

Rewritten from the
HISTORY OF THE TOWN OF HAVERHILL NEW HAMPSHIRE
By WILLIAM F. WHITCHER 1919, as a preface to the "Life of John Hazen"
Pages 1-119

In 1840 Grant Powers caused "Historical Sketches of the Coos Country and Vicinity" to be published. The major part of this history was devoted to the early settlement of Haverhill.

Bittinger's "History of Haverhill," published in 1888, served to show the need of a carefully prepared authentic history of the town that would preserve for future generations a record of their ancestors who suffered so many privations that their descendants might enjoy the comforts of civilization.

At the urgent request of his friends, William F. Whitcher consented to undertake the work and for some years devoted his time to interviewing aged people, visiting cemeteries, looking up records, etc. It was his aim and hope to fully complete and publish this history, but before he could finish the work he was stricken with what proved to be his last illness. His earthly career closed on the thirty-first day of May, 1918.

As a public speaker Mr. Whitcher was often called upon to deliver orations and addresses; if not a graceful he was a strong and impressive speaker. When much interested he spoke with animation and at times with an eloquence which rarely failed to stir the feelings of his hearers.

He took a prominent part in the legislative work during his services in the State Legislature both in the committee room and in debate. He did naught to extenuate his faults, nor did he magnify his virtues. He suffered no man to prevent him from exercising his own judgment and expressing his own opinion. He was independent in forming his convictions and positive and outspoken in advocating them. He suffered at times from the misjudgment of his fellow citizens.

He contributed liberally to the support of the church; a constant attendant upon divine service and listened with attention to the sermon. A great reader, he collected a large and valuable library. His collection of books bearing on genealogy, history and biography was one of the most extensive and valuable in the state. In politics he was true to his political friends and fair with his political enemies. In private life his genial manners and fine conversational powers made him a most desirable and interesting companion. His death left a void in the community which will not soon be filled.

The history is almost wholly as it came from the author's hands. A few expressions have been changed and some parts have been slightly rearranged, but these changes are only such as the author himself would doubtless have made in the final revision. To him belongs the credit of the whole. It was not possible to give full genealogies, many of the biographical sketches are regrettably incomplete and no history ever was free from errors. Had Mr. Whitcher lived to publish this work proper credit would have been given to the many who assisted him in collecting information. As it is the thanks must be general.

The publication of the history is made possible through the public spirit of the town, as shown by the vote at the annual meeting of March, 1918: "Voted, That a committee consisting of Henry W. Keyes, E. Bertram Pike and George E. Cummings be appointed to purchase the History of Haverhill manuscript by Hon.

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William F. Whitcher and cause the same to be printed and placed on sale."
G. E. C

CHAPTER I GENERAL DESCRIPTION

Haverhill — One of Six in 170,000 Names — Named for Haverhill, Mass. — John Hazen a Discoverer — Fortunate on Location — Rich in Drives — Irregular in Shape — Hitchcock's Description — Dearth of Lakes and Ponds — Ores and Metals — The Whetstone Industry — Lime and Soapstone — Roads — Local Names — Farming Town but Filled with Villages.

The number of names of places and localities found in the "Century Dictionary Atlas" is about 170,000, and of these there are six Haverhills: One in England, and five in the United States. It is an English name.

The English Haverhill is an ancient parish and market town in Essex and Suffolk counties, on a branch line of the Ancient Eastern Railway, eighteen miles southeast of Cambridge. It is delightfully situated in a valley and consists of one long street. It has a population of about 4,500, and "a more typical or picturesque English town of its size with its chequered lawns, its quaint shops, its pretty church and graveyard, and the fine trimly kept estates of its gentry and wealthier folk — it would be difficult to find."

John Ward was born in Haverhill, England, November 5, 1606. He was the son of Rev. Nathaniel Ward, who came to New England in 1634 and became the pastor of the church at Ipswich, Massachusetts Bay, then called Agawam, and the grandson of Rev. John Ward, a worthy and distinguished minister of the English town. John Ward, the younger, received the degree of A. B. in 1626, and that of A. M. in 1630, and in 1639 followed his father to New England, where it was hoped that he might secure a settlement as pastor of some church. No opening appearing, Nathaniel Ward conceived the idea of a new settlement on the Merrimack at a place called Pentucket, and in 1640 twelve families from Ipswich and Newbury worked their way up the river to the locality agreed upon and began the work of building homes in the wilderness. The new settlement grew rapidly, and in October, 1641, John Ward became the first minister. The Indian name of Pentucket was dropped, and in honor of their minister the name of his English birthplace was given to the new town — Haverhill.

John Hazen was born in Haverhill, Mass., August 11, 1731, the son of Moses and Abigail White Hazen. He was resident of that part of Haverhill known as Timberlane, which was found to be on the north side of the boundary line between New Hampshire and Massachusetts, on the settlement of that line in 1741. A part of this tract, 2 1

HISTORY OF HAVERHILL ... sometimes called Haverhill District, was incorporated by the New Hampshire government as the town of Hampstead January 19, 1749. John Hazen was one of the leading citizens of the new town and rendered valuable service in the old French war as an officer. He stood high in estimation of the Province authorities, and when in consideration of such service, he, with a large number of friends and relatives, was granted a township

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in the Cohos country on the Connecticut River, which he promised to settle, the township was given, at his request, the name of his native Massachusetts town, Haverhill.

There are three other towns named Haverhill in the United States, all small towns. Haverhill, Ohio, is in the southernmost county — Lawrence — was settled by a party led by Asa Boynton who went from Haverhill, N. H.; while the leading spirits in the settlement of the little towns of Haverhill, Iowa, and Haverhill, Kan., were from the Massachusetts town.

The New Hampshire Haverhill is like no other New Hampshire town. Indeed, no two of these towns are alike. Towns, like people, differ.

Each has a life peculiarly its own, depending upon geographical location, physical features, time and manner of its founding, character of its founders, the industries and customs of its people, its institutions, social, religious, educational and political. Haverhill has little or nothing in common with other Haverhills mentioned. It differs from the other towns of the state and county, indeed, from its next-door neighbors, Bath, Benton and Piermont. Newbury, Vt., is its twin sister. The charters of the two towns bear the same date. The leading grantees of each town were the same. John Hazen and Jacob Bayley headed the list of the Haverhill grantees and Jacob Bayley and John Hazen the list of Newbury proprietors. The twin towns were settled by the same class of people; their first church was the Haverhill and Newbury Church. They had for nearly a quarter of a century but one meeting house. Peter Powers was the minister of the two towns, but their growth and development has been along different lines. Each town has had its own peculiar life; each town has its own individuality. Haverhill is fortunate in location. Lying on the east of New England's great river, the Connecticut, it is bounded on the west by Newbury, Vt., north by Bath, east by Benton, and south by Piermont, though a glance at the map will show that a small area in the southwestern section of the town is also bounded on the north and east by Piermont, an explanation of which will be given later. The parallel 44 degrees north latitude crosses about a mile below the southern boundary, and the meridian 72 degrees west longitude passes through the town about a mile east of the river. The length of the town on the river side is about ten miles and on the east about eight miles, with an average width of a little over six miles, the width on its northern boundary exceeding somewhat that of the south.

The narrowest part, that from the village of North Haverhill eastward, is something less than six miles. The western boundary, conforming to the winding of the river, is very irregular. Few if any towns in New Hampshire, a state famous for its scenic beauty, have more of which to boast in natural attractiveness and charm than has Haverhill. Its ten miles and more of winding river down the valley from "the Narrows" of the Connecticut and the mouth of the Ammonoosuc at Woodsville, flanked on the right a part of the way in the broad intervals of the Great and Little Oxbow, and by the wooded hills of Newbury, the villages of Wells River, Newbury and the hamlet of South Newbury, and on the left by like Oxbow intervals, the rich uplands and the villages of Woodsville, North Haverhill and

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Haverhill Center, furnish Connecticut Valley prospect than which there is none more beautiful the entire length of the noble river. The Mount Gardner range stands at the north like a sentinel overlooking the town. The drive down the river to North Haverhill, through the Horse Meadow street, on over Brier Hill if one chooses, gives views unsurpassed. From the North Haverhill Village plateau, there is to the west the superb view of the beautiful Oxbow intervals, and to the east Black Mountain, Sugar Loaf, and, in the background overtopping all, grand old Moosilauke, finest of all the mountains of New Hampshire, standing solitary guard over the two beautiful valleys of the Connecticut and the Merrimack.

The valley views from Ladd Street and Powder House Hill at "the Centre" are of unsurpassed loveliness, while the drive up through the valley of the Oliverian to East Haverhill, thence over the Limekiln road, or Brushwood road to the Centre then over the Pond road to Swiftwater just on the border of Bath, and thence over the hill to Woodsville, in case one did not choose to go from Swiftwater up over Bradley Hill to Benton, and turning there almost under the shadow of Moosehillock take the old County road to North Haverhill — this drive, or this series of drives, will be found all the way a wonder and delight. Haverhill, with its rivers, its ponds, French and Woods, its hills and near mountains, its valleys and uplands, is a gem of beauty among beautiful New Hampshire towns. It has not, like the English Haverhill or its nearer godmother, the Massachusetts Haverhill, mills and machinery, manufactures and commerce of which to boast, but it has its unrivaled scenery, its fertile acres, its productive farms, its thrifty and prosperous villages, and its honorable history in which it may justly take worthy pride.

The old historic Corner and Ladd Street, as well as Horse Meadow, are rich in old-time associations if not in modern hustle and business enterprise. East Haverhill, a little hamlet on the Oliverian — the railroad station is now named Oliverian — nestles at the foot of the hills, gateway on the east from Warren and Benton. Pike is Pike, that is all, the center of an industry known the world over for its manufacture of scythe stones, and in fact all stone sharpeners of edge tools, an industry which with its ramifications from Pike is a monopoly, if not indeed a trust. North Haverhill— once "Swasey's Mills," later "Slab City," now North Haverhill post office but "Blackmount" railroad station — beautiful village of residences and farm houses, centre of town official life, with town hall and town clerk's office, is no unimportant part of the town, and is the business centre for the Brier Hill and Centre sections. Then, in the extreme northwest corner, on a peninsula jutting down between the Ammonoosuc on the north and east, and the Connecticut on the west, lies Woodsville, alive, bustling, optimistic always, county seat, railroad centre, business resort for a large surrounding territory which patronizes its wholesale houses, with its concrete streets, sidewalks, its electric lights, its water and fire department service, opera house, high school, hotels, free postal delivery, it is up-to-date and one of the most beautiful of northern New Hampshire villages. It would be an ideal summer resort had its residents time to make it such, but they are looking after things which they deem

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of more importance. Woodsville, with more than half the population of the town, the growth of a little more than a single generation, is in a sense the new Haverhill. It has as a village but little past. Its annals require but little space in a town history. Woodsville's history lies in the future.

The area of the town is about 35,000 acres, much more than one half of which is under profitable cultivation, and in the value of its agricultural products it maintains the highest rank, in some decades standing first in the state, according to the official census returns. It has a large acreage of excellent pasturage, and its woodland, such as has escaped the lumberman's axe, has a constantly increasing value. Much attention has been given in recent years to caring for the second growth of white pine, birch, maple and hemlock which has come up where the original forest has been cut by the lumberman, and increasing attention will be paid in the future. There are but few acres which are not valuable either for farming purposes or for the growth of wood and timber.

The most extensive intervals or meadows on the Connecticut River in the state are to be found in Haverhill, and in Newbury, Vt., where they are from one half to more than a mile in width. These lands are very fertile, being composed of the finest silt, and are enriched nearly every year by a coating of mud from the turbid spring freshets. Back of these intervals are terraces of greater or less width. The lower terraces are of the same material as the intervals, very productive, but are not overflowed. There are higher terraces, commonly known as plains, which usually show an intermixture of sand or gravel. As to the extent and formation of these terraces, Professor Hitchcock says:

From Wells River to Wait's River, at Bradford, the lowest terrace or interval is one half mile to one mile in width; and the river sweeps in broad curves from side to side between its bordering upper terraces. By the largest of the bends called the Oxbow, the river traverses three and a half miles to make one half mile of entrance, by which a beautiful expanse of interval is added to Newbury. An old channel formerly left this and as much more on its east side. . . . North Haverhill is situated on the highest normal terrace, 107 feet above the river and 27 feet higher than the corresponding terrace opposite on which Newbury is built. This difference may be partly due to the fact that here was one of the principal outlets of the melting ice-sheet that continued to cover Moosilauke and the high water shed after it had withdrawn from the Connecticut Valley. East of North Haverhill, where there are now only insignificant brooks, we find an abundance of sand and coarse gravel which came from this source. It is disposed in irregular slopes, in some portions mounded or ridged, and rising in about one mile 250 feet, beyond which the same materials extend nearly level to French pond. Taking the road to Haverhill town house, we pass a ridge of coarse gravel or slightly modified drift, which rises from 40 to 100 feet above the village. Northeast from this, there is a nearly level plain of fine alluvium, with beds of clay. A short distance further east we come to a sand ridge which extends about half a mile along the road, rising 80 feet by a gentle slope, and then abruptly 75 feet more, like the face of a terrace to a level plain on which the town house stands, 247 feet above North Haverhill, and

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752 feet above the sea. This plain, its western steep slope, and the first ridge below are all of sand, with none of the coarse gravel characteristic of kames. Similar deposits of fine material reach for a half mile on each side of this road, sometimes in level plains of small extent, but generally in varying slopes, by which they are continuous from the town house to the upper terrace by the river.

The remainder of the way to French Pond, is comparatively level, being at first a plain of stratified, coarse-grained sand, which extends north one half mile to the brook; thence for a mile and a half further, sand or coarse rounded gravel extends along the road on its east side as far north as French Pond. Immediately about this pond the modifying action of the water is not apparent, but the surface is composed of heaped and ridged morainic drift, over which the road passes. This material is, however, in the main, level with irregular hollows and depressions of over 10 to 20 feet. Its rock fragments are angular, but small in size, seldom exceeding two feet. A coarse morainic ridge extends more than a mile on the east side of this level alluvial valley, with a height of about 125 feet above it, while on the west rises the precipitous face of Brier Hill. Three miles southeast are the serrated mountains which extend north from Owl's Head; and nine miles southeast is the high massive ridge of Moosilauke.

By estimate French Pond is about 770 feet above the level of the sea, and the watershed on the road northwest is from 40 to 50 feet higher. This hollow, bounded on both sides by high hills, seems to have been for a time the outlet of the melting ice at the north, before the way was opened westward for the Lower Ammonoosuc River. The glacier which covered the mountains at the southeast also contributed to these deposits of modified drift, as is shown by the high moraine mentioned, and by others, three fourths of a mile from the town house, at the mouth of a gap in the first high range of hills. The highest of these last has been modified by a current of water. It presents on the west side a steep escarpment of clear sand, reaching from 980 to 12,00 feet above the sea. The rest are at the east against the hillside. On the northwest nothing intervenes to the town house and North Haverhill, 300 and 550 feet below, where we find the sand and clay which were brought down by these glacial streams.

At Haverhill there are only scanty remains of modified drift above the interval, which is nearly a mile wide. The highest terrace, best shown on the Vermont side, is 80 feet above the river; enough of it is left on the east side to indicate that it was once continuous across the valley. Hall's Brook and Oliverian Brook, which have their mouths here opposite to each other, have brought down large amounts of modified drift, which is deposited along the lower portion of their course. On the former this slopes in one mile to 125 feet above the upper terrace of the Connecticut. On the east side only slight vestiges of this terrace are found, and we have a direct rise of 220 feet from the interval to the modified drift of Oliverian Brook, which thus commences at a greater height than is reached in the first mile on Hall's Brook. In two miles this slopes upward 100 feet, or to 340 feet above the river, being well shown all the way, and at one place nearly a mile wide. These streams are both of large size, but the deposits along their source

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cannot be attributed to their ordinary action, any more than the modified drift east of North Haverhill is due to the brooks there. All these deposits are plainly of the same date and from one cause — the melting of the ice sheet.

The glacial period was generous to Haverhill. It gave the town its fertile soil, interval, terrace or plain and hills, a diversified and somewhat irregular surface, but with hardly an acre useless and valueless.

Unlike the neighboring towns Haverhill has no elevations which can be dignified with the name of mountains. Black Hill on the east, a part of which is in the town of Benton, is the highest of Haverhill's hills, and this, perhaps as well as Catamount Hill and Iron Ore Hill in the southern part of the town, would be regarded as mountains if located in the southern sections of the state, but they are only near mountains in the northern region. There is a range of hills in the northwest part of the town lying to the east of Horse Meadow and running northerly to the Bath line, and another quite well defined range, of which Brier Hill is the highest elevation, traverses the central part from north to south.

Haverhill, unlike many of its neighbors, does not abound in lakes or ponds. Woods Pond in the southern part and French Pond in the northern part are the only bodies of still water, and these are each comparatively small.

Equally unimportant are its streams aside from the Connecticut which has so slight a fall within the town limits that it furnishes no power which can be utilized. For a few rods above its mouth the Ammonoosuc flows through Haverhill, and its excellent power is utilized at the present time in supplying the village of Woodsville with water, electric lighting and other service.

There are two brooks emptying into the Connecticut: Poole Brook, the mouth of which is a little to the south of the village of North Haverhill, is formed on the union of two brooks, the Clark having its rise in the northeast part of the town near Benton line and forming a junction near the centre of the town with another flowing out of French Pond and thence to the south of Brier Hill through North Haverhill Village to the Connecticut. This brook in former years furnished power for sawmills and potato-starch mills, but these no longer exist, and its power is now utilized only by a sawmill and gristmill at North Haverhill. The Oliverian has its rise on the western slope of Moosilauke in Benton, flows through the Benton meadows and enters Haverhill near its southeast corner. It is joined at East Haverhill by a tributary known as the North Branch, which also has its rise in Benton near Sugar Loaf. The Oliverian flows through a valley containing excellent farms falls precipitously between Lack! Street and Haverhill Corner to the Meadows and enters the Connecticut near Bedel's bridge. In the past the power of this stream has been utilized both on the North Branch and the main stream for sawmills, tannery, paper-mill and other manufactures now extinct. It is still utilized in connection with steam at Pike, and also in a comparatively small way at what is known as "The Brook" at the southerly end of Ladd Street. The power furnished by these streams is variable, there being a full volume in the spring and rainy seasons while in the summer it is of little account. It is believed, however, that both streams would give steady power of great value

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by the construction of reservoirs, the cost of which would be small as compared with the electric power which could be generated. It is safe to predict that such utilization will yet be made.

As is seen from Professor Hitchcock's description, the soil is varied. Along the Connecticut it is alluvial, as it is in some sections of the Oliverian Valley. On the North Haverhill terrace or plain it is a clayey loam, while the remainder possesses the qualities of the ordinary uplands of New Hampshire. The general rock area is what is known as Bethlehem gneiss, but other varieties are granite, common gneiss, hornblende schist, limestone and soapstone. Granite of fine quality has been quarried, and the French Pond granite, both pink and gray, is of fine quality, as is also that in the southern part of the town near Haverhill Corner. It is quite extensively used in monumental work. A fine quality of limestone is found along the north branch of the Oliverian and, previous to the construction of the railroad, lime of the best quality was preserved in large quantities. There is a vein of soapstone in the northern part of the town, but an attempt to quarry and market it, made nearly half a century ago, was not found to be practicable or profitable. The whetstone quarries on Cutting Hill near Pike, in Haverhill and Piermont, have been worked successfully for half a century or so, with large profit, and the immense beds of this stone show no signs of exhaustion.

The town, however, can hardly be called rich in ores and minerals. Native arsenic is found in small quantities on the Frank Kimball farm, and iron from Iron Ore Hill, near Haverhill Corner, was at one time hauled to a smelting furnace on the Vermont side of the river. Whatever the future may reveal, Haverhill is today as it has been from its beginning, essentially a farming town, and has just reason to be proud of her rank among the agricultural towns of the state.

The town has an excellent system of roads. The three principal ones are the River road from Haverhill Corner through Ladd Street, North Haverhill and Horse Meadow to Woodsville, now a part of the state boulevard system, the County road from Ladd Street through the centre of the town to what is known as the Union Meeting House, where turning to the right it continues to Benton, to the left to North Haverhill, and over Brier Hill to near the Bath line, and in the same direction changing its name to the Pond road to Swiftwater. Then there is the Brook road up the Oliverian Valley to Benton Flats; the Limekiln road running irregularly over the hills and joining the County road at two different points; then "over the Hill" road from Woodsville to Swiftwater; the Brushwood road from Pike to the County road and North Haverhill, and several short roads intersecting into these named. A liberal policy has been pursued in their maintenance.

Local names have been applied to different sections of the town. "The Corner" is, indeed, the corner at the southwest. "The Brook" designates the smaller village in the valley on the north of the corner and formerly the location of various manufactures. A little further up the river is "Ladd Street," among the first localities to be settled. Then "Dow Plain," now the residence of Governor Keyes, opposite Newbury Village, and so called because long owned by Gen. Moses Dow. Still further, "Swasey's Mills," "Slab City," now North Haverhill. Northerly

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and still along the river "Horse Meadow," early settled, and at its northerly end the county farm, almshouse and jail. "Cobleigh's Landing," where the Cottage Hospital now stands, was the starting point of the lumber rafts down the river in the ante-railroad days, and in the northwest corner is Woodsville, once a dense forest of big pines, now a railroad centre, county seat and the most important village in the town.

Following up the Oliverian from "the Brook" is Pike, seat of the famous whetstone industry, and further up towards the east, East Haverhill. Northerly from East Haverhill are the "Jeffers Neighborhood," "Morse Hill" and "Lime Kiln," to the east from North Haverhill is the "Centre," with its Union Meeting House, now Advent Church, some times known in former days as "Bangstown," and to the northeast, beautiful for situation, "Brier Hill." These are names which will more or less often occur in the following pages, and this word of explanation may not be amiss at the beginning.

INDIANS, AND FIRST VISIT OF WHITES

Little Known of Indians — "The Swift Deer Hunting Coosucks" — Herd Decreased — Penhallen Tells us in 1704 of Corn Planted High up the River at Coos — Capt. John Stulk — Capt. Peter Powers in 1754 — Maj. Robert Rogers in 1759 — Survey Made by Thomas Blanchard.

But little is definitely known of the Indian dwellers in the Upper Valley of the Connecticut, known to the people of the Massachusetts and Connecticut tow T ns in the seventeenth and early part of the eighteenth century as Coos, or the Coos country. There were Indians, however, and the name given to the section is of Indian origin, and has various spellings: Corvass, Cohass, Cohos, Coos, the latter being the more modern. Upper Coos embraced the broad intervals near the present town of Lancaster and the territory to the northward, and Lower Coos embraced that portion of the Connecticut Valley extending from the Narrows above Woodsville as far south as Lyme and Thetford, Vt. The name, according to tradition, signifies "a place of deer," "a place of tall pines," "wide valley," "crooked river," but tradition is not very trustworthy.

Relics of Indian occupation of various kinds have been found in Haverhill. Certain mounds along the meadows have been regarded by experts as the work of Indian hands. Stone arrow and spear heads, stone mortars and pestles, as well as other implements and utensils used by Indians have been found on the meadow and upland farms bordering on the river. About a mile north of the Haverhill railroad station and but a short distance from the track is a smooth ledge of rock on which is drilled a hole about two feet in diameter and two and a half feet deep, which it is claimed was used by Indians as a mortar in which was pounded the corn raised on the Oxbow meadows. The first white man visiting Coos found a cleared space on these meadows, on both sides the river, which had been used by Indians as a planting ground and there were numerous other

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indications that this locality had at some time been quite extensively occupied before its settlement by whites.

It is not probable, however, that Haverhill, or for that matter, Coos, either upper or lower, was ever the permanent home of any Indian tribe. The Indians of the interior of New England were of the great Algonquin race, and were called by the seashore tribes of the race, Nipmucks, or fresh water Indians, and the places they occupied were always in the vicinity of ponds, lakes and rivers. There were twelve tribes or families of these Nipmucks. The Pemigewassets occupied the valley now bearing that name; the Nashuas, one of the most powerful of the tribes, were found in the southern part of New Hampshire; the Amoskeags were at the falls on the Merrimac, now bearing that tribal name; the Souhegans were on the Souhegan River; the Penacooks on the Merrimac intervals above and below Concord; the Swamscotts near Exeter; the Piscataquakes on the Piscataqua; the Ossipees had a wigwam city at Ossipee lake; "the beautiful Winnepissaukies" were found by the great lake; the Pequakes had villages in the fertile valley of Pequaket; "the death-dealing Androscoggins had lodges on the banks and at the sources of the Androscoggin, while "the swift deer hunting Coosucks" were those who hunted their game on the hills and cultivated in their rude way the Connecticut intervals of the Coos County. It is not believed that these Nipmuck tribes or families dwelt for any considerable length of time in one place, but were nomadic in their mode of life. It is also believed that previous to the settlement of Coos, the numbers of the Coosucks had been greatly decreased by disease. In any event the few degenerates who lingered in the valley when settlement by the whites began soon disappeared.

The first visits of white men to the Coos meadows were involuntary. When the village of Deerfield, in Massachusetts, was destroyed by French and Indians February 29, 1704, among the one hundred and twelve captives, men, women and children, carried to Canada, was the Deerfield minister, the Rev. John Williams. He lived to return, and under the title of "A Redeemed Captive Returning to Zion," published an account of his captivity and sufferings. He says that at the mouth of the White River, the company divided, a part of the captors and captives going up that stream, while the others ascended the Connecticut and spent some time at the Coos meadows, where their provisions giving out, they only escaped starvation by hunting and fishing, and where two of the captives, Daniel Hix and Jacob Holt actually died of hunger. The significance of his narrative lies in the fact that he mentions Coos as if the region were well enough known, even at that time, to need no other description than the mere name. Penhallow also in this same year, 1704, mentions a French Indian fort, and corn planted high up on the Connecticut River at Coos. Just how and when the section had previously become known to the whites is still unexplained.

In February, 1709, five years after the burning of Deerfield, the town was again attacked by Indians, and one Thomas Baker was taken captive, and was carried up the Connecticut through Coos to Canada. Ransomed the next year, he returned by the same route to his home, and thus gained some knowledge of the

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route, and of the different families of Indians in the sections through which he passed. In 1712, with the purpose of destroying a body of Indians having their encampment somewhere in the Pemigewasset Valley, he raised a company of thirty-four men and with a friendly Indian for a guide started northward on his expedition. He proceeded directly to the Coos meadows, in what is now Haverhill and Newbury. Then following the lead of his Indian guide, he passed up the Oliverian, thence over the height of land south of and in plain sight of Moosilauke and then down the Indian Asquamchumauke, in Warren now bearing the name of Baker's River through Wentworth, Rumney and Plymouth. In Rumney he surprised an encampment of Indians, some of whom he killed while others escaped. He destroyed their wigwams and secured a large amount of furs. He departed hastily southward pursued by the Indians, but by strategy suggested by his Indian guide he evaded his pursuers and arrived in Dunstable without the loss of a single man. Whiton, in his history of New Hampshire, gives the date of Baker's expedition as 1724, but he is manifestly in error since the journal of the Massachusetts Annual Court shows that the claim of Lieut. Thomas Baker, as "commander of a company in a late expedition to Coos and over to Merrimack River and so to Dunstable," for Indian scalps brought in was allowed and paid in 1712, and an additional allowance for the same was made in June of that year, with the promotion of Lieutenant Baker to the rank of Captain. This fixes the time of Baker's visit to Coos beyond question.

It may be asked why no steps were taken in the direction of the settlement of what was thus early known to be a desirable country. The answer is not far to seek. From about the year 1665 to 1760 there was almost unbroken warfare between France and England, with consequent hostilities between the French colonists and their Indian allies, and the English colonists in America. The danger of pushing onward the English frontier settlements was too great to be undertaken. But there were brief periods of respite. One of these followed the treaty of peace between France and England signed at Aix-la-Chapelle in 1748. Taking advantage of the comparative quiet the New Hampshire government began to prepare for the settlement of the Connecticut Valley. Settlement had been made at Charlestown, known as Number Four, and had become established after repeated assaults upon it and after having been once abandoned. The question of the settlement of Coos began to be agitated.

In the summer of 1751, several hunters went up the river from Number Four as far as the mouth of the Ammonoosuc, making somewhat careful examination of the country on both sides the river. In 1752 Governor Wentworth began making township grants in the valley, and Captain Symes of North Hampton made application for charters for townships six miles square at Coos, these charters to be granted to four hundred men who proposed to become actual settlers. In his petition he said that several of the three hundred and forty men already engaged in the project had been to Coos and were favorably impressed with the possibility of settlement. The would-be settlers were for the most part from the towns of Newmarket, North Hampton, East Hampton, Rye and South Hampton.

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It was proposed to cut a road from Number Four to Coos, to lay four townships, two on each side the river, opposite to each other, where the towns of Haverhill and Piermont on the east side and Newbury and Bradford on the west now are. The settlers were to have courts of judicatory and other civil privileges of their own and were to be under strict military discipline. The French authorities in Canada learned of this plan, and a deputation of French and Indians appeared at Number Four, remonstrating in threatening terms against it and in the interest of safety it was for the time being abandoned. Other plans came into being. In the spring of 1752 John Stark, the General John Stark of the Revolution, William Stark, Amos Eastman of Hollis and David Stimson of Londonderry, while on a hunting expedition in the Baker's River country were surprised by a party of Indians in what is now the town of Rumney. William Stark escaped by flight, Stimson was killed, and John Stark and Eastman were taken prisoners, and were carried to Canada captives. They were led up over the height of land from the Baker's River valley, down the Oliverian and directly through the already much talked of Oxbow meadows. They returned home the same summer over practically the same route. The account they gave of the country increased the desire to explore and settle it. But the renewal of hostilities between France and England was inevitable, and plans of settlement were postponed. Fearing, however, the establishment of a French garrison at Coos, Governor Wentworth determined to send a company to explore the region, not this time by way of Number Four, but over the trail by which Stark and Eastman had been taken when captured the year before. Accordingly on the tenth of March, 1753, a company of sixteen men officered by Col. Zaccheus Lovewell and Maj. John Talford, with Capt. Caleb Page as surveyor and John Stark as guide left Concord, then called Rumford, proceeded up the Merrimac, the Pemigewasset and Baker's rivers, marking out a road and cutting out the fallen trees, and, after crossing the height of land at what is now Warren Summit, proceeded westerly reaching the Connecticut at Moose meadow in Piermont March 17. They remained but one night there, for fearing an attack from Indians, they returned hastily over the same route reaching Concord after an absence of thirteen days. The Lovewell expedition was a failure except for the fact that it had marked out a route from Concord to Coos.

The next year, 1745, Capt. Peter Powers of Hollis, Lieut. James Stevens and Ensign Ephraim Hale, both of Townsend, Mass., led another company for the exploration of Coos. A somewhat detailed account of this expedition was recorded in a journal kept by Captain Powers, which is now in the possession of the Connecticut Historical Society, and from which the Rev. Grant Powers in his "History of the Coos County "makes liberal quotation. The company rendezvoused at Concord and left for their expedition June 15. They went by way of Contoocook up the Merrimac to the mouth of the Pemigewasset, and thence up that river following the path marked out the previous year by Colonel Lovewell, reaching the Connecticut at Moose Meadow in Piermont, June 25. Proceeding thence northward through the wide intervals of the river, they "encamped on the banks of

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a large stream which came out of the east," and which is described as "furnishing the best of falls and conveniences for all sorts of mills." This stream was the Oliverian, and the place of encampment was undoubtedly at "the Brook," and very likely on the plot near the Gen. John Montgomery house. The next day they proceeded up the river, Captain Powers making note of the clear intervals on both sides the river later known as the Great Oxbow in Newbury and the Little Oxbow in Haverhill. (In these pages the term Oxbow will be used for convenience sake as meaning the latter, the Haverhill tract.) On reaching the Ammonoosuc just north of what is now Woodsville, they found it too wide and deep for fording, and they were obliged to build a canoe before they could cross. They continued their journey northward through the highlands lying between the Connecticut and the Ammonoosuc, on through the present towns of Bath, Monroe, Littleton, Dalton, over the intervals below and above Lancaster as far as Northumberland where they arrived July 2. Their stock of provisions had become much reduced and Captain Powers made his preparations to return. They had met no Indians on their march, but a little to the north of their Northumberland encampment they found a place where Indians had been making canoes and which had been abandoned but a little before. The fifth of July found them on their return just below the mouth of Wells River on the west side of the Connecticut when they camped for the night. July 6, they went down through the cleared interval crossing into Haverhill below the Newbury Oxbow at what is now the Keyes farm. Thence they marched south by east about three miles and camped on high ground near the Oliverian, on what Captain Powers called "the best of upland covered by some quantities of large white pine." This place of encampment was probably at what later became Haverhill Corner, since Captain Powers description answers to that given the Corner by its first settlers. The remainder of their march to Concord was over the route they had previously taken on their journey northward.

Captain Powers brought back glowing reports of the wonderful fertility and great resources of Coos, but the threatened French and Indian war soon broke out, and with New England frontiers exposed to the incursions of the French and their savage Indian allies, any plans which had been made for the occupancy of the new country were delayed.

In 1759, a portion of the command of Maj. Robert Rogers, who had been sent by General Amherst from Crown Point to destroy the Abenaki village of Indians on the St. Francis, a little above its junction with the St. Lawrence, fearing retreat to Crown Point had been cut off after the purpose of the expedition had been successfully accomplished, attempted to return by way of Lake Memphremagog and the Connecticut River. It had been arranged that provisions for his command would be sent up the river from Number Four. Reaching the spot designated, supposed to be the at mouth of the Ammonoosuc, with his men nearly perishing from hunger, he found that the relief party had come up the river, and after waiting a little had returned taking the supplies with them. The situation was desperate.

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Rogers with two others made his way down the river on a rude raft and returned with boats for his men, but many of them had wandered into the forests and perished. Of the one hundred and forty-two men who left St. Francis, no less than forty-nine died from starvation and exposure in the wilderness or were tortured to death by the Indians. Remains of some of these were found by the early settlers some years later on the meadows and nearby uplands.

In the early spring of 1760, Thomas Blanchard of Dunstable was employed by Governor Wentworth to make a survey of Connecticut River between Number Four or Charlestown and the mouth of the Ammonoosuc. At the end of each six miles in a straight line, he was to erect a boundary or mark a tree on each side the river, these boundaries marking the north and south limits of townships to be granted later. This survey was made in March, the surveying party going up on the ice. Boundaries were duly set each six miles, except for the northernmost pair of towns, these being about seven miles, the Ammonoosuc having been previously determined upon as the northern boundary.

All this was in anticipation of settlement, but the dangers threatening from the north had made the actual undertaking of settlement unadvisable. With the surrender of Montreal to the British in September, 1760, and the consequent downfall of French Empire on the American continent, these dangers were practically ended and the coveted Connecticut Valley region, especially the meadows and uplands of Lower Coos were open to occupancy.

THE CHURCH AND PROPRIETARY

John Hazen and Jacob Bailey in Coos in 1760 — The Promised Charters by Governor Wentworth — Began Settlement in 1761 — Charter Granted May 18, 1763 — Hazen Looked Out for Friends — First Meeting Held in Plaistow in June, 1763 — Twenty-five More Held — Division of Land — Grants for Mills — The Piermont Controversy.

In the spring of 1760 a regiment of New Hampshire troops, under command of Col. John Goffe of Bedford, was sent by Governor Wentworth to Canada to aid in the completion of its conquest. It took part in the siege of Montreal and was present at its surrender September 8, 1760. Four officers of this regiment were destined to have large influence in the settlement and early history of Coos, and especially of the towns of Haverhill and Newbury. Lieut. -Col. Jacob Bayley, Capt. John Hazen, First Lieut. Jacob Kent all of Hampstead, and Second Lieut. Timothy Bedel of Salem, on their return home, after the surrender passed through Lower Coos. The Oxbow meadows, on both sides the river, of which they had doubtless previously heard, attracted their attention, and they spent several days in the vicinity giving them and the adjacent uplands a somewhat careful examination.

They determined to secure, if possible, charters of two townships on opposite sides of the river, in which they might make permanent homes for themselves, and on their arrival home they lost no time in making application to

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Governor Wentworth for such charters. Bayley and Hazen had each rendered valuable military service which gave them favor with the governor, and they also had influential friends whom the governor wished to please. There is little doubt that they were given assurance by the governor that the desired grants would be made, since it is highly improbable that in the absence of such assurance they would have begun the settlement of the towns, as they did, two years in advance of the issue of the charters. Furthermore, it is known that in the summer of 1762 Maj. Joseph Blanchard and Oliver Willard made application to Governor Wentworth for charters of these same Oxbow townships, but the governor recognized Bayley and Hazen as having prior claims and, the application of Blanchard and Willard, though strenuously supported, was denied.

Settlement was begun in 1761, and vigorously pushed in 1762, but the desired charters were not given till May 18, 1763. They were each issued the same day. In the charter for Newbury the list of grantees is headed with the names of Jacob Bayley and John Hazen and the list of Haverhill grantees is begun with the names of John Hazen and Jacob Bayley. This was in accordance with an understanding that Bayley was to lead in the settlement of Newbury and Hazen in that of Haverhill.

