impressive. His whole life was a benediction to the circle in which he moved and his influence was felt throughout the town. He died April 1, 1905.

Dorothy Ann Durgin for a period of forty-six years, with the exception of one year spent in the ministry, held the position of first eldress of the Church Family of the Canterbury Shakers, or until her death August 24, 1898. She was a woman of strong individuality, rare talent and deep spiritual nature. A speaker of no common power, her testimony was always heard at the public meetings of the society. She had also a musical gift, and hundreds of sacred songs composed by her were adopted by the Shakers. A book of five hundred pages containing many of her hymns and anthems has been published.

Eldress Dorothy had a most fascinating personality. Intensely earnest, the expression of her face and the accent of her voice when speaking indicated, to use the words of one who frequently heard her, "a lofty, forceful and benignant person." She seemed at times almost imperious in her utterances, but, beneath this stateliness of manner, there was found upon acquaintance a warm and considerate disposition. A beloved leader of the Shakers, she enjoyed also the affectionate regard of a large circle of acquaintances outside of that society. Few public men and women at their demise have received such spontaneous tributes to their worth as appeared in the press when Elder Henry C. Blinn and Eldress Dorothy A. Durgin departed this life.

Contemporaries of these two were Elder James Kaime, son of Elder John Kaime, Eldress Joanna J. Kaime and Mary Whitcher. Although not so well known to the public as Elder Blinn and Eldress Durgin, they were nevertheless active in the affairs of the society, Elder Kaime being for a time at the head of its business interests. Their acquaintance extended beyond the

Shaker circle, and they were well known by the people of Canterbury, by whom they were held in high esteem.

Another member of the Shaker society at Canterbury who was perhaps better known to the world than any of his associates was David Parker. He was a man of unusual ability. A native of Boston, he joined the community at the age of ten years. The early maturity of his judgment led to his election as a trustee soon after he became of age. From that time until his death, he was not only the executive head of the Canterbury society but his counsel was sought by the Shaker communities in other parts of the country. At no time was the Canterbury body more prosperous than under his management. Shrewd and sagacious, he was considered one of the best business men of the state. He carried through many large undertakings and he was a tower of strength to the order in time of trouble and persecution. When but thirty-two years old he ably defended the Shakers before the New Hampshire Legislature and at his earnest request a searching investigation was made of the life and practices of this people, which resulted in their exoneration of all charges brought against them. This victory won by his courage and sagacity ended all attempts in this state to embarrass the Shakers by hostile legislation. His death, which occurred January 20, 1867, in the sixtieth year of his age, was not only a loss to the Shakers, but to the town of Canterbury as well.

The dress of this people half a century ago emphasized their separation from the world and attracted attention whenever they appeared in public. The men wore the broad brimmed hat, and clothes of a bluish shade cut in a uniform and unvarying style. The dresses of the women were of a grayish tint, full in the skirt with an unadorned waist. For a head covering they had the well-known Shaker bonnet for summer use and the warm hood for winter. Their Sunday costume in the summer of 1854 is thus described by a visitor at one of their public meetings, "The adults and children were dressed nearly alike. The trousers of the brothers were of blue cloth with a wide stripe. The vest was of deeper blue, exposing a full bosomed shirt, with deep turned down collar, fastened with three buttons. The sisters had on pure white dresses, their necks and shoulders being covered with white kerchiefs. Their heads were crowned

with lace caps, while over the left arm hung a pocket handkerchief. Their feet were ensconced in high-heeled, pointed-toe, cloth shoes of a brilliant ultramarine blue."[1]

For years the Shakers made their own cloth and dressed all alike. Now they find it more convenient and economical to purchase their garments. The dress of the men no longer distinguishes them from other people. The women adhere to the style of garments adopted in the early years of the order, but greatly modified to conform to principles of hygiene and with a view to comeliness. The material of which they are made and their color varies according to the taste of the individual. The Shaker bonnet, however, is still worn in the summer season. Except for the "yea" and "nay" of the speech and the style of dress of the women, there is little to distinguish the inhabitants of Shaker Village in Canterbury from the people of any well-ordered and peaceful community.

The Shakers have been from the beginning an industrious people. When they gathered at Benjamin Whitcher's, they were on the border of a wilderness. They cleared away the forests, they turned their land into tillage, they broadened the acres under cultivation, and they built homes for themselves. The little water power which Nature had provided in this section of the town they developed. In 1800 a reservoir was constructed three miles north of the village, which was later enlarged. From this a canal was cut to carry the water into the pond east of the North Family. Then a small mill for the grinding of grain and sawing of lumber was erected at a point about 150 rods southeast from the meeting house. In 1834 this mill was removed and a larger one built on the same site. The new structure was two stories in height and its dimensions were eighty feet by forty. It was equipped with four run of stone, two bolts and a smut mill. At this date the facilities of the Shakers for grinding wheat and making flour were equal to any in the state. Not only did they make flour for themselves, but their grist mill did service for their neighbors. Machinery for the turning and finishing of iron was placed in the second story of the building and workmen were hired from outside the community.

New industries were added from time to time. When it ceased to be profitable to raise wheat, the society engaged in

[1] History of the Shakers, Charles Edson Robinson.

the manufacture of washing machines and mangles. Later they made brass clocks, skimmers, ladles, copper teakettles, hair sieves and hats. They also tanned and curried leather and made boots and shoes for their own use. Dependent upon themselves for nearly all their supplies, they manufactured wool and cotton cards and wheels, wagons, wooden shovels shod with iron or steel, whips, hoes, scythes and tobacco boxes. They also raised their own garden seeds. The surplus of their productions they sold. Building a village, they aspired to something more than frame buildings. In 1824 they began the manufacture of bricks and this became an industry of no small importance. Until mills and factories were concentrated in the larger centers, the Shaker Village of Canterbury was a busy hive of industry and their productions became famous as standard articles because of the excellence of their work.

"Of the early industries of the Canterbury Shakers the most prominent was weaving," says Elder Henry Blinn in his reminiscences. "In 1796 this was all done on hand looms. From a personal diary handed down by one of the sisters, Ruth Stevens, the following results are credited to the weavers of the society that year, wide cloth 4,170 yards, binding 2,975 yards, tape 1,140 yards. Carding was performed by hand until 1812. Spinning wheels and hand looms were used by the sisters until 1824, when the spinning jenny was introduced and power looms followed in 1842. Other means adopted for a livelihood were the manufacture of Shaker flannel from sheep raised in Shaker pastures, hand knit wool hose and underwear, also brooms, brushes, scythe snaths, rakes, boxes, chairs, tubs, pails, leather, candlesticks, etc.

"Later butter and cheese were sold, also apple sauce and some medicine. It is recorded that in 1811 there was made by the Canterbury society 2,884 pounds of cheese. Among the medicines were witch hazel extract of more recent date and a good sarsaparilla prepared from a formula by Dr. Thomas Corbett, the only Shaker physician in New Hampshire."

Blooded stock and dairy products were and are a source of revenue. Rugs, mats and fancy work, preserves and other products of the housewife's art furnished the women with a lucrative employment. The Dorothy Shaker cloak, so called from Eldress Dorothy A. Durgin, is known all over the country.

Shaker Turning Mill and Pond.

Shaker Cemetery.

It is now stamped with their registered trade mark. The Shakers for a long time did a large business in the manufacture of knit underwear using knitting machines of the most approved pattern. At the present time they make sweaters.

Few luxuries were enjoyed in the early days of the Canterbury society either in dress or food, though by economy a sufficiency for comfort was maintained. Tables were laid with wooden and pewter plates as late as 1807. The use of imported tea was countenanced in 1808, "liberty tea"[1] having been previously used as a beverage. The latter drink continued to be served for many years afterwards. The temperance movement in the society opened in 1802, and subsequently total abstinence took its rank as one of the standard regulations. The use of tobacco and snuff were discontinued soon after.

The society early gave attention to the education of the youth committed to their care. Prior to 1823, when their school house was built, the children were regularly gathered in some building and instructed in the rudiments of learning. After the Shakers were included in a district by themselves and had control of the school money allotted to this district, they began to excel both in their methods of instruction and in the equipment of their school room. All through the public reports of the superintending school committees of the town are to be found commendations of the work of their teachers and the practical interest of the society in promoting the welfare of the young. The meetings of the Educational Society of Canterbury and such gatherings as were called by the state and county boards to discuss school methods were always attended by a delegation of Shakers.

The study of music has been a special feature in the instruction of the Canterbury society. The attainments of its members have been marked and many of the most thrilling of the Shaker hymns have been their production. Abram Whitney, a teacher of music and for many years a Shaker of the community at Shirley, Mass., was the first person to urge systematic training in this accomplishment. He early came to Canterbury and gave a few practical lessons. Speaking of the musical evolution of this society, Elder Henry C. Blinn says:

[1] Made from *Lysimachia stricta*, a wild herb with a yellow flower.

"The first attempt at singing in harmony was ventured in 1845, but only melodies were permitted in worship. The first harmony was indeed a feeble attempt, as only a few words at the end of a line were furnished with a second row of notes and these were a third, fifth or eighth below the melody. At a later date Prof. Benjamin B. Davis of Concord was engaged to give a course of lessons to the singers. This new departure was more or less subject to criticism, but the round notes soon led to a deprecation of the other styles. From this time, interest in music steadily increased.

"August 18th, 1870, Dr. Charles A. Guilmette, of Boston, was introduced to the society by Professor Davis, as a superior teacher of vocal music, both in theory and practice. He proved to be not only an accomplished vocalist, but an elocutionist and learned physician as well. A series of lectures bearing upon the vocal apparatus and the means of its development and culture opened a new era, as classes were soon formed for daily drills, of which the Doctor proved a wise and earnest teacher. Rehearsals for correct breathing and tone production multiplied, until the seed of interest was firmly planted in the minds of the society.

"During these early visits, both Professor Davis and Doctor Guilmette broached the need of a musical instrument as imperative to aid the singing. This subject was urged until an agreement was reached by the leaders. A melodeon, or small cabinet organ, was the first musical instrument purchased, in November, 1870. The first piano was brought into the community two years later by one of the members."

As early as 1843 the Shakers began to do their own printing. That year they published the "Sacred Roll," the first book produced in Canterbury. Since then, a number of volumes have been issued from their printing office. From 1882 to 1899, the *Shaker Manifesto*, a monthly paper, was edited and published by this society.

The Shakers of this town have kept abreast of the times, availing themselves of all modern improvements. In the days of Elder Job Bishop, they traveled on foot or on horseback. Now they find automobiles essential to their business needs. The telephone connects them with the outside world. Daily newspapers and the better class of magazines are taken. The Shakers mingle more freely with the general public. At the fashionable resorts in summer, and at the hotels of the larger cities in winter, the sisters are frequently seen selling the

products of their handiwork. Visitors at the Canterbury society are welcome.

The same equality of the individual which pertains to the daily life of the Shakers is observed in death. For years their cemetery had its rows of small uniform headstones with brief inscriptions, and there was no distinction between the elder and the humble follower. In 1900 these were removed and there was erected a monument of granite, a square block, on which is inscribed the single word "Shakers." This was the gift of Mrs. Anita Porter (Shaw) Singer, a summer resident of Canterbury, whose home is two miles north of the village at Hill's Corner.

The Rev. William Patrick, strong in his religious conservatism, speaking of this community in 1833, said, "The people called Shakers[1] established their society in the eastern part of this town about 1782. Whatever may be said of their enthusiasm and eccentricities at the beginning, they have now settled down in regular order and however deluded on the subject of religion we may and must view them, they are still peaceful and industrious citizens."

This testimony from an orthodox minister of the old school who probably questioned fully as much the liberality of the Shaker faith as he did the emotional character of their worship, is not the earliest tribute to their citizenship. They were publicly thanked by the town a year earlier for their gifts to the poor and several times in the years immediately following for their beneficence.

The relations of the townspeople with the society for more than three quarters of a century have been most cordial. Except the vote in regard to their performing military duty and a refusal of the town for several years to permit them to become a school district by themselves, there is no record of conflict between the Shakers and the inhabitants of Canterbury. In no section of the country has this people met with less antagonism from the beginning than here, and in no town where a colony was planted has greater respect been shown to them or higher appreciation expressed of their conduct as citizens, neighbors and friends.

[1] They gathered at Benjamin Whitcher's about 1782, but the society was not organized until 1792.

CHAPTER XVIII.

OSGOODITES. THEIR FOUNDER AND HIS EXPERIENCES. OBTRUSIVE PROSELYTING AND PLAIN SPEAKING. OBJECTION TO THE "HIRELING PRIEST," THE DOCTOR AND THE LAWYER. CHARACTER OF OSGOOD'S FOLLOWERS. THEIR SUNDAY SERVICES. PROTESTS VOICED IN PRAYER, EXHORTATION AND SONG. SIMPLICITY OF THEIR BURIAL SERVICE. QUAINT HYMNS AND EPITAPHS.

Although originating in Warner, this religious sect had at one time as influential a following in Canterbury as in the former town. Around Zion's Hill the Osgoodite families resided and on this hill was the burial place of their dead. On the tombstones are inscribed their tenets of faith in tributes to the departed. In a few years these inscriptions will have become obscure even if the stones remain standing. Not a follower of the faith now remains, the last one, Sally Grover, dying a few years ago. In the Merrimack County History[1] Fred Myron Colby gives the following account of the origin of the Osgoodites and of the characteristics of their leader:

"The religious sect known by this name first made themselves prominent about the year 1814. The founder was one Jacob Osgood, son of Philip Osgood, one of the early settlers of the town. He was an enthusiast, a powerful singer and of much skill in repartee. In the early part of this century he took an active part with the Freewill Baptists. Naturally ambitious and headstrong, he was disposed to be autocratic, and, as some of his religious views were not strictly conservative, he was not approved by them as a leader. He then opposed them, claiming a special power from the Almighty and announcing that he was a prophet and could heal the sick and was a sort of vicegerent. He was opposed to going to law, to performing military duty and supporting preachers. For sometime his followers increased about Mink Hill,[2] the Gore,[2] Sutton and vicinity. There were also about thirty families in Canterbury led by Josiah Haines. Dur-

[1] Page 663.
[2] In Warner.

ing two or three years subsequent to 1830 the Osgoodites held great revival meetings, one of which was on Kearsarge Mountain. Their singing and peculiar service attracted many hearers. The hymns sung by them were usually of their own composition. Songs, prayers and exhortations were intermixed in their services without any regularity. Osgood's custom was to sit in his chair and preach with both eyes shut and one hand on the side of his face. He was a very large man physically, weighing over three hundred pounds. He died in 1844, and Nehemiah Ordway and Charles H. Colby became the ruling elders. They were an honest, upright people in their dealings with others, but sometimes dishonorably treated by the officers of the law."

Jacob Osgood was born in South Hampton, March 16, 1777, and he moved with his parents to Warner when he was about twelve years old. In his "Christian Experience," a little pamphlet containing the story of his life, and the songs of the Osgoodites, published in 1867, he says that, owing to the poverty of his parents, they could not give him "much learning." He describes his thoughts of "God and Heaven" and the "devil and hell" from the time he was fourteen years of age until his final conversion in October, 1805, when he was called to preach. His troubles then began with ministers and members of existing churches and with the civil authorities. "I began to speak in the meeting house in Warner where I was brought up," he says, "but they soon began to stamp and rap. At length one of them took hold of me. I asked the pharisee if he was not afraid that God would strike him dead, and his hand fell off of me and he looked pale as a ghost, trembling. They told me then that they should present me before the rulers. I told them I was willing to die for the Lord Jesus. The clergy pharisee then asked me what my principles were. I told him I had none. But he said he never saw such a Christian before. I must have a principle. I told him I loved God with all my heart and my neighbor as myself. But this would not do, I must have something more for a foundation. I then began to be scared and thought I must own Calvinism, but God told me to own what I knew . . .

"The Freewillers were for the most part in the power of God then, of any people I knew, and I joined the church, but the elders soon began to find fault with my testimony yet they never could tell what was wrong. . . . At length God led me

out of town meetings and trainings, but the churches were all in them, believing in politick religion, fighting and killing one another. . . . At length, I found that all of the churches were going back into Egypt and the world, voting for elders to become law makers instead of gospel preachers. I then had to prophesy against them, and persecution came hot against the church in Warner. Even my own relation would turn me out of doors. . . . But we had heavenly meetings and we kept that faith which was delivered unto the saints, to heal the sick by the laying on of our hands, which made the hypocrites awful mad, and the doctors would swear, and the lawyers would swear also, for we put the woe on lawyers. The gospel leads people to pay their debts without lawyers, and it troubles merchants and all other craftsmen. . . .

"We healed the sick by faith in Christ. One girl in Canterbury had the consumption and her father had paid four hundred dollars to doctors and they gave her up and said she must die, but we laid our hands on her and cried to God, and she was healed and got up from her bed and was whole. One pharisee woman told her to give God the glory for Osgood was a sinner. It was awful work among the friends of this world and pharisees, for they trusted in doctors, and lawyers and ministers."

The foregoing indicates wherein Osgood and his followers were in conflict with the churches and with society. The ministers, lawyers, doctors and merchants all came in for their denunciation. Typical of their hostility to the world about them is their "Pickpocket Hymn" from which the following verses are quoted:

"There are pickpockets all around,
A-talking very fair;
Look out or they will steal your teeth
And then they'll shear your hair.

"The priests will pick, I tell you now
The doctors they'll pick some;
The lawyers will pick whenever they can
When to your town they come.

"The merchants they will pick too,
If round their stores you lay;
They'll sell their goods as cheap as dirt
And trust you for their pay.

"But after you have gone awhile
And thinking of no harm;
They'll have a mortgage on your goods,
Your cattle or your farm.

"The rulers are picking now,
And if I rightly guess
They'll pick so close before they're done
You'll greatly be distressed."

In 1820, at a time when the state law required all able-bodied men to train for service in the militia, the Osgoodites refused to respond. Not paying the fines levied against them, Jacob Osgood and some of his followers were put in jail. This confinement, however, was welcomed as a martyrdom to their faith.

In proselyting, they were obtrusive and oftentimes offensive, writing into hymns and songs their prejudices against customs and individuals. At meetings held largely in school houses, the Osgoodites spoke with unlicensed freedom of the faults of neighbors, and there was no hesitancy on their part to comment openly upon the failings of any wayward individual who happened to be present. Sustained by an almost fanatical zeal, they gloried in the opposition provoked by this method of "proclaiming the truth." The "hireling priest" was an especial abomination to them, and all existing forms of worship received their condemnation. A few intelligent people became Osgood's converts, but his followers were mostly men and women of limited education whose environment had been circumscribed and whose testimony voiced the narrowness of their lives. The character of their songs, which were crudely and sometimes vulgarly worded, and the frank criticism they made of the shortcomings of others, attracted the curious to the Osgoodite meetings, where laughter and ribald interruptions sometimes greeted the speakers.

As individuals, the Osgoodites were honest in their dealings, good neighbors and, except when their beliefs conflicted with constituted authority, obedient citizens. While Mr. Osgood lived, they kept their members intact, but after his death there were no new accessions, and they gradually dwindled in strength. Along in the seventies, their meetings in the vicinity of Canterbury were held only twice a year, in the spring and fall, and, before 1890, they had ceased altogether.

As illustrating their peculiarities, a brief reference to a gathering held in a school house at Northfield in the spring of 1871 will suffice. It was just after the election of James A. Weston, Democrat, as governor of the state. Only five Osgoodites were present, but the room was filled with spectators. In

addition to the desks in the school room, extra seats were provided by putting boards upon blocks of wood. Soon after the service was opened, Elder Charles H. Colby, referring to the recent Democratic victory, thanked God for turning the "black legs" (Republicans) out and putting the "hunkers" (Democrats) in. "Now," said the speaker, "we shall have a good apple crop and plenty of cider. The Republicans have had prohibition in this state and God has cursed the apple trees, so that they have borne but little fruit for years. You can see His pleasure in the defeat of the 'black legs' in the bountiful blossoming of the apple trees. It has been very difficult in years past to do our haying without cider."

In spite of this protest against prohibition, the Osgoodites were an abstemious people, using no liquors unless it was cider and that in the most moderate quantity. Their political preferences as here voiced signified nothing, as they did not believe in voting or holding office.

The prayers on this occasion were conversations with the Lord, in which He was advised rather than supplicated for His help. When speaking, their talks were a mixture of prayer and exhortation, the one running into the other. Upon invitation from the audience, particular songs composed by them were sung, while Elder Colby and the others answered all inquiries addressed to them by the spectators upon any subject whether pertinent to the occasion or not. While there was no attempt to discredit the worshipers, the audience regarded the meeting as an entertainment rather than a religious service, and those present familiar with the sect sought to develop all the oddities of this people by questions as to their belief on a variety of subjects. All inquiries were treated by them seriously and readily answered.

The garments of the Osgoodites were as peculiar as their religious professions, especially those of the women. The dresses were cut straight and were entirely plain. Across the shoulders they wore a white kerchief and on the head a linen bonnet in the summer and a woolen hood in the winter. The dressing of the hair conformed to the plainness of the clothes. The garments of the men were not so strikingly odd as those of the women, but they resolutely refused to conform to the styles of their generation. They wore their hair long

and unkempt as showing their contempt for the fashions of the day.

Sally Grover, the last survivor, had a habit of calling at homes, where she was acquainted, near the meal hour. Being invited to the table, she took occasion in prayer to admonish members of the household. Her supplications did not precede the repast but broke out at any time during the meal that the spirit moved. At one home where the wife was not a favorite with Sally, she emphasized her rebuke of the mother by telling the Lord that the husband or father was "a just man and feared God."

The austerity of their lives was carried into the rites for the dead. The coffin inclosing the remains was usually of white pine and unpainted, with no finish or decoration of any kind and often made by a neighboring carpenter. During the service, in prayer, exhortation and hymn, the fact that there was no pomp or display shown for the departed was frequently referred to, as were the other facts that neither doctor nor "hireling priest" attended the deceased.

Among the quaint inscriptions on the headstones that mark the graves on Zion's Hill are the following:

"Here lies Phebe, wife of David Ames, who was a succorer of many and Brother Osgood also. She died October 30, 1838."

"Here beneath these marble stones
Sleeps the dust and rests the bones
Of one who lived a Christian Life.
'Twas Hannah Haines, Josiah's wife.
She was a woman full of truth,
And feared God from early youth,
And priests and elders did her fight
Because she brought her deeds to light."

"Josiah.
He was a blessing to the saints,
To sinners rich and poor.
He was a kind and worthy man.
He's gone to be no more.
He kept the faith unto the end
And left the world in peace.
He did not for a doctor send
Nor for a hireling priest."

CHAPTER XIX.

SCHOOLS. EARLY LEGISLATION IN NEW HAMPSHIRE. FIRST VOTES IN CANTERBURY AND FIRST SCHOOL MASTER. MEAGER PROVISIONS UNTIL AFTER REVOLUTION. DIVISION OF TOWN INTO CLASSES AND LATER INTO DISTRICTS. FIRST SCHOOL HOUSES. INSPECTORS. THE "SCHOOL DAME" AND WOMEN'S SCHOOLS. EXAMINATION OF TEACHERS. PRUDENTIAL COMMITTEES. REPORTS OF SUPERINTENDING SCHOOL COMMITTEES. DECLINE IN NUMBER OF SCHOLARS. REDUCTION IN NUMBER OF DISTRICTS. PRESENT CONDITIONS. KEZER SEMINARY.

Provision for the school master and the school house was contemporaneous in the provincial laws of New Hampshire with the authority given to tax the inhabitants for the support of the ministry and for the building of houses of worship. When the province was included in the Dominion of New England in 1686 under Gov. Joseph Dudley, it was ordered that "all contracts, agreements or orders for the support of ministers and school masters" be continued in full force.[1]

In 1693, after New Hampshire again became a separate province, selectmen were directed to raise money "for the building and repairing of meeting houses, minister's houses, school houses and allowing a salary to a school master in each town."[2] Although this act was vetoed by the Queen in 1706 on account of its liberal provision for the support of the ministry, it was reënacted in 1714.[3]

That education should be compulsory and that towns should have no excuse for neglecting to provide by public taxation for the instruction of children, an act was passed May 2, 1719, which provided that "every town having the number of 50 householders or upwards shall be constantly provided of (with) a school master to teach children and youth to read and write, and when any town or towns have the number of 100 families or householders, there

[1] Laws of N. H., 1679–1702 (Batchellor), page 115.
[2] *Idem*, page 560.
[3] *Idem*, pages 867, 868.

shall also be a grammar school set up & kept in every such town, and some discreet person of good conversation well instructed in the tongues shall be procured to be master thereof, every such school master to be suitable encouraged and paid by the inhabitants."[1]

If any town neglected for the space of six months to procure such a school master, it incurred a penalty of £20 for every conviction upon complaint made, the fine to go to the support of schools within the province "where there may be most need." Any town which regarded itself incapable of complying with this act could appeal to the Court of Quarter Sessions of the Peace for relief.

All of these provisions for schools antedated the granting of the charter for the township of Canterbury in 1727. The first reference in the proprietors' records to this subject was in 1754. At the annual meeting that year there was an article in the warrant "to see if the town will raise money to keep a school for the education of the children and youth of Canterbury and how much money." There is no record that this article was acted upon at the meeting. It is doubtful if there were fifty householders in town at that time.

Four years later at the annual meeting March 16, 1758, there was an article in the call for the meeting "To see if the town this year or any part of the year will have a town school for the instruction and education of their children and to see what method they will take for regulating the same."

Among the votes recorded at that meeting is the following: "Voted £200 old tenor for the benefit of schooling the children, and that each Fort's people shall enjoy the benefit of their own money in their own Fort."

This vote explains why no earlier action was taken by the inhabitants to provide for schools. Being a frontier town, the people were menaced by the Indians during most of the years of the early settlements and they were not without apprehension until after the French were driven out of Canada. At the time this

[1] Province Laws Vol. I., page 240. In 1721, the act of 1719 was amended and its operation extended and made more explicit. Laws, Ed. of 1771, page 163. See also act of 1771, Laws, Ed. of 1771, page 260. The act of June 18, 1789, Laws, Ed. of 1792, page 275, is a new school act repealing all provisions of previous dates. See also act of 1714, Laws, Ed. of 1625, page 140. *Idem*, Laws, Ed. of 1771, page 163. *Idem*, 260.

vote was passed, the English and French were in a life and death struggle for the possession of Canada, and Quebec was not captured until a year later, in 1759. Hence the provision that "each Fort's people shall enjoy the benefit of their own money in their own Fort." The forts or stockades were the only safe places where the children could be assembled.

Prior to 1758, such instruction as the children had must have been given at the fireside by the parents, though it is not unlikely that the Rev. James Scales, the first minister in town of whom there is record, combined with his pastoral duties the imparting of knowledge to the young. He was a man of varied attainments, being a teacher, physician and surveyor as well as a minister.[1] Mr. Scales came to Canterbury in 1742 and did not remove to Hopkinton until 1757. As he was a public spirited citizen, he may have met conditions as he found them in Canterbury by combining the duties of pastor and school teacher.

From 1758 until late in 1762 the town records are silent on the subject of schools and presumably no appropriation was made for the maintenance of one, as after 1749 the town clerk was a resident of Canterbury and the register of the transactions at town meeting was quite full and complete.

