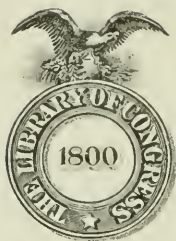


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COMPENDIOUS HISTORY

OF THE

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FIRST PARISH IN DOVER;

TAKEN FROM THE SERMONS PREACHED ON THE FIRST SABBATH
IN JANUARY, 1831, BY REV. H. WINSLOW, THEN PASTOR
OF SAID CHURCH.



"Thou hast brought a vine out of Egypt; thou hast cast out the heathen
and planted it. Thou preparedst room before it, and didst cause it to take
deep root, and it filled the land."—Ps. lxxx: 8, 9.



DOVER:
PUBLISHED BY C. C. P. MOODY.
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HISTORY.

THE entire history of New-England, including the history of our pilgrim ancestors from their embarkation, will constitute one of the most deeply interesting portions of history on the annals of time. But it is my present purpose to invite your more immediate attention to that particular portion of New-England with which you are more immediately connected, and especially the town and parish to which you belong. I would here remark, that for the facts which I shall communicate I am indebted principally to the Records of this Parish, which extend back about *two hundred years*. Dr. Belknap, one of the former ministers, bestowed considerable pains in transcribing and reducing to order the Parish Records, and collecting from various sources such facts as might be interesting to posterity. He observes, in respect to the documents for which he is responsible, that the materials are collected from a manuscript history of New-England, by Mr. William Hubbard, formerly minister of Ipswich, Dr. Mather's *Magnalia*, Mr. Prince's *Chronological History of Massachusetts*, the most ancient Records of the town of Dover, and from the oral information of aged and intelligent persons.

Piscataqua River was first discovered by Capt. John Smith, in 1614. He came from England on a fishing voyage, and ranged the entire Atlantic coast, from Penobscot to Cape Cod. (See Dr. Belknap's *History of New-Hampshire*, vol. I. p. 10.) Nine years subsequently to this event, in 1623, 'several merchants in England belonging to Bristol, Exeter, Dorchester, Shrewsbury, Plymouth, and other places,' having procured the necessary patents, despatched 'David Thompson, a Scotsman, with Mr. Edward Hilton and his brother William Hilton, and others,' with all necessaries to begin a settlement. They began their settlement on the 'south east side of the Piscataqua river, at a place called the Little Harbor, where the first house was built;' and also at some distance above the mouth of the river. This latter place, called by the Indians Winnichannat, 'they named Northam, and afterwards, Dover. It is the same that is now called Dover Neck.' (Bel. Hist. v. I. p. 15.)

It is remarked in the Parish Records, 'Those that enterprised this design, had some religious as well as civil views, and therefore sent over with Capt. Wiggins in 1633, one Mr. Leveridge, an able and worthy Puritan minister.' This gentleman afterwards leaving Dover for want of support, in his place succeeded Mr. Geo. Burditt, a person as the records observe, 'of better knowledge and learning than other abilities for that sacred function.' He appears to have lacked the indispensable qualification of a faithful christian minister, which is a broken and contrite heart, realizing the power of redeeming grace, and supremely devoted to God. He left England in consequence of some disaffection towards the bishops and established clergy, and in pursuance of ambitious designs. 'By the assistance of some who entertained a better opinion of him than he ever deserved, he invaded the civil Government; and, thrusting out Capt. Wiggins, who had been placed there by the Lords and others, he became governor of the place as well as preacher.'

The Church in Dover was first gathered in 1638. It is recorded that 'several persons of good estates and some account for religion were by the interests of the Lords and other gentlemen induced to transplant themselves and families hither, so many as sufficed to make a considerable township; and following the example of the plantations about the Massachusetts, they soon after, viz. about the year 1638, attempted to gather themselves into a church, and had officers ordained over them for this end.'

It appears, however, that the interests of religion suffered much at this time from great irregularities in the civil administration, as well as from lack of sufficient knowledge and discretion in ecclesiastical affairs, and in 1640 they addressed a letter to Charles I. King of England, in the following words.