The Haverhill charter was couched in the following terms, and the spelling, punctuation, capitals and abbreviations in the original list are here followed:

PROVINCE OF NEW HAMPSHIRE ... HAVERHILL

L. S. George the Third

By the Grace of God, Grate Britain, France and Ireland, King, Defender of the Faith &c &c. To all Parsons to whom These Presents shall [come] Greeting —

Know yea that we of our special Grace Certain Knowlige and mere motion for the Due Encouragement of Setting a New Plantation within our said Province by and with the advice of our Trusty and well Beloved Benning Wentworth Esq Our Governor and Commander in Chief of Our said Province of Newhampshire in New England and Our Council of the said Province, Have Upon the Conditions and Reservations herein after made Given and Granted and by These Presents for our Our Heirs and Successors Do Give and Grant in Equal Shares unto Our Loving Subjects Inhabitants of Our said Province of Newhampshire and Our Other Governments and their Heirs and assigns for Ever whose Names Are Entered on this Grant to be Divided to and Amongst them into Eighty one Equal Shares all that Tract or Parcel of Land Situate Lying and being within Our said Province of Newhampshire Containing by Admeasurement Acres which Tract is to Contain more Than Six Miles Square Out of which an allowance is to be made for high Ways and unimprovable Lands by Rocks Ponds Mountains and Rivers One Thousand and Forty Acres free according To a Plan and Survey thereof made by Our said Governors Order and Returned into the Secretary's Office and here unto anexed Budtted and Bounded as follows viz. Beginning at a Tree marked Standing on the Bank of the Eastern side of Connecticut river and on the

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southerly or south westedly side of the mouth of the Amonuck River Opposite to the South westedly Cornor of 1 Bath from thence Down Connecticut river as that runs Till it comes to a marked Tree Standing on the Bank of the River and is about Sevn (7) Miles On a straight Line from the mouth of Amonuck River aforesaid from thence south Fiftey Three Degrees East five Miles and Three Quarters to a Stake and Stones Thence North Twenty Five Degrees East about Eight Miles Until it Corns upon a line with the Lor Side Line of Bath Thence North Fiftey Five Degrees West as Bath Runs to the Tree by the River The Bounds Began at and that the Same be and hereby is Incorporated into a Township by the name of Haverhill and the inhabitants that Do and Shall hereafter inhabit the said Township are hereby Declared to be Enfranchized with and Intitled to all and Every the Priviledges and Immunities that Other Tounds within Our Province by Law Enuse and enjoy and further that the said Tound as soon as thire Shall be Fiftey Families Resident and settled Therein shall have the Liberty of Holding Two Feares one of Which shall be held on the and the Other on the annually which Fairs are not too Continue Longer then the Respective Following the said and that as soon as the said Bath was one of the towns chartered in 1761, though settled later than Haverhill

Town shall Consist of Fiftey families a Market may be Opened and Kept one or More Days in Each Week as may be Thought most advantageous to the Inhabitants also that the first Meeting For the Choice of Tound [TOWN] Officers agreeable to the Laws of Our social Province Shall be held on ye Second Tuesday in June Next. Which said meeting Shall be Notified by Capt John Hazen who is hereby also appointed the Moderator of the said First Meeting which he is to Notify and Govern agreeable to the Laws and Customs of Our said Province and that the Annual meetings forever hereafter for the Choice of such officers for the said Tound Shall be on the Second Tuesday of March annually — To Have and To Hold the said Tract of Land as Above expressed together with all Privileges and appurternance to them and Thire Respective heirs and assigns forever upon the following Considerations viz —

1. That Every Grantee his heres or assigns shall Plant and Cultivate Five acres of Land within the Tern of Five Years for Every Fiftey acres Contained in His or Thire Shares or Proportion of Land in said Toundship and Continue to Improve and Settle the Same by additional Cultivation on Penalty of Forfeiture of his Grant or Share in said Toundship and of its Reverting to us Our Heres and Successors to be by us and them Re granted to Such of Our Subjects as shall Effectually Settle and Cultivate the same —

21y. That all White and Other Pine Trees within the Said Toundship Fit for Masting Our Royal Navy be carefully Preserved for that Use and not to be Cut or felled with Out our special Licence for so Doing First had and Obtained upon the Penalty of the Forfeiture of the Right of Sutch Grantee his Hiers and assigns to us Our hiers and Successors as well as Being Subject to the Penalty of an act or acts of Parliament that Now are or here after Shall be Enacted —

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31y That before any Division of the Land be Made To and among the Grantees, a Tract of Land as near the Centre of the s d Township as the land will admit of: Shall be Reserved and marked Out For Tound Lotts one of which shall be allotted to Each Grantee of the Contents of One Acre.

41y, Yielding and Paying therefore to us Our heirs and Successors for the Space of Ten Years to be computed from the date hereof the rent of one Ear of Indian Corn only on the Twentey Fifth Day December annually if Lawfully Demanded the First Payment To be made on the Twentey Fifth Day of December: 1763.

51y. Every Proprietor Settler or Inhabitant Shall Yield and pay unto us Our Heirs and Successors — yearly and Every Year forever from and After the Expiration of Ten Years from the above said Twenty Fifth Day of December which will be the Year of Our Lord 1773 One Shillings Proclamation Money for Every Hundred acres he so owns Settles or Possesses and So in Proportion for a Grater or Lesser Tract of the said Land : which money shall be Paid the Respective Parsons above said thire Hiers or assigns in Our Council Chamber in Portsmouth or to sutch Officer or Officers as shall be appointed To Receive the Same and This To be in Lien of all Other Rents and Serviceses What-so-ever — In Testimony whereof we have Caused the Seal of Oursaid Province to be hereunto Witness Benning Wentworth Esq r Our Governor and Commander in Cheaf of Our said Province the 18th Day of May in the Year of Our Lord Christ One Thousand Seven Hundred and Sixty Three and in the Third Year of Our Reign — by his Excellenceys Command With the advice of Council

B. Wentworth T. Akinson Junr, Secry —
Province of New Hampshire May the l8 1763 Recorded in the Book of Charters
Page 397 & 398
T. Atkinson Junr, Secry —

HISTORY OF HAVERHILL ... The Names of The Grantees of Haverhill ...
John Hazen, Jacob Bayley Esq, Ephraim Bayley, James Philbrook, Gideon Gould, John Clark, John Swett, Thomas Emery, Benoney Colbourn, Reuben Mills, John Hazen Junr, Edmond Copley, Danil Hall, Lemuel Tucker, Edmond Moores Esq, John White, Benjamin Moores, William Hazen, Moses Hazen, Robert Peaslee, Timothy Bedel, John Spafford, Enoch Heath, William Page, Joseph Kelley, Aaron Hosmer, John Harriman, John Lambson, Stephen Knight, John Hall, David Hulbart, Simon Stevens, John Moores, William Toborn, David Page, James White, Benj Merrill, Nathaniel Merrill, John Church, Jaasiel Harriman, Jacob Kent, Eleazer Hall, Samuel Hubbard, John Haile Esq, Maxey Hazelton, Thomas Johnson, John Mills, John Trusial, Abraham Dow, Uriah Morse, Enoch Hall, Jacob Hall, Benoney Wright, John Page, Josiah Little, John Taplin Esq, Jona Foster, Joseph Blanchard Esq, Richard Pittey, Moses Foster, The Honorable James Nevin Esq, John Nelson

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Esq, Theodore Atkinson Junr, Nathaniel Barrel, Col William Symes, William Porter, John Hastings, Capt George Marsh, Maj Richard Emery, Capt Nehemiah Lovell, Hon Henry Shorbern Esq, Maj John Wentworth, Samuel Wentworth Esq, Boston, Burfeld Lloyd Boston, And his Excellency Governor Barnard

His Excellency Benning Wentworth Esq, a Tract of Land to Contain Five Hundred Acres as Marked B: W: in the Plan which is to be accounted two of the within shares.

One Whole Share for the Incorporated Society for the Propagation of the Gospel in Foreign Parts One Whole Share for a Glebe for the Church of England One Share for the First Settled Minister of the Gospel and One Share for the Benefit of a School in said Tound

Province of New Hampshire May the 18th 1763 Page 399 &c.

T. Atkinson Junr Secry Recorded in the Book of Charters

Of these grantees most of whom were selected by John Hazen, Jacob Bayley, Ephraim Bayley, Jaasiel Harriman, Jacob Kent, Samuel Hubbard, Moses Hazen, Timothy Bedel, Simon Stevens, Theodore Atkinson, Jr., Col. William Symes and were named also among the grantees of Newbury, and some of these, notably Jacob Bayley, Ephraim Bayley and Jacob Kent were among the first settlers of that town.

Jacob Bayley became one of the most conspicuous men of Coos. The massive monument of stone and bronze on the Seminary park in Newbury, erected to his memory in 1912 by his descendants, bears testimony to his primary influence in his town and section in matters civic, religious and military in the settlement of Newbury, and during the Revolutionary and post-Revolutionary period.

In selecting his grantees Captain Hazen named many who were not prospective settlers, among them friends and relatives whose rights in the new township he could doubtless secure for himself at a fair price and without great difficulty.

John Hazen, Jr., at that time not more than six or seven years of age was a grantee.

Robert Peaslee, a brother-in-law, Moses and William Hazen, brothers, were others. His sister had married Moses Moores, and the names of Edmund, John and Benjamin Moores appear in the list. The name of Nathaniel Merrill, his future son-in-law, also appears.

Captain Hazen early acquired the rights of John Spofford of Charlestown, Thomas Emery, Gideon Gould, John Clark and Benoni Colburn of Hampstead; John Swett of Haverhill, Mass., and Maj. Edmund Moores. He also acquired the rights or parts of rights of David Halbart (Hobart) of Hampstead, Enoch Heath, Robert Peaslee, William Toburn and John Nelson.

But ten of the grantees, aside from himself, settled in Haverhill: Jaasiel Harriman, Maxi Haseltine, Thomas Johnson, Uriah Morse, John White, Timothy Bedel, Nathaniel Merrill, John Page, John Taplin and William Porter, and of these Harriman, Johnson, Morse and Taplin remained but a short time.

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Of the larger number of the grantees named in the charter, little or nothing is known. James Philbrook, Gideon Gould, Thomas Emery, Benoney Colburn, Eleazer Hall, David Hall, Samuel (or Lemuel) Hubbart, John Mills, Stephen Knight and David Hulbart (Hobart) were of Hampstead, fellow townsmen of Captain Hazen. John Church was of Hartford, Conn., Enoch Hall and Jacob Hall were of Newbury, Mass. Joseph Blanchard was of Merrimac, and he sold his right to Samuel Ladd. George Marsh was of Stratham, Richard Emery was of Exeter, John Trusial and John Hall were of Plaistow (Hall sold his share to Joshua Haywood also of Plaistow). Joseph Kelley of West Nottingham disposed of his right to John Corliss; Simon Stevens, to John Hurd; Abraham Dow and John Wentworth, to Joshua Howard; Aaron Hosmer, to John Locke; Benjamin Merrill to Ezekiel Ladd; John Foster and Moses Foster to Samuel Way, and James Nevin to Moses Little. These purchasers, except Way and Little, became settlers, but these latter became prominent in the affairs of the proprietors, especially Little, who acquired large interests, the valuable governor's right (now Woodsville) passing into his possession.

The meetings of these grantees or proprietors of the town were held from time to time for a period of more than thirty years. They were entirely distinct from the annual meetings of the voters. An abstract of the proceedings of these various meetings can but aid in an understanding of the methods employed in dividing lands of the township among the proprietors and securing the permanent and successful settlement of the town.

First Meeting. The charter provided that the first meeting of the proprietors should be held on the second Tuesday of June, 1763, for the choice of town officers, and John Hazen was authorized to call and govern said meeting. The proprietors met accordingly June 13, 1763, at the house of John Hall, inn-holder, in Plaistow. Though settlement of the town had been begun more than a year previously, few of the proprietors were in Haverhill, and meetings were not held in town till more than a year later. Officers chosen were: Town clerk, Jesse Johnson; constable, Stephen Knight; selectmen, John White, Jacob Bayley, Edmund Moores. These officers were chosen to serve until the voters of the town should choose their own officers, at the annual meeting the succeeding March.

It was voted, in order to facilitate settlement, that a part of the township be laid out immediately in lots, and John Hazen, John White, Jacob Bayley, Robert Peasley and Benjamin Moores were appointed a committee with discretionary power to bound out the township and lay out one lot of meadow and one lot of upland to each proprietor in a manner to commode settlers.

They were instructed to proceed with the work immediately after the town of Newbury should be laid out, and John Hazen in numbering and laying out the lots, thus authorized, the lots were numbered from north to south, except the meadow lots, and these were numbered according to the meadows in which they were situated. There were seven of these, designated as follows, beginning at the north: (1) Upper, (2) Horse, (3) Wheeler, (4) Oxbow, (5) Moores, (6) Bailey, (7) Hosmers — afterwards called Oliverian Meadow.

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The one-acre house lots were laid out along the high ground. When the division of the town into lots was completed, there were three ranges of lots of 100 acres each, with 100-acre lots within ranges, then north and south divisions of 80-acre lots and south divisions of 40-acre lots. The owners of rights or shares obtained their holdings by drawing lots, except where by special vote. Captain Hazen, Colonel Bayley and a few others who had been instrumental in obtaining the charter, or had specially aided in the settlement, were allowed to "pitch" their rights or to take their entire rights in meadow lots. Governor Wentworth's right of 500 acres was in the extreme northwest corner of the town, and the right of Secretary Theodore Atkinson, Jr., was next south. John Hazen was appointed a receiver of the money to be collected to defray the expense of establishing boundaries and running lot lines.

Second Meeting. — Question arising as to the legality of some of the action of the first meeting, a second was called to meet September 26, 1763, at the same place as before, for the purpose of choosing proprietor's clerk, assessors, collector and treasurer; to ratify and confirm action taken at the previous meeting; to see if any part of shares deficient in paying expense already incurred shall be sold to meet such expense; to see what encouragement will be given proprietors making immediate settlement or who have already settled, and to provide for the drawing of lots.

At this meeting officers chosen were: Moderator, Jacob Bayley; clerk, Jesse Johnson; assessors, Edmond Moores, Timothy Bedel, James White; collector, Hezekiah Hutchins; treasurer, John Hazen.

"Voted to accept and confirm the report of the committee appointed at the previous meeting to lay out the township."

"Voted to sell part of the shares of the delinquent proprietors to pay the charges that have arisen."

"Voted that John Hazen take meadow lots numbered 2, 3, 4, 5 and 6 and house lots numbered 31, 32, 33, 34 and 35, reserving the mill and mill yard priveleges for the use of the proprietors."

Mr. Whiting, the surveyor, was allowed 4s per day for services in laying out the town.

"Voted that proprietors who pay their proportion of charges as assessed by the Committee, heretofore appointed, at or before the next meeting shall be entitled to draw their lots at such meeting, and that all others be excluded until a further vote of the proprietors."

The expense of the meeting was made chargeable to the proprietary.

At an adjourned meeting held in the same place October 3, Major Edmond Moores was appointed a committee to conduct the drawing of "such lots as may be drawn this day, "and also" voted that Uriah Morse have for his pitch No. 1 Meadow lot in Moores Meadow and No. 44 house lot."

"Voted that the proprietors of Haverhill join with the proprietors of Newbury to look out and clear a road through Haverhill." John Hazen, Jacob Bayley and Jacob Kent were made a committee to do this work.

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"Voted to join with Newbury in paying for preaching one or two months this fall."

A committee of five, headed by Jacob Bayley, was appointed to lay out 100 acre lots "as soon as may be."

At an adjourned meeting October 16, "voted that the committee that laid out the house and meadow lots be paid £5, 10s, old tenor, they finding themselves and horses going and coming."

Then proceeded to draw lots, which was continued at adjourned meetings, held December 14, December 27 and January 2, 1764, but there is no record of business transacted at these meetings.

Third Meeting. — This was also held at the house of John Hall, inn-holder, in Plaistow March 1, 1764. Jesse Johnson was appointed to draw the remainder of the lots, and adjournment was taken to March 13, when it was voted to sell the right to build two mills, and Jacob Bayley, Hezekiah Hutchins, Ebenezer Mudgett, Jesse Johnson and Joseph White were appointed a committee of sale. The charges of sale were to be paid down and the remainder within nine months. These rights were sold at public auction and were bid off by Capt. Hezekiah Hutchins for \$520 at an adjourned meeting in Hampstead, March 27.

Captain Hutchins evidently did not fulfill the conditions of the sale, since at an adjourned meeting, held April 2, the right to build mills was set up anew and was purchased by Jesse Johnson, John Hazen and Jacob Bayley in partnership. The drawing of the house and meadow lots was completed. An indication of the value of a proprietor's right is seen in the purchase at this meeting at vendue sale of the right of John Nelson for the sum of fifty one dollars.

Fourth Meeting. — This was held at the house of John Marshall, Hampstead. John Hazen was chosen moderator, and it was "voted to assist the town and proprietors of Newbury in having preaching for the next six months and that Timothy Bedel be a committee to join a like committee in Newbury to secure this result." Adjourned to meet October 16, at the house of John Hazen in Haverhill. At this adjourned meeting, the first held in town, Benjamin Whiting was chosen "extemporary dark."

"Voted that 200 acres of land be laid out next to the river for a parsonage for this parish."

"Voted to give Glazier Wheeler one full right of land provided he give sufficient bond to set up a shop and follow the trade of blacksmith ten year's from date, by himself or some other person, and be obliged to work for the people of Haverhill before any others.

At an adjourned meeting at Captain Hazen's, November 20, 1764, "voted to give Timothy Bedel and Elisha Locke the whole privelege of the lower falls on Hosmers (Oliverian) brook, with the land laid out for such privilege, provided they complete two mills by November 20, 1765, one a sawmill, the other a gristmill."

i ... By the term dollars as then used was meant Spanish milled dollars.

2 ... There is a tradition that this Glazier Wheeler turned his skill as a worker in metals to illegitimate uses, and was employed in making counterfeit

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dollars, that he was detected and had his ears cropped as a part of the penalty for his crime. There is also a tradition that years later, after leaving Haverhill, he was employed in the government mint in Philadelphia.

Fifth Meeting. — This was held at the house of John Hazen April 1, 1768, more than three years having elapsed since the previous meeting. John Taplin was moderator, Timothy Bedel, clerk. Timothy Bedel, Ezekiel Ladd and Joshua Haywood were appointed a committee to lay out 100 acre lots, one lot to each right. Timothy Bedel, Simeon Goodwin and Enos Bishop were chosen assessors. John Hazen, Ezekiel Ladd and John Way were appointed a committee to lay out and make a road through the town.

"Voted to give privilege to build a sawmill on Hosmer's (Oliverian) brook and one half of land laid out for that purpose forever, provided the mill is fit to saw boards by April 1, 1769, and owner of the mill to saw for the proprietors of the town for the first five years, and to deliver 400 boards out of a thousand to the man that draws the logs to the mill and after the said five years to deliver the one half of boards to the man that draws the logs, forever, and to keep the mill in good repair or forfeit the privilege in case of neglect of same."

John Hazen entered his dissent to this vote.

"Voted to give Elisha Lock the one quarter part of the privilege left for mills on Hosmers brook, and the quarter part of the land left to accommodate the privelege that is eighteen acres to said Lock."

It was voted to leave a privilege for mills on the Mill Brook so called above the old saw- and gristmill which were built by the proprietors of Haverhill and Newbury. [This was Poole Brook or Hazen's Brook as it was sometimes called.]

Sixth Meeting. — At John Hazen's in Haverhill, March 30, 1769. Moderator John Hazen; clerk, Andrew Savage Crocker. Simeon Goodwin, Joseph Hut chins and James Woodward were made a committee to run out and measure the south and east lines of the town.

"Voted to pay 4s a day for what has been done on the roads and for what shall be done the present year."

At an adjourned meeting April 20 it was voted to give Enoch Hall \$65 in lieu of a half right of land formerly voted him by the proprietors.

Seventh Meeting. — Held at John Hazen's. Moderator, James Bailey; clerk, Asa Porter.

"Voted to pay for planning the river in this town."

"Voted to give the Rev. Elitzer Whelock, D. D., fifty acres of land in Haverhill lying on Capt. John Hazen's Mill brook where there is a convenient waterfall for a mill and to be laid in a convenient form for a mill provided Dartmouth College shall be located in Haverhill."

At a meeting held March 30, 1769, a committee had been appointed to run the southern line of the town, and its report revealed the fact that a serious dispute existed with the proprietors of Piermont concerning this line. It was, therefore, voted that Jacob Bayley be a committee to wait on the governor and council to petition him to settle and determine the boundary between the two

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towns. This controversy extended over a period of several years, and frequently occupied the attention of the proprietors. An account of this will be given later under a separate head.

Eighth Meeting. — Held at the house of John Hazen, November 12, 1770. John Hazen, Moderator; Andrew Savage Crocker, clerk.

"Voted to raise the sum of \$10 upon each share of land to pay proprietors debts and that Ezekiel Ladd be Collector."

Ninth Meeting. — Held at John Hazen's, January 4, 1771. Moderator, John Hazen; clerk, A. S. Crocker. At this meeting action was taken, which created or set up the tract of land known as "the Fisher Farm," and which had an important influence on the settlement of the town. An account of this will be given at the close of this chapter.

Tenth Meeting. — Held at John Hazen's, February 4, 1771. Moderator, James Bailey; clerk, Andrew S. Crocker. Charles Johnston was elected treasurer; Ezekiel Ladd, collector, and it was voted that he receive two pence per pound for collecting.

"Voted that John Herd in behalf of the proprietors divide the mill privelege on Hosmer's brook, between Jonathan Sanders, Charles Johnston and Elisha Lock."

A large number of accounts for work performed in laying out 100 acre lots, for work on roads, etc., were presented and allowed. Major Willard's account for surveying and planning the one hundred acre lots amounted to £10, 18s. An account was also allowed for four and one half gallons of rum furnished the surveyor and his men. An adjournment was had to February 11, when it was voted to sell all the common and unappropriated lands within lines of second division of 100 acre lots, and Simeon Goodwin was appointed vendue master. Five lots within the ranges were accordingly sold. Adjourned to February 21, when the time was devoted to the consideration and allowance of sundry accounts.

Eleventh Meeting. — At John Hazen's. Moderator, Ezekiel Ladd; clerk, A. S. Crocker. A proposition to petition Governor Wentworth to regrant the town as it is now bounded or any part thereof was negatived, and adverse action was also had upon a proposition to lay out a tract of land for use of the school in Haverhill and clear a part thereof.

Voted to give Elisha Lock the privilege of building a gristmill on Hosmer's brook between said Lock's mill and the sawmill belonging to Jonathan Sanders and Charles Johnston on condition that the mill be completed in one year and that Lock will grind for the proprietors in preference to any others, and will grind their grain faithfully and well.

Twelfth Meeting. — At Hazen's, February 22, 1772. Moderator, James Abbott. Made choice of Collector and other officers.

Thirteenth Meeting. — Held May 12, 1772. Action was taken relative to a county seat, and John Hurd was appointed agent to secure its establishment in Haverhill. An account of such establishment will be found on the chapter devoted to Courts and Court Houses.

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Fourteenth Meeting. — Held at Hazen's, August 7, 1772. Moderator, James Bailey. This was a meeting of refusals. Refused to advance money in the matter of litigation over the Piermont boundary. Refused to assess money or choose a collector. Refused to give titles to lands previously sold at vendue sale. Refused to dispose of right of land granted to first settled minister.

Fifteenth Meeting. — At Hazen's, April 19, 1773. A committee of six was appointed to open and mind roads. Adjourned to April 25, at which time John Hurd was appointed agent to devise some method to recover back the common land then in possession of Luther Richardson. Charles Johnston, James Woodward and Joshua Haywood were chosen a committee to lay out school and other public lots agreeable to the charter.

Reuben Foster was given the privelege of building a gristmill and sawmill on the falls above the bridge or Oliverian Brook, so called, for twenty years, "allowing the sawmill if needed an equal right to falls and stream."

***** This is the first appearance in the records of the name Oliverian as applied to this brook.**

Sixteenth Meeting. — At house of Luther Richardson, June 17, 1773. Moderator, James Bailey; clerk, Simeon Goodwin. Voted to record the plan of the town.

At an adjourned meeting June 24, the time was largely devoted to allowing accounts. At an adjourned meeting June 28, it was voted "to give the road through the town to the town as it is now trod." Col. Asa Porter entered his dissent to this. The remaining privilege on Hosmer's Brook was given to Reuben Foster, on condition that the mill be erected within eighteen months and that he saw logs at the halves. John Fisher petitioned for the 100 acre lot reserved for mill privilege on Hazen's Brook. "Voted to grant petition on condition that he will set up a saw- and gristmill with in fifteen months and saw logs for the proprietors, who shall haul them to the mill, for one half the boards, and shall keep the mill in good repair for twenty years."

Seventeenth Meeting. — Met at house of John Hazen, August 16, 1773. Chose Ephraim Wesson, moderator, and adjourned to house of Luther Richardson. Refused "to lay out the society right and glebe to the 'acceptance' of minister and church wardens in town of Haverhill." This refusal had to do with a somewhat persistent attempt to secure these rights for the benefit of the Church of England.

Eighteenth Meeting. — Held at the house of Luther Richardson, February 25, 1774. The sale of the following rights for taxes was conducted by Ezekiel Ladd, collector. 1 This plan is missing from the records.

Right of Samuel Wentworth sold to Asa Porter for Jno. Wentworth, for \$19

Right of William Porter sold to Asa Porter, for \$19

Right of John Hastings sold to Jacob Bayley, for \$19

Part right of John Nelson sold to John Hazen, for \$14

The two rights of Benning Wentworth sold to Moses Little, for \$38

House and meadow lot of James Nevin sold to Moses Little \$8

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Meadow lot of Gov. Bernard sold to James Lad, for \$19

Right of Aaron Hosmer sold to John Hall, for \$19

Right of Uriah Morse sold to Nathaniel Merrill for Timothy Bedel Jr. . . \$19

Right of Maxi Hazeltine sold to Asa Porter and Jona. Hall, for \$19

Right of George Marsh sold to Jona. Hall, for \$19

Right of James Philbrook sold to Jona. Hale, for \$19

It was at this meeting that the proprietors refused to carry into effect their vote of May 12, 1772, promising 1,000 acres of land to Col. John Hurd, for services in securing the county seat.

Nineteenth Meeting. — At house of Luther Richardson, January 27, 1775. A committee was appointed to lay out public rights. The time of the meeting was mostly devoted to consideration of the Piermont boundary question.

Twentieth Meeting. — July 5, 1779, at the house of William Moors. Moderator, Charles Johnston; clerk, Simeon Goodwin. The Piermont matter was again considered.

Voted to give the privilege of building a fulling-mill on Hosmer's Brook either above the great bridge, about three rods at a little island, or below said bridge, as builder may choose, to be built within six months.

At an adjourned meeting, August 18, Joseph Pearson made his pitch for a fulling-mill on the little island three rods above the bridge and it was ordered recorded.

Voted to lay out the undivided land and Stephen Haywood, Timothy Barron and John Rich were appointed a committee to lay out.

Twenty-First Meeting. — At house of William Moors, November 30, 1779. Moderator, Charles Johnston.

Voted that Timothy Bedel, Timothy Barron and John Rich be a committee to run the south and east lines of Haverhill and establish corners."

"Voted to Col. Timothy Bedel liberty to erect two sawmills on Hosmer's Brook, one of said mills opposite the fulling-mill and the other opposite the flaxmill, and to improve said mills during the pleasure of the proprietary, provided said mills are completed in one year from this time, and logs sawed for half the boards. Said mills are not to injure any privileges already granted."

Voted to Capt. Joseph Hutchins liberty to erect a gristmill on Hosmer's Brook on the South Side of said brook below the bridge, and to improve the same during the pleasure of the proprietary, provided said mill is completed in one year from date and not injure any privilege already granted."

Twenty-Second Meeting. — At State House in Haverhill, December 28, 1779. Moderator, Charles Johnston.

"Voted to lay out the land said to be claimed by Col. John Hurd into lots to be drawn as other lands."

At adjourned meeting at house of Capt. Joseph Hutchins December 29, 1779, it was voted to resume nine 100 acre lots for the public rights on the south side of the Fisher farm.

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"Voted that no proprietor shall draw his lots in the third division till he has paid the collector the tax due to him."

"Voted to Capt. Timothy Barron 21s for 7 quarts, rum. Voted to give Elisha Lock one gallon rum."

At an adjourned meeting at the house of Timothy Barron, January 27, 1780, it was voted to raise £30 on each right to be collected by James Woodward. Adjournments were had to February 17 and February 22, but there is no record of business transacted.

Twenty-Third Meeting. — At house of Joseph Hutchins, May 4, 1780.
No record of business.

Twenty-Fourth Meeting. — At State House, April 25, 1781. Asa Porter, Ezekiel Ladd and James Woodward were appointed to take care and charge of proprietor's land and mill privilege on Oliverian Brook.

Twenty-Fifth Meeting. — Held October 11, 1781, "at house where Bryan Hay now lives." Moderator, Moses Dow. Piermont boundary matters considered.

Twenty-Sixth Meeting. — At dwelling house of Col. Joseph Hutchins, January 20, 1785. Moderator, Asa Porter.

This meeting and subsequent adjournments till July 7, 1785, dealt exclusively with the Piermont boundary Controversy and matters connected with it. The adjustment of land titles made necessary by the issue of the controversy was finally settled and confirmed at the last meeting of the proprietors, of which there is record December 22, 1808.

The Piermont Boundary Dispute ... By the terms of the charter of Haverhill, the southern boundary of the town ran in a straight line southeasterly from the Connecticut River parallel with the north line. The map of the town at present shows that about two miles from the river this line is broken, forming an irregular tract on which the village of Haverhill is located, and which, because of the dispute that for years raged concerning the ownership of this tract, was designated as "the Corner." Referring again to the charter it is found that the eastern boundary of the town should be about seven miles in length in a straight southerly line from the mouth of the Ammonoosuc.

Referring again to the present map of the town, this western boundary actually is more than eight miles in length.

When Thomas Blanchard in 1760 made his survey designating pairs of towns each six miles north from Charlestown, he marked the northerly limit of the eighth pair of towns, now Piermont and Bradford, Vt., near the southwest corner of the present Bedel's bridge. From thence to the mouth of the Ammonoosuc it is about seven miles, the charter length of the towns of Haverhill and Newbury. When Simeon Goodwin, Joseph Hutchins and James Woodward who had been appointed by the Haverhill proprietors in March, 1769, to run out and measure the south and east lines of the town, came to the south line which had been run and marked at the instance of the proprietors by Surveyors Caleb Willard and Benjamin Whiting in 1763, they found the validity of this line disputed by the proprietors of Piermont, the charter of which had been granted in 1764, a year

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later than that of Haverhill. Moretown, Vt. (now Bradford), made the same claim as Piermont, founding their claims on their charters, which called for six miles in a straight line on the river, north of Oxford and Fairlee. The Piermont proprietors further averred that when Willard and Whiting surveyed and marked the boundaries of Haverhill and Newbury in 1763, acting under the private orders of John Hazen and Jacob Bayley, and came to the boundary corner near Bedel's bridge, established and set up by Thomas Blanchard in 1760, they wholly disregarded this, and kept on into the then unsettled and nongranted land below, establishing new boundary corners for both towns a mile and sixty eight rods to the south. By so doing they enriched Haverhill and Newbury at the expense of the subsequently granted towns of Piermont and Bradford, in case the latter should acquiesce in the new boundaries. But there was no acquiescence, and a long and bitter controversy followed.

The Haverhill and Newbury case has been very fully stated by Mr. F. P. Wells. 1 Governor Wentworth had promised charters of Haverhill and Newbury to Hazen and Bayley and their friends on account of services rendered by them in the colonial wars; and previous to the date of the charter they had actually begun settlement. When it came, however, to the delivery of the charters, the governor insisted on adding to the list of grantees prepared by Hazen and Bayley, a score or so of names of personal friends and others to whom he was under obligations. Land was plenty, money was scarce; and such a course was an easy way of discharging obligations. Hazen and Bayley naturally objected, claiming that they had personally been at considerable expense in exploring the town, cutting roads, and beginning settlement and that a division of the land among eighty grantees instead of sixty as, according to custom, they had expected would be the case, would detract from the value of each of their shares. The governor insisted, however, that the names of his friends should go into the list, but Hazen and Bailey claimed they were told by the governor that they might take from the ungranted lands south enough to make up for the twenty additional shares. Accordingly this strip one mile and sixty-eight rods wide was taken. This claim of theirs was at least plausible, but the proprietors of Piermont and Bradford would not admit its validity. The Haverhill proprietors had surveyed the meadow, house lots, and the first division of 100 acre lots in the disputed territory and these had been drawn and settlement begun on some of them previous to the survey of the boundary in 1769. At a meeting of the proprietors, April 10, 1770, it was voted to pay the committee who had run out the boundary line the previous year for their services, and Col. Jacob Bayley was appointed a committee to wait on the governor and council to petition for a settlement of the bounds between Piermont and Haverhill. John Hazen, Jonathan Sanders and Maxi Hazeltine were also appointed to instruct Colonel Bayley "as they shall think proper " on the matter. The governor and his council did not see fit to interfere, and in the meantime the Piermont proprietors had brought suits of ejectment against Jonathan Sanders, named above, and William Eastman who had settled on lands in the disputed strip. The proprietors had a common interest with these parties, and showed this by voting at a meeting held November 26, 1770, "to pay Sanders and Eastman for

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any charge or costs which hath or may arise to said Sanders and Eastman in defending themselves against any action or actions which the Proprietors of Piermont have commenced against them or either of them."

At the proprietors meeting, held February 4, 1771, a proposition to submit the dispute to referees was voted down, and Asa Porter was appointed agent "to attend the most Inferior Court of Common Pleas to be holden at Portsmouth to assist Jonathan Sanders and William Eastman in any action or actions which the proprietors of Piermont have commenced against them," and it was also voted that Ezekiel Ladd advance Colonel Porter, as such agent, the sum of \$20 to be expended in securing attorneys and evidence in behalf of Sanders and Eastman.

A proposition was made at a meeting held February 7, 1772, to petition the governor and council to regrant the township "as it is now bounded or any part thereof to the present proprietors," but this method of circumventing Piermont was voted down. A sense of discouragement is next evident, since, August 7, the same year, it was voted not to raise any money to carry on litigation. Piermont, however, had proceeded against others besides Sanders and Eastman and when men like Charles Johnston and John Page became involved the proprietors saw new light. So, June 17, 1773, they voted to take the burden on themselves and "carry on the several actions the proprietors of Piermont have commenced against Charles Johnston, Jonathan Sanders, Jonathan Elkins, John White, George Moor, John Page and Simeon Elkins." "They chose Moses Little and Jacob Bayley agents to defend the actions to final judgment at the charge of the proprietary" and empowered them to employ one or more attorneys. Another step was taken January 27, 1775, when a committee, headed by Capt. Moses Little, was chosen by the Haverhill proprietors and given full power to join with a like committee from Piermont to settle the boundary question each by themselves or by a committee of disinterested men to whom the matter should be referred.

Four years and a half later July 5, 1779, this same committee was appointed to meet with a Piermont committee at Colonel Webster's in Plymouth September 15, 1779, "in order to come into some measure to settle the boundary line." Nothing satisfactory came of this meeting, and December 29, 1779, another committee, consisting this time of Timothy Bedel, James Woodward, Charles Johnston, Joshua Howard and Asa Porter, was appointed to make settlement. Correspondence was carried on without avail, and on April 25, 1781, still another committee consisting of Asa Porter, Charles Johnston, Moses Dow, James Woodward, John Page, Amos Fisk and John Rich, was chosen to reach a final settlement September 18, 1781, with the representatives of the Piermont proprietors; Jonathan Moulton of Hampton and Richard Jenness of Rye.

The conditions of this settlement were as follows: "All the meadow lots, all the house lots, and all the first division of 100 acre lots as laid out and bounded by the proprietors of Haverhill shall be and remain with the township and proprietors of Haverhill, and that all suits of law already commenced relative to the premises and now pending shall cease, and be no further prosecuted than is

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necessary to carry this agreement into execution." The remainder of the disputed strip was to be left within the bounds of Piermont.

The Haverhill proprietors doubtless congratulated themselves in having the better of the bargain in thus dividing the disputed territory and unquestionably it seemed so then, if division was to be made. Since the meadow lands were wide and fertile and were much the more valuable part of this territory : but the proprietors were not aware of the value of the whetstone ledges which were left to Piermont, and which, in the years since, have paid richer dividends than the much coveted meadow lands.

The Newbury proprietors would listen to no proposition of settlement from Bradford, and the final result justified their obduracy. Newbury's claim that the strip in dispute belonged to it by direct authority of Governor Wentworth was finally allowed by the Vermont legislature, and Bradford lost its entire case. By the Haverhill and Piermont settlement certain parties who had drawn 80 acre lots in the third division lost them to Piermont, and in order to reimburse them the 80 acre lots in the fourth division were reduced to 70 acre lots, thus giving each shareholder who lost by the settlement an equal portion of land with the others. This plan was presented by a committee consisting of Asa Porter, Charles Johnston, James Woodward, Simeon Goodwin and Daniel Stevens, at a meeting held July 7, 1785, but was not finally ratified and confirmed until December 22, 1808.

This settlement of a long continued controversy was not only of importance to the proprietors, but it had an important bearing on the development and subsequent history and life of Haverhill, and of Piermont as well. Had Piermont gained its entire contention the larger part of the historic "Corner," with its academy, county seat buildings, stage coach taverns, etc., would have been lost to Haverhill, and possibly, if not indeed probably, would never have existed in Piermont.

SETTLEMENT AND FIRST SETTLERS

Friendship Between Hazen and Bailey: Hazen Came Up in 1672 — His Character Seen in First Settlers — Brief Sketches of Each — Joshua Howard, Timothy Bedel, John Page, John Hunt, Asa Porter, Charles Johnston, and Others — Town Meetings — Census Growth from 1767 to 1773.

In the list of names of the early pioneer settlers of Haverhill there is one which must always stand out prominent — that of John Hazen, or as it is spelled in the charter, Hazzen. Jacob Bayley has been rightly accorded the honor of being the founder of the town of Newbury, Vt. In the annals of Haverhill, a like honorable place must be accorded to John Hazen. In the list of the grantees of the town of Newbury the name of Jacob Bayley stands first, that of John Hazen second. In the list of the grantees of the town of Haverhill the name of John Hazen is first, that of Jacob Bayley second. Bayley was a native of the town of Newbury, Mass., Hazen of the town of Haverhill. It was but natural that the township granted to Bayley and his associates should be given the name of Newbury, and also that the township granted to Hazen and his associates should be named Haverhill.

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There was a warm and intimate friendship between the two men formed in boyhood and early manhood and which, cemented by intimate association in adventures of hardship and danger, continued until the death of Hazen at the comparatively early age of forty-three years. He was born in Haverhill, Mass., August 11, 1731. His early home was in that part of the Massachusetts town known as Timberlane or Haverhill district. When the boundary line between New Hampshire and Massachusetts was established in 1741, this part of Haverhill together with a part of Amesbury fell within the limits of New Hampshire, and in 1749 these tracts were elected by the New Hampshire government into a township under the name of Hampstead. The Bayley family had removed to this district from Newbury about 1747. During the French and Indian wars, Hazen and Bayley saw much service together, and as previously noted both men more than once held commissions in the same command. Captain Hazen was active in the affairs of Hampstead serving as selectman and in other official positions, and also resided for a time in Plaistow from which town he was enrolled in the Provincial Militia. Having obtained from Governor Wentworth promise of charters, they at once began preparation for settlement. The early summer of 1761 found them on the ground, where they made a more careful and extended examination of their proposed settlement and arranged more definite plans. It was agreed that Hazen should settle and have his township on the east side of the river, and Bayley on the west. Bayley went on to Crown Point on military business and Hazen returned to Hampstead by way of Charlestown, where he engaged several men to go to Coos, cut and stack the hay on the Oxbow clearings. There is a tradition to the effect that they secured on both sides the river no less than ninety tons.