At a special town meeting held December 27, 1762, £500 old tenor was appropriated for the "support of a school," and it was "voted that the selectmen provide a school master to teach said school and order in what parts of the town said school shall be kept."

After the apprehension of Indian raids had subsided, the school was kept at the dwellings of the inhabitants, and in time a special room in some of the houses was set apart for this purpose. Tradition has it that these school rooms were not always the best that the house afforded, one being located, it is said, so near to a hog pen that the grunting of these animals frequently disturbed the teacher and pupils. In 1765, the town voted four months' schooling for the year ensuing, two months to be kept in the winter and two months in the summer "half of the time at John Dolloff's and the other half at William Glines."

The inhabitants at this date were distributed over the three present towns of Canterbury, Loudon and Northfield, for Loudon was not created a separate township until 1773 and Northfield was

[1] See Chapter I.

not set off until 1780. In 1767, a town school of six months was provided and the people east of Soucook River were to "have their part of the schooling voted at this meeting." The teachers did not always receive cash payments for their services, for in 1768 and later it was provided that the school and town rates "should be paid in such things as the people raise." Currency was scarce and the products of the town were legal tender for payment of the taxes. The school master at the end of his term was fortunate if the selectmen had turned the Indian corn which was delivered to them by the inhabitants for schooling rates into currency with which to pay him. If the people of Canterbury were no more prompt in paying their school rates than they were in paying the minister tax, the school master may have had to do his own collecting from house to house.

"In the early settlements of this place," says the Rev. William Patrick, "the opportunity for the improvement of the rising generation was very limited. For several years we find no traces of a school. Indeed, the inhabitants had not the means. Good instructors were not easily to be found, and, if they had been, the people were not able to defray the expense. Still, the children were not left wholly in ignorance. Parental instruction together with the perseverance of the children enabled some to acquire the rudiments of science. It is not a little surprising to see with what facility and accuracy the public business of the town has been done by the children of the first generation."[1]

The first teacher mentioned in the records of the proprietors is "Master Mooney." This was in 1772 when he is referred to as teaching school at the east side of the Soucook River in Loudon. That town was set off from Canterbury the next year. In 1797 a "Master Obadiah Mooney" was one of a committee appointed by the town to inspect schools. The United States Census of 1790 shows Obadiah Mooney to be the head of a family in Canterbury that year, his family consisting, besides himself, of one male under sixteen and three females. As "Obadiah" Mooney is several times mentioned as a school inspector, it is very probable that the identity of one of the first, if not the first, school master in Canterbury is established. Whether he came to the town originally as a settler and took up teaching as incidental to his work of clearing

[1] Historical Sermon by Rev. William Patrick, October 27, 1833.

a homestead or was drawn to the settlement by its desire for a school master and later became an inhabitant is not known.

In the call for a town meeting October 17, 1774, were articles "To see if the freeholders and inhabitants will vote to have the school stationed at one place for the space of eighteen months for the benefit of the inhabitants living south of Scoonduggady Pond and if so to agree upon a place where the said school shall be stationed.

"To see if the inhabitants will vote that the inhabitants living within a mile and a half of said stationed place shall erect a school house at their own expense.

"To see if the inhabitants living north of Scoonduggady Pond shall have their school money among themselves."

Upon all of these articles the town acted as follows:

"Voted the school of this town be stationed at one place eighteen months from our next annual meeting, exclusive of those inhabitants living above Scoonduggady Pond.

"Voted that the stationed place for the above school house is at or near where the meeting house road and the mill road cross each other.

"Voted that the inhabitants of this town living above Scoonduggady Pond have the benefit of their school money laid out among themselves at the discretion of the selectmen."

There is a question as to the location of Scoonduggady Pond. The History of Northfield identifies it with Chestnut Lake in the easterly part of that town, from which the Tilton and Northfield Water Precinct draws its water supply.[1] If this is the body of water referred to in the Canterbury records, then some of the inhabitants of the "Northfields" living south of the pond sent their children some distance to school. Another theory is that Scoonduggady Pond was situated north of the present Northfield railroad station and is synonymous with the pond known as Sunduggady. In 1774, when the foregoing votes were passed, there were very few inhabitants in the easterly part of the present towns of Canterbury and Northfield, the settlements being mainly in the western section, the intervales along the Merrimack River being the earliest land to be cultivated, later settlers pushing eastward. Equal doubt exists as to the location of the school south of this pond. The description "at or near where the meeting house road

[1] History of Northfield, Part II, page 208.

and the mill road cross each other" is indefinite to the present inhabitants of Canterbury. A "mill road" did not necessarily mean at that time a regularly laid out highway. There were several streams in town upon which sawmills were built before 1774. There is a tradition of a school house located on the right hand side of the highway from the Center to Canterbury Depot, about two thirds of the distance from the Center to the Billy E. Pillsbury house, or where the Capt. Jeremiah Clough Fort stood. This would have accommodated the residents of Canterbury at that time and those who resided in the southwestern part of what is now Northfield. That part of the original town embraced within the limits of Loudon had been made a separate township the year before. If a school house was built at that time it was erected at the expense of the people benefited by this location, namely, those south or below Scoonduggady Pond. There is no subsequent reference in the records to this school or to any school house situated as this is described. It was at least fifteen years later before the subject of school houses was again brought to the attention of the voters.[1]

The period of the Revolution was to intervene, and, as has been seen in Chapter V, the resources of the people were taxed to the utmost to answer the calls of the state government for men and supplies. From 1774 to 1779 there is no reference to schools in the town records. In the latter year there was voted at the annual meeting $1,000 for schooling, but the size of this appropriation shrinks when at the same meeting it is seen that $4,000 was voted for highways to be worked out at the rate of $8 per day per man. The dollar of that period was of the depreciated currency of a government whose independence was not yet established.

In the warrant for a town meeting held December 19, 1782, is an article "To see if the town will raise money for a town school, as we expect to be complained of for neglect."

There was a penalty for not maintaining a grammar school, as Canterbury had at this time at least one hundred householders or families. With a shrewdness characteristic of the early settlers, they sought to evade the consequence of their laches by calling a meeting in December and then voting, "not to hire a town school

[1] The Rev. William Patrick says in his historical sermon that the first school house was built in 1781. This may refer to a school house of which there is tradition near the residence of John P. Kimball.

the present year, it being so near the end of the year." There was no refusal to comply with the law, but rather a disposition shown by this vote to conform to its requirements if the season had not been so late, leaving the inference to be drawn that another year the subject would receive their attention. What was done, if anything, at the next annual meeting does not appear in the records, but March 18, 1784, Deacon Asa Foster, David Foster, Samuel Gerrish, Abraham Durgin, John Bean and Leavitt Clough were chosen a committee "to divide the school keeping into classes in this town." The term classes was but another name for districts, as in 1786 it was "voted that the schools shall be kept this year in the several parts of the town in classes and for every class to provide their own teachers and have the benefit of their own money." The town included only such territory as is now embraced in the present limits of Canterbury, the "North fields" having been set off as a township in 1780.

During the latter part of the provincial period, the towns had become deplorably negligent in providing for the maintenance of schools. In his message to the Assembly December 14, 1771, Governor John Wentworth felt called upon to direct the attention of that body to existing conditions in emphatic terms. He said, "Among other important considerations the promoting of learning very obviously calls for legislative care. The insufficiency of our present laws for this purpose must be too evident, seeing nine tenths of your towns are wholly without schools or have such vagrant foreign masters as are much worse than none, being for the most part unknown in their principles and deplorably illiterate."

The difficulty, however, was not in the insufficiency of the statutes, as the governor states, but in the disposition to evade them. Maurice H. Robinson in his "Monograph on the History of Taxation in New Hampshire"[1] referring to this subject says:

"Notwithstanding the excellence of the school law as perfected in 1721, the evidence indicates that public taxation for schools was irregular in kind and uncertain in amount. The town of Chester in 1748 voted 'that the town defend and secure the selectmen from any damage they come at for not providing a grammar school.' Again in 1756 the same town was warned by an 'express from the

[1] American Economic Association, August, 1902, pages 177 to 179.

court' to provide a grammar school and thereupon voted 'to fulfill and answer the interests of law if possible.'

"Amherst, another of the leading towns, shows a similar record. The town was incorporated in 1762. There were then 110 tax payers and the largest tax paid by a single individual was £46, 18*s.* 3*d.* Yet in the years 1763, 1765 and 1766, no mention was made of any effort to secure an appropriation for schools. In 1764, 1767 and 1769, the town refused to vote a tax for that purpose. Finally the selectmen were in danger of being 'presented' for neglect of duty, and on the 12th of December 1769 the town voted to 'keep a school a part of this year.' "

The Revolution followed the change from province to state, and the people were too fully occupied by the pressing calls for troops and supplies to give attention to schools. It was not, therefore, until after peace was declared with Great Britain and the state government was firmly established that the authorities could properly enforce existing statutes for the maintenance of schools or the legislature find time to improve them by amendment. The vote of Canterbury in December, 1782, "not to hire a town school the present year, it being so near the end of the year" was merely in keeping with the spirit of the times and almost identical with the vote of Amherst, December 12, 1769, to "keep a school a part of this year."

At the annual meeting March 19, 1789, the first attempt at supervision of the schools was made. Asa Foster, Laban Morrill, Benjamin Blanchard, Joseph Ayers, Samuel Gerrish and James Lyford were chosen a committee "to inspect the school classes and the spots where each school house shall stand." If this committee was appointed to locate school house sites, another five years was to elapse before the town took action to erect school buildings.

In 1793, a town meeting was called "to see what method the town will take for building convenient school houses in town." No action was taken, but the number of classes was fixed at five.

At the annual meeting in 1794, it was voted to build six school houses and "leave it with the selectmen to determine the places where they were to be built." The town appropriated £150 old tenor for this purpose and the selectmen were authorized to "lay out so much of said sum on each house as is paid by the persons rated in each class on the house belonging to that class."

The location of some of these school houses is shown by the record of a subsequent town meeting. There was dissatisfaction with the location of two of the buildings, those for the "South Class" and the "North Meeting House Class." After reconsidering the vote by which they were authorized, it was voted in July, 1794, "to have one a small distance north from the old meeting house [1] and the other near William Moore."

The location of a third school house was at Hill's Corner at the junction of the highways leading therefrom to Hackleborough and to Tilton. It is known that the first school house in this locality was destroyed by fire. At the annual meeting in 1795, the town "voted £10 old tenor towards building a school house in the northeast part of the town where one was lately burned." The Hill's Corner District had at this time a considerable number of settlers.

In 1796, Joseph Clough was chosen inspector of schools. The next year Obadiah Mooney, Joseph Ham, Leavitt Clough, Asa Foster, Joseph Ayers and Shubael Sanborn were elected. In 1798, these inspectors were Samuel Gerrish, Joseph Ham, Leavitt Clough, William Forrest, David Foster and Asa Foster, Jr.

The inspectors of school classes were probably prudential officers with a general oversight of the schools. They may have engaged the teachers for the different classes, and, after school houses were built, they may have looked after the buildings. In 1799, the selectmen, the town clerk and the Rev. Frederick Parker were made "general inspectors of the schools of the town." Then later at the same meeting Lieut. Samuel Haines, Col. Jeremiah Clough, William Forrest, Enoch Emery, Leavitt Clough and Moses Cogswell were elected "a joint committee with the aforesaid selectmen, town clerk and Rev. Mr. Parker," and the committeemen were empowered "to call class meetings in their respective districts" and "to give their respective school masters caution not to leave the school houses at night till the fires are extinguished or taken a proper care of." One school house had already burned, perhaps through carelessness in not attending to the fire when school was dismissed, and others may have beenm enaced with destruction from the same cause. Hence the necessity for instruction and caution to both school master and pupils, for the

[1] This was the meeting house at the Center. It was called the "old meeting house" to distinguish it from the North Meeting House at Hackleborough.

First type of School House, 1794.

The Red School House, 1843.

larger boys probably took turns building the fire in the morning and banking it at night.

At the annual meeting in 1800, it was "voted that the money raised over and above what the law obliges may be laid out in women's schools by those districts which desire it." The next year a similar vote was passed. As early as 1767 there was an article in the warrant of the annual meeting "to see if the inhabitants settled in the southeasterly side of Soucook River[1] have a school dame if the major part of them think best." If any action was taken on this article, it is not recorded.

The "school dame" in New England at this date referred to women employed to teach girls who were not generally admitted to grammar schools until towards the close of the eighteenth century. In some instances the "school dame" taught a primary school for boys and girls, the boys graduating to the grammar school while the girls stopped there with their education. There is little evidence that the people of colonial days considered the education of their daughters as important. "Doubtless in the home many of them became familiar with at least the first two of the 'three R's' and occasionally a girl in some of the larger settlements seems to have prevailed upon some fortunate brother of grammar school privileges to share with her his knowledge of the third, but such cases were extremely rare."[2]

In marked contrast with the people of other New England colonies, the settlers of New Hampshire very early made provisions for the coeducation of the sexes. "When the town of Hampton engaged John Legat as school master in 1649, it was for 'all the children . . . both male and female (which are capable of learning to write, read and cast accounts'). And when Dover in 1658 voted to raise £20 a year for the support of a teacher, it was distinctly stated that it was for 'all the children' within the township."[3] The action of the town of Hampton appears to have been the first attempt in New England to give equal opportunity for education to boys and girls.

In Portsmouth in 1773 the selectmen employed David McClure to take care of a girls' school, and he makes this interesting note in his diary:

[1] Loudon.
[2] Dexter, History of Education in the U. S., pages 424 and 425.
[3] *Idem*, page 52.

"Opened school consisting the first day of about 30 Misses. Afterward they increased to 70 and 80; so that I was obliged to divide the day between them and half came in the forenoon and the other half in the afternoon. They were from seven to twenty years of age. . . . I attended to them in reading, writing, arithmetic and geography principally. This is, I believe, the only female school (supported by the town) in New England and is a wise and useful institution." [1]

Until the nineteenth century such action as was taken for the education of girls in New England was that of the town rather than of the colony or state. Each community determined this question for itself. It is, therefore, to be presumed that the article in the warrant of Canterbury in 1767 for the employment of a "school dame" and the votes of the town in 1800 and 1801 for "women's schools" referred to the public education of the daughters of the settlers.

The term "school mistress" first appears in the records in 1809 when provision was made for the examination of teachers by a town committee and the issuing of certificates to those found qualified. The women might have taught some of the summer schools at an earlier date, but it is doubtful if any woman could have maintained order at the winter term, which was attended by all the boys at home until they were twenty-one years of age. The first test of the school master's qualifications at a winter term was whether he was enough of an athlete to maintain his authority over the larger boys. This test was usually made the first day of school, and the teacher either subdued these ambitious youngsters, proud of their physical prowess, or he was thrown out of the school house. At the summer term, the larger and older boys were either working at home on the farm or were earning wages elsewhere for the support of the family until they became of age or were "given their time," as it was called.

That the five or six classes into which the town was divided did not furnish convenient school facilities for all of the inhabitants appears in the records for the year 1804. At a town meeting in November it was "voted that Ebenezer Parker, Reuben French, William Brown, Jesse Ingalls, Nathaniel Ingalls, Josiah Rollins, Benjamin Collins, Jonathan Blanchard, Francis Sawyer and Noah Sinclair have and receive their respective school taxes this

[1] Dexter, History of Education in the U. S., page 427.

current year, provided they make it appear to the selectmen that they have laid out the same in schooling." The warrant for the town meeting sets forth that "they receive little or no benefit from the schools in which they were classed." This may have been due to the distance they were from schools or the condition of the highways in the winter season.

The first regularly elected superintending school committee were the Rev. William Patrick, Samuel Hazelton, Isaac Smith and Samuel Ames, chosen in 1809. The legislature the year before had revised the school laws of the state and provided that each town at its annual meeting should appoint three or more suitable persons whose duty it was to annually visit and inspect schools "in a manner which they may judge most conducive to the progress of literature, morality and religion."[1] By vote of the town Mr. Patrick and his associates were to issue certificates to "school masters and school mistresses" if found upon examination to be properly fitted for their duties.

The statute of 1789 defined an English grammar school to be one "for teaching reading, writing and arithmetic," and it provided for "a grammar school for the purpose of teaching of Latin and Greek" in all "shire or half shire" towns of the state.[2] The latter was evidently intended for a high school which the academies later more fully supplied, as this provision disappears when the school laws were revised in 1804.[3] English grammar and geography were added to the curriculum of the common schools four years later.[4]

The law of 1789 provided that "no person shall be deemed qualified to keep such a school unless he produce a certificate from some able and reputable school master, and learned minister, or preceptor of some academy, or president of some college that he is well qualified to keep such school."

To this was added in 1808 the provision "and likewise a certificate from the selectmen or minister of the town or parish to which he or she belongs that he or she sustains a good moral character."

The latter statute also provided that "the literary qualification of school mistresses be required to extend no further than that they

[1] Act of December 22, 1808.
[2] Act of June 18, 1789.
[3] Act of December 13, 1804.
[4] Act of December 22, 1808.

are able to teach the various sounds and powers of the English language, reading, writing and English grammar, granting them the liberty always of teaching such other branches of female education as may be deemed necessary to be taught in schools under their tuition." [1]

The examination of school teachers by a committee of the town does not appear to have been provided by statute until 1827. The action of Canterbury, therefore, in authorizing Mr. Patrick and his associates in 1809 to issue certificates to "school masters and school mistresses" after examination, was in advance of the requirement of the state.

In 1807, at the annual meeting of Canterbury, the Shakers first made application to be set off as a separate school district, which was denied by the town. Their application was renewed in 1812, when it was voted to make the Shaker community a school district by itself. In 1814, it was "voted that the Shakers receive from District Number 4 such part of their money as their proportion of children from four years to twenty-one (is to the number of) children of the same age in said district and also from Districts Number 5 and 6 in the same proportion respectively, provided that they shall never receive more money than they pay."

In 1813, a committee consisting of John Clough, Samuel Gerrish, William Forrest, Jeremiah Pickard, Abiel Foster and William Brown was chosen to establish the bounds of school districts "where they now are, or district the town anew, or make such alterations as they shall think proper and make report to the next town meeting." [2] Their report was submitted at the annual meeting of 1814. It provided for six districts, and, if it were thought best to subdivide District No. 1 and make two districts of it, the bounds of the two districts were given. The town voted to accept the report of the committee for six districts.

The Shakers having been classed by themselves in 1812, and in 1814 having been voted their proportion of the school money in districts Nos. 4, 5 and 6, the whole number of school districts numbered seven. This number was recognized at the annual meeting of 1814, when the town chose the following persons class masters,

[1] Act of December 22, 1808.

[2] Towns were authorized to divide into school districts by act of December 28, 1805.

District No. 1, John Clough, No. 2, Joseph Gerrish, No. 3, William Forrest, No. 4, Thomas Ames, No. 5, John Foster, No. 6, Joseph Moody, No. 7, Reuben French.

The foregoing division of the town into school districts did not prove satisfactory, for at a town meeting December 7, 1814, William Foster, Joseph Gerrish, Enoch Emery, John Kimball and Israel Sanborn were chosen a committee to divide the town into school districts "according to law." This committee made their report at an adjourned meeting one week later dividing the town into nine districts. This report was accepted.

From time to time various minor changes were made in the boundaries of these districts. Suiting the convenience of the inhabitants situated at a distance from the school house, they were annexed upon application to some contiguous district. The principal change, however, was in District No. 2. This eventually was subdivided and made into four districts, the new ones being numbered 10, 11 and 12.[1]

Nothing of importance in regard to schools is found in the town records for the next decade. In 1825, the Rev. William Patrick, Amos Cogswell and Dr. Joseph M. Harper were chosen a committee to examine school teachers, and the selectmen were instructed to pay none but those who secured certificates from this committee. The next year an article in the warrant of the annual meeting "to see if the town will raise $20 to purchase school books for poor scholars" was dismissed without action. There was no uniformity of text books at this time nor for many years later in the schools of the rural towns of New Hampshire. Arithmetics, geographies, grammars and even reading books descended in families and were used by successive generations.

At the annual meeting in 1828, the town "voted that the several school districts in Canterbury be empowered to choose a person in each district as a prudential committee agreeably to the act of the General Court."[2] This statute provided that there be chosen in each town of the state at the annual meeting a district committee consisting of one person for each school district "who shall be called the prudential committee thereof, whose duty it shall be to contract with the teachers for his district, to provide

[1] For the detailed story of these districts see the special chapters devoted to them.

[2] Act of July 6, 1827.

for their board, to furnish the necessary fuel for the school and immediately on the commencement of any such school to give information thereof to the superintending school committee of the town." Any town, however, could authorize its school districts to choose their own prudential committee instead of selecting them at the annual meeting.

This act was the first recognition in the statutes of the state of that important functionary, although in Canterbury the various class masters and district inspectors of the previous forty years probably performed the duties which now devolved upon the prudential committee. For the next half century this public official in each school district of the state was something of an autocrat in his little domain. He served without pay, but the emoluments of his office consisted in the profit from the teacher's board, unless the latter "boarded around," the wood that he sold to the district and the opportunity it afforded him to hire some relative to keep the school. The office usually went the rounds of the district among the substantial citizens, though there was sometimes much maneuvering among both parents and pupils to secure the employment of some favorite teacher. The story is told of one individual in Canterbury, who afterwards became prominent in public affairs, beginning his political career by defeating the election of his father, whose turn it was to be prudential committee, because the latter was not likely to employ the teacher the son desired.

The authority given at the annual meeting of 1828 to the school districts of Canterbury to choose their prudential committees does not appear to have been wholly satisfactory, for the question of continuing the practice was raised at the March meeting two years later, but the subject was dismissed by vote of the town.

The legislature of 1827 also provided for the appointment by the selectmen of a superintending school committee of not less than three nor more than five persons to examine school teachers, inspect schools twice a year and to "inquire into the regulations and discipline thereof and the proficiency of the scholars therein." Power was given this committee "to dismiss incompetent teachers and expel any scholar who refuses to obey and submit to the necessary and reasonable rules, orders and regulations of such school."[1] This authority vested in the superintending school committee to

[1] Act of July 6, 1827.

expel unruly scholars was undoubtedly prompted by the prevalence of that old custom, previously referred to, of the larger boys "trying titles" of physical strength with the teacher at the beginning of each winter term. It frequently occurred that a term of school was wasted until the prudential committee secured some master of the "manly art" rather than of the sciences and the languages to preside over the school.

The Rev. William Patrick has this to say of the schools of Canterbury in 1833. "The town is now divided into twelve districts, with nine convenient school houses and not far from five hundred scholars between the ages of four and twenty years. But all of these do not attend constantly. Not more than four hundred may be considered regular attendants. The three districts without school houses are small, containing not more than twenty-five scholars. For twenty-five years past it is thought that few towns in the vicinity have furnished a greater number of qualified instructors. This is particularly the case in the female department. While most of the summer schools have been taught by those belonging to the town, an equal or greater number have instructed in other places."

Mr. Patrick continued on the school board until 1843, at which time he retired from the pastorate of the Congregational Church. His associates at various periods, so far as the records show, were Elder John Harriman, Dr. Joseph M. Harper, Elder Joseph Clough, Dr. Robert Morrill, Dudley Hill, Gardner T. Barker and William H. Foster, the last two having been school teachers prior to their appointment as committeemen. For many years the clergymen of the town were selected for service in this capacity, with due recognition of the medical profession. The Rev. Howard Moody, who was Mr. Patrick's successor as pastor of the Congregational Church, followed him upon the school board and served at various times until 1867. Other ministers who were associates with Mr. Moody in school work were the Rev. Edmund B. Fairfield, and the Rev. Samuel T. Catlin. Dr. Lorrain T. Weeks was the successor of Doctor Harper, while the laymen who were appointed to this position for a decade following 1846 were Jonathan Ayers, Edward Osgood, Luther Sargent and B. Frank Tallant, all of whom were qualified for their service by previous experience as teachers.

Mr. Sargent was first appointed in 1850, and for a good share of the time for thirty-eight years he discharged the duties of superin-

tending school committee either alone or in conjunction with associates. Thoroughly equipped as a teacher, he was undoubtedly the most efficient member of the school board of Canterbury during his generation. His reports show a thorough knowledge of conditions derogatory to the schools of the town and his recommendations, had they been followed, would have contributed greatly to their advancement. Mr. Sargent was a man of public spirit and a most useful citizen. At one time he contemplated the writing of a history of Canterbury and he prepared and published in a local newspaper some chapters of the early life of the town. Unfortunately, the data he collected has been lost since his death.

The service rendered by the early members of the school board of Canterbury and their successors is deserving of the highest praise. Their work was often performed with little or no compensation and with but little appreciation on the part of the public of the duties of the position. It is almost painful to read, year after year, their comments upon the defects in the schools, most of which required the initiative of parents to correct. Yet it was by constant reiteration that the awakening finally came, and the people of the town were prepared to accept readily state legislation for the betterment of the common school system in later years.

For a little more than a quarter of a century following Mr. Patrick's account of the schools in 1833, the only record to be found of them continued to be confined to the votes on the subject at the annual town meetings. These are meager, relating almost wholly to appropriations for their support and the choice of committeemen for their supervision. Occasionally it is recorded that the school committee made a report at the annual meeting. If such reports were written, they have not been preserved. Until recent years, the success of the schools depended more largely upon the prudential committee of each district than upon the efforts of any supervisory board. Each school was a local affair concerning the people of that district. If the teachers employed were inefficient, the remedy was wholly in the hands of the voters when they gathered at a subsequent school meeting. The superintending school committee hesitated to exercise the powers vested in them by the statutes of the state. Unless those powers were invoked by the people of the district, they were reluctant to interfere. Even after 1860, when the first printed town report

appeared, which also contained a summary of the work of the schools, the school board were not always specific in their criticisms and there is no record of summary action on their part.

For the most part, however, the interest of parents compelled the employment of competent teachers. While in the early days none had the advantages of modern normal training, these teachers were the ambitious young men and women of this and other towns of the state who were seeking an advanced education and in many instances paying for this education by their own exertions. Teaching summers or winters, they attended the academies or colleges the remainder of the school year. Success in the school room was essential to their further employment in this capacity, and, while their teaching was not as systematic as now, they stimulated their pupils with their own ambition. Considering the conditions with which they had to deal, crowded school rooms, inadequate appointments, lack of uniformity in text books and innumerable classes, these teachers for the first half of the nineteenth century wrought a great work in the cause of common school education in New Hampshire. Canterbury furnished more than its share of competent instructors of youth. Many of them were engaged at home, while others attained success elsewhere.

At the annual meeting in 1860, the town adopted the provisions of a recent statute providing for a superintending school committee of three, to one of whom might be delegated the duty of visiting and examining schools, but all were required to participate in the examination of teachers. In their next report the committee of Canterbury say that they appointed times and places for inquiring into the qualifications of teachers for both the summer and the winter terms, but only one or two attended these meetings. Regret is expressed that so few teachers availed themselves of the institutes held for their benefit. General interest in the cause of education seems to have been marked, for the committee report that a lecture given by the county school commissioner was attended by a large audience. It is also noted that, except in the Shaker school, the study of physiology is generally neglected. "In this one district, it had been pursued ever since its introduction to the curriculum of the common school several years before." The general good health of the Shaker community is ascribed by the committee to their knowledge of physiology. It will thus be seen that the school board still relied more upon moral suasion to

improve conditions than to the powers vested in them by the statutes of the state.