'Whereas sundry mischiefs have befallen us, and more or greater may, in regard of want of civil government, his gracious majesty having settled no order for us to our knowledge, we whose names are underwritten, being inhabitants upon the river Piscataqua, having voluntarily agreed to form ourselves into a body politick that we may the more comfortably enjoy the benefit of his majesty's laws, and do hereby actually engage ourselves to submit to his royal Majesty's laws, together with all such laws as shall be concluded by a major part of the freemen of our society, in case they be not repugnant to the laws of Eng-

land, and be administered in behalf of his majesty. And thus we have mutually promised and engaged to do, and so to continue, till his excellent majesty shall give other orders concerning us. In witness whereof we have hereunto set our hands October 22d, in the 16th year of our Sovereign Lord Charles, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c. signed by 'Thomas Larkham, Richard Waldron, William Waldron, and thirty eight more, whose names are not now known.' (Parish Records, page 4.

It is further recorded that 'a Mr Wheelwright, who had been banished from Massachusetts, with a number of persons who adhered to him, began a settlement to which they gave the name of Exeter; and in 1639 formed themselves into a body politic by a written instrument signed by 36 individuals. There was also another distinct settlement at Portsmouth.—Thus three different colonies and independent governments were formed upon the Piscataqua river.' The precise date of the political organization at Portsmouth is uncertain, but it is supposed to have been about the same time.

It hence appears that Dover, Portsmouth, and Exeter, are the three oldest towns in the State, the records of the first extending back to 1623, or three years after the landing of the Pilgrims at Plymouth; those of Exeter to 1638 or 9; and the precise date of Portsmouth as a township being uncertain, but its political organization supposed to be about simultaneous with those of Dover and Exeter. Dover is then, according to the records, the oldest town in the State, having its earliest date only three years after the landing of the pilgrims. This parish is therefore the most ancient parish in the State of New Hampshire; and the Church connected with it is the most ancient Church in the State, having been first organized in 1638, or 192 years since.

Succeeding Mr Barditt, and partly cotemporary with him, in the office of the Christian ministry was a Mr Hanserd Knolleys, who came from England in 1638, "was rejected by the Massachusetts for holding some of the Antinomian tenets, and removed to Dover where he found better reception." But partly owing to civil dissensions, and partly to the peculiarities of Mr Knolley's sentiments, he does not appear to have been recog-

nized as the regularly constituted pastor of the church. At this time certain members disaffected towards the parish, comprising 'some of the baser sort of persons at Dover' attempted to form themselves into a church, and invited him to be their minister. But he had probably too much wisdom to assume such a connexion, and not succeeding to sustain a connexion with this parish, returned to England. The new church returned to nothing, whence it came.

About this time, a Mr Larkham came over from England to Dover, and 'the people of Dover were much taken with his public preaching, he being of good parts and well gifted.' But the interests of religion in Dover suffered much from his indiscreet and unscriptural proceedings in receiving into the church all that offered, whether truly religious or not, on condition that they would promise a religious life in future. Next to the influence of lax principle, or irreligion in a Christian minister, nothing will defeat the power of the Gospel over a people like receiving irreligious members into a Christian Church. Says our Saviour to his disciples, 'Ye are the salt of the earth, but if the salt has lost its savor wherewith shall it be salted ; it is thenceforth good for nothing but to be cast out and trodden under foot of men.' Nothing prepares a Christian church to be cast out and trodden under foot of men like corruption in its members. Mr. Larkham himself, as well as the church and parish suffered for his folly, and owing to this and other indiscretions and misdoings was obliged to leave Dover in about one year from the time he came, and soon after he returned to England.

The departure of Mr. Larkham left the church in a state of corruption, and the parish destitute of a minister; in which condition they continued about one year, after the expiration of which, it pleased the Head of the Church to meet their distressing exigency in providing for them a discreet, pious, and excellent minister.—This was Mr. DANIEL MAUD. He was born and educated in England, and came over to America in 1640. The Records observe that, 'he was a good man, of a serious spirit, and of a quiet and peaceable disposition. Dr. Mather reckons him among those who were in the actual exercise of their ministry in England, and were instruments of bringing the gospel into this wilderness.' He continued to be the pastor of this church till his death, which was about ten years after his

settlement. It appears that during his ministry the evils resulting from the indiscretions of his predecessor were greatly removed, and the church and parish restored to a harmonious and prosperous condition.