In the meantime a stock of cattle, mostly young cows and steers, were purchased, and in August Michael Johnston, John Pettie and Abraham Webb started with these from Hampstead by way of Charlestown and, following the line of spotted trees made by Blanchard the previous year, reached their destination in October. They built for themselves a rude improvised shelter, and, as the advance guard of settlers who were to follow a few months later, they spent the winter alone. The winter was exceptionally long and severe, but the time was employed in caring for the cattle, and in breaking the steers to the yoke that they might be ready for the plough and the other work in the spring. It is to be regretted that one of these three, Johnston, who was the better educated, did not keep a journal of the happenings of this first winter of white men in Haverhill, though the happenings were probably few. One day was much like another. Charlestown, seventy miles distant down the river was the nearest settlement. The meadow clearings, by the side of the frozen river were surrounded by the unbroken forests of giant pines; the nearby hills were covered with the old time depth of snow; Black Hill and Sugar Loaf could be discerned to the east, and Mount Gardner to the north and Moosilauke in the east glistened bare and white on sunny days as now, but the three passed the lonely winter in what must have

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seemed a silence which could be felt, a solitude which made loneliness something real.

Their welcome for Captain Hazen and the men who arrived in the early spring of 1762 must have been a hearty one, and it is little wonder that Johnston and Pettie were ready to make use of the canoe they had constructed during the winter and go down the river where there were people. Johnston, whose home was in Hampstead, was drowned by the capsizing of the canoe at Olcotts Falls, but Pettie made his way safely to Charlestown. So far as known he never returned to Haverhill. The experiences of that memorable first winter were probably enough for him.

Captain Hazen came, by way of Charlestown, up the river with a small force of men. They brought with them the necessary material for constructing a primitive saw- and gristmill, and the work of building at once began. This first mill was built on Poole Brook, on the site, as near as can be ascertained, of the mills afterward erected by Obadiah Swasey, just north of the iron bridge on Depot Street at North Haverhill, and he made his "pitch" for a home on the Oxbow Meadow, which later the proprietors by special vote authorized him to select as his share in the division of land. Of Captain Hazen's party in 1762, Joshua Howard and two others came up the Baker's River trail over the height of land and down the Oliverian.

John Hazen was much more than an ordinary man, and was well fitted for the pioneer task he undertook. He came of excellent family, was fourth in descent from Edward Hazen who came from England and settled in Rowley, Mass., about 1640. He had the genuine soldier's spirit. He was a lieutenant in the company of Capt. Jacob Bayley, his townsman, in the Crown Point expedition of 1757. The next year he was a captain in Colonel Hart's regiment, and in 1760, he was as previously noted captain in Colonel Goffe's regiment, of which his friend Bayley was lieutenant-colonel. In each of these expeditions in which he served he distinguished himself for bravery and capacity. He was a man of undaunted courage, of great physical strength and of wise foresight. This latter quality he evinced not only in securing the naming as grantees of the new town those whose rights he might without difficulty secure for himself, but also in immediately beginning settlement without waiting for the issue of the charter, and in the desirable class of men he was instrumental in securing as early settlers most of whom were not numbered among the grantees. Among the more prominent of those who became settlers prior to 1774 were: Timothy Bedel, John Page, Joshua Howard, Joshua Poole, John White, James Bailey, Maxi Hazeltine, Elisha Lock, Uriah Stone, James Woodward, Jonathan Elkins, Ezekiel Ladd with his six brothers, Jonathan Goodwin, Edward Bayley, Jonathan Sanders, James Abbott, Joseph Hutchins, Simeon Goodwin, John Hurd, Willaim Eastman, Joshua Hayward, Timothy Barron, Nathaniel Weston, Asa Porter, Andrew Savage Crocker, Charles Johnston, Ephraim Wesson, James Corliss, Jonathan Ring, Thomas Simpson, Amos Kimball and Charles Bailey. Some of these men would have had marked influence in any community in which they might be placed.

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Captain Hazen had doubtless an ambition to become a large land owner, and he became one, but he did not attempt the formation of a community in which a single personality, and that his own, should be dominant. Some of these men named were his superiors in culture and qualities of leadership, and none recognized this more clearly than he, but these were men who could secure for his town county seat honors, who could establish schools and churches, who could give the new town enviable prominence, and they did it.

From the very beginning Haverhill was the first town in Coos. These men above named and such as these gave tone and character to the Haverhill of their day, and the Haverhill of subsequent years as well. They were of sturdy English stock, of Puritan ideals and training, of frugal habits and virtuous life. They were possessed of the pioneer spirit, born of the racial hunger for land ownership. Among them were men of liberal culture, like John Hurd and Asa Porter, graduates of Harvard; men of rugged integrity and devout piety, like John Page and Charles Johnston; men of indomitable purpose, like Ezekiel Ladd, James Woodward, Timothy Barron and Jonathan Elkins. There were no weaklings among them. The War of the Revolution gave proof of their courage, endurance and self-sacrificing, undying patriotism.

Captain Hazen from the time of his arrival to begin settlement in 1762 till his death September 23, 1774, was a man of incessant activity. The burdens were to be borne, the herculean tasks accomplished at the very beginning. He was a leading spirit among the proprietors, and served on their important committees in dividing the town into lots, in the cutting out of roads, and the erection of mills. Active in the civic affairs of the new town, he was the first moderator of the town meetings, and served in that capacity most of the time till his death. He served also as town clerk and selectman and filled the various other town offices. His burial was probably in the grave yard at Great Oxbow though this is uncertain. The bond of the administrators on his estate, William Simpson of Plymouth and Abigail Hazen, his widow, was filed in the Probate Court of Grafton County October 22, 1774. Charles Johnston, Andrew Savage Crocker and Joseph Hutchins were appointed appraisers November 4, 1774 and made return of the inventory of the estate six days later November 10. Though he had disposed of his Oxbow farm and the large tract adjoining it, extending to the Coventry line, in 1771 and 1772 to John Fisher, he still had large holdings of real estate. These consisted of one right through the town and 8th lot House appraised at Meadow £100; a part of two rights without the meadow and house lots Nos. 27 and 28 on it with undivided land £120; 100 acres upland £8, 8s. He still occupied the Oxbow farm as is indicated by the inventory of his personal estate, which amounted to £729, including notes of hand for £360, 6s. The list of property making up the remaining £368, 14s; is worthy careful perusal indicating as it does the manner of life, and character of possessions of the more prominent of the early settlers.

Just how many and who came with Captain Hazen in the settlement near 1762 is not definitely known, but among them were Thomas Johnson, who after a brief stay went to Newbury; John Page, Simon Stevens, Joshua Howard, Jaasiel

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Harriman, John White, who probably did not become a prominent resident, Uriah Morse and Joshua Poole.

In 1763, the year of the charter, Nathaniel Merrill, James Bailey, Maxi Haseltine, Elisha Locke, Jonathan Sanders, Uriah Stone, James Woodward and John Taplin were among the new comers. Taplin and Stone remained but a short time, the former removing to Newbury and the latter to Piermont. Jonathan Elkins, Edward Bayley, James Abbott, Jonathan Goodwin, and Joshua Hayward were among those who came in 1764. In 1765 Ezekiel Ladd of Haverhill, Mass., purchased a lot on what is now Ladd Street, and settled there and was immediately followed by his six brothers, Daniel, Samuel, John, David, James and Jonathan. They settled near each other, and the family became one of large influence in the first half century history of the town. Others who came this year were Joseph Hutchins, Asa Bailey, Richard Young, Simeon Godwin, and William Eastman. Reuben Young settled in 1766. Timothy Barron, John Mills, Ebenezer Rice, John Way and Nathaniel Weston came in 1767. In 1768 came John Hunt, Asa Porter, Andrew Savage Crocker, brother-in-law, Charles Johnston, Ephraim Wilson, Joseph Haines; 1769, James Corliss, Jonathan Ring, John Chase, John Hew; 1770, Thomas Simpson, Amos Kimball, Leal Crocker; 1771, Charles Bayley, Daniel G. Wood; 1772, Luther Richardson, Stephen Smith, Samuel Hall, Daniel Stevens, Jonathan Hale; 1773, Ebenezer Sanborn and Bryan Kay.

The settlements were for the most part along the river. There had not been time as yet to undertake the subduing of the forest and wilderness country to the east. There were sixty-six families. They were comparatively young people. But one male member of the population was over sixty years of age. They were men and women, boys and girls of stern stuff who were facing hardships and facing them cheerfully. And there were hardships; life was simple, but its simplicity did not detract from its strenuousness. The first log cabins had begun to be succeeded by frame houses, but these were small and scantily furnished.

The John Hazen house on the Oxbow, still standing, seems small and inconvenient today, but it was one of the most pretentious then. Colonel Porter and Colonel Johnston perhaps had larger and better furnished dwellings, but the difference was hardly appreciable. Money was not plenty. Each home was a center of numerous industries. There were a few pieces of furniture here and there brought by great effort from the old homes in Haverhill, Hampstead, Salem, Hampton, Newburyport and Newbury, Mass., but the larger part were of home manufacture. Clothing was for the most part the product of the home, and was for protection and comfort rather than ornament. The spinning wheel and the hand loom were in evidence in nearly every household. 1 Calf skins, deer and moose skins and hides from cattle were dressed at home. The shoe- 1 Items taken from various accounts filed against the estate of Captain Hazen may be of interest as showing wages paid and cost of articles purchased for the household. The dates of charges are in the years 1773 and 1774. Ebenezer Dame and his wife worked maker journeyed from house to house or turned his own kitchen into a shop. Ebenezer Sanborn and Ebenezer McIntosh were the shoemakers of the

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settlement. Jonathan Ring and Glazier Wheeler, the blacksmiths. Maxi Haseltine made the machinery necessary for the primitive mills. Nails for building were made by hand, and all building material except glass for windows was of home manufacture. Ornamentation of dwelling was practically unknown. The soil was fertile, and food though plain was plenty. The first ten years of town life subsequent to the charter were years of strenuous endeavor, but in that time the town had become established. There were in spite of hardships comparatively few deaths. Births were numerous. It was the day of large families. Race suicide had not become a question. Hardships and privations were borne cheerfully, since those by whom they were borne believed in the future of their town.

The character of any community is, of course, influenced by soil and climate, by mountain, lake and river, and Haverhill has been fortunate in these; but underlying these in any town or community are the lives and characters of its men and its women, and Haverhill has also been fortunate in these, doubly fortunate in the character of John Hazen, and those associated with him in her founding, establishing her churches and schools, building her roads and transforming her forests into fertile fields.

For Captain Hazen during the summer of both years. In July and August, 1774, there is a charge for 36 days at 3s per day, and some of the charges for the work of his wife were: spinning 9 skeins wool yarn, 2s, Qd; knitting 2 pairs stockings, 2s; making pair "britches," 2s, Qd; making 2 pairs trousers, 2s; footing 4 pairs stockings, 8s; spin and make 2 pairs mittens, 2s, Qd. Here is a charge without date, but not earlier than September, diggin grave for Captain Hazen, 3s. Elisha Cook had a charge for sawing and stacking up 2,000 boards, 18s, and for dressing two deer skins, 8s. Jonathan Ring presented a long account for shoeing horses. The last item in his bill was September 12, 1774 "shoein horse," 2s. In the account of Daniel Clark, items were for 1 pound tea, 5s; 1 ax, 6s; 1 bread trough, 4s; 1 almanac, Qd. Captain Hazen had dinner at Ezekiel Ladd's tavern for which including a bowl of toddy he was charged 9d. Joshua Sanders charged 5s for 3 pounds of "loaf shugar." In the account of Ebenezer McIntosh in 1773, these items appear : "making shoes for John, 3s "; "making shoes for Anna, 2s, Qd," "making shoes for wife, 3s." The leather was of course furnished by Captain Hazen. His daughter Anna was at school in the spring of 1774, where does not appear, but at a private school as appears from the account of Seth Wales: "Boarding your daughter, 16 weeks at 3s, £2, 9s, 6d; cash paid for schooling, private school, 9s." In the same account were charges for 8 case knives and forks and making 2 gowns, 6s, Qd." "Four yards Tanny and 2 skeins silk, 14s, Qd; 9 yards camblet, £1, 7s; 3 yards quality, Qd." Asa Porter in his account included "3 yards Baize, 10s, Qd; 2 yards serge, 18s; 1J yards shallow, 6s; 1 breeches pattern, 13s. 4d; 8 yards quality, 3s; lh quire paper, 3s." John Ward presented an account for 40 panes 7 by 9 glass omitted in previous settlement, £1, 3s, 4d. Flip and toddy and rum frequently appear in the charges made by Luther Richardson, Ezekiel Ladd, Asa Porter and Andrew Savage Crocker. A quart of rum was 3s, a mug of flip 3d, a bowl of toddy the same price.

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Captain Hazen married November 30, 1752, Anna Swett of Haverhill, Mass., who died soon after their removal to the Oxbow, September 19, 1765. Of their four children two died about 1759. Sarah, born 1754, married October 10, 1771, Nathaniel Merrill and John went to reside with his Uncle William Hazen in New Brunswick. John Hazen married, second, 1766, Abigail, daughter of Rev. Josiah Cotton. They had one child Anna, born August 1, 1768, who came under the guardianship of her Uncle Moses Hazen after the death of her father and the remarriage of her mother, January 23, 1775, to Henry Hancock of Lyman. Mr. Hancock was one of the first settlers of that town.

Moses and William Hazen, brothers of John, were each grantees of both Haverhill and Newbury but neither settled in either town. Moses had a somewhat distinguished career. He rendered conspicuous service in the French and Indian Wars, and for special gallantry on the Plains of Abraham under Wolfe, where he was severely wounded, he was retired on half pay in the British army. He settled at St. John, married a French lady, and became a large owner of land. The outbreak of the Revolutionary War found him in warm sympathy with the patriot cause. He sacrificed his large Canadian estates and his half pay for life, raised, partly in Canada and partly in the Northern Colonies, by his own personal exertions, a regiment, the service of which he tendered to Congress, which he commanded and which won distinction as "Hazen's Own," or "Congress' Own." At the close of the war he held a commission as Brigadier-General. He cut out and constructed, in conjunction with Gen. Jacob Bayley, the larger part of the military road from Wells River in through Peacham and through a notch in the Green Mountains to Montgomery, Vt. The notch and road still bear his name. He died without issue in Troy, N. Y., February 4, 1803. William Hazen, though, like John and Moses a grantee, never visited Haverhill. He conveyed his holdings to his brother John, August 24, 1764, and October 19, 1770. Soon after this latter date he went to New Brunswick when he became owner of extensive tracts of land and held high official position. He was a member of the Governor's Council from the organization of the Province till his death in 1814. He had a large family of sixteen children and his descendants have been prominent in Provincial and Dominion affairs.

With the death of John Hazen the name passes out of the records and history of the town of which he was preeminently the founder. The house which he built about 1769 is still standing on the Oxbow farm, his only visible monument. It is to be regretted that the location of his grave is unknown. It has been generally supposed that he was buried in the Oxbow graveyard on the Newbury side of the river, but the charge in the account of Ebenezer Dame, the hired man, of 1774 for "diggin ' a grave for Captain John Hazen" raises the inquiry whether the grave may not have been on the farm he had cleared and made. His descendants, however, through his daughter Sarah Hazen Merrill and her ten daughters, bearing the names of Hibbard, Swasey, Runnells, Pearsons, Morse and Page have been and are still numerous in Haverhill and Newbury and other sections of the old Coos County.

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An exceptionally long time was taken for the settlement of Captain Hazen's estate, if indeed it was ever really settled. There is no record of settlement. After the return of the inventory, a commission of insolvency was appointed to allow claims against the estate, but the War of the Revolution came on and the functions of the newly established courts of Grafton County were suspended until nearly its close. In April, 1783, the administrators petitioned for the appointment of a new commission in insolvency, and in May, 1784, Asa Porter, Ezekiel Ladd and Andrew Savage Crocker were named as the new commission. They made report in October, 1792, eight years and more later, allowing claims to the amount of £762, 19s, Sd. The administrators were apparently slow in settling these claims. In February, 1798, Moody Bedel, administrator of the estate of Timothy Bedel, a creditor of the Hazen estate petitioned the court for leave to bring suit against Asa Porter, one of the bondsmen of the Hazen administrators, and in June the same year, John Page, Joshua Howard, Ezekiel Ladd, Josiah Burnham, James Ladd, Simeon Goodwin and David Weeks, other creditors, presented a like petition, alleging that the estate had been and was being wasted by the administrators. As late as May 23, 1816, more than forty-one years after the death of Captain Hazen, the administrators were cited to appear at a probate court to be held in Enfield in July for settlement, but the probate records are silent as to action taken. A settlement of some kind was doubtless made since there is a family tradition that Sarah Hazen Merrill finally received the sum of twelve dollars as her share of her father's estate, with which sum she purchased a large family Bible, which is still in the possession of her descendants and known as "the Hazen Bible." The name is appropriate though the imprint bears the date of 1817.

Simon or Simeon Stevens came to Haverhill with Captain Hazen's party in 1762, but remained only a short time, choosing rather to settle in Newbury of which town he was also a grantee. He sold his Haverhill lands in 1765 and later to Joseph Blanchard of Merrimack, Robert Rogers of Portsmouth, James Wyman of Woburn, Mass., and David McGregor of Londonderry. Blanchard was also a grantee but it does not appear that he ever came to Haverhill. He sold his original right to David Page of Petersham, Mass. The descendants of Simeon Stevens became prominent in Newbury. He rendered valuable service in the French and Indian and in the Revolutionary wars. One of his daughters married Capt. Uriah Stone of Haverhill and Piermont.

Thomas Johnson, Haverhill grantee, came to Haverhill with Hazen in 1762, but soon after settled in Newbury on the Great Oxbow, of which town he was, in the early days, next perhaps to Jacob Bayley its leading citizen. He rendered distinguished service in the War of the Revolution. One of his sons, Moses Johnson, married, first, a daughter of Gen. Moses Dow of Haverhill, and second, Betsey Pierson also of Haverhill. A daughter Hannah Johnson married David Sloan of Haverhill, a leading lawyer of the section for nearly half a century.

Jaasiel Harriman was one of the three who came up by the Baker's River and Oliverian trail in 1762 and was a grantee of Bath as well as of Haverhill and Newbury. Until 1765 he lived for a part of the time in Haverhill and a part in

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Newbury but in 1765 his was the first family to settle in that part of Bath now known as Lower Village. He cleared land and established his home on the meadow just south of the village and tradition has it that the first vegetables raised in that town were from seed planted on the great rock in the upper end of the meadow and near the present highway. One of his daughters married Jesse Carleton who lived for years in Haverhill as did also their son Isaac Carleton. Jaasiel Harriman, while living in Haverhill, followed his trade of blacksmith, using a hard rock for an anvil.

John White of Haverhill, Mass., was chosen by the proprietors selectman at their first meeting in 1763, and is thought to have been among those who came with the first settlers in 1762, but if he was of their number he probably did not remain long at that time. He disposed of a part of his rights as proprietor to Joshua Howard in 1764. He returned to Haverhill later, however, and held a commission as first lieutenant in Colonel Bedell's regiment in the War of the Revolution.

Uriah Morse not only came with Hazen in 1762, but he brought his family with him, the first white family in town. He was born January 7, 1730-31, the son of Isaac and Elizabeth Morse of Halliston, Shrewsbury and Worcester, Mass. He was a descendant in the fifth generation of Samuel Morse of Dedham, Mass. He married previous to 1760 and settled in Northfield, Mass., from which town he came to Coos and settled on the bank of Poole Brook west of the bridge on the main road and a little southwest of the house now owned by W. H. Ingalls. This was the first house built in town and here in the spring of 1763, the first white child was born. Here also occurred the first death in the settlement, that of Polly Harriman, a young woman of eighteen, a death the records say "much lamented." Here Captain Hazen and his men boarded while they were building mills and dwellings, and clearing land until Captain Hazen moved his family to town two years later. Uriah Morse is described in the conveyances of the time as "taverner," and his house was the stopping place of such strangers as came to Coos, the first tavern as well as first dwelling house in town.

At a proprietors meeting in 1763, it was voted that Morse be allowed to have pitch Number One in the Meadow, which later bore his name, the meadow below the Oxbow which was given to Captain Hazen. This was accorded him in consideration of his services in boarding the men who came up in 1762, and as being the head of the first white family in town. After a few years residence in Haverhill, Morse removed to Newfane, Vt., where other descendants of Samuel Morse had settled. The name of Morse has been prominent in the history of Haverhill, but with the exception of Uriah it is believed that all others bearing the name were descendants of Anthony Morse who settled in Newbury in 1635.

Joshua Howard, born in Haverhill, Mass., April 24, 1740, was a grantee of Newbury, but by consent of Colonel Bayley entered the employ of Captain Hazen and settled in Haverhill. He came in April, 1762, by the Baker's River and Oliverian Indian trail. He purchased land of Abraham Dow and John White, original proprietors in 1764, and subsequently of John Hazen, John Wentworth

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and Hezekiah Hutchins. He established his home on the large island in the Connecticut just north of the county farm, an island which still bears his name. He was a quiet man, of the strictest integrity, liberal in his religious views and became one of the most highly respected and substantial citizens of the town, living to the advanced age of ninety-eight years and nine months. He filled most of the various town offices, and with Col. Timothy Bedel was a member from Haverhill in April, 1781, of the Assembly held under what was known as the Second Vermont Union at Charlestown, an assembly or legislature in which thirty-five New Hampshire and thirty-six Vermont towns were represented. This abortive attempt to establish a state composed of the towns in the Connecticut Valley on both sides of the river will be described in another chapter. Colonel Howard, who rendered good service during the struggle for independence, was a member of the Committee of Safety in 1776, and was lieutenant in a company of Rangers.

**** Grant Powers in his "History of the Coos County," says of Col. Howard ... He was a man of strict veracity, and at the time when he gave his narration of events in the earlier settlement of these towns (July 27, 1824), he was of sound mind and good memory. I am much indebted to him for material in these sketches. Howard labored that first season, 1762, in preparing the timbers for the mills and was present at the raising of them. He relates one providential escape from death at the raising of those mills which deserves notice. One of their company, John Hughs, an Irishman, fell from the frame, sixteen feet, and struck perpendicularly upon the mud sill, head downwards, without anything to abate the force of the fall. He was taken up without sign of life, but Glazier Wheeler from Newbury, found a penknife with the company and opened a vein, and after the loss of blood, he revived and soon recovered from the tremendous blow. Physicians and surgeons, those comfortable adjuncts to an improved state of society, were then out of the question, and every mind in such an emergency was put upon its own resources. He was much interested in the militia from service in which he obtained his title of Colonel.*

**** Bittinger in his history of Haverhill states that Timothy Bedel was one of the 1762 company that came up with Captain Hazen, his authority probably being the statement of Grant Powers that "Bedel boarded with the family of Uriah Morse in the autumn of 1762." Bedel was unquestionably with Jacob Bayley, John Hazen and Jacob Hunt in the autumn of 1760 when they spent a few days at the Oxbows and vicinity on their return from the siege and surrender of Montreal. It is, however, unlikely that he came to Haverhill for any permanent stay until 1764 when he came up with his family and settled at first on Poole Brook, a little later near the Oliverian. He could hardly have come in 1762, since he went to Havana with the Royal Provincials in that year and was present at the six weeks' siege and capture of that place. He was commissioned captain under Sir Jeffrey Amherst April 13, 1762, and remained in the service until peace was made in 1763. A grantee of Bath as well as of Haverhill and Newbury and with the intention of becoming a settler at the earliest possible moment, his deep and abiding interest in the town dates from the beginning. From 1764 till his death in 1787, he*

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was a dominant personality not only in the affairs of Haverhill and of Bath, — in which town he had his residence for a part of the time between 1770 and 1778, — but of the entire Coos County. He was in his fortieth year when he set up his home in Haverhill, and his large experience and strenuous service in pioneer and military life gave him a peculiar fitness for leadership. He had been in Captain Goffe's scouting campaign from the Merrimac and Connecticut rivers in 1745. In 1754 he was with Colonel Blanchard's regiment raised for service on these rivers, and was in the detachment of this regiment posted at Charlestown under Major Benjamin Bellows. In 1755 he saw service in the expedition against Crown Point and the next year was with William Stark's company of rangers in the second expedition against that post. In 1757 he had left his native town, Haverhill, Mass., becoming a resident of Salem, N. H., and that same year went to Halifax as lieutenant under Colonel Meserve. In 1758, he was with General Amherst at the capture of Louisburg, in 1759 he was at the taking of Quebec, and in 1760 was lieutenant in Captain Hazen's company in the campaign which ended with the surrender of Montreal. In 1762, as has already been noted, he was again with General Amherst at Havana. His distinguished service in the War of the Revolution will be noted in another chapter. He was a born soldier and his descendants followed in his footsteps. This varied service, coupled with great force of character, untiring energy, indomitable will and courage eminently fitted him to be a co-worker with Bayley and Johnson of Newbury and Hazen of Haverhill in the settlement and development of the new Coos County.

The records of Haverhill and Bath bear testimony to a constant activity in all the affairs of the settlement. He is supposed to have built the first mill on the Oliverian, at what afterwards came to be called "The Brook." He was the first on the committee appointed by the town to secure the settlement of Mr. Peter Powers as the first minister of Haverhill and Newbury; he was selectman with Jonathan Elkins and Jonathan Sanders in 1766, and in later years filled with efficiency and credit to himself every position of trust and responsibility within the gift of his fellow townsmen; he was a leader in the attempt to unite the Connecticut Valley towns into a separate commonwealth, but when this attempt failed, he gave his hearty and unswerving allegiance to New Hampshire. In 1784 he was representative in the General Court from Haverhill at that time classed with Piermont, Warren and Coventry for representation. There is due his memory more honorable recognition of patriotic service to his country in war, to his town and state in peace that has been awarded him. "His dust rests in the old cemetery near the Corner on that commanding eminence which overlooks the broad valley of the Connecticut which was the centre of his struggles, his leadership and his power." The inscription on the modest stone which originally marked his grave has been rendered nearly illegible by exposure to the storms of more than one hundred and thirty years, but this has been remedied by the Hannah Morrill Whitcher Chapter, Daughters of the American Revolution, of Woodsville, which unveiled with simple but appropriate ceremonies on Saturday, May 29, 1915, a memorial tablet over his grave. The tablet, of United States standard bronze is

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inserted in a rough boulder, cut from new Westerly granite and was placed on the lot beside the original headstone.

The day was an ideally perfect one and the large company present found the occasion an inspiring one. The lot was appropriately decorated with evergreens and flags. Among the specially invited guests were many descendants of Colonel Bedel, members of Oxbow Chapter, D. A. R., Newbury, Vt., Coosuck Chapter, North Haverhill, Ellen I. Sanger Chapter, Littleton, the National Westgate Post, G. A. R., and Woman's Relief Corps of Haverhill.

Mrs. Norman J. Page, Regent of the Hannah Morrill Whitcher Chapter, presided. Prayer was offered by the Rev. C. E. Eaton of North Haverhill and the tablet was unveiled by Miss Barbara Aldrich, daughter of Mr. and Mrs. E. F. Aldrich of Brookline, Mass, granddaughter of Judge Edgar Aldrich of the United States Court, and sixth in lineal descent from Colonel Bedel. Miss Luvia E. Mann of Woodsville recited most appreciatively and effectively Kipling's Recessional and this was followed by commemorative addresses by Judge Edgar Aldrich of Littleton, descendant of Colonel Bedel in the fourth generation, and by William F. Whitcher of Woodsville. Following the exercises at the grave, lunch was served members of the Chapter and invited guests in the Ladd Street schoolhouse hall.

John Page came to the Coos Meadows in September, 1762, and with one other man and a boy took charge of General Bayley's cattle on the Great Oxbow during that autumn and the following winter. For this service, coupled with his promise to become a settler, his name was included among the grantees of Haverhill. In 1763 he went to Lancaster and worked for his Uncle David Page for a time, for which service he was deeded another right in Haverhill. His uncle was one of the grantees of Haverhill, but was dissatisfied with the methods adopted by the proprietors in dividing the lands and pushed on to Upper Coos where he began a settlement in what is now Lancaster, incorporated in July, 1763.

John Page built his first house on a little knoll on the meadows just south of the Bedel bridge road. Later he built a more substantial home on the site of the present Page homestead. He was born in Lunenburg, Mass., and came to Coos from Rindge where his family then lived. He had just passed his majority, and his earthly possessions consisted of an ax and a small bundle of clothing. He was, however, endowed with remarkable physical strength, sound common sense and rare tact which gave him great influence among the Indians yet remaining in Coos, and which made him from the first a valuable accession to the new settlement. He was thrice married. His first wives each died without issue. He married third, in 1786, Mrs. Hannah Green, widow of William Green, and daughter of Samuel Royce of Landaff. She was a woman of great superiority of mind and character and left her impress on the young community, and especially on the lives and character of her four sons, two of whom, as will be noted later, lived to old age, an honor to her memory and to the family name. Of the earliest settlers of the town, he alone with a single exception has descendants, bearing the family name, still living in town, his great grandsons, Charles P. and Frederick W. Page. The homestead farm at his death came into the possession of his eldest son,

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John — governor and United States Senator — thence to the youngest son and is now owned by his widow, Mrs. Edward L. Page. The farm is a valuable one, and, so far as known, furnishes the only instance where the farm and homestead of a first settler has not been alienated from the family. In the Page family lot in the old cemetery at the Corner may be read epitaphs, which have the merit of being strictly truthful, something which is not always to be said of tombstone inscriptions.

Among the accession to the settlers in 1763, were Maxi Haseltine (name spelled in list appended to charter, Maxey, Elisha Locke, Jonathan Sanders, Uriah Stone and James Woodward.

Maxi Haseltine was a grantee, came from Haverhill and entered at once actively into the affairs of the settlement. Aside from his own right, he purchased that of John Harriman a few weeks after the issue of the charter, and two years later added to his holdings by purchase from Hezekiah Hutchins. He was prominent in town affairs, served twice as selectman, filled various other town offices and in 1775 was chosen as one of the Committee of Safety "to see that the results of the Continental Congress were carried out." He served again on the Committee of Safety in 1778, but after the war he removed to Bath. While he seems to have enjoyed the confidence of his townsmen, he may have found himself in straightened circumstances, since there is a record of sale for taxes to Asa Porter and Jonathan Hale in 1771 of his one hundred acre lot and all subsequent divisions of his original right.

James Woodward came from Hampstead at the age of twenty-two, and purchased the one hundred acre lot on the meadow below Ladd Street, which was a part of the right of William Page, a grantee. He was one of the young men whom John Hazen was successful in inducing to become a settler, and who was destined to have large influence in the community. He built his first house on the bank of the river, in which he lived for three years alone, engaged in clearing his land, and walking to what is now the Keyes farm for his meals. He married December 30, 1766. Grant Powers says it was the first marriage in town, but the record shows that John Page was married to Abigail Sanders, the daughter of his neighbor Jonathan Sanders, December 18, 1766, twelve days earlier, the first marriage of which there is record in town. He lived in his small log house on the Meadow until the flood of 1771 drove him back to the upland where he built his second house, a part of which is still standing, known as the Judge Woodward place, the second north of the residence of the late James Woodward on Ladd Street. He lived here until his death in his eightieth year in 1821. He became one of the most substantial citizens of the town and county, was the first representative from Haverhill to the New Hampshire legislature, elected in 1783, and on the reorganization of the Grafton County courts after the war, was appointed judge of the Court of Common Pleas, an office he held for many years. He served five times on the Board of Selectmen, held many positions of trust and responsibility and enjoyed during his long and useful life the confidence and respect of all with whom he was associated.

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Elisha Locke is described in the deed of land which he purchased of Jacob Kent, a Haverhill grantee, November 14, 1763, as of Chester, but he was born in Rye, where the Locke family was numerous. He was married in 1743 and six of his seven children were born before coming to Haverhill. He probably came to Haverhill in 1763, though he may not have brought his family till the summer of 1764. He at once became prominent in the affairs of the town, was moderator of the annual town meeting in 1765, and was elected with John Hazen and Jonathan Elkins selectman that same year. He held other offices during the next few years but he was one of the older settlers, and the records give but little information concerning him after 1771. He was one of the committee appointed at the special town meeting in January, 1765, to secure the settlement of Peter Powers as minister and was a loyal supporter of religious services. He was town clerk in 1766 and 1767, and the records indicate that his education in penmanship had been somewhat neglected, and his spelling would delight those of the present time who believe in simplified methods. He was associated with Timothy Bedel in building and operating the mills early erected at the Brook.

Jonathan Sanders was a native of Hampton, but came to Haverhill in 1763, and purchased land for his farm a little to the south of that on which John Page established himself. His one hundred acre meadow lot and house lot he purchased of Ebenezer (Eleazor) Hale of Hampstead, a grantee, August 4, 1763. His purchase lay in the territory in dispute between Haverhill and Piermont, and he suffered much annoyance from this until his death January 1, 1775. The Haverhill proprietors, as has been seen, rendered him such assistance as they were able to do to protect his interests. He had a large family and two of his sons rendered service in the War of the Revolution. His eldest daughter, Abigail, became the first wife of John Page. He was selectman in 1766.

Uriah Stone came from Hampstead and built a log cabin for himself and wife on the bank of the river near the present Bedel's bridge. His house was carried away by high water about two years later, and tradition says it was landed on Piermont meadows. Be that as it may he followed his house and established himself in Piermont where he cleared and cultivated a large farm, conducted a tannery and established the first ferry for the accommodation of Haverhill and Piermont settlers, and those of Moretown, now Bradford, Vt. He reared a large family, and had numerous descendants in both Piermont and Haverhill. One of the sons of Uriah, George Washington Stone, removed to Canada. A daughter of his, Melvina, became the wife of Rev. William Arthur, and mother of Chester A. Arthur, twenty-first President of the United States.

Jonathan Elkins was, like his neighbor, Jonathan Sanders, of a family numerous in Hampton, and was fourth in descent from Henry Elkins who came to New England previous to 1635, lived for a time in Boston, was among the first settlers of Exeter, but removed to Hampton about 1650. Jonathan came to Haverhill in the early summer of 1764, and settled near what was afterwards known as the Dr. Carleton homestead. He had a large family of children six of whom were born in town. In 1775 he removed to Peacham, Vt., where he built the

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first house in town, and where, as during his residence in Haverhill he was an influential and prominent citizen. He was the first deacon of the Congregational Church there, and was the leading spirit in its organization and support. A man of deep religious convictions and consistent Christian character he was a valuable acquisition to the settlement. He was selectman in 1765 and 1766.

Edward and James Bailey, third in descent from James Bailey who settled in Rowley, Mass., about 1640, were among the new comers in 1764. Edward was constable in 1765 and selectman in 1767. His name does not appear on the records subsequent to 1768. James, born in Newbury, Mass., February 21, 1722, lived on what was later the Dow farm, now the Keyes farm, and was prominent in town matters during the War of the Revolution. He also lived in Newbury for a time, but later with his family removed to Peacham where he died about 1807. He was selectman in Haverhill in 1770-71, 1774-75 and held other town offices and was a member of the Provincial Congress in 1777. His service in the French and Indian War was especially notable, and in the early years of the Revolutionary War he had charge of several scouting parties sent out from Haverhill.

James Abbott, born in Andover, Mass., January 12, 1717, third in descent from the emigrant George Abbott who came from Yorkshire, England, and was one of the first settlers of Andover, Mass., in 1643, came to Coos in November, 1763. He settled first on the Great Oxbow, but later sold his land to Rev. Peter Powers, and came to Haverhill where he lived till the close of the Revolutionary War when he returned to Newbury and bought the farm which has remained in the family since. While in Haverhill he was active in town affairs, was town clerk, select- man, member of the Committee of Safety. He and his wife and two of his ten children were original members of the Newbury and Haverhill Church, and he was one of its first deacons. Many of his descendants have at various times lived in Haverhill, and a daughter Abigail married Major Asa Bailey of Haverhill and Landaff. An autobiography published by her is in many respects a remarkable work, and has become one of the scarce volumes of American biography.

The Goodwins. Jonathan and Simeon who came from Hampstead were of good New England stock. Jonathan came in 1764, and is set up in the deed of land which he sought of Richard Potter of Salem as of Chester. He was elected to the then important office of tithing man in 1765, but he probably returned soon after to his old home in Hampstead since he went in 1777 from that town as a member of Capt. John Goffe's company to Ticonderoga and Saratoga. Simeon Goodwin purchased his land of John Mills of Haverhill, Mass., a grantee, and came to Haverhill to begin clearing and building a home in the latter part of 1764, or early in 1765. He probably spent a part of his time in Hampstead for two years or more and did not bring his family to Haverhill till 1767, as his son Philip was born in that town in February, 1767, and Susanna, the first of his children born in Haverhill, is recorded among the births February 28, 1769. He was selectman that year, also in 1772 and 1776, was repeatedly called to posts of responsibility. He served on the Committee of Safety, and on special committees of conference with like committees of other towns for the protection and defense of Coos during the

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Revolution. On the reorganization of county affairs after the war, he was appointed coroner for Grafton County.

Nathaniel Merrill, born March 2, 1747, was one of the grantees of Haverhill. He was from Plaistow, and came early to town. Just when is not certain, but there is a tradition that he came with the family of John Hazen whose daughter, Sarah, he married in 1771. He was then published as of Bath. He soon afterwards removed to Newbury of which town he was also a grantee, and settled on the farm afterwards owned for a long time by Moses Swasey and his son, George Swasey. He came to Haverhill about 1778, and settled on a farm on the plain, a part of which is now the homestead farm of Wilbur F. Eastman. In 1816 he removed to Vermont where he died in 1825. He was a man of strong character, and became one of the most influential citizens of the town. He served as selectman several times and represented the town in the legislature in 1794, '95, '96 and 1806. He was eccentric, brusque in his manner but possessed of strong common sense, and marked business ability. His education was limited, but the Rev. Ethan Smith said of him, "He knew more than any man who hadn't more education than he had." He was not an ardent believer in foreign missions. When asked for a contribution to civilize the heathen, he replied, "I'll give \$20 to civilize the heathen within five miles of my house." He rendered valuable service in the War of the Revolution and was also a major in the Militia. He was noted for the possession of a voice of great volume and it has been stated on good authority that Major Merrill and Capt. Joshua Hale of Newbury could carry on conversation when a mile apart with the greatest ease, and this in the days before the telephone had been dreamed of. He had a family of twelve children, eleven of whom were daughters, all of whom are said to have been of rare attractiveness and charm. The son died at the early age of twelve. Nine of the daughters married and had children. Through the daughters of Major and Mrs. Merrill, the descendants of Captain Hazen became numerous.