The next year the committee say, "Our district schools, taken as a whole, are not wholly what they should be. A higher qualification on the part of teachers is required. The schools are falling back in the accuracy of the scholars in elementary knowledge. There is a crowding in of higher branches to the neglect of the elementary. Pupils are puzzling over problems of Greenleaf's Higher Arithmetic and Robinson's Algebra, while utterly unable to apply the first principles of simple arithmetic."

In 1862 and subsequently, the choice of prudential committees in the several districts is the subject of comment and suggestion. Instead of passing this office around in the neighborhood, the school board recommend the selection of the best men and their retention during good behavior.

Lack of discipline is the frequent comment in these reports. In speaking of one of the schools, the committee say of the teacher, "She is very mild and amiable, with a patience almost equaling that of Job. The order was not perfect. The teacher should exercise a little more authority at times, and, when occasion calls for it, she should not be sparing of the rod." Yet a few years later, Edward Osgood, as supervising school committee writing of the school at Hill's Corner taught by Miss Tirzah A. R. Dow, says, "Complete order was maintained during the entire term without the rod." These two reports contrast the attitude of different school boards at that time in regard to the method necessary to maintain order in the school room.

The school in the Shaker District is commended in the report for the year 1864 as well as in earlier reports as an example for other districts to follow. The high standard of excellence there attained is ascribed by the committee to "the care with which teachers are selected, to the support the community gives to the teachers and to the influence that surrounds the scholars. No expense is spared in providing a school house and school equipment."

The committee set forth in the report what they think are the requisites to seek in the teacher. "She should be," they say, "engaging in person and manner. It is cruel to impose a forbidding and repulsive teacher upon the school, from the bare sight of whom the pupil will shrink or feel instinctive rebellion. The

looks and manner of the teacher, when agreeable, become a passport to the pupil's favor and confidence. Teachers should be not only patient and amiable but persevering and constant, not spasmodic and fitful. The easy, slack or careless should never be employed, however well educated or otherwise proficient. A person who exhibits the least dereliction in morals should never have the care and training of our youth. The voice should be observed. Every teacher should possess a good, clear voice, neither too rapid nor too moderate, of sufficient volume and sufficiently soft to be pleasant. She will then be able to correct defects in the voices of her pupils. It may be proper to remind parents of their woeful neglect of their children in permitting them to grow up in careless habits of speaking, the bad effects of which are seen in our schools and elsewhere."

Teachers' institutes, in the opinion of the committee in 1865 and 1866, are without profit for the reason that few teachers attend, and they recommend that some means for the special training of teachers be adopted. This recommendation was in anticipation of state action in establishing a normal school. "Preference," the committee think, "should be given to teachers of our own town of acknowledged skill to strangers of whom little is known." Uniformity of text books is recommended as both a saving of time and as a distinct advantage to the schools. It was even later than this that students in the same grade in the Canterbury schools were using different arithmetics, geographies, grammars and even reading books. In 1870, the committee report that they have secured uniform geographies and arithmetics thus reducing the number of classes in those studies in some schools one half.

Following the Civil War there was necessity for economy of expenditures in town affairs. Retrenchment was the order of the day. A saving was attempted in the meager salary of the superintending school committee by inviting voluntary service of some man or woman in each school district. It was felt at that time that each district had several individuals of sufficient education and capacity to supervise the school in that district. The school board was, therefore, enlarged to twelve, who were to serve without pay. The change did not meet the expectations of those who proposed it. When there was trouble in the schools, it was found that so large a board was without individual responsibility and that collectively they exercised no authority.

It was the privilege of the writer at the second town meeting he attended as a voter to advocate successfully a return to the old system of a board of three to whom compensation should be given. A year or two later, however, the town fell back to the larger board of twelve who contributed their services. In 1881, Charles F. Jones was the chairman of this popular school board, and he made so vigorous a protest in his report against its continuance that the town permanently returned to a board of three and paid them for their service as it did its other public servants. Mr. Jones was a believer in undivided responsibility and authority, and he voiced his opinions in a most forceful manner.

He was a son of Charles Jones, a man of strong intellect and forceful character. Of a judicial temperament, the father was a most careful observer and his conclusions were always based upon sound reasons. Retiring in his disposition, he seldom took part in public affairs but his views carried great weight with his fellow-townsmen. No citizen of his generation in Canterbury was more highly respected.

During the decade from 1870 to 1880, there is outspoken criticism of the condition of the school houses in town and their lack of maps, globes and other equipment. The decrease of children in some of the districts led the committee to recommend taking advantage of the law passed in 1878 whereby districts having less than twelve pupils might send to other schools and appropriate a certain sum of money for conveying to and from school such pupils as resided a mile and a half from the school house of a contiguous district. This was the beginning of a movement which in the next ten years resulted in the consolidation of some of the school districts of Canterbury.

It will be recalled that the Rev. William Patrick estimated the number of children in town of school age in 1833 at 500, of whom 400 attended school regularly. This number had fallen in 1869, the first year in which statistics appear in the town reports, to 253 attending school in the winter term, and 18 between four and fourteen years of age who for some reason did not attend. The shrinkage in the next fifteen years was slight, but in the decade from 1885 to 1895, the number of students dropped from 226 to 137. At the present time there are about 130 pupils of school age attending the district schools.

The extension of school suffrage to women resulted in 1880

in the election of Eliza Randall as prudential committee in District No. 2 and Mrs. David M. Clough in District No. 10.[1]

Prudential committees for school districts were abolished by a statute which went into effect in 1886, and the school money for the town was paid to the school board who hired all the teachers and performed the other functions of the prudential committees in addition to the duties that devolved upon the superintending school committee. In 1887, the number of regular schools in town was reduced to eight and the opinion was expressed in the report of the school board that no further consolidation was practical. Local conditions such as the teaching of small children who were too young to be carried a distance from home, however, called for a single term of school in some localities in addition to the terms in the regular districts, but for the past twenty years there have been practically only eight districts in town. Soon after the founding of Kezer Seminary the common school education of the children in the Baptist District was provided for in this institution. The first year the seminary was opened the tuition of twenty-three pupils was paid there instead of maintaining schools in the Baptist and Hackleborough Districts.

In 1899, a report of the school committee says that it is a matter of congratulation that in the number of weeks of school Canterbury stands seventh among twenty-six towns of Merrimack County. "Only sixty towns and cities of the state have as many or more weeks of school in the year. An additional expenditure of two hundred dollars annually would place the town among the first forty of New Hampshire, a position we might well be proud to occupy considering our resources and the extent of our territory."

During the years 1887, 1888 and 1889, the school year averaged twenty-seven weeks. This was under the town system which began in 1886. Three years previous to this under the district system, the average school year for the whole town was only 18.2 weeks.

For the last twenty-two years the town has elected a woman to the school board, and it is not too much to say that her interest and activities have excelled those of her male associates. A con-

[1] Laws of N. H., acts approved August 13, 1878, and July 19, 1879. The law extending school suffrage to women was secured largely through the efforts of David M. Foster, representative from Canterbury in the legislature at that time.

siderable number of the reports have been written by the women of the board and they show a thorough comprehension of school work. That for the year 1906 by Jennie E. Pickard is a terse and vigorous arraignment of the shortcomings of the schools and specific in its recommendations. The expediency of uniting with one or more towns in forming a supervisory district for the purpose of having a competent superintendent of schools is clearly set forth.

The last half century has shown great changes in the schools of Canterbury. A decrease of 75 per cent. in the number of children has lessened the interest of both teachers and pupils in their work, owing to the smallness of the classes and the early age when the boys and girls of the town are sent away to school. The studies now are all elementary. While the pupils have more individual attention from the instructor and the schools have better equipment and supervision than formerly, the stimulus is lacking which fifty years ago came of large classes and the advanced work of older scholars who attended the district school until they were of age. The younger children at that time may not have learned so much from the text books as they do now, but they absorbed information from the recitations of their elders. The school problems of the early part of the nineteenth century were quite as easily solved as those of today in a rural town like Canterbury. Such towns have the same territory as formerly but fewer inhabitants, a largely diminished number of children, a smaller value of property for assessment and less opportunity for the ambitious teacher. From almost the beginning of the settlement, however, the cause of common school education in Canterbury has never lacked sturdy advocates, and, in spite of shortcomings and failures, there has always been a perceptible degree of progress. Especially is this true in regard to the school buildings and school equipment. In 1894, the town built three new school houses and repaired two others. Some of the abandoned structures, like that of Hill's Corner, had done service for nearly a century. The committee in charge of this work were Paul H. Jones, Frank P. Dow, Alfred G. Chase, Smith L. Morrill and Millard F. Emery.

Kezer Seminary.

Provision for this institution was made by John Kezer of Canterbury in his will dated September 1, 1851. After devising a life interest in his estate to his family, he left the remainder in

the hands of trustees for a school fund to be used for the maintenance of an academy to be called "Kezer Seminary or Kezer Maple Grove Institute" as the trustees should elect. The trustees named in the will were all residents of the town. They were: Elder Jeremiah Clough, David M. Clough, James H. Herrick, Edward Osgood, George W. Peverly, Charles C. Clough and Henry L. Clough, and they were given authority to fill vacancies in their board.

Mr. Kezer having died in 1866, the trustees met October 11 that year and organized with the choice of Elder Jeremiah Clough as president and Edward Osgood as secretary. The latter and David M. Clough were appointed a committee to draft a constitution and by-laws for the seminary, and the board then adjourned, subject to the call of this committee.

The trustees did not have occasion to meet again until after the death of Nancy Towle, one of the legatees under the will, who died May 31, 1879. At a meeting a month later, they filled a vacancy in the board by the election of the Rev. Alpheus D. Smith. In December they adopted a constitution and by-laws and elected the following officers: president, David M. Clough; vice-president, Alpheus D. Smith; secretary, Edward Osgood; treasurer, Alpheus D. Smith; executive committee, George W. Peverly, Alpheus D. Smith and Henry L. Clough.

A committee was appointed to confer with School District No. 4 to secure a union with the academy of the school in this district.

In 1880, the trustees were incorporated under the name of Kezer Seminary "to establish, regulate and maintain within the limits of School District No. 4 in Canterbury a school agreeable to the will of the late John Kezer."

They took ample time to dispose of the real estate that they might realize as much as possible from its sale. In October, 1884, the treasurer reported that the value of property in his hands to be accounted for amounted as nearly as he could estimate to $15,885. Preparations were then made to build. A lot was purchased near the Freewill Baptist Church and a building committee chosen in 1885. Owing to the death of two members of the board of trustees within the next few months, it was necessary to fill these vacancies and appoint a new building committee. The latter finally consisted of Alfred H. Brown, Henry L. Clough and Myron C. Foster. Plans were prepared and accepted and a con-

tract for erecting the academy was awarded. The building was completed and accepted September 6, 1889, and on this date the dedication occurred. The exercises were as follows:

Organ Voluntary, Miss Charla E. Clough. Opening Address, Alfred H. Brown, chairman of the Building Committee. Invocation, Rev. Walter J. Malvern. Singing, Baptist Choir. Prayer, Rev. Lewis Malvern. Singing, Baptist Choir. Dedicatory Address, Rev. De Witt C. Durgin, D. D., President, Hillsdale College, Mich. Historical Sketch, Henry L. Clough.

Speeches were made by Rev. T. L. Willey, Rev. Lewis Malvern, O. A. Clough, editor of "The South," and Lucien B. Clough, former residents, and by Charles A. Hackett of Belmont, Charles H. Ayers, George St. John of the Shaker Family, and Willard E. Conant, the first principal. A letter of congratulation from Elder Henry C. Blinn of the Shakers was received and read.

In the historical sketch, Mr. Clough gave an account of the life of John Kezer. The latter was the son of Edmund Kezer of Northfield, whose residence was so near the town line that he was included in the Hill's Corner School District. John Kezer came to Canterbury in 1816. Previous to this he had married and become an early settler in Stewartstown, where he remained for ten years. His wife, Susannah, was the daughter of Miles Hodgdon, a prominent citizen of Canterbury late in the eighteenth and early in the nineteenth centuries. Mr. Hodgdon's home was in the Baptist School District on the farm now owned by Granville W. Morgan.

John Kezer came to Canterbury to care for his wife's parents who were then advanced in years. Industrious and thrifty, he accumulated considerable property. Public spirited as a citizen, he was a generous contributor to every worthy cause. He was interested in education and during his life he gave freely to promote the instruction of the youth of the town. When solicited for contributions he invariably responded with cheerfulness, supplementing his gifts by the remark, "If not enough, come again." In 1822, Mr. Kezer was admitted to the Freewill Baptist Church and to the end of his days he was a cordial coworker with the members of that society. The project of an academy for Canterbury he long contemplated, and, when his means enabled him to provide for such an institution, he made the bequest in his will, which was drawn some fifteen years before his death. Of the trustees selected

by him, Henry L. Clough was only nineteen years of age at the date of the will and Charles C. Clough only twenty-one. At the time of the dedication but two of the original trustees were living, George W. Peverly, aged eighty-three, and Henry L. Clough.

The first term of the seminary opened September 9, 1889, with an attendance of twenty-seven students. The school year comprised two terms. Mr. Conant continued as principal until the summer of 1892, a most acceptable instructor. The income of the school not being sufficient, with the tuition of pupils from outside the district, to employ a suitable teacher, the Rev. Herbert W. Small was engaged in the dual capacity of principal of the school and pastor of the Freewill Baptist Church. At the end of two years, F. J. Sherman succeeded him as principal of the school. His services continued until 1895. Miss Nellie A. Dow was assistant from 1894 to 1895. The succession of teachers from this date was as follows:

J. H. Storer, 1896 to 1897; Miss Edna M. Hunt, 1897 to 1899; Mrs. Clara M. Currier, principal, and Miss Sadie Buehler, assistant, 1899 to 1900; Mrs. Clara M. Currier, 1900 to 1902; Miss Charlotte Robertson, first term, 1902; Miss Gertrude E. Phillips, second term 1902–1903 to 1906; Sherman E. Phillips, 1906 to 1907; Miss Alice M. Brown, 1907–1908 first two terms; Miss Blanche P. Morgan, third term 1907–1908, second term 1908–1909; Miss Elsa P. Kimball, 1909–1910.

Among the trustees of Kezer Seminary none took greater interest in its welfare than Mrs. Mary E. Smith. For nearly twenty years she was the efficient secretary of the board and the records are evidence of the character of her work. As the wife of the pastor of the Freewill Baptist Church, she was most helpful to that society. After the death of her husband, Rev. Alpheus D. Smith, and to the close of her own life the church and seminary received her most devoted attention.

CHAPTER XX.

BLANCHARD SCHOOL DISTRICT, NO. 1. AN OLD PART OF THE TOWN. A MOORE SETTLEMENT. HERE WAS THE FIRST TAVERN IN CANTERBURY. LOCATION OF HOMESTEADS.

The boundary of this district as established in 1814, and not materially changed since that date, is as follows:

"To begin at the southwest corner of Canterbury, then following the town line to the corner of Loudon, then northeastwardly to the range road at the west end of land owned by William Dwinell, then north on the range road to the south line of David Clough's land, then west to the east end of John Clough's farm, then north to the northeast corner of said farm, then westerly in such a direction as to divide the school house south of Stephen Hall's equally to the northwesterly corner of Col. (David) McCrillis' farm, then south to the southeast corner of Col. Morrill Shepherd's farm, then on the line of No. 2 to the river, then south to the first mentioned bound."

In this district were some early settlements. It was here that Ensign John Moore, one of the proprietors, located with his sons, William, Archelaus, Samuel and Nathaniel. Other pioneers were William Curry, who died here, willing his farm to his widow and his son Thomas; and James Head, who after a few years' residence moved elsewhere. The Moores were large landowners and for half a century this school district was a Moore settlement. It was not until after the second generation of this family had passed off the stage that their farms were divided and new homesteads were made thereon by others. The Revolutionary War had begun before many new names appeared in this locality. Few of the sites found upon the accompanying plan date back a century, except those originating with the Moore family. Some of the locations are today only cellar holes where dwellings once stood. Of these, a part were the residences of people employed by the farmers of this school district. Their stay in town was often temporary. All trace of them is lost.

The earliest business activities of the town were in this school district. Here was built the first tavern in 1756 or earlier. In August that year, an auction sale of pews in the Meeting House was appointed at the house of Samuel Moore, "innkeeper." This tavern antedated any store of which there is either record or tradition. Here the settlers gathered to learn the news of the outside world from the travelers through Canterbury who tarried for rest and entertainment. Here also they assembled in the long winter evenings to enjoy its "good cheer" and to discuss public affairs and matters of personal interest. For a number of years it was the only place of public resort in town. Before mail routes were established, it served as a post office, the travelers bringing letters and messages to the inhabitants and carrying away with them such communications as the people desired to send to distant relatives and friends. In the absence of a store, the tavern was also a center for trade and dicker of the people among themselves. This building continued as a tavern for about a century, though its importance as a meeting place ceased soon after the Revolutionary War. Except the Soapstone Quarry, which was operated a few years in the middle of the nineteenth century, and one or two sawmills erected for local accommodation, there was no other business than farming carried on in this school district.

There was a "block house," or fort, located here during the Indian troubles. It was one of the early buildings in Canterbury, and its site is marked upon the plan. The children were sent here to school when there was apprehension of Indian raids. In 1794, when the town authorized the building of six school houses, one of them was located "near William Moore" in this district.

The influential men of this school district have been referred to in the general narrative of the town. Some of the descendants of the settlers in this locality migrated to other states and there became useful and leading citizens. One of its native sons, John L. Tallant, however, moved just across the boundary line into Concord, and his achievements were, therefore, familiar to his early associates in Canterbury. From early manhood he was closely identified with the affairs of the capital city. Taking an interest in politics, he several times represented Ward 2 in the legislature. A man of clear judgment and of

forceful character, he stood high in the counsels of the Democratic party. He was frequently honored by that party in its nominations for office, and he was a staunch supporter of its policies. As a farmer and business man, he was successful, and his activities gave him prominence throughout the state. Mr. Tallant was educated for the ministry.

Two sons of Marstin M. Tallant, Frank E. and George M., early emigrated to Minnesota, where they became prominent business men. They are of the type of New England men whose enterprise and progressiveness have contributed to the building of the west. Like their ancestors of Canterbury they have wrought successfully in new environments.

The accompanying plan on page 405 shows a list of the locations of present and of abandoned homesteads. The succession of residents at each so far as they can be determined follows:[1]

No. 1. Soapstone quarry. The Merrimack County Soapstone Company was incorporated in 1851 with a capital of $30,000. Nathan Emery, Joseph Clough, Freeman Webster, Henry Emery and others were incorporators. The quarry was worked for a few years, then abandoned.

No. 2. Buildings probably erected for use of employees of soapstone quarry. Land owned by Enoch Gibson, of whose children the quarry company bought. Now in possession of the heirs of Samuel Emery, brother of Henry Emery.

No. 3. Laura A. Robinson (colored) who was a daughter of Peter Sampson. The railroad crossing near by was called Peter's Crossing. Probably Mr. Sampson resided there prior to his daughter. House fell down after it was abandoned.

No. 4. John B. Glover only known occupant. House gone.

No. 5. Samuel or Stephen Currier. His son, J. Clark Currier. Humphrey Currier, who may have been an ancestor of Samuel Currier, was perhaps the first settler.

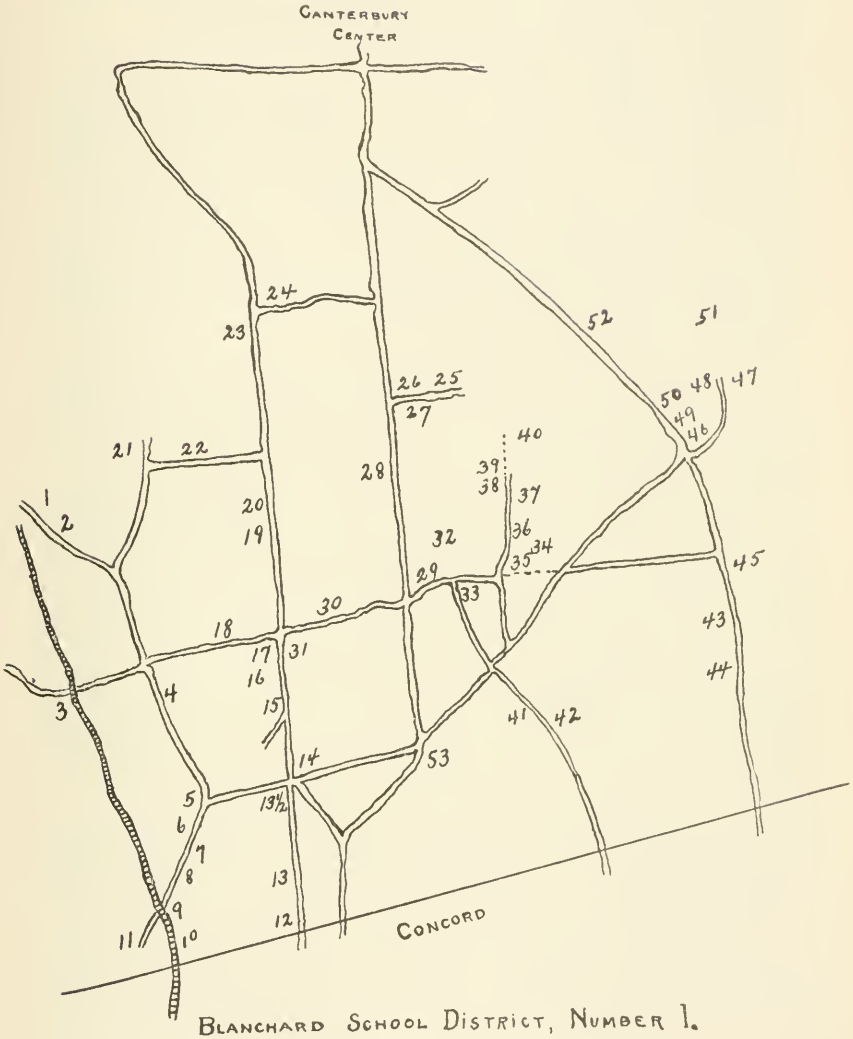
No. 6. Benjamin B. Morrill, who married, in 1837, Abiah, daughter of James Tallant, and probably settled here about that time. The next occupant was John Colby, who was followed by his son, John S. Colby. The latter still resides there.

No. 7. Stephen Wiggin. Present occupant, Fred Boynton.

No. 8. Benjamin B. Nudd. Joseph Rogers, who married Nudd's daughter.

No. 9. North Concord Station, now called Boyce. Built about the time the railroad was completed. Although in Canterbury, its first designation was North Concord.

[1] Prepared by Howard P. Moore of Albany, N. Y., a descendant of Ensign John Moore.



BLANCHARD SCHOOL DISTRICT, NUMBER 1.

No. 10. Milton G. Boyce, about 1858. Luther Nutting, later.

No. 11. Built by Milton G. Boyce. John Colby, George Tucker. Occupied by tenants since.

No. 12. Samuel H. Runnels, Milton G. Boyce.

No. 13. Joseph Tallant settled here. House gone.

No. 13½. Present school house.

No. 14. William Curry one of the early settlers. He died January 30, 1763. In his will he gave Home Lot 100, on which his residence stood to his widow, Ann, and to his son, Thomas Curry, who is given in the U. S. Census of 1790 as a resident of Canterbury. How long it remained in his possession and that of his descendants is not known. According to the County Map of 1858, Jeremiah C. Elliott was then the occupant. After him came Addison Moore, Augustus Gilman, Morrill Shepard, Augustus Gleason, John Tucker, Josiah Harris, John H. Batchelder, Frank Sargent.

No. 15. Built by Royal Jackman early in the nineteenth century. Abel B. Boyce. Samuel Kidder Boyce and his sister.

No. 16. The forty-acre lot on which these buildings stand was bought by John Moore, one of the proprietors, in 1740. He sold it to his eldest son, William, who resided here until his death in 1804. The house is the one originally built. While the barn was being raised, news of the Revolution came. The night was spent in "running" bullets, and, in the morning, one of the Moores, probably Capt. Joseph, son of William Moore, went to the war. In 1819, Nathan, Mary and Sally Moore sold to Adoniram Coburn, who sold to Ara Sargent. Capt. Samuel Gilman, who married Parmelia Blanchard, probably resided here prior to its ownership by Sargent, perhaps from 1832, date of his marriage, to 1838, date of his death. He left two sons, Charles Augustus and Samuel, Jr. The widow Gilman married for her second husband, Ara Sargent. Mrs. Margaret (Slack) Gilman, widow of Samuel Gilman, Jr., is the present occupant.

No. 17. In 1823, Adoniram Coburn sold to Abraham Moore a piece of land seven rods square, a quarter acre, for $80, it being the northeast corner of lot 55 on which the Moore, Coburn, Gilman house now stands. Although the house in the corner was understood to have been ancient, it was probably put up after 1823. The cellar hole now filled was discernible within recent years. The house was not finished off up stairs. In 1828, Abraham Moore sold to his uncle or possibly his cousin, David Moore. Soon after it was occupied by John Moore, "Uncle John Moore," who had previously lived at No. 34. The house was taken down about fifty-eight years ago by Joseph W. Scales. The land is now part of the Gilman place.

No. 18. Lots 55 and 57 were bought by Col. Archelaus Moore in 1745 and 1748. The house is believed to be the original built by him. He sold to Simon Stevens in 1790. Here until his

freedom was granted, Sampson Battis, the slave, worked for his master, Archelaus Moore. Stevens sold, in 1793, to Ebenezer Greenough. The latter and his son, James Greenough, resided there for many years. George Harvey succeeded James Greenough. Then J. Addison Moore or Moores bought it. He was not connected with the Moores of Canterbury. Afterwards Russell Burdeen carried on the farm. Then Albert Blanchard, Amos and Henry Stone owned it. The next owner was Frank Sargent. Ralph Roundy bought it several years ago, selling in 1910 to the present occupant, Kenneth Pope.

No. 19. Here was a block house with port holes, the windows and doors being constructed for a defence against the Indians. It must have been one of the earliest buildings erected in Canterbury. In April, 1810, Matthias M. Moore was born in this "block house" dwelling. After the block house was torn down, the present house was built. Abby Merrill, whose father at one time owned the place, married John Snyder, Jr., who died here. It is now owned by his widow.

No. 20. Ezekiel Moore bought this farm without buildings of Obadiah Mooney, school master, and erected the dwelling now standing. In 1818, he sold to Andrew Taylor, who later sold to James Elkins. He and his son, James S. Elkins, were the owners and occupants until the latter moved to the Center. George F. Blanchard is the present owner and occupant.

No. 21. Settled by Samuel Moore, son of Capt. Samuel of the tavern. He was there as early as 1785. The County Map of 1858 shows the occupants to be Enoch and Enoch Gibson, Jr. Moore lived in a log house. The elder Gibson built the frame house. Alvah J. Dearborn is the present owner.

No. 22. This was the site of a house erected by Nahum Blanchard or his father for the use of the help employed on their farm or about the tavern. John B. Glover was one of the occupants. It was taken down before 1892.