He was succeeded by Mr JOHN REYNER, formerly from England, a man of superior excellence, who had been settled eighteen years in Plymouth, Mass. The following testimony respecting him was extracted into the Records of this parish from those of Plymouth. "Mr. Reyner was a minister in England, and coming over hither was settled in Plymouth about 1636, and departed thence in Nov. 1654, the people there having enjoyed the fruit of his labour 18 years, with much comfort, peace and agreement. He was a man of a meek and humble spirit, sound in the truth and every way irreproachable in his life and conversation. He was richly accomplished with such gifts and graces as were befitting his place and calling, being wise, faithful, grave, sober, a lover of good men, not greedy of the matters of the world, armed with much faith, patience, meekness, mixed with much courage in the cause of God; was an able, faithful, and laborious preacher of the gospel; and a wise orderer of the affairs of the church; and had an excellent talent in training up children in a catechetical way in the grounds of the Christian religion; so that by the loss of him, ignorance ensued in the town of Plymouth among the vulgar, and also much licentiousness among the younger sort." He continued to be the pastor of this church till his death in 1669, through a period of twelve years. His son JOHN REYNER, who was graduated at Harvard College, assisted him as a colleague in the latter part of his ministry. He died young—not far from the time of his father's death.

His successor was Mr. JOHN PIKE. The following is an extract from the Parish Records. "Mr. JOHN PIKE was a native of Salisbury, and educated at Harvard College, where he was graduated in 1675.—He was esteemed as an extraordinary preacher, and a man of true godliness.—He was a grave and venerable person, and generally preached without notes. Those who were well acquainted with him have given him the character of a very considerable divine, and some of his manuscript sermons are yet in being, and much esteemed." It has been said that Mr. Pike never preached a sermon that was not

worthy of the press. In a manuscript there is found this testimony concerning him.—“Mr. Pike was a man of great humility, meekness, and patience; much mortified to the world, and without gall or guilt.” It is recorded that under his ministry the ‘church still adhered to the old way of baptizing the children of none but communicants,’ and that this was one of the last churches in this part of the country that gave up that ancient practice.’

Mr. Pike continued to be the minister of this parish till his death in 1710—a period of forty years. His was a long, peaceful, and successful ministry.

During the ministry of Mr. Pike, the inhabitants of Dover suffered several losses, both of life and property, from the incursions of the Indians. It was in 1689 that the death of Major Waldron with that of twenty two other individuals, and the capture of twenty nine others, and the destruction of Cochecho, by the Indians were effected—facts with which you are familiar.

The next minister was Mr. NICHOLAS SEVER, who was ordained April 11, 1711, and dismissed in the spring of 1715, on account of an impediment in his speech.—The Records state that ‘he was graduated at Harvard College in 1701, and after his dismissal returned thither and was a tutor for several years, afterwards a judge of the inferior court in Plymouth county, and lived to a great age.’

He was succeeded by Mr. JONATHAN CUSHING, who was graduated at Harvard College in 1712, and was ordained to the pastoral office over this church Sep. 18, 1717. He was the sole pastor of this church fifty years. We now approach a period which falls within the recollection of the fathers of the present generation. It was principally during the long and successful ministry of Mr. Cushing, that this church was instrumental in organizing many of the congregational churches in this vicinity. In March 1718 this church assisted in gathering a church at Oyster River (now Durham) and inaugurating over it as pastor Mr. Hugh Adams. In Oct. 1721, it assisted in ordaining Mr. John Rogers over a new gathered church in the upper part of Kittery. In Oct. 1730, it was voted that the communicants belonging to this church and now living within the parish of Somersworth, have free liberty to incorporate into a church by themselves, in order to have a pastor ordained over:

them, and to have the ordinances of Christ among them;’ and the same year this church assisted in ordaining over that ‘newly gathered church in Somersworth’ Mr. James Pike as Pastor. In June 1755 ‘the church voted that such of the communicants as lived within the limits of Barrington have liberty to incorporate into a church there in order to have a pastor ordained over them, and that when that was accomplished they were dismissed from the particular watch and care of this church.’ In 1765 this church assisted in gathering a church in Lebanon, and ordaining over it a minister of the gospel. The same year it was engaged in ordaining a minister in Berwick, and the year following in Rochester.

It hence appears that this ancient church has been active, from its earliest history, in organizing, counselling and sustaining Christian churches in the neighboring towns.

During the ministry of Mr Cushing the deacons of the church were Messrs. Gersham Wentworth, elected in 1731, John Wood, elected in 1745, Shadrach Hodgdon and Daniel Ham, elected in 1758, and John Hayes elected in 1750.