Perhaps the most prominent of the arrivals in town in 1765 was that of Ezekiel Ladd, who was soon followed by his six brothers, Daniel, Samuel, John, David, James and Jonathan, who settled near each other in that part of the town bearing their name, Ladd Street. The Ezekiel Ladd homestead was on the east side of Ladd Street, between the schoolhouse and the residence of Henry S. Bailey, where he lived until his death in 1818. His brothers settled near him. He was born in Haverhill, Mass., April 10, 1738, the third of twelve children of Daniel and Mehitable (Roberts) Ladd. His wife was Ruth Hutchins, also of Haverhill. Samuel Ladd lived on what is known as the James Woodward place, John Ladd built the Henry S. Bailey house, David Ladd lived in the Clifford house, James Ladd lived opposite the home of his sister who married Samuel Cross, and Jonathan Ladd's house was what in recent years has been known as the old gristmill house. The Ladd family was a numerous one, and for many years was a prominent one in the history of the town. No representative of the family is now in town. Ezekiel Ladd was the most prominent member of the family. He was active in all the affairs of the town, served several years as one of the selectmen, was

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town treasurer, judge of the Court of Common Pleas from 1787 till 1812 for Grafton County, and rendered valuable service in the War of the Revolution holding a commission as captain. His brothers James, David and Jonathan also served as soldiers, David rendering service during almost the entire war and James serving as lieutenant in the company commanded by his brother. Judge Ladd was one of the earliest inn-holders in town and was a pioneer in the tannery business.

Joshua Hayward (Haywood) came from Plaistow. He made his first purchase of land of Enoch Hale, Jr., and subsequently bought of James Abbott, John Hazen, John Taplin and John Hall. He settled at Horse Meadow in 1765, served in the various town offices, rendered honorable service in the Revolutionary struggle, and was later major of the 12th Regiment of Militia. His brother Jonathan came later, and during the war was one of the Committee of Inspection. Joshua was chairman of the Board of Selectmen in 1779 but after the close of the Revolution the names of neither Joshua or Jonathan appear in the town records. Joshua Hayward conveyed his real estate to Moses Porter and Asa Porter. His deed to the latter was dated December 13, 1788, to the former conveying the farm on which Col. John Hurd had lately lived at Horse Meadow, under date of June 10, 1779.

Joseph Hutchins came from Haverhill, Mass., in 1765. He purchased, July 3, a part of the right of Benjamin Merrill, a grantee, and settled near the Oliverian brook and at once became prominent in the affairs of the settlement. His name appears in the records, in connection with that of Ezekiel Ladd and James Woodward as a committee to build a pound for the benefit of the town. He was selectman in 1769, 1789 and 1791, and represented the town in the legislature 1788, 1789 and 1791. In 1788 he was delegate from Haverhill to the convention that adopted the Federal Constitution, voting against its adoption, and in 1791 he was delegate to the Constitutional Convention of that year. After this year his name does not appear in the records in connection with town affairs, though he owned real estate in town for several years later, when he appears to have suffered business reverses, much of his property being taken on execution. He removed with his family to Middlesex, Vt., residing there until his death. He took an active part in the struggle for independence, and was in command of a company of rangers in 1780. He was also colonel of a regiment in the state militia. The official positions held by him indicate his importance and influence as a citizen in the early history of the town.

William Eastman settled on Ladd Street. He was born in Haverhill, Mass., October 3, 1715, removed to Hampstead. Married, first, Ruth Chase; second, Rebecca Jewett. He came to Haverhill in 1765, but two years later removed to Bath where he lived till his death. Many of his descendants, however, became prominent in the affairs of the town. Four of his sons were soldiers in the War of the Revolution. His son, James, first brought the news of the surrender of Cornwallis to Haverhill.

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Timothy Barron came with his wife, Olive, and two eldest children in 1766 or early in 1767 and settled at Horse Meadow. He was active in town affairs, served as selectman, took a prominent part in the War of the Revolution, was captain of a company in Colonel Bedel's regiment in 1775, was one of the committee named to "see that the results of the Continental Congress were observed in Haverhill." He died in 1797 in his fifty-eighth year, and his tombstone in the Horse Meadow Cemetery records in detail the gift of the land which constituted the original cemetery to the town.

Among those settling in town in 1768 were four men who became prominently conspicuous in its early life, and in the conduct of its affairs: John Hurd, Asa Porter, Andrew S. Crocker and Charles Johnston.

John Hurd was descended from John Hurd who came from England and settled in Boston during the first decade of the settlement of that town. His father, Jacob Hurd, was a goldsmith by trade and appears to have been a man of property and influence. John was the second of the ten children of Jacob and Mary (Mason) Hurd and was born in Boston December 9, 1727; graduated at Harvard College in the class of 1757. He remained for some years in Boston and was named as of that town in 1758 as administrator of his father's estate, the settlement of which must have occupied some time subsequent to that year. He went to Portsmouth, N. H., sometime near the beginning of the administration of John Wentworth, who called about him a coterie of young men of liberal education and ability, and from the numerous grants of land which he made to John Hurd in towns in the northern part of the state it is evident that he was regarded with high favor. Just when he settled in Haverhill is uncertain, but he was here in the latter part of 1768, and acquired real estate. In a conveyance dated April 1, 1768, he is named as of Portsmouth, but in another dated March 25, 1769, he is named as of Haverhill, these two dates indicating within a few months the date of his becoming a resident of the latter town. He was, however, much of his time for three or four years subsequently, in Portsmouth and in close touch with the Wentworth government. In May, 1770, he purchased the second division of excise, and in 1772 he held the office of receiver-general of quit rents, the duties of which must have kept him much of his time at the seat of government.

Grafton County was incorporated in 1771, but for two years no courts were established or county officers appointed, the county being treated as a part of Rockingham for judicial and kindred purposes. There was rivalry on the part of the proprietors and inhabitants of various towns in securing the establishment of courts of record and county seat. The towns of Lyme and Orford presented a petition to the General Assembly asking that one of them be designated for holding half the courts of record, but when in June, 1775, Israel Morey and Alexander Phelps presented their petition they were confronted by John Hurd who appeared in behalf of the towns of Haverhill, Bath, Lyman and Gunthwaite (now Lisbon) asking that Haverhill be made the shire town of the new county. "Legislative agents" it would seem served for a compensation then as now.

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The fourth and fifth articles in the warrant for the Haverhill proprietors' meeting, to be held May 12, 1772, were "to see if the proprietary will choose one or more agents to petition the General Assembly that part or all the courts for the county of Grafton should be held in Haverhill"; and also "to see what encouragement or premium they will offer said agent or agents in case he or they should succeed in procuring the establishment of said courts as aforesaid." At the meeting it was voted that John Hurd, Esq., be the agent, and as for the matter of "encouragement," it was agreed, with but one dissenting vote, "to give John Hurd, Esq., one thousand acres of land in the undivided land in the township of Haverhill, and that he shall have liberty to pitch it in a square form in any part of the undivided land in said township, upon condition that he shall succeed and obtain one-half the inferior courts for the county of Grafton and one Superior Court for said county, to be held at Haverhill. Colonel Hurd was doubtless at this time in Portsmouth, since at this same meeting it was voted "that Asa Porter, Esq., shall take the earliest method to send a copy of this vote to Portsmouth." It is probable that Porter personally carried a copy of this vote to Portsmouth, as being the "earliest method," and certainly the surest. The proprietors felt so certain of the success of their agent, that at a meeting held March 25, 1773, they proceeded to fix the site of the court house and jail and make ready for the erection of suitable buildings. The mission of Colonel Hurd was successful, the courts were established and Haverhill was made a shire town in 1773. Gratitude, however, is sometimes "a lively sense of favors to come," and like many of his successors in the business of influencing legislation, Legislative Agent Hurd made the discovery that the agent would do well to receive at least a portion of the "encouragement" offered before the entire service bargained for was performed. An article in the warrant for the proprietors' meeting of February 25, 1774, was significant: "To see if the proprietors will bear their proportion with Asa Porter, Esq., Capt. John Hazen, Dea. James Abbott and Andrew Savage Crocker, Esq., of the thousand acres of land which they voted to John Hurd, Esq., or any part of it." The proprietors refused. It is, however, to the credit of the four above named that they were willing to meet the claim of Colonel Hurd. He evidently did not suffer the matter to drop. The vote granting him the land is recorded on the first page of the first book of the Grafton registry of deeds, but in 1779 the proprietary took final action in the matter and "voted that the thousand acres of land claimed by Col. John Hurd be laid out into lots by the committee chosen to lay out the third division of lots, and that these be drawn as other land by the proprietors."

It may be that the proprietors sought excuse for their action in the fact that Colonel Hurd had received sufficient "encouragement" for his services in the official recognition he received. He was appointed in February, 1773, recorder of deeds and conveyances for the county of Grafton, and subsequently was given the office of county treasurer. On the 18th of May, 1773, he was appointed chief justice of His Majesty's inferior court for Grafton County, and a little later was commissioned colonel of a regiment of militia in the northern towns.

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Dartmouth College honored him with the honorary degree of A. M. For the next six years he was in Haverhill the greater part of the time his only absences being on public business. His home was at Horse Meadow, near that of Colonel Porter, and his was a part of that afterwards known as the Moses Southard farm. These six years were eventful years in the history of the town and in the career of Colonel Hurd.

As affairs in the colonies approached a crisis Governor Wentworth chose the side of the King rather than that of the people. He had been the generous patron of Colonel Hurd, who because of this and also because of his talents, natural and acquired, and of his experience in public affairs had doubtless more influence with His Majesty's government than any other man in Grafton County. But when it came to a choice between the cause of the colony and that of the King he did not hesitate, and refused to follow his patron. His position was pronounced, and was immediately recognized in the Revolutionary Provincial Congress of the Colony. He was named as colonel of the regiment of militia to be raised in Coos for purposes of defence. In June, 1775, he was made custodian of the Grafton court records, the Congress having determined that John Fenton, clerk of the court, was no longer fit to be trusted with them. He became a member of the Fourth Provincial Congress which met at Exeter, May 5, 1775 — though when and by whom elected does not appear — and was designated to receive certain sums of money from Attorney-General Samuel Linermon, money which had been received from foreign vessels entering the port of Piscataqua, and which had been appropriated for the purchase of powder for the colony. He was elected from the towns of Haverhill, Bath, Lyman, Gunthwaite, Landaff and Morristown to the Fifth Provincial Congress which met at Exeter December 21, 1775, and in the proceedings of which he at once took prominent part. He was one of the committee of thirteen appointed December 26 "to draw up a plan of government during the contest with Great Britain," and to this committee belongs the lasting honor of having framed the first form of civil compact, or constitution for the government of New Hampshire. Two days later he was appointed first of a committee of six to draft a form of oath or obligation to be taken by members of the new government, and he also served on other important committees. The first article of the temporary constitution adopted by the Congress — and which went into effect January 5, 1776 — provided that after the Congress had resolved itself into a house of representatives, that said house proceed to choose twelve persons, "to be a distinct and separate branch of the legislature, by the name of a council, for the colony, to continue as such until the third Wednesday in December next any seven of whom to be a quorum to do business."

Colonel Hurd was chosen, for Grafton County, one of the twelve councillors, also recorder of deeds and conveyances, county treasurer and first justice of the Court of Common Pleas for Grafton County. He was appointed June 11, 1776, on the part of the council first on the committee to draft the declaration of the General Assembly for the independence of the united colonies. He was given almost the entire control of the military operations in Coos.

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He was to "fix off" all the companies from Coos, except two from the vicinity of Charlestown, with ten days' provision, "a quart of rum for each man" and six dozen axes, being sent from Exeter for this purpose. He was to receive of the quartermaster 300 pounds of powder, 750 pounds of bullets and 1,200 flints for the use of troops. There was paid him for the troops destined for Canada the sum of £350, and he was made one of a committee to receive \$10,000 from the Continental Congress. Haverhill was made the place of rendezvous for the troops intended for a Canadian expedition, and Colonel Hurd with Colonel Morey was to enlist the companies, muster and pay the soldiers, deliver commissions to persons chosen officers by the soldiers, and give orders to the several companies of rangers, raised to protect the western frontiers, as to the scouting routes to be taken by them.

It need not be said that the responsibilities placed on Colonel Hurd by the new government were heavy and burdensome, all the more so because of the existence of a serious disaffection on the part of a large majority of the people of Coos with the Exeter government, and of efforts which were being made to establish a separate and distinct state consisting of the towns in the Connecticut Valley on both sides the river. Haverhill while loyal to the patriot cause was in sympathy with this movement, and it is not difficult to see that Colonel Hurd, who was an intense partisan of the Exeter government, fell into disfavor in the town for the interests of which he had labored so ardently. The causes of this will be treated more fully in another chapter. He returned to his old home in Boston in the latter part of 1778 or early in 1779, but he left his impress on the town in which he had held so prominent position, and doubtless more than any other held Haverhill in the critical years of 1775, '76 and '77 in at least nominal allegiance to the Exeter government. His place in the history of Haverhill and of Grafton County is an honorable as well as important one. He filled important positions of trust with signal ability and discharged with fidelity the obligations imposed on him by his King, his state and his townsmen. His removal from state, county and town was more their loss than his own; and in so far as his removal was enforced, he was the victim of his loyal devotion to the state of New Hampshire, and to the conscientious performance of duty as he saw it. Subsequent events fully justified his course and proved his foresight, for within five years after his removal from Haverhill, both the leaders of public opinion and the people themselves were brought either willingly or unwillingly — but in any event were brought — to an acceptance of a situation which he, from the outset, regarded as right and politic, foresaw to be inevitable, and for advocating which he was, by force of superior numbers and the persecution of those who should have gratefully recognized his eminently patriotic services, driven from town and county.

His wife died in Boston in 1779, as appears from an inscription on a stone in the old Granary burying ground: "In memory of Mrs. Elizabeth Hurd, the amiable and virtuous consort of John Hurd, Esq., who departed life the 14th day of November, 1779, ae. 48." Another inscription on a stone adjacent, is as follows:

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"To the memory of John Hurd, Jr., an officer in the late Massachusetts line of the Continental Army. Obit. 20 August, 1784, And Aek. 24." Colonel Hurd died in 1809 at the age of eighty-two and was probably buried in the Granary ground though no stone can be found to mark his grave. After his removal to Boston he seems to have engaged in no public service, but to have pursued the business of broker and insurance agent.

Col. Asa Porter was a different type than many of the early settlers. He descended from Samuel Porter who emigrated with his wife from the west of England to Plymouth in 1622. He was born in Boxford, Mass., May 26, 1742; graduated from Harvard in 1762. He established himself as a merchant in Newburyport, where he married Mehitable, daughter of John Crocker, Esq. He was remarkable for his fine form and manly beauty as well as for his great moral purity of life and character. A man of culture, and of abundant means, he had the pioneer spirit, and the fertile meadows and rich intervals of Coos attracted him. He made his first purchase of land of John Hazen just north of the Hazen farm in April, 1768, and in the autumn of the same year he purchased additional tracts of Joshua Haywood and of Jonathan Hale of Hollis. The spot where he built his home a little later, probably the most commodious and substantial in the settlement and a part of which is still standing and occupied by Arthur C. Clough, is one of great attractiveness, situated as it is on one of the fairest and most graceful sweeps of the river. He entered at once into the life of the settlement, and became a marked figure in the Coos region. He had a well trained and intellectual family, and his home was favorite resort of the cultivated and refined. Francis Brinley, the biographer of his grandson, William T. Porter, says: Colonel Porter was a model of affability and dignity; never laying aside the garb or deportment of a gentleman of the old school, but always preserving his courtly air and address without sacrificing a particle of his self-reliant energy and fearlessness. In politeness and civility he was excelled by none.

Such a man must have had a marked influence in the new community. Like his neighbor, John Hurd, he was an Episcopalian in religion, and in politics he was unlike him, in that when the War of the Revolution came on his sympathies were royalist. Because of this he was for a time under a cloud suffering in person and property, though he later gained the esteem and respect of his patriot neighbors. His father, Moses Porter, was a zealous supporter of the cause of the colonies. When the son, Asa, was arrested on a charge of Toryism, he was later paroled on giving bond that he would repair forthwith to his father's farm in Boxford, and not depart for the term of one year, except to attend divine worship on the Lord's Day.

There is a family tradition that during the war business obliged him to visit Boston. He set out in his own sleigh, which had the arms of England emblazoned upon the back. As he drove into town, he found his sleigh an obnoxious mark of attraction. At first he was inclined to pay no other heed to it than starting up his horses a little, but the multiplied volleys of missiles and words admonished him to take counsel of his discretion, and he stopped at a painters shop and had the

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obnoxious blazonry effaced. On his return home his wife was at the door to welcome him. She soon perceived the discoloration on the back of the sleigh, and with ready intuition divined the cause. She was of remarkable spirit and entered into the political faith of her husband with all the animation of her character. She ordered her woman to bring soap and brushes and without a thought of the cold air, or too tender regard for her own fair hands, she picked her way on her little high heels to the sleigh and never stopped scrubbing until the old Lion and the Unicorn reappeared fighting for the crown as fresh as on the day they parted from her loyal eyes.

Colonel Porter was appointed one of the first judges of the Court of Sessions, when the Grafton County courts were organized, was entrusted with the erection of the first court house. He had a passion for land and at one time he owned at least one hundred thousand acres. He received from the King the grant of the township of Broome in Canada. He had also a fondness for fine horses. He spared no pains in purchasing blood of the purest strain, and obtained some of his best stock of his friend Governor Wentworth. A gentleman himself his associations were with such. His sons married gentlewomen, his daughters, brilliant and accomplished, educated in Newburyport and Boston, married gentlemen. He maintained an establishment in which the town might well take pride. His house was well furnished and his family, in style of living, was accustomed to luxury. Of the four negro slaves in Haverhill in 1790, three were owned by Colonel Porter.

Moses and William Porter, brothers of Asa, came to Haverhill subsequently. After the grant of the township of Broome to Colonel Porter, Moses removed with his large family to that town. William lived at first near his brother at Horse Meadow, but later removed to a farm on the turnpike east of Haverhill Corner, on what was known as Porter Hill, where he was succeeded in its ownership and occupancy by his son William, well known as Billy Porter. No representative of the Porter family is now living in Haverhill.

Andrew Savage Crocker came from Newbury port, Mass., at the same time with Colonel Porter, and purchased his real estate as did Colonel Porter of John Haywood and of Captain Hazen and John Hale of Hollis. As the date of the conveyances to both parties is the same, they were doubtless drawn to Haverhill by the same attractions. He was the brother of Mrs. Porter, and was married in 1770 to Shua Thurston of Newbury. He was born about 1743, and died in 1821. Aristocratic in his tastes and style of living, like his brother-in-law, he took a more active part in town affairs, was town clerk and served for twelve years as one of the selectmen. Few men took a more prominent part in the early development of the town, and in its early history few were more influential. He was evidently not in full sympathy with the patriot cause during the Revolution, and appointed a coroner for Grafton County in 1776, he declined the appointment on the ground that he "was not in sympathy with the form of government then in vogue." During these years his name seldom appears on the records as holding office. He was selectman in 1771 and 1773, but did not hold that office again till 1783,

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and was elected for nine times in subsequent years. His name, however, does not appear in the town records after 1801 when he was elected selectman. His only son, Edward Bass Crocker, lived on the Isle of Orleans just below Quebec in the early part of the last century returning to Horse Meadow at the outbreak of the War of 1812, and it is not improbable that his father lived with him during his residence there. He died at his old home in Haverhill, July 17, 1821, at the ripe old age of seventy-eight.

Col. Charles Johnston, who came to Haverhill in 1769, was like Colonels Hurd and Porter, a man of marked ability, untiring energy, wise foresight and indomitable perseverance. He settled at Haverhill Corner, and may fitly be called the founder of that village, for many years the political, social, and business center of Coos. He was born in Hampstead. May 29, 1737, of the famous Scotch-Irish stock. His father, Michael Johnston, was a native of Londonderry, Ireland; born in 1687; came to America, at first to Londonderry, and later in 1737 settled in Hampstead. His son, Charles, married Ruth Marsh of Londonderry in 1762, went to New Chester (now Hill) in 1767 to look after landed interests in that town and two years later, through the representatives of Captain Hazen and others of his former Hampstead friends and neighbors who had settled in Coos, came to Haverhill, where he at once became prominent in ecclesiastical, social, and political affairs. Like Captain Hazen and Colonel Bedel he had rendered honorable service in the French and Indian Wars. He served as private in the 4th company of Capt. Peter Gilman's regiment of which Jacob Bayley was a lieutenant from September 22, 1755, to the end of the campaign of that year. He also served as quartermaster of Colonel Goff's regiment, in which John Hazen was captain from March 5, 1760 to the end of the war. It is not certain that he established a home in New Chester, of which town he was a grantee, and there are indications that he brought his family direct from Hampstead to Haverhill. In conveyances of land, in which he is named as one of the grantees of New Chester, dated October, 1765, December, 1768, and March, 1769, he is named as of Hampstead. The date of his settlement in Haverhill is approximately fixed by the fact that at the annual town meeting in March, 1770, he was elected one of the selectmen. Thenceforward till his death in 1813, no name than his appears more prominently and frequently in the town records. No citizen of the town held more varied public positions of honor and responsibility. He presided at no less than twenty-four town meetings; was twice elected town clerk; twenty-one times selectman, serving usually as chairman on all important town committees; was town and county treasurer for many years; was a member of the governor's council in 1780-82 and filled the important office of judge of probate for Grafton County from 1781 till 1807, when he became disqualified by reason of age. His military record was a notable one. Aside from his service in the old French war he took an active part in the Revolution. He was commissioned lieutenant-colonel of the 12th regiment, Colonel Hobart's, Starks brigade, and was distinguished for special gallant conduct at the battle of Bennington.

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Notably public-spirited, he was a constant and untiring promoter of all enterprises which he believed to be for the industrial, social, educational and religious welfare of the town. He combined with the characteristic Scotch-Irish prudence, thrift and energy, the characteristic Scotch-Irish religious devotion. He and his wife were admitted to membership in the church at Hampstead March 25, 1764, and after their settlement in Haverhill, were dismissed to be received by the church in Newbury of which they were members until the organization of the church in Haverhill in 1790 of which church he was the first deacon. He gave to the settlement at the Corner the two commons or parks about which the village was built. He also gave the land on which the court house and the academy were built, and was a leader in the enterprise of founding the academy and securing the transfer of the jail and court house from their first site on the plain, near Horse Meadow to the Corner. He was one of the incorporators of the social library and a leading spirit in securing the incorporation and construction of the old Cohos turnpike.

Whatever early educational advantages were his were improved, and while he was not a graduate of college, he was deemed qualified to take charge of the academy for a term when there was a vacancy in the principalship. His handwriting as it appears in the town and county records is a marvel of beauty. Some of his numerous activities will be chronicled in other chapters.

James Corliss, who settled in 1769, was of a family which became influential in town and county, and others who added materially to the prosperity of the settlement were John Chase, John Herr and Jonathan Ring. A daughter of the latter became the wife of Gen. John Montgomery, and a great grandson, George Ring, carpenter and builder lives in Woodsville, one of the very few descendants of the early settlers residing in town.

Among the settlers of 1770 was Amos Kimball who came from Vermont, settling first at Ladd Street, but later removed to the north end of the town near Woodsville, where he became the leading citizen of that section, his descendants becoming prominent and influential in town affairs.

Luther Richardson, who was one of the early inn-holders of the town, and who filled various town offices, settled in 1772. Ephraim Wesson and Jonathan Hale settled the same year. Major Hale took an active part in the Revolution, and was a member of the Committee of Safety during that struggle. He was one of the committee having charge of the scouting parties sent out from Haverhill. On several occasions he secured arms and ammunition for the town. Later he acquired large landed interests in Coventry, and owned a farm of upwards of a thousand acres on what was known as Coventry Meadows, later Benton Flats.

Captain Wesson came from Pepperell, Mass. He had seen hard service in the old French war, held a lieutenant's commission in the expedition against Crown Point in 1755, later was at the taking of Louisburg, participated in the attack on Ticonderoga, and fought in other battles of that war. He became prominent in the affairs of Haverhill, served as moderator and selectman, and very naturally became prominent in the Revolution.

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He was a member for a time of the Provincial Congress at Exeter, and a special delegate for the procurement of arms for Haverhill. He was a member of the committees of safety and of correspondence. He lived at Horse Meadow, and was a neighbor of and intimately associated with Timothy Barren. Shortly after the close of the war he moved to Groton, Vt., and was one of the first settlers of that town. He was a brave and accomplished officer, a man of unblemished character and reputation of unyielding Puritan principles. He lived to the advanced age of ninety-three years.

Thomas Simpson settled in 1772 or 1773. He was almost constantly in service during the Revolution, was captain of rangers. He served as moderator, selectman and held numerous positions of trust and responsibility. In petitioning for a pension on account of the loss of an eye and because of other wounds, he eloquently closed: "that he may express in strains of gratitude the liberality of that country in whose service he has spent the best of his days, and in whose defense he more than once shed cheerfully the crimson flood of life." No government, not even an ungrateful republic could resist such an appeal. Captain Simpson was granted a pension.

Bryan Kay came to Haverhill in the latter part of 1774, and became a farmer and inn keeper. At the age of 38 with his wife Dorothy, age 42, five daughters, a brother, Robert, age 42, he sailed from Hull, England, for Fort Cumberland, Nova Scotia. In landing at Halifax his two elder daughters were drowned, and the remainder of the family including the brother Robert, who settled in Newbury, came to Haverhill. Of the surviving daughters, one married Stephen Morse, another John Morse, his brother, and another Moses Porter. During the Revolution several of the annual and special town meetings were held at his house, and the various offices to which he was repeatedly elected and appointed indicate his usefulness as a citizen. Though a Yorkshire man, and but recently from the Mother Country, he heartily espoused the patriot cause. That Haverhill had become in 1774 just previous to the outbreak of the Revolution, the leading town in the Coos county was due in part to natural advantages, but more to the character of the men who were its first settlers, such men as these just enumerated. They had the fitness and training for the task they undertook. The records of their town meetings are meagre, but such as they are they shed light on the beginnings of the town.

The first annual town meeting was held at the house of John Hall, innholder, in Plaistow, March 13, 1764. James Bayley was elected moderator, and thereupon the meeting "adjourned to the house of Maj. John Taplin in Haverhill, Wednesday, June 13, 1764." Unfortunately there is no record of this adjourned meeting. The first meeting of which there is record was a special meeting held at the house of John Hazen, January 25, 1765, a meeting of such importance and significance that the entire record is of special interest. Five votes were passed:
1st: Voted to join with Newbury to give Mr. Peter Powers a call as their gospel minister.

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2d: Voted to give their equal proportion of his salary as Newbury has voted, viz.: seventy-five pounds — dollars six shillings — and also to give thirty cords good wood at his Door, cut and corded.

3d: Voted to pay one-third part of Mr. Peter Power's settlement as Newbury has voted, with a condition that Newbury shall be bound and obligated to return said money when Haverhill shall settle a minister to be returned in the same species Haverhill has paid it in.

4th: Voted that Timothy Bedel, John Taplin Esq., and Elisha Lock be a committee to wait upon Mr. Powers with the above votes, and to apply to the Proprietors of Haverhill for their assistance in the above affair.

5th: Voted that this meeting stand adjourned to the 1st day of February, 1765, at 3 o'clock p. m. at Captain Hazens in Haverhill.

There is no record of this adjourned meeting.

The first town meeting of which there is record provided for a "gospel ministry." The first money raised and appropriated was for the salary of a gospel minister. It antedated appropriations for roads, schools, or even the salaries or wages of town officers. The first corporate act of these settlers was to establish a town church. The reason for this may pertinently be asked. These first settlers were of sturdy Puritan stock, were God-fearing men, but were not religious devotees. Indeed, few were church members. There were reasons for this action other than those purely religious. These settlers wished to give their town character and standing, to offer inducements to a desirable class of families to make their homes in a wilderness. Hence they first of all established a church. The minister of the average New England town in the eighteenth century was its first citizen. He was the recognized, almost unquestioned authority on questions of religion and morals, the arbiter in matters educational and social, if not indeed political. There were no newspapers, few books in the new settlements; schools had not been established. Stated worship on the Lord's Day furnished the only opportunity for the scattered families to meet, exchange greetings, hear the latest news from the old home towns, discuss quietly among themselves matters of local importance as well as obtain religious instruction. Everybody "went to meeting," to services held not in "a church," but in a meetinghouse. They sat on rude benches and listened reverently, or indifferently, as the case might be, to long prayers and still longer sermons; but this Sabbath meeting was their one weekly outing, their only vacation from strenuous toil and labor. It was newspaper, library, club, as well as the House of God. This first corporate action of the settlers was wise, worldly wise. They might not have been devotedly pious, most of them were not, but they recognized in the church and its minister not only an institution which would attract desirable settlers, give character to the community, but a saving salt which would prevent the degeneration of their settlement into the primitive conditions of savagery.

At the annual meeting of 1765, held at the house of John Hazen, the records show no business except the choosing of officers. The minor officers elected were: Constable, Edward Bayley; hogreeve ***, Uriah Morse; surveyors of

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highways, Joshua Hayward, James Woodward; fence viewer, Jonathan Sanders; tything man, Jonathan Goodwin. On the second article in the warrant, "to see what sum of money the town will raise for the payment of Mr. Powers and other public affairs," no action seems to have been taken.

*** *New England towns appointed hog reeves (officers chartered with the prevention or appraising of damages by stray swine). Hogs were usually supposed to be yoked (wear collars) and have rings in their noses, which reduced the amount of damage they could do to gardens and crops by rooting. This was not a minor concern, because this food was necessary for human survival. There were punishments established for failure to control animals. The fine in Chelsea was "10 shillings for each swine for every time it is found without a keeper." But, the damaged party had to have an adequate fence, as in 1643 Virginia where "if he be deficient therein, what damage he shall systeyne by hoggs, goats or cattle whatsoever shall be to his own losse and detriment." Wandering livestock were called "estrays," they were "taken up," and they often were taken to the "pound." Notice of such actions are found in town records and county court minutes.*

If the owner of a hog had not 'rung' and 'yoked' their hogs, and they got loose and became a nuisance in the community, one or more of the men assigned as Hog Reeve would be responsible for capturing the animal and performing the necessary chore for the owner; who could legally be charged a small fee for the service. Reeve" derives from the same root as the "riff" in sheriff, and a hog reeve rounded up stray hogs. He turned them over to the pound keeper, who fed them until claimed by the owner, who paid set fees.

At the annual meeting in 1766, the minor officers chosen were: Constable, James Abbott; surveyors of highways, Maxi Haseltine, Nathaniel Merrill; hogreeve, Moses Bayley; fence viewers, John Page, Asa Bailey; surveyor of timber, Richard Young; tything man ***, Edward Bayley. The progress made in the settlement is indicated by the fact that a pound seems to have become a necessity, and it was voted to build a pound for the benefit of the town. Joseph Hutchins, Ezekiel Ladd and James Woodward were appointed a committee to build it. This pound was probably located at Ladd Street and John Ladd was the first pound keeper.

The importance of the pound is indicated by the character of the pound committee. It was voted to raise £10 lawful money for the use of the town, and the price of all labor done for the town was fixed at one-half dollar a day. This was the first money raised for town purposes.

****Tithing man-[sometimes spelled tything-man] was an early elected town position in New Hampshire (and other parts of New England). It was the tithing man's duty to detain and arrest Sabbath travelers, unless they were going to or from church, or to visit the sick and do charitable deeds. His job was also to keep the boys from playing in the meeting-house, and to wake up any who might fall asleep during meeting. In some towns, tithing men were provided with staves, which were sticks that had brass upon one end and feathers upon the other. Called "church sticks" and "tithing sticks," the brass end was used to hit the*

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sleeping men or restless children, and the feathers were used to brush the faces of sleeping women. Another version (kinder) shows a rabbits tail on one end and a fox tail on the other. Tithing men also collected the taxes mandated for the support of the church and the minister of the gospel (thereby the name, from the worth tithes, "to pay a portion of one's income, especially to the church."). They were expected to report on idle or disorderly persons, profane swearers or cursers and Sabbath breakers.

In 1767, the minor officers chosen were: Constable, Maxi Haseltine; surveyors of highways, Edward Bayley, John Page, Joshua Hayward; hogreeves, Moses Bayley, Timothy Barns (Barron); fence viewers, Joseph Hutchins, Joshua Haywood.

Highways seem to have occupied the time and attention of the annual meeting this year. They were rude apologies for highways, little more than bridle paths. The difficulty seems to have been that many settlers did not respond to the call of the surveyors for work in making roads, since it was voted that William Bancroft, Joseph Hutchins and Richard Young be "a committee to settle with the old surveyors and see who has worked and who has not," and further that "the surveyors shall not call on them that has done the most work till the others have done their part." Three shillings a day was fixed as the price for a man for work on the highway, and two shillings for a yoke of oxen. Elisha Lock was the first tax collector.

A special meeting was held June 15, 1767, at which the question of highways was again at the front, and John Hazen, Ezekiel Ladd and Timothy Bedel were made a committee to lay out roads and to see that the same were made by the town. At this same meeting it was voted to raise £35 lawful money for Mr. Powers and other town charges. The minister was a town charge. Also voted to join with Newbury in building a meetinghouse in the center of Newbury as the road shall be laid out beginning at the south side of the governor's farm, measuring the road next to the river to the south end of said town or the lower end, and the middle is the place.

In 1768, at the annual meeting, balloting for the choice of officers was dispensed with, as it was voted to choose all officers by "handy" vote, whatever that might mean.

The minor officers were: Constable, William Bancroft; surveyors of the highways, John Way, Ezekiel Ladd; hogreeves, Moses Bayley, Joshua Hayward; fence viewer, John Mills; surveyor of lumber, Nathaniel Weston; tything man, Joseph Hutchins. It was voted to raise £40 lawful money to pay Mr. Powers and to defray other town charges for the year.

In 1769 the minor officers elected were: Constable, Josiah Elkins; highway surveyors, John Way, Joseph Haines; hogreeves, Richard Young, Ebenezer Rice; fence viewer, Samuel Ladd; sealer of leather, James Abbott; tything man, James Abbott; surveyor of lumber, Nathaniel Weston. Wolves were evidently becoming

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troublesome, for it was voted to give a bounty of 20s for each wolf caught and killed in town.

At a special meeting February 15, 1770, "Voted to build a meeting house in Haverhill the present year."

At the annual meeting March 13, it was voted to set the meetinghouse on the common land that Joshua Poole's house stands on; that the house be 40 by 50 feet; that Jonathan Sanders, Elisha Locke and Ezekiel Ladd be a committee to provide building material. The sum of £35 was voted for preaching and £6 to defray town charges. The selectmen were made a committee to dispose of the money for preaching. John Page and John Chase were appointed "to reckon with the former selectmen."

The minor officers chosen were: Highway surveyors, Joseph Hutchins, Joshua Hay ward; hogreeve, James Corliss; tything men, John Way, Jonathan Elkins; fence viewers, John Way, Elisha Lock; sealer of leather, and of weights and measures, James Abbott ; surveyor of lumber, Elisha Lock.

The annual meeting in 1771 was held March 12 at Joshua Poole's. Simeon Goodwin was chosen constable; treasurer, John Hazen; highway surveyors, Timothy Barron, James Bayley, John Hew; sealer weights and measures, Charles Johnston; fence viewers, Ebenezer Rice, Joshua Poole, John Page; surveyor of lumber, Elisha Locke. A bounty was again voted on wolves, and the sum of £35 was voted the Rev. Mr. Powers "the present year, provided he preach in Haverhill." It was voted to raise the frame of the meeting house, board and shingle and lay the under- floor. Later this vote was reconsidered. They voted to build a house one story, 30 by 36 feet, and Jona Sanders, Maxi Hazeltine and Ezekiel Ladd were chosen a building committee. These votes were subsequently reconsidered. Voted to raise £50 lawful money to build a house, and that each man shall have the privilege of working out his proportion at 3s per day. It was voted at an adjourned meeting March 19 to build the house proposed in 1770, and Jona Sanders, James Bayley and Timothy Barron were chosen the building committee. Bills to the amount of £23, 6s, Qd were allowed for work already performed on the meeting house. Edward Bayley had spent a day in "numbering the people" in town in 1767, and for this work, he was now allowed 3s.

At the annual meeting in 1772 Joshua Hay ward was elected constable; Simeon Goodwin, treasurer; Ephraim Weston and James Corliss, highway surveyors; Charles Johnston, sealer of weights and measures; James Abbott, sealer of leather; surveyor of lumber, Elisha Lock; hogreeves, Joseph Hutchins, John Way; fence viewer, Ezekiel Ladd. The 6s bounty was continued on wolves with the provision that they be full grown.

In 1773, the annual meeting voted to hire a master "to keep a town school the present year." At an adjourned meeting it was voted to raise £35 lawful money to be paid in specie for the use of school, and £5 in cash to defray town charges. John Page was allowed 24s for work on timber for the meeting house, and 3s a day was fixed upon as compensation for the various officers, when attending to their duties. This was the first year money was raised for a school.

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The river road from Bath line to Piermont line which had been laid out four rods wide and which had been cut out by the proprietors was this year given to the town. The lesser town officials chosen were: Constable, Joshua Hay ward; fence viewers, Timothy Barron, Simeon Goodwin, James Woodward; tything men, Jonathan Elkins, Charles Bayley, Joshua Hayward; surveyor lumber, James Woodward; hogreeves, Daniel Y. Wood, Charles Bayley, David Ladd; deerreeve, Ephraim Wesson. Jurors were chosen this year for the first time for the Grafton County courts.

In 1774 the annual town meeting which had previously been almost uniformly held at Captain Hazen's was held March 8 at the house of Luther Richardson. A new minor office was created, and Joshua Hayward and James Corliss were elected surveyors of wheat. Other officers were: Constable, James Woodward; tything men, John Page, Jonathan Elkins, Maxi Haseltine, Timothy Barron; highway surveyors, James Bailey, Maxi Haseltine, Joshua Hayward, Timothy Barron, James Corliss, John Page (this office had become more important by the taking over from the proprietors the river road); surveyor of lumber, Joseph Hutchins; fence viewers, Timothy Barron, Samuel Ladd, Luther Richardson; hogreeves, Jonathan Ring, Luther Richardson, Stephen Smith; deerreeve, Charles Bailey; sealer of weights and measures, Samuel Hull; sealer of leather, Ezekiel Ladd. Taverns had been opened. The old account books of Ezekiel Ladd and Asa Porter show sales of merchandise, the prophecy of the later country stores. Artisans were employed at their various trades. Wolves and bears were being exterminated, and the necessity for protection of deer was seen in the appointment by the town of deer-reeves.

The census taken in 1767 by Edward Bailey gave a population of 172; unmarried men from 16 to 60, 21; married men from 16 to 60, 32; boys, 16 and under, 43; men, 60 and above, 1; unmarried females, 43; married females, 29; male slaves, 2; female slaves, 1.

Another census was taken in 1773, showing a marked increase in the six years, a total of 387, classified as follows: unmarried men between the ages of 16 and 60, 30; married men between the ages of 16 and 60, 66; men over 60, 1; unmarried females, 112; married, 66; widows, 3; negro slaves, 2.