No. 23. In 1748, Samuel Moore bought Home Lot 61. In 1756, he was described as an innkeeper. He owned in addition, Home Lots 62 and 63. The tavern was probably built between 1748 and 1750. Capt. Samuel Moore became wealthy, dying suddenly at 50 years of age in 1776. His widow, Susannah, married Col. David McCrillis. They carried on the tavern until his death in 1825. He was succeeded by his son-in-law, Jacob Blanchard, and he in turn by his son, Nahum, who kept this as a hotel property until about 1850, making a hundred years of continuous family occupancy as an inn. The place is now the summer residence of Mrs. Ethel Blanchard Stearns of Winchester, Mass. There were fourteen buildings, counting the annexes until 1860, when a number were removed and the remainder modernized.

No. 24. Betsey and Dolly Wheeler are the earliest residents

known to have occupied this building. They were succeeded by Luther Durgin. According to map bearing date of 1892, Clara P. Gale was the owner. It is let to a tenant at the present time.

No. 25. The house is located back from the road. Joseph G. Clough, Sr., with his son, Joseph G. Clough, lived here George Pickard.

No. 26. Capt. John Clough, his son, Arthur Clough. Owned by Edwin Kimball. Unoccupied.

No. 27. Henry H. Clough, son of Capt. John Clough, Albert Blanchard, Benjamin K. Tilton, William Morrill.

No. 28. Originally owned by Capt. Samuel Moore of the tavern. His son Stephen resided here and raised a large family of children, one of whom, Martha Cogswell, born in 1818 is now living in Manchester. He died in 1846. The next known occupant was Jacob Blodgett. The County Map of 1858 shows D. C. Tenney as residing here. In 1892, William H. Carter was the occupant. Leonard J. Pickard now resides here.

No. 29. A small house without much land. In 1858, Joseph G. Glover was the occupant and in 1892 D. Glover. This was part of lot 106, the homestead of Ensign John Moore, being the southwest corner.

No. 30. Lot 67 bought in 1764 by William Moore, who owned lot 55 on the west. He sold, in 1771, to Benjamin West, price £30 for the forty acres. It is probable that no house was then on the property. In 1817, Samuel Moore sold to Royal Jackman "where I now live" (probably the house No. 31 commonly called the French place), excepting " ¼ acre on which the school house stands." The date of the erection of this school house is unknown. At the town meeting in 1794, it was voted to divide the town into school districts, one to "stand a small distance to the north from the old Meeting House and another to stand near Lieut. William Moore's." There is a tradition that, before the school house was built, the front room of No. 31 was used for a school. At one time this school was very large, the several Moore families sending over forty children. The largest attendance is given as 108 scholars. The old school building was taken down but the remains of some of the timbers may still be seen on the site.

No. 31. See notes on No. 30. The house was owned at one time by Joseph W. Scales. Albert Blanchard bought it later and continued to live there until his death in 1910.

No. 32. Lot 106 bought in 1733 by Ensign John Moore, head of the family and father of William, Archelaus, Samuel and Nathaniel. He lived here all his life (first having built a cave in the bank of the brook) selling in 1784 "where I now live" to his grandson Ezekiel, son of Nathaniel who probably lived with his father, Ensign John, until he removed to Loudon.

After the death of Ensign John, the place had various members of the family as owners or occupants. John Moore who afterward lived at No. 15 was one, for his daughter, Judith G., was born in this house in 1806. After that, William Whitcher who married Ruth, sister of Judith, was the last occupant. The house disappeared about 1830. Mrs. Mary J. (Blanchard) Wheeler, age ninety-one, is the only one living who remembers it.

No. 33. Lots 104 and 105 were owned by James Head, who sold them to Samuel Moore, "with all edifices," who sold them to his brother, Archelaus, in 1764. Archelaus sold these lots to his son, John, who disposed of them in 1778 to Jonas Sherburne. The only known house on the property was a small dwelling at the junction of the road leading to the Tallant places. John T. G. Emery lived here awhile about 1850. The County Map of 1858 shows Stephen C. Hanson. Later one-armed James Moore and his sister, Hannah, lived here. Buildings gone many years, but the site is plainly discernible.

No. 34. The houses upon the now neglected range road were called "Bennettville." Levi Bennett lived to the east on the now closed E. & W. road over the hill. His house has been gone for about forty years. For a time a small house stood to the west of No. 34.

No. 35. Harrison Bennett resided here until he went to Mont Vernon before 1840. This dwelling has also gone.

No. 36. David Bennett, brother of Levi, lived in a two-roomed house right in the rangeway. Various members of the Bennett family followed him. The County Map of 1858 shows Mrs. E. Dickerman (a Bennett) as the occupant. The buildings are all gone.

No. 37. Joseph Bennett, the father of Joseph, Levi, David and Amos, resided here. The buildings have disappeared.

No. 38. A new house built after the fire which destroyed No. 39. Nothing is known of this site except that the present occupant is Joseph W. Scales, son of Joseph W. Scales referred to in No. 17.

No. 39. This place was owned by John T. G. Emery before the buildings were destroyed by fire.

No. 40. Lot owned in 1764 by Nathaniel Moore, but probably no house was built until many years after. Josiah Moore owned it in 1825 and it is probable that the present cellar hole in the pasture is the site of his house. About that time James Moore owned part of the lot. In 1844, his sister Hannah had an interest in it. They lived here, the last occupants, until she went west. The house did not stand much later.

No. 41. The County Map of 1858 shows James Tallant as the owner. His father, James Tallant, settled here towards the close of the Revolutionary War. In 1892 John Colburn occupied the premises.

No. 42. Hugh Tallant, brother of James, was the earliest known occupant. The County Map of 1858 shows John Carter residing here and in 1892 Francis A. Fisk. Henry Cushing.

No. 43. Samuel Tallant located here about 1814. In 1892, Thomas S. Tucker resided here.

No. 44. The 1858 map locates James Tallant at this site. The house does not appear on the 1892 map.

No. 45. David Tallant from 1835 to 1843. The 1858 map shows Daniel Sanborn as the occupant, and the 1892 map gives the owner as George A. Morrill.

No. 46. The 1858 map gives the resident as A. Hamblett. James H. Bennett occupied the house in 1892.

No. 47. The 1858 map shows Christopher Snyder as the occupant and in 1892 George P. Morrill resided here.

No. 48. The 1858 map indicates another house opposite No. 47. Miss Elizabeth Snyder was the occupant.

No. 49. The 1858 map shows this to have been in the ownership of the D. Elliott estate. In 1892, George E. Tucker is given as the resident.

No. 50. Louis D. Morrill.

No. 51. In 1858, this was the sawmill of John P. Kimball. Largely to accommodate the lumbering business at present owned by the Morrill family, the new road between 46 and 53 was built about fifty years ago.

No. 52. The 1858 map shows Alfred S. Abbott as the occupant. Buildings gone.

No. 53. This site does not appear on the 1858 map, but in 1892 Charles C. P. Moody is given as the occupant.

CHAPTER XXI.

WEST ROAD SCHOOL DISTRICT, NO. 2, ORIGINALLY INCLUDING NO. 10, THE DEPOT DISTRICT, NO. 11, THE UPPER INTERVALE DISTRICT, AND NO. 12, THE CARTER DISTRICT. HERE WAS LOCATED THE FORT. PROBABLE SITES OF EARLY SETTLERS' HOMES. LOCATION OF LATER HOMESTEADS.

This school district as originally laid out in 1814 was bounded as follows: "Begins at the northwest corner of Canterbury, thence east to the Northwest corner of Joseph Lyford's farm, thence south to the southwest corner of William Hazelton's farm, thence east to the rangeway, thence southerly by the east side of Col. Jeremiah Clough's land to the mill road (so called) thence south to Col. (David) McCrillis' land, thence west to the rangeway, thence south to the southeast corner of Col. (Morrill) Shepard's farm, thence west to the southwest corner of said farm, thence south and westerly by land owned by Joseph Clough and Jacob Mann to Merrimack River, a few rods below Muchido Hill (so called), thence northerly by Merrimack River to the first mentioned bound."

These bounds indicate the original No. 2 District. It then included No. 10, the depot district, No. 11, the upper intervale or Colby district, and No. 12, the Carter district. In the description of localities and inhabitants that follow, all these districts are given.

Within its limits some of the earliest settlements in Canterbury were made. To this locality Capt. Jeremiah Clough, Sr., the Indian fighter, came as a pioneer. Here was built the old fort for the protection of the settlers, and within its walls was born the first white child of the town, Capt. Jeremiah Clough, Jr., the Revolutionary soldier. Lieut. William Miles and his son, Josiah, both Indian scouts, settled in this district. John Dolloff, Samuel Shepard, Richard Blanchard, Nathaniel Perkins and James Lindsey located within half a mile of the fort, while Joseph Simonds and John Forrest pushed on farther

north, the latter purchasing land near the Northfield line not far from the original Ayers farm.

Daniel Randall, son of Nathaniel, one of the original proprietors, located in this district when he came to Canterbury before 1776, and here he and his descendants lived for many years, making a Randall neighborhood. Moses Randall, a brother of Daniel, who was taxed in town in 1770 and 1771, and, after a stay of a few years moved to Conway, may also have been a settler in this locality. He may have tarried in Sanbornton on his way to Conway as one of that name signed the association test in the former town.

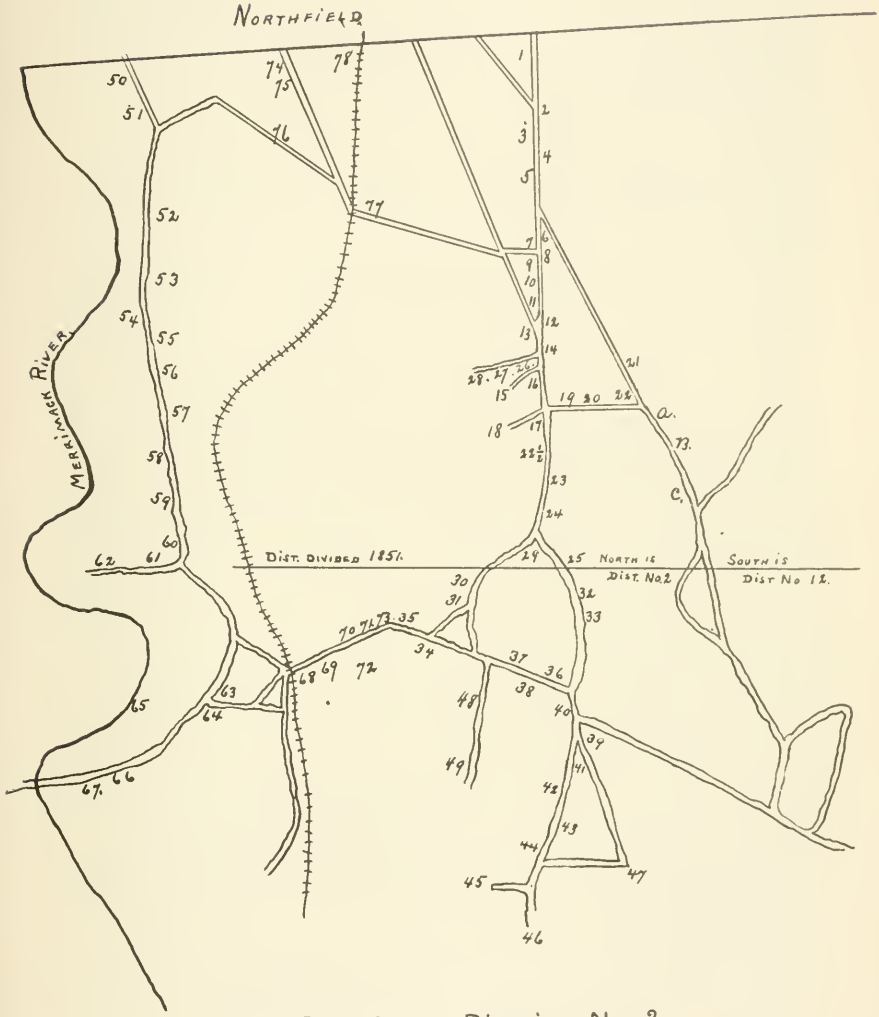
Here also, in 1784, came Joseph Ayers from Portsmouth with his ox team, on which were loaded, besides his household goods, a liberal supply of molasses and rum, essential equipments for pioneers going into the wilderness. He was accompanied by three slaves, and these slaves were enumerated in the U. S. Census of 1790, where his name was phonetically spelled "Joseph Aras." Within the radius of a mile of his home most of his descendants were born. He became, in his day, the largest landowner in this section of the town. His home was one of the early taverns. The home farm is still in the possession of his descendants.

"Master" Henry Parkinson, scholar and teacher, established himself in this district and resided here until his death. He was succeeded by John J. Bryant, an enterprising business man, who was licensed to keep a hotel and who ran a sawmill near by.

Some of the Haines, Heath and Chamberlain families were residents of this district, and probably one of the sons of John Glines, an original settler, located here. The record is far from complete, but such as it is, it is worth preserving. As in other school districts, the numbers on the accompanying plan show the locations, and the succession of inhabitants is given at each location on the following pages.

No. 1. John S. James, Samuel Neal, ——— Perry. House burned.

No. 2. Henry Clough, Ezekiel Morrill, Joseph Ayers, Jonathan Ayers, Charles H. Ayers, Jonathan Ayers, Jr., Joseph G. Ayers. House burned. This was where Joseph Ayers, the ancestor of the Ayers family in Canterbury, settled. Earlier, some of the Shakers gathered here. Not far from this location John Forrest settled.



WEST ROAD SCHOOL DISTRICT No. 2.

No. 3. Robert Chase, James Chase, Edwin Kimball, Frank Plastridge. Present occupant Mrs. Olina Johansson.

No. 4. Jonathan Glines, Charles H. Ayers, Joseph Ayers, Joseph P. Dearborn, Matthias M. Moore, Frank Plastridge. This farm was known as the Glines place and it was probably owned originally by some ancestor of Jonathan Glines.

No. 5. Thomas Lake, John Lake, George W. Lake, Fred Merrill, Mrs. Olina Johansson.

No. 6. Mrs. Hannah C. Smart, Samuel French. House burned.

No. 7. Jeremiah Shepard, Amos Brown, John F. Lake.

No. 8. William Whitcher, Sylvanus Whitcher, Tristram McDaniel.

No. 9. ——— Harris, Charles A. Morse. Buildings gone.

No. 10. James Lake, who married Betsey, daughter of William Randall at No. 24. He built the house. William R. Lake.

No. 11. School House, built, 1851, when district was divided.

No. 12. Jonathan Glines, Jonathan Ayers, Jr., Nathan Emery, Joseph Emery, Jeremiah Pickard, John N. Hill, Milton B. Neal, Rev. Josiah B. Higgins, his son Josiah B. Higgins.

No. 13. "Master" Henry Parkinson, John J. Bryant, John Small, as tenant, William Randall and his son-in-law, Reuben R. Hutchins, Moody Emery, Grover Merrill, Rev. Lucien C. Kimball, Leroy A. Glines. Later occupied by a tenant, now vacant.

No. 14. William McDaniel, who built the house, Joseph McDaniel. Buildings gone.

No. 15. Mrs. Susan Arlin, house built for her by neighbors, Harriet McIntire. Buildings gone.

No. 16. Sumner Glines, who built the house, Franklin Dwyer, A. W. Tainter. Buildings gone.

No. 17. Jonathan Glines, who built the house, John Marsh, Samuel B. Chase, Joseph Heath, 2d, Fred Potter.

No. 18. Reuben R. Hutchins, who married Apphia, daughter of William Randall at No. 24, John Marsh, Eben Glover.

No. 19. Caleb Heath, his widow who married a Thorne, Daniel Randall, grandson of William Randall at No. 24, William Lake, Mrs. Sanders, a tenant.

No. 20. Joseph Heath, John N. Hill. Then bought by Daniel Randall, who used the buildings for storehouses.

No. 21. Tristram Dearborn, Miss May Dearborn.

No. 22. Jonathan McDaniel, Eben Avery. Unoccupied.

No. 22½. Hannibal Haines, who built the house, Edward Osgood, Jonathan Ayers, Jr., Rev. John Chamberlain, Andrew Taylor, Charles L. French, Milton B. Neal, ——— Perry, Eben Hutchins, Charles Plastridge.

No. 23. House built by Jonathan Randall, who was given

the farm by his father, Daniel, perhaps about 1814, when he married. He died in 1870. Sally, Mary Jane and Eliza Randall, daughters of Jonathan. The next occupant was Edward Keniston.

No. 24. Perhaps Moses Randall, whose grandfather, Nathaniel, was one of the proprietors, was the first settler here. He was taxed in Canterbury in 1770 and 1771, and soon after moved to Conway. Daniel Randall, his brother, was the first known occupant. He came to Canterbury before 1776, when his name is found on the tax list. Then followed William Randall, son of Daniel, who died in 1860. With him was his son, Samuel W. Randall, who died in 1847. Then followed Nathaniel Peverly, Charles Peverly and Bert G. Wheeler. The original Randall farm included 23, 24 and 25 and the earliest location may have been near 23.

No. 25. Daniel Randall, son of William at No. 24, Oren J. Randall, son of Daniel. Mrs. John Moody.

No. 26. Blacksmith Shop.

No. 27. Shingle Mill.

No. 28. Saw Mill.

No. 29. School House, original for the old district. Building sold and now part of barn at No. 30. In 1851, School District No. 2 was divided and the locations that follow made up District No. 12.

No. 30. John Hutchins, who built the house, Rev. John Chamberlain, Mrs. Nancy Randall, widow of Samuel W. at No. 24, Joseph Dow, George K. Noyes.

No. 31. Deacon John A. Chamberlain. The house was probably built by him. Charles Glines, Leroy A. Glines.

No. 32. Hiram G. Haines, who probably built the house, George Haines, and his descendants. Unoccupied.

No. 33. John Randall, son of William at No. 24. He died in Canterbury in 1849. Samuel Colby, John G. Miles, John Miles, Sarah Miles, George Drake.

No. 34. Josiah Dow, Peter Smart, Stewart Noyes, Hiram Miles, Mrs. Annie Noyes Miles.

No. 35. John Glover, who probably built the house, Byron K. Neal, Sam W. Lake, present owner. Occupied by tenant.

No. 36. The old fort. It was sold by the town in 1759 and converted into a dwelling. First known occupant Samuel French, Billy E. Pillsbury, who married Martha, daughter of Samuel French, Charles H. Pillsbury, William Dawes. Near this location dwelt Capts. Jeremiah Clough, senior and junior, for many years.

No. 37. School house built about 1851, when district was divided. The site of John Dolloff's home was very near this spot.

No. 38. Eben P. Carter, whose father preceded him. Now

owned by Charles Wesley Carter of Boscawen and occupied by a tenant, Norman Tobine.

No. 39. Stewart Noyes, Shepard Phillips, widow of John B. Carter.

No. 40. John B. Carter. Buildings gone.

No. 41. Joseph Dow, James F. Noyes, Joseph Dow, his widow.

No. 42. Benjamin Osgood Foster.

No. 43. Col. John Wheeler. Buildings gone.

No. 44. Lieut. Joseph Soper, who appears on the tax lists as early as 1769 and who was living at the time of the census of 1790. Probably succeeded by descendants. Samuel Neal, Joseph Dow, Benjamin Osgood Foster for a brief time. Buildings gone.

No. 45. Col. Morrill Shepard place. Miss Statira Shepard, who married Shepard Phillips, William Haywood, Oren J. Randall, Dr. C. L. True as summer residence. Originally this farm was owned by Richard Blanchard who was killed by the Indians in 1746.

No. 46. Nehemiah Gibson, house built for him by his father. Charles H. Ayers, who bought in 1856, Morrill Fletcher, Charles H. Fletcher, Jeremiah Cogswell.

No. 47. Col. John Wheeler, his widow, Mary J., his son, William W., and his daughter, Mary Frances Wheeler.

No. 48. James Wiggin, George E. Wiggin, the present owner. In this locality William and Josiah Miles and Samuel Shepard settled.

No. 49. John H. Moody, house built for him.

A.[1] William Hazelton, Obadiah Clough, Tristram McDaniel. Buildings gone.

B. Obadiah Clough, Ralph Streeter, William Avery, Mrs. Sarah Bennett.

C. Moses Sargent.

COLBY AND DEPOT DISTRICTS.

No. 50. Deacon Francis Sawyer, Capt. Joseph or Abiel Gerrish, John Colby, David Davis, Lewis Colby, John M. Colby.

No. 51. Abiel Gerrish, Deacon John Chamberlain, John Colby, Isaac Heath, Joseph Heath, Frank Heath.

No. 52. School House, built in 1853, afterwards taken down.

No. 53. John Corlis, Charles Morse, Benjamin Noyes, Whitcher Wheeler, ——— Kimball, Hiram Stewart, James Colby. A room in this house was used for school purposes several years before school house was built.

No. 54. Caleb Jackman, ——— Elliott, Capt. Joseph or Abiel Gerrish, Hilton Burleigh, John Colby, Leonard Colby, Osborn Colby. Present house built by Leonard Colby.

[1] A, B and C, probably belonged to the Center District.

No. 55. A family by the name of Bumford. House gone.

No. 56. Patrick Clough, Capt. James Sanders, Andrew J. Taylor, Charles Keniston, Ray Colby.

No. 57. Brickyard.

No. 58. Joseph Bland.

No. 59. A family by the name of Simons.

No. 60. School House. A brick school house stood at No. 65. It was torn down and a new school house built near the railroad station. Later it was moved to this site.

No. 61. Nehemiah Clough, Samuel Osgood, Hilton Burleigh, ——— Cilley, Jeremiah Chamberlain, Samuel C. Pickard, Mrs. Samuel C. Pickard, Arthur Pickard, Frank Haven.

From No. 50 to No. 61 inclusive is the territory embraced in the present Intervale or Colby District.

No. 62. Capt. Joseph Gerrish, Charles Gerrish, Humphrey Carter, Milton B. Neal, Shepard Phillips, B. Frank Brown, Thomas Leighton, Albert Brown, Herbert L. Brown.

No. 63. Joseph Clough. After his decease, occupied by tenants for several years. Col. David M. Clough, Henry L. Clough.

No. 64. Charles N. Clough. House built by him.

No. 65. Brick School House. See No. 60.

No. 66. Tenement house belonging to No. 67.

No. 67. Nathaniel Clement, who kept the ferry, Capt. Joseph Gerrish, Smith Sanborn, Benjamin Sanborn, Mrs. Benjamin Sanborn, James Dodge, John K. Chandler (brother of William E. Chandler), Alice Chandler Daniell, Adam Engel.

No. 68. Railroad Station.

No. 69. House occupied by employes of railroad.

No. 70. ——— Bagley.

No. 71. Ralph Streeter. House built for him by Col. David M. Clough. Destroyed by fire.

No. 72. Martha (Patty), Lucy and John Burdeen. Buildings gone.

No. 73. John Carter, who built the house.

No. 74. Dustin Battis. Buildings gone.

No. 75. Nathaniel Battis. Buildings gone.

No. 76. John Battis. Buildings gone.

No. 77. Leavitt Ludlow. Unoccupied.

CHAPTER XXII.

BOROUGH SCHOOL DISTRICT, NO. 3, SOMETIMES CALLED PALLET BOROUGH. SETTLED MOSTLY AFTER THE REVOLUTIONARY WAR BY FAMILIES PROMINENT IN THE HISTORY OF THE TOWN. LOCATION OF HOMESTEADS.

The bounds of this district as laid out in 1814 were as follows: "Begins on Northfield line at the northeast corner of Joseph Lyford's Farm, then south to Wil'm Hazelton's Farm, then southeasterly to the northwest corner of Joshua Whitcher's Farm, then south to the southwest corner, then east to Sam A. Morrill's Farm, then south to the southwest corner of said farm, thence east (leaving Nathan Emery's land in No. 7) to the southeast corner of said farm, thence north to the northeast corner of Marcellus Morrill's land, thence east to the southeast corner of Simeon Brown's land, then north to Northfield line, then on said line to the first mentioned bound."

The Sanborn family settled here soon after the close of the Revolutionary War, Simon Sanborn being the ancestor. His farm has been in the possession of his descendants to the present time. Joseph Lyford, son of John Lyford, a pioneer in Hackleborough, moved to this locality, and this branch of the Lyford family have been residents of this school district ever since. Here also came the Bradleys, whose descendants emigrated to the West. Samuel Ames settled here after a few years' residence at the Center. Stevens, Morrill, Forrest and Ayers were names once prominently identified with this part of the town. Except a grist mill and some brick kilns, the industry of this district has been wholly agriculture.

While the number of locations were not numerous the families were large, and during the first half of the nineteenth century there were many children attending school. It was an excellent farming community and there were no better farms in town than those of Samuel Ames, David Morrill, Simon Sanborn, Jesse Stevens and Abiel Bradley of the early settlers. At a later day that of Joseph Ayers, subsequently owned by his brother, Charles

H. Ayers, was most productive, as were those of Samuel and William Sargent. The largest orchard in Canterbury was located on the David Morrill farm. Some years, between one and two thousand barrels of apples were shipped to market from this district.

The descendants of the Bradleys emigrated to the West with the early tide of emigration to that section and became prominent in Chicago and other places of Illinois. This district furnished its proportion of college graduates and of enterprising young men and women who attained distinction in other states.

The accompanying plan shows the location of homesteads past and present.

1. Joseph Lyford, his widow and son, Winthrop D. Lyford. Tristram Dow, Joseph Ayers, Charles Haines Ayers, Charles Henry Ayers.

2. Buildings gone. George Shannon, Revolutionary soldier, killed at Bunker Hill. His widow.

3. Joseph Pallet, great grandson of Joseph Pallet at No. 9. Joseph Keniston, Israel C. Whitney, ——— Ordway, Charles Colby, Charles Plastridge, Smith Roberts, George C. Goodhue. The present house was placed over the cellar of the original for Charles Plastridge, and one acre of land was conveyed to him. The remainder of the farm, sixty acres, is now owned by Charles H. Ayers.

4. ——— Weeks, Winthrop D. Lyford, his widow and son, Frank Lyford. The house was finished by Winthrop D. Lyford when he moved from No. 1.

5. ——— Dolloff, Jeremiah Lake, Oliver Locke, Frank Lyford.

6. School House. Its predecessor was situated south of the present location.

7. David Morrill, Joseph G. Morrill, Smith L. Morrill, Joseph S. Morrill, Chester E. Heath as tenant.

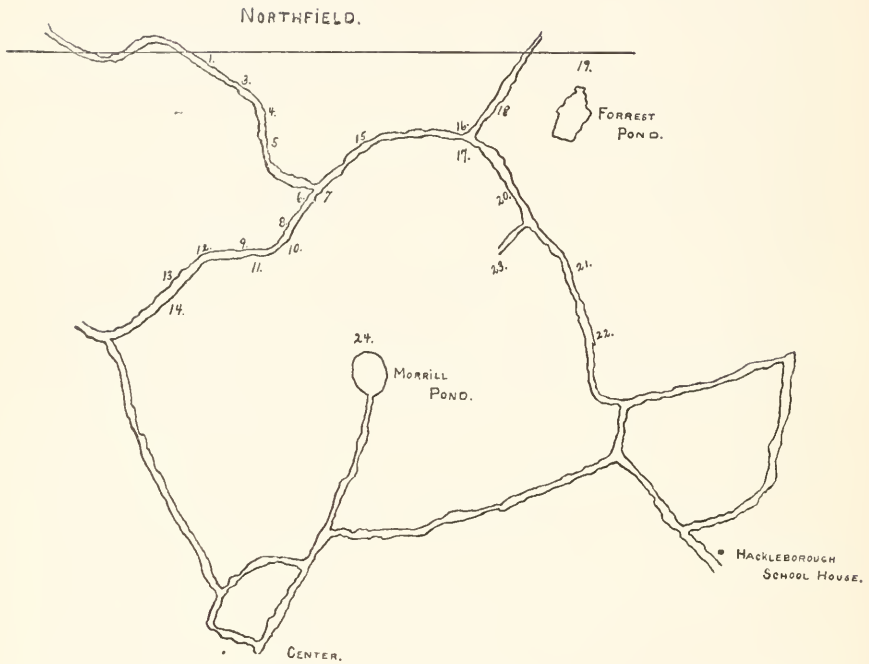
8. Simon Sanborn, who built the original house, about 1786. Benjamin Sanborn, Shubael Sanborn, who built the present house in 1813. Benjamin Sanborn, Joseph Sanborn, Edwin G. Heath.