The ministry of Mr. JONATHAN CUSHING extended from 1717 to 1769 a period of 52 years. During the last years of his life Mr. JEREMY BELKNAP was associated with him as junior and colleague pastor, and records his death as follows.

“March 25, 1769, the Rev. Jonathan Cushing, pastor of this church, departed this life in the 79th year of his age, and 52d of his ministry, having sustained the character of a grave and sound preacher, a kind, peaceable, prudent, and judicious pastor, a wise and faithful friend. His funeral was attended on the 30th, on which occasion Dr. Langdon of Portsmouth preached the sermon from Heb. vii. 23.”

His remains are deposited in the public cemetery of this village, and over them his descendants have erected a monument.

In the time of his ministry there was scarcely a family in Dover, as we are informed, which did not give uniform and punctual attendance on public worship. Indeed this parish then embraced, excepting the Friends, the entire town of Dover; and it was as much a thing of course for all families of any character and respectability to attend on the public worship of God upon the Sabbath, as to attend to their worldly concerns during the week.

On the 26th day of Jan. 1767, Mr. JEREMY BELKNAP, (afterwards Dr. Belknap) in compliance with an unanimous invitation of this church and parish, was ordained as pastor colleague of Mr. Cushing. His ministry here continued 20 years, or from 1767 to 1787, during two of which he was colleague, and eighteen of which sole pastor of the church. He then removed to Boston. Some of the present members of this parish were members at the time he was its minister, and will doubtless testify that he was an able preacher, an excellent pastor, and an amiable friend. He possessed a regular, well balanced mind, of little invention, but formed to habits of systematic industry. His attentive observation and industrious collection of facts made him a good historian. With his "History of New Hampshire," you are familiar.—The Records of this parish were kept by him with great accuracy, and nothing important transpired in connection with his ministry here, which does not appear in its matter, form and date. The deacons of the church during his ministry were Messrs. Shadrach Hodgdon, Daniel Ham, Thomas Hayes, and Ephraim Kimball.

It hence appears that from the commencement of the ministry of Mr. Maud to the termination of that of Dr. Belknap—1641 to 1787, a period of 146 years—this parish enjoyed the ministry of an unbroken succession of able and excellent men,—the ministry of the first, Mr. Maud, continuing 10 years, and terminated by his death; the ministry of the second, Mr. Reyner, continuing 12 years, and terminated by his death; the ministry of the third, Mr. Pike continuing 40 years, and terminated by his death; the ministry of the fourth, Mr. Sever, continuing 4 years, and terminated by his removal to another station; the ministry of the fifth, Mr. Cushing, continuing 52 years, and terminated by his death; the ministry of the sixth, Mr. Belknap, continuing 20 years, and terminated by his removal to another station. During this long period of prosperity nearly all the families in this town were in a habit of uniform attendance on christain worship, and generation after generation was early instructed in the principles of evangelical religion and sound morality. It is believed that few ecclesiastical societies of New-England, originating in the piety of the venerable pilgrims, can exhibit on their records a longer list of christian ministers eminent for wisdom, learning, and piety than the records of this parish exhibit during that period of 146 years.

It has been often remarked that distinguished blessings, if not rightly improved, are usually followed in divine providence by a curse. What terrible curses for instance befel the Jews, because they did not know, and rightly improve, the day of their visitation. Those who do not appreciate and improve the day when God visits them with his blessings, are awakened to their folly by subsequent judgments, in which they are compelled to exclaim, "The harvest is past, and we are not saved." And even if we do rightly improve the day of our visitation, and make an appropriate response to the blessings received, we must not expect they will always continue. It is the appointment of providence that blessings and trials follow each other alternately across the path of human events, that the human family may learn wisely to improve the day of blessing and prosperity, to become prepared for the day of trial and adversity, and thus ascend on the scale of moral excellence in every movement of providence in respect to us. What blessings do not teach us, trials often do.

The next minister of this Parish was Mr. ROBERT GRAY. The following is an extract from the parish records, under the hand of the immediate predecessor of the present pastor.