It will be noted that the increase in the number of families during these six years was more than 100 per cent, another marked indication of the healthy and prosperous growth of settlement.

Danger from wolves had evidently decreased, and the bounty for their killing was withdrawn. It was voted to provide "two burying places" in the town, also a burying cloth for use of the town. The places provided were what are now the Ladd Street and Horse Meadow Cemeteries.

Premonitions of the struggle for independence in which the colonies were to become involved are found in the brief record of a special meeting held at the house of Luther Richardson November 4, 1774, Capt. Ephraim Wesson, moderator.

"Voted to provide a town stock of ammunition."

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"Voted to raise £20 to provide a town stock of ammunition."

A proposition to provide arms for such persons of the town as are unable to procure arms for themselves was negatived.

The records of the town meetings, and of the meetings of the proprietors are meagre, but much progress had been made and Haverhill had become a fully established town. The records contain hints of methods adopted. A church had been established. Provision had been made for schools. An effort had been made, which only narrowly failed to locate Dartmouth College in the town. Haverhill had been made the chief shire town of Grafton County. The chief justice and one of the associate justices of the county court were citizens of Haverhill. A court house and jail had been erected. The meadows and adjoining uplands along the river from Bath to Piermont had been occupied and were the homes of thrifty and enterprising settlers. Mills had been erected, frame houses were superseding the log cabins which were the first homes. Commendable progress had been made in making roads.

ATTEMPTED SECESSION AND REVOLUTIONARY WAR

Haverhill During the War of the Revolution — Officers Appointed by the Exeter Government — Cause of Disaffection in Coos and Attempted Secession — Its History and the Result — Haverhill Stood by the Patriot Cause — Colonel Hurd Leaves Town on Colonel Porter's Return Home — In Double Revolt — Names of Haverhill Soldiers — One Hundred and Nineteen Men.

The conditions existing in Coos towns, of which Haverhill in 1775 was the recognized centre of influence, were peculiar, and need to be considered in any account of the part borne in Haverhill in the Revolutionary struggle. The Coos towns had been chartered by His Majesty's governors, and were nominally a part of His Majesty's province, but in some respects this connection with the province was more nominal than real. Previous to the termination of the royal government, no town in the Coos country, or on either side of the Connecticut River, had been represented in the provincial legislature except Charlestown which was first represented in 1771. For the House of 1775, members were elected for the towns of Plymouth, Orford and Lyme by virtue of the King's writ, but they were refused seats on the ground that the writ had been issued without the concurrence of the legislature. This body was not disposed to add to its membership from the recently settled towns. This refusal led to an acrimonious dispute between the governor and the house. The governor stood on the royal prerogative, and the House upon its right to regulate its membership and grant the privilege of representation as it saw fit.

The towns in the northern and western section of the province were aggrieved at this denial of representation, and in this grievance Haverhill shared. This feeling later induced action which threatened the integrity of the new state of New Hampshire. Many of those who had settled the Coos towns, and this was

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especially true of Haverhill, were men of culture and influence, and they were inclined to pay little heed to legislative enactments in which they had no voice. When the break came between the Province and the Crown and the provincial congress became a provisional government, Haverhill was unrepresented, except during the fourth and fifth congresses, when Ephraim Wesson and John Hurd were members of the fourth, and John Hurd of the fifth, in which he represented the towns of Haverhill, Bath, Lyman, Gunthwaite, Landaff and Morristown. Just how or when Wesson and Hurd were elected does not, however, appear in the town records. There was no subsequent representation of Haverhill in the new government until 1783. When a special town meeting was held, January 5, 1775, to consider the threatening aspect of affairs, a committee, consisting of James Bayley, Capt. Ephraim Wesson, Capt. Charles Johnston, Simeon Goodwin, Timothy Barron, Lieut. Joseph Hutchins and Maxi Haseltine, was appointed to see that the results of the Continental Congress were duly observed in the town. The phrase "results of the Continental Congress" is significant as is also the fact that nowhere in the town records during the Revolution is there any reference to the provincial congress or house of representatives of New Hampshire.

The Exeter government made requisitions for aid and service from Haverhill and like appeals were made to the Exeter authorities by leading citizens of Haverhill and Coos, but these were made largely because of dangers threatening the entire province and state as well as Coos from the north. The fact remains, however, that there was little sympathy on the part of the masses of the people of Haverhill and the surrounding towns with the Exeter government. The tie of allegiance to New Hampshire was not strongly binding. It was recognized, however, at the outset that the holding of Coos against attack by the British from Canada was all important. As early as May 2, 1775, committees from the towns of Lyme, Orford, Piermont, Bath, Gunthwaite, Lancaster, Northumberland and Haverhill met at the house of Joseph Hutchins, innholder, in Haverhill and signed the following pledge and declaration:

We, the subscribers, do solemnly declare by all the sacred ties of honor and religion, that we will act at all times against all illegal and unconstitutional impositions and acts of parliament, made and enacted against the New England governments and the continent of English North America. And we do believe that shutting up the port of Boston, Quebec bill, and sundry other bills and acts, to be illegal and unconstitutional, and also the declaration wherein the New England governments are declared in a state of rebellion, etc., are unconstitutional and unjust; and we do engage to stand in opposition to all force come, or coming against us, by order of the present ministry, for supporting of the present measures, while our lives and fortunes last, or until those notorious and unconstitutional acts are repealed and the American Colonies re-established in the privileges due to them as English subjects.

This pledge was signed by Lieut. Charles Nelson for Lyme; Daniel Tillotson, Esq., for Orford; Lieut. Jonathan Chandler, Lieut. John Weed for Piermont; Timothy Bedel, Esq., Capt. Oliver Sanders, William Eastman for Bath;

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John Young for Gunthwaite, (Lisbon); Joseph Peverly, Esq., for Northumberland; Capt. Edward Beakman for Lancaster; James Bayley, Simeon Goodwin, Timothy Barron, Charles Johnston for Haverhill.

These men proceeded at once to take action. They voted to organize a regiment for service to consist of enlistments from the several towns, and also chose committees to send scouting parties to Canada or elsewhere as may be thought proper. Officers appointed for the regiment were: Colonel, Timothy Bedel; lieutenant-colonel, Charles Johnston; first major, Jonathan Childs; second major, James Bayley; adjutant, Simeon Goodwin; quartermaster, John Young; surgeon, Samuel Hale. It was provided that the company officers, captain, lieutenant, and ensign, be appointed by the several towns, and it was further voted, that "each and every person belonging to our said towns do put themselves under command, and submit themselves unto such commanding officers as are and shall be chosen by this committee and each particular town." Ezekiel Ladd was appointed to represent the committee in the provincial congress, and that Charles Johnston, clerk of the committee, was directed to transmit a copy of the proceedings of the meeting to the fourth provincial congress to be convened at Exeter on the 17th of May, 1775.

It does not appear that Ezekiel Ladd served as a delegate, and it may be that Ephraim Wesson and John Hurd were appointed in his place, as Wesson appears to have been in attendance on this fourth congress fifty-nine days, and Hurd six days, before its dissolution, November 15. Colonel Johnston, in transmitting his report of the proceedings of the meeting to the fourth congress as directed, mentioned the reports prevalent that men were being invited by Governor Carlton of Quebec, and that Indians were being engaged, for the invasion of Coos, and further wrote:

How near the borders of the enemy we are, every one knows who is acquainted with the boundaries of our province. As to the position of defense, we are in difficult circumstances; we are in want of both arms and ammunition. There is little or none worth mentioning, perhaps one pound of powder to twenty men, and not one half of our men have arms. Now, gentlemen, we have all reason to suspect, and really look upon, ourselves in imminent danger of the enemy, and at this time in no capacity for a defense for want of arms and ammunition. . . . We refer the matter to your mature consideration, whether it is not necessary to give us assistance in case of invasion. We have a number of men in these parts of the country who have not any real estate, who will certainly leave us unless some assistance is given; and who are ready to assist and stand by our cause with their lives, provided encouragement is given them. If you shall think it necessary to raise forces to defend this our Province, if you will give orders in what manner assistance can be provided, please to inform us as expeditiously as the nature of things will allow. There is no doubt of enlisting numbers without distressing or much interfering with towns near the seacoast provided we have the platform to act on.

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In response to this appeal, the provincial congress voted, June 3, that a company of sixty men be raised of the inhabitants of the western frontiers to be commissioned by the Committee of Safety, and that these, and two companies out of the two thousand men raised in this colony, be stationed as soon as the Committee of Supplies procure stores for them by the Committee of Safety, on said frontiers and remain until further orders. Timothy Bedel, who had a month before, as has been seen, been appointed by the representatives of the Coos towns colonel of a regiment to be raised, was appointed to the command of these companies now authorized. July 7, he was commissioned captain, and later in the month mustered his men at Haverhill, which was made the place of rendezvous. In September, commissioned colonel of a force of about 1,200 men, he joined the army of General Schuyler who was invading St. Johns, Canada. This regiment rendered brilliant service. The patriotic spirit was dominant. The citizens of Haverhill were ready to act at the very outset; they only wanted authority, and though the men raised for defense were used for aggression it was little more than authority that was granted. So seemingly neglectful were the Exeter authorities in making provision for Colonel Bedel's troops, that down to the fall of St. Johns in November, 1775, it was uncertain whether his command belonged to the military establishment of the province or that of the Continental government, the result being that both governments neglected to pay his men, a neglect due partly to lack of ability on the part of both.

At the beginning and indeed all through the struggle for independence, Haverhill and her sister towns were made to feel that they had little to expect in the way of material aid from the Exeter government. During the entire war the town maintained a Committee of Safety, composed of her most substantial citizens; and these committees were constantly on the watch. Haverhill was the rendezvous from which troops, scouting parties, rangers and supplies were sent out. There were frequent alarms from threatened invasion from Canada. Four stockade forts were built in 1776 to secure the people from sudden attacks. Two of these were on the Plain (North Haverhill), one on Ladd Street and one at the Corner, built around the Colonel Johnston homestead. At all times there was a lack of arms and ammunition. The Exeter authorities responded to some of the appeals made for such supplies, mostly, however, during the later years of the war, but the records show that the town was, at its annual and special meetings, making the best provision possible for defense. Powder, lead and firearms were the aid sought. The town paid the expenses of scouting parties, and furnished horses for the same. Supplies were voted for the families of those absent from home on military service. Captain Wesson, in 1775, gave his personal note to the Exeter authorities for fifty pounds of gunpowder for the use of the town. The town at its meeting March 14, 1780, voted to reimburse him. At this same meeting it was voted to allow James Ladd £21, 17s, Qd for himself and five men one month and seventeen days each scouting to be paid in wheat at 6s per bushel; Charles Bailey, 12s for running 98 pounds lead into bullets, also £4, 6s for journey and expenses to Hanover in the previous January. Conferences were frequently held

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with committees of safety of other towns, and the scouting parties were under the general direction of these committees of safety.

The break of Haverhill with the new state government began in 1776. When Col. John Hurd, who had been a member of the fifth provincial congress which met at Exeter December 21, 1775, arrived home in Haverhill in July, 1776, he found affairs in a most unsatisfactory state. Few men had been more prominent and influential in the proceedings of the congress and the legislature, into which the congress soon after meeting was resolved, than he. Before its adjournment he had been given almost the entire control of military operations in Coos. Haverhill was to be the rendezvous for soldiers intended for service in Canada, for defense of the frontiers, and for scouting service. In connection with Col. Israel Morey of Orford, he was to enlist and muster the men, form the companies, give orders to the scouts and rangers, and deliver commissions to those whom the soldiers had chosen as officers. But in July, 1776, the army in Canada was retreating before the superior force of General Burgoyne. Colonel Bedel who, after the fall of St. Johns in the latter part of 1775, had in January, 1776, returned to Haverhill, raised in the Coos county another regiment and taken it through the woods on snowshoes to the Cedars, near Montreal, was under arrest, shortly to be dismissed from the service. Coos was in a state of alarm. Haverhill, as previously stated, had been fortified to some extent; the towns to the north were practically deserted, and many had left Haverhill for their old homes. Among these was Mrs. Hurd, whom her husband met at Concord on his way home, and from which place he sent back to Exeter urgent appeals for help, while he hastened on to Haverhill.

Arriving home he found the new government, of which he was so important a member, regarded with anything but high esteem by his constituents. And the causes of the disaffection existing were not of recent origin. The government of none of the colonies had been more arbitrary than that of New Hampshire. A president and council had been appointed by royal authority, in 1679, to govern what has since been known in history as the Mason Grant, and the form of government then set up, depending on no written charter, had continued without virtual change till John Wentworth abandoned his post in 1775.

The original province of New Hampshire as granted to John Mason was a tract but sixty miles square, but when the royal commission was issued to Benning Wentworth, as its governor, it described the province as bounded on the west and north by "our other governments." Wentworth thus not only laid claim to the territory which constitutes the present state of New Hampshire but also to that within the present boundaries of Vermont. Wentworth proceeded to grant townships in the King's name in this new territory, with powers and privileges similar to those of the Massachusetts and Connecticut towns from which it was expected settlers would be drawn. The controversy which arose between New York and New Hampshire, relative to jurisdiction over this territory, led to the issuance of an order by the King in Council, in 1764, establishing the west bank of the Connecticut River as the boundary line between the two provinces. The towns granted by the New Hampshire governor, on both sides the river,

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were many of them rapidly settled, but neither of the Wentworths seems to have taken any pains to make them really a part of the body politic, known as the Province of New Hampshire.

The provincial government, based on royal commission, was pretty nearly absolute. The power of its assembly had from the first been circumscribed by the will of the governor, and its office had been little more than to register his decrees. Only such towns were allowed representations in it as were selected by him. In 1680, only four towns were given representation, and the precepts sent to them expressly named the electors who were to choose the representatives. In 1775, the list of favored towns had only grown to forty-three, while upwards of one hundred had no voice in legislation at all. Only three in all the region to the north and west of the watershed between the Merrimack and the Connecticut had ever had representatives admitted to seats. One result of this policy was that, in the later years, the assembly had become even more exclusive than the governor, and had refused to admit representatives from towns to which he had sent precepts.

At the outbreak of the Revolution the government of the province had become a practical oligarchy. Its controlling spirits were the aristocratic merchants and professional men of the seaport town of the county of Rockingham which, down to 1760, contained more than half the population of the province.

The settlers of the Connecticut Valley towns were mostly from Massachusetts and Connecticut towns and were imbued with a spirit of democracy. Among them were men of means and liberal culture, graduates of Harvard or Yale, eminently fitted to mould the institutions of a state and guide its destinies. Dartmouth College was chartered and located at Hanover, and naturally became, with its professors and other educated and influential men with admitted capacity for public affairs, the centre of political influence in the valley. The river was no more than nominally a dividing line between separate provinces. The government of New York was too remote to make itself much felt on the west side, and that of New Hampshire was scarcely more than a name on the east side. It issued a few commissions to justices of the peace and to militia officers and exacted a trifling tax in return. It left the towns, however, pretty much to shift for themselves. Representation in government, dear to the hearts of the men who settled these towns, was denied, and when the new revolutionary government provided for it, the provision was regarded by the towns interested as unfair and unequal. Representation in the house of representatives in the new government set up at Exeter was based on population. Grafton County was given but six representatives in a total of eighty-nine, and for purposes of representation towns were classed.

The towns in the valley had been settled by men who held to the principle that the town should be the unit of government, entitled to representation in a legislative assembly in its capacity as a town. Hanover, and the five towns classed with it, had refused to send a member to the congress which met in

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December, 1775, and during the spring and summer of 1776. Hanover men, led by Col. John Wheelock and Bezabel Woodward, had been active in stirring up disaffection with the Exeter government in the towns to the north. Haverhill among the others. The seeds of dissension thus sown fell naturally into fertile soil, and by the time the Exeter legislature adjourned many of the Grafton County towns were in a state of incipient revolt against it.

In fact Colonel Hurd had hardly arrived home before the famous Dresden convention met in Hanover July 31. Haverhill and nine other towns of Grafton County sent their committees of safety or delegates. Its ostensible purpose was to devise means for protection against invasion from Canada, but its real purpose was to protest against the authority assumed to be exercised over them by the government at Exeter, and to take the initial steps for the formation of a new state in the Connecticut Valley. An ingeniously framed address to the people was issued by this body which was calculated to work great mischief and increase the spirit of revolt against the new government of New Hampshire. The devotion of the men comprising the convention to the patriot cause was unquestioned. They were in double revolt — openly against their King, and hardly less openly against their state. Haverhill was in growing sympathy with this latter only partially concealed revolt. Colonel Hurd was devotedly loyal not only to the Continental Congress, but also to the Exeter government. The state of affairs in Haverhill caused him great concern, and he exerted all his influence to combat the growing disaffection. His Boston birth and training had naturally made him an ardent revolutionist, but John Wentworth had been his patron; he was one of the four men in the grants who had been high in favor with the provincial government, and one of the few men who had come to Coos, not direct from Massachusetts or Connecticut towns, but by way of Portsmouth, where he had been in full fellowship with the exclusive set that had controlled the province. He was disposed to look upon disloyalty to the Exeter government as disloyalty to the country, and had little appreciation of the causes of dissatisfaction which existed in Haverhill and the other Coos towns.

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Colonel Hurd discovered, or thought he discovered, that his neighbor and former associate on the Grafton County bench, Col. Asa Porter, was engaged in a plot to throw Coos under the protection of General Burgoyne. The evidence is not clear that Colonel Porter was engaged in any such plot. A man of large means, liberal education, aristocratic in his tastes and habits, he probably had little sympathy with the revolutionary acts of his neighbors — Johnston, Hurd, Bedel, Ladd, Wesson, Barron, Woodward and others. He certainly had little sympathy with the Exeter government, and he made little effort to disguise this fact. Human nature was much the same in 1776 as now. He had been, on the reorganization of the county court by the new government, dropped from his office as a justice, while his neighbor, Colonel Hurd, had not only been retained as chief justice, but had been made councillor for Grafton County, recorder of deeds, county treasurer, and had returned home as chief military authority for the section.

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It is just possible, too, that Colonel Hurd may have shown signs of consciousness of his own importance as a monopolist of county offices, and repository of military authority, and this may have made his reception by his neighbor and former judicial colleague less enthusiastic than he wished. This much is certain: Colonel Porter was a positive man and was beyond question outspoken in his criticism of the Exeter government for its neglect to send aid to the seriously threatened people of Coos, and while Colonel Hurd must have felt under obligations to his neighbor and fellow alumnus of Harvard for his efforts to secure him justice from the Haverhill proprietors in the matter of his claim to the thousand acres of land voted him, while, as adherents of the Established Church, they had labored together to secure minister and glebe rights for that church, he could not overlook criticisms of the Exeter government. In the mind of Colonel Hurd that government represented the patriot cause of the country, and criticism of one was criticism of the other. The conviction that fastened itself in his mind that his friend Porter was "practicing things inimical to his country" was not a pleasant one, and his duty in the case was still more unpleasant in its performance. He did not hesitate, however, but caused Porter's arrest, and after examination of the charges against him by the safety committees of Bath, Haverhill and other towns, he was sent, with the witnesses in the case, to Exeter for trial. Colonel Hurd, without doubt, acted from the most patriotic motives, but the sympathies of many were such that he undoubtedly greatly damaged his own influence and popularity in the county by his action, and at the same time greatly increased the growing disaffection with the Exeter government.

Colonel Porter was tried by the Committee of Safety at Exeter at our expense to the rate of £42, 18s. He was placed under bonds, obtained sureties, appealed to the legislature, which after much delay permitted him to go to his father's farm in Boxford, and later in November, 1777, by vote of the legislature, he was permitted to return to his home in Haverhill "to attend to his private concerns, he being of good behavior, according to his bonds." The Porter case, the Dresden address, the threatened dangers from the north, gave Colonel Hurd a summer full of anxieties, but he attended to his work of organizing companies of rangers and directing operations for the defense of Coos. In September he returned to Exeter to resume his activity as a member of the council, but this was his last work there as he was not again elected. Indeed, there was no representation of Haverhill in either branch of the legislature for the next seven years.

The address of the Dresden convention bore its fruit in the refusal of the inhabitants of Grafton County to obey the precepts issued in the name of the council and house of representatives for the choice of a councillor and representatives at the election of 1776. Meetings were held in obedience to the precepts issued, but the towns refused to act except to choose committees to return the precepts together with the reasons for non-compliance. These reasons were similar in each case and were, doubtless, inspired at Dresden. The voters of Haverhill gave reasons which may be summarized as follows:

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The plan of representation was inconsistent with the liberties of a free people ; the classification of towns for purposes of representation was in violation of undoubted rights inhering in towns as units of government ; none but free holders were entitled to election; no bill of rights had been drawn up, or any form of government established subsequent to the Declaration of Independence by the Colonies; a council having power to negative proceedings of the house of representatives was dangerous to the liberties of the people; if a council was to be authorized at all, it should be elected on a general ticket by the whole people, instead of by districts. This latter objection was raised not only by the towns in the western part of Grafton County, but there was a strong sentiment against it in other sections of the state and to the method of its election. Indeed, the name chosen for this branch of the state government was unfortunate, since the old provincial council had been regarded by the people as identified with many abuses in the administration of justice and of public affairs. The fact that the congress of December, 1775, took it upon itself to elect the council for which the constitution of January, 1776, provided, from its own membership, did not tend, either, to increase the popularity of this body.

In the legislature of 1777, Haverhill was unrepresented. In the disorganized state of affairs there were no judicial duties requiring Colonel Hurd's attention as chief justice of the court. The feeling of revolt against the state government was general, and in his loyalty and devotion to it he probably had but a small following. His residence in Haverhill was becoming more and more unpleasant for him. He might have sought relief in military service had not the state of his health forbidden, as appears from the following letter of his to Captain Thornton, under date of Haverhill, September 30, 1777:

I am extremely chagrined that my infirm limbs will not permit me to share the toils and dangers of the field with my countrymen. I have spared two of my family and sent them off with horses and provisions for nearly a month; one of them, my son Jacob, though hardly of age sufficient, but a well grown lad of good heart and disposition to supply his father's place.

The return of Colonel Porter in November, 1777, to his home near Hurd's residence, must have made his surroundings doubly unpleasant. He certainly could hope to accomplish little for the New Hampshire government by remaining in Haverhill, and he must have left town soon after the return of Colonel Porter. By so doing he promoted his own peace of mind, if anything may be judged from the tone of an extract from a pamphlet which appeared in December, 1778, entitled "A Public Defense of the Right of the New Hampshire Grants (so called) on Both Sides Connecticut River to Associate Together and Form an Independent State." Its reference to Colonel Hurd is as follows:

As to those who have applied for relief, etc., we know of none, except Col. John Hurd of Haverhill at Cohos (who to the great joy of the people has removed out of that part of the country, a mutual dissatisfaction having arisen between him and the people) who has made application to the assembly of New Hampshire and from them obtained a summons or order to notify a certain gentleman living

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in said Haverhill to appear before said assembly to answer to certain defamation some time or other laid in by him against said Hurd. Also one Nathaniel Hovey, lately living in Enfield (who is well known to have been a litigious person from his youth up, and consenting to be a tool for said Hurd to assist him in holding certain lands which he claims in Enfield) who occasioned such disturbance in the town that they warned him to depart, and after some time (he not obeying the order) the constable by warrant from the selectmen proceeded to remove him and family towards his last settlement.

Grafton County was evidently not a pleasant place of residence for Colonel Hurd or for his avowed friends in the year 1778. It is significant of the bitterness of the feeling against him that of the names appended to this document was that of his former colleague on the bench, Bezabel Woodward, and another that of his old time friend, Col. Jacob Bayley.

Haverhill, however, was fully committed to the movement to separate the river towns from the jurisdiction of New Hampshire. The county was unrepresented in the council or the general committee of safety of the state for the years 1777 and 1778, and Haverhill refused to be represented in the assembly until 1783. During these two years the movement for the Union of the towns lying west of the Mason Grant and east of Connecticut River with Vermont, advanced so far that sixteen of these towns, Haverhill included, with James Bailey, were duly represented in the Vermont assembly. Such, however, was the pressure brought to bear upon the political leaders in Vermont in opposition to this union, that they gave the delegates from these towns signal offense by refusing to erect counties east of the river, a measure which was demanded as indispensable to good government. This refusal on the part of the Vermont assembly, which met at Bennington in June, 1778, led to a dissolution of the union which these towns had formed with Vermont.

An attempt was then made to influence the New Hampshire authorities to claim jurisdiction in Vermont west of the river, and this, instead of being successful, led to a reaction in favor of the New Hampshire authorities. Col. Charles Johnston became the leader in this reaction, taking the place from which Colonel Hurd had been driven, with the result that he was elected to the New Hampshire council for Grafton County by the votes of such of the towns as had remained loyal to the Exeter government and the votes of some of the towns which had met with such a decided rebuff from Vermont. The county, thenceforward, was represented in the council till the adoption of the state constitution in 1784.

Haverhill, however, remained obdurate and continued in revolt. Numbers from both sides the river seceded from this assembly which had met first at Bennington in June, 1778, and later at Windsor in October and called for a convention to meet at Cornish in December. James Bayley and Thomas Simpson were the delegates from Haverhill to this convention. The purpose of the leaders of this movement was to secure the union of the towns on both sides the Connecticut in one jurisdiction. It was proposed to keep them together either by a

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union with New Hampshire or with New York, or failing this by the erection of a new state to be composed of the valley towns. This Cornish convention in March, 1779, drew up a definite proposition for union with New Hampshire, and made its appeal to the New Hampshire legislature for concurrence. That body referred the matter to the Continental Congress with the result that nothing was done.

Cheshire County next took the lead. A convention of Cheshire delegates held at Walpole November 17, 1780, issued a call for a convention from all the towns within the grants to meet at Charlestown in January, 1781. Forty-six towns were represented in this convention, and a committee was appointed to confer with the Vermont legislature which was to meet at Windsor in February, and the convention adjourned to meet at the same time at Cornish, on the opposite side the river, and wait events. The assembly received the committee of the Cornish convention February 10, and articles of union were agreed upon to take effect when ratified by two thirds of the interested towns. Adjournment was had to ascertain the result of the voting, and these being favorable, on the 5th of April members from thirty-five towns east of the Connecticut River were admitted to seats in the Vermont legislature. This was the second union accomplished. Haverhill was represented by Col. Timothy Bedel and Capt. Joshua Howard, elected at a special town meeting held March 31, 1781, at which it was formally "voted that the articles of union between the state of Vermont and the New Hampshire grants be agreed to."

When the assembly met in June at Bennington, eleven towns near Hudson River, now in the state of New York, were admitted to seats on similar terms as those granted to the New Hampshire towns, and the political situation was changed. Delegates were sent to the Continental Congress applying for the admission of Vermont to the Confederation, but they were informed that a condition of such admission would be an abandonment of all claim to territory east of the Connecticut River and west of a line drawn from the northwest corner of Massachusetts to the southern extremity of Lake Champlain. The legislature met in October in Charlestown, and in default of an election of lieutenant-governor by the people, Elisha Payne of Lebanon was chosen to that office. Sixty-six Vermont towns and thirty-six of those east of the river were represented. Resolutions relating to the terms imposed by Congress were passed, and courts were provided for towns east of the river.

In some of these latter towns there was a minority vigorously opposed to this union. In Haverhill the opposition was quietly but effectively led by Colonel Johnston. The authority of Vermont was openly defied and armed collision occurred in the southern towns. Gov. Meshech Weare ordered a draft of a thousand men to proceed to the scene of the disturbance, and Vermont proceeded to hold these eastern towns by force. Civil war seemed imminent, and agents of the British in Canada were busy. The period was a critical one. Finally Washington threw the weight of his influence in favor of the plan proposed by the Continental Congress and this prevailed. In February, 1782, the legislature met at Bennington and the union was dissolved by formal vote. The towns east of the

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river were left to adapt themselves and their affairs as best they might to the government of New Hampshire. Newbury, Bradford, Thetford, Norwich and Hartford on the west side the river sought for a time the protection and jurisdiction of New Hampshire, but they received little encouragement, and the river towns one by one came to acknowledge the jurisdictions determined by the river as a boundary line. It was, however, not till December, 1783, that Haverhill sent its first representatives to the New Hampshire house, and not till 1786 that Newbury became enough reconciled to Vermont to send representatives to her legislature.

It is to the honor of Haverhill that, during all these troubles, there was no wavering in her devotion to the patriot cause. The records, while by no means complete, show that the town, as already noted, was constantly making appropriations to promote the cause, and was year by year placing its most substantial citizens on its committees of safety. Ezekiel Ladd was reimbursed for money advanced to Capt. Joshua Haywood for "horses for his men to Saratoga"; the Widow Richardson was paid for supplies provided for James Hardy, a Continental soldier, in his sickness; James Little was allowed £12 for lead bought of Moses Little.

At a special meeting in January, 1780, Charles Bailey was chosen delegate to a convention to be held in Dresden January 20, to consult upon some united measures to be taken "for the defense of these frontiers"; in February, it was voted "to take effectual measures to stop all grain in town for the use of the public" and a guard was appointed to carry this vote into effect. Captain Bedel, John Rich and James Woodward were made a committee to look after such guard, and to give permission to such women and children, as they deemed best, to secure supplies of grain.

The town may take just pride in its Revolutionary roll. In spite of internal strife concerning state jurisdiction, there was no hesitation when it came to giving military service. John Hurd, Timothy Bedel and Charles Johnston held commissions as colonels. Thomas Simpson, Joseph Hutchins, William Tarleton, Simeon Stevens, Luther Richardson, Timothy Barron and Ezekiel Ladd held commissions as captains and at various periods were in command of companies. No less than 109 others, men and boys, between the years 1775 and 1783, served in subordinate capacities as officers or as soldiers in the ranks — and this out of a population which did not, at any one time, exceed 425. Haverhill occupied a strategic position. It paid the penalty for being the foremost Coos town.

In the company of rangers authorized by the provincial congress May 26, 1775, increased later to a battalion, and later still to a regiment under command of Colonel Bedel, and which was at the fall of St. Johns in November, 1775, there were 15 Haverhill men. There were upwards of 25 soldiers from Haverhill in Colonel Bedel's regiment, authorized in January, 1776, assigned to the Northern Continental army, and which saw service in Canada, at St. Johns, the Cedars, and elsewhere. Haverhill men were found also in Colonel Stark's regiment at Bunker Hill, in other New Hampshire regiments during the siege of Boston,

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in Colonel Scammel's battalion, and in other New Hampshire commands on the Continental line during the war; they were found in Major Whitcomb's company and battalion of rangers, in service from October 15, 1776, to December 31, 1779; in Colonel Gilman's regiment at Peekskill, N. Y., during the winter 1776-77; in Colonel Warren's regiment in the Jerseys in 1775, and in the fateful expedition of Arnold against Quebec; in Colonel Hobart's regiment; in Gen. John Stark's brigade at Bennington; in Capt. Joseph Hutchins' company which served under the command of Gen. Jacob Bayley in the eastern division of the Northern Army under General Gates, from August 17 to October 3, 1777; in Colonel Bedel's regiment raised by order of Congress for an expedition to Canada in December, 1777, and January, 1778, which after the abandonment of that expedition was continued in service for the defense of the frontiers on and adjacent to Connecticut River until November 30, 1779 (five of the eight companies of this regiment were commanded by Haverhill men) ; in Col. Moses Hazen's regiment raised under act of Congress March 15, 1779, and in General Hazen's later command in 1782; in Capt. Ebenezer Webster's company, serving under direction of Col. Charles Johnston, from June till November, 1782, and in New York and Massachusetts regiments for longer or shorter periods during the war.

The names of nearly all of these men, with the service they rendered, have been preserved, though some muster rolls have been lost. These are :

David Ladd: In Bedel's company of rangers in 1775; in Bedel's regiment in Canada, 1776; in May, 1777, in Major Whitcomb's rangers; in Hobart's regiment, Stark's brigade, at Bennington in 1777. Joseph Moulton: In Bedel's company of rangers in 1775. Ebenezer Sanborn (or Sandborn): In Bedel's company of rangers, 1775. John Sanborn: In Bedel's regiment in Canada, 1776. Mark Sanborn: In Colonel Warren's regiment in the Jerseys in 1775; in 1776 in a Massachusetts regiment. James Abbott: In Colonel Reed's regiment in 1776. Robert Simpson: In Bedel's rangers, 1775; in New Hampshire continental battalion, siege of Boston, winter of 1775-76. Nathaniel Wales: Quartermaster, Bedel's regiment in Canada, 1776. Joseph Fifield: In Bedel's regiment in Canada, 1776; May 1, 1777, in Major Whitcomb's rangers. John Loverin (Lovering): In Bedel's rangers, 1775; later enlisted in New York state for three years. Joseph Hadley: In Bedel's regiment in Canada in 1776; in Major Whitcomb's rangers, May 1, 1777. John Haseltine: In Bedel's regiment in Canada, 1775. John Dodge: In Colonel Warren's regiment in the Jerseys in 1775; in 1776 in a Massachusetts regiment. Thomas Simpson: In Bedel's rangers, 1775; in continental battalion, seige of Boston, winter of 1775-76; captain of company of 53 men on the frontiers, September 14 to December 5, 1776. Thomas Simpson, Jr. : Ensign in his father's company, September to December, 1776. Harry Morgan: In Colonel Reed's regiment, 1776. William Haseltine: In Colonel Reed's regiment, 1776. John Rine: In Stark's regiment at Bunker Hill. Silas Wheeler: In Col. Moses Hazen's regiment. Daniel Stevens: Enlisted in New York state regiment for three years. Avery Sanders: Enlisted in New York for three years. Alexander Hogg: In Colonel Gilman's regiment at Peekskill in winter of 1776-77. Solomon Parker: In Colonel Gilman's regiment at

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Peekskill. Ebenezer Rice: In Colonel Gilman's regiment at Peekskill. William Miner: In Colonel Gilman's regiment at Peekskill; in Captain Hutchins' company in 1778. George Moors: In Stark's regiment at Bunker Hill; in Colonel Gilman's regiment at Peekskill; later in New York service for three years. Samuel Lang: In Colonel Gilman's regiment at Peekskill. Joshua Hayward: In Colonel Gilman's regiment at Peekskill. John Taylor: In Bedel's rangers, and at St. Johns, 1775. Ephraim Wesson: In Colonel Gilman's regiment at Peekskill. Hezekiah Fuller: In Massachusetts service for three years. Anthony Foster: In Captain House's company, Colonel Cilley's regiment, Continental line. Josiah Elkins: In Bedel's regiment in Canada; in Capt. Joseph Hutchins' company, 1778. John Hodgdon: In Bedel's regiment at St. Johns; May 1, 1777, in Major Whitcomb's rangers. John Sanders: In Bedel's regiment in Canada; in Captain Hutchins' company, 1778. Isaac Stevens: In Bedel's regiment in Canada. Thomas Manchester: In Bedel's regiment in Canada. John Fifield: In Bedel's regiment in Canada. Jona. Sanders: In Bedel's regiment in Canada. Asa Bailey: In Bedel's regiment in Canada. William Abbott: In Bedel's regiment in Canada. Richard Sanborn: In Bedel's regiment in Canada. Jesse Heath: In Bedel's regiment in Canada; later enlisted in New York for three years. Benijah Hall: In Bedel's regiment in Canada. Zebulon Hunt: In Bedel's regiment in Canada. Amos Heath: In Bedel's regiment in Canada. Joseph Sawyer: In Bedel's regiment in Canada; later in Massachusetts service. Josiah Burnham: In Bedel's regiment in Canada; May 1, 1777, in Moses Hazen's regiment. Henry Palmer: In Bedel's regiment in Canada. Moses Doty: In Bedel's regiment in Canada; later in a New Hampshire battalion, Continental line. Perley Rogers: In Bedel's regiment in Canada; later in Massachusetts service. Joseph Springer: In Colonel Stark's regiment at Bunker Hill, till September, 1775; one of the 88 New Hampshire men in Colonel Arnold's Quebec expedition. Henry Springer: In New Hampshire battalion, Continental army; in Captain Stone's company, Col. Alex. Scammel's regiment. William Locke: In Colonel Hobart's regiment, Stark's brigade, at Bennington. Elisha Lock: In Colonel Hobart's regiment, Stark's brigade, at Bennington. Ezra Gates: In Colonel Hobart's regiment, Stark's brigade, at Bennington. Thomas Haselton: In Colonel Hobart's regiment, Stark's brigade, at Bennington. Edward Clark: In Colonel Hobart's regiment; in Col. Moses Hazen's regiment organized under resolution of Congress, 1779. Elisha Brown: In Luther Richardson's company, Bedel's regiment, 1778-79. Caleb Young: In Captain Cushman's company, Bedel's regiment, 1778-79. Ezekiel Ladd: Captain in Bedel's regiment, April 1, 1778 to May 1, 1779. James Ladd: Lieutenant in Bedel's regiment, April 1, 1778 to May 1, 1779; also in Bedel's rangers, 1775; lieutenant in Capt. Ezekiel Webster's company, 1782. John Brown: In Captain Young's company, Bedel's regiment, December, 1777 to March, 1778. Moody Bedel: In Captain Ladd's company, Bedel's regiment, 1778-79. Simeon Stevens: Captain in Bedel's regiment, 1778-79. John Way, Jr.: In Bedel's regiment, 1778-79. Gains Niles: In 3d company, Colonel Cilley's regiment, previous to March, 1780; in Capt. Moody Duston's company, 1st New Hampshire regiment; enlisted February 13, 1781. Michael Salter: Drummer,

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Moses Hazen's regiment, organized in 1779. Jona. Pratt: Fifer, Moses Hazen's regiment, organized in 1779. Israel Olmstead: Moses Hazen's regiment, organized in 1779. Robert Hartley: In Major Whitcomb's rangers, March 22, for service during the war. Aaron Wesson: In Captain Phelps' company, Bedel's regiment to March 31, 1778. Jonathan Cooper: In Continental army from December 4, 1776, to March 1, 1777. Jonathan Morse: In Captain Stone's company, Colonel Nichols' regiment, Stark's brigade, at Bennington. James Gould: In 1st New Hampshire regiment, Continental service. Stephen Morse: In 1st New Hampshire regiment, Continental service. Ebenezer Whitaker: In 1st New Hampshire regiment, Continental service. Eleazar Danforth: In Arnold's expedition to Quebec. Timothy Curtis: In Bedel's company, 1775. Thomas Caprin: In Bedel's company, 1775. Timothy Barron: In Captain Hutching' company, Bayley's brigade, Gates army, from August 18 to October 5, 1777; captain of company in Bedel's regiment raised in spring of 1778. Luther Richardson: In Captain Hutchins' company, Bayley's brigade, Northern army, August 18 to October 5, 1777; captain of company in Bedel's regiment raised in spring of 1788. John Page: In Captain Hutchins' Company, Bayley's brigade, Northern army, August to October, 1777; in Captain Ebenezer's company in force under command of Col. Charles Johnston raised in June, 1782, for defense of western frontiers. William Tarleton: In Captain Hutchins' company, Bayley's brigade, Northern army, August to October, 1777; captain in Colonel Bedel's regiment raised in spring of 1778. Joshua Howard: Lieutenant in Capt. Thomas Simpson's rangers, September 14 to December 5, 1776; in Captain Hutchins' company, Bayley's brigade, August 15 to October 5, 1777. Joseph Hutchins: Captain company in Bayley's brigade, Northern army, August to October, 1777. Samuel Ladd: In Captain Hutchins' company, Bayley's brigade, Northern army, August 18 to October 5, 1777. Ebenezer McKintosh: In Captain Hutchins' company, Bayley's brigade, Northern army, August 18 to October 5, 1777. David Sanders: In Captain Hutchins' company, Bayley's brigade, Northern army, August 18 to October 5, 1777. Elisha Cleveland: In Captain Hutchins' company, Bayley's brigade, Northern army, August 18 to October 5, 1777. Jona. Moulton: In Captain Hutchins' company, Bayley's brigade Northern army, August 18 to October 5, 1777. Darnel Miller: In Captain Hutchins' company, Bayley's brigade, Northern army, August 18 to October 5, 1777. Jona. Eastman: In Captain Hutchins' company, Bayley's brigade, Northern army, August 18 to October 5, 1777. Charles Wheeler: In Captain Hutchins' company, Bayley's brigade, Northern army, August 18 to October 5, 1777. James Bayley: In Captain Hutchins' company, Bayley's brigade, Northern army, August 18 to October 5, 1777. James Woodward: In Captain Hutchins' company, Bayley's brigade, Northern army, August 18 to October 5, 1777. Jonathan Ring: In Captain Hutchins' company, Bayley's brigade, Northern army, August 18 to October 5, 1777. In Capt. Ebenezer Webster's company, raised June 26, 1782, for the defense of the western frontiers, the entire force being under the command of Col. Charles Johnston, were besides those previously mentioned: Frederick Zilgo, Michael Johnston, Joseph Ladd, Elijah Balcom, Hugh Barnes, William Green, Asa Ladd,

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Joel Richardson, Amos Blood, Smith Williams, Joseph Young, Reuben Page, Ezra Abbott, Jonathan Pike, William McLaughlin, Seth Flanders, Noah Moulton, Daniel Moulton, Daniel Stevens, Jr.