9. Joseph Pallet, Nathaniel Pallet, Nathaniel Pallet, 2d, with his brother, Joseph, and his sisters, Jane, Polly and Deliverance, Howard Sanborn, Woodbury Grover, Arthur Rolfe. Unoccupied.

10. John Thompson, ——— Robinson, Isaac Hoag, his widow, Malinda B. Hoag, Lowell Beck. Now owned by John Beck. Unoccupied.

11. The site of a grist mill.

12. Double house, one part used by Dea. Jesse Stevens and Albert Stevens, the other by Ebenezer Batchelder and Charles Batchelder. Unoccupied.



BOROUGH SCHOOL DISTRICT, No. 3.

13. William Sargent, Samuel Sargent, Lyman A. Conant, Sam S. Conant.

14. William F. Sargent, who built the house, Charles Sargent.

15. Dea. Jesse Stevens, Asa Stevens, Abiel Bradley, George Colby, Smith L. Morrill. Now owned by Joseph S. Morrill. Unoccupied.

16. Buildings gone. Thomas Stevens, Peter Bradley, Timothy Bradley, Thomas Leighton.

17. Samuel Ames, who came from the Center to settle, David Ames, Samuel Ames, Lorenzo Ames, Samuel P. Ames. Now owned by Leroy A. Glines. Occupied by tenants.

18. James Forrest, William Forrest, William Kimball, Erastus O. Nudd, Andrew T. Grover, Woodbury A. Grover.

19. Buildings gone. Erastus O. Nudd, who had coal kilns.

20. William Yeaton, who built present house, Alexander S. Yeaton, Amos M. Cogswell, Jonathan Dow. Now a summer cottage owned by Leroy A. Glines.

21. Buildings gone. Thomas Shaw.

22. Buildings gone. John C. Mason.

23. Buildings gone. Simeon Brown, Amos Brown.

24. Buildings gone. Marcellus Morrill, Grover Merrill.

CHAPTER XXIII.

BAPTIST SCHOOL DISTRICT, NO. 4. SETTLEMENTS HERE FOLLOWED THE CLOSE OF THE REVOLUTION. EARLY SETTLERS. A FARMING COMMUNITY. LOCATION OF HOMESTEADS.

The bounds of this district in 1814 were as follows: "Begins on Loudon line at the southwest corner of William Dwinell's land and running easterly on said line to the Shakers' land, then west to the road near Henry Beck's house, then north to the northeast corner of James Peverly's land, then west to Daniel Jones' land, then north to the northeast corner of said Jones' land, then west to the road near Henry Jones', then north to the northeast corner of said Henry Jones' land, then west to the road near Amos Cogswell's land, then west to the northwest corner of said Cogswell's land, then south to the southeast corner of Zebulon Sargent's land, then west to the road near Jeremiah Pickard Jr's land, then north to the northeast corner of John Peverly's land, then west to the range way at the west end of said Peverly's land, then south to the first mentioned bound."

The first Baptist Meeting House was built in 1803 near the site of the present structure, and the district gets its local name from this fact. The Meeting House was not far from the center of the district and the school house stood in close proximity.

At the time Benjamin Whitcher settled at the Shakers in 1775, it was said that he was several miles from any neighbors, and it is not likely that there was more than one family in this district until after the Revolutionary War. Leavitt Clough is found on the tax list of 1776, and he may have located at the Elder Jeremiah Clough farm prior to this date. Jonathan Davis was a taxpayer and a highway surveyor in 1785 and his brother, Stephen Davis, great-grandfather of Frank S. Davis, is enumerated as the head of a family in the U. S. Census of 1790. Stephen Davis located in this district, but whether Jonathan did is not known.

Miles Hodgdon, Henry Beck and Nathaniel Peverly are also found in the same census. The first two were inhabitants of this

Clough Pond.

district, and it is not improbable that Mr. Peverly was the ancestor of the family of that name who settled here. Joshua Boynton, whose location at the corner of the road leading to Hackleborough is referred to in determining the site of the Baptist Meeting House in 1802, was a highway surveyor in 1786. This indicates his coming to this district prior to that year. Leonard Whitney, probably the father of Joseph Whitney, held the office of highway surveyor in 1798 and for several years immediately following. When the highway districts were numbered in 1807, the district assigned to Mr. Whitney apparently locates him in this neighborhood. John Peverly held the same office in 1801 and James Peverly in 1810. Thomas Ames was a fence viewer in 1807 and Daniel Jones was a highway surveyor in 1802. They both resided in this district at that time. These were the early settlers in this section of the town. The Clough, Peverly, Davis and Beck families were identified with the district for many years, and their descendants are still inhabitants of this locality.

Here, also, Edward Osgood spent most of his active life and Col. David M. Clough resided at two different locations before he removed to the intervale on the Merrimack River. Elder Jeremiah Clough who was born in Loudon lived in this district for forty years. Other strong men who were natives were Simon Stevens Davis and George W. Peverly.

This section contained some of the best upland farms in Canterbury and its citizens were, for the most part, prosperous farmers. Except the blacksmith shop and for a brief time a store, the only industry in this locality was agriculture until the summer boarding business became a feature of the activities of the town. The Hancock House, opened first by Charles W. Hancock, was a popular resort during the recreation season. After his death it was kept by George W. Fletcher. It is now in the possession of Granville W. Morgan. Other places that attracted the summer boarder were those of Leone I. Chase, John Peverly, Edmund B. Peverly, Frank S. Davis and Warren Pickard. It was a large colony of city people who were to be found in this district during the months of July and August.

The sites of homesteads are to be found on the accompanying plan, and the succession of inhabitants at each site so far as known follows:

BAPTIST SCHOOL DISTRICT NO. 4.

No. 1. John Sutton, ——— Bailey, Moses M. Emery, Millard F. Emery. It was near this site, the geographical center of the town, that it was proposed to locate the town house early in the nineteenth century.

No. 2. Jonathan S. Dow, Frank P. Dow, Frank Pickard.

No. 3. ——— Foster, ——— Pickard, Elder John Harriman, Andrew J. Taylor, Moses M. Worthen, Mrs. Moses M. Worthen, Leonard Haselton, Andrew T. Grover, until his death, Sterling Hurtle.

No. 4. Abraham Tiffany, small house built by him. House gone.

No. 5. John S. Moore, Charles W. Hancock, Charles S. Osgood, E. Laroy Batchelder, George M. Fletcher.

No. 6. Thomas Ames, Fisher Ames, David M. Clough, Samuel Ames, as tenant, Gardner Mason, Jacob Towle, Thompson Beck, John Beck.

No. 7. John Adams, house built for him, Charles F. Adams.

No. 8. John James, Stephen Marsh, Charles Fletcher, Mrs. Fannie Fletcher.

No. 9. Freewill Baptist Church.

No. 9½. School House until Kezer Seminary was built. Now used as a private horse shed.

No. 10. Joshua Boynton, at or near this site, Phineas Danforth, Joseph Brown, James H. Herrick, Mrs. Trueworthy Hill, Dr. Austin S. Bronson. Purchased for a parsonage. Rev. Dyer M. Phillips.

No. 11. Kezer Seminary.

No. 12. John Peverly who built here, George W. Peverly, John S. Peverly.

No. 13. Stephen Davis, Mark Davis, Simon Stevens Davis, Frank S. Davis.

No. 14. Nathaniel Peverly, James Peverly, Edmund B. Peverly.

No. 15. Thomas Peverly, Alzono B. Lovering, Dr. Austin S. Bronson, Linneus P. Dennis. Vacant.

No. 16. Buildings gone. Daniel Jones, Widow Hannah Jones. Perhaps near this location, Henry Jones.

No. 17. Owned by Shakers and rented to tenants, among whom was John Foster.

No. 18. Built by David Towle and first used as a store, afterwards as a dwelling. Alphonso B. Chute, Alonzo B. Lovering, Warren D. Pickard.

No. 19. Miles Hodgdon. Original location was on the hill back of present buildings. John Kezer, David Towle, Mrs. David Towle, Charles W. Hancock, George W. Fletcher, Granville W. Morgan.

No. 20. Buildings gone. Henry Beck, who probably built the house, Thompson Beck.

No. 21. Blacksmith Shop.

No. 22. Trueworthy Hill, occupied by his father, Sylvester Hill, before him, Joseph Rogers, as tenant, Charles S. Osgood, William M. Fletcher, E. Laroy Batchelder, George M. Fletcher, George F. Gove.

No. 23. The mother of Trueworthy Hill. Buildings gone.

No. 24. Leavitt Clough, who built the buildings, David M. Clough, Andrew Taylor, Edward Osgood, Leone I. Chase.

No. 25. William Avery, Job Glines, Abraham Tiffany.

No. 26. Leavitt Clough, first settler, father of Leavitt Clough, at No. 24, Elder Jeremiah Clough, Charles C. Clough, Mrs. Charles C. Clough, Elder Alpheus D. Smith, John H. True.

No. 27. Buildings gone. Leavitt Whitney. Probably occupied by tenants who were employed by the Whitneys.

No. 28. Leonard Whitney, Joseph Whitney. Buildings gone.

No. 29. Joseph T. Brown, Mrs. Joseph T. Brown, John Carter. Unoccupied.

No. 30. Thomas Arlin, Henry Arlin, Augustus Arlin.

No. 31. John Fletcher, William M. Fletcher, George Blanchard. Formerly two houses at this site, one is gone, the other unoccupied.

No. 32. Probably William Dwinell, Joseph B. Brown. Unoccupied.

There were formerly three houses on the range way indicated by the dotted lines on the plan, but the occupants are unknown.

CHAPTER XXIV.

HACKLEBOROUGH SCHOOL DISTRICT, NO. 5. THE PIONEERS. A FOSTER SETTLEMENT. LATER ARRIVALS. INDUSTRIES. CHARACTER OF SCHOOLS. LOCATION OF HOMESTEADS.

The boundaries of this district as it was laid out in 1814 were as follows:

"Begins at the southeast corner of John Small's land, thence north to John Shaw's house, thence westwardly to the North Meeting House (including Moses Currier's property), then north to the northwest corner of the Smith Farm, then east to the Range Way, then North to Arch's Moore's land, then northwardly following the line of No. 6 to Northfield line, then on said line to District No. 3, then following said No. 3 to the northwest corner of the land Sam'l A. Morrill bought of Rev. William Patrick, then east to the northeast corner of Ben'n Bradley's land, then south to John Sutton's land, then east to the southeast corner of Zeb'n Sargent's land, then north to the northeast corner of Amos Cogswell's land, then east to the road, then south to the southwest corner of John Small's farm, then east to the first mentioned bound."

In the early records of the town this locality is referred to as "Hacklebarrow." The word "Hackle," originally "Heckle" means to comb, as flax or hemp is combed. Barrow is a hill or mountain, originally applied to hills or mountains of any height but later restricted to lower elevations. "In this sense," says the Century dictionary, "the word only survives in provincial use as a part of local names of England." Miss Caroline Foster, a former resident of this district, now ninety-four years of age, writes, "The word 'hackle' may have come from the hackling of flax. The people on the hill prepared, carded, spun and wove their own flax." Miss Susan Caroline Parker Woodman, a niece of Miss Foster, confirms this statement in a letter saying, "I have table cloths, towels, sheets and pillow cases which were a part of my mother's wedding outfit that were doubtless made from flax grown in this locality."

"Hacklebarrow," therefore, may have meant "a hill of flax" or a hilly country adapted to the raising of flax. The corruption to Hackleborough as a local name would be natural as the term "barrow" became obsolete.

Soon after the Rev. Abiel Foster's settlement as a minister of Canterbury in 1760, at the close of the French and Indian War, the tide of immigration which had been checked by the exposure of frontier towns to Indian raids began again its flow to this community. Some of the newcomers pressed on to the north of the Center and made settlements in what is now the town of Northfield. Others moved eastward to the hilly country of Canterbury known as Hackleborough.

Four brothers of the Rev. Abiel Foster, Asa, Daniel, David and Jonathan, followed the minister to his parish within a few years. The father, Capt. Asa Foster of Andover, Mass., was an early land owner in Canterbury. Whether his purchases were due to the settlement of his son as its minister, or to some prior knowledge Captain Asa had obtained of the fertility of its soil while on an expedition for the invasion of Canada in 1758, is not known; but November 18, 1761, lot No. 198, one hundred acres in the second division of lots, was deeded to him and to his son of the same name, afterwards known as Dea. Asa Foster. The latter, who was the eldest brother of the minister, was undoubtedly the pioneer in this section and probably came near the time of this purchase.

Daniel Foster, the next brother in age to Abiel, bought lots No. 77 and 78, forty acres each, in the first division, November 25, 1763, but it was ten years later that he purchased of Abiel lot No. 12, one hundred acres in the second division, drawn to the right of the first settled minister. This lot was in Hackleborough.

October 19, 1774, Capt. Asa Foster of Andover, Mass., deeded lot No. 199, one hundred acres in the second division, laid out to the original right of James Goodwin, to his son Jonathan. This lot was just north of lot No. 198 upon which Dea. Asa Foster settled. As Jonathan's name appears on the tax list of 1769, and, as he was married a year later, he probably settled in Hackleborough earlier than the date of his deed, as the farm was undoubtedly a gift from his father.

Another contemporary settler was John Lyford who bought September 28, 1773, lot No. 64 of the Rev. Abiel Foster. This was

another lot laid out to the original right of the first settled minister and consisted of one hundred acres in the second division of lots.

A few years later Ichabod Whidden came from Lee and located here. He appears on the tax list for the first time in 1779. His son, Parsons, probably did not accompany him, for he does not appear on the tax list until 1785, but, as these lists are missing from 1780 to 1785, his coming may have been as early as 1781. The Jacksons were another family early identified with this district. In the list of names of those who were members of the Freewill Baptist Society prior to Elder Winthrop Young's ministry beginning in 1796 are found Thomas Jackson, Elijah Jackson and Samuel Jackson. Whether they were all of the same kindred is not known, but it was at the house of Samuel Jackson of Hackleborough that the Freewill Baptist Society was reorganized in 1794. He was highway surveyor in 1787 and on the tax list as early as 1785. Elder Winthrop Young was originally in this school district, settling in 1787, but later his farm was annexed to the Hill's Corner District.

It was in the Hackleborough neighborhood that the Baptist Society of Canterbury was revived after its disruption in 1782, when Elder Edward Lock joined the Shakers, together with most of his flock. In 1793 and again in 1802, the Baptists unsuccessfully tried to secure the use of the old Shell Meeting House, and, until they built their first church in 1802, they held most of their meetings in the dwellings of members residing in this locality. Thomas and Joseph Lyford, sons of John Lyford, succeeded their father as owners of his farm. Finding themselves not in accord, they sold out and separated, Thomas going to Northfield and Joseph purchasing the farm now owned by Charles Ayers in Pallet Borough. As Joseph was one of the voters recorded against giving a call to the Rev. William Patrick and as Thomas was on the committee to build the North Meeting House, it is quite probable that their differences arose from their divergent religious views. In the period of persecution of the Baptists in Canterbury there is no doubt that many of the faithful abided in or near this locality.

The location of Hackleborough was not such as to invite to it trade or industries. It was a hilly country off the direct route of through travel. There is, however, a record in 1796 of a license being issued to Moses Brown to sell liquors at his store near the

North Meeting House, but there is no other evidence of mercantile pursuits at any time in this school district. The inhabitants did their trading at Hill's Corner or at the Center.

Nevertheless, John Lyford utilized the water privilege on his farm and erected a saw mill which was carried on later by his sons, by the Pickards, who bought out the Lyfords, and, at a more recent date, by Charles H. Foster. The latter built a shingle mill between 1830 and 1835, operating it for several years. Excellent clay is found in this locality, but it is too far from the railroad to be worked profitably. In 1845 a brickyard was started by Jonathan Sargent and it was conducted for a time by him and his son, Luther.

Andrew Maxfield had a forge in one of his buildings and probably did blacksmithing for the neighborhood. Enoch Emery was a cooper, shaving hoop poles and making sap buckets. It is said that he manufactured staves which were shipped to the West Indies and there made into molasses hogsheads. Elias Pickard was a coal burner and he later hewed sleepers which were sold to the railroad.

It would be interesting to trace the coming of the settlers who immediately followed the pioneers in this district, but it would require an exhaustive search of the record of conveyances for the last quarter of the eighteenth century, with breaks here and there in the chain of title, owing to the fact that all deeds were not recorded. Hackleborough was primarily a Foster settlement, and for years it was a Foster neighborhood owing to the fact that the descendants of the brothers Asa, Daniel and Jonathan Foster were born and reared here.

The beginning of the nineteenth century saw a number of new settlers located in this community, and before the close of its second decade all of the farms of Hackleborough had been cleared and occupied either by newcomers or by the descendants of the pioneers. The later settlers included families of such well-known Canterbury names as Whidden, Jones, Pickard, Emery, Small, Mason and Sargent, and they embraced men and women of a hardy and progressive type. Some were long identified with this school district, while others remained for shorter periods and then moved to other sections of the town.

The Whidden family included Thomas L. and Jacob C. Whidden, frequently chairmen of the board of selectmen, Deacon

Benjamin and Dr. Parsons Whidden, citizens of the strictest integrity. The Joneses were descendants of "Master" Henry Parkinson, inheriting his intellectuality, and taking a prominent and useful part in town affairs. There were no more thrifty and substantial men and women than the Pickards, a family that made good, whatever their sphere in life. The Mason family was and continues to be of that strong character which contributes to the prosperity of a community. The Smalls were active and industrious, tenacious of their opinions and free to express them. Typical of the Sargents was Luther Sargent, so long active in the school affairs of the town. They were people always interested in what promoted the public weal. Then there were no better citizens than the Emerys, of whom there were several families in Canterbury. Their descendants scattered and made their mark in various walks of life.

For nearly a century this district was a prosperous farming community, and for a long time its schools were among the best in town, the teachers having the cordial support of the parents. "Fifty years or more ago," writes Mary E. Clough, "I taught here, and, as I boarded around, I knew the people quite intimately. I can pay a glowing tribute to the residents of Hackleborough at that time, old and young, parents and children. That a girl not out of her teens and an inexperienced teacher could keep a lot of lively boys and girls at their tasks, seven hours a day and six days a week,[1] speaks volumes for the parentage of the scholars and home training of the children."

Interest in education was especially stimulated in this district by the instruction given by Lyman B. Foster to private pupils. Mr. Foster returned from the Civil War so severely wounded that he had no use of his limbs and had to be carried about from place to place on a couch. Teaching was his profession before his enlistment in the army, and, as soon as he was able to do anything, he opened a school for day pupils at his home, No. 36. Fortunate were those who came under his care, for his equipment as a teacher was superior. He was a public-spirited citizen contributing of his limited means to every worthy object. When the old school house in this district was remodeled about 1870, Mr. Foster was chairman of the committee having the work in charge. The appropriation not being sufficient to do what he

[1] Saturday was not a holiday in those times.

thought essential, he generously advanced the additional funds. When the district offered to reimburse him, he declined the offer. Mr. Foster's associates on the committee were Moses A. Foster and Edward P. Dyball.

One of the natives of this district has come into prominence recently by his election as mayor of Franklin. Educated in the schools of the state and at the University of Maryland, Dr. Seth W. Jones became a practicing physician. Successful in his profession he has enlarged his activities to include business enterprises in the neighboring town of Tilton and an interest in public affairs. In the city of his adoption he has become a leading citizen.

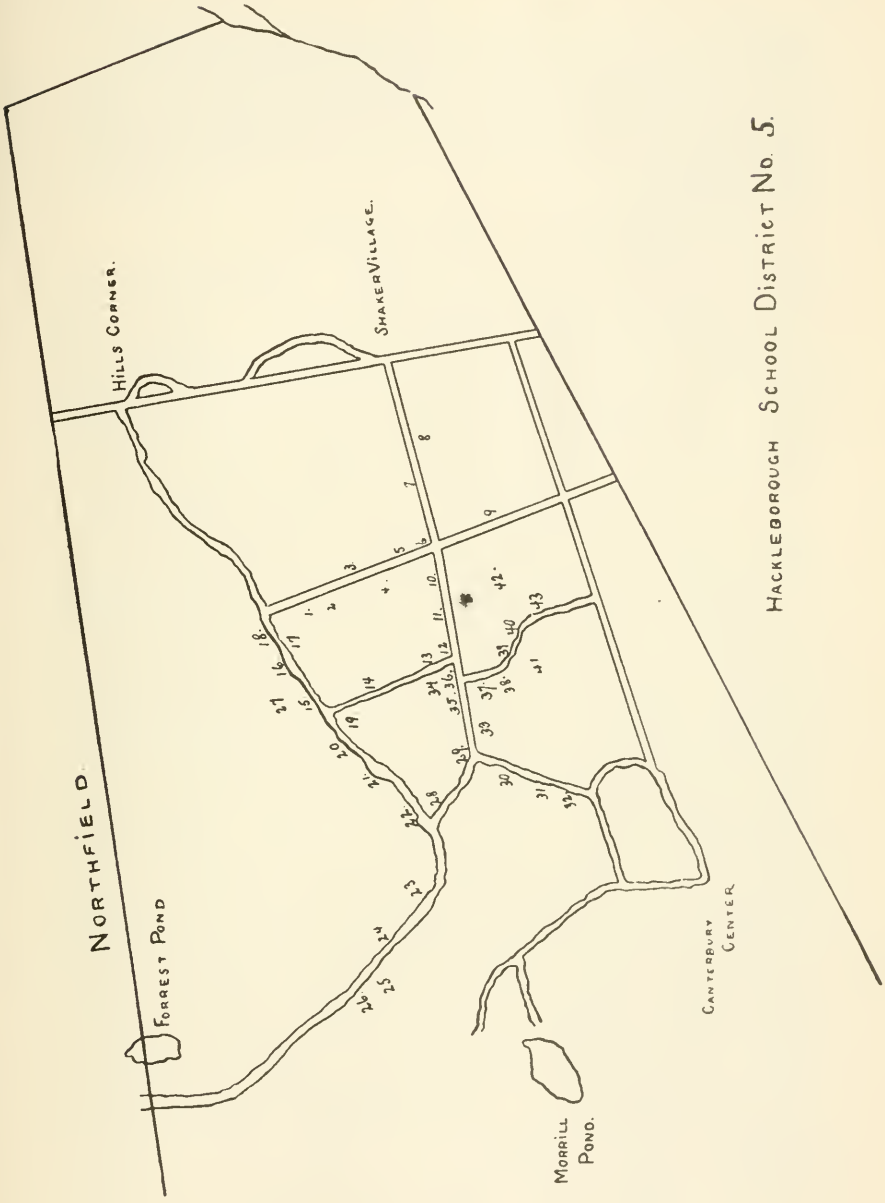
Through the assiduous efforts of George R. Foster of Milford, Mass., a great-great-grandson of Daniel Foster, Sr., a plan of this school district has been drawn which shows the highways and the location of the homesteads by figures. Following this is given against each number the succession of residents so far as known. It is to be regretted that full information could not be obtained of all these residents, but unfortunately their descendants are scattered and their present locations are unknown.

The figures on the plan of the school district indicate the location of the houses, and against these figures in chronological order are the families who occupied them, together with such history as Mr. Foster has been able to obtain.

No. 1. Buildings gone. Simeon Brackett Foster, son of Daniel Foster, Jr., residing here about a year. Although the father of a large family of children, only one was born in this house, Myron C. Foster. With the exception of Myron C., all left town to seek fortunes elsewhere. Only one of these, Lyman B. Foster, ever returned to reside in this locality.

No. 2. House vacant. First known occupant, Oliver Jones, who built it. Thomas Peverly, Smith Knowles, Andrew Maxfield, Enoch Pickard, son of Amos at No. 10 (moved from No. 3), Warren D. Pickard, son of Enoch. On the opposite side of the road, a little to the north, is an old well and other evidence that Mr. Jones resided there prior to building. The field in which the well is located is known as the Jones field, and in it are four graves which formerly had unlettered stones for markers. Here was probably a family burying yard.

No. 3. House vacant. James Pickard, who came from Rowley, Mass., Simeon Brackett Foster, son of Daniel Foster, Jr. (moved from No. 1), Charles Jones, brother and mother (later moved to No. 35), William Pickard, son of Daniel, Enoch Pickard


Hackleborough School District No. 5.
Hills Corner.
Shaker Village.
Northfield
Forrest Pond
Morrill Pond.
Canterbury Center

(moved to No. 2), Eliphalet Rollins, Myron C. Foster (moved from No. 8 and later to No. 36), Elijah Knowles, Myron C. Foster (moved from No. 36), Fred Pickard, son of Frank O.

No. 4. Daniel Pickard, son of Jeremiah, Sr., Henry A. Clough, Hazen Dicey, William Currier, Jr. (moved from No. 7), Simon P. Cass, Francis P. Cass, son of Simon. Original house was burned July 17, 1900, and a new one built in 1904, northwest of the original site.

No. 5. Buildings gone. Samuel Jackson.

No. 6. Old Shell Meeting House and Cemetery.

No. 7. Buildings gone. Josiah Carter, William Currier, Sr., William Currier Jr. (moved to No. 4).

No. 8. Buildings gone. John Shaw, Richard L. Shaw, who moved after he married, Francis Kent, Myron C. Foster (moved to No. 3), Frank O. Pickard (moved to Hill's Corner), Potter Dyball. Buildings were burned during the ownership of Dyball.

No. 9. Jeremiah Small, William P. Small, son of Jeremiah, Darius and John Small, brothers of William, George W. Lake, Sam W. Lake, son of George W., William Thompson, tenant.

No. 10. The original buildings were situated on the south side of the road, nearly opposite the present site. The old house became a part of the present group, while the barn was moved first by the Pickards across the road and later by Moses A. Foster to No. 39 about 1868. The land south of the road comprised the original farm, lot No. 64, which was laid out to the right of Rev. Abiel Foster as the first settled minister. John Lyford bought of Foster September 28, 1773, and resided on the place until he died. His sons, Thomas and Joseph Lyford, inherited it from their father and sold to Jeremiah Pickard of Rowley, Mass., who remained until his death February 11, 1826. The successors of Pickard were his son, Amos, who with his father built the present house in 1811; Enoch E., Joseph and Jeremiah Pickard, sons of Amos; George A. Pickard, son of Joseph; Mrs. Joseph, Alvin and Charles Pickard, sons of Joseph. At times there were two families of Pickards occupying the house. January 24, 1867, Enoch E. Pickard sold to Moses A. Foster what probably comprised nearly half of the original hundred acres, it being the westerly half. It included the old Lyford barn which Mr. Foster moved shortly afterwards. The spot indicated by a * on the plan is where members of the Lyford family are supposed to be buried. It is situated a few rods from the highway. There is no inclosure, and there are no headstones to identify the graves.