"From the close of Dr. Belknap's ministry Sept. 11, 1786, to that of Mr Caleb H. Sherman, no correct records of the transactions of the church have been made.—Their present minister, Joseph W. Clary, having collected what loose papers are to be found, and what information he could otherwise obtain, records the following facts which took place previous to his connection with the church. It appears from the parish records that Robert Gray was ordained over this church to the work of the christian ministry Feb. 23, 1787. What ministers and churches were sent for on this occasion does not appear. He was a native of Andover, Mass. and graduated at Harvard College; a man of imposing talents. His piety however, was so suspicious in the judgment of the Rev. Jonathan French (it is said) that he, though sent for, did not attend the ordination. As a minister he was quite popular. His immoralities, intemperance, &c. of which he was long suspected, at length became so notorious as to mortify the pride of his people, and excite them to an investigation. His connection with the parish was regularly dissolved May the 20th 1805. at which time it is supposed his ministry ceased."

This is nearly all that appears on the records respecting Mr. Gray, and the history of this church and parish, during the period of 18 years in which he was pastor. The records continue—"At a meeting of the church of Christ in Dover on the 27th of April 1806, Deacon Benjamin Pierce was chosen moderator, voted, unanimously, that it is the wish of the church that Mr Martin L. Hulbert be invited to settle in the gospel ministry over this church and parish, we having received satisfactory information of the rectitude of his moral character, and being satisfied with his ministerial qualifications."—The Church proceeded to appoint the day of his ordination, and an ordaining council was invited and convened, when, as the records state, "a numerous remonstrance was presented by the parish, which led the council to decide that it is inexpedient to proceed."

Soon after the church and society extended an invitation to Mr. CALEB H. SHERMAN to become their minister, which was accepted, and he was ordained in May 1807. Like his predecessor he soon discovered himself to be unfit for his office, evidently destitute of experimental piety, of loose religious principle, and of immoral character, and after a fruitless ministry of four years he was dismissed.

Thus it appears that during the period of 23 years, embracing the moral history of almost an entire generation, the town of Dover was subject to the deleterious influence of two ministers of unsound religious sentiments, who were dismissed at last for their open immoralities. No influence upon the character of a community is more powerful than that of the Christian ministry. It has long since become proverbial that there is a strong tendency to assimilation between a minister and his people.—When people are willing to sit under a preacher of loose religious sentiments or suspicious piety, they furnish presumptive evidence that their own standard of religious character is already low, and the influence then realized tends to reduce it still lower. Thus "if the blind lead the blind, both shall fall into the ditch." Such is the depravity of mankind that the downward progress is easier than the upward, and the influence of a bad ministry will do more in twenty years towards reducing and destroying the character of a community, than the influence of a good ministry may have done in twice that time to elevate and correct it. The progress of destruc-

tion is as follows—In the first place, the people lose all respect for the ministerial character and office ; then, the lower classes of the irreligious lose all belief in the principles and sanctions of christianity ; then, many forsake the house of God, and debasing ignorance imperceptibly begins to prevail ; then, the vices of intemperance, lewdness, profanity, and various low and demoralizing pleasures succeed ; then, the young are left to grow up in ignorance, sottishness, and sin ; the holy principles of religion, and the refined and exalted happiness flowing thence, cease to be known ; families, those remains of earthly paradise when, under the sanctifying influence of religion, all that is elevated, refined, sacred, delightful, is realizing, are converted into the most appalling spectacles of depravity, by vice, ignorance, abject wretchedness, and the curse of God.

That there was a strong tendency to such a state of things in this town, during the period of which I am speaking, we are credibly informed. Some of the more aged and respectable citizens now living testify that in 1787, at the beginning of Mr. Gray's ministry, nearly all the families in the town attended regularly on public worship, and that habits of industry and a healthy tone of moral sentiment generally prevailed ; and that at the close of Mr. Sherman's ministry, in 1812, many families in the town, and in some instances almost whole neighborhoods and districts had forsaken the house of God, evincing contempt for the instructions of Christianity, ignorance of its principles, and gross depravity of character ; and that they were training their children to the same wretched condition. For the truth of these statements the speaker is not of course responsible, as they are made entirely on the authority of others. In view of these facts it is not then strange, that many families in this town are now living in contempt of God—forsaking his worship, profaning his Sabbath, and being sunk into a condition of mental and moral stupidity, almost below the reach of intellectual and religious influence. The wonder is that any survived the prevailing mortality of mind and character, standing firm against the strong current of destruction, retaining the principles and sustaining the institutions of that religion which is the salvation and hope of man.