Many of these one hundred and nineteen men saw two or three terms of service. It is doubtful if any New Hampshire town can, in numbers in service in proportion to population, show a superior record. It is true many of these men were never on the firing line, never engaged in battle, were in no long campaigns, but they rendered arduous, self-sacrificing military service in their country's cause.

CHAPTER VI READJUSTMENT AFTER THE WAR

Readjustment Came After the War — Depreciated Currency — Mr. Powers Concludes His Work — Tories Asked to Leave Town — Paper Currency Voted To Be Issued — Census, 1790-1800 — Difficulty in Securing Selectmen — Vaccination Controversy — Brook and Corner Outgrowing the Plain — Federalists in Power — Haverhill, a Community of Farmers — Social Life — Each Home a Manufactory — Church and Tavern.

While no battles were fought in Haverhill during the War of the Revolution, it was the centre of military activity, and in a sense the seat of war for the Coos county. There was an almost constant state of alarm, and the growth of the town was at a standstill; in fact there was at one time a decrease of population. In 1773 the number of inhabitants was 387; in 1775, it was but 365, and in 1780 it was hardly more than 400. Recovering from the effects of the war was slow. Internal disputes had engendered strife, and harmony did not come immediately. Town expenses had increased, currency had depreciated, real money was exceedingly scarce, and corn and wheat were made exchange for the payment of debts, and taxes and salaries. In 1775, the sum of £5 was voted for town expenses, while in 1780 the sum voted was £1880, 10s and in 1781 the sum of \$34,150 (continental dollars of course) was voted to supply the town's quota of beef for the army. The extent of depreciation is shown by the fact that it was voted to allow town accounts to be paid in wheat, and at a ratio of 40 to 1. Even with this depreciation general town expenses had increased nearly tenfold. In this same year parties who had contracted to erect mills and make other improvements were released from their contracts because of financial embarrassment and "difficult times." There were also a large number of sales of original rights and other lots of land belonging to parties whose circumstances had become straightened by reason of the war. Several prominent families left town to become settlers in newer towns.

The period immediately following the war was evidently a period of recuperation from the disastrous effects of the conflict, and of adjustment to changed conditions, especially the enforced abandonment of any purpose of union with Vermont or the formation of a new state in the Connecticut Valley. During the war town meetings, annual and regular, were held; town officers were

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chosen, but in the lists of names of these various officers hardly a name appears except those already mentioned as having been chosen prior to 1775. Some of the votes recorded just after the war are explanatory of conditions then existing. For example, at the annual meeting in March, 1783, it was "voted that the present government be continued in full force till the 10th day of June, 1784, notwithstanding a general pacification should take place in the meantime, provided a permanent plan of government for this state should not be established antecedent to that period." The people were making ready to recognize the full authority of the general government. The courts which had been discontinued during the war were revived, since the records show that jurors were drawn for the Court of General Sessions and Common Pleas to be held in Haverhill on the third Tuesday of August, 1783.

At a special meeting, September 16, 1783, it was voted not to hire Mr. Powers to preach any more. For the two previous years he had not preached in Newbury, except occasionally in private dwellings and barns, having taken up his residence in Haverhill in the house of Col. Charles Johnston late in 1780 or early in 1781. His salary had fallen in arrears, and his outspoken utterances in favor of the patriot cause had caused adverse criticism on the part of those who were not in hearty sympathy with the cause, and were popularly classed as tories. On Sunday, September 10, 1780, Mr. Powers paid his respects to this class in his parish in language that could not be mistaken. He took the text for the two sermons of the day from the famous song of Deborah: "Curse ye Meroz, said the Angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." There is little doubt that the Merozites, those in Newbury in particular, were scathingly and effectively cursed. Mortal offense was given, the life of the minister was threatened, and he became so greatly alarmed for his own personal safety that he moved his family across the river as before stated. General Bayley, Col. Robert Johnston and others felt, that, having hurt the patriot cause more than he had helped, having by his utterances increased their burdens and perplexities and by removing from town had left them to face the plotings and ill will of their Tory townsmen alone, he had broken the agreement of his settlement, they secured the shutting of the meeting house against him, and for the next two years his ministrations were for the most part in Haverhill. But his work in Haverhill closed in September, 1783.

In the warrant for this same special town meeting there was the following significant article: Art. 4.: To see if the town will pass some votes concerning tories, absentees, or persons who have left the United States of America and voluntarily taken residence within the lines of the enemies of said states and have returned or may return into this town.

It was "voted that Jonathan Ring, Joseph Hutchins, Nathaniel Merrill, Thomas Miner and Ephraim Bailey be a committee to take care that no such persons as mentioned in the 4th article of the warning be suffered to reside in

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this town."

It may be noted that at the annual meeting this same year, Col. Asa Porter was chosen constable and collector of taxes, and, though he declined to serve, his election is an indication that the charges of "Toryism" which had been made against him, and upon which he had been arrested and deprived of his liberty were not generally accepted as true by his fellow townsmen.

Another step in bringing the town into accord with the Exeter government was taken at a special meeting here December 8, 1783, the purpose of which was recited in the second article, viz.: To elect one person, being a reputable freeholder and an inhabitant of said town and qualified as the law directs to represent said town in the General Assembly of said state, to be convened and held at Concord on the 3d Tuesday of December next, and to empower such representative to transact such business and pursue such measures as he may judge necessary for the public good until the first Wednesday of June next and particularly to empower such representative to vote in the choice of delegates for the Continental Congress.

At this meeting James Woodward was elected representative, an admirable choice, a man of sterling integrity, sound judgment, unimpeachable character, and a reputable freeholder. His successor, elected February 10, 1784, for the classed towns of Haverhill, Piermont and Warren was Col. Timothy Bedel. There seems to have been at this time some uncertainty as to how the representative was to be compensated for his services, as in the warrant for the meeting of the voters of these towns there was an article "To see what wages or pay said representative shall receive for his attendance at said Assembly and how the same shall be apportioned among said towns and how and when paid." That this article was dismissed indicates that the voters came to the conclusion that the state would provide "wages," as the Assembly was to meet under the provisions of the New Constitution.

The lack of money in these years of readjustment, led not only to appropriations for preaching, schools and other town expenses being made payable in corn and wheat, but a meeting was called for December 11, 1786, "to see if the town is of the opinion that a paper currency be emitted on the plan proposed by the sub-committee of the general court of the state or any other plan which may be thought proper." The following was unanimously passed.

Voted that a paper currency be emitted on the following plan, viz.: that one hundred thousand pounds be emitted, — twenty thousand pounds to be in suitable bills to defray the charges of government, and to exchange for such public securities as may be offered at this current exchange, which is to be ascertained, and to carry no interest, but to be receivable in taxes and all demands of government and a tender in all cases equal to silver and gold, and to be called in by taxes annually, — the residue to be made in different bills expressing their import, and to be loaned to individuals at five per cent, on landed security of double the value, and to be paid into the treasury at proper times, which shall carry an interest of two and a half per cent, and so receivable in all

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demands of government and a tender in all cases as above — with the interest due on said bills at the time of payment.

This emission was of course to be by state authority, and favorable action on the plan was taken by many other towns beside Haverhill. That such a plan was proposed and indorsed showed the desperate financial condition prevailing, but the legislature finally decided that it was without authority to "make paper bills of credit a tender to discharge private contracts made prior to the passage of such an act." This early irredeemable currency was quickly repudiated by the second sober thought of the people, but a century later the similar Greenback proposition found ardent advocates in Haverhill.

Besides those who had been classed as Tories, the town had in this decade following the war other residents whom it regarded as "undesirable citizens," and drastic measures were taken to deport. February 8, 1784, Timothy Stevens, constable, was commanded to warn no less than twenty-eight persons, named in the command, out of town, and he made due return of his action except in the case of six who could not be found. In November, the same year, Charles Johnston was voted 6s for man and two horses to convey Abigail Baxter and two children from town to Warren. What Warren had to say is not a matter of record. Ephraim Wesson was voted 13s for ordering thirteen of these undesirables out of town. Some of these must have returned or the proportion of the unwelcome was phenomenally large for, in 1789, Jonathan Ring was voted 27s or a shilling per capita, for warning out twenty-seven poor. There was a current classification of the poor — "the Lord's poor, the devil's poor and poor devils."

The town was not without desirable immigration, however, during the war and the years immediately following. Among the newcomers who added materially to its prosperity were Stephen Smith, Daniel Mills, Moore Russell, Aaron Wesson, Ebenezer Gray, Charles Wheeler, Moses Dow (who came in 1782, and at once became prominent), John French, Thomas Miner, Deliverance Sawyer, Joseph Pearson, Simon Rodiman, Israel Swan, Phineas Swan, Daniel Greenleaf, Stephen Morse, Daniel Stevens, Daniel Hunt, John Sly, John Morse, John Montgomery, Samuel Brooks and Dr. Martin Phelps.

The first census taken by the Federal government for the purpose of Congressional apportionment was in 1790, and the population of Haverhill had then increased to 522, Hanover, Lebanon, Enfield and Plymouth alone of the Grafton County towns leading, the names of ninety-four males appeared as were: William Abbott, Samuel Bunker, Moody Bedel, Amos Chapman, James Corliss, Benjamin Crocker, Moses Dow, Jonathan Eames, Bezaleel French, Samuel Gould, Jeremiah Harris, John Howard, Joseph Hutchins, Michael Johnston, Edward Kendall, George Knapp, Ezekiel Ladd, Joseph Ladd, David Lock, Ebenezer McIntosh. John Montgomery. Stephen Morse. Joseph Pearson. Moses Porter. Jonathan Ring. John Sanborn. Enos Sayer. Daniel Stevens. Samuel Thompson. Samuel White. Benjamin Wiser. David Young. Paul Adams, Timothy Barron, Samuel Bonley, Edward Clark, Samuel Corliss, Ephraim Cross, Moses Doty, Samuel Emerson, Richard Goodwin, Ebenezer Gray, Robert Haseltine,

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Abner Hunt, David Jewell, Bryan Kay, Benjamin Keniston, James Ladd, David Ladd, Samuel Ladd, William Lock, Annis Merrill, Moses H. More, Jacob Page, Martin Phelps, William Porter, Simon Rodiman, Avery Sanders, John Sly, Israel Swan, Peter Wesson, Ebenezer Whittaker, James Woodward.

In this census of Haverhill heads of families. These David Ash, John Beads, Samuel Brooks, John Clark, Andrew S. Crocker, William Cross, Josiah Elkins, Joseph Flanders, Simeon Goodwin, David Greenleaf, Joshua Howard, Daniel Hunt, Charles Johnston, Amos Kimball, James King, Asa Ladd, John Ladd, Samuel Lee, James Luroy, Nathaniel Merrill, John Morse, John Page, Asa Porter, Daniel Richardson, Moore Russel, Jonathan Sanders, Daniel Staniford, Phineas Swan, Charles Wheeler, John Winslow, Joshua Young.

In this census seven women were enumerated as heads of families, viz.: Anne Chase, Marian Chase, Abigail Eastman, Elizabeth Fifield, Mary Fisk, Elsie McCormick and Mary Simpson.

The ten years from 1790 to 1800 were years of progress. The questions growing out of the war were settled, professional men were establishing themselves, mills and various small manufactories were erected, the cause of education received more and more attention, a Haverhill church was organized. "The Brook" and "the Corner" begun to come into prominence as business, social and political centers; improvements in roads, bridges, and in matters pertaining to health were made, and Haverhill began to recognize and appreciate her opportunities. The town records, while meagre and fragmentary, abound with significant entries.

There was difficulty in 1789 and 1790 in securing selectmen who were willing to serve. At the annual meeting of 1789, Charles Johnston, A. S. Crocker and Joseph Hutchins were elected. The latter refused to serve, and at an adjourned meeting, March 26, Nathaniel Merrill was elected in his place. He also refused the honor and at another meeting, March 30, Simeon Goodwin was elected." In 1790 Moses Dow, Nathaniel Merrill and Amos Kimball were elected. Dow and Merrill refused to serve, and at an adjourned meeting, March 18, Charles Johnston and A. S. Crocker were elected to fill vacancies. Kimball would not qualify, and at another meeting, held March 31, Johnston and Crocker were again elected, and Ezekiel Ladd was chosen in place of Kimball. The trouble seems to have arisen concerning an act passed by the legislature "for the better observance of the Lord's Day." This act required the select- men to inform against all persons who traveled on the Sabbath between sunrising and sunsetting, except to "attend to public worship, visit the sick, or do works of charity." The vigorous enforcement of this law caused angry protests. The selectmen "informed," the tythingman was vigilant, and many persons overtaken on the road by sunrise, almost in sight of home, were compelled to pause in their journey until the sun had sunk behind the western horizon. John Page, for example, had been on a business trip "down country." He had arrived as near home as Warren when the Sabbath dawned. He would have gone home, but the Warren tythingman invited him to stay, and he was only permitted to go home the

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next morning after payment of fine and costs for violation of the Sabbath act. The Haverhill selectmen, less pious perhaps than like officers in Warren and other towns, but endowed a little more generously with common sense, would not take oath to enforce the law in question. Johnston, Crocker and Ladd kindly accepted office in 1790 by taking a modified oath, with observance of the Sabbath law omitted. In 1791, Joseph Hutchins, Nathaniel Merrill and Moody Bedel were elected selectmen, but they would not take the oath of office until the town had formally voted to eliminate obedience to the provisions of the Sabbath act so called from their oath. The rights of conscience were thus observed.

There was evidently a division of sentiment in the earlier days as to the wisdom of employing vaccination as a preventive of smallpox, and anti-vaccinationists were more numerous then than now. In the warrant for a special meeting, held November 21, 1791, the question was stated boldly in the 5th article: "To see if the town will vote to have the small-pox in said town by way of inoculation." The town said no. At an adjourned meeting, January 3, 1792, the negative vote was reconsidered and it was "voted that Dr. Martin Phelps have liberty to propogate smallpox by way of inoculation." January 23, this vote was rescinded. The controversy raged, as did also the smallpox to quite an alarming extent, until at a special meeting, held January 7, 1793, the town voted to "have such form of smallpox as would come by way of inoculation."

As late as 1792 wheat and corn were receivable for taxes, money still being conspicuous by its absence. The sum of £25 was raised to defray town charges payable in wheat at 4s per bushel and £50 in addition to the amount required by law for keeping grammar school, also payable in wheat. James Woodward was chosen to receive the wheat in the district where he lived and pay the same to the schoolmaster.

In 1798 a long standing debt against the town for patriotic services was provided for, the town voting to pay Capt. Ebenezer Sanborn the sum of £10 "for fetching 200 lbs. balls, 50 lbs. powder and a quantity of flints from Exeter in 1775 for the use of the town."

During the Revolutionary War, and for several years subsequent to its close, the finances of the town seem to have been managed loosely. Collectors of taxes had collected only a part of the taxes committed to them for collection, and not all of the moneys collected had been turned over to the town treasurer. The official accounts of as prominent a citizen as Andrew Savage Crocker were in questionable shape and at a special meeting in September, 1790, Nathaniel Merrill was chosen collector, Amos Kimball, selectman, and Michael Johnston, town clerk, in place of Crocker, "said to have removed from the state." Litigation followed which was not fully settled till 1796, when the annual meeting voted to raise £15 "for the benefit of A. S. Crocker to be assessed the present year in full of all disputes between himself and the town." Crocker returned later, and was prominent in town affairs as before. There were several other disputes, but at the annual meeting in 1800 there was a report from a committee which had been appointed to settle with all collectors of taxes previous to that year, and

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there was a general cleaning up and settlement of all accounts with collectors and other town officers, so that the new century was started with new books, and new methods of accounting.

The care of the poor had become a problem. Previous to 1798, the maintenance of the town's poor had been settled by turning the paupers, no matter what their previous condition, over to the lowest bidder for support. In 1798 Ezekiel Ladd was voted the sum of £22, 6s, 2d for care of the poor from April 1, 1797, to March 31, 1798, and then it was voted to take care of the poor in accordance with a law which permitted the town to have houses of correction or workhouses in which to set their poor at work, and these were also to be used when towns saw fit for the "keeping, correcting and setting to work of rogues, vagabonds, common beggars, lewd, idle and disorderly persons." Inhuman perhaps, but an inhumanity which at that time was prevalent. It is to the credit of Haverhill that this system was given but the briefest trial.

The Brook and Corner had begun to outgrow and surpass the Plain in enterprise and manufactures, and a rivalry, not always friendly, grew up between the two sections. At a special town meeting, November 21, 1791, Charles Johnston, Nathaniel Merrill, Dr. Martin Phelps, Amos Kimball, Ezekiel Ladd and Joshua Howard were appointed a committee to settle all disputes between the two ends of the town, and various votes were passed designating the place of holding town meetings. At this same town meeting, it was voted that the annual town meetings be held alternately at the dwelling house of Moses Dow, then at the Corner, and the court house at the Plain, and that district meetings be held at the meeting house or court house or such other place as shall be provided at Horse Meadow. The division of interest necessitated the building of two pounds, one at the north end on land of Joshua Howard, the other at the south end on land of Moody Bedel. Persons liable to taxation at the south end of the town — south of the Fisher farm — were notified to meet the selectmen of 1795 at the house of Joseph Bliss, April 14, and at the house of Ezekiel Ladd, April 15, to give under oath invoice of their taxable property.

In 1797 Joshua Howard, Amasa Scott, Asa Boynton and Joseph Bliss were licensed to keep tavern and sell liquor, and other licensees were William Mitchell, John Montgomery and Josiah Burnham. Party lines were being drawn in politics, and Federalists were in an overwhelming majority, judging from the vote for governor in 1798 when John Taylor Gilman received 55 votes, John Langdon 16, and Timothy Walker 8.

Schools were being given what was a liberal support for that time: an academy had been established, the courts had been removed from the Plain to the Corner, roads had been improved, settlers had begun to push out east from the river along the Oliverian, lands had been cleared and homes had begun to be established to the east of the Plain and to the north of the Fisher farm on Brier Hill. Sufficient settlement had been made in the extreme north end of the town so that a school district had been set off, and a schoolhouse built, in later years known as the Pine Plain schoolhouse.

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The beginning of the new century may well be taken as marking the beginning of a new period. The day of pioneer settlement was over.

The log cabins were disappearing, frame dwellings taking their places on the farms and in the villages; especially at the Corner and Ladd Street more pretentious residences, a church — a Haverhill church distinct from Newbury had been organized, and a meeting house built to which worshippers were called by a sweet and clear-toned bell, the only bell in the north country. Institutions had become established, the town meeting, the church, the school, the courts, and the story of the town from the year 1800 on is the story of its institutions, of its social, political, educational, professional and religious life, of its business activity and enterprise, of its people, for, after all, it is the people who are the centre of all story and history.

The increase in population had been marked in the decade 1790-1800. In the latter year it was 875 as against 559 in 1790. In 1800 there were 145 polls. The list will be found interesting by comparison with the list of heads of families as given by the census of 1790. Some of the names which have become familiar in the preceding pages are missing. Many of the earliest settlers had passed away in 1800. New names appear: new blood has been infused into the life of the town.

The number of polls in 1800 was as follows: Moses Abbott, William Abbott, Cyrus Allen, Ozias Allen, Webster Annise, Phineas Ayers, Zechariah Bacon, John Baptiste, Jonathan Barron, Caleb Bayley, Joseph Bayley, Samuel Bayley, Jacob Bedel, John Bedel, Moody Bedel, Joseph Bliss, Asa Boynton, Samuel Brooks, Charles Bruce, Moses Burbank, Amos Carleton, Edmund Carleton, Daniel Carr, Amos Chapman, Daniel Chaffin, Edward Clark, John Clark, Ross Coon, James Corliss, John Corliss, Andrew S. Crocker, William Cross, John H. Cummings, Sargent Currier, David Dailey, Joseph Dow, Joseph Dow, Jr., Moses Dow, Lanson Drary, Moses Edgerl, Joseph Edmunds, Jonathan Elkins, Moses Elkins, Stephen Elkins, John Fifield, Barzilla French, Richardson French, Samuel Goode, Simeon Goodwin, Benjamin Gould, James Gould, Ebenezer Gray, John Haddock, Abel Hale, Henry Hancock, Daniel Hanniford, Nathaniel Harris, John Haseltine, William Hastings, Olney Hawkins, Reuben Heath, William Heath, William Hicks, Amos Horn, John Howard, Joshua Howard, Rice Howard, Daniel Hunt, Jeremiah Hutchins, Charles Johnston, Michael Johnston, Bryan Kay, Amos Kimball, John Kimball, James King, Asa Ladd, Daniel Ladd, David Ladd, Ezekiel Ladd, Ezekiel Ladd, Jr., John Ladd, Joseph Ladd, Moody Ladd, Samuel Ladd, William Ladd, Ebenezer Larvey, Stephen Larvey, John Merrill, Nathaniel Merrill, Abner Miles, Robert Miller, William Mitchell, John Montgomery, Stephen Morse, Stephen Morse, Jr., Stephen Morse, 3d, Artemus Nixon, Joseph Noyes, Herbert Ormsbee. John Osgood. John Page, Asa Porter, Billy Porter, John Porter, Moses Porter, William Porter, William Rowell, Nathaniel Runnells, Moor Russell, John Sanborn, Avery Sanders, Oliver Sanders, Amasa Scott, Ephraim Skinner, Jonathan Soper, Alden Sprague, Daniel Stevens, Joseph Stimpson, Ephraim Stocker, Israel Swan, Joshua Swan, Joshua Swan, Jr., Phineas Swan, Phineas Swan, Jr., Ezekiel Tewksbury, John M. Tillotson, Leopold Tissot, John True, Joshua Ward,

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Uriah Ward, John Warrill, David Webster, Jr., Ephraim Wesson, Kern West, Clark Wheeler, Joseph Whitney, Jacob Williams, Abiel Willis, Jahleel Willis, Clark Woodward, Jacob Woodward, James Woodward, James Woodward, Jr., Benjamin Young.

Haverhill was a community of farmers. Few tradesmen and mechanics were needed in a state of society where simplicity in style of living prevailed, and the famous Jeffersonian simplicity was just coming into vogue. Each family had its farm, or at least house lot and garden, with pigs, poultry and cattle. The minister, in addition to his pastoral duties and the preparation of his sermons — and the preparation involved in some of these causes one to shudder — carried on his farm, laboring with his own hands; and lawyer and doctor by no means relied on the emoluments of their profession for a livelihood. Then again scarcity of money made the farmers in turn tradespeople, mechanics and manufacturers.

Almost everything required for sustenance and comfort was produced within the town limits, and each family was in a large sense sufficient unto itself. Each had its own field of rye, oats, wheat, corn and potatoes, and each raised its own supply of garden vegetables. Beef, mutton, pork, poultry were home products, as were the home cured hams, shoulders, sausage, dried and smoked beef. There was, of course, exchange of commodities for mutual accommodation, the excess on one farm contributing to the deficiency on another. Nearly every household was a manufacturing establishment. Household and farm utensils, the common articles of furniture were home made. There was the large spinning wheel for the wool, and the little wheel turned by foot on which the linen was spun had its place in every household. Every family raised its own flax, rotted it, hackelled it, dressed it and spun it, and the hum of the spinning wheel was seldom unheard, keeping time with the shuttle on both large and small looms. The chimney corner for the household dye tub was seldom unoccupied. There was "a fulling mill" at the Brook where the homemade cloth for men's wear was fullled, dyed and dressed, was for custom work only as were also the two or three tanneries. The leather was worked up into foot gear by the itinerant shoemaker who set up temporary shop in the kitchen corner, until the household was shod. The village tailor, from the best of the home-made cloth, brought him fashioned garments for "best" for the heads of families and the young men, while garments for every day wear, and for the boys of the family were made by housewife and daughters, or by the itinerant tailoress — usually a maiden lady of uncertain age and temper — who, armed with a single pattern, journeyed from house to house, leaving in her wake habiliments fearfully and wonderfully made, with stitches unripable, and with wearing qualities defying the roughest kind of rough usage.

Butter, cheese, soap, candles were all of home manufacture. Soap boiling and candle dipping days were household events. Sugar and molasses for the most part came from the West Indies, though sugar maples were made to pay their utmost tribute. Tea and coffee, though the latter was very little known, were of course imported, but each farm had its orchard, and there was the fruit of the orchard. There were winter apples, apples for table use, apples for apple sauce,

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and apples for cider. The latter was the main thing. No winter's supply of provisions was complete without several barrels of cider. It was the common drink, and nearly everybody, it may also be said, drank rum. The farmers supplied their day laborers with it, especially during the summer months. Neglect to offer it to male callers or visitors, the minister included when he made his pastoral visit, would have been regarded as an unpardonable breach of good manners. There were various lands of delicate elixirs and cordials of which rum was the basis, in which women indulged, and hot toddy was deemed an infallible remedy for soothing crying babies troubled with "wind."

The farmhouse cellars were veritable storehouses. The cellar of one of the well-to-do class was, in the autumn — with its barrels of beef, pork and cider, its bins of potatoes, turnips, beets and carrots, its stacks of cabbages, a picture of plenty, while the garret depository for wool, flax and tow, with its ornamentation of long strings of dried apples and pumpkins, with large bunches of various kinds of savory herbs, presented a picture hardly less attractive. Then there were the barns and outlying sheds and granaries, the cows, oxen, horses, sheep, and swine; the poultry, especially the flocks of geese, source of supply for feather beds and pillows. Haverhill had entered upon its era of prosperity at the beginning of the nineteenth century.

The winters were long and cold, but there were the big fireplaces, and wood was fortunately plenty, since the amount consumed in one of the fireplaces, six feet long by four feet deep, seems in these modern days almost incredible. To build a fire and keep it was no small undertaking.

At the beginning of the century the men still wore long broad-tailed coats with huge pockets, long waistcoats and breeches. The hats had low crowns and broad brims, sometimes so broad as to be supported with cords at the sides. The stockings of the parson and a few others were of silk in summer and of worsted in winter. Those of the common people were generally of wool, blue and gray mixed, though linen was worn in summer. The hair was worn long, either loose and floating down to the shoulders; or in a diminutive queue tied with a ribbon, or turned up and tied in a sort of club-queue. . . . But this style of dress was doomed; early in the century, round hats and pantaloons began to make their appearance. Jefferson was, or pretended to be, very simple in his taste, dress and manners. He wore pantaloons instead of breeches, and leather shoestrings in place of buckles; and his inauguration as President, in 1801, seems to have given the signal for the change. Powder and queues, cocked hats and broad brims, white top boots and breeches, shoebuckles and kneebuckles began to disappear with the departure of the Elder Adams from office, while the establishment of democratic rule, short hair, pantaloons and round hats with narrow brims became the prevailing costume of men of all classes. Never a style of dress went so completely out of date and became antique in so short a time.

The women wore close, short-waisted dresses of "silk, calico, muslin and gingham" with a full muslin kerchief or broad standing ruffle at the neck. The girls wore also white Vandykes, but these were worn by the wealthier class,

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or by the common people only on holiday occasions. The ordinary dresses of the women were made of material of their own manufacture. There was the plain or plaided flannel for winter use, the striped or checked linen and linsey-woolsey for other seasons. . . . But they did like to dress up on occasions. Many a buxom lass has lengthened out the summer day with her spinning and the winter evening with her knitting, in order to earn, in the time that was her own, the money that was to purchase the gay flowered India calico, to be worn to the next quilting, or to the ball at the tavern. Women wore large bonnets of straw or silk; sensible bonnets they were, covering the head and protecting the face from the sun and wind.

The chief centers of social life were the meeting house and the tavern. The influences radiating from the former were not wholly and entirely religious. All the people were church goers. No light excuses, based on wind and weather, kept them at home. Some of them lived at long distances from the meeting house, but for these horses were put in requisition, the man riding on the saddle and the good wife on the pillion behind him. In the intermission between the two services, those who came from any considerable distance gathered in knots to eat the lunch they had brought, while they discussed the sermon, the news of the day, and other things.

The meeting house was really a meeting place, a social centre. All this was pleasant in the summer time, but a bit strenuous in the winter when the congregation, some of whom had come from a long distance through the driving storm or biting cold, sat through the long services in a room without stoves, which were then unknown, and destitute of fireplace. The women had footstoves to warm their feet, the use of which was shared with the younger children, while men and boys disturbed the easy flow of the minister's prayer or sermon by rapping their boots together in the effort, not always successful, to warm their half frozen feet. Social life as found at the tavern was not always the best, but the men mingled with each other, and from travelers learned of the life and the trend of affairs in other towns and communities. Sunday- evening was the great time for neighborly visiting. More social calls were then made than in all the rest of the week. Holy time was over at sunset, but in most cases the work of the week did not begin till Monday morning. It was the leisure evening. The best or Sunday clothes had not been discarded, and people are usually at their best when best dressed. Many an "engagement" dated from a Sunday evening call, or a Sunday evening "sitting up, " and, were all the facts known, the making of many a local political slate might be traced to a quiet Sunday evening conference of a few leading citizens. Strange as it may seem funerals were social events. They called together great numbers, for it was a mark of respect for the dead to follow them to the grave, as well as a testimonial of sympathy for the living. The house was always filled to overflowing, and frequently numbers stood outside. There was prayer at the house, and then the coffin was placed on the bier, the bearers of which headed the long procession to the old graveyard, where there was again prayer and an appropriate address by the minister.

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The event was usually "improved upon" in the next Sunday sermon. The day of the funeral was a holiday, a serious one, indeed, but a holiday just the same.

Then they were the great festivals of Fourth of July, Thanksgiving, and the General Muster or Training Day. Christmas, Lent and Easter were observed in general non-observance. The house and barn raisings were events which brought together the men from far and near. There was hard lifting to be done, but there was mirth and jollity, aided by the flip and cider which circulated unsparingly. The work done, the heavy frame in place, there were the usual athletic contests.

In the way of amusements there were the corn huskings (who has not heard of them, with their romance of red ears?), the apple paring bees when the fruit was prepared for drying, and the quilting parties where the quilt with its mysterious and wonderful patchwork cover was put upon the frames in the morning, and marked with its pattern of shells, or herringbone, all ready for the work to begin, finished in the afternoon, before the young men began to arrive for the bountiful supper and the festivities of the evening, and last but not least the "Seeing Nellie home." There was also the occasional tea party for the women, antedating the sewing circle, and meetings of the ladies aid, when the women plied the inevitable knitting needle, sipped their favorite beverage, discussed the last sermon of the parson, talked over the news of the neighborhood, and the newest goods received at the store. It was gossip perhaps, but innocent gossip, and the busy, hard working women of 1800 had few or no outside interests and little recreation of any kind.

Books and newspapers were scarce. Each family had its little store of devotional books which were read on Sunday, and by old people on other days, but the Bible and Watts Psalms and Hymns were more read than all the rest together. The weekly reading was confined for the most part to the Farmer's Almanac, and stray copies of the weekly newspaper which had begun to be published in the larger towns. Newspapers were still numbered among the curiosities and luxuries — not necessities. The new century opened auspiciously for Haverhill with a promise of prosperity which did not lack fulfillment.

CHURCHES

Oldest of Organizations in Town — The Church — Mr. Powers Called as Pastor in 1765 — Town Divided into Two Parishes — House at Horse Meadow Built First — Ladd Street Organized in 1790 — Discussion Over Tax Rate for Ministers — Difficulty Settled — Controversy with Church at Newbury over Timothy Barron and Captain Wesson — John Smith Settled by Town as Minister — Grant Powers — Bought Methodist Episcopal Church at Corner — "Smooth as a Bone" — North Parish — Pike — Methodist Episcopalian — Four Churches — Baptist — Union Meeting House, Now Adventist — Protestant Episcopal — Universalist — Evangelical Association — Mental Liberty Society — Pastors Born in Haverhill.

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The oldest institution in Haverhill next to its charter and town organization is the church. No separate church organization for the town existed until 1790, but previous to this date although the first meeting house was on the west bank of the river the church was as that of Newbury and Haverhill. The two towns were one parish. As has been previously stated the proprietors of Newbury and Haverhill united as early as 1763 to secure preaching, and Mr. Silas Moody, a graduate of Harvard College and a relative of Moses Little, came to Coos, preaching three Sabbaths in Newbury and two in Haverhill in September and October of that year, and was paid by the proprietors of the two towns. It was hoped that he might be induced to become the minister of the two towns, but being disinclined to settle, the choice of the leaders in the two settlements fell upon the Rev. Peter Powers of Hollis, who had for some six or seven years previously been the minister of Newent (now Lisbon), Conn. Mr. Powers came to Coos in May, 1764, remaining for several weeks, preaching in houses and towns to the acceptance of the settlers.

In September, 1764, the Newbury and Haverhill Church was organized, and in January, 1765, Haverhill joined with Newbury in giving "a call to Mr. Peter Powers to become their gospel minister." Mr. Powers accepted the call and his installation as pastor of the Newbury-Haverhill Church took place on the last Wednesday in February. As there was no church within sixteen miles, it was deemed best to have the installation ceremonies at some place where a council could convene, and these took place in the church at Hollis. Mr. Powers preaching his own installation sermon from Matt. 22 : 8, 9. The ministers participating in the council were Rev. David Emerson of Hollis, Rev. Henry True of Hampstead, Rev. Abner Bayley of Salem, Rev. Joseph Emerson of Pepperell, Mass., and Rev. Joseph Goodhue. Mr. Powers removed his family to Newbury in March, and the work of the church was begun.

From the fact that he lived in Newbury and that the first meeting house was built there, the church is often spoken of as the Newbury church, but Haverhill contributed by public taxation to its support about £90 during the first three years, and after 1771 £35 annually till 1777 when its share became £37, 6s.

As has been previously stated, Mr. Powers continued to preach in Haverhill for some time after his labors in Newbury were finished. Haverhill and Newbury were fortunate in securing Mr. Powers as their minister almost coincident with the beginning of their settlement. His parish at the first was the entire Coos County, though there is no record that towns other than Newbury and Haverhill contributed to his support. He preached occasional sermons, officiated at weddings and funerals all the way from Hanover and Plymouth on the south to Lancaster on the north, and it is claimed that he preached the first sermon in no less than twenty-seven towns in Coos and vicinity. For a score of years the log meeting house and its successor on the great Oxbow in Newbury was the only building for public worship within a radius of many miles.

After the removal of Mr. Powers from Newbury in 1781, he continued to preach in Haverhill until the autumn of 1783.

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At a special town meeting held September 16, 1783, it was "Voted not to hire Mr. Powers to preach any more" and he soon afterwards went to Cornish, and later to Deer Island, Me. There was a period of religious depression for some years following the War of the Revolution and religious services were held very irregularly. At the annual meeting March 9, 1784 it was "voted £50 be paid out for hiring preaching the year ensuing, except £10, 10s for preaching paid the past year by the committee, which said £50 is to include the £40 voted last year." Charles Johnston, Ezekiel Ladd and Nathaniel Merrill were made a committee to hire preaching and provide place of meeting not below Col. Joseph Hutchins (at the Brook) nor above the Court house, the meetings to be held in two different places in equal proportion. An article in the warrant for the annual meeting 1785, "to see how much money the town will raise to hire preaching" was dismissed.

At a special meeting January 10, 1788, it was voted to build a meeting house and to divide the town into two parishes, the dividing line to be on the south side of the Fisher farm in a straight course through the town, reserving to each parish an equal share of the ministerial right of land and of school and common lands. It seems from this vote that the meeting house which it was voted to build in 1771, and on which some work had been done as appears by subsequent votes had now been completed. This house was at Horse Meadow, and later, reduced in size and completed, became the meeting house of the North Parish. At the annual meeting in 1788, notwithstanding the vote in January to build a meeting house, no action seems to have been taken to secure preaching, and at the annual meeting 1789, the proposition to hire preaching was negatived. The meeting house at Ladd Street was built so that it could be occupied for religious purposes in 1790, though it was not finished in the style of later years. The meeting house at Horse Meadow had been begun, and was partly built by town tax, but there is no evidence that the town ever acquired any right in the Ladd Street house. It appears to have been erected by the voluntary contributions of the original pew- holders.