No. 11. Buildings gone. John McMellan. The farm was bought by Charles W. Emery who took down the house and sold the land to Sam W. Lake.

No. 12. School House. The present building was erected as early as 1820. The previous one stood near the same site. In accordance with prevailing customs a quarter of a century

House erected by John Foster, son of Jonathan Foster. Described in Hackleborough chapter under number 22.

and more ago, this school district had its lyceums, debating clubs and singing schools, and it was usually at the school house that these instructive and inspiring events took place. Many people from surrounding districts attended and took part in the exercises, which stimulated new thought and interest for both home talent and visitors. These gatherings constituted a large part of the social enjoyment of the inhabitants.

No. 13. Buildings gone. Enoch French, who built here, Mrs. Enoch French, Jonathan Dow, who married a daughter of Mrs. French and who removed the buildings to their present location on the highway from the Center to the Baptist Meeting House, where Frank Pickard now resides.

No. 14. James Glines, Sumner, John and Comfort Glines, children of James, Sarah Seavey, Otis Starkweather.

No. 15. Enoch Emery, who built the house in 1800, Moody Emery, son of Enoch, Elias S. Pickard, son of Amos, Henry Pickard, son of Elias.

No. 16. Buildings gone. Edward Chase, Enoch Emery, who moved to No. 15.

No. 17. House burned. See Hill's Corner Map and Chapter.

No. 18. See Hill's Corner Map and Chapter.

No. 19. Original buildings gone. William, Ephraim and Charles C. Haskell, father, son and grandson, a negro family who came from Warner. New house erected by Henry Pickard in 1908, now vacant.

No. 20. Buildings gone. Reuben Fellows, who married a daughter of Enoch Emery. This probably accounts for his settlement in this district. He afterwards moved to the Center, where he carried on his trade of shoemaker.

No. 21. The old saw mill site was situated on the brook and north of the road a short distance.

No. 22. Jonathan Foster. This was lot 199, one hundred acres, second division, laid out to the right of James Goodwin. The next evidence of ownership is found in a deed of conveyance by Capt. Asa Foster of Andover, Mass., to his son, Jonathan Foster of Canterbury, dated October 19, 1774, which states that Captain Asa bought of Samuel Ames. The original house was built by Jonathan Foster and it was situated a little distance west (possibly 23) from the present dwelling, which was erected by his son, John Foster. The farm was divided by Jonathan Foster. He sold one half to his son, John, August 27, 1798, and the other half to his son, Samuel H., September 26, 1809. John sold his half to his son, Ammi R. Foster, March 10, 1831, and about the same time Samuel H. sold his interest to his nephew, Abel K. Foster. The latter transferred to his brothers, Moses B. and George W., June 28, 1832, and a year later Moses B. sold his interest to George W. Shortly after, the latter transferred this half of the original estate of Jonathan Foster to his

brother, Ammi Foster, the owner of the other half, and the farm was again united. It passed from the possession of the Foster family May 24, 1842, when it was deeded to Thomas L. Whidden, who, with his brother Jacob, was in control for a number of years. They were sons of John Whidden who occupied No. 30. In the eighties William Bradley resided here as a tenant. The last occupant was Willard M. Whipple who left town about 1890. Now owned by Charles F. Jones of Boscawen who recently occupied No. 35.

No. 23. Buildings gone. William Boynton, George Danforth, Cornelius (?) Brayley.

No. 24. Buildings gone. Samuel Cate, Thomas Ames, Josiah Mason, Gardner Mason, son of Josiah, John Chandler Mason, brother of Gardner, John Emery, Erastus O. Nudd. A distillery was at one time operated near the brook and northeast of the house, probably by Samuel Cate. The product was cider brandy.

No. 25. Buildings gone. Eben Boynton, a brother of Thomas Shaw's wife.

No. 26. Buildings gone. The father of Thomas Shaw, who resided a few rods north of here across the line in Pallet Borough.

No. 27. Buildings gone. Gilman Clough. A road leading from No. 15 is now closed.

No. 28. Buildings burned November 2, 1906. Dea. Asa Foster. This was lot No. 198, one hundred acres, second division, laid out to the right of Hugh Connor. Later it came into the possession of T. Frie of Andover, Mass., and of J. Frie of Reading, Mass., who sold to Capt. Asa Foster of Andover, Mass., and to his son Deacon Asa of Canterbury November 18, 1761. The latter acquired his father's interest October 7, 1772. As Dea. Asa Foster came to Canterbury soon after his brother, the minister, in 1760, he probably settled here. He conveyed a two-thirds interest to his son, Col. Asa Foster, July 24, 1804, who probably acquired the other third on the death of his father. Colonel Asa sold to his sons, David M. and Adams Foster, the former soon after becoming sole owner. March 22, 1883, it passed into the possession of Charles F. Jones, the present owner. The original house, built by Dea. Asa Foster, was situated a few rods north of the dwelling erected later by his son, Colonel Asa. The first house was moved to No. 29, where it was remodeled and enlarged. In the new house that was built, all of the twelve children of Col. Asa Foster were born, among whom was Stephen S. Foster, the famous abolitionist. When the former sold this farm to his sons, he moved to a farm on the hill near the Center, subsequently owned by his children, Galen, Sarah and Caroline Foster. The land is now owned by Harry G. Clough and Frank Varney. Of Col. Asa Foster's children, except David M., all spent the greater part of their lives away from

Canterbury, Galen, Sarah and Caroline returning after some years' absence.

No. 29. Buildings burned about 1896. House built by Dea. Asa Foster and later moved to this site. It has since been occupied by the following families: Jefferson Young, Ira Huntoon, Nathan Chesley, Mrs. Alfred Chesley, Frank Seavey.

No. 30. The first known owner was John Whidden, who sold to Nathaniel Flanders January 13, 1835. The latter conveyed to True K. Mason April 23, 1836. His son, Lowell T. Mason, is the present owner and occupant.

No. 31. Joseph Warren Nudd, father of Erastus O. Nudd, Daniel Foster, Jr., William Harrison Foster, son of Daniel, Jr. The house was moved to No. 32, which is in District No. 7, the Center.

No. 32. William Harrison Foster, John T. G. Emery, Milton B. Neal, Alphonso B. Chute, Howard S. Chute, son of Alphonso B. This location is in District No. 7, the Center.

No. 33. Dea. Benjamin Whidden, Alfred Chesley, Alvin Pickard, son of Joseph, George A. Pickard, son of Joseph, who moved from No. 10, William C. Tallman.

No. 34. Buildings gone. Lot No. 51, laid out to the right of Jonathan Woodman, one hundred acres, second division. It is a tradition that this proprietor settled here and that he died and was buried on the farm. The original buildings were in the field, some fifty rods from the site now at 35. Samuel Woodman was the next occupant, probably the son of Jonathan. Samuel's son, Benjamin, deeded the place to Eliphalet Brown, January 9, 1793.

No. 35. Eliphalet Brown, Joseph Brown, Charles Jones, who moved from No. 3 April 22, 1846, and built an addition to the house about 1857, Paul H. Jones, son of Charles, Charles F. Jones, brother of Paul H. as tenant, now occupied by Ernest L. Ambeau as tenant.

No. 36. Joseph, Edmund or John Greenleaf, Simeon Brackett Foster who moved from No. 3, Lyman B. Foster, Myron C. Foster, who moved from and back to No. 3, Joseph Ellsworth, tenant. Paul H. Jones now owns that part of the farm where the buildings stand. At present unoccupied.

No. 37. The site of a house that burned before it was finished, said to have been erected by the Greenleaf of No. 36, who built again at the latter location.

No. 38. Daniel Foster, Sr. Tradition says that the buildings were burned. This site was on lot No. 12 in the first division of one hundred acre lots laid out to the right of the first settled minister. The Rev. Abiel Foster sold to his brother, Daniel Foster, March 10, 1773, who erected a house in which he resided several years.

No. 39. The buildings were erected by Daniel Foster, Sr., after the destruction of those at No. 38. They were completed between 1780 and 1790, and here was the home of Mr. Foster until his death, January 25, 1833. An addition was made to the house about 1810 to accommodate Mr. Foster's youngest son, Jeremiah C. Foster. While this farm has continued, since it was first cleared, in the possession of Daniel Foster and his descendants, it was early divided and changed owners frequently. March 31, 1794, the father sold one half to his son, Simeon, and December 28, 1803, the other half to his son, Jeremiah C. Foster. The latter's son, Jonathan B., came into possession of this half on the death of his father in 1839. When Simeon Foster died in 1825, his son, John H. Foster, inherited the other half. The latter sold to his brother, Joseph M., in 1840 and bought the same property back in 1845. In 1872 it came into the possession of Moses Augustus Foster, who was a son of Jonathan B. Inheriting the other half of the farm from his father in 1896, the original lot was thus united in Moses A. Foster's ownership. In 1897, he sold to his son, Jonathan Bradley Foster, Jr., who is the present owner. Thus for a period of nearly one hundred and fifty years this farm has been in the possession of one family. Few farms in Canterbury or in New England, for that matter, can show so long a family ownership. In the fall of 1897 Moses A. Foster moved to Leominster, Mass., and resided there until the death of his wife in 1908. Since then he has reëstablished his residence in Canterbury with his son, Jonathan.

No. 40. Family Cemetery. Joseph Moore and children.

No. 41. Buildings gone. Capt. Joseph Moore. Hannah Moore and sisters, daughters of Joseph.

No. 42. The site of a saw mill built by John Lyford situated on brook at Upper Falls about two thirds of a mile south of Pickard Bridge, so called. There are places in the rock several inches in depth to indicate where the structure rested. The building is gone.

No. 43. Ichabod Whidden, Parsons Whidden, John Whidden, Zebadiah Sargent, Jonathan and Aaron Sargent, sons of Zebadiah, Jonathan Sargent as sole owner, Luther Sargent, son of Jonathan, Mrs. Luther Sargent and George J., son of Luther, Henry Deos. Zebadiah Sargent moved his family consisting of his wife and six children from Northfield to this farm in 1800. He resided here until his death in 1828, leaving the property to his two sons. When Aaron Sargent married, a house was built for him a little distance from the home of his father. He died in 1836. Jonathan purchased from the widow his brother's half of the place and remained the owner until his death in 1864. The farm was then inherited by Luther Sargent and continued in his possession until 1900, the date of his death. The widow and son of Luther retained their interest until 1906 when the place

was sold to Henry Deos. Thus for over one hundred years this farm was owned by the Sargent family.

It will be noted that the highway opposite No. 43 on the map takes a turn in a northwesterly direction. This is because of the difficulties which would have attended the building of a road along the original range plan. If the range had been followed, the road would have continued almost directly north over a high hill and thence over the easterly end of the Foster meadow at No. 39 to another high hill, and would have terminated a few rods east of the school house at No. 12. The road, as built, was less expensive to construct and it also rendered traveling easier. The road leading from No. 22 to No. 15 on the map and commonly known as the "Barnett Road" was closed by a vote of the town about 1855. This was one of the early highways and from its location was undoubtedly the main thoroughfare from the Center to Hill's Corner.

From No. 15 the original range highway extended north for some distance, but just how far is not known. There was at least one house built here, No. 27, and it was situated in what is known as Ordway's pasture.

CHAPTER XXV.

HILL'S CORNER SCHOOL DISTRICT, NO. 6. THE OLD TRAIL. EARLY SETTLERS. LOCATION OF HOMESTEADS. SCHOOL HOUSES. DISTINGUISHED NATIVES AND RESIDENTS. INDUSTRIES. TAVERNS AND STORES. EAST CANTERBURY BAND. MUSTERS.

The boundaries of this district as it was laid out in 1814 were as follows:

"Beginning at the northeast corner of Canterbury then running southwestwardly by the Shakers' land to Joseph Ham's, then south on the road to the southeast corner of Arch's Moore's land, then west to the west end of said Moore's land, then north by said Moore's to Oliver Jones' land, then east to the Range Road, then north to Thomas Dearborn's land, then west to Winthrop Young's farm, then north by Elijah Mathes' land, then west round John Ham's Academy lot to Northfield line, then northeast to Gilmanton line, then eastwardly on Gilmanton line to the first mentioned bound."

Hill's Corner derived its name from Dudley Hill, who for many years kept the tavern where the stages to and from Boston stopped for change of horses and for "the entertainment of man and beast," and also from the fact that it is located in the northeast corner of the town, the highways centering there from the four points of the compass. Coming in from the south is the old turnpike stage road from Concord, originally passing over the steep hill where Frank O. Pickard now resides. Later this hill was avoided by the cutting of a new road around it. Running north from Hill's Corner is the road to Tilton. To the east is the old highway to Gilmanton, a hilly road but little used at the present time. In a northeasterly direction is a highway leading to Belmont. About a mile from Hill's Corner is a cross road, running northwesterly and southeasterly, which connects the Gilmanton road with the Belmont road and continues northerly until it joins the Tilton road from Hill's Corner near the old Curry place in Northfield. To the west from Hill's Corner

is a highway which soon divides into two roads, one leading southwesterly to Hackleborough and the other in a northerly direction to Bean Hill in Northfield. The roads running north and south through Hill's Corner do not approach those running east and west at right angles, and the four corners made by such intersection are not apparent, but the roads from all directions center at Hill's Tavern.

This part of the town was not settled until the last quarter of the eighteenth century. Therefore, the location of the early settlers is not so difficult to determine. There was a path or trail leading from the older settlements in the west part of the town to Hill's Corner and beyond, perhaps to Gilmanton, which Levi Badger Chase thus describes: "Going westward from the Corner, the path ran from nearly opposite the residence of the late Thomas Smith, a little diagonally across what used to be Abiel Cogswell's land, through the 'middle field,' thence through a valley south of a large knoll to where formerly stood a cluster of large maple trees. Marks of the trail were formerly plainly visible where these trees grew. It passed over the ridge of William Muzzey's field where the land slopes southward. The remains of a bridge once indicated where it crossed the brook into the Mathes farm, in the 'gate field.' It left the 'gate field' by the southwest corner, passing through the pasture near the great boulder where little Polly Mathes saw the bear and on by the Otis Young place. To the east of Hill's Corner the path probably followed the general course of the old road to Gilmanton. It antedated the town's layout of highways in this locality. Perhaps it was used by Capt. Jeremiah Clough's scouting parties in the Indian wars. It may have been originally an Indian trail. Some of the early settlers in this school district built their houses along this path."

There were settlers in Hackleborough prior to the purchase of land in the Hill's Corner School District. John Lyford, who was the ancestor of one branch of the Lyford family, identified with this district, was at Hackleborough as early as 1773, when he bought of Rev. Abiel Foster the one hundred acre lot laid out to the right of the first settled minister, No. 64, in the first division of hundred acre lots. In 1776, he signed the Association Test from Canterbury. He had a son, James G., who signed as a resident of Loudon and whose name is on the tax list of that

town in 1774.[1] The latter continued a resident of Loudon until after January 1, 1782, when he was deeded one hundred acres of land in Canterbury, lot No. 151, laid out in the first hundred acre division to the right of Robert Burnam. This is located on the old Gilmanton road, or along the path described by Mr. Chase, and embraced what was later the successive homesteads of James G. Lyford and Elijah Huntoon.[2] Mr. Lyford within a few years bought other land in this immediate neighborhood.

There is a tradition that he cleared some of his land in Canterbury before he settled, and that he and his sons built for temporary use a camp on the meadow near the Joseph K. Hancock place, bringing with them from either Loudon, or his father's home in Hackleborough, a cow that fed near the camp and supplied them with milk while they were felling trees on the upland. They erected a barn before building a house. At the end of the season this was well filled with rye. One day in the absence of the father, the sons set fire to some brush in the clearing near the barn. A high wind prevailing, the flames communicated with the barn, totally destroying it and all the contents. The Lyford family had but one bushel of rye left for seed the next season. This they sowed on the hill west of the meadow and the yield was seventy-five bushels.[3]

James G. Lyford became a permanent settler in Canterbury sometime between 1782, when lot No. 151 was deeded to him, and 1785, when he was appointed a highway surveyor.[4] Lot No. 151 is divided by the highway from Hill's Corner to Gilmanton. There were locations north and south of this highway within this lot; that south was known for many years as the McClary place. It was on the McClary place that James G. Lyford undoubtedly settled. Mr. Lyford helped to locate his sons, James, Dudley and Zebulon, in this neighborhood. James was probably first on the Nathan Clark farm, just over the North-

[1] History of Merrimack County, page 487.

[2] Deeds of Moses Pillsbury to James G. Lyford, January 1, 1783, and of James G. Lyford to John Lyford, October 10, 1798. Will of John Lyford, 1800, giving lot to his brother James. Deed of James Lyford to Stephen Sutton, March 6, 1801; deed of Stephen Sutton to Elijah Huntoon, January 3, 1805.

[3] Recollections of Joseph K. Hancock.

[4] In the list of town officers, 1785, the name appears as "James Lyford," without the middle letter, but it could not have been his son James, who was not born until 1765, and would have been only twenty years of age. See "Francis Lyford and Some of his Descendants," by William Lewis Welch. Printed for Essex Institute, Salem, Mass.

field line, in the corner of lot No. 45 from 1794 to 1799, and from 1799 to 1803 in the field back of the Capt. Thomas Lyford homestead in lot No. 42. Dudley was the owner of the farm now in the possession of John H. Lyford of Belmont. Zebulon had his homestead on the west end of lot No. 152, near the Hancock place.

From 1803 to 1806 Samuel Huckins, the blacksmith, resided at the corner of the Huntoon field on a half acre at the junction of the Gilmanton and Tilton roads. The foundation of the house is still visible from the highway just outside of the inclosing wall of the field.[1]

When Stephen Sutton sold lot No. 151 to Elijah Huntoon in 1805, he excepted from his deed of this lot the half acre he had previously sold to Samuel Huckins in 1803 and "one-fourth acre of land lying south of the orchard on the westerly side of the road leading to Gilmanton where there are some already buried for the use of a burial ground, provided the neighbors in that vicinity will fence the same with a good and sufficient stone wall."

This graveyard is enclosed by a stone wall and at the entrance is an iron gate.[2] The marble headstones of Elijah Huntoon and Hannah, his wife, are among the few with inscriptions in the yard. Nearly all the other headstones are rude slabs of granite, from which the lettering has been effaced by the elements, if they originally bore any inscriptions. Here members of the Stephen Sutton family were buried, also Dudley Lyford and his two wives, and some of his descendants. James G. Lyford and his sons James, Zebulon and Jeremiah removed to Stanstead, Province of Quebec, Canada, soon after 1800.[3]

Another settler on the old trail was Nathaniel Colcord, whose dwelling stood on the Gilmanton road, near the site of the old red school house. He was taxed in 1780 and appointed a highway surveyor in 1781. It is not known that he was a resident in any other part of the town. Others who located along the path were Elijah Mathes, Elder Winthrop Young, Ebenezer

[1] Deed of Samuel Huckins to Elijah Huntoon, May 1, 1806.

[2] It is probably this cemetery that is referred to in the records of the town, November, 1858, when it was "voted to fence the burying yard near Benjamin McClary's" and the wall may have been built at that time.

[3] "Francis Lyford and Some of his Descendants." by William L. Welch. Printed for the Essex Institute, Salem, Mass., 1902. Deed of James G. Lyford to James Lyford, June 6, 1800.

Cogswell, Thomas Dearborn and Edward Chase. The latter came from the western part of Canterbury, where he had first settled and where his son was born in 1782. He located a quarter of a mile west of what was known as the "Elder Winthrop Young place." He sold this farm to Mr. Young and bought of Ebenezer Cogswell, in 1790, the farm which the latter had cleared, not quite a mile eastward on the old path.[1] When a highway was laid out in 1791 to take the place of the trail, it is described in the records as starting at the Gilmanton line and passing the houses of James Lyford, Nathaniel Colcord and Thomas Dearborn. This would include the Gilmanton road to Hill's Corner and the road from there to Hackleborough as far as the farm recently owned by Jeremiah Smith. The following persons acknowledged themselves satisfied for damages sustained "by going over their land": Daniel Foster, Jr., Ephraim Clough, James G. Lyford, Nathaniel Colcord, Edward Chase, Elijah Mathes and Thomas Dearborn.

Elijah Mathes came from the town of Lee. As he had a child born in Canterbury January 30, 1783, it is probable he was in town a year earlier. Ebenezer Cogswell was a near neighbor of Mathes and settled in Canterbury about the same time. Elder Young came in 1787 and Thomas Dearborn equally early. The site of Thomas Dearborn's settlement was afterwards bought by Solomon Young.

Contemporaneous with these settlements along the trail were the location of several pioneers in other parts of this school district. Lieut. Moses Cogswell, who was a native of Haverhill, arrived in 1781, the year of his marriage or earlier, and bought what is now the farm of Edwin M. Lyford on the road leading from Hill's Corner to Shaker Village, a quarter of a mile south of Hill's Tavern. He married the daughter of Rev. Abiel Foster. It was, perhaps, his acquaintance with the Foster family which drew him to Canterbury. There is a tradition in the Cogswell family that he was the first settler in this part of the town. If this is true, his coming antedated 1781.

Lieutenant Cogswell's military title came from a commission he held in the naval service during the Revolution, having served on a privateer for nearly the whole period of the war. Captured by the British, he was held as a prisoner for some time at Halifax.

[1] Ebenezer Cogswell moved to Landaff, about 1793.

Lieutenant Cogswell was one of eight brothers, sons of Nathaniel Cogswell of Atkinson, all of whom served with distinction during the Revolutionary War. The aggregate service of these eight brothers was more than thirty-eight years, which is said to have been the longest of any family in the country. They were all men of large stature, their combined height being about fifty feet. All survived the war and became prominent in professional and civil life. Lieutenant Cogswell was frequently honored by his fellow-citizens with elections to various town offices and he was a very influential man in the community.

His brothers, Ebenezer, of whom mention has already been made, and John, followed him to Canterbury within a year or two, the latter settling on a farm adjoining that of Moses Cogswell on the south, which later he sold to William Moody.

Joseph Ham settled on the farm now owned by Frank O. Pickard on the old road leading from Hill's Corner to the Shakers, very near the height of land. The date of his settlement must have been earlier than 1785, for he is on the tax list that year. John Ham, his brother, who is found in the census of 1790, located on what was afterwards known as the Dea. Samuel Gilman place on the road leading from Hill's Corner to Bean Hill in Northfield. His farm embraced what was called the "Academy Lot" which he bought a number of years after his original purchase. Why this lot was called the "Academy Lot" is not known. It is referred to in the town records, but there is nothing in the grant of the town or in the Proprietors' or town records that shows it was laid out for educational purposes.

Another brother, Gideon Ham, settled sometime after 1790 on what was in recent years the home of Mrs. Anita Porter (Shaw) Singer. At the time of Mr. Ham's coming, there had been erected a house with three rooms, said to have been built by John Kimball, who resided with his father on the contiguous farm to the north. Some clearing had also been done.

Joseph Kimball of Exeter came with some of his family to Canterbury in 1788 and took up the farm now owned by Cyrus Brown, opposite Moses Cogswell. As he had lost his eyesight before leaving Exeter, he was not privileged to look upon his Canterbury possessions. His son John accompanied him and he is probably the John Kimball mentioned in the census of 1790. though his father's name is not to be found in that enumeration,

In 1800 there is a return in the town records of a highway laid out from Zebulon Lyford's to the Loudon line "through his land to accommodate Ebenezer Batchelder." This highway started on the road from Hill's Corner to Gilmanton near the Hancock place and ran to Loudon. On the left of this road as you go to Loudon is the farm that Ebenezer Batchelder cleared. He was a hardy pioneer and slept in an empty hogshead while he was building his house. Prosperity came to him rapidly, however, for he and his wife were the first married people in town to have each a horse on which to ride to church. Until then, husbands and wives mounted the same horse when making a journey. At a much later date Mr. Batchelder received the premium at a county fair for having the best tilled farm in Merrimack County.

Ebenezer Batchelder had a brother Richard who settled on the Gilmanton road about the year 1800 near the Hancock farm.

Nathaniel Foster settled the homestead of Olwyn W. Dow. His coming was towards the close of the eighteenth century. His farm was rented in 1803 to George Arvin and soon after sold to Dea. David Kent.[1]

Joseph Kimball, who settled opposite Moses Cogswell, had a daughter Sarah who married William Moody of Newbury, Old Town, Mass. They came to Canterbury on horseback, arriving February 10, 1794, and located on the farm that had been cleared by John Cogswell.[2]

The census of 1790 mentions an Edmund Kezer of Northfield. His farm was included in this school district, his children attending at Hill's Corner. He resided first on the road leading from Worthen's Corner to Tilton, having been deeded the hundred-acre lot No. 36 "in the parish of Northfield" February 26, 1784. He bought January 22, 1795, lot No. 37 "with buildings thereon which same lot adjoins the land on which the said Kezer now lives." A quarter of a century ago an old cellar was plainly visible on the right of this highway about half a mile north of Worthen's Corner. At a later date Mr. Kezer, or a son of the same name, removed to the Nathan Clark place, succeeding Asa Heath. It was probably the son who resided on the Nathan Clark place, as the Edmund Kezer who lived there was a con-

[1] Recollections of Levi Badger Chase.
[2] The Joseph Kimball Family, by John Kimball, 1885.

temporary of Capt. Thomas Lyford who was not a settler in Canterbury until a quarter of a century after Edmund Kezer located on lot No. 36 in Northfield.

Lot No. 42, right of Joseph Dearborn, situated in the northeast corner of Canterbury and extending into Northfield, was divided into two farms. The northerly half was settled by Nathaniel Whidden, whose sister married Nathaniel Colcord. Whidden's deed bears date of 1782. The southerly half of the lot came into the possession of Jacob Foss of Canterbury, who sold it in 1796 to Asa Heath of Sandwich. The latter deeded it to James Lyford, son of James G., in 1799, who sold it to George Lewis Haines of Epping, later of Northfield, in 1803. This farm became the homestead of Capt. Thomas Lyford in 1810. In the field back of the dwelling that Captain Lyford built in 1812 was a log house in which one or two of the latter's children were born. It is probable that this was built by Asa Heath and occupied by the successive owners, for Mr. Heath the same year that he sold to James Lyford bought of the latter 130 acres in lot No. 45. They undoubtedly "swapped" farms.

There were two families of Lyfords who settled in this school district, the descendants of John Lyford who settled in Hackleborough and Capt. Thomas Lyford's family. Two of the latter's sisters married Dudley Lyford, grandson of John, and a third sister married James, another grandson. Capt. Thomas Lyford's great-grandfather was a brother of the John Lyford of Hackleborough, so that the relationship of these Lyfords who intermarried was somewhat remote. Undoubtedly it was the marriage and settlement of his sisters in this part of Canterbury that induced Captain Lyford to come here.

Adjoining the Nathaniel Whidden farm in Canterbury was the Marden place in Northfield which was settled by Josiah Marden,[1] who was born in Chester in 1764. He came before 1790, as he is recorded in the census of Canterbury that year. His home was so near the boundary line that it is not surprising to find him enumerated in that town. This farm was included in the Hill's Corner school district, as well as the house on the Nathan Clark place, which was just across the line in Northfield.