It were incorrect to ascribe the neglect into which the institutions of religion fell *entirely* to the influence of those sustaining

the ministerial office. Other causes conspired with this, operating also on several other towns in this vicinity, and on some more effectively than on this. Such are the following:

1st. A sectarian influence, tending to undermine the established religious institutions of the gospel.

2d. A prejudice fostered by an appeal to sordid and selfish interests against a learned ministry. There is almost nothing which lies so near to most hearts as money, and hence many of the more ignorant and credulous were not unwilling to be persuaded that the support of an educated ministry was a needless expense. The consequence was that their own minds, and those of their children, were soon reduced to such a condition, that a dispensation of the gospel adapted to more enlightened minds, could neither instruct or interest them.

3d. The influence of distinguished men, of loose principle and irreligious character, tended to lower the general standard of excellence.

4th. Intemperance has been a powerful cause operating against the institutions of religion in this region. A neglect of religion has promoted this vice, and this vice has in turn promoted a neglect of religion. Their contributions are reciprocal. This vice operates against the cause of religion, by paralyzing the energies of intellect, by injuring the moral sense, by producing recklessness of feeling, by destroying genuine self respect, by dispelling religious convictions from the mind and effacing religious impressions from the heart, by deranging the physical and mental constitution, by creating habits of idleness and debasing pleasures, and by reducing a community to such a state of poverty as to render an adequate support of the Christian ministry impracticable.

Causes like these, acting in coincidence with the general and natural depravity of the human heart, have contributed to create that broad wave of destruction, which has for some years past rolled over the religious institutions of this region, bearing away in their ruins a portion of two generations of parents and children through an irreligious and vicious life to an early and inglorious grave, and a miserable end.

On the 12th of May, 1812, Mr JOSEPH W. CLARY, having signified his acceptance of an invitation of this church and parish to become their pastor, an ordaining council convened at the

house of Dea. Benjamin Peirce; Rev. Dr. Buckminster of Portsmouth was chosen scribe, and after examination of the proceedings of the church and parish, and the religious principles of the pastor elect, the council proceeded to his ordination. The Rev. Dr. Woods of Andover preached the sermon.

Mr Clary was minister of this parish from May, 1812, to November, 1828—a period of more than 16 years. As he is still living, and his ministry is within your recollection, a particular specification of facts here, were both inexpedient and unnecessary. Suffice it to say, that notwithstanding the disadvantages under which he laboured, resulting partly from the influence of his predecessors, and changes subsequently realized in the condition of the town beyond controul, but operating against the relative prosperity of this parish, the effects of his ministry, as far as they extended, were decidedly good, involving permanent blessings to this people. In addition to the fact that the sacred office was redeemed from the reproach into which it had fallen, and that the sound principles of Christianity were inculcated, preparing the way for their continued and extended influence, several individuals became subjects of experimental piety and made public declaration of their faith; some of whom are fallen asleep, and some are still adorning a Christian profession in lives devoted to God.

The deacons of the church during this period, were Messrs. Benjamin Peirce, Ezra Green, and John W. Hayes.

By a council called by mutual request Aug. 6, 1828, the pastoral relation of Mr Clary was dissolved, and has since been transferred to another church and parish, in which an interesting work of grace has already been realized as the fruit of his ministry. On his removal, the parish made him a generous present, in token of continued affection and respect.

The present pastor was ordained on Dec. 4, 1828, assuming a connexion with this church and parish, not for life, or for any specified time, but to be discontinued whenever a request to that effect should be made by either party. I cannot here repress a feeling of obligation for an unbroken expression of kindness hitherto realized—During the period of more than two years, in which I have been with you, not a single complaint, respecting either my public ministrations, or private and social duties, has come to my knowledge; and not a pledge has ever

been made by you but it has been fully redeemed. In addition to this, your serious and increasing attention to a preached gospel inspires an earnest expectation that its design will be realized not only in those temporal benefits which it always brings, but in a harvest of immortal blessedness in God's holy kingdom.

I have thus given you a hasty and imperfect sketch of the history of this parish from materials principally furnished in its records. I have said nothing of the other religious societies in this place, because with the exception of that of the Friends, with whose history I am unacquainted, they are of recent origin and within your personal recollection. The societies which probably took the greatest number from this parish, are those of the Methodists and the Unitarians.

[The pastoral relation of Rev. Mr. Winslow was dissolved, at his request, in November, 1831, in consequence of a failure of his health.]

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