For several years following the War of the Revolution and the removal of Mr. Powers there had been great religious depression, but coincident with the erection of the Ladd Street house there was a great religious awakening. Whether this followed the voluntary contributions of the people to erect a house of worship, or whether these contributions were a result of the awakening is not known, but this is certain that following the erection of the house of worship and the religious revival the First Congregational Church in Haverhill was "gathered" October 3, 1790 by the Rev. Edw. Burroughs of Hanover, the Rev. Asa Burton of Thetford, Vt., and Rev. Mr. North. The covenant adopted and signed by the original members is of abiding interest, as indicating the prevailing theological belief, and attitude of members of the church toward each other: We whose names are hereunto subscribed being hopefully persuaded each one for himself, and charitable for each other, that we have been made willing in the day of God's power: and that under these circumstances it has become our indispensable duty

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to subscribe ourselves with our hands unto the Lord and to surname ourselves by taking the name of Israel, by taking the vows of God upon us, in giving up ourselves to the Lord in the bond of his covenant and unto one another as according to his will, and under a solemn sense and conviction of his infinite and condescending compassion in admitting such vile worms of the dust to lay hold on his covenant: — We do this day avouch the Lord Jehovah, Father, Son and Holy Ghost to be our God, and do give up ourselves to Him to be his and his only forever, most solemnly renouncing our own righteousness as being but filthy rags and betaking ourselves from henceforth to the blood of sprinkling and the everlasting righteousness of our glorious Redeemer as the only ground of our confidence toward God for pardon and cleansing. And for the purpose of walking together in the faith and hope of the Gospel, and that our Heavenly Father may be glorified by our shining as lights in the world, we do now come under the solemn and awful vows of God and do bind ourselves by them to take His Word for the only rule of our faith and practice, meaning by such a purpose to make it our care to act out such a temper of love, humility and meekness as is according to the true spirit and plain meaning of the Word: and in our treatment of one another and in our conduct towards all men, that by the manifestation of such temper in our daily walk and conversation, we may approve ourselves to every man's conscience in the sight of God.

And we do moreover submit our souls to the authority of that Word which binds us to watch over one another in the Lord, and do call him to witness that in attending to this duty it is our desire and our governing purpose to condemn every branch of conduct in each other which the Word of God condemns, and to require that temper and conduct in each other which the Word of God requires, and this without partiality or respect of persons (or knowing any one after the flesh). And we do materially and jointly take refuge in sovereign mercy and rely upon the free and rich grace of our dear Redeemer that these principles may be written in our hearts, as with a pen of iron and the point of a diamond that in the issue it may appear that in this solemn transaction with God we have not flattered him with our mouth, nor lied with our tongues, but that our hearts are right with him and are steadfast in his covenant.

David Ladd, Martha Ladd, Martin Phelps, Hannah Ladd, Carl Adams, Hannah Pearson, Joseph Ladd, Zilpah Ring, Ebenezer Gray, Abigail Cross, Ezekiel Ladd, Jr. Anna Wood, Benjamin Young, Sarah Ladd, James Ladd, Sarah Johnston, William Locke, Betty Montgomery, David Young, Ruth Phelps, Lucinda Young, Betty Tarleton, Mehitable Cross.

Mr. Ethan Smith supplied the pulpit of the church a large portion of the time for a year or more, under the direction and with the assistance of Mr. Burroughs and Mr. Burton, before he became the first settled minister of the church. There were difficulties in the way of the settlement of a minister from the first. The people in the southern portion of the town desired to follow the custom of the time and support the ministry by a town tax, but this was strenuously opposed by the people at the northern end of the town.

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At the annual meeting of 1790 the sum of £40 was voted to hire preaching for that year, one half to be at the court house, the other half at the Ladd Street meeting house. At a special meeting held August 2 it was voted to select a minister and to have worship at the meeting house, and at the court house or some other place in Horse Meadow in proportion to the taxes annually raised for that purpose at each end of the town, making the south boundary of the Fisher farm the dividing line, and also to hire Rev. Mr. Bell to preach on probation. Charles Johnston, Nathaniel Merrill and Ezekiel Ladd were appointed a committee to carry this vote into effect.

At a special meeting October 27, 1791, it was voted to rescind all former rates respecting a division of preaching according to taxes received and "to hire Mr. Ethan Smith four Sabbaths on probation the one half to be preached at the meeting house and the other half at the Court house," Charles Johnston, Joseph Bliss and Dr. Martin Phelps were named a committee to treat with Mr. Smith. At another special meeting November 21, 1791, it was voted that meetings be held alternately at meeting house and court house, and also by a vote of 39 to 33, to give Mr. Ethan Smith a call to settle in town as gospel minister at a salary of £70, one-third part to be paid in money, the other two-thirds in produce equal to money in such articles as he will need in a family, provided he will settle and continue as minister. James Woodward, Dr. Martin Phelps and John Montgomery were appointed a committee to treat with Mr. Smith on the part of the town, this committee, it may be noted, was from the north end of the town.

The vote by which Mr. Smith was called was a narrow one. It does not appear that there was any objection to him, but the trouble was rivalry between the north and south ends of the town, and objection to support of the ministry by public taxation. The south end of the town was growing in importance and its residents objected to paying taxes for one half the preaching to be at the north end. Those at the north demanded half the preaching if they were to be taxed. Another special meeting was held January 3, 1792, at which it was then voted that all the people north of the church line of the Fisher farm shall be freed and exempted from paying any minister tax or salary to Mr. Ethan Smith, and that all the meetings for public worship on the Lord's Day be held at the meeting house at the lower end of Haverhill. Mr. Smith's response to the call as modified by this vote was as follows:

Whereas the inhabitants of the town of Haverhill have invited me to settle with them as a gospel minister, I do hereby comply with their invitation and do consent to take the pastoral charge of all those in said town, who desire to put themselves under my care, and I do comply with the proposal voted in town meeting January 3, 1792, viz.: to have all those persons who live north of the south edges of the Fisher farm exempt from paying any part of my salary, which I do now consent to receive yearly, viz: £60 to be paid as the £70 which the town voted me, with the addition of twenty cords of hard wood per year, and to have the meetings for public worship, held on every Lord's Day at the meeting house at the lower end of Haverhill.

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Joseph Bliss, Charles Johnston, John Montgomery, James Woodward, Dr. Martin Phelps and Ezekiel Ladd were appointed a committee to agree with Mr. Smith on a council in order to ordain him and to appoint a day of ordination.

But the end of the settlement had not yet been reached. Another special town meeting was held January 23, 1792, two days before the time set for the ordination and installation of Mr. Smith. It was then voted 34 to 30 to rescind the vote giving Mr. Ethan Smith a call to settle as a gospel minister in Haverhill and also the vote to give him £70 salary. All the votes passed January 3, 1792, at the special meeting respecting the settlement of Mr. Smith were also rescinded, and Moody Bedel, town clerk, was chosen to wait on Mr. Smith and inform him of these votes. It was left for the church to act on its own motion and responsibility in the matter of settlement which it proceeded to do and January 25, 1792, Ethan Smith was duly installed pastor, the church voluntarily assuming the entire responsibility for his support.

Mr. Smith's field of pastoral labor covered the entire town and also Piermont. While the preaching was at the Ladd Street meeting house some families from the north part of the town attended. Soon after his installation, eleven members of the church in Piermont not relishing the preaching of the pastor, Rev. Mr. Richards, who was accused of strong Armenian beliefs, withdrew from his church, and united with the church in Haverhill, conditionally, retaining the privilege of returning to Piermont whenever a majority of them so voted. At the time of Mr. Smith's being dismissed in 1799, nearly a third of the membership of the Haverhill church resided in Piermont, but the Piermont church having become extinct, thirty members of the Haverhill church resident in Piermont, availed themselves of this conditional membership, and withdrew to reorganize the church in their own town.

Mr. Smith's ministry was immediately greatly successful. At the end of its first year there had been fifty-three admissions to church membership, mostly by confession of faith. But there were discouragements. Discipline was strict, and there was a rigid adherence to the church covenant, and regard for the sacredness of its obligations. During Mr. Smith's pastorate numerous special sessions of the church were occupied with cases of admonition and excommunication. Five were excommunicated for adherence to the principles and faith of close communion Baptists, three for drunkenness, a number comparatively small, in view of the customs and habits of the time, others for "habitual want of Christian temper," one for "unchristian conversation with her neighbor," two others for neglect of church services, and neglect of maintenance of family prayer. May 3, 1799, "Brother John Montgomery sent in a confession to be read in public for his transgression in riding on two occasions on the Lord's Day, with humble acknowledgment of his sin, which was accepted. " The church records under date of 1794 contain this entry: "Voted, that fellowship with the church in Newbury be suspended." This was the result of a protracted controversy between the two churches which could not but have an injurious effect upon the religious life of both towns.

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As has been noted, the sum of £40 was voted at the annual town meeting in March, 1790, to hire preaching for that year. There was opposition at the north end of the town to the organization of a Haverhill church, to the settlement of Mr. Smith as pastor, and to the raising of money by taxation for the support of the church; and several refused to pay their proportion of the £40 assessed for this purpose in 1790.

Several members of the Newbury church residing at Horse Meadow and North Haverhill were among this number. The leading spirits were Ephraim Wesson and Timothy Barron, both members of the Newbury church, and both leaders in the movement to defeat the settlement of Mr. Smith. They attended church in Newbury, claiming the right of choice in matters of church attendance, and having paid for the support of the Newbury church, they held themselves to be exempt from the support of any other. They were both prominent in the affairs of Haverhill, and to bring the matter to a test they were arrested and committed to jail at North Haverhill till this delinquent minister tax should be paid. Just how long they remained in jail is unknown, but one day finding the jail door unlocked and the keeper out of sight, they quietly walked out and went home. They were soon rearrested and brought before the magistrates charged with the offense of breaking jail. To this they replied, that they had committed no violence; that finding their prison door unlocked they had simply gone out, being under no promise to remain there: further if the jailer had neglected his business it was none of theirs. When they were reminded that they had broken the law of the state and were liable to punishment additional to that for which they had been committed, they cited the example of the Apostle Peter, who, finding the door of his prison open, had walked out, claiming that what was right for Peter was also right for Timothy and Ephraim. This led to serious admonition for this irreverence in presuming to liken themselves to Saint Peter. They undoubtedly settled by paying the tax in question since there is no record of their being sent to jail again.

But this led to the serious trouble between the churches and the people on the two sides of the river. The Haverhill church was aggrieved that the Newbury church had not disciplined Barron and Wesson, and the Newbury church had a grievance in that certain of their members who lived at North Newbury were permitted by the Haverhill people to attend church at Ladd Street, and by their support of that church, claimed exemption from taxation for the support of the church in their own town. Fellowship, between the two churches was suspended. A council was called in 1794, which recommended that the Newbury church censure Barron and Wesson for their conduct, and that the Haverhill church should not receive James Abbott and Thomas Brook to its communion, but this did not help matters much. The question had been raised as to both the right and the expediency of supporting the church by taxation, and the leaven had begun to work. The beginning of the end of the New England system of union of state and church had come, and at the next council, which was called in 1796 — a mutual council — one decided step was taken in the direction of a complete severance of

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church and state affairs. It had been deemed best to select ministers from a distance, in view of the high tension of feeling between the two churches and the importance of the questions involved. The ministers who comprised the council, and by whose decision the church had agreed to abide were Conant of Lyme, Spaulding of Salem, Woodman of Sanbornton, Ward of Plymouth and Swift of Bennington.

The council met at Newbury on Wednesday of the week before commencement at Dartmouth College, and was attended by large numbers from both towns, Gen. Jacob Bayley, who spoke for the laymen, raised a question which the ministers strove to evade. They admitted that taxation for the support of religious worship, was right, just; but argued strenuously that each tax payer had the right to select the particular church or form of belief to which he wished his tax applied. The conduct of Captains Barron and Wesson, though not in accordance with the strict letter of the law, was not therefore deserving of censure by the church.

The ministers comprising the council were, however, extremely jealous of their prerogatives, and perhaps some of them feared personal loss should they be forced to depend on voluntary contributions for their salary. They refused to give General Bayley and those he represented respectful consideration. They attacked the position taken by General Bayley with great violence. The result was that the council censured both churches for this unchristian conduct, and maintained the principle that every man should be taxed for the support of the religious organization favored by a majority of the voters of his town. The church at Newbury was also admonished for not disciplining the two members whose obstinacy had caused the trouble. It was a victory for the Haverhill church, but many of its members, and the members of the council lived to realize and admit the fact that their churches were more prosperous under the voluntary system which later was adopted having been made obligatory by law. The Newbury church proceeded to discipline its two members, excommunicating one, and continuing the other only on his confession of sin and repentance. Captain Barron died soon after in 1797, and was the first person buried in the Horse Meadow Cemetery, and this action of the Newbury church and the feeling against him in Haverhill doubtless led Captain Wesson, who had seen hard service in the Old French War and also in the War of Revolution, to remove to Grafton, Vt., and later to Peacham, Vt., where he died in 1812. A grandson of his, Rev. Ephraim Clark, became a missionary to the Sandwich Islands, and a translator of the Bible into the Hawaiian language.

The last years of the pastorate of Mr. Smith were, as can be easily understood from the troubles described, troubles which were the sensation of the day, filled with discouragements, and he asked for dismissal in 1799, which was given him. The church in its subsequent history had no more devoted, godly and able minister than he. He subsequently filled important pastorates and died in Boston at the age of 87. He was the author of several religious works which had a wide sale in their day, among which were treatises on Baptism, the Trinity,

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on the Prophecies and the Book of Revelation, and a small volume in which he ingeniously contended that the North American Indians were the lost tribes of Israel.

After a vacancy of some three and a half years, John Smith was ordained and settled as pastor both by town and church December 23, 1802. As the first minister settled by the town he received as a part of his settlement the farm upon which he lived during his pastorate and which he insisted on retaining as his own property after he had been deposed from the ministry and excommunicated from the church in January, 1807, under a cloud of grave scandal. His action in persisting in retaining the farm coupled with the scandal affecting his character had doubtless much to do with the period of religious depression which followed his deposition. Mr. Smith preached both at Ladd Street and at the north part of the town.

Another religious awakening came in 1814, when the church of more than a hundred members had dwindled to twelve. This was followed by the ordination and installation of Grant Powers January 14, 1815. The town had been divided into two parishes, and Mr. Powers' ministry was restricted to the South Parish. His pastorate lasted fourteen years and three months, and was the longest in the history of the church. He was a native of Hollis, a graduate of Dartmouth College, class of 1810, had studied theology with Dr. Asa Burton of Thetford. A grandson of Capt. Peter Powers the pioneer explorer of the Coos County, a nephew of the Rev. Peter Powers the first minister of Coos, he had especial fitness for writing "A History of the Coos County," a work for which he is doubtless better remembered than for his long and somewhat stormy pastorate. He was a man of great energy, with especial fitness for gathering in and moulding into a strong church the results of the great revival which preceded and continued during the first years of his ministry. He was also a man of strong convictions. Methodism began to gain adherents, and with Methodist theology and methods he had no sympathy whatever. Indeed he regarded them as subversive of genuine religion, and they met with his outspoken denunciation. When George Woodward, bank cashier and lawyer, opened his house to Methodist preachers, and his heart to the Methodist faith, he and his family lost caste in the social circle in which they had moved, and when Methodists secured the court room for their Sunday services, there was mourning on the part of Mr. Powers' church and congregation. But in spite of opposition the Methodists grew in numbers, and two years before the close of Mr. Powers' pastorate built the brick church on the side of the academy and court house, which was later sold, and is now the Congregational house of worship.

The attitude of Mr. Powers and his church towards the Methodists is found in the dismissal of a member, who had asked for a letter or recommendation to that growing denomination: Whereas, Mary Olmstead, who has been for several years a professed sister in this church, has for some time past gone out from us to join with the Methodists in belief and practice, which system both doctrinal and practical we consider unscriptural and dangerous to the prosperity of Zion; and, whereas, the said Mary Olmstead has made known her wish and determination to

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adhere to her present belief and practice against repeated endeavors to reclaim her from the error of her way, — Resolved, therefore, that the church considers the said Mary Olmstead just as she considers herself, no more of us. John 1st Epis., 2 : 19. Voted, by the church that this resolve be communicated to the said Mary Olmstead by the moderator as their final decision. Church in session May 15, 1823.

Grant Powers, Moderator of the Church.

The church in session today would hardly so treat a request for a letter of dismissal to the Methodist Church, either in form or spirit. The Rev. Bryan Morse, a Methodist local preacher, and Mr. Powers had frequent wordy combats. Both were members of the church militant, as both now doubtless hold fellowship in the church triumphant. As the Methodists increased in numbers and social position, as they had erected, though had not paid for their church next the court house and academy, some of the members of Mr. Powers' church began to question whether he were not just a little too strong in his statements of Calvinistic doctrine.

In the autumn of 1824 occurred an incident which tended to increase the disaffection in the community towards Mr. Powers. At a Methodist camp meeting held in Warren, the conversion of one Narcissa Griffin was reported to be accompanied by a spiritual enhancement, in which it was affirmed that her face shone like that of an angel and that her skin became preternaturally smooth. An anonymous communication appeared in the Intelligence in September in which the writer affirmed that he believed every word of the story, and that he was particularly convinced that the skin of the young woman was perfectly smooth, for he "had felt a hundred of them and they all felt exactly so — smooth as bone." The phrase became a byword, "Smooth as a bone" was on everybody's tongue.

An investigation was started to determine the authorship of the communication, which was generally denounced as indecent if not sacrilegious. So warm did the search for the author become that in the end Mr. Powers at a Sunday service confessed himself the author, expressing regrets, but at the same time excused himself, by quoting the example of the prophet Elijah who made use of irony and satire to confound the priests of Baal. In a communication to the Intelligence he also acknowledged himself the author of the much discussed Griffin communication, and said: "However numerous and great were the considerations which induced me to notice the camp meeting story in so ludicrous and ironical sense as I did, I have upon reflection seen and realized it to be wrong — all wrong — and deeply regret the tendency of it." Mr. Powers, however, never recovered the favor he lost by this event, and this loss combined with a growing dissatisfaction with unswerving dogmatism of his pulpit utterances led to his resignation early in 1829.

He was the last pastor to occupy the old Ladd Street Meeting House. An indebtedness on the brick church at the Corner which the Methodists had built in 1827, and which proved too heavy for the young society to meet,

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gave the Congregationalists an opportunity to purchase a house already built and greatly simplified the problem of removing the church home from Ladd Street to the Corner. The Ladd Street people were now reconciled to the change by the continuance for some years of one meeting each Sunday at the old church. This was fashioned after the style of the meeting houses of those days, with square pews, a barrel shaped pulpit, perched high and over it the heavy sounding board, hung by what seemed all too slender an iron rod. The deacons' seats of honor were in front of the pulpit and facing the congregation. The broad aisle ran straight from them to the front door. Beside the front door on the west side there was another entrance at the south under the tower from which rose a stairway to the gallery which extended around three sides of the house, the gallery also containing the old fashioned square pews. A cut made from a plan of the interior of the church, now in the possession of Miss Jennie Westgate with the names of the original pew owners with prices paid for pews enables the reader to build again in imagination the interior of this historic old structure, and to people it once more with its old-time congregation. The names of the pew owners are the substantial ones of Haverhill history: Col. Charles Johnston, Col. Joseph Hutchins, Gen. John Montgomery, Judge James, Woodward, Michael Johnston, Samuel Ladd, Joshua Young, Judge Ezekiel Ladd, Avery Sanders, Capt. Jonathan Ring, Josiah Elkins, Capt. Joseph Pearson, Dr. Isaac Moore, John Page, Dr. Martin Phelps, Harris Sawyer, Daniel Stamford, Gen. Moses Dow, Samuel Brooks, James Burenton, Ezekiel Ladd, Moody Bedel, Joseph Noyes, Dr. Scott J. Ward, Moses Elkins, James Ladd, James Mitchell, Jonathan Soper, and Ross Coon.

And then the bell, the charming autobiography of which was read in 1901 at its centennial by Miss Grace Woodward, the first bell to hang from a belfry in the Coos county, "the sweetest toned bell ever heard, which old Mr. Cross made to swing in the steeple with a strongly religious expression that no other bell ever had, nor could any other but the same old man draw from that one." The people at the Corner wanted the bell for the new church home, but all attempts to secure it, strenuous attempts some of them, were defeated, and the bell hangs in the belfry of the Ladd Street school house, souvenir and memento of the old meeting house which stood for nearly three score years on the same site, its demolition taking place in 1849.

The church has been fortunate in its pastors. Rev. Henry Wood was the first after the occupation of the church at the Corner. A native of Loudon, graduate of Dartmouth in 1822, valedictorian of his class, contemporary and friend of Choate and Marsh at Hanover, theologically trained at Princeton, professor in Hampton-Sidney College, Virginia, pastor for a brief period in Goffstown. Scholarly, polished, refined in taste, yet because of his birth and early associations in heart-touch with the humblest and lowliest, he was eminently fitted for the pastorate of the new church, new because of environment. The Corner at this time — county seat, stage centre, with its half dozen taverns, its eighty-one dwellings, its twenty-seven shops and stores, its bank, academy, newspaper, its new church, its manufacturing establishments at the Brook — was the most notable village in the

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north country, and the Congregational church one of the strongest and most influential in the state.

On the occasion of the celebration of the one hundredth anniversary of the church Mr. J. H. Pearson of Chicago, born in Haverhill, 1820, gave a pen picture of the congregation of his boyhood and early manhood which in part was as follows: As I look back over the years, I see the people as they took their places in church. The seats have been turned about since I attended here. The pews faced the minister and the singers and also the entrance of the church so that every one in their seats could see the people come into church. I used to think that a very nice arrangement, for we could see every one and how they looked when they entered. I will follow the pews and their occupants as I remember them. I will commence with the wall pews at the south-west corner of the church as it used to be. Of course I cannot recall all. There was Miss Eliza Cross, who used to sit in one of the cross pews in the corner. She was active in all Christian work, especially interested and effective in the Sunday school. She was an earnest advocate of the anti-slavery movement that was discussed in Ladd Street from as far back as 1840 on. Near her were Jonathan and William Watson who lived in the northern part of the town. They were not members of the church, but men who commanded the respect of the community. The Woods family and Mrs. Jewett occupied the same pew. The Johnston family occupied, if I remember rightly, two pews. They were an old substantial family taking an honorable place among their neighbors. John Smith, who was once pastor, and his son, Charles R. Smith, had seats near and were regular attendants. Next came the family of Hon. Joseph Bell. He was a man of fine appearance, excellent business ability, leading lawyer, and exercised a wide influence through all northern New Hampshire. I can see him still as he used to walk into church in his Sunday suit, with ruffled shirt bosom, followed by his fine looking wife and children. He was not a member of the church, but attended pretty regularly and paid the most pew rent to the church. There was John Osgood and his family on that side. He was known throughout the town as honest John Osgood. He and his family were all members — a very fine family and good citizens.

The Towle family and Dr. Morgan sat side by side. Both were prominent in the community. William Burton and his family sat on this side the church — a large family regular in attendance, and interested in all the life of the church. Henry Towle (the jeweller) was also on that side the house. He was always in church and came early. John L. Rix and his family were usually in church, though not as early as some others. He was not a church member, but his wife was. He took an interest in church affairs, and if all did not go right, he generally had something to say about it. Next that I remember were Nathan B. Felton and wife and John R. Reding and wife. They took a back seat. I remember it was a little higher than the other pews, so that they could overlook the whole congregation. They were both prominent people and good citizens.

Lyman Burk and family, Arthur Carleton and family, Jacob Bell and family and James Bell and family occupied body pews.

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The two Bell families were the more prominent and their appearance corresponding. I can well remember John L. Bunce as he used to come to church. He was a tall fine looking man, as straight as a candle and with a military step that suited him well. He was banker and leading man in town. Then I can see Deacon Henry Barstow and his tall wife. He was rather short and a little lame. He used to lead the singing in the prayer meeting. Near these were James Atherton and family and Dr. Spalding and family. Deacon Chester Farnum had a front pew in the next row of seats. He lived farthest away from church, and yet you would always find him and his family in their seats before any others.

Benjamin Merrill and family came next. He had a large family and I think they occupied two pews. Everybody in town knew Capt. "Ben" Merrill. He was the king merchant in the village, a bright, active man and had a bright, active family. Deacon A. K. Merrill — eldest son of Benjamin — was made deacon when quite young and remained deacon till his death. I recall the name of Russell Kimball, prominent in the church and society. He was for many years the leading merchant in the village, and his note was as good as that of any man in town, if you could get it, but his notes never floated round on the market. John Nelson and family came next. He had one of the good old fashioned families that filled two pews when all were present. He was a lawyer of ability and also a successful business man. Among the leading families that came from Ladd Street, I recall the Ladds and Herberts. Somewhere in the body pews were John A. Page and his wife. Mr. Page was cashier of the Grafton bank for a number of years after Mr. Bunce left. Next to John A. Page, as I remember, came Dr. Ezra Bartlett and family. I can still see the venerable doctor with ruffled shirt bosom and cane coming into the aisle at the head of the family, his portly wife following him, and the large family following in their order, according to age. I must not forget to mention Peabody Webster. "Pee" Webster, we used to call him. He was a leading man in this church and society as long as he lived. Dr. Edmund Carleton sat behind Dr. Bartlett. He and his family were remarkable people. He was deacon for many years until his death. I recall distinctly Dr. Carleton, as he distributed the bread and wine at communion. Benjamin Swan and family were next behind Charles Carleton. On the east side the church Joshua Woodward and family and Caleb Hunt and family occupied two pews side by side. Somewhere near the Hunts and Woodwards were Gen. Poole and his family. Next to these came David Sloan and family. "Squire" Sloan, as he was called, was somewhat peculiar. He was, however, a good lawyer and with his family was highly respected. I next recall Samuel Page with a well filled pew of children on the east side of the church. He was a good Christian man, an honored citizen, a wise counsellor in all secular and religious matters. Hosea S. Baker and family came next. He was a pew holder and attended this church until about 1845, when he was induced to take charge of the Methodist Sunday School and afterwards attended that church. Then came Moses St. Clair and family. "Major" St. Clair he was usually called. One of his sons, George St. Clair, became an active worker in this church and also in the church in Chicago, where he later lived and died.

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The next pew was my father's, and next to it sat Moses Dow and family. After his death Voramus Keith married his widow and they were regular attendants. Then came the pew of Jonathan S. Nichols and family, and the two pews occupied by Michael Carleton and his large family.

I must speak of the members of the choir. The leader was Timothy K. Blaisdell who was conductor for many years, from about 1830 to 1845. He was a merchant, a good citizen, had a fine family, and his reputation as choir leader was excelled by none in the state. Sarah Merrill, or perhaps one of the other Merrill girls — sister of Deacon Merrill — played the organ. Miss Eleanor Towle, was the leading soprano. The rest of the choir came largely from the Merrill and Barstow families, though there were Samuel Ladd, Henry Towle, Nelson Chandler, James Woodward, Jona. S. Nichols, Ellen McClary (Mrs. Reding) two of James Bell's daughters, Calista and Orpha, and Luella Bell (Mrs. D. F. Merrill). I think it is true this church had the best singing of any church in this part of the county.

This indeed was a notable congregation. Those were the days when the leading men of the town who were not church members attended church and gave a hearty support to religious institutions. The glory of the Corner had not departed, and no small factor of this glory was to be found in the influence of the First Congregational church. The list of pastors is a notable one, scholarly, able godly men. There have been, including the present stated supply, nineteen with terms of service as follows: Ethan Smith Ordained Jan. 25, 1792 Dismissed June 23, 1799, John Smith Ordained Dec. 23, 1802 Dismissed Jan. 14, 1807 , Grant Powers Ordained Jan. 4, 1815 Dismissed Apr. 28, 1829, Henry Wood Installed Dec. 14, 1831 Dismissed Mar. 3, 1835, Joseph Gibbs Ordained June 16, 1835 Died Apr. 11, 1837 , Archibald Fleming Installed June 27, 1838 Dismissed Sept. 23, 1841, Samuel Delano Installed Feb. 16, 1842 Dismissed Jan. 14, 1847, Moses C. Searle Stated supply May 1, 1847 Closed May 1, 1849, Edward H. Greeley Ordained Nov. 7, 1849 Dismissed Jan. 6, 1858, John D. Emerson Ordained Oct. 1, 1858 Dismissed Nov. 19, 1867, Edward H. Greeley Installed Nov. 25, 1869 Dismissed July 2, 1874, J. Q. Bittinger Installed July 2, 1874 Dismissed Oct. 12, 1886, Eugene C. Stoddard Ordained Oct. 22, 1886 Dismissed Mar. 4, 1891, Sidney K. Perkins Stated supply May 17, 1891 Closed July 23, 1893, Charles L. Skinner Stated supply Nov. 1, 1893 Closed Oct. 31, 1904, Maurice J. Duncklee Stated supply July 1, 1905 Closed July 1, 1908, John Snow Stated supply Dec. 1, 1908 Closed Oct. 21, 1911, J. Harold Gould Stated supply Apr. 14, 1912 Closed July 31, 1915, Almon T. Boland Stated supply Apr. 1, 1916.

This First Church has had a notable history. It has numbered among its members many strong men. A score have been sent out into the Christian ministry. It has strengthened with its best brain and heart, trained in its Sunday school, and by its pulpit teachings scores of other churches in the great centres of population and industry. It has stood ever for godly living and sound doctrine; of the eleven pastors installed, no less than seven were ordained at the time of their installation. Its devout women have been not a few, of whom Hannah Pearson, daughter of Col. Charles Johnston, founder of the Sunday school of the

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church; Mrs. Joseph Ladd, living example of unselfish piety, and Mrs. Mary P. Webster, leader in good works and helpfulness for the suffering, the outcast and the depraved, were types.

The problems which it faces at the present time are those which confront not Congregational churches alone, but those of other denominations, as well, throughout rural New Hampshire. The glory and power of "the standing order" has departed, and denominational jealousy and rivalry have brought denominational weakness, the weakness, indeed, of all church authority. The minister is no longer held in awe, and in many cases quiet contempt has taken the place of respect. He is a man and citizen nothing more. He is no longer hedged about by the dignity of position. Growing looseness of Sabbath observance has resulted in decreasing attendance on church services. In many churches free seats have displaced the family pew, and the family known for regular church attendance as a family has become the rare exception rather than the rule as formerly. The younger generation has listened to the call of the city, and the population of the towns, except where manufacturing industries flourish, has steadily declined. In the case of the village at the Corner, the home of the historic First Church, the railroad came and left it one side, fire did its devastating work, courts and county offices were removed to another section of the town, manufacturing industries — fulling mill, carding mill, tanneries, paper-mill, cabinet making, etc. — were abandoned, and the church has been a partaker in the life and fortunes of the community. Its past, however, is secure, and its future is by no means hopeless. The church property is valued at \$7,000, and church and society have invested funds amounting to \$5,400.

The Congregational Church in the North Parish of Haverhill was organized in 1815. It had been voted in 1788 to divide the town into two parishes, but this vote was not at once carried into execution, and later it was rescinded. There was disagreement between the two sections and several attempts had been made to settle it. In 1815, however, the town was divided into two parishes. A meeting of the male members of the Haverhill and Bath churches who resided in this newly created North Parish was held June 10, 1815. The meeting was opened with prayer by Dea. Stephen Morse, who had been chosen moderator and it was unanimously voted to form a North Parish Congregational Church. Those present were Dea. Stephen Morse, John Carr, Daniel Carr, Jona. Whitman, Moses Campbell, John Punchard, John Kimball, Joseph Bullock, John Morse, Jahleel Willis, Andrew S. Crocker, Henry Hancock and Moses N. Morse. John Kimball was elected clerk.

The church was duly organized June 15, the Rev. Samuel Goddard being moderator, with the Rev. David Sutherland of Bath assisting in the organization. Stephen Morse and John Punchard were elected deacons. Articles of faith and covenant were adopted. The Covenant was a model of simplicity, conciseness and orthodoxy: We do avouch the Lord Jehovah Father, Son and Holy Ghost to be our God: We profess with our mouths and believe in our hearts in the Lord Jesus Christ, accept him as our only Saviour in his mediatorial character as prophet to

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instruct, Priest to atone and King to reign in and over us — and do under these impressions of Divine Grace, renounce the world, the flesh and the devil. We engage to give ourselves and ours to God through Jesus Christ in an everlasting covenant. We engage to make the Word of God according to the plain import of it the rule of our conduct in all things : promising through grace and strength derived from Jesus Christ unquestioning obedience to all his commands, approving that only in ourselves and others which Gods Word approves : and condemning that which Gods Word condemns. We engage to promote the public worship of God by encouraging and supporting according to our ability the administration of word ordinances and institutions of the Gospel and by a faithful attendance on the same. We engage to maintain the worship of God in our families and bear testimony against the neglect of the same which we believe to be displeasing to the Lord. And in a word, through the grace of God we engage that our walk and conversation shall in all things be agreeable to the Gospel of Jesus Christ, to whom with the Father and Holy Spirit be glory and blessing both now and forever. Amen.

It is a tradition that this covenant -was drawn up by the Rev. David Sutherland as well as the articles of faith which were adopted. The roll of membership seems to have been quite carefully kept. Fifty-seven names are appended to the covenant including the thirteen who met June 10, 1815, for the purpose of forming the church. This was not a large membership but the North Parish was a farming community, and compared with the South Parish was sparsely settled. The names of the thirteen have already been given. The others were: Daniel Rowell, Joseph Emerson, Nathan Heath, Daniel Carr, Sr., Nathan Avery, Moses Mulliken, Moses Mulliken, Jr., Edward B. Crocker, Gorham Kezer, Hiram Carr, D. C. Kimball, Augustus Robinson, Elisha Hibbard, Daniel Carr, Jr., E. Swift, Sarah Morse, Hannah Carr, Sally Punchard, Mehitable Kimball, Sarah Bullock, Eunice Morse, Sally Willis, Shua Crocker, Hannah Morse, Betsey Emerson, Elizabeth Carr, Elizabeth Bruce, Mary Chase, Mary Goodridge, Isabella Johnson, Polly Johnson, Sally Chase, Susanna Howard, Isabella Sanborn, Clarissa Sanborn, Jedediah Kimball, Betsey Crocker, Polly Gibson, Betsey Crocker, sen., Anna Mulliken, Matilda Carr, Sally Kimball, Mrs. Porter, H. R. Leland. No less than twenty-eight of these fifty-seven members received letters of dismission to other churches. Dea. John Kimball and a few others uniting with the South Parish Church, while the others who did not remove from town cast in their lots with the Baptists and Methodists.

The records of the church aside from the membership roll are meagre. It does not appear that for several years there was any regular pastor. At first, preaching was doubtless provided by the New Hampshire Missionary Society. At a church meeting September 26, 1816, the thanks of the church were voted to this Society "for the aid they have extended to this church," and further aid was solicited. Some entries in the book of the treasurer Dea. John Kimball are of value as indicating the state of affairs in the early days of the church: April 7, 1816, paid Rev. Samuel Goddard for preaching, S8; December 28, 1817,

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paid Mr. Goddard \$8.67; March 22, 1818, received from N. H. Missionary Society, \$18.10; December 17, 1828, Rev. Silas McKean preached, communion; January 17, 1819, communion, Rev. Mr. Goddard preached; June 13, 1819, communion by Rev. David Sutherland; May 28, 1820, communion by Rev. Jonathan Hovey; June 18, 1821, communion by Rev. David Smith; July 14, 1822, communion by Rev. David Sutherland; July 17, 1825, communion by Rev. Sylvester Dana; October 21, 1827, communion by Rev. Mr. Porter.

In the published proceedings of the Convention of Congregational Churches in New Hampshire, the church so far as reported was without a pastor until 1828, when the name of Rev. Ambrose Porter appears as pastor with a total membership of 41. This was increased to 51 in 1830, when the name of Rev. John Dalton appears as pastor. It does not appear that he was installed, and the convention reports are silent as to the length of his pastorate. At a church meeting May 3, 1843, he was elected moderator with John Carr clerk, and it is not improbable that he sustained some kind of pastoral relation to the church during the intervening years. The largest membership reported was in 1830, after which date there was a gradual decrease.

The Rev. Samuel Delano was dismissed from the pastorate of the First or South Parish Church January 14, 1847. Bettinger says of him: "He was a man of imperious will, much vigor of mind and quite eccentric. Being remonstrated with by one of the sisters of the church on this account he replied, in characteristic style: 'I must be Sam Delano or nobody.' He was a graduate of Dartmouth College in 1823, and a trustee of that institution for thirty-two years." The North Parish records of May 16, 1747, contain this minute: "The good hand of God should be acknowledged as it has come to pass most clearly by his overruling providence that Rev. Samuel Delano, late of Haverhill South Parish should come among us to labor in the gospel ministry. And with a deep sense of the mercy of God we would here record the fact that on the 16th of May, it being the third Sabbath, the above named Samuel Delano commenced his labors in this North Parish, being engaged for one year."

The membership at this time was reported as 18. This acting pastorate continued for upwards of four years. Such records as were kept are in the handwriting of Mr. Delano who signed himself as acting pastor, and the last of these entries is under date of September 7, 1851. During the pastorate of Mr. Delano his field of labor was extended so that many of the church services were held in the Union Meeting House at the Centre and in the Baptist Meeting House at North Haverhill. He was indeed the minister of the geographical North Parish. Such entries as the following are more or less frequent: "May 6, 1849, ordinance of the Lord's Supper at the Union House. Mr. & Mrs. Luther Warren presented their child for Baptism." "July 1, 1849, ordinance of the Lord's Supper at the Baptist Meeting House where we hold meetings all the time." Deacons John Punchard, and John Kimball had removed their membership to the South Parish. Dea. John Carr was enfeebled by age and at a regular church meeting held at the schoolhouse on Brierhill, Rev. Samuel Delano was elected clerk, and Elisha Swift

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and Peiiey Ayer were elected deacons. These were the last two elected. In 1851 but sixteen members were reported, and Mr. Delano soon after closed his labors and went to Hartland, Vt.

The name of the church does not appear in the convention report after 1 at Horse Meadow. There were no other church buildings in town. The people at the Corner irrespective of denominational affiliation greatly wished a "meeting house," and the Methodists were encouraged to build. The corner-stone was laid Monday, June 4, 1827, by the newly-installed officers of Grafton Lodge, A. F. and A. M. These were: W. M., Jonathan Sinclair; S. W., Samuel Page; J. W., John L. Burns; Sec, Sylvester T. Goss; Treas., John Page; S. D., William Ladd; J. D., Horace S. Baker; Chaplain, Ebenezer Ireson; Marshal, Joshua Blaisdell.