Immediately south of the farm cleared by Joseph Ham on the right-hand side of the old road leading from Hill's Corner

[1] History of Northfield, Part II, page 218.

to the Shakers was the house of Archelaus Moore, son of Samuel Moore, who kept the first hotel in Canterbury. He was the nephew of Archelaus Moore, who was town clerk for many years and who removed to Loudon before 1790, when the first United States Census was taken, as he is there enumerated. The nephew is listed among the inhabitants of Canterbury that year, so that his coming to this school district was probably prior to that date. His house stood on a sunny knoll facing the south. In after years it was removed to a lot just above the North Family of the Shakers, and it was used by the converts to Shakerism while they were preparing themselves to join this community. Some of the older inhabitants will recall this building, painted red, which was known as the "Moore house."

The foregoing were the first locations in Hill's Corner school district. These and later sites of homesteads are shown on the accompanying plan of the highways of the district. The figures indicate the sites of the various homesteads. Against these figures on succeeding pages will be found the succession of families occupying these sites.

No. 1. Archelaus Moore. Afterwards owned by Shakers, who moved the building to a site below the Shaker watering trough on road to Concord.

No. 2. Dea. Joseph Ham, Sr., Daniel Page Ham, John Ham, Frank O. Pickard.

No. 3. John Cogswell, William Moody, Obadiah Kimball, Samuel Morrill, Silas K. Batchelder, Joseph E. Kimball, Mrs. Joseph E. Kimball. Now summer home of Henry G. Noble.

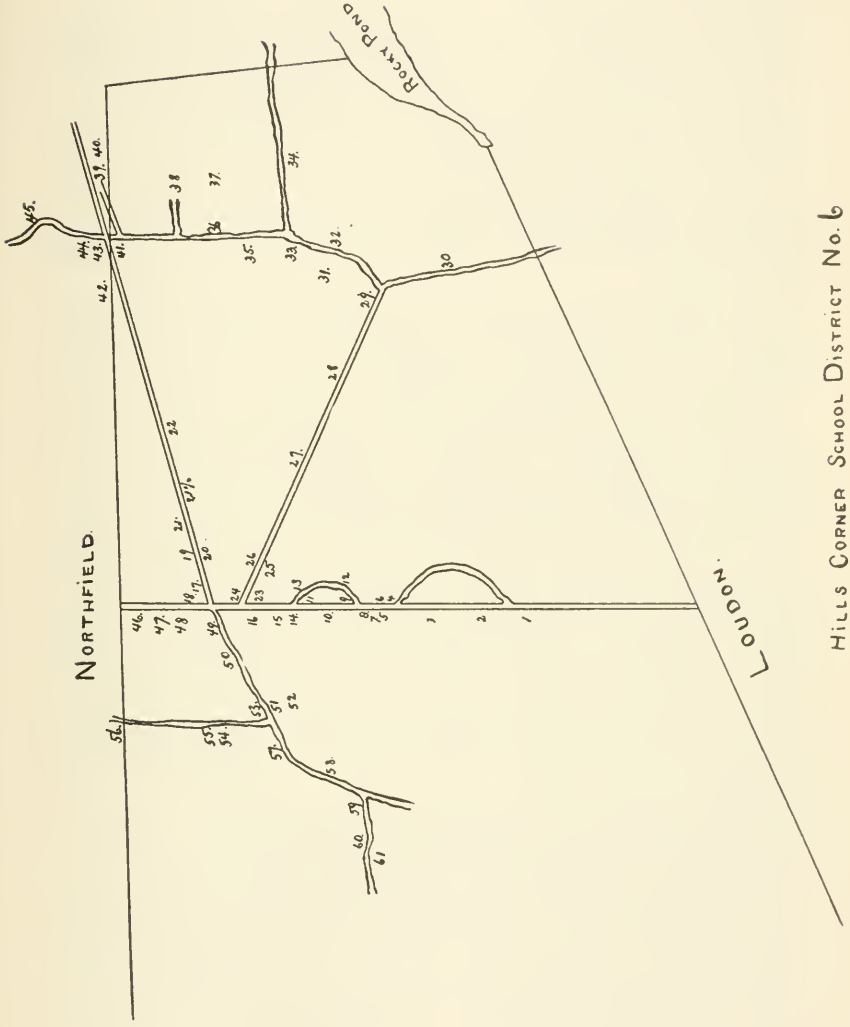
No. 4. Gideon Ham, his nephew, Dea. Joseph Ham, Jr., Joseph Warren Ham, Maria G. Ham, Mrs. Anita Porter (Shaw) Singer. Two houses at this location, the smaller one being occupied by E. Weston Dow. Previous tenants were Frank Lawrence, Frank Young and Harry Foster.

No. 5. Moses Cogswell, Amos Cogswell, Samuel Morrill, George Brown, who rebuilt the house and rearranged the other buildings, John S. Moore, Moses C. Lyford, Mrs. Moses C. Lyford, Edwin M. Lyford.

No. 6. Joseph Kimball (the ancestor), John Kimball, Jesse Kimball, George Brown, Cryus Brown and Frank L. Brown.

No. 7. Buildings gone. Site of residence and shop of Joseph Kimball, "Uncle Joe."

No. 8. Joseph S. Kimball, Joseph Kezer, Horace W. Mathes, Silas K. Batchelder, Benjamin C. Osgood, Daniel M. Ingalls, Mrs. Daniel M. Ingalls, Joseph K. Hancock, Ernest W. Snow.


Rocky Pond
Northfield
Loudon
Hills Corner School District No. 6

No. 9. Worsted Church.

No. 10. Sarah Glines, T. Sewall Smith, Enoch E. Bradley, Charles York, Hiram Clifford, William M. Cogswell, Roland Green, John C. Smith.

No. 11. Buildings gone. Charles G. Evans, Frank Keniston, Benjamin C. Osgood. At the junction of the roads immediately north of this site is the Solomon M. Clifford shoe shop used as a store for a brief time about 1884, not indicated on plan.

No. 12. Buildings gone. Jonathan L. Dearborn, Hannah Kimball. Present school house.

No. 13. Augustus Robinson, Samuel Bradley, tenant, Solomon M. Clifford, Nathaniel H. Dow.

No. 14. Hill Tavern. Dudley Hill, Orville and Harrison Messer, Dudley Hill, Mrs. Dudley Hill, Joseph K. Hancock, Henry W. Johnson.

No. 15. Store kept by Thomas Butters, Dudley Hill, Jeremiah Kimball, Kimball & Young, Dudley Hill, Knowlton, Neal & Co., Stephen Dudley Greeley. Building bought by Benjamin Atwood and moved to No. 21½.

No. 16. Site of blacksmith shop, moved over cellar where Gardner T. Barker's house stood at No. 17.

No. 17. Gardner T. Barker, a famous school teacher. Destroyed by fire January 4, 1850, and rebuilt by T. Sewall Smith. Thomas C. Smith, Mrs. Thomas C. Smith.

No. 18. Site of house occupied by Jonathan Irving as tenant. Last owned by Jane and Nancy Whidden. Ground now included in Thomas C. Smith's estate.

No. 19. Site of a store and dwelling built by John Shortridge about 1840. Soon sold to John L. Young who traded there. David B. Rowe, Silas K. Batchelder, Jane Whidden. Now included in Thomas C. Smith's estate.

No. 20. Stephen Dudley Greeley, Solomon M. Clifford, Horace W. Mathes from 1846 to 1850. Later Jonathan Irving, Daniel M. Ingalls, Frank Chase.

No. 21. Samuel Busiel (Buswell), George W. Dearborn, John H. Evans, Alson Reed, Elmer W. Dearborn.

No. 21½. Buildings gone. Benjamin Atwood's house removed from No. 15. Benjamin Atwood, John Dalton.

No. 22. Buildings gone. Francis Chaplain who built the house, George Holcomb, John Hayes, John Reynolds, Joseph J. Bartlett. There was for a brief time a blacksmith shop on opposite side of road used by Mr. Holcomb.

No. 23. Buildings burned. Dwelling house and store of Thomas Butters and Abiel Cogswell, Jeremiah Cogswell, George H. Hancock, Bert C. Reed, Byron Ingalls.

No. 24. Samuel Huckins, Mrs. Samuel Huckins, Benjamin Kimball Tilton, Charles York, Roland Green, post office and store. Destroyed by fire and old red school house, No. 25,

was moved to the spot and used as a dwelling. The Uplands' post office was here for a time. The school building was taken down and removed to Belmont in 1908.

No. 25. Site of old red school house. Near this site Nathaniel Colcord located.

No. 26. Site of Samuel Huckins' blacksmith shop. Removed about 1854 or 1855 to No. 48.

No. 27. Buildings gone. Nathaniel Batchelder. The original house was back from the road in the field. Rev. William P. Chase, who built near the road, Silas K. Batchelder, R. P. Landy.

No. 28. Buildings burned. Homestead of Capt. Ebenezer Batchelder, Jr. May be Richard Batchelder preceded him. Joseph E. Kimball resided here from about 1855 to 1870. David K. Nudd.

No. 29. Richard Batchelder, Stephen Sutton, William Hancock, Joseph K. Hancock, Horace W. Hancock, Frank Parent.

No. 30. Buildings gone. Ebenezer Batchelder, Sr., Samuel Albert Ames who abandoned the place in 1848.

No. 31. Buildings gone. House built, but never occupied.

No. 32. Buildings burned. James G. Lyford, John Huntoon, Elijah Huntoon, Benjamin McClary, who built a new house, Moses C. Lyford, Benjamin Osgood, Byron P. Ingalls.

No. 33. Buildings gone. Samuel Huckins' residence from 1803 to 1806.

No. 34. Buildings gone Charles Bean, father of Nehemiah, Stephen Bean and James M. Bean, J. French on map of 1858, James Twombly, Nathan Chesley, William Robinson, a negro.

No. 35. Buildings gone. Dudley Lyford, John Lyford, John H. Lyford.

No. 36. Buildings burned. Capt. Thomas Lyford, Moses C. Lyford, James Lyford (son of Capt. Thomas Lyford), Charles D. Hall, John Small.

No. 37. Buildings gone. Perhaps Asa Heath from 1796 to 1799. James Lyford (son of James G. Lyford) from 1799 to 1803. George Lewis Haines 1803 to 1810. Capt. Thomas Lyford 1810 for one or two years until house at No. 36 was built.

No. 38. Nathaniel Whidden, Nathan C. Huckins, Cheney N. Huckins, John C. Weymouth, Charles Weymouth, Mrs. Charles Weymouth.

No. 39. Buildings gone. Ebenezer Marden, vacant for years, then Mrs. Climenia (Burleigh) Bean and her son Edwin C. Bean, now of Belmont.

No. 40. Josiah Marden, Ebenezer Marden, John B. Marden, John Mitchell.

No. 41. Timothy Frisbee, Moses Worthen, Abiel Eaton, Joseph J. Bartlett, James Clark, Edward Clough, John Finley. This was known successively as Worthen's and Eaton's Corner.

No. 42. Buildings gone. Perhaps James Lyford from 1794 to 1799, when he sold to Asa Heath, Edmund Kezer, Nathan Clark. Perhaps Eliphalet Brown in 1831.

No. 43. Buildings gone. Joseph Chaplain.

No. 44. Samuel Dicey, Charles H. Payson and Charles H. Payson, Jr. The latter built a new house when the old one burned a few years since.

No. 45. Buildings gone. Edmund Kezer.

No. 46. Buildings gone. Built by Richard Shaw about 1845. After Richard Shaw, Alpheus W. Chaplain, Enoch Rudolph Marston, Henry Whiting.

No. 47. Built by Marquis D. Chaplain, William H. H. Chaplain, John Smith, Warren Chaplain. Unoccupied.

No. 48. Made of Samuel Huckins' blacksmith shop by Alpheus W. Chaplain. Roswell Reed, David K. Nudd, Ernest Marston. Original buildings burned Small house moved here by Ernest Marston, now unoccupied.

No. 49. Buildings gone. House built by T. Sewall Smith about 1842. Sold to Ebenezer Currier.

No. 50. Buildings gone. Site of turning mill owned by Jesse Kimball and operated by "Uncle Joe" Kimball. Sold to Ebenezer Currier. The latter cutting out the under part moved the upper story forward to the road and used it as a blacksmith shop.

No. 51. Homestead originated by Edward Chase. Levi Chase, Levi Badger Chase, Charles Heath, Rufus Boynton, William Muzzey.

No. 52. Buildings gone. Site where Ebenezer Cogswell built a small house and barn on the old path.

No. 53. Reuben Page built here for his brother-in-law, Samuel Jackson. Dea. John Mathes from 1817 to 1843, when he removed to his father's house. Horace W. Mathes, John Brown, Rev. William P. Chase, Joseph French, Ebenezer Boynton, George W. Dearborn, Richard Shaw, Enoch Rudolph Marston. Now owned by Harriet F. Spaulding as summer home.

No. 54. John Ham, John Ham, Jr., Mary Polly Ham, who married when past sixty years of age Dea. Samuel Gilman. Unoccupied.

No. 55. Buildings gone. Jeremiah F. Clough, whose two daughters inherited the farm. Sumner A. Dow, Sylvester Sargent. Now owned by John Dodge of Laconia. When both were standing the buildings at Nos. 54 and 55 were connected.

No. 56. Buildings gone. Benjamin Kimball in 1823–24, when his son, John Kimball, of Concord, was a child. Afterwards a Bigelow family. Apparently just across the line in Northfield.

No. 57. Nathaniel Foster, George Irving (Arvine), tenant, Dea. David Kent, Benjamin Morrill, Oliver Keniston, James Sanborn, Rev. William P. Chase, Levi Dow, Olwyn W. Dow.

No. 58. Elijah Mathes, Dea. John Mathes, Mrs. John Mathes, Betsey Mathes. Barn taken down. House used as a sap house by Olwyn W. Dow.

No. 59. Thomas Dearborn, Solomon Young, William Y. Sargent.

No. 60. Elder Winthrop Young, Otis Young, Edward P. Dyball, Jeremiah Smith, C. A. Depuy.

No. 61. Stephen Young, Jeremiah Smith. Buildings burned and Mr. Smith moved to No. 60.

The first school house in this district was that authorized by vote of the town in 1794. It stood on a site between Hill's Tavern and where the hay scales were formerly located. The records of the town show that it was destroyed by fire within a year of its erection. In 1795 the town "Voted £10 old tenor towards building a school house in the northeast part of the town where one was lately burned." A new building was probably located on the old site, for there is a tradition that it was afterwards used as a dwelling and perhaps a store. If this was so, it merely served a temporary use for a few years, when it was superseded by a hip-roofed structure, which was located on the Gilmanton road just east of the Corner. About 1843 this building was remodeled and removed a short distance to make room for a driveway around the south side. Little except the frame of the old structure was used in rebuilding and externally the appearance was changed by an alteration of the roof. The pictures of the two school houses drawn from memory by Levi Badger Chase show the changes which took place in the style of architecture. After remodeling, the building was painted red, a color which was not changed during its existence. It is doubtful if it was ever repainted. After the school house was built which now stands near the meeting house, the old building was removed to the corner at the junction of the Gilmanton and Belmont roads. It was for a brief time used as a post office and was finally sold and demolished in 1908.

The hip-roofed school house faced the north. It was heated originally by a fireplace which was probably large enough to take in fuel cord wood length. Later the heating apparatus consisted of a potash kettle, set bottom upward on a circular

base of brick about two feet high, with a hole drilled in the apex of the iron dome for a pipe running to the chimney. In the brick work at the front was an iron door which was often red with heat as the attempt was made by crowding in wood to warm the school room. This first apology for a stove stood in the south end of the house. Around it most of the younger children gathered in the severe winter days to keep hands and feet comfortable. The seats were on the two sides of the room, while the teacher's desk was on the side occupied by the girls, a box-like affair with a shelf. Behind this the smaller children nibbled apples while the teacher's back was turned. In this single room were crowded over one hundred scholars ranging from four to twenty-one years of age. It was the days of large families. Capt. Thomas Lyford and his nearest neighbor, Edmund Kezer, made a record one day by sending twenty-four children to school, and the average attendance that winter from these families was twenty.[1]

The red school house which succeeded the hip-roofed building was slightly more comfortable than its predecessor. There were two entrances on the south. The seats faced the doors and the teacher's desk was between the entrances. The box stove, which took the place of the potash kettle of the old building, stood between the scholars' seats and the teacher's desk. Although the capacity of this stove was large, it frequently happened on very cold days that the rear seats next to the windows were too cold for occupancy. In the early days of its history this school house was crowded, but the attendance gradually dwindled. There were over forty scholars, however, as late as 1866, but before it ceased to be used for school purposes, the number had fallen to ten. Both of these buildings served in their day as halls or meeting places for this locality.

The boys and girls who attended the old red school house and its predecessor for the most part left Canterbury at an early age to seek their fortune elsewhere. In the days of large families it was necessary for the ambitious to find their opportunities away from home. The roll of pupils would be a long one if it cou'd be compiled. Scattering as they did, all trace of many of them is lost beyond recall There is record of but a few.

[1] Recollections of Maria G. Ham.

Of the natives of this district, Charles H. Ham became one of the most distinguished. He studied law and was admitted to the bar. Going to Chicago, he was for a few years the law partner of Melville W. Fuller, the late chief justice of the United States Supreme Court. Mr. Ham became editor successively of the Chicago *Tribune* and Chicago *Inter Ocean*. He was appointed appraiser of customs at the port of Chicago and held that office under several federal administrations. When the general board of United States appraisers was formed in 1890, he was appointed a member, a position he held until his death. Both as a writer and as an authority on customs law he was preëminent. His book on manual training was published in several different languages and brought him much credit.

Martha A. Clough, daughter of Jeremiah F. Clough and granddaughter of John Ham who settled near Bean Hill, was a gifted writer. While a school girl at Tilton, she contributed a story to the *Independent Democrat* of Concord which was so good that the editor sent her his personal check for it. With this remittance she bought her graduating dress. Her inspiration came from the fact that she would have been obliged to graduate in calico unless she could earn money to buy another gown. Immediately after leaving the seminary, she entered into competition for prizes offered by the New York *Ledger* for long stories. These prizes ranged from one thousand dollars to fifty dollars. She had then but two weeks before the contest would be closed. With directions to the family that she was not to be disturbed when in a writing mood, she set herself to the task, braiding palm-leaf hats, when not writing, as she said she could think better when her fingers were employed. When her story was completed, she had no time to copy it, and it was the last one to be received by the publishers. Then followed an anxious waiting to hear the result. Hoping that she might possibly secure one of the minor awards, what was Miss Clough's surprise to receive the second prize of five hundred dollars. The title of her story was "Paolina, the Sybil of the Arno." All but fifty dollars of the amount she gave to her father to pay off the mortgage on his farm. Not long afterwards, she was an associate on the staff of a Boston magazine with John T. Trowbridge and Louise Chandler Moulton. She continued to write until her health failed her. As a scholar, she mastered

four languages in addition to her native tongue, Latin, French, Spanish and Italian.

Of the boys who attended school at Hill's Corner from 1866 to 1869, several attained success in business or in the professions. Three of them met as fellow-members of the New Hampshire legislature of 1893, George H. Ingalls representing the town of Belmont, Fred W. Ingalls representing the town of Kingston and James O. Lyford representing Ward 4, Concord. The first two studied medicine and became successful physicians, while the third was eight and a half years chairman of the board of savings bank commissioners of New Hampshire, and later naval officer of customs at the port of Boston. Dr. Fred W. Ingalls, whose outlook was most propitious, died soon after beginning practice.

Edwin C. Bean was another boy of this period who by his own exertions and industry became prominent in state affairs. He represented the town of Belmont, where he settled, in the lower branch of the legislature and his district in the state senate. Prospering in business, he has given freely of his time to civic duties.

The best scholar of the district at any time in its history was Amos Cogswell Lyford, whose education began in the old red school house in the winter of 1867. He worked his way through Dartmouth College, teaching winters, and he graduated at the head of his class in 1885. After graduation he taught in the Holderness School for Boys, in Cheshire, Conn., and in Jarvis Military Academy, Denver, Col., becoming principal of the latter institution. Gifted as a writer, his fugitive contributions to magazines gave promise of a successful literary career. His life was shortened by overwork and he died in the thirtieth year of his age.

No native of this district has been more eminently successful than John Kimball of Concord. He was born at what is now the Cyrus Brown place, but his father soon after removed to Boscawen. The greater part of his life has been spent in the capital of the state. Here he early won the confidence of the people, a confidence that has been repeatedly shown in his selection to both public and private positions of trust. Besides holding minor municipal offices, he was mayor of the city four terms in succession. Serving in both branches of the legislature,

he became president of the senate in 1881. It needed but his consent to have secured his election as governor a few years later. For the greater part of his active life there was hardly a year that he was not in the public employment of the city, state or nation. In the business world he has been for a long period connected with the Merrimack County Savings Bank as its treasurer and president, besides acting as trustee of many estates. He was identified with this district in his early manhood as a teacher for one term, meeting with remarkable success. Sixty years later he was present at one of the Hill's Corner reunions. No less than ten of his former pupils were present to greet him.

Graduating from a home near the Gilmanton line, with very limited opportunity for education, were two boys, Nehemiah S. and James M. Bean, sons of Charles Bean, who became expert machinists. Nehemiah S. Bean, after employment for a number of years in various machine shops at Farmington, Suncook and Manchester, in 1850 went to Lawrence, where he began the work which gave him reputation and fortune. In company with a fellow-workman, he constructed a steam fire engine which was tested on Boston Common in competition with machines from Cleveland, Cincinnati and Philadelphia. The Bean engine was superior in its boiler and pump, but in general arrangements the Philadelphia engine was the better. While in the employ of the Essex Locomotive Works at Lawrence, Mr. Bean built a locomotive called the Pacific, which was far in advance of anything known at that time and which for many years was used on the Boston and Maine Railroad. In 1859 he was called back to Manchester, and the manufacture of his steam fire engines was begun. With the business of this city he was identified until his death.

Joseph Kimball, son of the first of the early settlers of that name, had a turning mill at the foot of the hill on the road leading from the Corner to the Rufus Boynton farm. He made spinning wheels, linen wheels, chairs, tables, hand rakes and domestic and farming implements. There was a tannery on the same brook prior to 1825. The building was finally moved to the Corner and made into what was a part of Hill's Tavern.

From 1840 to 1860 there was a thriving industry in the making of shoes. This was before the days of large shoe factories. It

was called "sales work." The uppers, soles and heels were cut ready to be put together, the delivery and collections being made by "freighters" or agents who traveled a large range of country. The knack of fashioning shoes out of these prepared patterns was easily learned, and a number of people engaged in this employment, as it was remunerative. There were from twenty to twenty-five shoemakers' benches in operation at the height of the industry, some shops employing from three to five workmen.[1]

The braiding of palm-leaf hats was an occupation even more general and of longer life than the making of shoes. It furnished ready money for the women of the household and at one time there were few families in this school district not engaged in this employment. Many an extra furbelow with which the women ornamented themselves for church on Sunday owed its possession by them to their dexterity in braiding hats. The price paid was seven cents apiece. The braiding of fifteen or sixteen hats was a large day's work.

Marquis D. Chaplain and Charles G. Evans were engaged for several years in making barrels, which they shipped to Boston. Mr. Evans was also a stone mason and made stone sinks, hitching and fence posts, thresholds, gravestone sockets, etc. Dea. John Mathes, in addition to jobbing as carpenter and joiner, had a small industry in the manufacture of chairs, tables, sleds, drags, coffins and cider mill machinery. Franklin Keniston was an expert basket maker, and so fine was his workmanship that the baskets were almost water tight.

"Uncle" John Kimball was a large farmer and wheelwright and in later life he did quite a business in buying wool and sheep and lambs' pelts. Timothy Frisbee, the blacksmith, in addition to shoeing horses and cattle made various farming implements, such as pitch and manure forks and hoes with eyes riveted on the blades.

As has been noted in a previous chapter,[2] the licenses issued by the selectmen for the sale of liquor furnished the names of some of the store keepers in this locality. Abiel Cogswell was given a license in 1820 and probably for subsequent years, as he was in trade in the building he occupied as a dwelling for a long period. His son Jeremiah says that there was a store

[1] Recollections of William M. Cogswell.
[2] Chapter VIII.

at the same place when his father was a boy and that the building was erected for business purposes. It is very likely that someone was in trade at Hill's Corner as early as the beginning of the nineteenth century.

Thomas Butters was given a license in 1821 and his store was in the Samuel Huckins' house.[1] Richard Greenough, who was also in trade at the Center, had a place of general merchandise in the Huckins' house and he may have succeeded Mr. Butters.

Dudley Hill was in business from 1825 to 1827, inclusive, according to the record of licenses. His store joined the shed north of the hotel stable. He was probably followed in trade by Jeremiah Kimball, who later had John L. Young as a partner. Kimball and Young were in trade as late as 1834. Knowlton, Neal and Company of Pittsfield were in business for a brief time at the same store, as was Stephen Dudley Greeley, who came about 1838 and continued in trade here five or six years.

From 1827 to 1829 licenses were issued to Amos Cogswell as a storekeeper. He may have been in business longer than the record of licenses indicated. John Shortridge built a store and residence a short distance from the Corner on the Belmont road about 1842. The place was afterwards owned and occupied by John L. Young for a number of years.

In 1884 John Twombly was in trade at the Solomon M. Clifford shoe shop. He sold to Charles S. Osgood the next year, who continued in business about six months. Prior to Mr. Twombly's coming and after the shoe business ceased, Mr. Clifford made brooms in this building.

The blacksmiths of this locality have been mentioned in a previous chapter.[2] At different times there were shoemakers who made and repaired shoes. In the early days they went from house to house at stated seasons to make shoes for the family from the hides which the farmers had tanned for this purpose. T. Sewall Smith had a shop near the turning mill prior to the coming of Ebenezer Currier. Moses Worthen's place of business was at his house, where Timothy Frisbee had his blacksmith shop previously. It was at the cross roads, a mile from Hill's Tavern on the Belmont road. This locality

[1] He was in town as early as 1818 when he was elected hogreeve.
[2] Chapter VIII.

was known for many years as Worthen's Corner. Alpheus W. Chaplain had a shop at his residence.

The first hotel in this locality was kept by Lieut. Moses Cogswell. The town records show that a license was given to him as a taverner in 1807. He may have begun hotel keeping a few years earlier. His widow, Hannah Cogswell, succeeded him in business, for licenses were issued to her from 1811 to 1814. The next year her son, Amos Cogswell, took out a license, and there is a record of repeated renewals until 1838. As seen in a previous chapter,[1] Thomas Butters, John Kimball and Dudley Hill were residents of this district to whom licenses were granted to keep a hotel. The best known of all these was the Hill Tavern.

This hostelry, famous for its good cheer and hospitality in the days of stage coaches and travel by teams, was started by William Moody early in the nineteenth century. The original dining room was once the old tannery at the foot of the hill on the highway leading from Hill's Corner to Hackleborough.[2] Later additions were made to the building, probably by Dudley Hill, who came from Northwood about 1825. Originally it was known as the Bell Tavern from the picture of a bell upon its sign. Very likely Thomas Butters was then its proprietor. After Mr. Hill became its landlord, the sign was changed to one which read "The Canterbury House, 1825, Dudley Hill." Then as the host became known to the traveling public, it took his name. The hotel was on the regular stage line from Concord to Meredith, and the connections extended to Boston, Mass., and Fryeburg, Me. Travelers going south stopped here for dinner and to other meals when for any cause the stages were belated. Both going north and returning, there was a change of horses at this tavern, for connected was a large stable. As many as thirty horses have been housed for the night, including the relays for the stages and those of sojourners traveling in private teams. Jonathan Irving was head hostler and enjoyed a popularity with the public second only to that of Mr. Hill.