The procession formed at the lodge room was composed of the officers and members of Grafton Lodge, the building committee, selectmen, the reverend clergy, the grand master and past and present grand officers. The address at the stone was delivered by the Rev. Ebenezer Ireson, chaplain of the lodge and minister of the church. It was a great day for the Haverhill Methodists. In the Cods Intelligence of June 2, there was an appeal for funds for the erecting of the building which reads curiously like some appeals of later years:

While the traveller passes through our village he is delighted with the rich landscape before him. He admires our beautiful meadows, our dark rolling Connecticut and feasts his vision upon a prospect far more beautiful and far more worthy of admiration than those which have called forth all the energies of song, and exhausted the genius of the artist. He sees before him a thriving and populous village, but his eye rests upon no church. No spire pointing to heaven tells him that God may be worshipped in the beauty of holiness, no temple pure lifts up the aspiration of the pure in heart or gives an additional charm to our village, but he is forced to inquire amidst all this profusion of nature, with all this lovely and enchanting scenery around us, have you no church for public worship — a building so peculiarly the ornament of a country village? There is scarcely a town in New England, and not one possessing the advantages of Haverhill which is not ornamented and consecrated, if I may so say by its meeting house. But if we cannot be urged by considerations strong and weighty as those which have been mentioned, mere selfishness would seem to induce us to engage in the undertaking. Money expended for the erection of a commodious and handsome church cannot be viewed in the light of a tax upon the inhabitants here, they would thereby invest their money certain to bring handsome returns on their investment. Every consideration prompts to aid the enterprise now inaugurated.

This was a fervid appeal. More fervid appeals still were made for funds by the famous John Newland Maffit, who preached on the occasion of the dedication of the building in 1828. He urged the people to "lend to the Lord." He spoke of the large interest some of them were reported to be receiving, but larger returns would be secured by lending to the Lord. But it was a Methodist church, and the influence of Congregationalist conservatism had not yet been overcome. Grant Powers had not yet abdicated.

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Previous to this the Methodists had worshipped in private houses and later in the Court house. The society allowed its enthusiasm to get the better of its judgment, and when the church was completed, the society found itself confronted with a heavy debt, hopelessly crippled. The difficulty was solved by selling their church to the Congregationalists who were desirous of establishing themselves at the Corner, and giving up their meeting house at Ladd Street. The property was conveyed to the Congregationalists in 1829 and is still occupied by them. It was substantially built, and with improvements made from time to time, this oldest church building in town, with an historic association is still an attractive place of worship. The Methodists returned to the Court house for worship until 1836, where they built their present church edifice, the site being given them by Gov. John Page, a leading member. It is a commodious building, constructed of wood rather than brick, and with its chapel adjoining, and its commodious parsonage property is happily free of debt. The property is valued at \$5,500.

The church at East Haverhill was built in 1834, on a site given by Isaac Pike, was several times remodeled, until it was destroyed by fire December 14, 1902. A new building was erected of modern style, and suited to modern needs and was dedicated May 24, 1905. The society also owns a comfortable parsonage conveniently located near the church. The entire property being valued at \$4,000.

The church erected at North Haverhill in 1843 was destroyed by fire in 1865, but was rebuilt the next year. Some thirty years later it was remodeled, and in 1912 it was greatly improved, and presents one of the most attractive interiors in the county. A fine parsonage property adjoins the church. Church and parsonage are valued at \$7,000.

A Methodist Episcopal church was organized at Woodsville in May, 1885, by George W. Norris, presiding elder of the Concord District with a membership including probationers of 17, which was increased to 26 in 1886 when Woodsville first appears in the minutes of the New Hampshire Conference. The Rev. Albert Twichell, a local preacher, was the first pastor. A church edifice was erected in 1886 on Central Street, but was removed to its present location in 1889. An extension or annex was added in 1911, for Sunday school and social purposes. The church is finely lighted, carpeted, has a fine pipe organ, the gift of Ira Whitcher in memory of his daughter, Mrs. Chester Abbott, and with its recently added annex or chapel, is attractive and finely adapted to accommodate the various activities and departments of the modern church. A parsonage was erected during the pastorate of the Rev. James Cairns in 1888, which with its pleasant location and modern improvements furnishes a pleasant home for the pastor; church and parsonage are valued at \$12,000.

The Methodist Episcopal church in Haverhill has an honorable history, and has been no unimportant factor in promoting the moral, social and religious life of the town. It has numbered among its communicants many who have been prominent in other than church affairs, and whose influence still remains, whose work abides though they have long since passed to their reward.

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None of the four churches are large, none are in large communities, and with the exception of that in Woodsville none are in growing communities. The church at Haverhill has a membership of 56, and a property valued at \$5,200; that at East Haverhill a membership of 56, church property \$4,000; North Haverhill, membership 100, property \$6,600, and that at Woodsville, membership, 137, church property \$11,500. The total membership of the Methodist Episcopal churches in the town was in 1913, WAS 349, and the church property was valued at \$27,300.

Baptist Church, North Haverhill

In response to a call of a few Baptists in Haverhill and Bath several persons met in North Haverhill September 14, 1830, and after consultation with two Baptists ministers, the Revs. John Peacock and Noah Nichols, proceeded to organize a Baptist church. This first organization consisted of thirteen members: Benjamin Ropes, Deliverance Woodward, Oliver Davison, Ira Thyng, William Dudley, Mary Rogers, Sally Glazier, Sally Davison, Rhoda Carr, Hannah Morse, Maude Dudley, Roxana Bacon, Sarah B. Glazier. In March, 1831, at a council of ministers and delegates from six churches of the Merideth Association of Baptist churches, Benjamin Ropes was ordained as pastor of the church, and continued in this capacity until May, 1834, when he was dismissed. The church was without a pastor until September, 1835, when Bradford Harvey of New Hampton Institution spent several weeks with the church, the result of which was a religious awakening and the addition of fourteen to the church by baptism. In 1836 Stephen Morse conducted meetings as a licentiate, but there was no pastor until Jan. 1, 1838, when Rev. Samuel Eastman became pastor, and began his labors, which continued for three years in the new house of worship, which had been dedicated two weeks earlier. He was succeeded by Rev. David Burroughs, who remained pastor until 1845, when he was succeeded by Rev. Lucius Chickering whose pastorate was brief, closing under a cloud in March, 1846. From this time, until the disintegration of the church there was no regular pastor, except in 1855, when Rev. J. E. Strong was reported as pastor. In 1856 there was no pastor, and the house was opened for worship, only occasionally. In 1859 there appears in the minutes of the Baptist State Convention the following report from the Merideth Association: 'The church at North Haverhill has become extinct,' and its name was erased from the minutes.

The church building was erected in 1837 and was formally dedicated December 14, 1837. It was built of brick, was well constructed, and is standing at the present time in good condition, known as Village Hall, having stood uncared

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for for several years after the disintegration of the church, until it was put in order by the Village Improvement Society, previous to 1900, and has since been used for social purposes, and as a place of worship for Trinity Protestant Episcopal Mission. It was built by the "First Baptist Society of Haverhill" duly incorporated December 22, 1836. The corporators were Oliver Davidson, Asa Thyng, Elijah Blood, George Warren, Joshua Blaisdell, Jacob Morse, Asa Bacon, Aaron P. Glazier, David Carr, Jr., George W. Bisbee, Zebulon Carey and Clark Bacon. The cost of the building was \$1,533.87, and this was provided for by subscriptions and the sale of pews. This sale amounted to \$1,359.75, and the purchasers of pews were Ira C. Crouch, N. M. Swasey, Daniel Carr, Jr., T. H. Braynard, Aaron Southard, E. B. Hibbard, Willard Whitman, E. Merrill, Joshua Blaisdell, George Warren, E. W. Carr, Aaron P. Glazier, Zebulon Carey, Stephen Morse, D. Worthen, Jona. Morse, Oliver Davidson, B. Webster, Jr., E. Lovejoy, D. C. Kimball, David Carr, E. Blood, T. Reed Bacon, Asa Thyng, Jacob Morse, Clark Bacon, Asa Bacon, Isaac Morse, Jotham Howe, George W. Bisbee. Comparatively few of these pew holders were residents of the village, then known as "Slab City," but at least ten resided in Centre Haverhill, No. 10 T. H. Braynard Jan. 1, 1838 136.00, No. 12 A. Southard Jan. 1, 1838 \$35.25, No. 14 E. B. Hibbard Jan. 1, 1838 336.75, No. 15 Willard Whitman Jan. 1, 1838 340.25, No. 18 E. Merrill Jan. 1, 1838 \$34.00,

No. 20 Joshua Blaisdell Jan. 1, 1838 \$37.00, No. 22 George Warren Jan. 1, 1838 \$34.00, No. 24 W. Whitman Jan. 1, 1838 \$34.00, No. 26, No. 28, No. 30, No. 50, No. 49, No. 48, E. W. Carr Jan. 1, 1838 \$35.00, No. 47 Jona. Morse Jan. 1, 1838 \$34.00, No. 46 A. P. Glazier Jan. 1, 1838 \$36.50, No. 45 Oliver Davison, Jan. 1, 1838 \$38.50, No. 44 Z. Carey Jan. 1, 1838 \$38.25, No. 43 B. Webster Jr., No. 42 G. Warren Jan. 1, 1838 \$40.00, No. 41 E. Lovejoy, No. 40 S. Morse 2d Jan. 1, 1838 \$38.50, No. 39 D. C. Kimball Jan. 1, 1838 \$35.00, No. 38 D. Worthen Jan. 1, 1838 \$34.00, No. 37 Daniel Carr \$38.00, No. 36 J. Blaisdell \$34.00, No. 35 E. Blood Jan. 1, 1838 \$34.00, No. 34, No. 33 T. R. Bacon, No. 32, No. 31 E. B. Hibbard Jan. 1, 1838 \$20.00, No. 9 Z. Carey Jan. 1, 1838 \$39.00, No. 11 A. Thing Jan. 1, 1838 \$34.00, No. 13 Jacob Morse Jan. 1, 1838 \$35.00, No. 15 Clark Bacon Jan. 1, 1838 \$37.75, No. 17 Asa Bacon Jan. 1, 1838 \$38.50, No. 19 Isaac Morse Jan. 1, 1838 \$38.25, No. 21 Jotham Howe, No. 23 David Morse, No. 25, No. 27 George W. Bisbee Jan. 1, 1838 \$23.50, No. 29, and as many more on Brier Hill, and in other parts of the town outside the village.

A somewhat new method was devised for the support of preaching. When the Rev. David Burroughs was selected as pastor in 1841 at an annual salary of \$400, an agreement was signed by forty citizens of the town that any deficiency which might exist after the amount raised by voluntary subscription was exhausted, should be made up by an assessment upon their polls and ratable property in the towns where they resided. The forty names appended to this agreement were George W. Bisbee, David Morse, Zebulon Cary, Oliver Davison, Joseph Willis, David Carr, Jr., John Buswell, T. U. Berry, Adams Houston, George Warren, William Houston, Joshua Blaisdell, Benjamin Webster, James George, Thomas George, David George, George W. George, Richard G. Crouch,

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Curtis Knight, Isaac Pike, Charles Cussen, William Eastman, Horace McConnell, Asa Bacon, G. A. Branible, S. E. Blood, Henry George, Willard Whitman, John S. Sanborn, William C. Bacon, Timothy R. Bacon, Isaac Morse, Alfred George, Jeremiah G. Farnam, Benjamin Webster, Jr., A. J. George, Albert D. Johnson, Harvey M. Gales, J. E. Clifford, S. E. Leslie. High-water mark in the prosperity of this church and society was reached during the pastorate of Mr. Burroughs. In 1844 the membership reported was 138, in 1845 this had decreased to 100, and in 1846 after the brief but unfortunate pastorate of Mr. Chickering it dropped to 40. The church records, now in existence, are scanty and poorly kept. In 1855 when the last attempt was made to support a pastor and maintain services, the membership had been reduced to 26, and many of these members maintained only a nominal relation to the church. No member of this church now survives, the late Charles F. Carr of Woodsville being the last to pass away, and he had been for years affiliated with the Methodist Episcopal church.

Freewill Baptist Church

In the eastern part of the town, in what is known as "Number Six" there was a deep religious interest, in 1831 and a meeting held in June of that year, in the homestead barn of Josiah Jeffers, was followed by the baptism of several persons and the organization of a Freewill Baptist church. Elder George W. Cogswell of Landaff held preaching services in that vicinity for a number of years, and about 1838, Abel Wheeler, a member of the church, was ordained and became its pastor. Previous to 1831, there had been occasional Freewill Baptist preaching. Elder John Calkin, a famous evangelist of his time being the earliest of the preachers, and Elder John Davis, who afterwards lived in "Number Ten" followed him. In 1842 there was quite an extensive revival, and another in 1858. Lorenzo D. Jeffers, a convert in the revival of 1842, was later ordained elder and preached with great acceptance in this church and in the churches of adjoining towns. He was a man of fervent piety, a student of the Book and of marked ability. Other preachers were Elders Stedman, Cummings, Almon Shepard, Warren Strafford and J. D. Cross. The church never erected any house of worship, and the church organization as such passed out of existence. Haverhill does not seem to have furnished a fertile soil for Baptist seed.

Union Meeting House

As the town began to be settled east of the river the need of religious services was recognized, and this led to the organization of an undenominational society which, in 1836, erected at the Four Corners on the County road and on the road leading from North Haverhill to Swiftwater — the Pond road — what was known as the "North Haverhill Union Meeting House." There was no church organization connected with it, and the pulpit was occupied from time to time by the pastors of the North Parish Congregational church, the Baptist church, by ministers of the Freewill Baptist, Methodist Episcopal, Universalist and Adventist denominations. In 1858 and for a few years thereafter, the Free Baptist preachers

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ministered to such congregations or they could gather, and later the edifice passed into the hands of the Advent Christian church, organized in 1892, who in 1896 repaired it, remodeled it and now maintain regular services.

Elder George E. Brown, preached at different times before there was a regular organization, and filled vacancies between pastors till his death. The pastors since the organization in 1892 have been Elders John Magoon, L. H. Brigham, R. R. Mead, O. W. Heyer, Bert J. Glazier, and F. W. Richardson.

There was an Advent organization at the Brook which, in 1875, erected a church edifice which was regularly occupied for a few years for religious services, but the society disintegrated, and the building was unused after 1880 until it was sold, and was transformed into a creamery.

Protestant Episcopal Church

St. Luke's Protestant Episcopal church in Woodsville was organized as a mission by Rt. Rev. Bishop William W. Niles of the New Hampshire diocese in February, 1877. Services were first held in the schoolhouse hall, with Mr. A. B. Crawford as lay reader in charge, and the first rector was the Rev. W. B. T. Smith, who began his work September, 1878, and who inspired active efforts to build a church edifice. A site was given by Charles B. Smith, and the present church was built in 1879 at a cost of about \$5,000 and was consecrated free of debt in the spring of 1880. It has a seating capacity of about two hundred and fifty. It also owns a fine rectory on Maple Street, and a parish house on Central Street, with all accommodations for social work and service. The church was seriously damaged by fire in 1912, but was immediately restored and beautified.

St. Luke's was the first church organization in Woodsville, followed by the Methodist Episcopal, the Universalist, St. Joseph's Roman Catholic, and the Evangelical in order. Early in the history of the town there was an attempt to gain a foothold for the Episcopal church, which had as its chief result much bitterness of feeling. The charter provided for the giving of one whole share of land to "the Incorporated Society for the Propagation of the Gospel in Foreign Parts, " one whole share for a glebe for the Church of England, and also one share for the first settled minister of the Gospel. Col. John Hurd and Col. Asa Porter were Episcopalians, adherents of the Established Church of England. They held that in the towns of the charter the right of glebe could be diverted to the use of no minister other than of that church, and that the right of the Society for the Propagation of the Gospel in Foreign Parts, the society being adjunct of said church, went with it, and furthermore, by implication, the right of the first settled minister, since no church save the Church of England was recognized in the charter. They early secured a church organization, with Rev. Ranno Cossit as minister, and Cols. Hurd and Porter as workers and laid claim to these rights. The proprietors, however refused to recognize this claim and at a meeting, held August 16, 1773, the only business transacted was the definite refusal "to lay out the society right and glebe to the acceptance of the minister and church workers in said town of Haverhill. " The claim was persisted in and at the regular town

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meeting in March, 1775, it was voted to defend the ministerial right of land against the claims of the aforesaid Ranno Cossit. At the meeting in 1776, further action was taken and Thomas Simpson, Timothy Barron and Bryan Kay were chosen as committee "to take care of the ministerial right of land in Haverhill and rent it for the advantage of the town the present year. " Mr. Cossit, however, had in the meantime secured a title to the land through the courts, the town having been defaulted, and in 1780 the annual town meeting chose Col. Moses Little "agent to petition the General Court that the default may be taken off the ministerial right of land in Haverhill said land being called out in favor of Ranno Cossit. "This petition was granted and the town came into its own.

The action of Cols. Hurd and Porter, profoundly stirred the community in both Haverhill and Newbury. In January, 1775, a document, entitled the Haverhill and Newbury Covenant, was numerously signed by the adherents of the Haverhill and Newbury church of which Rev. Mr. Powers was pastor, denouncing in the most vigorous terms the two offending colonels. As a specimen of a boycott nearly a century and a half old the document possesses a curious interest:

Whereas it appears to us that in almost every instance, Col. John Hurd, and Lieut Col. Asa Porter do and are acting contrary to the interest of the society of Haverhill and Newbury and to the town and proprietary of Haverhill in particular, and to the interest of the whole County of Grafton. In that when the said John Hurd and Asa Porter knew that the Rev d Peter Powers was settled as a minister for both towns, for more than seven years, and that they knew there was not many more than two persons of the Church of England in the town of Haverhill, that they should recommend Mr. Ranny Cossit to Governor Wentworth and the Bishop of London that he might be ordained a minister over Haverhill: that they do use their endeavor that said Cossit should have and enjoy the ministerial right in this town, . . . that whereas some of the town of Plymouth Court made request to Col. John Hurd, who is Judge for the County of Grafton, whether the cause between Timothy Barron and Mr. Ranny Cossitt would be tried, and said Hurd declared that it would not: nor could not without a special Court, on which the cause was neglected at the same Court by Mr. Barron, who was defaulted, execution issued and presented &c. That the said Asa Porter, of his own head, did carry on the building of the Court House for said County in the most extravagant way, the said Hurd connived at the same. And it is believed that he really assisted said Porter in his wickedness, and used his endeavor to get his enormous bill allowed.

Upon consideration whereof, we and each of us look upon — both of these Gentlemen — viz.: Col Is Hurd and Porter as public enemies to the good of said society and County, and as such we do engage to treat them, and promise that from and after the date of this agreement, not to have any connection with either of them (entertainment at public houses, and their proper turn to be served at the gristmills only excepted), not so much as to trade, lend or borrow, or labor with them (public offices as Justices of the County excepted). And we further engage that we will not hold any correspondence, or have any dealings with any that hold

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with Col Is Hurd and Porter, until they shall willingly make public satisfaction for what they have done to the premises. Haverhill Jan. 28, 1775.

Jonathan King, John Ladd, Andrew Carter, Joseph Janey, Jesse Lucas, James Woodward, James Bailey jr, Samuel Heth, Stephen Bayley, Charles Baybrige, Enos Bishop, John Way jr, Adonijah Koplín, Timothy Center, James Bayley, Daniel Bayley, Cyrus Bayley, Timothy Brown, (name erased), Jonathan Janey, Daniel Stevens, John Kirk, John Sanders, Josiah Elkins, Daniel Ladd, Thomas Manchester, Theodoni Sanders, Joseph Fifield, John Fifield, John Louvin, Joseph Smith, George Moor, Samuel Ladd, Isaac Stevens, James Abbott Jr.

There is no record that the two colonels and their handful of sympathizers ever made public satisfaction, but a century elapsed before the Protestant Episcopal Church obtained a foothold in Haverhill, and then first in the village of Woods ville which had just begun its career of growth and development.

In September, 1878, the Rev. W. B. T. Smith took charge of the work of St. Luke's Mission. Services were still held in school house hall, and Holy Communion was first celebrated November 3, 1878. Charles B. Smith, a leading citizen of Woodsville, gave the lot on which St. Luke's church was later erected, and ground was broken for the erection of the building, November 26, which was pushed forward to completion under the direction of Mr. Smith, who remained in charge of the parish until May, 1880, where he was succeeded by the Rev. W. H. Burbank. In 1884, the Rev. H. A. Remick became rector, remaining in charge until May, 1892. The Rev. A. W. Jenks became rector in August, 1892, and was followed by the Rev. James C. Flanders in September, 1895. In January, 1905, the Rev. Frederick C. Cowper became rector, and was succeeded in May by the Rev. George R. Savage, who was followed in the autumn of 1915 by the present rector, the Rev. A. A. Cairns.

The number of communicants in 1878 was 14 and in 1914, 106, with a membership in the Sunday school of 33. The church property, consisting of church and parish house on the corner of Central and School streets, and rectory on Maple Street, with endowment funds, is valued at about \$15,000.

In the summer of 1892, the Rev. Arthur Jenks, rector of St. Luke's, began holding mission services in Village Hall at North Haverhill, which were continued until 1895, when the Rev. James C. Flanders, who succeeded him at St. Luke's, organized a Guild, becoming its first president and the sum of \$50 a year was pledged for its support. His successor, the Rev. F. C. Cowper, continued the work, having service twice a month, with Holy Communion at Christmas and Easter. In 1914, Trinity Mission was regularly organized by Bishop Parker, and has since been in charge of the rectors of St. Luke's. The mission still holds its services in Village Hall, formerly the place of worship of the Baptist church. It hopes in the not distant future to have a church building of its own.

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The Universalist Church

In the early summer of 1891, a movement was inaugurated by the preaching of the Rev. Walter Dole, a Universalist clergyman of Barre, Vt., in Music Hall, which resulted in the organization of a Universalist parish society by Mr. Dole, in November of that year, and the organization of a church in August, 1892, with a membership of 18. A leading promoter in the organization of the parish and church was the Rev. Q. H. Shinn, D. D., general missionary of the denomination, who also urged the erection of a church. In August, 1891, Dr. Shinn, and the Rev. M. D. Shutter preached in Music Hall and, the first movement towards building a church was a collection taken by Mr. Shinn at the morning service, amounting to \$21.30, and at a meeting held after the service about \$600 was pledged for the same purpose.

A Help and Hope Society was organized by the leaders on August 12, 1891. Those present at the first meeting were Mrs. C. E. Randall, Mrs. C. K. Kinne, Mrs. C. O. Whitcher, Mrs. Martin Perkins, and Miss Ida Crossier. The membership had increased to 30 in November, and it was voted to raise \$1,000 towards a building fund. The organization, which has taken effective lead in all the financial work of the church, still vigorously carries on its work.

A desirable church lot was obtained on Elm Street for the sum of \$500. A building committee consisting of W. D. Sargent, C. E. Randall and O. D. Eastman was chosen July 21, 1892; plans were adopted and a contract was made with Martin Perkins to build the church for the sum of \$3,900. Ground was broken August 8, 1892, and on December 11 services were held in the vestry. The church was finished, except the furnishings, June 3, 1893, and was dedicated August 11. The pews were furnished by the Help and Hope Society, the pulpit and pulpit furniture by the Young People's Christian Union, and the organ by the Sunday school. This was first held August 2, 1891, and afterwards, when no church services were held, it met at the home of Mrs. C. E. Randall. The Y. P. C. U. was organized at the home of Mrs. C. K. Kinne, November 1, 1891. This society placed the pipe organ in the church in the summer of 1899.

During the first year or two of the organization, there were a number of preachers, some of the ablest in the denomination, and the Rev. Walter Dole frequently served until the church had a regular pastor. The church has been greatly prosperous, and for its prosperity too much credit cannot be given to the constant, persistent, self-sacrificing work of a few leaders, among whom Mrs. C. E. Randall must be regarded as pre-eminent during the entire life of the church. It has at the present time a commodious church edifice and parsonage valued at \$14,000 and entirely free from indebtedness. Its pastors have been the Rev. F. L. Carrier, who served from June 17, 1894, till March, 1902, except for a few months in 1898 when he was chaplain of the First New Hampshire Regiment in the war with Spain, and his pulpit was supplied by Rev. H. L. Veazey. Succeeding pastors have been Rev. F. L. Leavitt, 1902-04; Rev. F. W. Miller, 1904-06, and the Rev. C. F. McIntire, the present pastor who entered on his work in July, 1906.

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St. Joseph's Church, Roman Catholic

Up to the year 1896, the Catholics of Haverhill had been under the spiritual care of priests in Littleton, and St. Johnsbury, Vt. There had been, too, for some years a small mission chapel in Wells River, where mass was occasionally celebrated, and where the Catholics of Haverhill and other towns availed themselves of the rites and sacraments of the church. The few Catholics hereabouts were also visited occasionally by priests from Littleton and Claremont. The Catholic population here was small when January 1, 1896, the Rev. P. S. Cahill was given charge of a parish which embraced the towns of Haverhill, Bath, Lisbon, Landaff, Monroe, Lyman, Carroll and Lincoln, and took up his residence in Woodsville. There was no church building in this parish, except at Twin Mountain in Carroll, and at all other places services were held in schoolhouses, town halls and private residences. For several months after Father Cahill's arrival in Woodsville, mass was celebrated twice a month in the hall over what is now the Central Fire Station, but in the meantime plans were formulated for the erection of a church, which were carried into effect.

A house was purchased on Pine Street for a rectory, and land adjoining for a church edifice, which was completed and named St. Joseph's before January, 1897. The interest taken in providing a church home for the Haverhill Catholics may be noted from the fact that upwards of \$1,000 was contributed by non-Catholics towards the erecting of the church besides the patronage given by them at fairs, entertainments and suppers. Owing to the extent of his parish and the large number of Catholic visitors during the summer months at Sugar Hill, Fabyans, Bretton Woods and Twin Mountain, Father Cahill was in need of an assistant, usually from May 1 to November 1, and during his pastorate, his assistants were the Revs. William Sweeney, M. J. Reddin, D. D., W. F. Pendergast and W. L. Dee, D. D. The Rev. Thomas Reddin succeeded Father Cahill in May, 1907, and took up pretty much the same work, with the same parish, except the town of Lincoln where a church was built in 1902 by the late Rev. J. J. McCooey. Father Reddin was given a permanent assistant so that he was able to hold services at St. Joseph's every Sunday. During his pastorate his assistants were successively the Revs. J. H. Sullivan and Michael R. Griffin.

Father Reddin was succeeded, October 12, 1913, by the present pastor, the Rev. P. E. Walsh, and his assistants have been the Revs. John Belford, Edward Quirk and J. E. Belford.

There are now four churches in the parish: the three outside of Woodsville are St. Catherine's at Lisbon, Our Lady of the Mountain at Bretton-Woods, both built during the pastorate of Father Reddin, and St. Margaret's at Twin Mountain built in 1915 to replace the old St. Margaret's destroyed by fire in June, 1914. This new church, built of stone, cost about \$14,000 and is said to be one of the most beautiful church edifices in northern New Hampshire. These churches are all in nourishing condition. St. Joseph's at Woodsville is free of debt, the last of a twenty-year mortgage having been paid in 1915 by the present pastor.

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Some \$1,500 has been expended on the rectory during the past two years, and the church property is valued at about \$13,000. St. Joseph's parish is efficiently organized and in addition to the regular Sunday morning services, there is a well attended Sunday school class and evening services every Sunday, and holy days of obligation. The Catholic population of Woodsville is (1916) about 350, and 120 in other parts of Haverhill, principally at East Haverhill where plans are being made for the erection of a church in the near future.

The Evangelical Association

In the summer of 1893 an independent church was organized of which Rev. George E. Noble of Haverhill, Mass., became pastor. He was called to a larger field the following year, and the society decided to enter the Evangelical Association, one of the Methodist bodies, and the change in organization was effected July 8, 1894, by the Rev. Joshua Gile, presiding elder. The officers were: Trustees, Benjamin Dow, Charles W. Eastman; stewards, Benjamin Dow, Charles W. Eastman, Anson B. Bowen, Sarah E. Dow, Helen Eastman; treasurer, A. B. Bowen; recording steward, Helen Eastman; Sunday school superintendent, A. B. Bowen. A neat and commodious chapel was dedicated August 25, 1897, by Rev. John Short, presiding elder.

During the first year or two the pulpit was supplied by Rev. R. S. Harrington and later still for a brief period by Rev. C. A. Lockwood. Succeeding pastorates were as follows: 1896-97, Rev. George Haddon; 1897-99, Rev. L. H. Merrill; 1899-1901, Rev. B. M. Smith; 1901-02, supplied by A. R. Craig; 1902-04, Rev. M. E. Perry; 1904-06, Rev. L. H. Merrill. From March until August, 1906, the pulpit was supplied by J. E. Nickerson, when the church was disbanded, and the chapel was converted into a dwelling.

Mental Liberty Society

This was the name given an organization formed in 1845 or 1846 at North Haverhill. It was not a church, nor did it profess to be a religion, but, organized in open and avowed opposition to churches and to all forms of supernatural religion, it may, perhaps, be noticed as appropriately in this chapter as elsewhere. A pamphlet, published in 1846, contains an address of the president of the society, Dr. M. F. Morrison of Bath, with the constitution, resolutions and by-laws, the constitution constituting the articles of faith — or non-faith they might be more appropriately called. Article 9, perhaps, as clearly as any other summarizes the purpose of the society and the attitude of its members towards revealed religion : It shall be the duty of each and every member of this Society, by candid and careful examination, to render firm their own convictions, and the wavering or doubtful opinions of others: to meet with candor and frankness, but temperate firmness, the opposing prejudices of those swayed by different influences, and convince the world by the practical utility and careful observance of our own

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moral precepts, that while we eschew and are Infidels to the modes, forms, ceremonies of all supernatural religion, we are faithful to Science, Truth and Morality, and the great and Universal Brotherhood of Man.

The names of officers and associates appended to the constitution are Dr. M. F. Morrison, Bath, president; Dr. John McNab, McIndoes Falls, Vt., vice-president; Josiah F. Wilson, Haverhill, secretary and treasurer; Jonathan Wilson, Haverhill librarian; Nathaniel Annis, Haverhill, Cyrus J. S. Scott, Newbury, Vt., and Jacob Morse, Haverhill, council of supervision; Jacob M. White, Haverhill; Charles J. Scott, Newbury, Vt.; Charles A. Sawyer, Haverhill; Frederick Crocker, Bath; Capt. Daniel French, Haverhill; Richardson French, Haverhill.

Perhaps the object of this Mental Liberty Society is best declared by its president, Dr. Morrison, in his address delivered at North Haverhill and published in 1846. He said: We therefore believe, from the evidence of all history, that religion in all its phases and Prolian forms, is the offspring of a wild and visionary imagination, not of inductive reason: — that its influence is demoralizing, oppressive, intolerant, legalizing crime, coserving ignorance, nourishing credulity, promoting discord, founded in error, and perpetuating misery. Shall we then honest and firm in our own convictions, conscious of the purity of our motives, and the benefits to be derived from their practical application, hesitate to act up to the full measure of our convictions, and thus prove traitors to ourselves and recreants to our race? And does it not become highly important and necessary to associate for the purpose of accomplishing the high and glorious objects we have in view? Few in numbers and isolated in situation, what can be the result of individual effort without concentrated, united action? . . . History points out the crimes of this visionary superstition (Christianity) and we are sensible to its better ingredients.

. . . Few have waked to the guidance of reason and the light of truth, but of those who claim to be free, we entreat by their experience of the past, by their hopes of the future, to come fearlessly forward and act individually and socially in accordance with the impulse of their own conviction.

Just how long this organization was maintained, when and where it held meetings, does not appear. It did not break down and destroy the churches. It did not "emancipate" the fellow townsmen and neighbors from the thralldom of their superstitions. It soon passed out of sight, and it has been long lost to memory. Its only monument seems to be the little pamphlet of twenty-four pages containing the inaugural address of its president, Dr. Morrison, the resolutions passed, the constitution and by-laws adopted, and the names of its members. The church, how- ever, lives on and on.

The Rev. N. F. Carter in his "Native Ministry of New Hampshire," published in 1905, gives brief sketches of no less than twenty-seven natives of Haverhill who entered the Christian ministry. This list does not include nearly as many who were residents of Haverhill at the time of their academic, collegiate and theological education. The list given by Mr. Carter is as follows: Stephen Adams, Methodist, son of Stephen and Sarah (Johnston) Adams, b. Feb. 12, 1813.

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Admitted to N. H. Conference 1840; d. New Hampton, Va., May 14, 1883. Paul P. Atwell, Methodist, b. Mar. 28, 1801. Studied medicine; admitted to Troy Conference 1843; d. Schuylerville, N. Y., June 13, 1873. Amos Gilman Bartlett, Congregationalist, son of Dr. Ezra and Jane Hannah (Gale) Bartlett, b. Jan. 14, 1814; d. Albany, N. Y., Nov. 7, 1880.

Ephraim Weston Clark, Congregationalist, son of Edward and Elizabeth (Weston) Clark, b. Apr. 25, 1799. Graduated Dartmouth College and Andover Theological Seminary; missionary Sandwich Islands, 1827-63; first secretary Hawaiian Missionary Society; d. Chicago, 111., July 15, 1878.

John Clark, Congregationalist, son of John and Mehitabel (Hutchins) Clark, b. June 25, 1800. Pastorate and ministerial labors in New Hampshire and Vermont; d. Rumney, Aug. 31, 1887.

Laban Clark, D. D., Methodist, b. July 19, 1778. Admitted to New York Conference 1801; d. Middletown, Conn., Nov. 28, 1868.

Moses Elkins, Methodist, son of Jonathan and Sally (Philbrick) Elkins, b. June 20, 1801. Ordained by Bishop Soule, May 21, 1843; most of life spent in teaching; d. Hixton, Wis., 1866."

Stephen Goodhue Emerson, Congregationalist, son of Rev. John Dolbeer and Sarah Jane (Dudley) Emerson, b. Oct. 19, 1864. Graduated Dartmouth 1887; Oberlin Theological Seminary 1890; pastorates in California; in Pasadena, since 1898.

Robert Waterman Carr Farnsworth, Methodist, b. Feb. 20, 1844. Graduated Wesleyan University 1871; School Theology, Boston University, 1872-73; admitted to Providence Conference 1874; pastorates in that conference and in California; d. San Fernando, Cal., Jan. 3, 1888.

Lucien Haskell Wary, D. D., Congregationalist, son of Charles and Abigail Carpenter (Haskell) Wary, b. Mar. 19, 1839. Dartmouth College 1866; Andover Theological Seminary 1869; d. Long Beach, Cal., May 13, 1903.

Michael J. Gray, Congregationalist, son of Ebenezer and Ruth (Johnston) Gray, b. Oct. 28, 1789. Settled as pastor in London 1813.

Jakey True Howard, Congregationalist, son of John and Sarah (True) Howard, b. Aug. 22, 1804; d. West Charleston, Vt., Oct. 7, 1883.

Lorenzo Dow Jeffers, Free Baptist, son of Josiah and Lydia Jeffers, b. 1821. Ordained 1854; d. Haverhill.

Charles Johnston, Presbyterian, son of Michael and Sarah Atkinson (Converse) Johnston, b. June 3, 1789; d. Ovid, N. Y., Oct. 10, 1866.

David Merrill Ladd, Free Baptist, son of Asa and Martha (Chase) Ladd, b. 1806. Pastorate in Vermont; d. Jan. 8, 1889.

Benjamin Merrill, Presbyterian, son of Abel Kimball and Mary Leverett Merrill, b. Mar. 25, 1835. Graduated Dartmouth, and Princeton Theological Seminary; d. Swanzey, Nov. 16, 1888.

Charles Henry Merrill, Congregationalist, son of Abel Kimball and Abbie (Leverett) Merrill, b. June 16, 1845. Dartmouth College 1867; Andover Theological

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Seminary 1870; secretary of the Vermont Missionary Society 1887-; resides St. Johnsbury, Vt.

John Leverett Merrill, Presbyterian, son of Abel Kimball and Mary Leverett Merrill, b. May 29, 1833. Dartmouth College 1S56; Princeton Theological Seminary 1859; last pastorate, Newbury, Vt., 1891-1901; residence, 1911, Reading, Mass. Horace Webster Morse, Universalist, son of David and Sarah (Morse) Morse, b. May 2, 1910. Numerous pastorates in Massachusetts and New Hampshire; d. Greenwood, Mass., March 1, 1903.

Joseph Bartlett Morse, Universalist, son of John and Eunice (Willoughby) Morse, b. May 21, 1814. Dartmouth College 183S; d. Hanover, June 26, 1893.

Silas Everard Quimby, Methodist, son of Rev. Silas and Penelope Cowdry (Fifield) Quimby, b. Oct. 19, 1837. Wesleyan University 1859; New Hampshire Conference 1863-.

Jonathan Shepard, Methodist, afterwards Universalist, son of Harris and Martha Shepard, b. Apr. 16, 1792. Evangelist, never a pastor; d. Linden, Mich., Aug. 26, 1878.

Stephen Sanford Smith, Congregationalist, son of Rev. Ethan and Bathsheba (Sanford) Smith, b. Apr. 14, 1797; d. Worcester, Mass., Oct. 29, 1871.

William Page Stone, D. D., Methodist, son of Joseph and Priscilla Page Stone, b. Sept. 1, 1831. Graduated Lawrence University, Wisconsin, 1858; joined Wisconsin Conference 1858; d. Chicago, Jan. 4, 1896.

George Stevens Wheeler, Swedenborgian, son of Ezekiel Horace and Mehitable Towne Wheeler, b. Apr. 27, 1857. Pastor Bridgewater, Mass., 1890-.

Dyer Willis, Methodist, b. July 20, 1816. Joined Vermont Conference 1843; pastorates all in Vermont; retired 1883.

Charles B. M. Woodward, Methodist, son of Jacob and Lydia Woodward, b. June 10, 1808. Admitted N. H. Conference 1839; retired 1847; d. Sept. 9, 1881.

Elder John Davis, though not a native of Haverhill, but rather of Plaistow from which town so many of the first settlers came, was so long a resident of Haverhill that he has been regarded by many as a native. He came to Haverhill a boy of fourteen, and the town was his home for a greater part of his active life. He was born in 1802 and died in Boston in 1885. He was ordained a Free Baptist minister in 1830, and came to Haverhill in 1845, and remained till 1866, preaching in the meantime in North Haverhill, Centre Haverhill, Bath, Benton, Warren and Piermont. His educational advantages were limited but he studied his Bible and was sound in the faith. Blunt and outspoken he had a habit of saying, in the pulpit as well as out of it, whatever came to his mind. His pulpit preparation was made for the most part on his feet after he had begun his sermon. He never failed to reprove those who violated the sanctity of the Sabbath. On one occasion, while preaching at the Union Meeting House, he saw through the open window a man riding rapidly horseback. Pausing and pointing out of doors, he shouted, "There goes a man bound for hell," but getting a nearer view of the man as he passed and recognizing him as one of his neighbors, he quickly added, "No, no, it's Mr. going for the doctor."

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His salary was not large, and on one occasion noticing several of his congregation asleep, he abruptly called out, "It's hard enough to preach for a dollar a day without having to talk to as sleepy a crowd as this." The sleepers awoke and remained awake.

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