When Mr. Hill was elected to the legislature, he leased the hotel to Harrison and Orville Messer, who owned the stage line. The lease having expired, he again took possession and continued as its landlord until his death, May 30, 1871. After the stages

[1] Chapter VIII.
[2] Recollections of William M. Cogswell.

HILL'S TAVERN

INTERIOR OF WORSTED CHURCH

WORSTED CHURCH

SHAKER CHURCH 1792

were supplanted by the railroads, the business of the tavern fell off, and its only gala days were the Sundays in the summer when the Shaker meetings attracted large numbers from Concord, Laconia, Tilton and other places, some of whom tarried there for dinner as they returned from the Shakers. Mr. Hill's widow kept the tavern until her death. Following Mrs. Hill was Joseph K. Hancock, who was proprietor for the sixteen years following 1890. It was as a summer hotel that it was best known under Mr. Hancock's ownership. Since 1906 this hostelry has been kept by Henry W. Johnson.

Hill's Corner was famous for its singing schools for many years, but few today have knowledge that at one time it maintained a fully organized band. The men were taught by Hoitt Dimond of Meredith Bridge, now Laconia. The rehearsals were held in the old red school house before it was remodeled in 1843. The date of the organization would therefore be as early as 1842 or perhaps a year earlier. At first the membership was from fifteen to twenty, but the departure of the young men seeking their fortunes elsewhere reduced the number. Their places were not taken by others. Among those who belonged to the band, these are recalled: Franklin Keniston, clarinet; Amos Cogswell, bass drum; Marquis D. Chaplain, snare drum; Horace W. Mathes, trombone; John M. Mathes, bugle; Cyrus E. Mathes, flute; Hiram Stevens Mathes, triangle; Warren Ham, Jesse Kimball, Thomas Ham, Moses, Thomas and George Cogswell. Of these the only one living is Hiram S. Mathes, now of Alton, Ill. He has the triangle used by him when only twelve years old. The few years the organization continued it was the pride of the community. No record remains of its engagements, and it is very probable that its services were largely voluntary contributions at musters and at other public events of Canterbury and the surrounding towns.[1]

[1] Recollections of Hiram S. Mathes.

CHAPTER XXVI.

CENTER SCHOOL DISTRICT, NO. 7. WITHIN ITS LIMITS THE FIRST SCHOOL HOUSE WAS BUILT. HERE ALSO WAS THE LOG CHURCH AND FIRST FRAME MEETING HOUSE. SOME OF THE EARLY SETTLERS. LOCATION OF HOMESTEADS.

The boundaries of this district as it was laid out in 1814 were as follows:

"Begins at the northwest corner of William Hazelton's farm, thence eastwardly on the south line of District No. 3 to No. 5, thence on District No. 5 to No. 4, thence south on District No. 4 to No. 1, thence westwardly on No. 1 to No. 2, thence northwardly on No. 2 to the first mentioned bound."

Somewhere within the limits of this district the first school house in Canterbury was built. Only traditional accounts of its location survive, and these are vague.[1] Here the people assembled for worship, first, at the log meeting house near the residence of John P. Kimball and, later, in the frame church originally situated on ground now included within the cemetery. The home lots in the neighborhood of the meeting house appear to have been subdivided very early after the first settlements, and these subdivisions changed hands frequently.[2] It is, therefore, impossible to locate with accuracy all of the sites selected by the pioneers for their homes. The first habitations were rude huts built of logs, to be supplanted later by modest frame dwellings. When more commodious buildings were erected, the old houses were used for other purposes while they remained standing. If they were moved, their first location has been forgotten. The transfers of property as shown by the registry of deeds, however, tell who were early settlers, and, by references in these conveyances to the numbers of the home lots, an approximate location for each can be made.

The Rev. James Scales came to Canterbury in 1742. His home was not far from the present residence of James F. French.

[1] See chapter on Schools.

[2] The home lots were all embraced in the original boundaries of school districts, numbers 1, 2 and 7.

When he removed to Hopkinton in 1757 he sold his place to John Gibson, who in turn disposed of the property to the Rev. Abiel Foster in 1770. Where Mr. Foster resided during the first ten years of his pastorate is not known, for his purchase of Gibson is the first one he made of which there is record. The Rev. Frederick Parker was also a resident of this district, dwelling near the meeting house.

The three brothers, Samuel, Simon and Daniel Ames came to Canterbury about 1750 and all appear to have located at or near the Center.

Dr. Josiah Chase, the first physician in town, sold his place in 1769 to David Foster, "trader." This location is on the east side of the road running south from the Center. Except Thomas Corbett, who was a Shaker, all of the subsequent physicians of Canterbury resided in this district. If Mr. Foster was a merchant, as his designation in deeds for a number of years implies, his store may have been at or near his dwelling.[1]

Ephraim and Jeremiah Hackett, father and son, came early to this locality, but, except as the numbers of the home lots they bought and sold appear in deeds, nothing remains to show the site of their homes. These were probably south and southeast of the meeting house.

Other pioneers who settled in this district were Ezekiel Morrill and his son Laban and Thomas Clough.[2] As their descendants continued to reside here, their locations can be identified.

Near the Center resided Canterbury's physicians, Drs. Jonathan Kittredge, Joseph M. Harper and Lorrain T. Weeks.

It is probable that there were earlier inhabitants at some of the sites than are noted. Within a radius of a quarter of a mile of the meeting house, the land appears to have been owned in small holdings from the earliest days. This would lead to a transient population, of whom only a part are remembered.

Near the fort and over his grave the Cloughs have erected a monument to their ancestor, Capt. Jeremiah Clough, Jr., the Revolutionary soldier.

[1] See chapter VIII.

[2] On the plan of the location of the first settlers, page 15 of this volume, the name of Thomas Clough was inadvertently omitted. The site of his home is a little to the northwest of the letter "D" on that plan, easterly from the fort with intervale land between. It was across this intervale that Mrs. Clough fled from her house to the fort, when she discovered traces of Indians in 1757.

The local name of "Center" given to this school district is not due to its geographical situation, which is west of the middle of the town. It arose from the fact that from the earliest times the people gathered or centered here for the transaction of public business and that it was the only meeting place for public worship until the close of the eighteenth century. The local story, therefore, is largely a part of the history of the whole town.

The plan giving the sites of homesteads in this district in their relation to the highways and the succession of inhabitants at each so far as known, follows.

No. 1. Thomas Clough, son of Obadiah at No. 2. Philip C. Clough and George Henry Gleason.

No. 2. Thomas Clough, one of the early settlers who built the first frame house in town, which is now the ell of the present dwelling. Obadiah Clough, Joseph Clough, Albert B. and Mary E. Clough. The property has ever been in the possession of the descendants of Thomas Clough.

No. 3. Shingle mill erected by Albert B. Clough. No longer used.

No. 4. Buildings gone. Moses P. Sargent who built the house, Prescott Webber, Russell Burdeen, Martin Streeter, Henry McDaniel, Tristram McDaniel, Joseph Faulkner, Edward Willard.

No. 5. Probably site of first saw mill in Canterbury.

No. 6. Stephen Haines before 1844. Dr. Lorrain T. Weeks, George Royce, Joseph Parker, Frank Peverly, A. Whitman Dole, Lucien B. Clough, Alfred H. Brown.

No. 7. Samuel Haines, Charles A. Morse, John Ryder, John Carter, Dea. Benjamin Morrill, Samuel A. Morrill, Grover Merrill, Frank Peverly, Mrs. Jeremiah Pickard, Mrs. Benjamin Osgood Foster, Shepard Phillips.

No. 7½. Site of Haines' grist mill, a little north of its location on the plan.

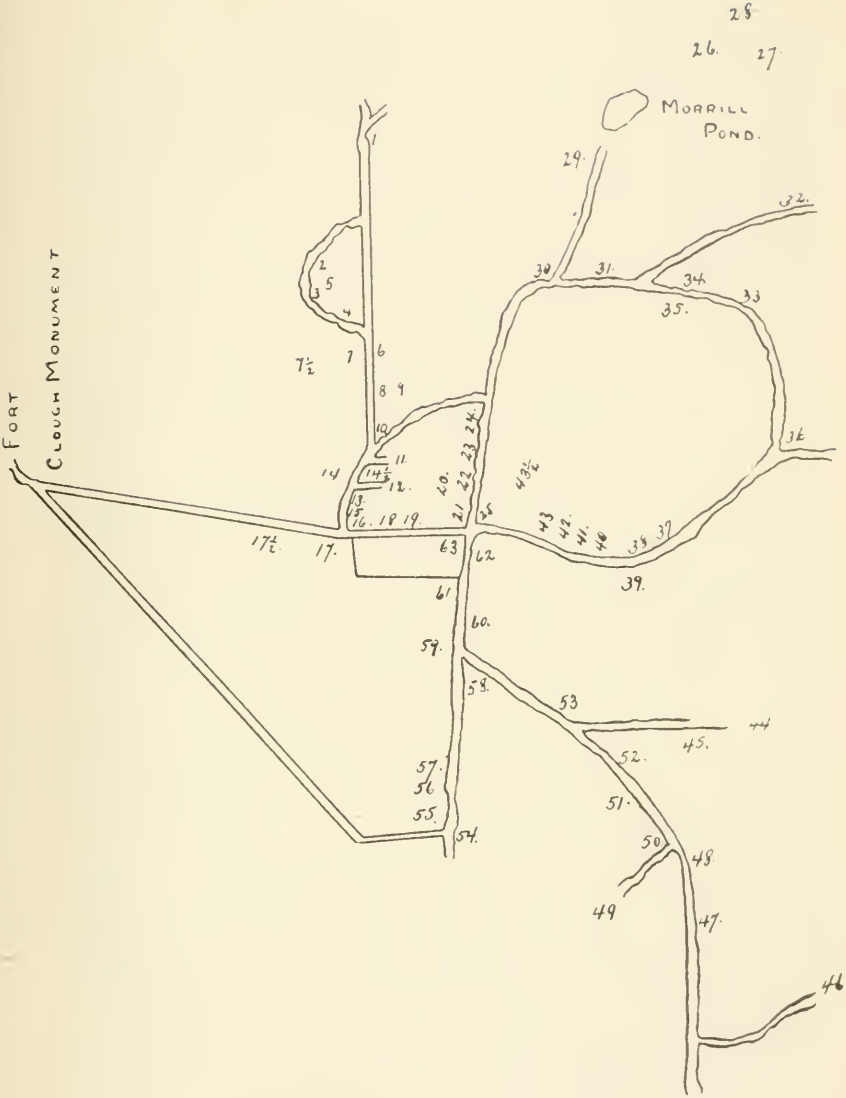
No. 8. Buildings burned in 1904. Dr. Joseph M. Harper 1816 to 1865. Charles S. Harper, Mrs. Elizabeth Harper Monmouth, Charles Fellows, Leo Mielziner, George H. Gleason.

No. 9. Site of tannery of William M. Patrick. This location on the plan should be nearer No 10.

No. 10. Edmund Stevens, Rev. Edmund B. Fairfield, Stephen Morrill, Thomas C. Chase, Amanda Patrick Smith, Mary A. Patrick, Luther M. Cody. Now occupied by Kenneth T. Edgett as tenant.

No. 11. Summer cottage built by Mrs. Mary I. Wellington.

No. 12. Summer cottage built by Charles F. Elliott, Dr. Cora G. Gates.



CENTER SCHOOL DISTRICT NO. 7.

No. 13. Jonathan K. Taylor, who built a new house. Silas Q. Heath, Dr. John R. Pattee, John W. Driscoll.

No. 14. Original house was the home of Rev. Abiel Foster. Abiel Foster, Jr., Stephen Moore, Amos Williams, James F. French who bought in 1878. Near this site was the home of Rev. James Scales until 1757. He was succeeded by John Gibson who in 1770 sold to Foster. The buildings occupied by Rev. Abiel Foster and his son were replaced by those used by Mr. French.

No. 14½. Building gone. Blacksmith shop. This location on the plan should be between No. 13 and No. 15 instead of north of No 13.

No. 15. Brick School House.

No. 16. Frederick Chase, Alfred H. Chase, Mrs. Ida Chase.

No. 17. Samuel Ames about 1750. Later he moved to Pallet Borough. Dr. Jonathan Kittredge, Mrs. Samuel Tallant, Reuben Fellows, Lyman H. Haynes, Mrs. Susan A. Houser, Joseph M. Houser.

No. 17½. Lyman H. Haynes, buildings constructed by him. Occupied later by tenants. The ell connecting the buildings was formerly used as a "tramp" house and it was then located near the Center.

No. 18. Present post office and store, with Union Hall in second story. Buildings erected about 1861. Store has been kept by Alfred H. Brown since that time. Until 1868 he had his brother as a partner.

No. 19. Congregational Church erected 1824–25. The first frame meeting house stood across the highway on land now included in the cemetery.

No. 20. Town House. Originally it was a part of the first meeting house, serving the purpose of town house from the time of its completion in 1756.

No. 21. William C. Webster, Josiah E. White, Edward Lougee, Lereau Clifford, Naaman Swazey, Moses Fellows, James S. Elkins, Mrs. Maria L. Elkins and Mrs. Valerie Sargent. In a part of this house a store was kept by John, Richard and Charles Greenough, William C. Webster and Josiah E. White. It also contained a hall used for political and social gatherings. Part of the building is now a chapel.

No. 22. Store kept successively by John French, Sam W. Lake, Eugene LeBeau. The post office was here for several years.

No. 23. Mrs. Betsey Wheeler, Samuel Colby, Joshua Davis, Nancy Lougee, Thomas Lindsey, William M. Cogswell, Howard Sanborn, George W. and Sam W. Lake, Eugene LeBeau.

No. 24. Elbridge Chase, Joseph P. Dearborn, Mrs. Joseph P. Dearborn, George W. and Sam W. Lake.

No. 25. Rev. Frederick Parker 1791 to 1802, Dr. Robert S. Morrill, Caleb Woodman, Thomas L. Whidden, Albert F.

Drew. The front of this lot is owned by the First Baptist Society and on it stood its church until it was burned.

No. 26. Buildings gone. Grover Merrill.

No. 27. Buildings gone. Site of home of Laban Morrill, son of Dea. Ezekiel Morrill. It was an early location, as Laban Morrill is found in the tax list of 1762.

No. 28. Buildings gone. Original settlement of the Bradley family, Jonathan Bradley being taxed as early as 1779.

No. 29. Samuel Morrill, Laban Morrill (son of Samuel), Dan W. Morrill, Frank Morrill, Charles E. Morrill, Guy E. Morrill.

No. 30. Buildings gone. Nathaniel Foster, Nathan Emery purchased and made it a part of No. 31.

No. 31. Nathan Emery, Nathan Emery, Jr., Charles W. Emery, Alphonso B. Chute.

No. 32. William H. Foster, John T. G. Emery, Milton B. Neal, Alphonso B. Chute, Howard S. Chute.

No. 33. Langdon Bradley, Billy E. Pillsbury, Alfred S. Abbott, Mrs. Edward Willard.

No. 34. Unoccupied. Abiel Moore, Harriet Moore, Sylvanus C. Moore.

No. 35. Buildings gone. Royal Scales, for whom house was built.

No. 36. Unoccupied. Enoch Emery, Moses Emery, Millard F. Emery, who owns the place, Frank H. Noyes, Bert Wheeler.

No. 37. Thomas and Stephen Moore, Jacob Boody, James Dearborn, William P. Small, Frank P. Dow.

No. 38. Unoccupied. Mrs. Abigail Heath, James C. Moody. Owned by Frank P. Dow.

No. 39. Buildings gone. Moses Wilson.

No. 40. Henry Hayward, Robert Bennett, Philander A. Fife, Mrs. Husted.

No. 41. Buildings burned. Asa Foster, Galen, Sarah and Caroline Foster.

No. 42. Buildings burned. Dea. David Morrill, William P. Clough, Rev. George W. Richardson.

No. 43. Ezekiel Morrill (one of the early settlers), Ezekiel Morrill, son of Masten Morrill, Mrs. Ezekiel Morrill, Mrs. Samuel Tallant, Ebenezer Batchelder, E. Laroy Batchelder, John H. Batchelder, Frank W. Morrill, James Frame.

No. 43½. Joshua Davis, Mrs. Samuel Tallant, Rev. Howard Moody, Rev. Josiah Armes, Milton B. Neal, Joseph Ayers, Joseph G. Clough, Mrs. Joseph G. Clough and Harry G. Clough.

No. 44. Unoccupied. John James, Thomas Welch.

No. 45. Buildings gone. Daniel Ames at one time owned this property and may have settled here. Otho Stevens.

No. 46. Christopher Snyder, George P. Morrill.

No. 47. Nathaniel Morrill, Samuel A. Morrill, George A. Morrill.

No. 48. This was the poor farm of the town, now unoccupied. Among the superintendents were Samuel Tallant, Jr., Peter

M. Bradley and John Small. After it was sold, the occupants were Charles F. Morrill, Roxanna J. Morrill, George P. and Ethel I. Morrill.

No. 49. Buildings gone. David Moore.

No. 50. Buildings gone. Owned by Milo S. Morrill. Used mostly by tenants.

No. 51. Capt. David Morrill, Milo S. and Charles E. Morrill.

No. 52. Dr. Robert S. Morrill, Robert S. Morrill, Jr. This location on the plan should be nearly opposite No. 51.

No. 53. Rev. William Patrick, John Patrick, Eliphalet Gale, George H. Gale. Near this site Ephraim Hackett had his home.

No. 54. Dea. Samuel Hill, John P. Kimball and Edwin F. Kimball. As the log meeting house and two old cemeteries were near this location, it is probable this was the site of some early settlement.

No. 55. Buildings gone. They were once used for school purposes. David Moore.

No. 56. Buildings gone. Baruch H. Cass.

No. 57. ——— Hall, Capt. "Nealy" Brown, Charles L. Brown, Rev. James Doldt, John H. Batchelder. Parsonage of the Congregational Church.

No. 58. Probably Jeremiah Hackett, Susanna S. Hackett (later married Jonathan Ayers), Nathaniel Wiggin, Charles L. Brown, E. Laroy Batchelder, Henry W. Hutchins.

No. 59. Buildings gone. John Howe, Samuel N. Howe, Polly Brown.

No. 60. Buildings gone. Abner Haines, Joseph M. Foster. The post office was at one time in this house.

No. 61. Joseph M. Foster, who built the house. Henry H. Houser.

No. 62. Richard Greenough, Jonathan C. Greenough, Frank H. Merrill, Fred Chase. The post office was at one time in this house. This location on the plan should be nearly opposite No. 61.

No. 63. Blacksmith Shop.

The roads leading from the Center to the house of John P. Kimball, No. 54 and to No. 44, and from the Center to the old fort, are near or they cross home lots Nos. 66, 67, 83, 84, 86, 87, 110, 113, 114, 137, 138 and 162. These lots were bought and sold by some of the early settlers and their immediate descendants sometimes in their entirety and at other times in subdivisions. The original locations can no longer be identified. After the coming of the railroads, this locality became more the business part of the town, and, if there were cellars to the first houses, which is doubtful, they in time were filled or otherwise obscured.

CHAPTER XXVII.

INGALLS DISTRICT, NO. 9. AN INGALLS NEIGHBORHOOD. UNITED TO LOUDON FOR SCHOOL PURPOSES IN 1880. LOCATION OF HOMESTEADS.

When the town was divided into nine school districts in December, 1814, No. 9 was bounded as follows: "Begins at Loudon line near Stephen Cate's, then following said line to Ebenezer Batchelder's, then following the line of No. 8 to the bound first mentioned."

The boundaries of No. 8 were as follows:

"To begin at Loudon line on the southeast corner of No. 4, thence running north by Daniel Smith's, then west by Stephen Cate's, then north by said Cate's, then west to the Range Way near Nath'l Ingalls, thence north by said Ingall's land, then north by Jesse Ingall's land, then east by said Jesse Ingall's land, then east by Ebenezer Parker's land, then north by Jesse Ingall's land to Ebenezer Bachelder's, then west by said Bachelder's, then north to Richard Bachelder's land, then west to Gideon Ham's, thence south to Joseph Kimball's, then east to Chase Wiggin's land, then south to George Arvin's, thence west to the Range Road near Joseph Kimball's, then north to Gideon Ham's, then west to the road near Joseph Ham's, then south to the southeast corner of Arch's Moore's land, then westwardly to the northwest corner of the Smith Farm, then south to the old Meeting House, then east to John Shaw's, then south to Henry Jones', then on the line of District No. 4 to the bound first mentioned."

No. 8 was the Shaker district. In the first division of the town, approved at the annual meeting March, 1814, only six districts were provided.[1] The Shakers were included in Nos. 4, 5 and 6, while the Ingalls district was a part of No. 6. This arrangement not proving satisfactory, the number of districts was increased to nine at a special town meeting held in December following. The Shakers then became a district by themselves and the Ingalls neighborhood was given separate school privileges.

[1] See chapter on Schools.

Looking at the map of Canterbury, it will be seen that No. 9 is located in the southeast corner of the town near the Loudon line, two miles at least from Hill's Corner and over a mile from the school house in the Baptist district. When there were large families of children, this community furnished enough children to warrant the creation of a school district. A half century later the number of pupils was small. In 1880 the district was united with one in Loudon for school purposes and the Ingalls district disappears from the records of Canterbury.

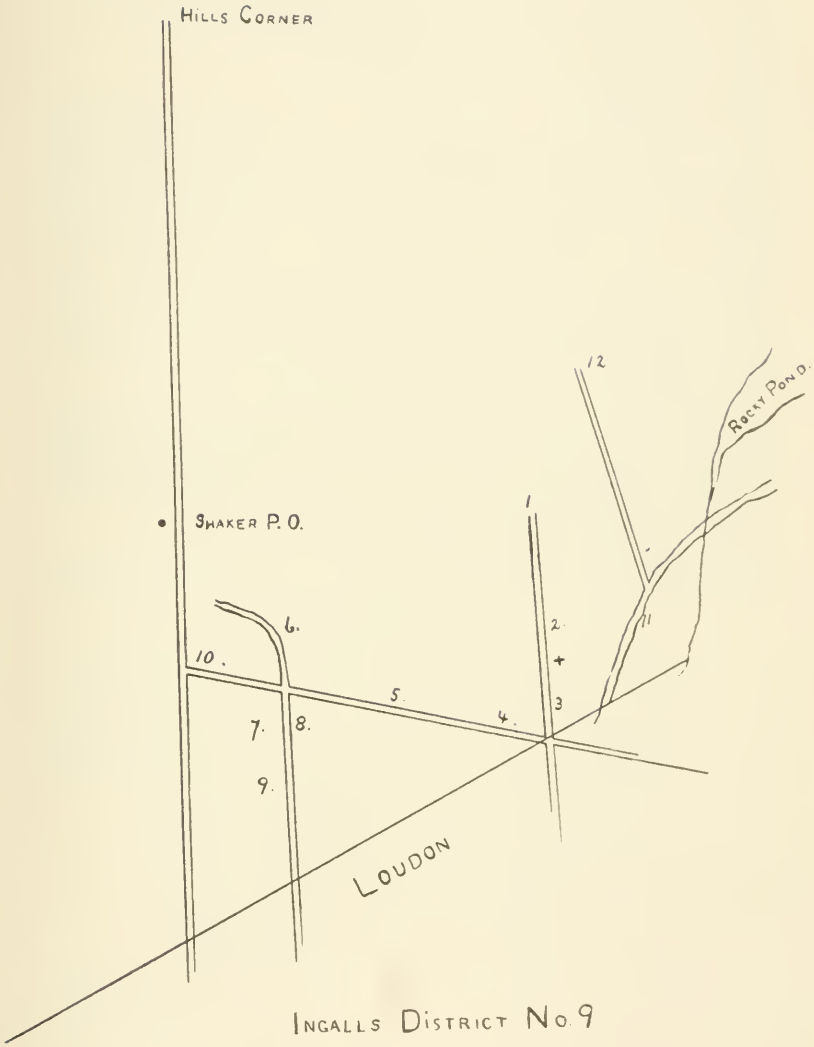
John Ingalls, the ancestor of the Ingallses of this town, was the first settler in the neighborhood, coming about 1775. His descendants resided here for more than a century. William Brown, Ebenezer Parker and Reuben French were the next settlers, but it may have been a quarter of a century later before any of them came to this locality.

Between No. 12 and No. 11 on the plan, about a half mile south of No. 12, are three old cellars on the west side of the road. It is not known who occupied the houses that once stood over them. They may have been merely tenants who were employed by the farmers of this district. Between No. 2 and No. 3 on the plan is a small cemetery marked by an "X." It was a neighborhood burying yard used by the Browns, Parkers and Frenches. In the field back of John Ingalls' buildings is a family cemetery.

The following plan of the highways shows the location of the homesteads in this district, and the description accompanying it gives the succession of occupants so far as known.

No. 1. Buildings gone. Jesse Ingalls, son of John at No. 6. It is over three quarters of a century since there were buildings on this site.

No. 2. William Brown, born in Loudon, came here about 1800 and erected on the west side of the road a building 15 feet by 20 feet. He had his work bench in one end and his bed and stove in the other. With a turning mill operated by his feet he made his furniture and farming tools. Afterwards he built a house on the east side of the road and used the first building as a carpenter's shop. Another house was later built for his son, George W. Brown, close to the second but not connected. After William Brown died, his house was moved to Loudon. In 1851 George W. moved to Hill's Corner. Those who occupied his house later were Caleb Moulton, John Perkins, Samuel Morrill, Joseph Bean, John Nelson, Charles L. Miller and Oscar Shaw, present occupant.



INGALLS DISTRICT NO. 9

No. 3. Ebenezer Parker, Francis L. Chaplain.

No. 4. Reuben French built here. Later another house was erected for his son, Abiel French, near by but not connected. In the second house the later occupants were Edmund Lougee, James McCurley. Both houses burned.

No. 5. Site of school house before this district was annexed to Loudon for school purposes.

No. 6. John Ingalls settled here about the time of the Revolutionary War when this section of the town was a wilderness. Nathaniel Peabody Ingalls, son of John, and John Ingalls, son of Nathaniel. After the death of the last John Ingalls, the Shakers bought the farm and later sold to Charles H. Chaplain, the present occupant.

No. 7. Peabody Ingalls, son of Nathaniel at No. 6. Perley Knowles, W. J. Knowles, George Holcomb, who moved from here to Hill's Corner, James Hackett, present occupant.

No. 8. Blacksmith shop used by George Holcomb and others for a brief time. Still standing.

No. 9. Calvin Ingalls, son of Nathaniel at No. 6. Charles Ingalls, son of Calvin, U. S. Whitehouse, Rosamond Lawrence.

No. 10. Elijah Knowles, Leonard Barron, Warren H. Chaplain, present occupant.

No. 11. Josiah Jones.

No. 12. Ebenezer Batchelder, homestead in the Hill's Corner school district.

INDEX OF SUBJECTS.

INDEX OF NAMES.